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THE BASIC CONTENT OF THE CHRISTIAN GOSPEL

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A Thesis Presented to the Faculty  
of Concordia Seminary, St. Louis,  
Department of Practical Theology  
in partial fulfillment of the  
requirements for the degree of  
Master of Sacred Theology

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by

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June 1954

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## CHAPTER I

### THE KEY REASON FOR THE BASIC CONTENT OF THE GOSPEL

What is the basic content of the Christian Gospel? Why attempt to determine what it is that makes any message gospel? As a church, we are very insistent that we are a gospel proclaiming people. If that is the case, we need to know what it is that we claim to speak when we speak. The very term "gospel" is used so often that it can readily be used in place of that which it supposedly names--the elements

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are often substituted the label for the thing itself? There are countless numbers of labels and titles for the gospel. Does the label give sufficient information to satisfy the members of the content of that which must be preached?

We need ever to remind ourselves that while we continue to claim that we preach the gospel, it can happen all too readily that we have ceased to be proclaimers of it. The number of the churches will never vanish.

If the basic content of the Christian Gospel could be determined, the Christian pastor would have some means of reflecting the preaching program and his individual sermon to see if they actually contained the basic ingredients of the Gospel message. It is the thing to have the audience

## CHAPTER I

### WHY SEARCH FOR THE BASIC CONTENT OF GOSPEL?

What is the basic content of the Christian Gospel?

Why attempt to determine what it is that makes any message gospel? As a church, we are very insistent that we are a gospel proclaiming people. If that is the case, we need to know what it is that we claim to speak when we speak. The very term "gospel" is used so often that it can readily be used in place of that which it supposedly names--the elements that compose it. For example, it is not enough to say, "The gospel is to be believed." The person addressed must know what it is that composes that which he is to believe. Have we often substituted the label for the thing itself? There are countless numbers of labels and titles for the gospel. Does the label give sufficient information to satisfy the standards of the content of that which must be preached?

We need ever to remind ourselves that while we continue to claim that we preach the gospel, it can happen all too readily that we have ceased to be proclaimers of it. The specter of the Pharisees will never vanish.

If the basic content of the Christian Gospel could be determined, the Christian pastor would have some means of evaluating his preaching program and his individual sermon to see if they adequately contained the basic ingredients of this kerygma content. It is one thing to have the audience

supply whatever the gospel is, as it listens to a particular offering from its pastor; it is quite another for the pastor to have it in print, to say it in so many words. Because, by the grace of God, the listeners may supply the gospel more often than we realize, it does not follow that the responsibility for speaking the gospel has been removed.

A study made two years ago by William Backus has helped to focus attention on the merit of this topic. After setting up certain criteria for an adequate content of the kerygma, Mr. Backus proceeded to analyze some two hundred sermons from various editions of the Concordia Pulpit chosen by a random sampling method. These sermons, while possibly not typical of Missouri Synod preaching (in that they could be assumed to be among the best or better rather than the average), could certainly be assumed to meet the traditional standards of Lutheran preaching, because those asked to submit sermons for publication would make certain that the central feature of Lutheran preaching, the gospel, would be presented in adequate terms. By far the majority of those sermons analyzed, however, failed to present the kerygma in adequate terms.

St. Paul puts the problem squarely before us in the tenth chapter of his epistle to the Romans when he says, "But how are men to call upon Him in Whom they have not believed? And how are they to believe in Him of Whom they have never heard?" And how shall they believe on Him of Whom they have never heard? What must they then hear to be sure of hearing Him? Can we perhaps judge that there is at times a lack of believing



and a lack of the strengthening of faith, because people are not told adequately of Him on Whom they are to believe, and through Whom their faith is to grow?

Finally, we might suggest the obvious as a reason for this paper, the doctrine of the means of grace. It is our conviction that God deals with us through tools and devices. As far as we know, He does not deal with us unless it is through these tools. If the tool which He has designated is not used, we eliminate from the outset any possibility of God's being able to deal with us in the way He would desire. Recall again Luther's explanation to the Third Article, "I believe that I cannot by my own reason or strength believe on the Lord Jesus Christ or come to Him, but the Holy Ghost must call me by the GOSPEL . . ." If the gospel is not spoken (by that we mean the contents that make up the gospel), then nothing godly can happen. For it is through the kerygma and the kerygma alone that God's will is done on earth as it is in heaven.

Diakonia, kerygma

Diakonia is used twice. In one case it is employed to describe Paul's speaking to the people of Thess.<sup>5</sup> The

1 Thess. 2:9.

2 Thess. 3:6.

1 Cor. 13:1.

1 Cor. 13:2.

## CHAPTER II

### THE SCRIPTURES AND CERTAIN NINETEENTH AND TWENTIETH CENTURY CHRISTIAN WRITINGS DETERMINE THIS CONTENT

In our attempt to arrive at an answer to the question, "What is the basic content of the gospel?" we shall first examine the words which have a relationship to the fundamental New Testament words: euangelion, kerysso, and kerygma.

#### Akoe, Pepleroo, Parresiazomai

Akoe is employed once to refer to the message heard but does not go on to define that message.<sup>1</sup> Pepleroo is used once in connection with the phrase "gospel of Christ."<sup>2</sup> St. Paul uses it in this way to indicate his desire to win obedience from the Gentiles, by word and deed, by the power of the Spirit. Parresiazomai is used once with the phrase "in the Name of Jesus."<sup>3</sup> It is used in conjunction with Paul's very early activity in Damascus after his conversion.

#### Dialegomai, Laleo

Dialegomai is used twice. In one case it is employed to describe Paul's speaking to the people of Troas.<sup>4</sup> The

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<sup>1</sup>Heb. 4:2.

<sup>2</sup>Rom. 15:9.

<sup>3</sup>Acts 9:27.

<sup>4</sup>Acts 20:7.

second instance refers to his long speech during which Eutychus fell out of the window.<sup>5</sup>

Laleo is used some six times. In one instance it refers to Christ's activity when He healed the paralytic.<sup>6</sup> Christ here assures the paralytic that his sins are forgiven and that the Son of Man has power on earth to forgive sins. A second time it is used together with the phrase "word of the Lord," and seems to be equated with the gospel,<sup>7</sup> though the gospel is not further defined. Another usage is that which connects it with "word." Once it describes the action of the persecuted who had fled their homes,<sup>8</sup> another time the work of Paul and Barnabas,<sup>9</sup> the third instance the Holy Spirit does not permit it to be spoken in Asia.<sup>10</sup> The last occurrence deals with Paul's speaking at Antioch;<sup>11</sup> he had just completed a rather detailed account of the kerygma when he was asked to speak it again on the next Sabbath.

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<sup>5</sup>Acts 20:9.

<sup>6</sup>Mark 2:2.

<sup>7</sup>Acts 8:25.

<sup>8</sup>Acts 11:19.

<sup>9</sup>Acts 14:25.

<sup>10</sup>Acts 16:6.

<sup>11</sup>Acts 13:42.

Diangelo, Katangelo

Diangelo speaks of the kingdom of God but does not proceed to define it.<sup>12</sup>

The first of the ten occurrences of katangelo is with the phrase "in Jesus the resurrection from the dead."<sup>13</sup> The context deals with Peter's speech before the high priest and records this context: (1) the Name of Jesus Christ of Nazareth, (2) Whom you crucified, (3) Whom God raised from the dead, (4) this rejected stone has become the head of the corner, (5) no other name under heaven exists whereby we must be saved. Two instances connect this activity with "the Word of God."<sup>14</sup> In another instance it is used with the words "forgiveness of sins through this man,"<sup>15</sup> and occurs in a rather complete rehearsal of the kerygma in this same chapter, which has been analyzed earlier. "Word of the Lord" is used with it in one case.<sup>16</sup> "This Jesus is Christ" is to be found with it;<sup>17</sup> the context speaks of the necessity of Christ's suffering and rising. There is one instance with "the gospel,"<sup>18</sup>

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<sup>12</sup>Luke 9:60.

<sup>13</sup>Acts 4:2.

<sup>14</sup>Acts 13:15; Acts 17:13.

<sup>15</sup>Acts 13:38.

<sup>16</sup>Acts 15:36.

<sup>17</sup>Acts 17:3.

<sup>18</sup>1 Cor. 9:14.

three times it is connected with "Christ."<sup>19</sup> None of these four references are of particular help because they do not further define what is meant by the usage of the term.

### Basileia

A very frequent usage of a term in connection with the kerygma is that of basileia, which is used some thirty-six times. Five of these references connect the term with "of heaven." In one of these instances it forms part of the message which John the Baptist preached.<sup>20</sup> In the second of these it forms part of Jesus' preaching message.<sup>21</sup> At one time Christ ordered His disciples to say that it was at hand.<sup>22</sup> We are told on another occasion that its secrets are told to some.<sup>23</sup> Some scribes have been trained for it, we are told in the chapter on parables.<sup>24</sup> Both Jesus and John the Baptist connected this kind of kingdom preaching with repentance.

In two cases in which it is used as "the gospel of the basileia," it refers to Christ's message.<sup>25</sup> In the third instance Christ says that it, "the gospel of the basileia,"

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<sup>19</sup>Phil. 1:17.18; Col. 1:28.

<sup>20</sup>Matt. 3:2.

<sup>21</sup>Matt. 4:7.

<sup>22</sup>Matt. 10:7.

<sup>23</sup>Matt. 13:11.

<sup>24</sup>Matt. 13:52.

<sup>25</sup>Matt. 4:23; 9:35.

must be preached.<sup>26</sup>

Two references tell us that it is to be sought.<sup>27</sup> On one occasion it is called the "word of the basileia."<sup>28</sup> It is found in connection with the parable of the sower, wherein we are told that it is heard. Again, we are assured that the Father will give it.<sup>29</sup> Again, we are told that it was preached by Paul.<sup>30</sup> God wants to call us into it, says St. Paul.<sup>31</sup> Once it is called "the basileia of our Lord and Saviour Jesus Christ,"<sup>32</sup> and we are assured that there is an entrance provided into it. On other occasions it is found with "the basileia of God and the name of Jesus Christ." In one case Philip preached this, and as a result people were baptized.<sup>33</sup> In the second instance, Paul preached it at Rome.<sup>34</sup>

The most common usage of basileia occurs with the phrase "of God." Christ's casting out demons was a sign that it had

<sup>26</sup>Matt. 24:14.

