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NEW TESTAMENT PREACHING: AN ANALYSIS OF  
ITS CHARACTER AND PURPOSE ON THE BASIS  
OF WORD STUDIES OF ΑΓΓΕΛΟ AND  
ITS COMPOUNDS AND ΚΗΡΤΣΣΩ

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

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by

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## CHAPTER I

### INTRODUCTION

What is Christian preaching? Is it words about God? Is it the art of persuading men to improve themselves and society? Is it the sharing of personal experiences with others? Is it merely the pious propaganda of denominational dogma?

Books on preaching prefer to call Christian preaching an "art" or a "science." In a sense they may be correct, but to center the study of sermon writing on such a basis can be disastrous. It would place Christian preaching on the same level as public speaking. The study of homiletics, it would seem, should be theological and Christian, not rhetorical and secular.

The divorce between preaching and Christian doctrine is unfortunate. It has often resulted in a theology of the pulpit which is vastly different from the theology of the Church. That this can happen was evidenced by eighteenth century Calvinism when "preaching for decision" was in complete disagreement with the Calvinistic emphasis on double predestination and the sovereignty of God, and still is today.

It would appear that the study of homiletics ought to follow a different course from what it has followed in the past. This can be accomplished only when there is a proper understanding of the purpose of Christian preaching. Homiletics curricula have been so concerned about the rudiments of speech composition and delivery (which should have been mastered in pre-seminary education), that they have neglected

to bring about an awareness of the purpose and power of preaching.

This failure on the part of our theological seminaries has been recognized recently by a number of scholars, and a serious attempt is being made to remedy the situation by determining the character of early Christian preaching. Perhaps the best known recent publication is that of C. H. Dodd, entitled Apostolic Preaching.<sup>1</sup> Another work of importance is that of Hugh Thompson Kerr, Preaching in the Early Church.<sup>2</sup>

Two contemporary Swedish theologians have contributed extensively to promote a proper understanding of the character of preaching. Anders Nygren, the well-known Bishop of Lund, wrote a beautiful discourse on Christian preaching to the pastors of his diocese upon his accession to the bishopric. The English translation by L. J. Trinterud is entitled The Gospel of God.<sup>3</sup> Nygren's young successor at the University of Lund, Gustaf Wingren, has also recently written a work entitled Predikan: en principiell studie.<sup>4</sup> It has not as yet appeared in English, but has been highly acclaimed.

While the above works reveal a serious effort to determine the true character and purpose of Christian preaching, their method is not

<sup>1</sup>C. H. Dodd, The Apostolic Preaching and Its Developments (New York & London: Harper & Bro., 1951).

<sup>2</sup>Hugh Thompson Kerr, Preaching in the Early Church (New York: Fleming H. Revell, c.1942).

<sup>3</sup>Anders Nygren, The Gospel of God, tr. by L. J. Trinterud (Philadelphia: The Westminster Press, c.1951).

<sup>4</sup>Gustaf Wingren, Predikan: en principiell studie (Lund: C. W. K. Gleerups Förlag, 1949).

primarily exegetical. The most concise and yet complete study on an exegetical basis has been accomplished by several authors of various word studies in Gerhard Kittel's Theologisches Woerterbuch zum Neuen Testament: Friedrich on ἀγγέλλω and its compounds; Schniewind on κηρύσσω.<sup>5</sup>

It will be a secondary purpose of this thesis to make available in English much of the material in these articles by way of translation and summary. The primary purpose will be to determine the character and purpose of Christian preaching.

Our method will consist, therefore, of word studies of the chief New Testament verbs used to describe Christian preaching. It was our original intention to make a summary study of all thirty-four verbs employed by New Testament writers to describe apostolic preaching. Since such a project would involve more time than can be allowed for this thesis, the study will be restricted to ἀγγέλλω and its compounds and κηρύσσω.

In addition to studying the verbs themselves, space will be devoted to their connection with certain of their more frequent objects. Thus we shall briefly consider what is meant by the expressions "preaching the Kingdom," "proclaiming Christ Jesus," "proclaiming the Gospel," "proclaiming the Word," "proclaiming forgiveness," "proclaiming life."

The verbs will often take the same objects. For example, βασιλείαν may be the object of εὐαγγελίζομαι, ἀπαγγέλλω, or κηρύσσω. In all cases the meaning will be quite similar. To avoid repetition,

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<sup>5</sup>Gerhard Kittel, Theologisches Woerterbuch zum Neuen Testament (Stuttgart: Verlag von W. Kohlhammer, 1933).



therefore, βασιλεία will be studied in connection with the verb it most frequently follows, which happens to be εὐαγγελίζομαι.

Similarly, χριστός will be studied in connection with εὐαγγελίζομαι in Chapter Three, while εὐαγγέλιον and λόγος will be considered in connection with κηρύσσω in Chapter Four.

To begin the study, Chapter Two will deal with the infrequently used New Testament verb ἀγγέλλω. On the basis of the passages in which it occurs we shall attempt to show that it describes preaching as the proclamation of factual news and faith.

Chapter Three will continue with a study of the most important ἀγγελ- compound, εὐαγγελίζομαι. From its connection with βασιλεία and χριστός we shall endeavor to picture Christian preaching as the proclamation of a Kingdom and its King.

In Chapter Four we shall depart from the ἀγγέλλω words and turn to κηρύσσω. On the basis of its connection with εὐαγγέλιον and λόγος we hope to briefly determine what it means to proclaim the Gospel and the Word.

Chapter Five will treat the other ἀγγελ- compounds, attempting to show the difference, if any, between them. In this chapter we shall try to describe preaching as the proclamation of forgiveness and life, ἀφεσις and ζωή.

The last chapter will endeavor to determine to what extent the various theological systems of today further or hinder the type of Christian preaching described in the previous chapters. It will attempt to answer the question, "How does Christian preaching today compare with the preaching of the New Testament?"

Since this study is based merely on two of the verbs used in the New Testament to describe Christian preaching, it does not afford a basis for comparison in regard to all preaching. We shall be describing and comparing Apostolic preaching and present-day preaching only in a restricted area.

The first verb is *κηρύσσειν*, which is the Greek word for "to preach." The verb *κηρύσσειν* is used in the New Testament to describe the proclamation of the Gospel. It is derived from the verb *κηρύσσω*, which means "to announce" or "to proclaim." The word *κηρύσσειν* is used in the New Testament to describe the proclamation of the Gospel in a general sense, as well as the proclamation of the Gospel to specific individuals or groups of people. The word *κηρύσσειν* is used in the New Testament to describe the proclamation of the Gospel in a general sense, as well as the proclamation of the Gospel to specific individuals or groups of people.

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<sup>1</sup> See the article on *κηρύσσειν* and its cognates in the *Thayer's Greek-English Lexicon of the New Testament*, ed. by Charles De Witt Tompkins, 1900, p. 111.

## CHAPTER II

### A PROCLAMATION OF FACT AND FAITH

"The Word of God is news!"<sup>1</sup> Preaching the Word is proclaiming news. God's Word is not in the first place dogmatic distinctions, nor is it philosophic speculations. The terminology that describes the proclamation of the New Testament did not arise from the language of the philosopher or heathen mystic. Ἀγγέλλω and its compounds, like κηρύσσω, are words of the street--of the public life, the games, the emperor.<sup>2</sup> God's Word is news--news for people in the language of the people.

Moreover, God's news is "good news." The announcement of the angels to the shepherds, ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῶν χάριν μεγάλην, appears to characterize the apostolic proclamation throughout, its contents being a simple, direct report of an historical bit of good news: "for unto you is born this day in the city of David a Savior which is Christ the Lord." Such is the character of New Testament preachment--news, the good news of the Crucified, Resurrected, and Living Lord.

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<sup>1</sup>Schniewind's article on ἀγγέλλω and its compounds in: Gerhard Kittel, Theologisches Woerterbuch zum Neuen Testament (Stuttgart: Verlag von W. Kohlhammer, 1933), p. 57 ff.

<sup>2</sup>Ibid.

### The ἄγγελ- Compounds<sup>3</sup>

The peculiar meaning of each of the ἄγγελ- compounds is practically impossible to determine. Only ἐπαγγέλλω and εὐαγγελίζομαι stand in a class by themselves, in that their meaning is more definitely established. Among the remaining verbs there seems at times a close relationship of meaning and at other times a decided divergence.<sup>4</sup> Thus, e.g., ἀναγγέλλω and ἀπαγγέλλω are used interchangeably in many instances, the one occurring as a variant of the other.

Common to all the ἄγγελ- compounds is the idea of despatching, announcing, proclaiming. Liddell & Scott give the meaning proclaim to most of them.<sup>5</sup> In this sense they were employed by Hellenism in connection with the sacred games and sacrifices, emperor worship, and often in Aretalogy.<sup>6</sup>

#### Verbal, Active Proclamation

It is significant that in the New Testament the "verbal" act of proclaiming far outweighs the "substantive" idea. The noun ἀγγελία occurs only twice, both times in the First Epistle of John. The emphasis is not on "that which is proclaimed," but on an "active pro-

<sup>3</sup>Most of the material for the word study has been borrowed from Kittel, op. cit., pp. 56-71.

<sup>4</sup>Ibid.

<sup>5</sup>Liddell & Scott, A Greek-English Lexicon (Oxford: Clarendon Press, n.d.).

<sup>6</sup>Kittel, op. cit.

claiming." The English word proclamation can be understood in both the substantive and verbal sense. Our purpose requires that we use the term in the verbal sense of proclaiming.

We turn now to a more detailed study of ἀγγέλλω and its compounds, particularly to the New Testament passages in which they occur. This chapter will be devoted to ἀγγέλλω itself and the passages in which it is found. Chapter Three will include a study of its most important compound, εὐαγγελίζομαι, and Chapter Five will deal with the remaining compounds.

#### Classic Greek

Ἀγγέλλω occurs among classic authors from Homer on. It has been discovered on occasional inscriptions and papyri.<sup>7</sup> Liddell and Scott<sup>8</sup> cites numerous references, ascribing to its active usage three closely-related meanings: 1. bear a message, 2. announce, report, and 3. bring news of. Stephanos<sup>9</sup> gives the meaning certiorem facio, to inform or appraise someone.

Both Stephanos and Liddell & Scott cite only one instance of the middle, Id. Aj. 1376: τεύκεω ... ἀγγέλλομαι ... εἶναι φίλος, I announce myself to him as a friend. It is used here, says

<sup>7</sup>Preuschen-Bauer, Griechisch-Deutsches Woerterbuch zu den Schriften des Neuen Testaments (Glessen: Verlag von Alfred Toepelmann, 1928).

<sup>8</sup>Liddell & Scott, op. cit.

<sup>9</sup>H. Stephanos, Thesaurus Graecae Linguae (Londini: In Aedibus Valpianis, 1816-18), I.

