


The Evolution of the AMERICAN GOSPEL by Arthur Bailey



Part 3

The Evolution of the American Gospel Part 3 **The Origin and the Change**

The American gospel that is preached in the corporate American churches, which identify as Christianity, did not originate with Yeshua/Jesus. In fact, what is preached today in the corporate American westernized church is very different from the Gospel that Yeshua/Jesus preached in His day.

The gospel that is being exported from America, and impacting churches and religious life worldwide, is a western version of the Gospel that originated with the Hebrew Messiah called Yeshua.

The Gospel we know today in America has gone through several phases, or transitions, or versions, however you look at them.

Although “gospel” translates a Greek word from the New Testament, the concept of good news finds its roots in the Hebrew language of the Old Testament.

The Gospel that Yeshua taught, and the Gospel His Disciples taught, is not the same gospel that is being taught in the westernized church today. The gospel that is preached in America today has been westernized and Christianized and therefore has taken on a totally new identity.

It is highly possible that the gospel preached today in America is the other gospel the Apostle Paul referenced in his writing. We will discuss this later in this teaching.

When I talk about Hebrew Roots Faith, I mean tracing our faith back to its origin. The origin of our faith is rooted in Hebrew. The speakers were Hebrew; the writers (except for Luke) were Hebrew. The language was Hebrew. This is not something made up but is a verifiable fact which nobody can deny.

The Gospel came to us today through the Hebrew People, the people of Israel, the descendants of Abraham, whom YeHoVaH made Covenant with.

The word GOSPEL is the English word used to translate the Greek word for “good news.”

Preachers today use the word to designate the message and story of YeHoVaH's saving activity through the life, ministry, death, and resurrection of Yeshua, the Son of Elohim.

Although “gospel” translates a Greek word from the New Testament, the concept of good news finds its roots in the Hebrew language of the Old Testament.

The Origin

Although the word gospel is not found in the Tanach/Old Testament, the definition or meaning of the word gospel, as we know it, is there. The Hebrew word that best describes or defines the word we know as Gospel is **Bisar**.

Bisar is the Hebrew verb which means “to bear news or bear tidings”.

Unlike the English language, Hebrew is able to convey the subject of the proclamation in the verb's root; no direct object is needed with the verb *bisar* to make clear that the subject of an announcement was “to bear news or bear tidings”.

Bisar - 01319 בִּשַׁר basar {baw-sar'} **Meaning:** 1) to bear news, bear tidings, publish, preach, show forth 1a) (Piel) 1a1) to gladden with good news 1a2) to bear news 1a3) to announce (salvation) as good news, preach 1b) (Hithpael) to receive good news

Usage: AV - tidings 16, show forth 3, publish 3, messenger 1, preached 1; 24

Originally, the word *basar* was used to deliver news of good tidings, expecting a reward for the tidings (2 Sa 4:10).

When one told me, saying, Behold, Saul is dead, thinking to have brought **good tidings**, I took hold of him, and slew him in Ziklag, who *thought* that I would have given him a reward for his **tidings**: (2 Sa 4:10 KJV)

good tidings – 01319 בִּשַׁר basar {baw-sar'} **Meaning:** 1) to bear news, bear tidings, publish, preach, show forth 1a) (Piel) 1a1) to gladden with good news 1a2) to bear news 1a3) to announce (salvation) as good news, preach 1b) **Usage:** AV - tidings 16, show forth 3, publish 3, messenger 1, preached 1; 24 **tidings – 01309** בְּשׂוֹרָה besowrah {bes-o-law'} or (shortened) בְּשָׂרָה besorah {bes-o-law'}

Meaning: 1) news, good news, tidings, reward for good news 1a) good tidings 1b) tidings, news 1c) reward for good tidings

Usage: AV - tidings 6; 6

The word *Basar* was not only used to reference the message but was once used in reference to the messenger.

¹Sa 4:15 Now Eli was ninety and eight years old; and his eyes were dim, that he could not see.

¹⁶ And the man said unto Eli, I *am* he that came out of the army, and I fled to day out of the army. And he said, What is there done, my son?