<sup>27</sup>Matt. 6:33; Luke 12:31.

<sup>28</sup>Matt. 13:19.

<sup>29</sup>Luke 12:32.

<sup>30</sup>Acts 20:25.

<sup>31</sup>1 Thess. 2:12.

<sup>32</sup>2 Peter 1:11.

<sup>33</sup>Acts 8:12.

<sup>34</sup>Acts 28:31.

arrived.<sup>35</sup> Christ preached it<sup>36</sup> with this content: (1) the time is fulfilled, (2) the kingdom is at hand, (3) repent, and (4) believe the gospel. This term is also used to denote Christ's activity.<sup>37</sup> The disciples were given to know its secrets.<sup>38</sup> Christ ordered his disciples to preach it.<sup>39</sup> Christ said that it was to be received like a little child.<sup>40</sup> It can be taken away.<sup>41</sup> The rich young ruler was not far from it.<sup>42</sup> Flesh and blood cannot inherit it, assures St. Paul.<sup>43</sup> One must be born anew to enter it.<sup>44</sup> Or, one must be born of water and the spirit to enter it.<sup>45</sup> It is not made up of food and drink but means righteousness, peace, joy in the Holy Spirit.<sup>46</sup> It consists not in talk, but of power.<sup>47</sup>

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<sup>35</sup>Matt. 12:28.

<sup>36</sup>Mark 1:15; Luke 9:11.

<sup>37</sup>Luke 4:43 (must preach it); Luke 8:1.

<sup>38</sup>Mark 4:11; Luke 8:10.

<sup>39</sup>Luke 9:2; 10:9.11.

<sup>40</sup>Mark 10:15; Luke 18:17.

<sup>41</sup>Matt. 21:43.

<sup>42</sup>Mark 12:34

<sup>43</sup>1 Cor. 15:50.

<sup>44</sup>John 3:3.

<sup>45</sup>John 3:5.

<sup>46</sup>Rom. 14:17.

<sup>47</sup>1 Cor. 4:20.

Christ ordered a man to proclaim it.<sup>48</sup> Christ said that it could be found within us<sup>49</sup> and that it does not come with observable signs.<sup>50</sup>

It would seem that the use of basileia in these instances is always closely connected with Christ. In some instances there seems to be an identification of the two. Hunter comes to the conclusion that the kingdom is Christ, that the Gospel is Christ, that eternal life is Christ.<sup>51</sup> He also concludes that the Gospel of the Kingdom, the Gospel of Christ, and the Word of Life are equivalent terms.<sup>52</sup> It is evident that entrance into it is not of human origin but rather of the Spirit. It is apparent that the message of the apostolic preaching is capsuled by this term.

#### Logos Theou

Some forty-five references under the general heading of logos theou gave almost as many categories. Traditions made it ineffective.<sup>53</sup> There were ministers and eyewitnesses of it.<sup>54</sup> The hearers of it become Christ's brothers.<sup>55</sup> Those

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<sup>48</sup>Luke 9:60.

<sup>49</sup>Luke 17:21.

<sup>50</sup>Luke 17:20 (two occurrences).

<sup>51</sup>Archibald M. Hunter, The Message of the New Testament. (Philadelphia: Westminster Press, c.1944), pp 19 f.

<sup>52</sup>Loc. cit.

<sup>53</sup>Mark 7:13.

<sup>54</sup>Luke 1:2.

<sup>55</sup>Luke 8:21; 11:28; Acts 13:48 (in a rather complete statement of kerygma).



who hear and keep it are blessed.<sup>56</sup> It was spoken,<sup>57</sup> and in one instance we are told it caused people to believe in God.<sup>58</sup> It is preached.<sup>59</sup> It grew.<sup>60</sup> It is also received.<sup>61</sup> Some sought to hear it.<sup>62</sup> It is glorified,<sup>63</sup> it spread,<sup>64</sup> it was taught,<sup>65</sup> people are commended to it,<sup>66</sup> it is to be remembered.<sup>67</sup> Some thought it failed.<sup>68</sup> A question was asked as to its origin.<sup>69</sup> St. Paul said that it is not to be tampered with.<sup>70</sup> It is heard.<sup>71</sup> We are asked to let it dwell

<sup>56</sup>Luke 11:28.

<sup>57</sup>Acts 4:31; Phil. 1:14; Heb. 13:7.

<sup>58</sup>Acts 16:32 (word of Lord).

<sup>59</sup>Acts 6:2; 13:5; 13:46; 15:35 (and taught); 15:36 (word of Lord); Col. 1:25; 1 Thess. 4:15 (word of Lord).

<sup>60</sup>Acts 6:7; 12:24 (and multiplied); 19:20 (and prevailed).

<sup>61</sup>Acts 11:1; 1 Thess. 2:13 (two uses).

<sup>62</sup>Acts 13:7; 13:44 (the latter reference refers to Paul's rather complete exposition of the kerygma) vv. 16-41.

<sup>63</sup>Acts 13:48

<sup>64</sup>Acts 13:49.

<sup>65</sup>Acts 18:11.

<sup>66</sup>Acts 20:32 (word of grace).

<sup>67</sup>Acts 20:35 (words of the Lord Jesus).

<sup>68</sup>Romans 9:6.

<sup>69</sup>1 Cor. 14:36.

<sup>70</sup>2 Cor. 4: 2.

<sup>71</sup>Col. 1:5 (word of truth, the gospel).

in us.<sup>72</sup> It works in believers.<sup>73</sup> Prayer is asked that it may speed on and triumph.<sup>74</sup> Created things are consecrated by it.<sup>75</sup> It is not bound, says St. Paul.<sup>76</sup> Christians should be on the alert that they do not discredit it by their conduct.<sup>77</sup> It is sharp, active, penetrating.<sup>78</sup> A new birth comes through it.<sup>79</sup> The heavens and earth are said to exist by it.<sup>80</sup> It is spoken of as abiding in people.<sup>81</sup> John, the apostle, bore witness of it.<sup>82</sup> John, the apostle was on Patmos because of it.<sup>83</sup> Someone on a white horse is called "the Word of God."<sup>84</sup> Some people were beheaded because of it.<sup>85</sup>

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<sup>72</sup>Col. 3:16 (word of Christ).

<sup>73</sup>1 Thess. 2:13.

<sup>74</sup>2 Thess. 3:1 (word of Lord).

<sup>75</sup>1 Tim. 4:5.

<sup>76</sup>2 Tim. 2:9.

<sup>77</sup>Titus 2:5.

<sup>78</sup>Heb. 4:12.

<sup>79</sup>1 Peter 1:23.

<sup>80</sup>2 Peter 3:5.

<sup>81</sup>1 John 2:14.

<sup>82</sup>Rev. 1:2 (and the testimony of Jesus Christ).

<sup>83</sup>Ibid., 1:9 (and the testimony of Jesus).

<sup>84</sup>Ibid., 19:13.

<sup>85</sup>Ibid., 20:4.

In most instances, again, the term Word of God, Word of the Lord, Word of Christ seems to capsule the content rather than to spell it out. From time to time it is equated with truth and with the gospel. The most helpful reference is that of Acts 13, 44, wherein Paul's rather detailed spelling out of the kerygma is referred to as the Word of God.

#### Keryx, Kerygma

The term keryx occurs three times. Two of the references with their contexts say very much. In the first<sup>86</sup> instance Paul says he was appointed a keryx for this very reason, to proclaim that (1) God is our Savior, (2) there is one God and one Mediator between God and man, the man Christ Jesus, (3) He gave His life as a ransom, (4) He was testified to in good time. In the second instance Paul says that he was called to preach that (1) the gospel is the power of God, (2) this same God saved us and called us, (3) He did this not according to our works, but according to His purpose, (4) and the grace which He gave us in Christ Jesus ages ago, (5) now it has been manifested in our Saviour Jesus Christ, (6) Who abolished death and brought life and immortality to light, (7) through the gospel.<sup>87</sup>

The third instance of keryx is used to refer to Noah as a preacher of righteousness.<sup>88</sup>

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<sup>86</sup><sub>1</sub> Tim. 2:7.

<sup>87</sup><sub>2</sub> Tim. 1:11

<sup>88</sup><sub>2</sub> Peter 2:5.

Kerygma, the term so often used to designate the gospel message, appears only a limited eight times in the New Testament. Twice it refers to Jonah's preaching, with special reference that his three days inside the great fish were to indicate that Christ would be in the earth three days.<sup>89</sup>

In another case St. Paul links kerygma with the "gospel" and the phrase "of Jesus Christ" and gives it this content:<sup>90</sup>

(1) it was kept secret for long ages, (2) it has now been revealed, (3) it was disclosed in the prophetic writings, (4) its purpose was to bring obedience to the faith.

In another case Paul dubs it folly,<sup>91</sup> and qualifies it further by calling it (1) Christ crucified, (2) a stumbling block, (3) the power of God, (4) the wisdom of God. In two instances Paul combines the term kerygma with the possessives "my"<sup>92</sup> and "our."<sup>93</sup> In the first instance, he says that he did his proclaiming as a demonstration of the Spirit and power so that the faith of his listeners might rest in the power of God. His goal, he said, was: (1) to know nothing except Jesus Christ, (2) and Him crucified, (3) Who was decreed by God before the ages for our glorification, (4) but

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<sup>89</sup>Matt. 12:41; Luke 11:32.

<sup>90</sup>Rom. 16:25.

<sup>91</sup>1 Cor. 1:21.

<sup>92</sup>1 Cor. 2:4.

<sup>93</sup>1 Cor. 15:14.

now God has revealed this through His Spirit. The second case is found in the heart of the great resurrection chapter, which will be dealt with in detail in another place.

In writing to Timothy, Paul says simply that he was given strength to proclaim the kerygma.<sup>94</sup> In the final use of this word Paul states that he has been entrusted by the command of God with proclaiming eternal life.<sup>95</sup> The passages in Corinthians, in particular that of 1 Corinthians 15, is most useful in helping to establish the content of the kerygma.

#### Prokerysso, Kerysso

Prokerysso is used twice, and both instances give us a rather complete example of the kerygma. The first instance is recorded in connection with Peter's speech on Solomon's porch.<sup>96</sup> A complete account of this passage will be given when all the important Acts passages are grouped together.