Stephanos, "pro ἐπαγγέλλομαι."<sup>10</sup>

Both the above lexikons give about nine instances of the passive, to be announced, where the subject may be either a person or a thing. An example, Xen. Hellen. I.5.10: Ἐπειδὴ ἠγγέλθη ἡ ναυμαχία....

#### The Septuagint

Ἀγγέλλω occurs only once in the text of the Septuagint,<sup>11</sup> Jer. 4: 15, and in four other places as variant readings, corrected by ἀναγγέλλω or ἀπαγγέλλω or διαγγέλλω. In all instances it occurs only in a profane sense.<sup>12</sup> Jer. 4:15 speaks of the approach of the avenger "from the north":<sup>13</sup> Διότι φωνὴ ἀγγέλλοντος (for τῷ Ἰη) ἐκ ἀν ἤξει ....

#### Later Jewish Literature

Schlatter<sup>14</sup> cites several examples from Josephus, one of which, taken from the Antiquities (2,205), reads: τῶν ἱερογραμματέων τις ἀγγέλλει τῷ βασιλεὺς τεχθήσεσθαι τινα. It is an announcement, says Schniewind, of the "Mose-Geburt," expressing

<sup>10</sup>Ibid.

<sup>11</sup>Preuschen-Bauer, op. cit.

<sup>12</sup>Kittel, op. cit.

<sup>13</sup>Lange-Schaff, A Commentary on the Holy Scriptures (New York: Charles Scribner's Sons, 1884).

<sup>14</sup>D. A. Schlatter, Der Evangelist Johannes (Stuttgart: Calwer Vereinabuchhandlung, 1930).

a secular as well as a sacred "Evangelion."<sup>15</sup>

Another instance of ἀγγέλλω was found by Schlatter in the Tanchuma, where it was used, as in Jer. 4:15, to translate the Hebrew

תִּלְשָׁן: ἤλθεν καὶ ἠγγείλεν τῷ σοφῷ ὁ δεῖνα  
ἐβλάφη ἡμεῶε τὸ ὄνομα τοῦ θεοῦ.<sup>16</sup>

#### Koine Greek

An interesting example of the use of ἀγγέλλω is the summons celebrating the accession of Hadrian in 117 A. D., found on a Giessen papyrus (I. 3<sup>2</sup> ff): ἦκω... ἄνακτα καινὸν Ἀδριανὸν ἀγγελλῶν. Moulton and Milligan points out that the document has a "strong literary flavor," the words quoted forming an iambic line.<sup>17</sup>

Schniewind likewise calls the usage "poetic," in place of εὐαγγελίζεσθαι, which is the usual term employed to "proclaim" the "God-emperor."<sup>18</sup>

"Ἀγγέλλω is one of those verbs which became practically obsolete in the vernacular except in the compounds,"<sup>19</sup> nine of which are found in the New Testament.

<sup>15</sup>Kittel, op. cit.

<sup>16</sup>Schlatter, op. cit.

<sup>17</sup>Moulton & Milligan, The Vocabulary of the Greek Testament (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1919).

<sup>18</sup>Kittel, op. cit.

<sup>19</sup>Moulton & Milligan, op. cit.

## New Testament

While nine of its compounds are found throughout the New Testament, ἀγγέλλω itself occurs only twice. Both instances are in the Gospel of John (4:51; 20:18). "John is a writer who likes uncompounded verbs."<sup>20</sup> It must be noted, however, that in both places the word occurs only as a variant reading.

## John 4:51

The Nestle text<sup>21</sup> reads: ἦδη δὲ αὐτοῦ καταβαίνοντος οἱ δοῦλοι ἔπληρτησαν αὐτῷ λέγοντες ὅτι ὁ παῖς αὐτοῦ ζῆν. The insertion of καὶ ἄγγειλαν is attested to by the two important witnesses, Aleph and D, plus the Latin tradition.<sup>22</sup> (C, the Koine tradition, and Theta have καὶ ἀπήγγειλαν, while lambda, minuscule 33, and others have καὶ ἀγγειλαν.) The Nestle text, in omitting the word, follows the Hesychian tradition and a few other manuscripts.

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<sup>20</sup>Ibid.

<sup>21</sup>Greek New Testament, edited by Eberhard Nestle. Newly revised by Dr. Erwin Nestle. (Twentieth Edition; New York: American Bible Society, n.d.).

<sup>22</sup>It is significant that Aleph and D also omit the λέγοντες (Cp. Schniewind in Kittel, op. cit., p. 60).



## A Proclamation of News

The meaning of ἀγγέλλω, whether the original reading or a corrected one, contains the same festive (feierliche) tone inherent in ἀραγγέλλω and ἀπαγγέλλω when they are used in connection with miracle reports. It means an announcement, the proclamation of a miracle.<sup>23</sup>

The announcement of the servants to their master, "Your son is living," was a spontaneous proclamation of good news. It resembles the Easter pronouncement of Mary as she went about proclaiming (ἀγγέλλουσα) the Resurrection of her Lord (John 20:18).

## A Proclamation of Faith

For the nobleman this proclamation was more than information about the physical condition of his son. It was a proclamation which created within him an implicit faith in the Lordship of Jesus. He came to know the all-powerful Word of Christ. He saw Christ not as the miracle-worker of Galilee, but as the Son of God.<sup>24</sup>

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<sup>23</sup>Kittel, op. cit.

<sup>24</sup>Dods, Marcus, "The Gospel of John," The Expositor's Bible (Toronto: Willard Tract Depository and Bible Depot, 1891), I.

## Responsibility of Christian Preaching

Christian preaching has a real responsibility toward those who, like the nobleman, come to Christ for reasons of self. It must first tear down the interests of self. Jesus said to the nobleman: "Except you see signs and wonders, you will in no wise believe." He wished to make it clear "that the faith He approves and delights in is a faith which does not require miracles as its foundation."<sup>25</sup> Christian faith does not know God only when its possessor needs physical help.

Yet Christ used the occasion of the nobleman's plea for physical help to preach the Gospel. This was not unusual. He did it often. The crowds that followed Him were not necessarily hungering for His preachment. In many instances people came rather to see the miracle-man of Galilee. But Christ used the opportunity to tell those curious crowds the "one thing needful." He turned them repeatedly from His physical presence to His message and to His Father in heaven. Wherever He went, there was an "epidemic of standing still and looking upward."<sup>26</sup>

It would appear that the method of the Model Preacher is applicable also today and that the modern Christian preacher would use every means to direct people not to himself, but to God. Whether it be warmth of personality, beauty of style, or depth of thought which attracts people to hear him, it would appear that the Christian preacher will employ these means to proclaim the Gospel.

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<sup>25</sup>Ibid.

<sup>26</sup>K. Barth, The Word of God and the Word of Man, tr. by Douglas Horton (St. Louis: The Pilgrim Press, 1923), p. 64.

Viewed in the light of this passage, Christian preaching would seem to be the proclamation of good news to people whose self-seeking has been crushed by the hammer of the Law. In place of the message, "Your son is alive," the Christian preacher proclaims the faith-creating and faith-preserving message: "Your Lord lives!"

#### John 20:18

John 20:18 is the only instance where ἀγγέλλω is included in the Nestle text, substantiated by BNA pc. Also here, as in 4:51, both ἀπαγγέλλω (E G 33 a1) and ἀπαγγέλλω (R D Θ pm) occur as variants. The passage records the Easter proclamation of Mary Magdalene:

Ἐρεχεται Μαριαμ ἡ Μαγδαληνη ἀγγέλλουσα τοῖς μαθηταῖς  
ὅτι ἑώρακα τὸν κύριον καὶ ταῦτα εἶπεν αὐτῇ.

#### A Proclamation of Fact

Mary's announcement to the disciples was a proclamation of fact: "I have seen the Lord." It was no fantasy--this seeing the Lord. According to the parallel account in Matthew she "grasped His feet." Like Thomas, she wanted to assure herself. Says Schlatter:

Von der Erscheinung der Engel steigt die Ostergeschichte auf zur Wahrnehmung Jesu. Denn die zwischen Furcht und Freude Schwankenden beduerfen seiner eigenen Erscheinung, damit sie die Botschaft den Juengern bringen. Durch den Griff wird die Gewisheit der koerperlichen Wirklichkeit empfangen und der Gedanke an eine Erscheinung abgewehrt.<sup>27</sup>

There has been a recent emphasis in theology which minimizes the

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<sup>27</sup>Schlatter, op. cit.

historical reality of the events of the life of Christ. In opposition to the 'Jesus of history' movement Albert Schweitzer, e.g., has gone so far as to say that "the historical knowledge of the personality and life of Jesus will not be a help, but perhaps even an offense to religion."<sup>28</sup> Similarly Rudolf Bultmann, the leading exponent of Form Criticism, concludes: "We can now know almost nothing concerning the life and personality of Jesus."<sup>29</sup> In an effort to get at the essentials of the apostolic kerygma, he has undertaken the "demythologizing" of the New Testament.

Such a view does not appear to be consonant with New Testament thought. "The importance which such knowledge of the historical reality has even for faith was stressed ... by the Evangelist Luke when, in dedicating his book to Theophilus, he gave as his purpose in writing it 'That you may know the certainty of those things wherein you were instructed.'<sup>30</sup>

In answer to those who would try to explain away the historical fact of Christ's redemption as well as the element of time, Anders Nygren says:

That which happened to Christ took place at a definite time in human history, at that point of time which is called the 'completion of time' .... God is the God of time and of history,

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<sup>28</sup>Albert Schweitzer, The Quest of the Historical Jesus, tr. by W. Montgomery (London: A. & C. Black, Ltd., 1926), p. 399.

<sup>29</sup>Rudolf Bultmann, Jesus and the Word (English Translation), p. 8 ff. Quoted by D. M. Baillie, God Was in Christ (New York: Charles Scribner's Sons, 1948), pp. 37-8.

<sup>30</sup>M. Dibelius, Jesus, tr. by Hedrick & Grant (Philadelphia: The Westminster Press, 1949), p. 31 ff.

who actually has a history with His people, a history characterized by a before and an after, by an earlier and a later .... Attempts to get rid of time spring from platonizing modes of thought, and have no rightful place in the Christian faith.<sup>31</sup>

The message of the Christian preacher according to this view would be, like Mary's, a factual one, repeating again and again "the great historical realities which form the basis of our salvation."<sup>32</sup> This point is stressed emphatically by Kerr when he says:

The preacher who follows in the apostolic succession is consecrated to proclaim a definite, unchanging message. This message is something given, not something discovered .... Apostolic preaching is definite, concrete, substantial, almost formulated, in its method and message. The first sermons of the Christian Church cover the same ground, present the same facts, make the same demands, reach the same conclusions .... The language of the New Testament has quite definitely but one single purpose, that of expressing that which has taken place, that which God has done in Christ.<sup>33</sup>

Perhaps no one has stressed the historical realities of the message of redemption as convincingly as St. John in his First Epistle: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, ... that which we have seen and heard declare we (ἀγγέλλομεν) unto you."<sup>34</sup>

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<sup>31</sup>Anders Nygren, The Gospel of God, tr. by L. J. Trinterud (Philadelphia: The Westminster Press, 1951), p. 55.

