

How Big is Your Gospel?

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If we analyse the use of the word ‘gospel’ in the New Testament, we quickly discover that there is no definition of ‘gospel’ nor is there a summary of its contents. The word itself appears on 82 occasions, most of them without a qualifier. Three times it is ‘the gospel of the kingdom’, eight times ‘the gospel of God’, once each ‘the gospel of the blessed God’, ‘the gospel of his Son’, ‘the gospel of Jesus Christ’, ‘the gospel of our Lord Jesus’, ‘the gospel of the grace of God’, ‘the gospel of the glory of Christ’, ‘the gospel of your salvation’ and ‘the gospel of peace’ and eight times ‘the gospel of Christ’.¹

Statistics may or may not be helpful. They will not be helpful unless the contexts are considered. For instance, Galatians 1:6, 7, 11; 2:2; 5:14, while giving five uses of the word are really only one use in five closely related places. Also, there are parallel uses so that, though the word itself may not be used, its meaning, or an aspect of it, may be implied.

Possibly of more interest is the fact that 66 of the 82 uses are by the Apostle Paul. While most of the New Testament letters are from his hand, this may not be surprising either, but we should note that what we may call ‘the gospel’ in reference to its content, does not occur as such in the synoptic gospels. In fact, the noun ‘gospel’ does not occur at all in Luke or John² and, where the noun is used in Matthew and Mark, only once is it the ‘gospel of Jesus Christ’ (Mark 1:1). Elsewhere it either simply ‘the gospel’ (Matt. 26:13; Mark 1:15; 8:35; 10:29; 13:10; 14:9³), or ‘the gospel of the kingdom’ (Matt. 4:23; 9:35; 24:14) and then, once only, it is ‘the gospel of God’ (Mark 1:14).

Mark 1:1

‘The beginning of the gospel of Jesus Christ, the Son of God’.⁴ If we start here we can clarify one point. The documents which we call ‘gospels’, and there are many of them, are not given that title in the New Testament, with this as a possible exception. However, I suggest that it is in fact not an exception at all.

The word gospel, εὐαγγέλιον (*euangelion*), is usually taken to mean ‘good news’ and translated that way, even when occasionally it is conspicuously inappropriate (as, for instance, with the verb in Luke 3:18—see below). My suspicion is that ‘gospel’, a contraction of ‘*god-spel*’ (good tidings), was used to translate the Latin into English, possibly as early as Wycliffe. One dictionary puts it: gospel ‘translat[es] ecclesiastical

¹ These figures have been garnered from Moulton and Geden, (*Concordance to the Greek New Testament*, Sixth Edition, I. Howard Marshall (Ed.), T & T Clark, London, 2002). It should be noted that English translations will give differing results. Some translate the verb by the noun or add the noun for the sake of clarity etc. and this distorts the statistics.

² While John does not use the verb either, Luke uses the verb ten times in the gospel and fifteen times in Acts.

³ Also, doubtfully, Mark 16:15, where the endings of the written document are disputed.

⁴ Unless otherwise indicated, all scripture references are from the New Revised Standard Version or are my own translation or paraphrases.

Latin *bona annuntiatio* or *bonus nuntius*, used to gloss ecclesiastical Latin *evangelium*, from Greek *euangelion*.⁵ In other words it was initially a gloss, but it has since taken over our translations—and our Christian vocabulary. In the Old Testament the word is only used in the plural. Swete suggests:

Εὐαγγέλιον in the LXX occurs only in the plural, and perhaps only in the classical sense of ‘a reward for good tidings’...⁶

‘The earliest extant use of εὐαγγέλιον, gospel, to denote a particular genre of writing, dates to the 2nd century. Justin Martyr (c. 155) in 1 Apology 66 wrote: “...the apostles, in the memoirs composed by them, which are called Gospels”’.⁷ Mark’s use, as a reference to his document, would be, then, quite anachronistic or, at best, unique. But as a reference to a proclamation it is quite appropriate.