The second instance of prokerysso refers to John the Baptist's preaching of repentance,<sup>97</sup> but it occurs in Paul's rather complete presentation of the kerygma while speaking at Antioch. In this instance he recalls: (1) Israel's being chosen by God, (2) a detailed account of Israel's

<sup>94</sup>2 Tim. 4:17.

<sup>95</sup>Titus 1:3.

<sup>96</sup>Acts 3:20.

<sup>97</sup>Acts 13:24.

history, (3) the coming of the Baptist, (4) the fact that the people asked Pilate to kill Christ, (5) that Christ died on the cross, (6) that He was put into the tomb, (7) that God raised Him from the dead, (8) that he (Paul) was a witness to this, (9) that this entire action on the part of Christ was in fulfillment of Old Testament prophecy, in particular that of the resurrection, (10) that through Christ forgiveness of sins is proclaimed, meaning that we were freed from everything from which the law of Moses could not free us.

Kerysso was examined some fifty-three times, on one of these occasions as a participle. It is used on one occasion to denote John the Baptist's activity when he proclaimed, "Repent, for the kingdom of heaven is at hand."<sup>98</sup> It is cited to describe Jesus' work which was similar to John's, "Repent for the kingdom of heaven is at hand."<sup>99</sup> In a number of cases it is used to denote Christ's proclaiming "the gospel of the kingdom."<sup>100</sup> Kerysso is employed to describe the work the disciples were asked to do by Christ in proclaiming the "Gospel of the kingdom."<sup>101</sup> Once it is used to say that the message should be proclaimed from the housetops.<sup>102</sup>

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<sup>98</sup>Matt. 3:1.

<sup>99</sup>Matt. 4:17.

<sup>100</sup>Matt. 4:23; 9:35; 24:14; Luke 8:1.

<sup>101</sup>Matt. 10:7; Luke 9:2; Acts 20:25 (St. Paul thus describes his work).

<sup>102</sup>Matt. 10:27.

A number of times it describes Christ's activity,<sup>103</sup> or the activity of the disciples.<sup>104</sup> Two of these last passages are to be found among two very explicit statements regarding the kerygma.

In a number of instances it simply states that the message will be proclaimed.<sup>105</sup> It is also used to denote the Baptist's preaching when it included a call for a baptism of repentance for the forgiveness of sins.<sup>106</sup> John the Baptist's activity in general is sometimes described by this verb.<sup>107</sup> Twice it is linked with the phrase "the gospel of God."<sup>108</sup> The disciples' activity in preaching that men should repent employs this verb.<sup>109</sup>

When Christ proclaimed freedom and release, kerysso is used.<sup>110</sup> Christ's description of the future work of his disciples employs this word.<sup>111</sup> The message was to include:

<sup>103</sup>Mark 1:38; 1:39; Luke 4:44; 1 Peter 3:19.

<sup>104</sup>Matt. 11:1; Mark 3:14; Mark 16:15; 16:20; Acts 10:42 (enjoined by Christ); Acts 18:13; 1 Cor. 9:27; 1 Cor. 15:11.

<sup>105</sup>Matt. 26:13; Mark 14:9; Mark 16:15.

<sup>106</sup>Mark 1:4; Luke 3:3; Acts 10:37.

<sup>107</sup>Mark 1:7.

<sup>108</sup>Mark 1:14 (of Jesus proclaiming: (1) kingdom is at hand, (2) repent, (3) believe the gospel); 1 Thess. 2:9.

<sup>109</sup>Mark 6:12.

<sup>110</sup>Luke 4:18; 4:19 (quotations of Is. 61:1-2).

<sup>111</sup>Luke 24:47; Mark 16:15.

(1) repentance, (2) forgiveness, (3) in Christ's name, with the context explaining that, (4) it was necessary for Christ to suffer, (5) and to rise, (6) that the disciples were witnesses of these events, (7) and that the promise of the Father would be with them.

The object of it sometimes was simply "the Christ,"<sup>112</sup> or "He is the Son of God."<sup>113</sup> This verb occurs again with regard to John the Baptist's work and is part of one of the more complete statements of the kerygma,<sup>114</sup> which will be dealt with thoroughly later on. Moses is referred to as being announced in this way.<sup>115</sup> This same verb is applied to Paul's work in Rome and is connected with the phrase "the kingdom of God and teaching of the Lord Jesus Christ."<sup>116</sup> The activity of proclaiming in general is thus designated.<sup>117</sup> Then it may be linked with the phrase "the words of faith"<sup>118</sup> in a context which speaks of the crucifixion, the resurrection, and salvation.

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<sup>112</sup>Acts 8:5 (Philip's activity; Phil. 1:15).

<sup>113</sup>Acts 9:20.

<sup>114</sup>Acts 10:37.

<sup>115</sup>Acts 15:21.

<sup>116</sup>Acts 28:31.

<sup>117</sup>Rom. 2:21; Rom. 10:15; 1 Tim. 3:16.

<sup>118</sup>Rom. 10:8.



Yet again, it is linked to the phrase "Christ crucified"<sup>119</sup> which is then qualified with the terms: (1) stumbling block, (2) folly, (3) the power of God, (4) the wisdom of God. In one case kerysso is used with the words "Son of God, Jesus Christ."<sup>120</sup> Once the phrase "Jesus Christ as Lord" accompanies it.<sup>121</sup> In the context Paul designates this as: (1) our gospel, (2) the light of the gospel of the glory of Christ, (3) Who is the likeness of God, (4) it is God who brings this knowledge to men.

It may be associated simply with "Jesus,"<sup>122</sup> or the term "Gospel,"<sup>123</sup> The context of the Colossians passage referred to is quite complete: (1) the Father has qualified us to share in the inheritance of the saints in light, (2) He has delivered us from the dominion of darkness, (3) and transferred us to the kingdom of His beloved Son, (4) in this Son we have redemption, the forgiveness of sins, (5) this Christ is the image of the invisible God, the first-born of all creation, (6) all things are created by Him, (7) he is the first-born from the dead, (8) in Him all the fulness of God dwells, (9) through Him the Father wanted to reconcile

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<sup>119</sup><sub>1</sub> Cor. 1:23.

<sup>120</sup><sub>2</sub> Cor. 1:19.

<sup>121</sup><sub>2</sub> Cor. 4:5.

<sup>122</sup><sub>2</sub> Cor. 11:4.

<sup>123</sup> Gal. 2:2; Col. 1:28.

all things to Himself, (10) making peace by the blood of the cross, (11) He has also reconciled the ones who are being addressed at that moment. The foregoing statement is one of the most complete that is offered in any one place.

In one instance kerysso is linked with "circumcision,"<sup>124</sup> then with "Christ,"<sup>125</sup> then with the "word."<sup>126</sup> A final usage is participial.<sup>127</sup>

#### Proeuangelizomai, Euangelizo

Proeuangelizomai is used in reference to the gospel as it came to Abraham.<sup>128</sup> Here the message referred to is, "In thee shall all the nations be blessed."

Euangelizo is used nearly fifty times in some connection with the kerygma, although not all lend a great deal of help in determining the content of that message. We are told that it is directed to the poor.<sup>129</sup> It is directed to people by John the Baptist.<sup>130</sup> It is linked with the phrase "kingdom

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<sup>124</sup> Gal. 5:11 (to designate the opposite of the cross).

<sup>125</sup> Phil. 1:15.

<sup>126</sup> 2 Tim. 4:2.

<sup>127</sup> Rom. 10:14.

<sup>128</sup> Gal. 3:8.

<sup>129</sup> Matt. 11:5; Luke 4:18; 7:22 (a sign that Messiah has come).

<sup>130</sup> Luke 3:18.

of God."<sup>131</sup>

It describes the Activity of the disciples.<sup>132</sup> The selection from Romans 1 is rather complete in its context: the gospel of God (1) was promised beforehand through His prophets, (2) in the Holy Scriptures, (or, through His prophets in the Holy Scriptures), (3) concerning His Son, (4) descended from David according to the flesh, (5) designated Son of God in power according to the Spirit of holiness, (6) by His resurrection from the dead, (7) Jesus Christ our Lord, (8) through Him we have received grace and apostleship, (9) to bring about obedience to the faith for the sake of His Name.

It describes the activity of Christ.<sup>133</sup> Once it announces "Jesus as Christ."<sup>134</sup> This reference is taken from Peter's speech before the Jewish council and gives a thorough account of the kerygma: (1) God raised Jesus, (2) Whom you killed on a tree, (3) God exalted Him as Leader and Saviour, (4) to give repentance and forgiveness of sins, (5) we are witnesses to this, (6) so is the Holy Spirit who is given to

<sup>131</sup>Luke 4:43; Luke 16:16.

<sup>132</sup>Luke 9:6 (after Christ sent the disciples); Acts 8:25 (in Samaria); Acts 8:40 (in Caesarea); Acts 14:7 (in Lystra and Derbe); Acts 14:15; Acts 14:21; Acts 16:10 (concerning Macedonia); Rom. 1:15 (rather complete statement); Rom. 10:15; 1 Cor. 9:16 (two uses); 2 Cor. 10:16; Gal. 4:13.

<sup>133</sup>Luke 20:1.

<sup>134</sup>Acts 5:42.

obedient ones.

On occasion it is used with the word "word."<sup>135</sup> The passage from 1 Peter gives us a rather helpful view of the kerygma: (1) we are ransomed from the futile way by the blood of Christ, (2) this Christ was destined before the foundation of the world, (3) but He was made manifest at the end of time, (4) through Him we can have confidence in God, (5) Who raised Him from the dead, (6) gave Him glory, (7) now our faith and hope is in God.

Sometimes the announcement is made in terms of the "kingdom of God and the name of Jesus Christ."<sup>136</sup> Then again the announcement is made with the word "Jesus."<sup>137</sup> In a speech by Peter it is entitled "of peace by Jesus Christ (He is Lord of all)"<sup>138</sup> where the context gives a very complete treatment: (1) God anointed Jesus of Nazareth with the Holy Spirit and with power, (2) doing good, healing sick, (3) we are witnesses of all He did, (4) they put Him to death, (5) by hanging on a tree, (6) God raised Him on the third day, (7) revealed Himself after He rose, (8) told us to preach that He is the judge of living and dead, (9) all the prophets bear

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<sup>135</sup> Acts 8:4 (the activity of the persecuted); 1 Peter 1:25.