<sup>32</sup>Otto Piper, "Doctrine and Preaching." Reality in Preaching (Philadelphia: Muhlenberg Press, c.1942), p. 66.

<sup>33</sup>H. T. Kerr, Preaching in the Early Church (New York: Fleming H. Revell, c.1942), p. 47.

<sup>34</sup>I John 1:1-3.

## A Proclamation of Faith

And yet Mary's proclamation included more than the fact of Christ's physical appearance, a fact which He Himself made plain to her. Jesus objected to Mary's touching Him with the words: "for I am not yet ascended" (v. 17). Mary had thought the 'little while' of His absence was over and that now He would always be with them by His visible presence. "This was a misconception. He must first ascend to the Father, and those who love Him on earth must learn to live without the physical appearance, the actual seeing, touching, hearing, of the well-known Master."<sup>35</sup>

The message of the risen Lord must be the message of the ascended Lord: "Go to My brothers and say unto them, I ascend unto My Father and your Father, and to My God and your God." The Risen Lord "has become the link between us and all that is highest and best .... 'The holiness, the power, the victory, I have achieved and now enjoy are yours; I am your Brother: what I claim, I claim for you.'"<sup>36</sup> By virtue of His ascension He dwells within His own and creates faith by His presence. Like Mary we cannot embrace His feet. He seizes us, and also gives us the power to hold on.

It appears that Jesus wanted Mary to understand that knowledge of the fact of His resurrection was not enough. He wanted her to know and

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<sup>35</sup>Dods, op. cit.

<sup>36</sup>Ibid.

to proclaim that He had arisen for a purpose -- to ascend, to rule, to prepare a place for His own. A man may know all about the events of the life of Christ and not have faith. In so far as this is true, we can agree with Brunner when he says: "Faith presupposes, as a matter of course, a priori, that the Jesus of history is not the same as the Christ of faith."<sup>37</sup> It is to the credit of Brunner and the Dialectical School with its emphasis on the "Jesus of faith" that it has done a thorough job of putting nineteenth century liberalism in its place. It has completely overthrown the humanistic conception of Christ as the Great Example, the Good Master, the Great Brother, etc. Moralistic Protestantism, with its religious psychology and theistic lodgery, has become obsolete in the wake of the universally recognized theology of the dialectics.

#### Fact and Faith

Unfortunately, however, the dialectics at times tend to forget that the "Jesus of faith" includes and rests upon the "Jesus of history." It is through a proclamation of the Jesus of history that the Holy Spirit engenders faith, and the Jesus of history becomes the Jesus of faith.

That is the character of Christian preaching:

Preaching tells of something which once happened but which at the same time means the complete transformation of the conditions of our present life. We ourselves and our destiny were involved in that which was done through Christ.<sup>38</sup>

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<sup>37</sup>Emil Brunner, The Mediator, tr. by Olive Wyon (Philadelphia: Westminster Press, c.1947), p. 184.

<sup>38</sup>Nygren, op. cit., p. 55.

Nygren points out that in this very fact lies the importance and relevance of the observance of the Christian Church Year. Quoting from the Church of Sweden's service book, he says: "In the sacred year of the Church the Christian congregation experiences through a cycle God's redemptive act in Christ."<sup>39</sup>

As we have observed, dialectic theology tends to forget that Jesus was a man. It is true that Barth, e.g., builds his whole theology around John 1:14, "The Word became flesh and dwelt among us." But, as Baillie points out,<sup>40</sup> his emphasis is entirely on the Word, and he forgets that the Word was made flesh. Baillie terms this false emphasis "Logotheism," a theology of the Word, rather than a theology of the Word made flesh.

When Mary saw the Jesus of history, our Lord used the opportunity to become for her the Jesus of faith, as He had done in the case of the nobleman.<sup>41</sup> In the same way her proclamation, "I have seen the Lord," became the channel through which the Lord became the Jesus of faith to His disciples. Through her very words the Holy Spirit was operative and Christ entered their hearts. Her words became the living Word of God.

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<sup>39</sup>Ibid.

<sup>40</sup>Baillie, op. cit., p. 53.

<sup>41</sup>Supra: on John 4:51, p. 11.



## Purpose of Christian Preaching

And so it is to this day. "When the Word of God is proclaimed, ... Christ Himself enters their (people's) lives, and continues His redemptive work among men .... The preacher stands between two great realities: the Word of God and the assembled congregation. His task is to help bring about a personal encounter between the Word of God and the minds of men."<sup>42</sup>

Christian preaching would therefore be a proclamation not only recalling the events of Christ's physical life on earth, but the proclamation of the Crucified, Risen, and Ascended Lord -- a proclamation of what God has done in Christ for the sinner. Kerr calls it a proclamation of the "fact of Christ":

The language of the New Testament has quite definitely but one single purpose, that of expressing that which has taken place, that which God has done in Christ. New Testament words are thus essentially like a mirror; they reflect the fact of Christ .... The Words and sentences in which the message is framed are formed by men who are imbued with the fact of Christ.<sup>43</sup>

Christian preaching, then, is a proclamation of fact and faith. "The specific purpose of preaching is to proclaim to contemporary men what God has done through Christ Jesus so that they can become partakers of His healing and recreating activity."<sup>44</sup> This constitutes Christian

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<sup>42</sup>E. J. Johanson, "What It Means to Preach the Gospel" (Review of a book by Gustaf Wingren, Predikan: en principiell studie). Theology Today. VIII, 3, 357 ff.

<sup>43</sup>Kerr, op. cit., p. 47, quotes from Lexicophria Sacra (Pamphlet).

<sup>44</sup>Johanson, op. cit., p. 362.

preaching. This is preaching the Word. This is proclaiming the Gospel of God in Christ Jesus.

### CHAPTER III

#### A PROCLAMATION OF THE KINGDOM OF GOD AND ITS KING

In the preceding chapter we attempted to show, upon the basis of the New Testament usage of ἀγγέλλω, that Christian proclamation is a proclamation of faith-creating news, a proclamation of fact and faith. The present chapter will try to point out that Christian proclamation is the joyful and effective proclamation of a Kingdom and its King.

We shall focus our attention first on a word study of εὐαγγελίζομαι. Following that we shall consider the New Testament expressions εὐαγγελίζεσθαι τὴν βασιλείαν τοῦ Θεοῦ and εὐαγγελίζεσθαι χριστόν. The meaning of the εὐαγγέλιον will be discussed in Chapter IV in connection with κηρύξω.

#### The Old Testament and Ἐυαγγελίζομαι<sup>1</sup>

The Hebrew term corresponding to εὐαγγελίζομαι is  $\text{גַּלְתִּי}$ , which denotes "proclaiming joyful news," as, e.g., the birth of a son.<sup>2</sup> In various places in the Old Testament the adjective  $\text{גַּלְתִּי}$  appears to qualify the "proclaiming," in which event the verb  $\text{גַּלְתִּי}$  would include only the idea of proclamation and not of joyful

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<sup>1</sup>The bulk of the pre-New Testament material for the word study on εὐαγγελίζομαι is a free translation of Friedrich's work in Theologisches Woerterbuch zum Neuen Testament, edited by Gerhard Kittel (Stuttgart: Verlag von W. Kohlhammer, 1935), II. Some of his references to Greek authors have been incorporated into the thesis as footnotes.

<sup>2</sup>Jer. 20:15.

proclamation. Friedrich<sup>3</sup> points out, however, that in the Semitic languages, in Accadian, Ethiopian, and Arabian the stem always includes the idea of joy. The adjective  $\text{גִּוֹל}$  in the Old Testament, he says, is but a strengthening of the meaning already inherent in the verb stem.<sup>4</sup>

The term  $\text{גִּוֹל}$  is often used in connection with the announcement of victory in battle, in the sense "to proclaim a victory." A messenger announces victory over the enemy and the death of the opponent.<sup>5</sup> Such news is considered "happy news,"<sup>6</sup> although in later usage the  $\text{גִּוֹל}$  came to denote any messenger, even the one bearing unfavorable news. Such instances are infrequent.

This proclamation of victory, says Friedrich,<sup>7</sup> came to denote something sacred, as in I Samuel 31:9. The Philistines have won and Saul has fallen. The conquerors announce the joyful news of victory to their people and their idols with an air of solemnity and reverence.

Of a similar nature is the news of Jahwe's victory over the enemy as described in Psalm 68:12. Jahwe Himself dictates the words of the victory anthem:  $\text{גִּבְרֵי אֱמֻנָה בְּיַד יְהוָה}$ , "a great army of women it is who are proclaiming" God's victory in song. Similarly in Psalm 40:9 the delivered one proclaims ( $\text{בְּיַד יְהוָה}$ ) Jahwe's  $\text{קִרְבָּן}$

<sup>3</sup>Kittel, op. cit., p. 705.

<sup>4</sup>The same problem arises in Greek with regard to the verb stem  $\epsilon\upsilon\sigma\gamma\gamma\epsilon\lambda\text{-}$ . Cp. Classical Usage.

<sup>5</sup>I Sam. 31:9; II Sam. 1:20; 18:19, 20, 31.

<sup>6</sup>II Sam. 11:4; 18:26.

<sup>7</sup>Kittel, op. cit., p. 705.

in the great congregation. As the herald of Jahwe, he praises with a loud voice Jahwe's great and wonderful deeds. Jahwe has placed "a new song" into his mouth.<sup>8</sup>

For an understanding of the New Testament *εὐαγγελίζομαι* deutero-Isaiah and the literature influenced by him is of greatest importance. While Psalms 40 and 68 speak of individual deeds of Jahweh, Second Isaiah awaits the one great victory, the dawning of the new age in which Jahweh is proclaimed the King of the world.

The proclaimer of this new age is the *גַּלְיָהוּ*. On the basis of deutero-Isaiah Friedrich pictures him as the herald who returns to Zion from Babel with the proclamation of the victory news. All Jerusalem is standing on the walls and towers, awaiting his home-coming. Suddenly the herald appears at the top of the hill, shouting: "Peace, salvation, Jahwe is King" (Isaiah 52:7).

With the herald's proclamation the victory becomes a reality. Salvation appears with the proclaimed word. Because the herald proclaimed a restoration of Israel, a new world order, and the dawning of the eschatological era, the word was not "Hauch und Laut," but an effective power ("wirkungskraeftige Macht"). Jahwe Himself puts the words into the messenger's mouth. He Himself is speaking through the messenger. With His Word He created the world, and with His Word He shapes history and rules the world.

The watch on the walls heard the word and joyfully spread it further (v. 8-9). It rushed through the city and messengers carried it

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<sup>8</sup>Ps. 40:3.

throughout the land: "Jahwe is King; Behold, your God!" (v. 10). For heathendom, too, a new era begins, for Jahwe is not only God of Israel (Is. 49:6). "Proclaim daily His salvation, tell it to the heathen--His glory, and His wondrous deeds to all peoples .... Say among the heathen: Jahwe is King."<sup>9</sup>

The great eschatological age has dawned. The news of Jahwe's mighty deeds is announced to the world. Even the heathen come to Zion and proclaim the fame of Jahweh.<sup>10</sup> The prophet of "joyful news" is sent to proclaim the glad tidings to the poor,<sup>11</sup> and the effect of his proclamation is their release.