However we may phrase it, the New Testament word ‘gospel’ basically refers to an appropriate and significant proclamation. Whether it is ‘good’ or not is almost beside the point.⁸ The gospel is an announcement of the triumph of God in Jesus Christ. Its significance depends on its source, not its effect. It is ‘the gospel of God’. After noting ‘two contemporary contexts in which *euaggelion* occurs’, namely as a technical term in connection with victory in battle and as announcements connected with the imperial cult, Donald Robinson writes:

...even more than the contemporary *euaggelia*, the gospel of God proclaims judgment and demands repentance. It is linguistically naive to translate *euaggelion* in the New Testament as simply ‘good news’. There is certainly in the background the expectation that, for those who are ready for it, the *euaggelion* brings hope and rejoicing. But the word itself is much more loaded than that, having connotations of authority and power, as well as of a certain pomp or flourish appropriate to the significance of the announcement.⁹

He adds: ‘[It is] a term invested with the ... sense of God’s imperial demand.¹⁰ This is consistent with the statement of Paul: ‘[God] ...inflicting vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus Christ’; (2 Thess. 1:8) and with Peter’s question: ‘what will be the end for those who do not obey the gospel of God?’ (1 Pet. 4:17). The gospel is, fundamentally, not an invitation; it is a command.

Mark’s introduction to his document, I take it, therefore, does not refer to the document, which we call Mark’s ‘gospel’, at all. Nor, though this is less definite, does it imply that his document is in some way a proclamation.¹¹ Rather Mark has provided us with an account of the way that the gospel, which is now proclaimed and by which the Christian community defines itself, began.

⁵ *New Oxford American Dictionary*. Note that *euangelion* and *euaggelion* are both transliterations of the Greek word, with *euangelion* reflecting the pronunciation. The transliteration into Latin is the source of our English words evangel, evangelism and evangelist etc.

⁶ Henry Barclay Swete, *An Introduction to the Old Testament in Greek*, Hendrickson, Peabody, 1914, 1989, pp. 456f.

⁷ Quoted in ‘Gospel’ in *Wikipedia*.

⁸ In this context, I recommend a reading of Donald Robinson’s ‘*Faith’s Framework*’, N.C.P.I., Blackwood, 1996, especially Chapter 2.

⁹ *Faith’s Framework*, p. 53.

¹⁰ *Faith’s Framework*, p. 73.

¹¹ What is evident is the lack of specifically ‘Christian’ content in the synoptic gospels. Certainly there is little explicit declaration of the gospel message as it appears in the Pauline letters or, indeed, in the NT documents which describe or directly address post-Pentecost situations.

The Gospel and the Kingdom of God

Except on four or five occasions,¹² Matthew uses the phrase, ‘the kingdom of heaven’ while the other gospels exclusively¹³ use the phrase, ‘the kingdom of God’. Comparisons between the four gospels show that the two phrases are identical in meaning, with ‘the kingdom of heaven’ as a Semitic idiom, with ‘heavens’ as a substitute for the divine name.¹⁴

In Mark 1:14–15, we are told that:

After John was arrested, Jesus came to Galilee, proclaiming the gospel of God,¹⁵ and saying, ‘The time is fulfilled, and the kingdom of God has come near; repent, and believe in the gospel’.

Matthew calls the content of Jesus’ proclamation ‘the gospel of the kingdom’ (Matt. 4:23; 9:35) and indicates that this gospel of the kingdom, this imperial proclamation, not from the emperor but from God, will be proclaimed throughout the world, as a testimony to the nations, ‘and then the end will come’ (Matt. 24:14). Were we to step back from our Christian clichés for a moment we would see that this is a highly significant matter. Furthermore, it is a matter of vast scope. It affects all the nations and it deals with the whole history of creation. Without at all wanting to demean those who with good hearts and intentions mention Christ even in very brief opportunities, it is soon plain that to ‘preach the gospel’ is a big concern. We would see that Matthew has structured his account to show that Jesus’ proclamation of the kingdom includes ‘the sermon on the mount’, but also:

The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and poor are ‘gospelled’. And blessed is anyone who takes no offence at me (Matt. 11:5–6).