<sup>136</sup> Acts 8:12.

<sup>137</sup> Acts 8:35.

<sup>138</sup> Acts 10:36.

Him witness, (10) everyone who believes on Him receives forgiveness of sins through His name.

Again it might be connected with "the Lord Jesus."<sup>139</sup> Once it is used with "the word of the Lord,"<sup>140</sup> or with "Jesus the resurrection,"<sup>141</sup> or with "the cross of Christ,"<sup>142</sup> or with "God's gospel,"<sup>143</sup> or "the faith,"<sup>144</sup> or with "His (God's) Son (Him)."<sup>145</sup> Paul spoke of this work as his goal and ambition.<sup>146</sup> He hoped to achieve this by: (1) word and deed, (2) signs and wonders, (3) the Holy Spirit. On a number of occasions this term is used with the "gospel."<sup>147</sup>

The account which is given in the fifteenth chapter of 1 Corinthians is one of the most complete accounts given of the kerygma: (1) you are saved by it, (2) Christ died for our sins, (3) according to the Scriptures, (4) that He was buried, (5) that He was raised the third day in accordance

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<sup>139</sup> Acts 11:20.

<sup>140</sup> Acts 15:35.

<sup>141</sup> Acts 17:18.

<sup>142</sup> 1 Cor. 1:17.

<sup>143</sup> 2 Cor. 11:7.

<sup>144</sup> Gal. 1:23.

<sup>145</sup> Gal. 1:16.

<sup>146</sup> Rom. 15:20.

<sup>147</sup> 1 Cor. 9:18; 15:1 (very complete account); 15:2; Gal. 1:8; 1:9; 1:11; Rev. 14:6.

with the Scriptures, (6) He made appearances after He rose, (7) the foundation of a sure faith hinges on the certainty of Christ's resurrection, (8) all died in Adam, (9) all come alive in Christ, (10) all things will be put under His feet by His Father.

In another instance euangelizo is linked with "peace."<sup>148</sup> This whole chapter of Ephesians referred to gives a rather thorough exposition of the kerygma: (1) you He made alive, (2) who were dead through your own trespasses and sin, (3) subject to the world and prince of the power of the air, by nature children of wrath, (4) even when we were dead, the Father made us alive through Christ, (5) raised us up with Him, (6) made us to rule in heavenly places in Christ Jesus, (7) we have been brought near through the blood of Christ, (8) He has made Jew and Gentile one by being our peace, (9) did this by abolishing commandments and ordinances, (10) by reconciling all through the cross, (11) we now have access in one spirit to the Father, (12) we have become members of God's household instead of strangers and foreigners, (13) built on the foundation of the apostles and prophets, (14) Christ being the chief cornerstone, (15) the Spirit building us together into a unity.

"The unsearchable riches of Christ" is used with

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<sup>148</sup>Eph. 2:17.

euangelizo.<sup>149</sup> This reference and its context supplies some help: (1) Gentiles become members of the same body, partakers in the body of Christ through the gospel, (2) this gospel is to be made known through the church, (3) according to God's purpose, (4) which was realized in Christ Jesus our Lord, (5) we can have confidence of access through faith in Him.

One instance speaks of the arrival of the good news.<sup>150</sup> In another case it is spoken of as being received.<sup>151</sup> In one case it is used of those who do the announcing.<sup>152</sup> The context of this passage tells us that: (1) the preaching was done through the Holy Spirit, (2) we are born anew by the mercy of the Father of Our Lord Jesus Christ, (3) chosen and destined by God the Father for obedience to Jesus Christ, and (4) for sprinkling with His blood, (5) our living hope comes through the resurrection of Jesus Christ from the dead, (6) our inheritance is imperishable and unfading, (7) we are guarded through faith for a salvation ready to be revealed in the last time, (8) the prophets prophesied that grace would be yours, (9) the prophets wanted to know about sufferings of Christ, (10) the Holy Spirit brings the message to you.

A final reference tells us that it was directed to the

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<sup>149</sup>Eph. 3:8.

<sup>150</sup>Heb. 4:2.

<sup>151</sup>Heb. 4:6.

<sup>152</sup>1 Peter 1:12.

dead.<sup>153</sup>

The verb euangelizo offered a number of explicit examples of the kerygma from Romans 1, Acts 5, First Peter 1, Acts 10, First Corinthians 15, Ephesians 2.

### Euangelion

Euangelion is used some seventy-six times throughout the New Testament. It is used in the phrase euangelion "of the kingdom."<sup>154</sup> It is referred to as being proclaimed.<sup>155</sup> Mark uses it at the beginning of his gospel with the phrase "of Jesus Christ."<sup>156</sup>

Euangelion is commonly connected with the phrase "of God."<sup>157</sup>

People are asked to believe in it.<sup>158</sup> Our attitude toward

<sup>153</sup> 1 Peter 4:6.

<sup>154</sup> Matt. 4:23; 9:35; 24:14.

<sup>155</sup> Matt. 26:13; Mark 13:10 (must be); 14:9; 16:15; (he who believes and is baptized shall be saved and vice-versa); Rom. 15:19; 2 Cor. 8:18; Gal. 1:11; 2:2; 1 Thess. 2:9; 2 Tim. 2:8.

<sup>156</sup> Mark 1:1 (Mark says his writing purports to be gospel).

<sup>157</sup> Mark 1:14 (time is fulfilled, kingdom of God is at hand, repent, believe the gospel); Rom. 1:1 (its context gives a full statement analyzed elsewhere); Rom. 15:16; 2 Cor. 11:7; 1 Thess. 2:2; 1 Thess. 2:9; 1 Peter 4:17.

<sup>158</sup> Mark 1:15; 16:15; Rom. 10:16; 1 Peter 4:17.



it is regarded as the same as our attitude toward Christ.<sup>159</sup> This last instance of equating Christ and the gospel is of some significance for the relationship of one toward the other. The euangelion has power to save.<sup>160</sup> The "word of" the euangelion is used once.<sup>161</sup> The Holy Spirit is spoken of as coming through it.<sup>162</sup>

St. Paul utilizes it once in the phrase "euangelion of the grace of God."<sup>163</sup> In this instance St. Paul does not say so much what the content of the kerygma is as what its function is: (1) repentance and faith in Christ, (2) preaching of kingdom, (3) declaiming the whole counsel of God, (4) the Church of the Lord was obtained for Christ by His own blood, (5) the word of grace can build us up.

In one instance the term is qualified with "of His Son,"<sup>164</sup> in several instances by the term "of Christ."<sup>165</sup>

In one case it is called "the power of God unto

<sup>159</sup> Mark 1:35; 10:29; 2 Cor. 11:14.

<sup>160</sup> Mark 16:15; Rom. 1:16; Rom. 10:16-17 (Jesus is Lord, God raised Him from the dead); Rom. 16:25; 1 Cor. 15:1 (already dealt with); Eph. 1:13.

<sup>161</sup> Acts 15:7 (context indicates that the Holy Spirit comes through it).

<sup>162</sup> Acts 15:8; 1 Thess. 1:5; Eph. 1:13.

<sup>163</sup> Acts 20:24.

<sup>164</sup> Rom. 1:9.

<sup>165</sup> Rom. 15:19; 15:29; 1 Cor. 9:13; 2 Cor. 9:13; 10:14; Gal. 1:7; Phil. 1:27; 1 Thess. 3:2.

salvation to everyone who has faith."<sup>166</sup> God judges hearts by it.<sup>167</sup> It is rejected.<sup>168</sup> Paul calls it his and seems to equate that with the "preaching of Jesus Christ."<sup>169</sup>

Through the euangelion Paul speaks of his becoming the father in Christ of the Corinthians.<sup>170</sup> Paul affirms that it should provide a living for those who proclaim it.<sup>171</sup>

Paul states he did not always insist on all of the rights to which the gospel entitled him.<sup>172</sup>

In one section of Corinthians Paul is very explicit as to the content of the euangelion:<sup>173</sup> (1) all died in Adam, (2) Christ died for our sins, all are made alive in Christ, (3) His death was according to the Scripture, (5) He appeared to witnesses, (6) our faith in Christ hinges on the certainty of the resurrection, (7) Christ has ascended that all things might be put under His feet. This is one of

<sup>166</sup> Rom. 1:16.

<sup>167</sup> Rom. 2:16; 2 Thess. 1:8.

<sup>168</sup> Rom. 11:28; 2 Cor. 4:3; 4:4; 1 Peter 4:17.

<sup>169</sup> Rom. 16:25 (kept secret once, now disclosed, it brings obedience.

<sup>170</sup> 1 Cor. 4:15.

<sup>171</sup> 1 Cor. 9:14.

<sup>172</sup> 1 Cor. 9:18 (two uses); 1 Cor. 9:23.

<sup>173</sup> 1 Cor. 15:1.

the clearest statements regarding the euangelion. Paul states it more in capsule form in another instance:<sup>174</sup>

- (1) the glory of Christ, Who is the likeness of God,
- (2) Jesus as Lord.

In a third instance Paul states it swiftly, briefly, yet rather completely:<sup>175</sup> (1) risen from the dead, (2) descended from David, (3) we can obtain salvation which in Christ Jesus goes with eternal glory, (4) if we die with Him, we shall also live with Him, (5) if we endure, we shall reign with Him.

We are told that obedience to the gospel glorifies God.<sup>176</sup> In one case the word is used to refer to any kind of proclamation, Christian or otherwise.<sup>177</sup>

The euangelion is revealed by Christ.<sup>178</sup> It deals with truth.<sup>179</sup> The Colossians passage referred to is analyzed elsewhere. It is also rather complete in its explanation of the "truth." In one case it is given as a trust.<sup>180</sup>

<sup>174</sup> 2 Cor. 4:3; 4:4.

<sup>175</sup> 2 Tim. 2:8.

<sup>176</sup> 2 Cor. 9:13.

<sup>177</sup> Gal. 1:6.

<sup>178</sup> Gal. 1:11 (the context helps to make clear).