The similarity with New Testament thought is very apparent. The eschatological expectation, the proclamation of the βασιλεία τοῦ θεοῦ, the inclusion of heathendom into the Heilsgeschichte, the rejection of the traditional "cult and law piety,"<sup>12</sup> the tie-up with δικαιοσύνη,<sup>13</sup> εὐπρωσία,<sup>14</sup> εἰρήνη,<sup>15</sup> definitely point to the New Testament.

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<sup>9</sup>Ps. 96:2; cp. Is. 52:10.

<sup>10</sup>Is. 60:6; Is. 52:7 and Is. 61:1.

<sup>11</sup>Infra: New Testament use of εὐαγγελίζομαι.

<sup>12</sup>Ps. 40:6.

<sup>13</sup>Ps. 40:10.

<sup>14</sup>Is. 52:7; Ps. 95:2.

<sup>15</sup>Is. 52:7.

## Classical and Hellenistic Greek

The active and passive use of εὐαγγελίζομαι is unusual, while the middle occurs frequently from Aristophanes on.<sup>16</sup> Like the Old Testament גִּבְרָה, εὐαγγελίζομαι is used to proclaim victory news, either by ship,<sup>17</sup> by horse,<sup>18</sup> or by runner.<sup>19</sup> Often the news is contained in a letter.

Ἐυαγγελίζομαι is used of publishing the good news of a political or private nature, such as the accession of a ruler<sup>20</sup> or the announcement of a birth or wedding or even a death. At times the word loses its basic character entirely and becomes synonymous with

ἀγγέλλω. Typical of this is an example of its ironic usage: Nero attempted to have his mother put to death, but somehow she was able to escape and she sends to her son the "good news" of her deliverance.<sup>21</sup>

Of special significance is the frequent use of the words βωτηρία, εὐτύχημα, and εὐτυχία in connection with εὐαγγελίζομαι. While the New Testament also connects the εὐαγγέλιον with the βωτηρία, it knows nothing of εὐτυχία or τύχη. In the New Testament there is no accident, fortune or luck. The Christian

<sup>16</sup>Ar. Eq. 643.

<sup>17</sup>Plut. Pomp. 66(16546).

<sup>18</sup>Heliodor Aeth. X. 1.

<sup>19</sup>Paus. IV, 19, 5.

<sup>20</sup>Plut. Mar. 22(I. 128b); Luc. Tyrannicida 9: tyranny has been laid aside and democracy and freedom proclaimed.

<sup>21</sup>Dio. C. 61, 13, 4.

faith forbids such terms. The Greek ascribes his successes in life to the Goddess  $\tauύχη$ ,<sup>22</sup> but for the Christian all events of history are in the Lord's hands.

The religious usage of  $εὐαγγελίζομαι$  at times took on the meaning of "promise." The  $εὐάγγελος$  becomes a glad-tidings messenger in the sense of an "oracle-man."<sup>23</sup> The good tidings take the form of prophetic promise.<sup>24</sup> This similarity between  $εὐαγγέλιον$  and  $ἐπαγγελία$  is evident also in the New Testament, particularly in the Pauline Epistles and the Epistle to the Hebrews.

While Hellenistic usage resembles that of the New Testament in that it includes in the content of the  $εὐαγγέλιον$  the idea of liberation from the enemy and demonic enslavement, yet it differs vastly from New Testament proclamation. As we have already mentioned, the New Testament knows nothing of a relationship between  $εὐαγγέλιον$  and the terms  $\tauύχη$  and  $εὐτυχία$ . Furthermore, the  $εὐαγγέλιον$  of the Greek proclamation has to do with "divine people" (emperors, half-human deities, oracle-men), while in the New Testament Jesus Himself is the  $εὐαγγελιζόμενος$  as well as the  $εὐαγγέλιον$  of His proclamation. In Greek usage the word proclaimed merely uncovers, reveals, teaches, while the New Testament Word is a presently operative force -- creating, strengthening, effecting.

<sup>22</sup> Cp. Hydaspes, who describes his victory over the Persians as the fulfillment of the prophecy of Tyche (Heliodor Aeth. K. 1f).

<sup>23</sup> Evident especially in Neo-Pythagorean writings.

<sup>24</sup> Luc. Philopscudes 31: The sorcerer promises that a certain house will in the future be free of evil spirits.



## Septuagint, Philo, Josephus

The Septuagint does not retain the Isaiah concept of the "coming good news." The idea of the dawning age of God's glory is lost. The coming messenger of Is. 52:7, e.g., has come to be identified with God. The breaking through of His Lordship is not to be accomplished in the act of a "good news" proclamation, and the force of the Word is thus weakened. Generally speaking, the Septuagint usage does not bring one closer to an understanding of the New Testament *εὐαγγελίζομαι*.

Philo and Josephus live completely in the Greek world of thought. There is never a similarity to the "good news" concept as we found it in Isaiah. This is understandable, since they recognize no plan of Heilsgeschichte. It is remarkable how well the New Testament has kept itself free from Hellenistic thought.

## Palestinian Judaism

In Palestinian Judaism *בשר* usually means "the proclaiming of a joyful message," although on occasion it may denote the bringing of sad news also. Often the message treats of events to come and may be translated with "promise."

Of greatest significance is the fact that in Palestinian Judaism the proclamation of the "good news messenger" of Second Isaiah remains alive. He is spoken of as the coming one.<sup>25</sup> The *בשר* is on the way. The Messianic Age is dawning. He is proclaiming the redemption of

<sup>25</sup>Cp. Ps. Sal. 11:2; Tanch. on Nah. 1:15.

Israel, bringing peace and salvation to the world.<sup>26</sup> Ever and again is repeated the joyful expectation of Isaiah 52:7: "How beautiful are the feet of him that bringeth good tidings, that publisheth peace; ... that saith unto Zion, Thy God reigneth!"

The rabbinic writings reveal that the "messenger of joy" who is to come is referred to at times as Messias,<sup>27</sup> at other times as Elijah,<sup>28</sup> and sometimes his identity is concealed. At any rate he is the one who shall proclaim the Age of God's Glory. While his message of redemption is always for Israel, yet there is repeated reference to the drawing in of the "nations." They, too, will come and behold Jahweh's glory.<sup>29</sup> Even to the dead will the message be proclaimed. "All men from Adam on will hear the voice of the 'joy-messenger': Salvation is here, the new age, the 'joy-age,' has dawned."

#### New Testament

In the New Testament the fulfillment of the Expectation of the "good-news" Messenger has taken place. The awaited Messenger of good tidings has come. Not only does He bring the message of good tidings. He is that Message. He is the *εὐαγγέλιον*. He is the *λόγος*. The entire life of Christ was a gospel proclamation. From the time of the

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<sup>26</sup> Pesikt r 35(161a); R. Jose the Galilaeen (110 A. D.).

<sup>27</sup> Pesikt 28aE.

<sup>28</sup> Pesikt r 35(161a).

<sup>29</sup> Pesikt r 36(162a).

εὐαγγέλιον of His birth (Lu. 2:10) He came preaching peace<sup>30</sup> to the captives and good tidings to the poor.<sup>31</sup> "Jesus' coming to earth, His life and death, were the great peace proclamation, the great proclaiming of joy. His very appearance, not merely His preaching, is εὐαγγελίζεσθαι."<sup>32</sup>

In the New Testament εὐαγγελίζομαι is therefore not mere speaking or preaching. It is a proclamation of effective power. The message of the Gospel is accompanied by signs and wonders.<sup>33</sup> "The blind see and the lame walk, the lepers are cleansed and the deaf hear, and the dead are raised and the poor have the Gospel proclaimed to them."<sup>34</sup> The whole sentence is oriented in πτωχοὶ εὐαγγελίζονται. The Message ushers in the New Age, the age of Gospel proclamation, making possible these signs of Messianic fulfillment. His miracles are manifestations of His Messiahship.

Bultmann<sup>35</sup> believes that εὐαγγελίζομαι in the New Testament is synonymous with κηρύσσω and simply means "proclaim," "preach." He bases his argument on the fact that the idea of "good news" had already "worn off" in the Septuagint and in Philo, and the fact that εὐαγγ-

<sup>30</sup> Eph. 2:17; Acts 10:36.

<sup>31</sup> Mt. 11:5; Lk. 4:18.

<sup>32</sup> Kittel, op. cit., p. 715.

<sup>33</sup> Infra: Chapter II.

<sup>34</sup> Mt. 11:5.

<sup>35</sup> Rudolf Bultmann, Theology of the New Testament, translated by Kendrick Grobel (New York: Charles Scribner's Sons, 1951), p. 87.

γελίζομαι occurs with ἀγαθὰ and εὐαγγέλιον as objects.<sup>36</sup> The same argument was posited in connection with ἡ ψ̄ν̄ in the Old Testament.<sup>37</sup> From our previous discussion it would appear that a proclamation of "good news" is the essential character of εὐαγγελίζομαι, excluding a few possible exceptions.

It would appear, then, that the content of εὐαγγελίζομαι is essentially good news.<sup>38</sup> It is the good news of salvation (I Cor. 15: 1); it is the good news of the δόξ̄ς̄ εὐαγγελίας (Acts 16:17). Still more important, it actually effects that salvation, in that "it is not man's word, but God's active, eternal Word."<sup>39</sup> It is an ever-present power which brings the joy of salvation to men of all ages now.

Unlike the rest of the New Testament, the Synoptists<sup>40</sup> speak of this "good news" proclamation as the εὐαγγελίζεσθαι of the "βασιλεία τοῦ Θεοῦ" or, as Matthew terms it, the "βασιλεία τῶν οὐρανῶν." At long last the Kingdom of God has come<sup>41</sup> and it must be

<sup>36</sup>Supra: on ἡ ψ̄ν̄.

<sup>37</sup>Infra: Chapter IV.

<sup>38</sup>Cp. Greener, Liddell & Scott, and Thayer on εὐαγγελίζομαι.

<sup>39</sup>Kittel, op. cit., p. 718.

<sup>40</sup>It is interesting to note that John in both the Gospel and Epistles omits εὐαγγελίζομαι and also κηρ̄ξ̄εω. Possibly this is due to the whole character of the Johannine writings. "The dramatic, dynamic proclamation of the time of salvation as we find it in εὐαγγελίζομαι does not fit into the realized eschatology of the Gospel of John." (Friedrich in Kittel, op. cit., p. 715).

<sup>41</sup>Mk. 1:11-5.

proclaimed.<sup>42</sup>

What is the "proclamation of the Kingdom of God?" How does Christian preaching go about proclaiming the βασιλεία τοῦ Θεοῦ ?