The seriousness of the gospel of the kingdom was shown first by John the Baptist himself. Both Matthew and Luke set out the dramatic message preached by John. His proclamation is directly confrontational, not for its own sake but because of the significance of what he is announcing:

The utterance [ῥῆμα] of God came to John the son of Zechariah in the wilderness.³ He went into all the region about the Jordan, proclaiming a baptism of repentance for the forgiveness of sins,⁴ as it is written in the book of the words [λόγων] of the prophet Isaiah,

“The voice of one crying out in the wilderness:

Prepare the way of the Lord, make his paths straight.

⁵Every valley shall be filled, and every mountain and hill shall be made low,

and the crooked shall be made straight,

and the rough ways shall be made smooth;

⁶and all flesh shall see the salvation of God.”

⁷He said therefore to the crowds that came out to be baptized by him, “You brood of vipers! Who warned you to flee from the wrath to come? ⁸Bear fruits worthy of repentance. Do not begin to say to yourselves, ‘We have Abraham as our father’; for I tell you, God is able from these stones to raise up children to Abraham. ⁹Even now the axe is lying at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire.”

¹² Matt. 12:28; 19:24; 21:31, 43 and possibly 6:33. The usual response to these exceptions to the rule (four as against thirty four uses of ‘heaven’ (or ‘the heavens’)) is to say that Matthew ‘is not at all rigid about the matter’ (see John Nolland, *The Gospel of Matthew*, NIGTC, Eerdmans, Grand Rapids, 2005, p. 176). However, the question as to *why* Matthew chose not to be rigid on these occasions is not evident.

¹³ John uses the phrase ‘the kingdom of God’ twice and only in one context, 3:3, 5. A slightly possible exception is in some manuscripts of John 3:5.

¹⁴ See G. E. Ladd, *A Theology of the New Testament*, Eerdmans, Grand Rapids, 1974, p. 64.

¹⁰And the crowds asked him, “What then should we do?” ¹¹In reply he said to them, “Whoever has two coats, must share with anyone who has none; and whoever has food, must do likewise.” ¹²Even tax collectors came to be baptized, and they asked him, “Teacher, what should we do?” And he said to them, ¹³“Collect no more than the amount prescribed for you.” ¹⁴Soldiers also asked him, “And we, what should we do?” And he said to them, “Do not extort money from anyone by threats or false accusation, and be satisfied with your wages.”

¹⁵As the people were filled with expectation, and all were questioning in their hearts concerning John, whether he might be the Messiah, ¹⁶John answered all of them by saying, “I baptize you with water; but one who is more powerful than I is coming; I am not worthy to untie the thong of his sandals. He will baptize you with the Holy Spirit and fire. ¹⁷His winnowing fork is in his hand, to clear his threshing floor and to gather the wheat into his granary; but the chaff he will burn with unquenchable fire.”

¹⁸So, with many other exhortations, he gospelled [preached *good* news(!) to] the people” (Luke 3:2–18).

Matthew says that the epithet, ‘you brood of vipers’ (v.7) was addressed to ‘many Pharisees and Sadducees’ (Matt. 3:7). Jesus was equally scathing in his approach to the scribes, describing them as wolves in sheep’s clothing, and the crowds had no difficulty identifying the reference (Matt. 7:15, 28–29).

But the point was clear: the kingdom of God was about to break in and those who were not prepared would find the appearance fearful. On the other hand, those who came in repentance would find the coming kingdom a delight, as we observe in such people as Anna and Simeon (Luke 2:25–38) and Joseph of Arimathea (Luke 23:50–51). But John’s proclamation and Jesus’ proclamation were an announcement which demanded repentance on the part of Israel (‘Jerusalem and all Judea and all the region along the Jordan’, Matt. 3:5).¹⁵ They ought to have been the people of the kingdom but were not (so 1 Sam. 8:4–8; John 19:15).