<sup>179</sup> Gal. 2:5; 2:14; Eph. 1:13; Col. 1:5.

<sup>180</sup> Gal. 2:7.

In one instance it is specifically called the euangelion "of your salvation:"<sup>181</sup> (1) God chose us in Christ before the world began, to be blameless and holy, (2) God destined us to be His sons through Christ according to the purpose of His will, (3) God freely bestowed His grace on us in His beloved, (4) in His beloved we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace, (5) God has given us insight into the mystery of His will according to His purpose set forth in Christ, (6) He desires in this way to bring all things into a unity, (7) you were sealed through the promised Holy Spirit, (8) God accomplished great things in Christ when He raised Him from the dead, (9) and made Him sit at His right hand in heavenly places.

We become partakers of the promise of Jesus Christ through it.<sup>182</sup>

It may be qualified with the phrase "of peace,"<sup>183</sup> or "the mystery of . . ."<sup>184</sup> Paul speaks of it's being defended,<sup>185</sup> or as being advanced,<sup>186</sup> or as some serving

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<sup>181</sup>Eph. 1:13.

<sup>182</sup>Eph. 3:6; Phil. 1:5; 1 Thess. 2:8.

<sup>183</sup>Eph. 6:15.

<sup>184</sup>Eph. 6:19.

<sup>185</sup>Phil. 1:7; 1:16.

<sup>186</sup>Phil. 1:12.

in it.<sup>187</sup>

In one case Paul speaks of it as the starting time for his work at a given place.<sup>188</sup> On another occasion euangelion is qualified with the phrase "hope of . . . :"<sup>189</sup> (1) you who were hostile in mind, doing evil deeds, (2) He has now reconciled by the body of His flesh, (3) by death, (4) in order to present your body blameless and irreproachable.

It may be qualified with the phrase "of our Lord Jesus,"<sup>190</sup> or with "the glory of our Lord Jesus Christ," which comes through it.<sup>191</sup> Once it is called the "glorious euangelion of the blessed God."<sup>192</sup>

Paul asks that we be ready to suffer for it.<sup>193</sup> In this case the context gives us more of a complete outline of the kerygma once again: (1) God saved us, (2) God called us with a holy calling, (3) in virtue of His grace and purpose given in Christ, (4) ages ago, (5) now it has been

<sup>187</sup> Phil. 2:22; 4:3.

<sup>188</sup> Phil. 4:15.

<sup>189</sup> Col. 1:23.

<sup>190</sup> 2 Thess. 1:8.

<sup>191</sup> 2 Thess. 2:14 (1) God chose us from the beginning to be saved, (2) through the consecration by the Spirit, (3) and belief in truth.

<sup>192</sup> 1 Tim. 1:11.

<sup>193</sup> 2 Tim. 1:1; 1:10.

manifested through the appearing of our Saviour Jesus Christ, (6) Who abolished death, (7) and brought light and immortality to light, (8) through the gospel.

As just mentioned it can bring life and immortality to light.<sup>194</sup> Paul was imprisoned because of it.<sup>195</sup> It is called eternal.<sup>196</sup>

The most profitable areas for examination under the term euangelion are Romans 1, First Corinthians 15, Second Timothy 2:8 ff., Colossians 1: 5 ff., Ephesians 1, Second Timothy 1. While many of seventy some passages throw light on the meaning and content of the euangelion, the areas listed above can be said to be determinative.

After grouping the many examples of the uses of euangelion and kerygma and their cognates, we might attempt to describe the relationship between these synonyms. We need to recognize that they are used interchangeably or even in close connection with each other in the same statement or phrase. Yet, there are differences or differences of emphasis. Euangelion would seem to place more emphasis on the content of the message, consisting of the total work of Christ, not only His preaching but His appearance or the Man Himself. Still, euangelion is also used to describe a message as being proclaimed, a message which is not merely

<sup>194</sup> 2 Tim. 1:10.

<sup>195</sup> Philemon 13.

<sup>196</sup> Rev. 14:6.

the stating of historical facts about Jesus Christ, but a message of power and might. The euangelion is that which creates or brings into being a group of believers and at the same time is that which also maintains it. The greater emphasis, however, seems to be placed on the component parts which comprise the contents of the euangelion, rather than on the fact of its being a proclaimed message.<sup>197</sup>

Kerygma, which by no means ignores or plays down its own content, seems to place the emphasis on the idea of proclamation. For something to be kerygma it must be proclaimed. The idea of the keryx is strongly retained. There is an urgency which attends it, an urgency which compels the speaker to proclaim. This urgency is present because there is authority behind the speaker; that authority is God. Behind kerygma stands the idea that for the sake of completeness the suffering, death, and resurrection of Christ are not enough--this event must be proclaimed. It is through the proclamation of the event of Christ that the basileia tou theou meets us. The kerygma is not just made up of words, a recital of the historical events in the life of Jesus, but it is powerful and creative, bringing into existence that very thing which it says it will do. God works through the kerygma; He is the kerygma. The content is rich and full of Christ (with special emphasis on His

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<sup>197</sup>Gerhard Kittel, Theologisches Wörterbuch zum Neuen Testament (Stuttgart: Verlag von W. Kohlhammer, 1950) Zweiter Band, pp. 705-735.

resurrection), but the primary emphasis still remains on the idea of the message's being proclaimed, shouted forth with creative might and power. Kerygma also carries with it the idea of a public utterance.<sup>198</sup>

Although they have been referred to in some detail from time to time, the significance of the speeches in Acts warrants their being spoken of in a group and analyzed in some detail. C. H. Dodd has worked out the content of the kerygma in these passages in table form in his work.<sup>199</sup>

#### Peter's Sermon on Pentecost

The first is Peter's sermon on Pentecost.<sup>200</sup> In this speech he puts forth the following exposition: (1) Old Testament prophecies are cited for clarification of the meaning of Christ, (2) he refers to Christ as Jesus of Nazareth, (3) as the One Whom God approved by wonders and signs, (4) Christ was delivered according to God's plans, (5) He was crucified and killed by lawless men, (6) but God raised Him from the dead because death could not hold Him, (7) God raised Him, we are witnesses, (8) God has made Him both Lord and Christ, the One Whom you crucified, (9) He has been exalted by the Father, (10) having said this, Peter put forth a call to repentance and baptism, (11) and a statement

<sup>198</sup>Ibid., Dritter Band, pp. 683-717.

<sup>199</sup>C. H. Dodd, The Apostolic Preaching and its Development (London: Hodder and Stoughton Limited, c. 1944), folded chart at conclusion of book.

<sup>200</sup>Acts 2:14-39.



that the Holy Spirit will be theirs through this means. A very full account, yet we can hardly say that it contains any extra baggage which is not needed.

#### Peter's Sermon on Solomon's Porch

The second Acts speech is that of Peter delivered from Solomon's Porch, after he and John had healed the lame man.<sup>201</sup> Here he mentions specifically that: (1) the God of Abraham, Isaac, and Jacob is the One Who has glorified Jesus, (2) this same Jesus Whom you delivered and denied before Pilate, (3) in doing so you were denying the Author of life, (4) Whom God raised up, (5) we are witnesses of this, (6) the prophets foretold the events that took place, (7) including this that Christ should suffer, (8) you should repent and have your sins blotted out, (9) Christ was sent to turn you from your wickedness, (10) the Christ appointed for you Who has now ascended into heaven, (11) only those attached to this Christ will not perish.

Again a very thorough account with no real excess baggage. The account seems to run from the beginning of time down to the present moment.

#### Peter's Sermon Before the Elders

The next sermon is again one by Peter delivered before Jewish authorities who were disturbed by the miracle performed on the lame man.<sup>202</sup> Though brief in space this account still

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<sup>201</sup>Acts 3:11-26.

<sup>202</sup>Acts 4:8-12.

tells us much: (1) the man was healed by Jesus of Nazareth, (2) Whom you crucified, (3) Whom God raised from the dead, (4) the rejected stone has become the head of the corner, (5) there is salvation in no other.

#### Peter's Sermon Before The Council

In the next speech we have Peter and John facing the council once again.<sup>203</sup> Again very brief but packed.

(1) The God of our fathers, (2) raised Jesus, (3) Whom you killed, (4) by hanging on a tree, (5) God exalted Him as Leader and Saviour, (6) for the purpose of giving repentance and the forgiveness of sins, (7) we are witnesses of this, (8) so is the Holy Spirit in obedient ones. Again no excess baggage. Brief as it is, it reaches back to earliest times and comes down to the moment at hand.

#### Peter's Speech before the Household of Cornelius

In the next significant speech, Peter is addressing the household of Cornelius.<sup>204</sup> While it is true that Cornelius was a God-fearing man, it seems apparent that he was hearing kerygma for the first time. We can make a safe assumption that Peter would be very certain that he included all the necessary ingredients for a clear presentation and proclamation of the euangelion. He says (1) God preached the good news of peace by Jesus Christ, (2) God anointed Jesus of

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<sup>203</sup>Acts 5:30-32.

<sup>204</sup>Acts 10: 34-43.

Nazareth with the Holy Spirit and power, (3) this Jesus went about doing good, (4) we are His witnesses, (5) they put Him to death, (6) by hanging on a tree (7) God raised Him the third day, and made Him manifest, (8) we are commanded to preach to the people, (9) the prophets bear witness to Him, (10) anyone who believes in Him receives forgiveness of sins through His Name.

Again we are prompted to ask, "What is incidental? What is of excess? What should he have omitted?"

#### Paul's Speech in the Synagogue at Antioch

The next special section of Acts is the recording of St. Paul's speech in the synagogue at Antioch.<sup>205</sup> St. Paul makes these points: (1) the God of Israel chose our fathers, (2) from David's seed, Jesus would come, (3) a reference to John the Baptist's work, (4) salvation has come to us, (5) people asked Pilate to have Him killed, (6) He died on the tree, (7) God raised Him from the dead, (8) we are His witnesses, (9) in Christ God's promises have been fulfilled through the resurrection, (10) Old Testament is quoted with regard to the prophecy of the resurrection, (11) through Christ the forgiveness of sins is proclaimed, (12) we are thus freed from everything from which the law of Moses could not free us.

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<sup>205</sup> Acts 13:17-41.

While some of the areas are outlined in more detail, the fundamental points again do not appear to be at all in excess.

