

# GOSPEL OF JESUS CHRIST

THE PAULINE "GOSPEL" | WEEK 1: NOV 1, 2015

---

## GOSPEL AKA "GOOD NEWS"

The idea of 'good news', for which an older English word is 'gospel', had two principal meanings for first-century Jews. First, with roots in Isaiah, it meant the news of YHWH's long-awaited victory over evil and rescue of his people. Second, it was used in the Roman world for the accession, or birthday, of the emperor. Since for Jesus and Paul the announcement of God's inbreaking kingdom was both the fulfilment of prophecy and a challenge to the world's present rulers, 'gospel' became an important shorthand for both the message of Jesus himself and the apostolic message about him. Paul saw this message as itself the vehicle of God's saving power (Romans 1:16; 1 Thessalonians 2:13).

## EUANGELION

A predominantly Pauline word in the NT. 60 of the 76 occurrences.

- Matthew (4), Mark (8), Acts (2), 1 Peter (1), Revelation (1)
- Romans (9), 1 Corinthians (8), 2 Corinthians (8), Galatians (7), Ephesians (4), Philippians (9), Colossians (2), 1 Thessalonians (6), 2 Thessalonians (2), 1 Timothy (1), 2 Timothy (3), Philemon (1)

The "Gospel" (*euangelion*) is God's response to the fact that all humanity lives its life on earth under the power of sin.

## PAUL'S EPISTLES AND THE GOSPEL

### Romans 1:1, 15-16; 2:16; 15:20

Paul indicates the Gospel's importance in the setting out of his theology in Romans. It is how he introduces himself. It is one of the reasons for writing the letter. And *euangelion* is one of the key words in the thematic statement which the rest of the letter continues to expound.

### 1 Corinthians 1:17; 4:15; 9:16, 23

Paul emphasizes that his commission is to preach the gospel, not to baptize, and to preach it effectively. His relationship to the Corinthians as a father is through the gospel.

The motif of the gospel as the power of God for salvation is given a remarkably rich elaboration in the Corinthian epistles. There the straightforward understanding of the power of God, as manifested most obviously in resurrection (1 Cor 6:14; 15:43; 2 Cor 13:4), is complemented and qualified by the repeated assertion that the power of God is expressed most characteristically (in this age) on the cross and in the weakness and foolishness of preaching and ministry (1 Cor 1:18, 24; 2:4-5; 2 Cor 1:8; 4:7; 6:4-10; 12:9; 13:4).

### Galatians 1:6-9, 16; 2:5, 14

Paul's letter to the Galatians was provoked due to his alarm over the prospect of the Galatians turning away from the gospel and of the gospel being turned into something else. He highlights the Gospel as his calling on the Road to Damascus.

### **GOSPEL: OF GOD? OF CHRIST?**

Another feature of Paul's usage is his readiness to speak of "the gospel of God" almost as much as of "the gospel of (the) Christ."

#### **Gospel of God**

Romans 1:1; 15:16

2 Corinthians 11:7

1 Thessalonians 2:2, 8-9

#### **Gospel of Christ**

Romans 15:19

1 Corinthians 9:12

2 Corinthians 2:12; 9:13; 10:14

Galatians 1:7

Philippians 1:27

1 Thessalonians 3:2

Romans 1:9 (Son)

2 Thessalonians 1:8 (Jesus)