¹⁷ And the **messenger** answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken. (1Sa 4:15-17 KJV)

Messenger – 01319 בָּשָׂר basar {baw-sar'} **Meaning:** 1) to bear news, bear tidings, publish, preach, show forth 1a) (Piel) 1a1) to gladden with good news 1a2) to bear news 1a3) to announce (salvation) as good news, preach 1b

Usage: AV - tidings 16, show forth 3, publish 3, messenger 1, preached 1; 24

The word *basar* in a military setting evolved to its use in a personal context (Psalms 40:9).

I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest (Psalms 40:9 KJV).

Preached – 01319 בָּשָׂר basar {baw-sar'}

Meaning: 1) to bear news, bear tidings, publish, preach, show forth 1a) (Piel) 1a1) to gladden with good news 1a2) to bear news 1a3) to announce (salvation) as good news, preach 1b

Usage: AV - tidings 16, show forth 3, publish 3, messenger 1, **preached** 1; 24

The word *basar* has been used so far as

1. Good tidings
2. Messenger
3. Preached

The writings of Prophet Isaiah marks the full religious development of the term *basar* in the Old Testament. By the time of Isaiah, the word *basar* was most often used to describe the anticipated deliverance and salvation which would come from the hand of YeHoVaH when the long-awaited Messiah came to deliver Israel (Isaiah 52:7).

Isaiah 52:7 How beautiful upon the mountains are the feet of him that bringeth **good tidings**, that publisheth peace; that bringeth **good tidings** of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

good tidings – 01319 בָּשָׂר basar {baw-sar'}

Meaning: 1) to bear news, bear tidings, publish, preach, show forth 1a) (Piel) 1a1) to gladden with good news 1a2) to bear news 1a3) to announce (salvation) as good news, preach 1b

Usage: AV - tidings 16, show forth 3,

The usage of “gospel” in the New Testament finds its origin in the Old Testament passage of Isaiah.

Isaiah 61:1 The Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach **good tidings** unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound;

good tidings – 01319 בָּשָׂר basar {baw-sar'}

Meaning: 1) to bear news, bear tidings, publish, preach, show forth 1a) (Piel) 1a1) to gladden with good news 1a2) to bear news 1a3) to announce (salvation) as good news, preach

Usage: AV - tidings 16, show forth 3, publish 3, messenger 1, preached 1; 24

Luke, a Greek writer, directly quotes from the Hebrew Isaiah. Here we see the Hebrew word used in a Greek term.

The Spirit of the Lord *is* upon me, because he hath anointed me to preach the **gospel** to the poor; he hath sent 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, (Luke 4:18 KJV).

Isaiah 61:1 The Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek;

Luke 4:18 The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent 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,

Development in the New Testament

From approximately 300 B.C., until after the time of Messiah, Greek was the dominant language of the Biblical world. The Greek language crossed geographic and cultural barriers to provide a common tongue for government and commerce, much like English today.

During this same time period, thousands of Israelites emigrated from Palestine throughout Asia Minor. Consequently, many devout Greek-speaking Israelites lived in the lands surrounding the Mediterranean Sea. In fact, many who lived outside Palestine spoke Greek better than they spoke Hebrew.

They eventually translated their Scriptures and the important expressions of their faith into the Greek Septuagint (sometimes abbreviated LXX), and it is the name given to the Greek translation of the Hebrew Scriptures.

The Septuagint had its origin in Alexandria, Egypt and was translated between 300-200 BC. Widely used among Hellenistic Jews, this Greek translation was produced because many Jews spread throughout the empire were beginning to lose their Hebrew language.

As translators performed their work on the Hebrew Bible, the Greek word most commonly used for *bisar* was *euangelizesthai*. In its most ancient usage, this Greek verb had many similarities with *bisar*. Like the Hebrew verb, *euangelizesthai* was a word used to announce victory in battle. Another similarity could be found in that the Greek verb originally needed no direct object to convey the subject of the proclamation.

However, by the time the New Testament was written, the usage of *euangelizesthai* had changed slightly. In later usage, the word simply meant “to proclaim”, and some object had to be used with the verb to explain the subject of the proclamation. This small shift in meaning explains why during the “Christian” era, a noun derived from the Greek verb became much more common.

Believers increasingly used *euangelion* (the noun derived from *euangelizesthai*) as a specific term to describe the good news of Yeshua.