‘The time is fulfilled’ (Mark 1:15). Paul put it that ‘the fullness of time had come’ (Gal. 4:4).¹⁶ Neither phrase referred simply a generally appropriate time, although of course it was, but to the moment when God would assert his right over Israel, would fulfil his intentions for them and through them, and would by this means restore the creation to its intended wholeness and bring the nations to willing, purified submission. The healings and exorcisms were clear evidence of this beginning (Matt. 12:28).

All of this was, of course, anticipated and promised, in varying ways, in the history and scriptures of Israel. We see hints of this expressed in Paul’s justification of his visit to Jerusalem in Romans 15:25–27. It is an assumption that believing Gentiles have an obligation to ‘the saints at Jerusalem’, that is, to believing Jews. That would imply that they have been instructed concerning the pre-history of the Christian church. Hence, no doubt, the time taken by Paul in many places to teach those who were converted (Acts 18:11; 19:8, 10, 22).

Matthew concludes his account by describing Jesus’ intention to receive the nations as his inheritance (28:19) because all authority in heaven and earth is his (28:18). Of course, it has been given to him. The kingdom of Christ is with a view to him finally handing over all that he rules to God the Father so that God may be all in all (1 Cor. 15:24–28). In a sense, then, there is the kingdom of God but also there is the kingdom of Christ (Eph. 5:5), each to be understood in its own way.

¹⁵ For a discussion of the baptism administered by John, see my booklet, *The Baptism of John: Its Significance for the Understanding of Christian Baptism*, N.C.P.I., Blackwood, 1987.

¹⁶ Donald Robinson has said: ‘One could, in fact, make out a case for saying that “the gospel” occupies a place in Paul that ‘the kingdom of God’ occupies in the synoptists—not as an exact synonym of course, but as a term invested with the same sense of God’s imperial demand’ (*Faith’s Framework*). pp. 72f.

We may understand the kingdom of Christ as being present now, whether acknowledged or not. Matthew 16:28 has Jesus telling the disciples that there is a final reckoning, but that:

There are some standing here [i.e. in his presence at Caesarea Philippi] who will not taste death until they see the Son of Man coming in his kingdom’.

There need be no puzzlement about this; it means what it says. So the story continues, describing the transfiguration (Matt. 17:1–8), with Jesus, again (so Mark 8:30), telling the disciples to say nothing ‘until after the Son of Man has been raised from the dead’ (Matt. 17:9). Mark’s account says that some would see that ‘the kingdom of God has come with power’ (Mark 9:1). The kingdom of God is established at the resurrection of Jesus from the dead. Hence it was at his resurrection that all authority in heaven and on earth was given to him, that is, to the Son of Man. So now there is a man who is all that man was intended to be. He is the anointed (Messiah/Christ), king and son, who now only has to ask the Father in order to receive the nations as his inheritance (Ps. 2). And that is what is recounted in the story in Acts, the letters and the Revelation. The gospel of God is the gospel of the kingdom and so is the gospel of Jesus Christ.

The Gospel and the Righteousness of God

Romans 1:16–17 says that the gospel is ‘the power of God for salvation’, and then indicates the reason: ‘for in it the righteousness of God is revealed through faith for faith’. Our approach to this statement is usually determined by the dimensions of our understanding of ‘the gospel’. Carl Braaten, in his defence of the Lutheran view of Justification, has this to say:

A theology of the gospel can be developed only within a cluster of supporting concepts. A common error in understanding the gospel is to isolate it from the entire sweep of reality from beginning to end. We usually fail to reach far enough back or far enough forward. We restrict the gospel to the person and work of Christ and assign to him a role solely in the realm of personal redemption, and thus lose his intrinsic connection with the creation of the world, the covenant with Israel, the mission of the church, and the future of the cosmos. The gospel reaches backwards and forwards all along the line from creation to consummation, because Christ is the eschatological revelation of God already at the beginning of things. The world was created through Christ, and all things will ultimately reach their end in him as judge and Lord. This is the biblical meaning of calling Christ the *alpha* and the *omega*.¹⁷

We can affirm his approach by noting the place of ‘righteousness’ in the biblical revelation. Often, the righteousness of God is understood to refer to God’s redemptive action in history, in response to human sin.¹⁸ As such it is primarily regarded as the righteousness *from* God given to sinners.¹⁹ Given the story of the dealings of God with Israel, his expectations and demands, and then his actions in redemption in the New Testament, such a conclusion is obvious. But is it adequate?