In his speech to the elders of the church of Ephesus, which is more a review of his work rather than a specific "sermon," Paul mentions:<sup>206</sup> (1) that he preached repentance and faith in our Lord Jesus Christ, (2) that he spoke of the gospel of the grace of God, (3) that he preached the kingdom, (4) that Christ obtained the Church for Himself by His own blood.

In his speech before Felix he indicates that he is on trial because of his beliefs about the resurrection of the dead.<sup>207</sup> In his defense before Festus he lists:<sup>208</sup> (1) that God raises the dead, (2) that people should repent and turn to God, (3) that he was saying nothing else than what Moses and the prophets had to say, (4) that Christ must suffer, (5) that Christ would be the first to rise from the dead, (6) that by this resurrection, light would be proclaimed to the people and to the Gentiles.

These speeches in Acts should be helpful, particularly those in chapters 2, 3, 4, 5, 10, and 13, because the speaker seemed definitely set on proclaiming that which he believed would work effectively in the hearts of people to bring them to God and to keep them with God.

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<sup>206</sup> Acts 20:17 ff.

<sup>207</sup> Acts 24:21.

<sup>208</sup> Acts 26:8-23.

C. F. W. Walther

A number of other sources, in addition to the Scriptures, were reviewed for possible aid in determining the content of the kerygma. Walther in attempting to clarify the gospel quotes Luther as saying (1) that Christ is the Lamb of God that takes away the sin of the world, (2) He has reconciled man with His father, (3) by pure grace, (4) this gives all people everlasting righteousness.<sup>209</sup>

Walther cites Jer. 31:31-34 as a clear presentation of the gospel.<sup>210</sup> In another instance he summarizes the gospel as being (1) the forgiveness of sins, (2) by the free grace of God, (3) for the sake of Jesus Christ.<sup>211</sup>

On Easter, says this same author, we must speak (1) of Christ's victory over sin, death, devil, and hell, (2) also in terms of calling people to repentance. Walther scores heavily a preaching of the forgiveness of sins which at the same time is not a preaching of repentance.<sup>212</sup>

In another of his statements regarding the gospel, he includes (1) Christ, the Son of God, (2) took upon Himself the sins of every sinner, (3) by His life of poverty,

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<sup>209</sup>C. F. W. Walther, Law and Gospel, reproduced from the German by W. H. T. Dau (St. Louis: Concordia Publishing House, 1929), p. 46.

<sup>210</sup>Ibid., p. 71.

<sup>211</sup>Loc. cit.

<sup>212</sup>Walther, Ibid., p. 123.

(4) suffering, (5) crucifixion, (6) and death, (7) He wiped away the record of sin, (8) by raising His Son, God the Father confirmed the work of Christ, of reconciliation and redemption as being finished, (9) on the cross, (10) Christ commanded forgiveness to be preached, (11) forgiveness is available for everyone.<sup>213</sup>

The following statement from Walther on the kerygma can be taken as being about as definitive as he desired to make it. He supposes a situation in which a man is talking to a group of hostile Indians and is about to be killed by one of their bullets. How much (what) must the man in question say before he would be assured that behind him he would have sown enough seed to begin a congregation? Under these circumstances Walther says the following must be stated: (1) the Lord Jesus is the Son of God, (2) He came down from heaven, (3) to redeem men from sins, (4) by taking the wrath of God upon Himself, (5) overcoming death, devil, hell, (6) in their stead, opening heaven, (7) every man can be saved by accepting what Jesus has brought.<sup>214</sup>

Quoting Luther, Walther says in another instance that Christ gives us all of His possessions (1) through His Life by which He swallowed up death, (2) by His righteousness by which He wiped out sin, (3) by His salvation by which He has

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<sup>213</sup> Ibid., p. 169.

<sup>214</sup> Ibid., p. 261.

defeated eternal damnation.<sup>215</sup>

Still quoting Luther, Walther says again that the gospel is (1) Christ, Son of God, (2) Son of man, (3) by His death, (4) and resurrection, (5) He overcame sin, death, and hell, (5) for all who believe in Him.<sup>216</sup>

Quoting Luther yet again with approval, Walther says that the gospel voice tells us that (1) Christ is your own, (2) by His life, teaching, and works, (3) by His dying, (4) by His rising from death, (5) everything that He is, has, does and is able to do.<sup>217</sup>

In one instance Walther says that the gospel is indicated by five marks: (1) it brings peace (Eph. 2:14-17), (2) it speaks of Christ as Saviour rather than as Lawgiver (1 Cor. 15:1), (3) its object is sinners (Matt. 11:5), (4) when its effects are forgiveness of sins, righteousness, and salvation, the gospel is being spoken of (Rom. 1:16), when faith is related to it.<sup>218</sup>

Further, Walther says that to preach the gospel is nothing else than (1) to bring every creature the news that he has been redeemed, (2) that heaven is opened, (3) that

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<sup>215</sup>Ibid., p. 289.

<sup>216</sup>Ibid., p. 289 (In the same connection Luther says that the gospels tell us of Christ in a long form; Peter and Paul do it in a brief form, emphasizing death and the resurrection of Christ).

<sup>217</sup>Ibid., p. 290.

<sup>218</sup>Ibid., pp. 294 ff.

all are made righteous, (4) by the perfect righteousness of Christ, (5) men are but to come and enter the gate of eternal righteousness.<sup>219</sup>

In a final brief reference Walther says that preaching the gospel means nothing else than (1) telling men that they have been perfectly reconciled, (2) with God, (3) by Christ.<sup>220</sup>

#### Francis Pieper

Pieper does not appear to come to grips fully with the problem under discussion. On one occasion he does have this to say: "The resurrection of Christ is, as Holy Writ teaches, the actual absolution of the whole world of sinners."<sup>221</sup> In another instance he quotes Luther with approval:

We should preach also forgiveness of sins in His name, that is, the Gospel should be preached, which declares that in Christ the sins of all the world have been swallowed up, that Christ suffered death in order that our sin be taken away from us, and that He arose in order to devour it and blot it out.<sup>222</sup>

Both of these statements are noteworthy in that they do highlight the resurrection as part of the gospel. Beyond this point Pieper does not seem to be explicit as to what should be included for a proclamation to be the kerygma or what could be left out without essentially damaging the kerygma.

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<sup>219</sup> Ibid., p. 374.

<sup>220</sup> Ibid., p. 391.

<sup>221</sup> Francis Pieper, Christian Dogmatics, translated from the German by Th. Engelder and J. T. Mueller ( St. Louis: Concordia Publishing House, 1951), II, 348.

<sup>222</sup> Ibid., p. 350.



Richard R. Caemmerer

In his book, The Church in the World, Caemmerer says:

This message (kerygma) contains information about historical facts, namely, those of the birth, the life, suffering, death, resurrection of our Lord and Saviour Jesus Christ.<sup>223</sup>

In yet another statement these words appear:

The Christian gospel is the story of God's sacrifice of His Son Jesus Christ to the end that this life of love might again pervade man and God might again be glorified and other men might again see the fruit of God's presence in man. When Jesus completed the work of redemption on the cross and the Father pronounced it complete through His resurrection from the dead, the way was cleared for man to be victorious over sin and selfishness and to house the life of God, the life of love, again at work in Himself toward men.<sup>224</sup>

William Backus

In his master's thesis William Backus listed eight elements as being basic in the kerygma: (1) the atonement is an act of God, (2) the person and work of Jesus Christ all happened in fulfillment of the prophecies of the Jewish Scriptures, (3) a serious attempt to bring people to a recognition of sin, its nature as a rebellion against God, its consequences in terms of guilt, and the necessity for removing this guilt in order to bring about fellowship with God, (4) the death of Christ on the cross, (5) the death of

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<sup>223</sup>Richard R. Caemmerer, The Church in the World (St. Louis: Concordia Publishing House, 1949), p. 41.

<sup>224</sup>Ibid., p. 69.

Christ had to do with human sin, (6) the proclamation of the resurrection of Christ is indispensable (the resurrection for the apostles converted Christ's death to an euangelion, (7) the preachers of the New Testament believed themselves to be living in a new age (the age of fulfillment), (8) when people hear and use the powerful message of the gospel, Christ comes to dwell in His people to work through them the life of the new age with its ethical and religious profits.<sup>225</sup>

#### Gustaf Aulen

Aulen in one instance seems to indicate that the heart of proclamation is a theologia crucis. He cites in particular Rom. 5:6-10. In addition he emphasizes that the Old Testament law is fulfilled and canceled by Christ's work and that Christ is a fulfillment of Old Testament promises.<sup>226</sup>

In speaking of the task of the ministry this same author said (1) that it consists in bringing forth the message of Christ, (2) it is a ministry of reconciliation, (3) the foundation for our task is the finished work of Christ, (4) there must be a consciousness that Christ is Lord, (5) the

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<sup>225</sup> William Backus, "An Analysis of Missouri Synod Preaching Based on the Content of the New Testament Kerygma." (Unpublished Master's thesis, Concordia Seminary, St. Louis, 1952), p. 11.

<sup>226</sup> Gustaf Aulen, The Faith of The Christian Church, translated from the Swedish by Erich H. Wahlstrom and G. Everett Arden (Philadelphia: Muhlenberg Press, 1948), p. 41.

Word and Sacraments bear the message of reconciliation.<sup>227</sup>

Here it would seem also that the purpose and the benefits of the gospel are stressed rather than its contents. The two examples cited seem to be as representative as any other that the author makes.

T. A. Kantonen

Kantonen states that (1) Christianity is inseparably bound up with a person, (2) Christianity is a God of persons, (3) God was in Christ, (4) in Him dwelleth the fulness of the Godhead bodily, (5) Christ is the Saviour, (6) there is a presupposition of the reality of sin, (7) at the center of a sinful world stands a cross, (8) man is in debt to God, (9) there is the vicarious suffering by the redeeming love of God, (10) it is that through which sinful man becomes reconciled to God and enters into saving fellowship with Him through Christ, (11) the word became flesh, (12) we base everything on the forgiveness of sins.<sup>228</sup>

C. H. Dodd

C. H. Dodd believes the following is an outline of the kerygma as it is to be found in St. Paul: (1) the prophecies are fulfilled and the new age is inaugurated by the coming of Christ, (2) He was born of the seed of David, (3) He died

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<sup>227</sup> Ibid., pp. 410 ff.