#### Preaching the Kingdom of God

The βασιλεία τοῦ Θεοῦ, it must be remembered, is a verbal noun, signifying "kingship" or "kingly rule" rather than "Kingdom."<sup>43</sup> It is an activity of God in which He rules in the hearts of men as the Resurrected and Exalted King.

The Kingdom of God is both present and future. It is both here, and it is yet to come. It is realized and not yet realized. To the world the King is not revealed, but to His own the Kingdom is a present fact.<sup>44</sup> There are worldly principalities and powers under which His own must presently live. Since He is above all these, there will be a day in which those in whom He exercises His kingly rule will triumph over all evil and will compose an everlasting Kingdom of Righteousness and Perfect Peace.<sup>45</sup>

"The common idea ... underlying all uses of the term 'Kingdom of God' is that of the manifest and effective assertion of the divine

<sup>42</sup>Lu. 4:43; 8:1.

<sup>43</sup>C. H. Dodd, The Parables of the Kingdom (11th printing; London: Nisbet & Co. Ltd., 1950), p. 34.

<sup>44</sup>Lu. 10:23; I Cor. 2:8-12.

<sup>45</sup>Dodd, op. cit., pp. 35-6. Cp. Mt. 24:14; I Cor. 15:24 ff; Rev. 11:15.

sovereignty against all the evil of the world."<sup>46</sup> The Kingdom of God is an effective power against the evil and demonic kingship of Satan. The rule of the latter is synonymous with sin and death, while God's Kingdom is synonymous with righteousness and life.<sup>47</sup>

The kingly rule of God enters men's hearts by proclamation. It is through the proclamation of the βασιλεία τοῦ Θεοῦ that men come to experience the rule of God in their hearts. Our Lord Himself felt the compelling need to proclaim the Kingdom of God: "I must preach the Kingdom of God ...; for therefore am I sent."<sup>48</sup> He and the twelve "went throughout every city and village, preaching and showing the glad tidings of the Kingdom of God."<sup>49</sup>

How does the Christian preacher go about proclaiming the βασιλεία τοῦ Θεοῦ? Can his preaching be as spectacular as that of Jesus? Can he by the finger of God cast out demons? Can he make the blind see, the deaf hear, and the lame walk? Can he cleanse the lepers and raise the dead?

In a spiritual sense the Christian preacher can do these things by seeing to it that "the poor have the gospel preached unto them." By a proclamation of the Crucified, Risen, and Exalted Lord, that very Lord Himself actually establishes His miraculous rule in the hearts of men,

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<sup>46</sup>Ibid., p. 50.

<sup>47</sup>Eph. 2:2; Col. 1:13; II Thess. 2:9; Heb. 2:14; I Jn. 3:6; Rev. 2:9 ff.

<sup>48</sup>Lu. 4:43.

<sup>49</sup>Lu. 8:1.

crowding out all sickness of soul and demonic powers of sin.<sup>50</sup>

Thus there is an intimate relationship between the βασιλεία τοῦ Θεοῦ and the death of Christ.<sup>51</sup> As we have already indicated, the idea present in all the occurrences of the βασιλεία τοῦ Θεοῦ implies an effective "crowding out" of the forces of evil. Christ's death was just that--"a means of God's victory over the powers of evil."<sup>52</sup> It would appear that a preaching of Christ Crucified<sup>53</sup> must be a proclaiming also of the Kingdom of God. Through His death the kingdom of evil has been replaced by the Kingdom of Righteousness.<sup>54</sup> "God's opposition to evil is shown in the suffering of its worst assaults."<sup>55</sup> By the Resurrection this victory is sealed, and by the Ascension it continues to be an ever-present reality for those who accept it through the medium of Christian preaching.

Closely associated with the preaching of the Kingdom of God is the call to repentance. The basic reason for μετάνοια, e.g., in Matthew 3:1 f and 4:17, is not simply the sinfulness of men, but the sinfulness of man as thrown into high relief by the proximity of the Kingdom.<sup>56</sup> Because God is coming and His glory approaching, man must do an about-

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<sup>50</sup>I Cor. 2:1-5.

<sup>51</sup>Dodd, op. cit., p. 78.

<sup>52</sup>Ibid.

<sup>53</sup>I Cor. 1:23; 2:1.

<sup>54</sup>Heb. 2:14.

<sup>55</sup>Dodd, op. cit., p. 79.

<sup>56</sup>Friedrich on κηρύσσω in Kittel, op. cit., III, 710.

face. Repentance does not cause or compel the coming of the Kingdom. It merely creates the possibility of sharing in the Kingdom of God, and for that reason it is indispensable. The message of the Kingdom of God must always be a message of repentance, and a proclamation of repentance is always a proclamation of the Kingdom.<sup>57</sup>

#### Proclaiming the King

The proclamation of a Kingdom would naturally imply the proclamation of a King. "Behold, Thy King cometh unto thee!"<sup>58</sup> While Christ acknowledged the title King,<sup>59</sup> the New Testament prefers to ascribe to Him the title of Kyrios.<sup>60</sup> As *Κύριος* His reign is in no way limited as is the domain of earthly βασιλεῖς.<sup>61</sup> It is a Kingdom "not of this world." His Lordship is universal. It is a Lordship not only over nations and peoples, but over principalities and powers, over sin and righteousness, over life and death, as a witness to men of the truth of His triumph over Death (I Cor. 15).

The Old Testament idea of Lord can in a sense be ascribed to Christ, since, like Jahweh, all authority is His in heaven and on earth. While He rules over the whole world, He exercises His kingly rule in the hearts of the New Israel in a special way. This New Israel is constituted of

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<sup>57</sup>Mk. 1:14.

<sup>58</sup>Mt. 21:5; supra: Old Testament background.

<sup>59</sup>Mt. 27:1.

<sup>60</sup>Jesus is called King in the following passages: Mt. 25:34; Lu. 19:27; Jn. 1:49; 12:13; I Tim. 6:15; Rev. 17:14; 19:16.

<sup>61</sup>Jn. 18:26.



those who acknowledge Him as their Lord.<sup>62</sup>

Similarly the term  $\chi\rho\iota\sigma\tau\acute{o}\varsigma$  is a title that implies rulership. "Yahweh's Anointed" in the Old Testament came to mean the "King of Israel." While Paul apparently uses the word most generally as a proper name, yet there is an indication "that some sense of the original meaning of  $\chi\rho\iota\sigma\tau\acute{o}\varsigma$  survived. This is evident by the interchangeable word order: 'Christ Jesus' or 'Jesus Christ.'<sup>63</sup>

Even the title  $\text{Ἰησοῦς}$ , although it means primarily "Savior," is closely associated with the Lordship of Christ, since "at the name of Jesus every knee should bow and every tongue confess that Jesus Christ is Lord."<sup>64</sup>

It appears, then, that whether the Christian preacher proclaims "Jesus," "the Lord Jesus," "the Christ," "Jesus Christ," or "the Lord Jesus Christ," in all these instances he is at the same time proclaiming the King and the Kingdom, because the "Lord Jesus Christ" is that Kingdom.<sup>65</sup>

Jesus Christ is Lord by virtue of the fact that He has created all things and rules all things.<sup>66</sup> He has manifested His Lordship in that He has triumphed over Sin and Death and established a Kingdom of

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<sup>62</sup>Eph. 2:19.

<sup>63</sup>Alan Richardson, A Theological Word Book of the Bible (New York: The Macmillan Company, 1951), p. 130-1.

<sup>64</sup>Phil. 2:9-11.

<sup>65</sup>Op. Foerster on Kyrios in Kittel, op. cit., III, 1087-92.

<sup>66</sup>I Cor. 8:6; Phil. 2; Mt. 28:18.

Righteousness and Life.<sup>67</sup> Every man without Christ is the prisoner of Satan, and as such lives under the powers of Sin and Death. By nature every man is alienated from the King and His Kingdom of Life and Righteousness.<sup>68</sup>

It is often supposed that Death is the grim spectre whose reign begins after the termination of a man's earthly existence. Christian preachers have often made it their purpose to "prepare" men for "death." They often fail to realize that "Death is that power which dominates this our present life"<sup>69</sup> and that their job is to bring men to "Life" by means of the proclamation of the Lord of Life and Death.

Death, like Sin, is a power which is operative here and now. Without Christ the Lord a man's life is "a life captive under Death, from beginning to end marked by Death,"<sup>70</sup> because he is alienated from the Kingdom of Life. "The real and deepest ground of the tragedy of human life lies in the fact that God's own world has become alienated from Him. It is a world aloof, and rebellious against Him. Therefore it lies under the evil powers of Sin and Death."<sup>71</sup> Death is simply separation from God, a separation which may take place both here and in the hereafter.

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<sup>67</sup>Ro. 14:9.

<sup>68</sup>Eph. 2:12.

<sup>69</sup>Anders Nygren, The Gospel of God, translated by L. J. Trinterud (Philadelphia: The Westminster Press, c.1951), p. 32.

<sup>70</sup>Ibid.

<sup>71</sup>Ibid., pp. 34-5.

Sin is often viewed as moral error or social maladjustment. Nineteenth century religious liberalism especially, in its happy marriage with modern psychology, saw sin as a digression from ethical standards. Fundamentalism, on the other hand, finds sin in all actions which the Scriptures do not specifically permit by name. For Paul and Luther Sin was a power. To them Sin was not primarily sins. Sin, like Death, is an alien power which holds man completely in its grip. It is an enslaving power which evidences itself in sins: "He who commits sin(s), he is the slave of Sin."<sup>72</sup>

If we view Sin as moral infractions, then we make man the lord of Sin. Then indeed man could "pull himself up" from sinning by his own power. But if Sin is a dominating power which controls man's will as well as his actions, then there is nothing a victim can do to rescue himself from its grip. Such a sin-dominated person regards evil as good.<sup>73</sup> In all he does he serves Sin, because he is the slave of Sin.

Since Death and Sin so completely control the wills and actions of those under its grip, how can there be a deliverance from those powers? Wouldn't the job of the Christian preacher appear to be frustrating or even useless?

It is true that the Christian preacher is not blind to the enormity of his responsibility. He recognizes the rule and power of Sin. But he knows also that he has a message which supersedes the kingdom of sin with the Kingdom of God. He approaches his task with fear and also

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<sup>72</sup>Jn. 8:34.

<sup>73</sup>Ro. 7:9-25.

with joy, realizing that through his words God's Word is drawing men from the powers of Sin and Death to the Kingdom of Righteousness and Life.

It is this proclamation, "The Lord of Life is here now--for you," which must constitute the message of the Christian preacher. He does not only preach Christ Crucified, but also Christ Risen and Ever-present. To proclaim the Crucifixion means also to proclaim the Resurrection and the Ascension.

