Paul's Two-Fold Message

Two-fold message, my gospel and the mystery of Christ.

A Teaching by Keith Blades | Enjoy the Bible Ministries®

Study Overview & Lesson Summaries

About This Teaching

This teaching sets out Paul's two-fold message to us in this dispensation of grace: two major message-type components to Paul's ministry, both cited in Romans 16:25 — "my gospel" and "the preaching of Jesus Christ, according to the revelation of the mystery", abbreviated here simply as the mystery of Christ. Paul's gospel, preached to every creature, offers the benefits of the new covenant — spiritual fitness, justification, sanctification. God makes the mystery manifest to his saints, and Paul teaches them what they've been made fit for. The teaching works through Romans 16:25, Colossians, I Corinthians 2–3, Romans 1:1–5 and I Timothy 2:1–7, and Hebrews on Christ as mediator of the new covenant.

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At a Glance

Teaching	Core Focus
Clip	My Gospel and the Mystery of Christ — Romans 16:25; Colossians; I Corinthians 2–3; Romans 1:1–5; I Timothy 2; Hebrews

Summary

Clip

My Gospel and the Mystery of Christ *Romans 16:25; Colossians; I Corinthians 2–3; Romans 1:1–5; I Timothy 2; Hebrews*

Two Message Components in Romans 16:25

- Paul's ministry to us as the apostle of the Gentiles has two major message-type components, cited in Romans 16:25: "my gospel" and "the preaching of Jesus Christ, according to the revelation of the mystery" — abbreviated here simply as the mystery of Christ
- Establishment and perfection are in view: establishment is the foundational issue Paul presents in Romans, but the issue is to go on

My Gospel: Made Fit to Be Utilized by God

- "My gospel" is God making Paul a minister of the New Testament to the Gentiles and offering them the benefits of the new covenant — the spiritual fitness, the justification and the sanctification

- The plan and purpose of God in bringing this dispensation of grace was not simply to save some people from the lake of fire; the recipient is made fit to be utilized by God in a plan and purpose; God is making a new creature, a new creation

Colossians: Every Creature and His Saints

- Paul is made a minister of a gospel "preached to every creature which is under heaven"; believers were made fit by God the Father to be inheritors, "meet to be partakers of the inheritance of the saints in light"
- When a creature hears that gospel and believes it, he becomes a member of the church, the body of Christ; God makes the mystery manifest not to every creature under heaven but to his saints, and Paul teaches them what they've been made fit for

I Corinthians 2–3: Milk and Meat

- Paul stayed at Corinth 18 months, as Acts 18 records; he determined to know nothing among them except the issues that pertain to his gospel — "save Jesus Christ, and him crucified" — and didn't teach them the issues about the mystery of Christ
- The revelation of the mystery of Christ is for those who have believed the gospel and got established in it, so they understand that they are spiritually fit
- This doctrine is for perfection; in verse 6, Paul speaks this wisdom amongst them that are perfect, not among the saints that aren't perfect
- "I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able" — that's why the Corinthian epistles don't have the doctrines of Ephesians, Philippians, or Colossians; "ye are yet carnal"; they have trouble putting into practice the reality of their justification and their sanctification

Romans 1: Promised Afore by His Prophets

- Romans 1:1–2: Paul, "separated unto the gospel of God, (Which he had promised afore by his prophets in the holy scriptures,)" — so not everything Paul talked about was kept secret; when God promised that afore, it was promised to Israel, because the program was Israel's
- That good news is about a new covenant by which spiritual fitness that could not be obtained by works is provided for by God's Jehovahness and given by his grace; Paul talks about "the seed of David" because in the Davidic covenant God covenanted for the mechanical means by which his Jehovahness and grace for the new covenant would be put into effect
- God implemented his reserved right to suspend his program with Israel and usher in a dispensation of grace for the Gentiles. That good news, promised afore, is Paul's gospel, what he preaches to every creature which is under heaven — not the preaching of Jesus Christ according to the revelation of the mystery