<sup>228</sup> T. A. Kantonen, The Message of the Church to the World Today (Minneapolis: Augsburg Publishing House, 1941), pp. 52 ff.

according to the Scriptures, to deliver us out of the present evil age, (4) He was buried, (5) He rose on the third day according to the Scriptures, (6) He is exalted at the right hand of God, as Son of God and Lord of quick and dead, (7) He will come again as Judge and Saviour of men.<sup>229</sup>

Dodd would summarize the preaching of Peter in this way: (1) the age of fulfillment has dawned, (2) this came about through the ministry of Christ, His death, resurrection, with proof from the Scriptures that it happened according to God's plan, (3) by virtue of His resurrection Jesus has been exalted to the right hand of God, (4) the Holy Spirit in the church is the sign of Christ's present power and glory, (5) the Messianic age will shortly reach its consummation in the return of Christ, (6) finally, there was an appeal for repentance, the offer of forgiveness and the Holy Ghost, and the promise of salvation.<sup>230</sup>

#### Archibald M. Hunter

Hunter has made the finding of the kerygma one of his tasks. He concludes that there is a basic unity in the kerygma which the New Testament presents.<sup>231</sup> He believes

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<sup>229</sup>C. H. Dodd, The Apostolic Preaching and Its Developments (London: Hodder and Stoughton Limited, 1944), p. 17.

<sup>230</sup>Ibid., pp. 21-24.

<sup>231</sup>Archibald M. Hunter, op. cit., p. 9.

the terms "Gospel of the kingdom," "Gospel of Christ," and "the Word of Life," can be equated.<sup>232</sup> The same can be said of the terms "to be in the kingdom," "to be in Christ," and "to have eternal life."<sup>233</sup> Hunter has come to the conclusion that the terms "kerygma" and "euangelion" are likewise synonymous.<sup>234</sup>

It is Hunter's conclusion that the early Christian sermon content can be analyzed as having three basic factors: (1) a claim that the message was the fulfillment of Old Testament prophecy, (2) a historical exposition setting forth Jesus' life, death, resurrection, and exaltation, (3) a summons to repent and accept the forgiveness of sins in Jesus.<sup>235</sup> He bases the foregoing principally on Acts 10:36-43, and selected passages from the writing of Paul's epistles.

By comparing the four gospels to the standard just set up, Hunter concludes that the Gospels are not biographies of Christ nor the writers of the Gospels biographers; rather are the Gospels but expanded forms of the kerygma just described.<sup>236</sup> He finds this same basic message in First Peter

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<sup>232</sup>Ibid., p. 20.

<sup>233</sup>Loc. cit.

<sup>234</sup>Ibid., p. 25.

<sup>235</sup>Ibid., pp. 28-30.

<sup>236</sup>Ibid., p. 30.

and the Epistle to the Hebrews.<sup>237</sup>

He says further:

Any preaching today which aims to be in line with the original Gospel must conserve the essential affirmations of the Apostolic preaching. Its core and kernel will be a story--a story that sounds as crazy to many of our wise men today as it did to the Greeks of Paul's day--a story centering in a Jew called Jesus the Messiah in whom the prophecies made of old to Israel were fulfilled, in whose life, death, resurrection, and exaltation the Living God acted conclusively for us men and our salvation; and in the experience of whose followers, i.e., the Church, there was revealed a new quality of life, arising out of what God had done, which in turn confirmed the value set on the saving facts in the story.<sup>238</sup>

Hunter makes the assertion that there was no gospel known in the Primitive Church which did not contain these words as basis--"Christ died for our sins according to the Scriptures." As brief as are those words, they do make these three statements about the atonement: (1) Christ's death was vicarious, (2) it was related to human sin, (3) it fulfilled certain Scriptures (probably Isaiah 53).<sup>239</sup>

In summarizing his statements on the atonement, Hunter has this to say: (1) it originates in the gracious will of God, (2) it has to do with sin, (3) its means is the crucified Christ whose death was vicarious, representative,

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<sup>237</sup> Ibid., pp. 33-35.

<sup>238</sup> Ibid., p. 36.

<sup>239</sup> Ibid., p. 98.

and sacrificial, (4) the spiritual end which it secures is reconciliation or renewed fellowship with God, based on forgiveness of sins.<sup>240</sup>

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<sup>240</sup> Ibid., p. 112.

## CHAPTER III

### THE BASIC CONTENT OF THE CHRISTIAN GOSPEL

With the exception of Backus, Hunter, and Dodd, not one source really attempts specifically to set a limit for the basic content of the kerygma. Again with the exception of the three writers mentioned, no one states what can be excluded and yet have the kerygma remain kerygma. If that were the case, this paper would, of course, be unnecessary.

This does, however, present us with the problem of choosing which sources shall be the ones for the final basis of decision and which ones are to be eliminated. Some thirty-nine of all the references cited offered themselves on the following basis: that the context and purpose of the given reference was attempting in some fuller way to say what the kerygma contained. It has become evident that the bulk of the Scriptural references are used more in the form of labels for the kerygma rather than as an expression of the kerygma itself. A number of representative statements were taken from various authors; and in some instances a number of statements were taken from the same author when it was apparent that he was seeking to come to some kind of definite conclusion on kerygmatic content.

In any study of this kind the statistical method is most certainly not an absolute law, otherwise the Old Testament would outweigh the New in many instances. Yet,



the statistical is a method that can lend insight into our problem at hand. Of the total number of thirty-nine references which offered themselves, twenty-five were from the Scriptures. The most significant of these twenty-five are the references from Acts, and of these the references in Acts 2, 3, 4, 5, 10, and 13, are most definitive. In these instances the speaker attempts to clarify for his audience what he believes it is that will establish and maintain a right relationship with God. These speeches include the one at Pentecost, the one given on Solomon's Porch, Peter's speeches before the Sanhedrin, his sermon to the household of Cornelius, and Paul's sermon in the synagogue at Antioch. Of these selections we can say with finality, "When they spoke on these occasions, they at least said this." If what is recorded here has been cut to the minimum--just the highlights--then what is said is all the more important for determining basic kerygmatic content.

The specific selections which offered themselves were: Mark 1:15; Mark 2:2; Mark 16:15; Luke 24:46-48; Acts 2:14-39; Acts 3:12-26; Acts 4:10-12; Acts 5:30-32; Acts 10:35-43; Acts 13:16-41; Acts 20:17-37; Acts 26:8-23; Rom. 1:1-6; 1 Cor. 2:2-9; 1 Cor. 15:1-28; Eph. 1:1-23; Eph. 2:1-22; Col. 1:11-23; 1 Tim. 3:16; 2 Tim. 1:8-11; 2 Tim. 2:8-13; 1 Peter 1:1-12; 1 Peter 1:18-25; Heb. 1 and 2.

Of the fourteen selections taken from sources other than the Scriptures, one is from the writing of Gustaf Aulen,

one from Richard R. Caemmerer, one from T. A. Kantonen, four from C. F. W. Walther, one from Francis Pieper, two from C. H. Dodd, three from Archibald M. Hunter, and one from William Backus.

The items which appear on the final scale were dictated by the sources themselves. They appear in chart form in appendices B and C as well as in the following verbal analysis.

The frequency of the appearance of the various factors in this statistical tally made a number of points very clear. Counted as an "absolute" item in the basic content of the kerygma, was any item mentioned twenty-six or more times in the thirty-nine references used, or for practical purposes, those items which were mentioned in two-thirds of the examples cited.

Four factors, in this sense appear basic: (1) the fact that the man (Christ) and the event had its origin or had to do with God, (2) the death of Christ, (3) His resurrection, (4) (overwhelmingly mentioned) there is to be a call to repentance and/or the offer of the forgiveness of sins through this man and/or through this event. If a man would say kerygma, then it appears from this analysis that the four items above form the minimal basic content of the gospel.

It is interesting to note that of these four items listed as "absolutes" in the overall survey, six of the crucial six Acts' passages list the first; five of the six, the second; six of the six, the third; and six of the six, the fourth.

There are a number of factors which we have placed in the "near absolute" category. These are the items mentioned thirteen times or more in the thirty-nine references; that means that they were mentioned at least in one-third of the cases. They are the following: (1) Christ is identified as being from God or as the Son of God, (2) the events spoken of were prophesied in the Scriptures, (3) the man spoken of in the message had a human ancestry or was man, (4) there was human responsibility for the sin this man came to remove, (5) this man was crucified, (6) His crucifixion was concerned with sin, (7) He was exalted, (8) in this man and/or event, the Scriptures were fulfilled.

It will be helpful again to compare these categories with the six crucial Acts' passages. With reference to the first of these "near absolute" categories, two of the six make mention of it; to the second, four of the six make mention of it; to the third, five of the six; to the fourth, four of the six, to the fifth, six of the six; to the sixth, six of the six; to the seventh, three of the six; to the eighth, three of the six. The overall pattern is doubly underscored once again by these passages in Acts.

There are two factors which might be listed as "probables," these refer to the fact of the New Testament proclaimers being witnesses of the event of which they spoke and, the second, to the life and work of Christ. References to these three categories occur at least ten times. The six crucial Acts

passages refer to them five, and two times respectively.

One of the "probable" areas is worth noting in particular; that is the factor of witnesses or witnessing. All references to witnesses or witnessing are restricted to the Scriptures, five of them originated in the six chapters of Acts. No specific reference to this factor is made by the other authors listed.

In summary then, we might affirm that to enunciate the basic content of the gospel one must state that it is God's doing from beginning to end, that this plan of God took form in a very specific Person who died (one of His titles is Jesus of Nazareth), that this Person rose again from the dead, and without fail it must be said, that repentance and forgiveness of sins are now being offered by and through this Person and/or act. This very last item, in particular, seems to be inescapable if the kerygma would be said. If repentance and the forgiveness of sins through Christ is not said, then the New Testament message has not been proclaimed. It is worthy of note that Walther says the same thing very insistently.

We might call to special attention also the item of Christ's resurrection, on two grounds. We cannot forget the insistence of Paul's argument in 1 Corinthians 15 regarding this event. He insists that the relationship of man to God is certain, if the resurrection of Christ is certain; false, if His resurrection is false. In the second place, we cannot forget that it was this event, as another has said, which

made the life of Christ the euangelion for the apostles. These two factors should certainly lend force to the necessity of enunciating the resurrection in contemporary situations.