¹⁷ Carl E. Braaten, *Justification: The Article by Which the Church Stands or Falls*, Fortress Press, Minneapolis, 1990, p. 95f. See also the recent article by David H. Wenkel and John B. Song, ‘The Image of God and the Cosmos: A response to the Individualist Critique of Penal Substitutionary Atonement’, *Reformed Theological Review*, vol. 71, April 2012, No. 1, pp. 1–20.

¹⁸ I have come to this conclusion through personal discussion with some theologians.

¹⁹ Helpful discussions of the topic are in Leon Morris, *New Testament Theology*, Zondervan, Grand Rapids, 1986, pp. 33–34; Herman Hoeksema, *Reformed Dogmatics*, Reformed Free Publishing Association, Grand Rapids, 1966, pp. 121–130.

‘The heavens declare the glory of God’ (Ps. 19:1) which is then seen as related to the wonder of God’s law (Ps. 19:7ff.), which logically, given the context in Israel, focuses on its expression in the *torah*. But two points should be made: 1. The *torah* of Israel is a covenantal expression of the eternal law of God himself. This eternal law is not distinct from God, something to which God submits, but is the way God himself ‘subsists’.²⁰ 2. As such, law is not essentially the *torah*, which was specifically for Israel, but is the law by which God himself functions within himself and which is expressed for all humanity to see (in the heavens) and not merely for Israel. So, in a parallel passage, the psalmist says that ‘the heavens proclaim his righteousness; and all the peoples behold his glory’ (Ps. 97:6). Consequently, I offer this definition of the righteousness of God: *The righteousness of God is his total consistency with his own nature, which he both expresses and expects, and which he works for us in Christ.* Within this definition is included the processes of justification and atonement in place within Israel in the Old Testament. But the principle is that there is harmony within the three persons of God and his will ought to be done on earth, *as it is in heaven*.

This harmony is seen first in creation, both its act (the verb) and its result (the noun). We should understand also that the creation of ‘Adam’ (mankind) included the nations (Acts 17:26), although the way the nations appear in the Genesis account is far less than we would have anticipated. In fact we soon see the creation under the curse (Gen. 3:17), and the nations in fierce disarray (Gen. 11:1–9). Within that lack of harmony there is mankind, horribly divided, unable to exist without God but equally incapable and unwilling to live with him. Man has become a fool (Rom. 1:22; cf. Ps. 14:1).

History is not merely a backward looking evaluation but is the outworking of God’s purpose to establish his harmony, his righteousness, as the determining factor within his creation (*on earth* as it is in heaven). Hence there will be the removal of the curse on the creation and the restoration of the nations to their true place around the throne (Rev. 21:22–22:2; Isa. 2:2–4). As we have seen, the exalted man, Jesus, is claiming the nations as his own and will bring history to a close when he has completed the task of subduing the nations (Matt. 28:18–20).

Christ subdues the nations through the apostolic gospel,²¹ the sword which comes from his mouth (Rev. 19:15). The result is the climactic marriage of the Lamb and his bride, who are to be fully functional in the new heavens and the new earth *in which righteousness dwells* (2 Pet. 3:13). Thus it is through the gospel that ‘the righteousness of God is revealed’.