I Timothy 2: One Mediator, a Ransom for All

- In I Timothy 2 — "all men to be saved" and "the knowledge of the truth" — there are the two messages once again: that gets you saved; the knowledge of the truth is why you're saved and what you're saved for
- It was revealed to Paul that Christ "gave himself a ransom for all" (verse 6); his role as mediator of the new covenant is for all men to be beneficiaries of now — in Israel's program it's only spoken about with Israel as the beneficiary

Key Doctrinal Distinctions

My Gospel vs. the Mystery of Christ

Paul's gospel is preached to every creature which is under heaven; the mystery God makes manifest not to every creature under heaven but to his saints. Romans 1:1–2 speaks of "the gospel of God, (Which he had promised afore by his prophets in the holy scriptures,)"; the mystery of Christ is a plan and purpose God has in his Son he never spoke anything about before. That good news, promised afore by his prophets, is Paul's gospel — not the preaching of Jesus Christ according to the revelation of the mystery.

Spiritually Fit, Then What You're Fit For

Paul's gospel offers the benefits of the new covenant — spiritual fitness, justification, sanctification; then Paul teaches the mystery of Christ. Once you understand that you're spiritually fit in God's sight, then you can understand what you're spiritually fit for; until then there's no business talking about what you're spiritually fit for.

Establishment and Perfection

Establishment and perfection are in view in Romans 16:25: establishment is the foundational issue Paul presents in Romans, but the issue is to go on. This doctrine is for perfection: Paul speaks this wisdom amongst them that are perfect, not among the saints that aren't perfect.

Israel's Program vs. the Dispensation of Grace

When God promised it afore by his prophets, it was promised to Israel, because the program was Israel's; the promise was never made to you personally — you became the beneficiary because of God having reserved himself (Romans 9). His role as mediator, mediating the new covenant, is for all men to be beneficiaries now in the dispensation of grace; in Israel's program it's only spoken about with Israel as the beneficiary; to the Apostle Paul it was revealed that he died for all.

Key Scripture References

Romans 1:1–2	"the gospel of God, (Which he had promised afore by his prophets in the holy scriptures,)": not everything Paul talked about was kept secret
Romans 1:3–4	Made of "the seed of David": in the Davidic covenant God covenanted for the mechanical means by which his Jehovahness and grace for the new covenant would be put into effect; declared "the Son of God with power"
Romans 1:5	Solely the issue of God operating in his grace that this exists

Romans 3:25–26	Christ's mediator redemptive work: recognized in connection with Israel's program, now declared for this dispensation of grace
Romans 9	Mentioned, not read: you became the beneficiary because of God having reserved himself
Romans 16:25	Both message components: "my gospel" and "the preaching of Jesus Christ, according to the revelation of the mystery"; establishment and perfection in view
I Corinthians 2:1–2	Paul determined to know nothing among them except the issues that pertain to his gospel
I Corinthians 2:6	The mystery not taught to the Corinthians; this wisdom spoken amongst them that are perfect
I Corinthians 3:1–3	Still not doctrinally ready: "milk, and not with meat"; "ye are yet carnal"
Colossians 1:12	God made you "meet to be partakers of the inheritance of the saints in light" — he's made you fit
Colossians 1:21–27 [spoken as "Colossians chapter 2"]	A gospel "preached to every creature which is under heaven" (v. 23); the mystery "made manifest to his saints"
I Timothy 2:1–4	"All men to be saved" and "the knowledge of the truth": the two messages there, once again
I Timothy 2:5–7	Revealed to Paul: he "gave himself a ransom for all"; his role as mediator is for all men to be beneficiaries now
Hebrews 8:6	He mediated a better covenant; "better promises" is the very thing talked about back in Romans 1 — in Israel's program spoken of with Israel as the beneficiary
Hebrews 9:15	He is "the mediator of the new testament"
Hebrews 12:24	"Jesus the mediator of the new covenant"