Whenever that King is proclaimed, He Himself begins His rule in men's hearts. Wherever He is preached, His Kingdom comes and works effectively.<sup>74</sup> "The proclamation of this message is an act through which something happens. It is an act which continues and is never complete as long as this age or aeon endures."<sup>75</sup> All preaching is eschatological in that it deals with a Kingdom which always comes just now when it is proclaimed.<sup>76</sup>

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<sup>74</sup>Op. the Kingdom parables, Mt. 13:31 ff.

<sup>75</sup>Nygren, op. cit., p. 47.

<sup>76</sup>Ibid., p. 45.

## CHAPTER IV

### A PROCLAMATION OF THE GOSPEL AND THE WORD

We have observed in the two preceding chapters that Christian preaching is the factual and faith-creating good news of the Kingdom of God. The New Testament expresses much the same idea when it calls Christian preaching the proclamation of the Gospel (*εὐαγγέλιον*) and the Word (*λόγος*). For all practical purposes the proclamation of the Kingdom, the proclamation of the Gospel, and the proclamation of the Word amount to one and the same proclamation. There is, however, a slight difference in emphasis in each of the expressions, which we shall observe as we proceed to study *κηρύσσω* and its connection with *εὐαγγέλιον* and *λόγος*.

The two New Testament expressions, *εὐαγγελίζεσθαι* and *κηρύσσειν τὸ εὐαγγέλιον*, are practically synonymous. Both terms may be translated "proclaim the Gospel" or "publish the good news." And yet there is a slight difference. The latter, *κηρύσσειν τὸ εὐαγγέλιον*, appears to be a more spontaneous, on-the-spot proclamation, emphasizing even more than *εὐαγγελίζεσθαι* the idea of proclaiming, which was used more generally in classic Greek to proclaim good news from the scene of action, while *κηρύσσω* was the term used to proclaim the victor at the battlefield or the arena.<sup>1</sup>

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<sup>1</sup>Friedrich on *κηρύσσω* in Gerhard Kittel, Theologisches Woerterbuch zum Neuen Testament (Stuttgart: Verlag von W. Kohlhammer, 1933), III, 696.

The term κηρύσσειν τὸ εὐαγγέλιον would appear, then, to be the more spontaneous and more forceful term. While it embodies the content of εὐαγγελίζομαι, it seems to place still greater emphasis on the active proclamation of the εὐαγγέλιον.

#### κηρύσσω in Classic Greek

The word κηρύσσω was employed by authors from Homer on to denote: 1. be a herald; 2. make proclamation as a herald; 3. summon by herald; 4. proclaim as conqueror; 5. proclaim, announce; 6. declare, tell; 7. proclaim, command publicly.<sup>2</sup>

The first meaning, "to be a herald," seldom occurs.<sup>3</sup> The verb is usually transitive, describing the herald's activity in performing his office. It is commonly used of the herald proclaiming the victor at the games.<sup>4</sup>

Since the duties of a herald may differ, κηρύσσω is used in a variety of contexts. From the content of the herald's proclamation κηρύσσω may take on the meaning "bid," "promise," "order," "command," "invite." In connection with the announcement of wares κηρύσσω may mean "offer for sale" or "auction off."<sup>5</sup> In every event, there is always implied in the basic character of the verb the

<sup>2</sup>Liddell & Scott, A Greek-English Lexicon (Oxford: Clarendon Press, n.d.).

<sup>3</sup>Kittel, op. cit., p. 696.

<sup>4</sup>Ibid.

<sup>5</sup>Ibid.

idea that the herald must have a strong, clear voice, for he must "call out aloud," "cry out," "address," "announce," "proclaim."<sup>6</sup>

$\kappa\eta\rho\acute{\upsilon}\sigma\sigma\omega$  and its compounds are not the only words that describe the duties of a herald. Especially in later authors  $\acute{\alpha}\gamma\gamma\acute{\epsilon}\lambda\lambda\omega$  and its compounds appear as synonyms of  $\kappa\eta\rho\acute{\upsilon}\sigma\sigma\omega$ .<sup>7</sup> It appears that  $\kappa\eta\rho\acute{\upsilon}\sigma\sigma\omega$  came to be watered down and lost much of the force of the noun  $\kappa\eta\rho\upsilon\zeta$ , which played so important a role in classic Greek. In the New Testament the opposite is true.  $\kappa\eta\rho\upsilon\zeta$  occurs only three times, while  $\kappa\eta\rho\acute{\upsilon}\sigma\sigma\omega$  appears to be revitalised by an active, forceful concept of "heralding."

#### The Septuagint

$\kappa\eta\rho\acute{\upsilon}\sigma\sigma\omega$  occurs thirty-three times in the Septuagint. Having no exact Hebrew counterpart, it is used to translate various verbs of "crying aloud," e.g.,  $\text{קָרָא}$ .<sup>8</sup>

Originally  $\kappa\eta\rho\acute{\upsilon}\sigma\sigma\omega$  described the activity of the king's herald and was restricted to a spoken proclamation. Later its usage included the dissemination of a written proclamation. This weakened the idea originally inherent in the verb, that of "crying out," "calling," "proclaiming."

Seldom was the word used to describe the preaching of the prophets. Jonah received the command to preach to the city of Nineveh (1:2):

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<sup>6</sup>Ibid.

<sup>7</sup>Ibid.

<sup>8</sup>Ibid., p. 698.

ἀνάστηθι καὶ πορεύθητι εἰς Νίνευη τὴν πόλιν τὴν μεγάλην καὶ κήρυξον ἐν αὐτῇ. The content of his message was a prediction of doom (3:1). The fact that he, like Jeremiah (20:8), was reluctant to fulfill the duties of his call would indicate that the execution of κηρύξω took courage.<sup>9</sup>

Of a different nature from the message of Jonah was the preaching in Isaiah 61:1. The prophet receives the commission to proclaim freedom to the captives and sight to the blind (κηρύξαι ἀρχαλώτους ἄφειρα καὶ τυφλοῖς ἀνάβλεψιν). By the very fact that he does it, he effects that which he proclaims.<sup>10</sup> He proclaims freedom, and the captives are free. He announces "sight," and the blind see. His Word is a creative power, because God's Spirit rests in it. His Word is God's Word. It does not command, but bestows. This is the character of the New Testament proclamation, and is essential for an understanding of the Word of God.

In Hosea κηρύξω is used to sound the alarm at the enemy's advance. A similar warning signal is given by Joel in connection with the approaching "Day of the Lord." In Zephaniah 3:14 κηρύξω receives a joyful and forceful meaning: "Rejoice greatly, O daughter of Zion; shout (κηρύξω), O daughter of Jerusalem." The warfare is over. God, the King of Israel, has established His reign of peace.<sup>11</sup>

In general the verb in the Septuagint does not have the prominent

<sup>9</sup>Ibid., p. 699.

<sup>10</sup>Ibid., p. 700.

<sup>11</sup>Ibid.



position given it in the New. The call to repentance, the announcement of the Day of the Lord, the power of the creative Word, and the proclamation of the Lordship of Jahveh are fully realized only in the New Testament.

#### New Testament

The English translation, "to preach," like the German, "predigen," has lost the force of κηρεύω which it once had. We are today inclined to think of preaching as the eloquent delivery of a learned, hortatory, or edifying discourse. This is not the idea inherent in κηρεύω.<sup>12</sup> The word does not have its origin in philosophical terminology. It is, like ἀγγέλλω and its compounds, a word of the people, of the games, of the wars,<sup>13</sup> and it means simply "the proclamation of an event."

κηρεύω occurs usually in the active in the New Testament, taking a variety of direct objects. In most cases its meaning is very close to that of εὐαγγελίζομαι. While it does not contain the "good news" idea of εὐαγγελίζομαι, it does appear to include a tone of greater authority and confidence, reminding one of Jonah and Jeremiah.<sup>14</sup> The word seems to have a ring of the παρεργία idea.

The concept of παρεργία in preaching is consonant with New Testament thought appearing also in contexts of proclamation where κηρεύω

<sup>12</sup>Ibid., p. 702.

<sup>13</sup>Ibid., p. 697.

<sup>14</sup>Supra: cp. on LXX.

does not occur. Paul, e.g., tells how he and his companions, in spite of their bitter persecution at Philippi, "were bold to speak unto you (the Thessalonians) the Gospel of God."<sup>15</sup> He asks the Ephesians to pray for him, "that I may open my mouth boldly, to make known the mystery of the Gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak."<sup>16</sup>

Indeed true preaching can never be merely apologetic; it must be authoritative. It is not defensive; it is dogmatic. It does not suggest a compromise; it marches to the sound of the trumpet.<sup>17</sup>

The emphasis in the New Testament usage of κηρύσσω is on an active proclaiming. This cannot be emphasized too strongly. Evidence of such a stress is the fact that the noun κήρυξ, which is so important in Hellenistic Greek, occurs only three times in the New Testament.<sup>18</sup> Evidently the New Testament wishes to make it clear that the Word is not dependent upon the person of its proclaimer. Christian preaching does not extol the words and experiences of men, but it is a proclamation of the Word and Gospel of Christ. The Word is mightier than those who proclaim it.<sup>19</sup> More important, therefore, than the κήρυξ is the κηρύσσειν of the Word.<sup>20</sup> The κήρυξ can always say with John the

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<sup>15</sup>I Thess. 2:2.

<sup>16</sup>Eph. 6:19-20.

<sup>17</sup>Hugh Thomson Kerr, Preaching in the Early Church (New York: Fleming H. Revell Company, c.1942), pp. 26-7.

<sup>18</sup>Kittel, op. cit., pp. 694-5.

<sup>19</sup>Rom. 15:29.

<sup>20</sup>Kittel, op. cit., p. 695.

Baptist: "He must increase, and I must decrease."

Similarly, the relative infrequency of the substantive κήρυγμα indicates that the emphasis is on the action and on the dynamic character of κηρύσσω. This is clearly brought out by Friedrich, who says "das Verkündigen selbst ist das Entscheidende."<sup>21</sup>

Nevertheless, to proclaim means to proclaim something. There must be content as well as action. Yet, even the content of Christian proclamation is always active and alive. The Gospel and the Word, the εὐαγγέλιον and the λόγος, are never static, but always creative and effective.

#### Proclaiming the Gospel

In eleven instances the object of κηρύσσω is εὐαγγέλιον, a combination which is closely synonymous with εὐαγγελίζομαι. In Mark 1:14 Jesus is described as κηρύσσω τὸ εὐαγγέλιον τοῦ Θεοῦ, or, as many other manuscripts<sup>22</sup> read: κηρύσσω τὸ εὐαγγέλιον τῆς βασιλείας τοῦ Θεοῦ. Either reading denotes one and the same proclamation. Jesus Himself is the Kingdom, and in His Word it becomes a reality. The message which He proclaims is therefore the message of Himself.<sup>23</sup> Thus the question whether Ἰησοῦ χριστοῦ in Mark 1:1 is a subjective or objective genitive is immaterial. He is both the Proclaimer of the Kingdom and the Proclaimed.

<sup>21</sup>Kittel, op. cit., pp. 702-3.

<sup>22</sup>Koine tradition D pm lat.