The Little Matter of the Conscience

The revelation of the righteousness of God stands over against the revelation of his wrath, which is his proper and intense reaction to any thing or person standing in opposition to his purpose of holy love. As such, his wrath is also a partial expression of his righteousness. The full expression is seen *and known* as he works his righteousness in those in whom his wrath has been expressed. As Christ bore the wrath of God on the cross, and we are justified (made righteous) by his blood, we will

²⁰ We ought to be grateful for the work of Geoffrey Bingham in drawing our attention to this. See especially his *Law of Eternal Delight*, N.C.P.I., Blackwood, 2001.

²¹ ‘The Great Commission’ is surely not *less* than a vindication of the apostles’ ministry, their gospel, within history. It is hardly just a final attempt to get the church into action.

be saved by him from the wrath (Rom. 5:9) because we are reconciled to him (Rom. 5:10–11).

The wrath of God is expressed in the consciences of men and women, who are compelled by their guilt to suppress the truth of God. It is a futile attempt. There is no rest for the wicked, who are forced by God into a spiral of sin and consequent suppression of the truth through greater wickedness, a process constantly repeated in many forms (Rom. 1:24–32). The last enemy, death, stands before each person to claim them, and men and women, through fear of death, are subject to lifelong bondage (Heb. 2:15). ‘Conscience does make cowards of us all.’

Were the sacrifices in Israel all that was required, then Israel’s role would quickly have been fulfilled, since the worshippers would no longer have a conscience of sin (Heb. 10:2). But Israel’s role was not merely to have sacrifices but to demonstrate that it was faith in the atoning gift of God that brought peace to the conscience (see Ps. 32:1–5; 51:1–12; 130:3–4, 7–8 etc.). We might say that the blessing of forgiveness, known through faith-full trust in the gift of God on the altar (Lev. 17:11), was nothing less than the sacrifice of Christ arching back into the past as much as it reaches forward now. He was, and is, the Lamb slain from the foundation of the world (Rev. 13:8). Abel knew this as much as we do.²²

‘The blood of goats and bulls, with the sprinkling of the ashes of a heifer, sanctifies those who have been defiled so that their flesh is purified’ (Heb. 9:13). Those sacrifices were effective insofar as they enabled believing Israel to continue in the worshipping community. The unclean were made clean once again, though there was at least the need for yearly repetition (Heb. 10:3). But, if that is so, the matter of supreme significance is: ‘how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to worship the living God’ (Heb. 9:14)!

The persistent need to repeat the cleansing rituals is finished. Sin as a determining factor in our relationship with God is finished. We have been washed, sanctified, justified in the name of the Lord Jesus Christ and in the Spirit of our God (1 Cor. 6:11). The change is immense since now we lament the presence *but not the guilt* of sin in our bodies. That is nothing less than the fulfilment of such promises as Jer. 31:33 and Ezek. 36:25–27. We who now loathe our sin do so because we are dead to its condemnation, because the righteous demand, the just requirement, of the law has been fulfilled in us (Rom. 8:4). It was fulfilled as a single atoning act,²³ but since it has been fulfilled, once for all, it means that we have been set up for righteousness. The righteousness of God has been revealed, not merely to us but in us. It is no ‘legal fiction’, God treating us ‘*as if* we had never sinned’. There is no ‘*as if*’ with God. The Lamb of God has taken away the sin of the world; he bore our sin in his own body on the tree; he became sin for us; he is the propitiation for our sins, and not for ours only but for the sins of the whole world (John 1:29; 1 Pet. 2:24; 2 Cor. 5:21; 1 John 2:2).

The gospel which effects the restoration of the whole creation is the same gospel which purifies the individual conscience. It is the same gospel by which grace trains us to renounce irreligion and worldly passion and to live sober upright and godly lives in this world, yet reminds us that it is the blood of Jesus, God’s Son, which goes on keeping us clean from all sin (Titus 2:11–12; 1 John 1:7).

The gospel which effects reconciliation between us and God is the same gospel which effects reconciliation between men and women. We forgive one another as God

²² One translation of Gen. 4:6 has ‘if you do well is there not forgiveness?’