Right on the heels of the four absolutes mentioned, follow the "near absolutes." For the man who would say kerygma, they dare not be far removed from his mouth. He needs to tell people that this Christ was the Son of God, that the events which surrounded the Christ were directly related to the Scriptural message by way of prophecy and/or fulfillment, that the Christ was man, that there is human responsibility for the phenomenon of sin, that the manner in which Christ died was through the crucifixion, that the crucifixion had to do with sin, that this Christ was exalted by His Father as well as raised from the dead.

Having said this, he can rest assured that he will have said what God has asked him to say. Luther's explanation of the Second Article was not far wrong.

## APPENDIX A

### THE LUTHERAN CONFESSIONS

A logical area for further examination in determining the basic content of the kerygma is the symbolical books of the Lutheran Church. The following survey of the symbols will at least give us an indication of their thinking on the content of the gospel. There are a number of references in the Augsburg Confession. In one instance it has this to say: (1) the Word, the Son of God, assumed human nature in the Virgin Mary, (2) the two natures conjoined in Christ, (3) He truly suffered, (4) He was crucified, (5) He died and was buried, (6) by this He reconciled the Father to us, being a sacrifice not only for our original sin but also for our actual sins, (7) it continues, He descended into hell, (8) He truly rose the third day, (9) He ascended into heaven, (10) He reigns to rule and to sanctify those who believe in Him, (11) by sending the Holy Spirit, (12) He will come again to judge.<sup>1</sup>

In another instance the Augsburg Confession reports: (1) we cannot be justified by our own strength, (2) we are

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<sup>1</sup>"Augsburgische Konfession," Die Bekenntnisschriften der evangelisch-lutherischen Kirche (Die zweite verbesserte Auflage; Göttingen: Vandenhoeck and Ruprecht, 1952), Artikel III, paragraphs 1,2,3,4,5 (Latin text), p. 54.

freely justified for Christ's sake, (3) through faith, (4) when people believe that sins are forgiven for Christ's sake, (5) Who by death made satisfaction for our sins, (6) this faith God imputes for righteousness.<sup>2</sup>

In one statement the Apology says, ". . . we rob Christ of the glory of being Mediator, Who is Mediator perpetually, and not merely in the beginning of justification."<sup>3</sup>

The Apology uses the expression, "The very voice of the gospel is this that by faith we obtain the remission of sins."<sup>4</sup>

The Apology lists as means of grace: (1) absolution, (2) hearing the sermon, (3) reading, (4) the Sacraments.<sup>5</sup>

In an attempt to define the kerygma the Apology has this to offer: (1) it is the promise of grace bestowed in Christ, (2) it is repeated in the Scripture, (a) to Adam, (b) the patriarchs, (c) clearer in the prophets,

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<sup>2</sup>Ibid., Artikel IV, paragraph 1 (Latin text), p. 56.

<sup>3</sup>"Apologie der Konfession," Die Bekenntnisschriften der evangelisch-lutherischen Kirche (Die zweite verbesserte Auflage; Göttingen: Vandenhoeck and Ruprecht, 1952), Artikel IV, paragraph 317 (Latin text), p. 221 (When we attribute the work of sanctification to someone else other than Christ, this occurs).

<sup>4</sup>Ibid., Artikel XII, paragraph 2 (Latin text), p. 252.

<sup>5</sup>Ibid., paragraphs 42 and 43 (Latin text), p. 259.

(d) lastly, by Christ, (e) it is disseminated by the apostles.<sup>6</sup>

Luther in the Smalcald Articles has this to say, "God will and does account us entirely righteous and holy for the sake of Christ, our Mediator."<sup>7</sup>

In his Large Catechism Luther states that the Lord's Supper gives us all that the Third Article talks about, or, in another phrase, the entire treasure of heaven is given us.<sup>8</sup>

In discussing the Second Article of the Creed, Luther states that the entire gospel which is preached is based on this article, namely, the second.<sup>9</sup>

In discussing the Second Petition Luther has this to say regarding a definition of the kingdom of God: (1) God sent His Son Jesus Christ, our Lord, (2) into the world, (3) to redeem and deliver us from the power of the devil, (4) to bring us to Himself, (5) He now governs us as a

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<sup>6</sup>Ibid., paragraph 53 (Latin text), p. 261.

<sup>7</sup>"Schmalkaldische Artikel," Die Bekenntnisschriften der evangelisch-lutherischen Kirche (Die zweite verbesserte Auflage; Göttingen: Vandenhoeck and Ruprecht, 1952), Artikel XIII, paragraph 1 (Latin text), p. 400.

<sup>8</sup>"Grosser Katechismus," Die Bekenntnisschriften der evangelisch-lutherischen Kirche (Die zweite verbesserte Auflage; Göttingen: Vandenhoeck and Ruprecht, 1952), Abendmahl, paragraph 32 (Latin text), pp. 713-714.

<sup>9</sup>Ibid., Von dem Glauben, der ander Artikel, paragraph 33 (Latin text), p. 653.



king of righteousness, life, and salvation, (6) against sin, death, and an evil conscience, (7) to do this He has sent us His Holy Spirit.<sup>10</sup>

In clarifying the meaning of Baptism, Luther says that it promises or brings (1) victory over death and the devil, (2) forgiveness of sins, (3) the grace of God, (4) the entire Christ, (5) the Holy Ghost with His gifts.<sup>11</sup>

The Formula of Concord states in its discussion of free will that God saves man alone through the Redeemer, Jesus Christ, through the means of Grace.<sup>12</sup>

In discussing the "righteousness of faith," the Formula says, "Therefore the righteousness which is imputed to faith or to the believer out of pure grace is (1) the obedience, (2) the suffering, (3) and the resurrection of Christ, (4) since He has made satisfaction for us to the law, and paid for our sins."<sup>13</sup>

In this same article we have this statement:

His obedience, not only in suffering and dying but also in this, that He in our stead voluntarily made under the law, and fulfilled it by this obedience, is imputed to us for

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<sup>10</sup>Ibid., Vaterunser, die ander Bitte, paragraph 51 (Latin text), p. 673.

<sup>11</sup>Ibid., Taufe, paragraph 41 (Latin text), p. 699.

<sup>12</sup>"Konkordienformel," Die Bekenntnisschriften der evangelisch-lutherischen Kirche (Die zweite verbesserte Auflage; Göttingen: Vandenhoeck and Ruprecht, 1952), Artikel II, paragraph 50 (Latin text), p. 891.

<sup>13</sup>Ibid., Artikel III, paragraph 14 (Latin text), p. 918.

righteousness, so that on account of this complete obedience, which He rendered His heavenly Father for us, by doing and suffering, in living and dying, God forgives sins, regards us as godly and righteous, and eternally saves us. This righteousness is offered us by the Holy Ghost through the Gospel and in the Sacraments, and is applied, appropriated and received through faith, whence believers have reconciliation with God, forgiveness of sins, the grace of God, sonship, and heirship of eternal life.<sup>14</sup>

In a further reference in this same article The Formula states:<sup>15</sup>

Therefore we believe, teach, and confess the entire obedience of the entire person of Christ, which He has rendered the Father for us even to His ignominious death upon the cross, is imputed to us for righteousness.

When it speaks of Law and Gospel, the Formula says that the gospel teaches us what we should believe (1) that we obtain forgiveness of sins with God, (2) because the Son of God, Jesus Christ, took upon Himself and bore the curse of the law, (3) that He expiated and paid for all sins, (4) only through Him (a) can we enter into favor with God, (b) obtain forgiveness of sins by faith, (c) be delivered from death, (d) from all punishments of sin, (e) will we be eternally saved.<sup>16</sup>

Our final reference to the Confessions is also taken from the Formula when it speaks concerning election. In

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<sup>14</sup>Ibid., paragraphs 15 and 16 (Latin text), p. 918-919.

<sup>15</sup>Ibid., paragraph 56 (Latin text), p. 933-934.

<sup>16</sup>Ibid., Artikel V, paragraph 20 (Latin text), p. 958.

this instance it states the gospel to be (1) that the human race is redeemed and reconciled with God, (2) through Christ, (3) by His obedience, (4) suffering, (5) death, (6) He merited the righteousness which avails before God, (7) by Word and Sacraments the Holy Spirit works through this message to call men to repentance and preserve them in true faith.<sup>17</sup>

It would appear that many of the references thus chosen from the Confessions, while purporting to speak of the gospel, often speak of the objectives of the gospel rather than the nature of the content itself. A reference in Article III of the Augsburg Confession and Luther's explanation of the Second Article in his Small Catechism are perhaps the richest sources of help in determining the basic content of the kerygma.

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<sup>17</sup>Ibid., Artikel XI, paragraphs 15,16,17 (Latin text), p. 1069.

## APPENDIX B

CHART I, FREQUENCY OF KERYGMATIC ELEMENTS

Elements mentioned in expressing <u>kerygma</u>	Acts 2,3, 4,5, 10,13	Total Acts refer- ences	Total N. T. refer- ences	Other Authors	Total Refer- ences
Total references	6	8	25	14	39
Repentance and/or the forgiveness of sins offered through Christ	6	8	23	14	37
Originates in or has to do with God	6	7	20	7	27
Christ died	5	6	16	10	26
Christ arose	6	7	16	10	26
Christ is also man	5	5	14	5	19
Christ was crucified, or shed His blood	6	7	14	5	19
Christ is Son of God, or Lord	2	3	11	7	18
Human responsibility for sin	4	4	10	7	17
Crucifixion had to do with sin	6	6	12	5	17
Events prophesied in Scripture	4	4	11	5	16
Scriptures were fulfilled	3	4	12	4	16
Christ was exalted	3	3	10	4	14
We are witnesses of all this	5	5	11	0	11
The life and work of Christ	2	2	3	7	10
Christ suffered	1	2	5	4	9
The Holy Spirit is involved in all of this	3	3	8	1	9
Because of Christ, we live in a new age	0	1	3	3	6
Christ will return as judge of quick and dead	2	2	4	1	5
Christ's action creates a new fellowship	0	0	1	3	4



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