<sup>23</sup>Friedrich on εὐαγγέλιον in Kittel, op. cit., II, 726.

Preaching the Gospel of God is then a proclamation of the Kingdom of God, since through the proclaiming of the Gospel Christ establishes His kingly rule in the hearts of men. The Gospel is an active power which effects the Kingdom.<sup>24</sup>

Like the *δυνατεία τοῦ Θεοῦ*, the *εὐαγγέλιον* is closely linked with *σωτηρία*.<sup>25</sup> "It is the power of God unto salvation,"<sup>26</sup> abolishing death and bringing "life and immortality to light."<sup>27</sup> It calls those whom God has chosen to salvation "from the beginning."<sup>28</sup>

Preaching the Gospel is synonymous with preaching Christ. "Should one desire to sum up the content of the Gospel with one short word, it would be: Jesus the Christ."<sup>29</sup> All that was said in Chapter Three concerning *εὐαγγελίζεσθαι τὸν χριστόν* would therefore apply here and need not be repeated.

Paul often speaks of the *εὐαγγέλιον τοῦ χριστοῦ*.<sup>30</sup> Friedrich says that the argument as to whether the *τοῦ χριστοῦ* is objective or subjective genitive is uncalled for. To Paul "Christ was both the Object as well as the Author of the proclamation--Author in His

<sup>24</sup>Rom. 1:16.

<sup>25</sup>Kittel, *op. cit.*, p. 729.

<sup>26</sup>Rom. 1:16.

<sup>27</sup>II Tim. 1:10.

<sup>28</sup>II Thess. 2:13b-14.

<sup>29</sup>Kittel, *op. cit.*, p. 726.

<sup>30</sup>Rom. 15:19, 20, 29; I Cor. 9:12, 18; II Cor. 2:12; 9:13; 10:11b; Gal. 1:7; Philip. 1:27; I Thess. 3:2.

earthly appearances (Rom. 16:25), and as the Exalted One (Rom. 15:18; II Cor. 5:20; II Cor. 13:3).<sup>31</sup> The Gospel of Christ can therefore mean "the Gospel which Christ imparts," "the Gospel concerning Christ," and "the Gospel which is Christ."

The Gospel is not only words about Christ. It is not merely the narration of the historical facts of His life, death, and resurrection. "Our Gospel did not come to you in word alone, but in power and in the Holy Spirit."<sup>32</sup> Always accompanied by the Holy Spirit,<sup>33</sup> the preaching of the Gospel is not man's word, but is the "demonstration of the Spirit and power."<sup>34</sup>

If Gospel preaching is synonymous with "preaching Christ," then it will also be a proclamation of freedom from the powers of Sin and Death which He has conquered.<sup>35</sup> The preaching of the Gospel actually effects that freedom:

God's act in Christ was a mighty act directed against the powers (sin and death) which hold our lives in thraldom. God begins and completes His mighty act for our salvation when He has the Gospel, which is simply the news of His act in Christ, proclaimed among us.<sup>36</sup>

Paul on occasion terms his Gospel preaching "my Gospel" or "our

<sup>31</sup>Kittel, op. cit., p. 726.

<sup>32</sup>I Thess. 1:5.

<sup>33</sup>Lk. 4:18; Eph. 1:13.

<sup>34</sup>I Cor. 2:4.

<sup>35</sup>Supra: on ἐβανγγελίζεσθαι τὸν χριστόν, III, 35 ff.

<sup>36</sup>Anders Nygren, The Gospel of God, tr. by L. J. Trinterud (Philadelphia: Westminster Press, 1951), p. 55.

Gospel." This does not indicate that he preached a Gospel different from that of the other apostles. For Paul there is only one Gospel.<sup>37</sup> He calls it "my Gospel" because, as an apostle, he has been entrusted with what he regards a "precious treasure."<sup>38</sup>

Since the expression κηρύσσειν τὸ εὐαγγέλιον is so closely synonymous with the word εὐαγγελίζεσθαι, which was discussed in Chapter Three, we shall avoid repetition and turn instead to the phrase κηρύσσειν τὸν λόγον.

#### Proclaiming the Word

Saint Paul's exhortation to Timothy, κήρυξον τὸν λόγον, has been employed consistently through the centuries to describe the duty of Christian preachers. There have been times when the injunction has been weakened or abused because of an inadequate understanding not only of κηρύσσειν, but of the λόγος. The new Luther research has brought about a serious study of the Word, its nature and power, and its relation to the Scriptures. Much remains to be done, especially on the part of Lutheran theologians.

The λόγος which is to be proclaimed is qualified in John 1:1-4 as the λόγος τοῦ Θεοῦ, as the power that gives life to the world: "In the beginning was the word....In Him was life; and the life was the light of men."

It was through the devil's connivance that the world rebelled

<sup>37</sup>Gal. 1:16; cp. I Cor. 15.

<sup>38</sup>Kittel, op. cit., p. 731.

against God's Word and separated itself from Him. In the course of time, therefore, God sent His Word to men again--this time in the flesh--to bridge the gap between God and man. Christ is the Living Word Who effects that reconciliation in His person and His message.

The message brought by the Divine Logos is, according to the Gospel of John, an effective power which: 1. brings people to faith in itself;<sup>39</sup> 2. produces discipleship and gives a knowledge of truth;<sup>40</sup> 3. purifies;<sup>41</sup> 4. effects freedom and eternal life.<sup>42</sup>

While the personal *λόγος* of John is not identical with the *λόγος* of I Timothy, yet the preaching of the Word, as Paul understood it, always included the preaching of the personal *λόγος* of John. In II Corinthians 1:18-20 he emphasizes that the apostolic word, since it preaches Christ, is a preaching of God's Yea. In Him all the promises of God are yea. The Christian preacher, in that he proclaims the "Yea-Word" of God is a "yes-man" in a good sense of the term.

The Word which testifies to the Living Word is also a living Word. Not only His immediate words, but the Word of Scripture and the Word of the Church's proclamation are a living Word, since they testify of Him.<sup>43</sup> They, too, are energized with faith-creating, life-bestowing power. Wherever and whenever the Word "speaks" to man through the

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<sup>39</sup> John 4:39, 41.

<sup>40</sup> John 8:31.

<sup>41</sup> John 15:3.

<sup>42</sup> John 8:31; 5:24; 20:31.

<sup>43</sup> John 5:39-40; 20:31.

printed or spoken Word, there follows freedom and life.

Every preachment of the Word is accompanied by the witness of the Holy Spirit, Who bears witness to the Incarnate Word.<sup>44</sup> Every proclamation of the Word is not in the words of men, but "in the words which the Holy Ghost teacheth."<sup>45</sup> Whenever Christian preachers refuse to preach the Word, the Holy Spirit is thwarted and His effectiveness nullified. He operates only through the Word.

#### Proclaiming Law and Gospel

Preaching the Word is often called a preachment of Law and Gospel. Whether the *δοθὲς τὸ μῆν* of II Tim. 2:15 refers to such a division is to be debated. The New Testament does not separate Law and Gospel. It rather distinguishes between the two. To divide Law and Gospel is disastrous. Even as the proclamation of the Kingdom is accompanied by the proclamation of *μετάρωια*,<sup>46</sup> so the Law must always accompany the proclamation of the Gospel.

The Law and Gospel must be distinguished, not separated. Conversion does not consist in this, that a man first repents and later believes. The two are simultaneous. As soon as the Law condemns, the Gospel saves. The Law in no way becomes the cause of the Gospel. It merely allows the Gospel to be proclaimed.

The term *λόγος* in itself does not necessarily include the Law.

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<sup>44</sup>John 15:26; II Tim. 3:16.

<sup>45</sup>I Cor. 2:13.

<sup>46</sup>Supra: III, 34-5.



This is evidenced by such expressions as: Word of Life, Word of righteousness, Word of salvation. Only the Gospel can effect life, righteousness, and salvation. Thus Word is at times synonymous with Gospel in the New Testament. It cannot be deduced, however, that Word and Gospel are always synonymous.

It is still correct to say that Word is composed of Law and Gospel, with the latter having the preeminence. The Law is always in the service of the Gospel. While the latter is "the end of the Law unto righteousness,"<sup>47</sup> it does not suspend the function of the Law. Man cannot withdraw himself from the discipline or accusation of the Law.

But when the Gospel acquits man in Jesus Christ from the accusation of the Law, it gives him precisely in his daily life, in his earthly vocation, within the ordinances of the Law, the possibility of serving God with a good conscience, while he gratefully trusts in the forgiveness of his sins, and of freely serving his neighbor as the Law requires of him and of his life.<sup>48</sup>

The motivation for the Christian life and the Law-abiding life is always the Gospel. The Law only accuses. It cannot create faith and righteousness. "By the deeds of the Law shall no flesh be justified."<sup>49</sup> Christian preaching does not appeal to the Law to promote Christian living. Christian proclaiming does not say: "Christ has done; therefore you must do." It says rather: "Christ has done; therefore you

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<sup>47</sup>Rom. 10:4.

<sup>48</sup>The Commission on Theology for the Lutheran World Federation, "The Living Word and the Responsibility of the Church," The Lutheran Quarterly, IV, 1, 10.

<sup>49</sup>Rom. 3:20.

are doing." The Christian's "doing" results from faith in the "has done" of Christ. For that reason the Christian imperatives, necessary because of the "old man," must always be organically joined to the indicative of the new life.

The importance of the proper distinction between Law and Gospel has been emphasized by the report of the Commission on Theology for the Lutheran World Federation which will meet in Hannover in July, 1952. The Commission points out that the line of demarcation between denominational divisions in the Church depends upon the proper distinction between the union of Law and Gospel. If the Gospel is treated legalistically, so as to become a "new" Law, or if the Law is isolated from the Gospel and reduced to a set of moral or political propositions, "the result is lawlessness."<sup>50</sup>

It is only when this mystery (of the incarnation of the Word) is worshipped and in consequence Gospel and Law properly united and distinguished, that there exists the possibility of combining obedience and liberty, steadfastness in the confession of the one faith and indefatigableness in the forbearing and forgiving of the many brethren. Only thus can the division of the Church be healed.<sup>51</sup>

It would appear, then, that the Gospel and the Word are always active and effective powers wherever they are heralded. While their content is the factual news of Christ (cp. Chapter II), it is never static. It consistently creates and strengthens faith in the individual's heart, as Luther says: "Das Wort ist eine goettliche und ewige

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<sup>50</sup>Commission on Theology for the Lutheran World Federation, op. cit., p. 11.

<sup>51</sup>Ibid.

Kraft und wird in Herzen lebendig."<sup>52</sup> It is the means "dadurch der Glaube ins Herz kommt und ohne dasselbe Niemand glauben kann."<sup>53</sup>

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<sup>52</sup> Martin Luther's Saemtliche Werke, edited by Dr. J. K. Irmischer (Frankfurt a. M. und Erlangen: Verlag von Heyder & Zimmer, 1857), XXV, 300.

<sup>53</sup> Ibid., XLII, 214 f.