²³ Greek πληρωθη (*plērōthē*) is an Aorist tense.

in Christ has forgiven us (Eph. 4:32); ‘In this is love, not that we loved God but that he loved us and sent his Son to be the propitiation for our sins’. Beloved, since God loved us so much, we also ought to love one another (1 John 4:10–11).

Finally, though, the question concerning our gospel is not merely one which concerns our understanding of its historical scope, thrilling and necessary as that may be, but is one which concerns its depth. Someone has said, ‘That which goes deepest to the conscience goes widest to the world’.²⁴ We might simply add, that the bigness of our gospel lies not in our proclamation; that is secondary. Of primary importance is our own participation by faith in the word which has been committed to us: I *know* the one in whom I have put my trust, and I am sure that he is able to guard until that day what he has entrusted to me (2 Tim. 1:12).²⁵ Therefore:

...just as we have the same spirit of faith that is in accordance with scripture—‘I believed, and so I spoke’—we also believe, and so we speak,¹⁴ because we know that the one who raised the Lord Jesus will raise us also with Jesus, and will bring us with you into his presence. Yes, everything is for your sake, so that grace, as it extends to more and more people, may increase thanksgiving, to the glory of God’ (2 Cor. 4:13–15).

²⁴ Attributed to P. T. Forsyth, but source unknown.

²⁵ Or, ‘what I have entrusted to him’.

Gospel	of the kingdom	of God	of the blessed God	of his Son	of Jesus Christ	of our Lord Jesus	of Christ	of the grace of God	of the glory of Christ	of your salvation	of peace
Matt. 26:13	Matt. 4:23	Mark 1:14	1 Tim. 1:11	Rom. 1:9	Mark 1:1	2 Thess. 1:8	Rom. 15:19	Acts 20:24	2 Cor. 4:4	Eph. 1:13	Eph. 6:15
Mark 1:15	Matt. 9:35	Rom. 1:1					1 Cor. 9:13				
Mark 8:35	Matt. 24:14	Rom. 15:16					2 Cor. 2:12				
Mark 10:29		2 Cor. 11:7					2 Cor. 9:13				
Mark 13:10		1 Thess. 2:2					2 Cor. 10:14				
Mark 14:9		1 Thess. 2:8					Gal. 1:7				
<i>Mark 16:15</i>		1 Thess. 2:9					Phil. 1:27				
Acts 15:7		1 Pet. 4:17					1 Thess. 3:2				
Rom. 1:16											
Rom. 2:16 ²⁶											
Rom. 10:16											
Rom. 11:28											
Rom. 15:19											
Rom. 16:25 ²⁷											
1 Cor. 4:15											
1 Cor. 9:12											
1 Cor. 9:14 x2											
1 Cor. 9:18 x2.											
1 Cor. 9:23											
1 Cor. 15:1											
2 Cor. 2:12											
2 Cor. 4:3 ²⁸											
2 Cor. 4:4											
2 Cor. 8:18											
2 Cor. 11:4											
Gal. 1:6 ²⁹											

²⁶ My gospel.

²⁷ My gospel.

²⁸ Our gospel.

²⁹ A totally different (ἕτερος) gospel.

Gal. 1:7 ³⁰											
Gal. 1:11											
Gal. 2:2											
Gal. 2:5											
Gal. 2:7											
Gal. 2:14											
Eph. 3:6											
Eph. 6:19											
Phil. 1:5											
Phil. 1:12											
Phil. 1:16											
Phil 1:27 x2											
Phil. 2:22											
Phil. 4:3											
Phil. 4:15											
Col. 1:5											
Col. 1:23											
1 Thess. 1:5 ³¹											
1 Thess. 2:4											
1 Thess. 3:2											
2Thess 2:14 ³²											
2 Tim. 1:8											
2 Tim. 1:10											
2 Tim. 2:8 ³³											
Phm 13											
Rev. 14:6											

³⁰ Another variant (ἄλλος) gospel.

³¹ Our gospel.

³² Our gospel

³³ My gospel.