

1. What do you mean by "Good News"?

- Over the years, the predominant Christian conception of the "Good News" has become unmoored from its first century meaning. Today’s understanding of the “Good News” often looks nothing like the message that Jesus and the Apostles proclaimed.
- "Good News" or "Gospel" has become Christian lingo that we assume everyone has the same idea of what it means. We use it so often that we forget to ensure we share the same definition and, more importantly, the proper one.

2. Subjects to Explore:



3. Post-Reformation view of the “Good News:”

- An internet search of the phrase "What is the Good News," will come up with various definitions, most of which scarcely mention the idea of Kingdom or God's reign through his Messiah, Jesus.
- Our modern focus, when we use the word Gospel or Good News, tends to be more individualistic and covers concepts such as "personal salvation" and "forgiveness of sins." "relationship with God," a "plan for you," "salvation from eternal punishment," "God's redemption of sinful humanity," "liberation from sin," and many others.

“many Protestants assert that personal justification by faith alone **is the gospel** or its **center**. When popularized this way, the gospel is primarily about how sinful humans can obtain heaven by trusting in Jesus’ accomplished work on the cross.”¹

¹ Hawthorne, Gerald F, Ralph P Martin, Daniel G Reid, and et al. 2009. “Gospel” in the *Dictionary of Paul and His Letters: A Compendium of Contemporary Biblical Scholarship*. Illinois: InterVarsity Press.

4. The Good News is about God’s Kingdom and Jesus as the eternal King -

- The definition of Gospel or the Good News from the *Dictionary of Jesus and the Gospels*:

“In the Synoptic Gospels the “gospel” (*euangelion*) refers primarily to the announcement of “good news” associated with the arrival of God’s kingdom, particularly in association with Jesus’ mission and identity as Messiah”²

- Concerning the way Paul viewed the “Good News” from the *Dictionary of Paul and His Letters*:

“above all [for Paul] the gospel is about *the Christ, the Messiah*, the Jewish but nevertheless universal *king*. The gospel is not just about Jesus; it is about Jesus in his *kingly capacity*.”³

- A gap exists between how scholars understand the “Good News” and how it is presented within the church.

5. Luke 4:43:

- The proclamation of the arrival or inauguration of the Kingdom of God is central to Jesus’ message –

“But he said to them, ‘I must proclaim the good news of the Kingdom of God to the other cities also. For this reason I have been sent.’”

6. Each Gospel ends with the announcement that Jesus is the King of the Jews:

- Matt. 27:37; Mark 15:26; Luke 23:38; John 19:19-20

7. When kingdoms collide:

- **Caesar Augustus** - When Jesus was born there was already a “kingdom” that had a “savior” who was the “son of god” and who’s birth was proclaimed as the “beginning of the good news” for the world.⁴
- In the Roman empire in the first century, to call Jesus “Lord” implied that Caesar wasn’t! This alone may be considered treasonous.
- The kingdom of man, with Caesar as Lord collides with the kingdom of God, with Jesus as Lord.
- The whole world must decide “who is Lord” and the path one takes to attain peace!

² Green, Joel B., Scot. McKnight, and I. Howard. Marshall. 1992. [Dictionary of Jesus and the Gospels](#). Downers Grove, Ill: InterVarsity Press.

³ Hawthorne, Gerald F, Ralph P Martin, Daniel G Reid, and et al. 2009. “Gospel” in the [Dictionary of Paul and His Letters: A Compendium of Contemporary Biblical Scholarship](#). Illinois: InterVarsity Press.

⁴ https://en.wikipedia.org/wiki/Calendar_Inscription_of_Priene