

**THE THEOLOGICAL
EDUCATOR; AN
INTRODUCTION TO
THE NEW TESTAMENT**

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The Theological Educator; An Introduction to the New Testament by Marcus Dods & W. Robertson Nicoll

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MARCUS DODS & W. ROBERTSON NICOLL

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THE
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AN INTRODUCTION
TO THE
NEW TESTAMENT.

BY
MARCUS DODS, D.D.,

*Author of "The Book of Genesis," "The Parables of our Lord,"
"Israel's Iron Age," etc.*

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Divinity School.

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THE GOSPELS.

THE word "gospel"* represents the Greek *εὐαγγέλιον*, which originally signified "the reward of good tidings," given to the messenger (Od. xiv. 152; 2 Sam. iv. 10, LXX.), and subsequently "good tidings." In the New Testament it has the specific meaning of "the good news of the kingdom" (Matt. iv. 23; Mark i. 15). "Jesus came into Galilee, preaching the *gospel* of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye and believe the *gospel*." This speedily became a technical usage, and "the gospel" without further designation meant the gospel of the kingdom (Mark viii. 35; x. 29; xiii. 10, etc.). But it continued to be described according to its contents, its author, its medium. In respect of its contents it was spoken of as "the gospel of Christ" (Rom. i. 16, rec.; 2 Cor. ii. 12); "the gospel of our Lord Jesus Christ" (2 Thess. i. 8); "of our salvation" (Eph. i. 13); and its contents are described in 1 Cor. xv. 1-7. In relation to its Author it was spoken of as "the gospel of God" (Rom. xv. 16,

* Skeat says Gospel = God, spell = narrative of God = life of Christ. And for the form he refers to gossip = god, sib. Others think it is the exact equivalent of *εὐαγγέλιον*, and is compounded of "good" and "spell."