Euangelion was indeed the content of their preaching. However, because the Greek language now allowed the content of their proclamation to be separated from the idea of proclamation itself, writers of the New Testament could also say the good news was confessed, taught, spoken, told, announced, and witnessed.

Gospel – 2098 εὐαγγέλιον euaggelion {yoo-ang-ghel'-ee-on}

Meaning: 1) a reward for good tidings 2) good tidings 2a) the glad tidings of the kingdom of God soon to be set up, and subsequently also of Yeshua the Messiah, the founder of this kingdom. After the death of Christ, the term comprises also the preaching of (concerning) Jesus Christ as having suffered death on the cross to procure eternal salvation for the men in the kingdom of God, but as restored to life and exalted to the right hand of God in heaven, thence to return in majesty to consummate the kingdom of God

Usage: AV - gospel 46, gospel of Christ 11, gospel of God 7, gospel of the Kingdom 3, misc 10; 77

Because there seem to be so many variables to the word gospel, it becomes difficult to define.

The Gospel Yeshua preached is not the same as the gospel about Yeshua/Jesus.

The definition of Gospel has evolved from the original meaning to what it is today.

Development in English Translations

Earliest English editions of the Bible used the Anglo-Saxon word “godspell” to translate the noun *euangelion*.

And lesus went aboute all Galile teachyng in their synagoges and preachyng the **gospell** of the kyngdome and healed all maner of sicknes and all maner dyseases amonge the people. **(Matthew 4:23 Tyndale New Testament 1534)**

And lesus went about all Galilee, teaching in their synagogues, and preachyng the **Gospell** of the kingdome, and healyng all maner of sicknesse, and all maner of disease among the people. **(Matthew 4:23 PNT Bishop’s New Testament 1595)**

Godspell meant “the story about a god” and was used because the story about Jesus was good news. As English developed, the word was shortened to “gospel,” and the Anglo-Saxon meaning was lost.

Because *euangelion* was used specifically to refer to good news of Jesus, some translators have used other words to translate *bisar* in the Old Testament, even though the meaning of the two words are roughly the same.

This distinction has been drawn in order to differentiate between the good news promised by the Prophets and the good news which Jesus actually brings.

Translators who make such a distinction often use “glad tidings” or an equivalent for the Hebrew.

The Change

In the New Testament, the word “gospel” has two variations of meaning:

1. The term is used to refer to the actual message on the lips of Jesus about the reign of God (Mark 1:14), and
2. Used as the story told about Jesus developed after His death and resurrection.

The Good News/Gospel evolved:

From: The words Yeshua spoke when He was alive

To: The story told about Yeshua after His death, burial, resurrection and ascension

In other words, the message changed from **what Yeshua said** to a **message about Yeshua**.

The 3 Gospels

1. The Gospel Yeshua preached / The Gospel of Yeshua
2. The gospel about Yeshua
3. The other gospel

The various versions of the Bible adds to this confusion.

Currently I have 65 different versions of the Old and New Testament.

What Bible version you use MATTERS.

Hebrews 6:1 Therefore leaving the principles of the **doctrine of Christ**, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, **(King James Version)**

Hebrews 6:1 Therefore, leaving the discussion of the elementary **principles of Christ**, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God, **(New King James)**

Hebrews 6:1 Therefore leaving the principles of **the doctrine of Christ**, let us go on to perfection; not laying again the foundation of repentance from dead works, and of faith towards God, **(Webster English Bible 1833)**

Hebrews 6:1 Wherefore leaving the **doctrine of the first principles of Christ**, let us press on unto perfection; not laying again a foundation of repentance from dead works, and of faith toward God, **(American Standard Version 1901)**

Hebrews 6:1 Therefore let us move beyond the elementary **teachings about Christ** and be taken forward to maturity, not laying again the foundation of repentance from acts that lead to death, and of faith in God, **(New International Version)**

Hebrews 6:1 Let us leave behind us then all the **elementary teaching about Christ** and go on to its completion, without going over the fundamental doctrines again: the turning away from dead actions, faith in God, **(New Jerusalem Bible)**

Hebrews 6:1 Therefore, leaving behind the **initial lessons about the Messiah**, let us go on to maturity, not laying again the foundation of turning from works that lead to death, trusting God, **(Complete Jewish Bible)**

