

Exercise #6

Galatians 3:8 says: “And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, ‘In you shall all the nations be blessed.’”

Paul here quotes Genesis 12:3, which is the ending of God’s calling of Abraham.

How is “In you shall all the nations be blessed” preaching the gospel?

What is happening in Genesis 12:3 and what impact does that make on our understanding of the gospel?

How can the gospel be in the Old Testament, especially as early as Abraham?

Is the gospel preached elsewhere in the Old Testament? If so, where and how do you know? If not, why not?

How do we decide what from the Old Testament could be in the gospel?

Exercise #7

There are four times in Matthew that the noun form of gospel, εὐαγγέλιον, is used, Matthew 4:23, 9:35, 24:14, and 26:13. In three of them Matthew calls it the “gospel of the kingdom.”

In Mark the gospel is qualified as “the gospel of Jesus Christ” (1:1), and “the gospel of God” (1:14).

In Luke the gospel has the following connections “...preach the good news [same word as gospel] of the kingdom of God...,” (4:43) “...bringing the good news [again the same word for gospel] of the kingdom of God...” (8:1) “...since then the good news of the kingdom of God is preached...” (16:16)

What do these qualifiers of the gospel indicate to us about the gospel?

Do the terms kingdom and gospel relate? If not, why not, and if so, how do they relate?

Exercise #8

Matthew and Luke both refer to “the gospel of the kingdom.”

Look at these parables about the kingdom. What, if anything, do these tell us about the gospel?

Matthew 13:1–53; 18:12–14, 21–35; 20:1–16; 21:28–22:14; 25:1–46

Luke 8:4–18; 13:18–21; 14:7–24; 19:11–27;

Exercise #9

Read Exodus 19:5–6, Isaiah 2:2–4, 9:6–7, 11:1–9, 24:21–23, 25:6–12, 49:22–23, 60:1–61:7, 62:1–5, 65:17–25, Ezekiel 34:22–24, 36:24–30, 37:24–28, Micah 4:1–5

What expectations did the Old Testament give concerning the kingdom of heaven?