Hebrews 6:1 With this in mind, we should stop going over the **elementary truths about Christ** and move on to topics for more mature people. We shouldn't repeat the basics about turning away from the useless things we did and the basics about faith in God. **(God's Word Nations)**

Hebrews 6:1 Wherefore let vs leave the **doctryne pertayninge to the beginninge of a Christen man** and let vs go vnto perfeccion and now no more laye the foundacion of repentaunce from deed workes and of fayth towarde God **(Tyndale New Testament 1534)**

Hebrews 6:1 So let us stop going over the **basic teachings about Christ** again and again. Let us go on instead and become mature in our understanding. Surely we don't need to start again with the fundamental importance of repenting from evil deeds and placing our faith in God. **(New Living Translation 1862)**

Hebrews 6:1 For this reason let us go on from the **first things about Christ** to full growth; not building again that on which it is based, that is, the turning of the heart from dead works, and faith in God, (**Bible Basic English 1949**)

Hebrews 6:1 On this account, let us leave the **elementary message about Messiah**, for the maturity to which we should be brought, not again laying a foundation of repentance from dead works and faith in God (**One New Man Bible 2011**)

To know the true Gospel is to know and understand what Yeshua did and taught.

What did Yeshua preach? Yeshua preached the Gospel of the Kingdom.

Others preach about Yeshua and at times they preach about what Yeshua preached.

Yeshua was the Messenger/Priest/King/Savior.

Yeshua was the Message.

Yeshua preached the Gospel.

Yeshua was the Gospel.

The Message of the Gospel

The most basic summary of Yeshua's preaching appears in Mark 1:15.

"The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."

Mark offers no explanation what the good news is or what information it contains.

The readers, and us, who live several Centuries after the writing of the New Testament, must glean the message from a careful study of all its Books.

The separation of the Testaments and its impact.

Symbol	Opinion of Authority
✓	accepted; true; scriptural; or quoted from very approvingly
✓	possible approving quotation or allusion
✗	acceptable, but only with changes
?	dubious; disputed; or useful for inspiration
✗	spurious (in the classification of Eusebius)
✗	false; heretical; heterodox; quoted from very disapprovingly
.	not mentioned or quoted from; opinion unknown

	<u>Ig</u>	<u>Po</u>	<u>M</u>	<u>Va</u>	<u>JM</u>	<u>Ir</u>	<u>C</u>	<u>T</u>	<u>MC</u>	<u>O</u>	<u>E</u>	<u>CS</u>	<u>A</u>	<u>D</u>	<u>P</u>	<u>V</u>
Gospel according to Matthew	✓	✓	×	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Gospel according to Mark	-	✓	-	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Gospel according to Luke	✓	✓	✗	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Gospel according to John	-	-	×	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Acts	✓	✓	×	-	-	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Romans	✓	✓	✗	✓	-	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
I Corinthians	✓	✓	✗	✓	-	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
II Corinthians	-	✓	✗	✓	-	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Galatians	-	✓	✗	✓	-	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Ephesians	✓	✓	✗	✓	-	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Philippians	-	✓	✗	✓	-	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Colossians	✓	-	✗	✓	-	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
I Thessalonians	✓	✓	✗	-	-	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
II Thessalonians	-	✓	✗	-	-	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
I Timothy	-	✓	×	-	-	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
II Timothy	-	✓	×	-	-	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Titus	-	-	×	-	-	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Philemon	-	-	✗	-	-	-	-	✓	✓	✓	✓	✓	✓	-	✓	✓

Marcion and the Pauline Epistles

Marcion was convinced that among the early Apostolic leaders only Paul understood the significance of Jesus Christ as the messenger of the Supreme God. Therefore, Marcion rejected the entire Old Testament. He accepted the following writings in this order:

Gospel according to Luke
 Galatians
 I Corinthians
 II Corinthians
 Romans
 I Thessalonians
 II Thessalonians
 Ephesians (which Marcion called Laodiceans)
 Colossians
 Philemon
 Philippians

Marcion called the writings he approved as *Apostolikon*. These became for him the source, the guarantee, and the norm of true doctrine. But Marcion removed whatever he judged were interpolations - that is, anything that did not agree with his understanding of what Paul should have written.