## CHAPTER V

### A PROCLAMATION OF FORGIVENESS AND LIFE

To complete our study of the ἀγγέλλω compounds we shall in this chapter consider ἀπαγγέλλω, ἀναγγέλλω, διαγγέλλω, καταγγέλλω, ἐπαγγέλλω. The remaining verbs, ἐξηγγέλλω and προκαταγγέλλω occur infrequently and are relatively unimportant.

After the word studies of the four verbs mentioned, we shall briefly study their connection with two important concepts, ἀφέσις τῶν ἁμαρτιῶν and ζωή. We are endeavoring to show that Christian preaching is the proclamation of forgiveness and life.

#### Classical Greek

Of the ἀγγέλλω compounds ἀπαγγέλλω and ἀναγγέλλω are most closely synonymous. The two are often used interchangeably.<sup>1</sup> In Attic Greek ἀπαγγέλλω is the more frequent, while the non-Attic Koine writings, like the Septuagint and New Testament, prefer ἀναγγέλλω.<sup>2</sup>

Both verbs are used in the sense of "proclaiming" in connection with a king's proclamation or the announcement of an ambassador-nuncio.<sup>3</sup> They are both used also in a more colorless character in epistolary

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<sup>1</sup>Schniewind on ἀγγέλλω in Gerhard Kittel, Theologisches Woerterbuch zum Neuen Testament (Stuttgart: Verlag von W. Kohlhammer, 1933), I, 64.

<sup>2</sup>Ibid., p. 61.

<sup>3</sup>Ibid., p. 61, 64.

style for the "relating" of news, when they became almost synonymous with εἰπεῖν.<sup>4</sup>

In a religious sense ἀπαγγέλλω was used: 1. to announce a favorable time to wage war; 2. to characterize the occupation of Hermes; 3. to report the outcome of ωτηρία -dispensing sacrifices; 4. by Epictetus to describe his mission to mankind.<sup>5</sup> The word ἀπαγγέλλω receives a religious tone in Aeschylus. In one instance the herald proclaims the meritorious worth of εὐεργέται, a worthiness which earns the salvation of the city.<sup>6</sup>

The term διαγγέλλω, appearing seldom in Hellenism, belongs in the same class with καταγγέλλω and εὐαγγελίζομαι, since it has a more festive and forceful ring. It appears in connection with an important war proclamation and festive proclamations of the Emperor.<sup>7</sup> In both Philo and Josephus it is practically synonymous with εὐαγγελίζομαι and appears to be closely associated with κήρυγμα and λόγος.<sup>8</sup>

καταγγέλλω is used for official reports and court proceedings. In a religious sense it denotes proclamation of sacred games and feasts, instead of the usual ἐπαγγέλλομαι. It is also used to proclaim the Lordship of the Emperor in place of εὐαγγελίζομαι and δι-

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<sup>4</sup>Ibid.

<sup>5</sup>Ibid., p. 64.

<sup>6</sup>Ibid., p. 61.

<sup>7</sup>Ibid., p. 66.

<sup>8</sup>Ibid.

αγγέλλω.<sup>9</sup> Philo employs it in a philosophico-religious sense:  
 ἐν δείαν σοφίας καταγγέλλοντες.<sup>10</sup>

Ἐπαγγέλλω is found in Greek writings from Homer in the sense of "inform," "make known," "announce." It is used to announce a war or to take command of an army. In judicial language it was employed to announce a complaint or an informer's report.<sup>11</sup> Very often the word meant: "to give notice to do something," "to promise," "to pledge."<sup>12</sup> There is only one reference to a promising on the part of a god. The reference is always to promises of men for a god.<sup>13</sup> The religious meaning is usually included in εὐαγγελίζομαι.<sup>14</sup>

#### Septuagint

In the Septuagint ἀπαγγέλλω and ἀραγγέλλω are both used to translate אָרַב, evidencing the close similarity in meaning between them.<sup>15</sup> Both terms are used of God's proclamation. "He speaks righteousness and announces truth" (Is. 42:9; 46:10; etc.). The false gods do not have this power (1k:7). God's message often comes to Israel through His prophets (Is. 53:1 f; Jer. 16:10; Is. 21:10; Mic. 6:8; Is.

<sup>9</sup>Ibid., p. 68.

<sup>10</sup>Ibid.

<sup>11</sup>Ibid., II, 573.

<sup>12</sup>Ibid., p. 574.

<sup>13</sup>Ibid., p. 575.

<sup>14</sup>Ibid.

<sup>15</sup>Ibid., I, 61.

58). His message is directed to the peoples (Is. 2:3; 12:5; Jer. 26:14; 27:2; Is. 52:15; Amos 4:13), and includes the Gentiles (Ps. 95:3; Is. 42:12). Both terms are also used in the Psalms in connection with worship, where there is proclaimed God's: 1. δικαιοσύνη (Ps. 21:3 f; 70:15); ἀλήθεια (29:10; 88:2); ἔργα (63:10; 104:1); ἔλεος (91:3); ὄνομα (101:22); ἀντίαι (50:17; 77:4); δούραμις (114:4); διαλογισμοί (39:6); θαυμαστά (70:17).

The difference between Hellenistic and Old Testament proclamation: Hellenism proclaims more generally the individual mighty deeds (Nachttaten) and the virtues of their gods, while the διαγγέλλω of Judaism, especially in the Psalms, is not mainly miracle news, but the reviewing of a long "Gottesgeschichte" which has manifested itself in God's δικαιοσύνη, ἀλήθεια, θαυμαστά, ἔλεος, ὄνομα.<sup>16</sup>

The word διαγγέλλω is used in the Septuagint nine times, always in a religious context.<sup>17</sup> In Lev. 25:9 it is used to proclaim the sabbatical year; in Josh. 6:10 the people are commanded by Joshua to remain silent until he bids (διαγγέλλῃ for יְהוָה) then shout. The night of Jehovah is proclaimed before the whole world (Ex. 9:16: διετηρήθη (Pharaoh), "that I may show my power, καὶ ὅπως διαγγελητὶ τὸ ὄνομα μου ἐν πάσῃ τῇ γῆ." Also used in this sense in II Maccabees (1:33; 3:34).<sup>18</sup> In Psalm 59:13 we read: διαγγελη-

<sup>16</sup>Ibid., p. 62.

<sup>17</sup>Ibid., p. 67.

<sup>18</sup>Ibid.

γονται συντέλειαι . . . καὶ γινώσκονται ὅτι ὁ  
θεὸς τοῦ Ἰακώβ δεσπόζει τῶν περὶ τῆς γῆς. A most significant  
example is Ps. 2:7: διαγγέλλων τὸ πρῶσταγμα κυρίου.  
κύριος εἶπεν πρὸς με υἱός μου εἶ γὼ κτλ. .

There is in this, says Friedrich, a linguistic parallel to the emperor-  
worship of Hellenistic εὐαγγελίζεσθαι. Jehovah's mighty rule and the  
enthronement of the Messiah is solemnly proclaimed.<sup>19</sup>

καταγγέλλω does not occur in the Septuagint. Josephus uses  
it as synonymous with ἐπαγγέλλομαι to denote the "promise" of God  
through Abraham and the prophets.<sup>20</sup> It is interesting to note that the  
"promise" idea is not found in early Hellenism, but is found first in  
Judaism.<sup>21</sup>

Like καταγγέλλω, ἐπαγγέλλομαι is insignificant in the  
Old Testament. In the few places where it does occur, it has no value  
for an understanding of the New Testament use of the term.<sup>22</sup>

#### New Testament

Ἀπαγγέλλω occurs thirty-nine times in the New Testament,  
thirteen of which are instances of profane usage. Of these thirty-nine  
instances, twenty-five are to be found in the Lucan writings.<sup>23</sup> Perhaps

<sup>19</sup> Ibid.

<sup>20</sup> Ibid., p. 69.

<sup>21</sup> Ibid.

<sup>22</sup> Ibid., II, 575.

<sup>23</sup> Ibid., I, 65.



for stylistic reasons Luke prefers ἀπαγγέλλω to λέγειν,<sup>24</sup> which may account for its frequent appearance. The related word ἀναγγέλλω is used, profanely, only three times and is practically synonymous with ἀπαγγέλλω.

The two verbs are used in connection with miracle and resurrection reports, and apostolic reports of God's accomplishments through His apostles.<sup>25</sup> The content of the proclamation is τὰ ἐν μυστήριοντα, μετανοία, πίστις, the whole βουλή of God. Here the analogy to the Old Testament usage is clearest.<sup>26</sup>

On occasion the words denote God's proclamation "in the narrowest sense,"<sup>27</sup> as in Acts 26:20: τοῖς ἔθνεσιν ἀπήγγελλον μετανοεῖν καὶ ἐπιτρέφειν ἐπὶ τὸν θεόν (cp. 20:20 f, where ἀναγγέλλω is synonymous with διδάξαι and διαμαρτύρεσθαι). In I John 1:2, 3 is the most pregnant example: ὁ ἑώρακεν καὶ ἀκηκόημεν... ἀπαγγέλλομεν καὶ ὁμῶν.

The usage of ἀναγγέλλω in Acts 19:18 stands by itself as "confession of sins": ἐξομολογοῦμενοι καὶ ἀπαγγέλλοντες τὰς πράξεις αὐτῶν (cp. Is. 53:2; Ps. 51:17).<sup>28</sup>

In John (I John 1:5) ἀναγγέλλω is the verb which proclaims the visible and audible λόγος τῆς ζωῆς, thus becoming closely synonymous

<sup>24</sup>Ibid.

<sup>25</sup>Ibid., pp. 63-4, 65-6.

<sup>26</sup>Ibid., p. 63.

<sup>27</sup>Ibid., p. 65.

<sup>28</sup>Ibid., p. 63.

with μαρτυρέω.<sup>29</sup> The word is also used to designate the speaking of the Paraclete who leads "into all truth" and proclaims the things to come (John 16:13-15).<sup>30</sup>

As God's Servant and Messenger κατ' ἐξοχήν Jesus announces (ἀπαγγελεῖ) judgment to the nations (Mt. 12:18) and His Father's name to His brethren (Heb. 2:12). What the Holy Spirit receives from Him, He announces to the disciples (John 16:14 f). Jesus tells His disciples that the hour is coming when He shall not speak in parables, but "I will announce (ἀπαγγελέω) openly concerning the Father" (16:25).

The verb διαγγέλλω is relatively unimportant in the New Testament. It is used in Acts 21:26 in connection with liturgical address in the temple, where Paul declares to the priests his intention to free four Nazarites from their vow by paying the expenses involved. In Luke 9:60 it is used in connection with βασιλεία τοῦ Θεοῦ, in place of the more usual εὐαγγελίζεσθαι τὴν βασιλείαν τοῦ Θεοῦ,<sup>31</sup> perhaps for emphasis and also to denote the "diffusion" (Godet) of the Kingdom.

καταγγέλλω occurs six times in Paul, eleven times in Acts.<sup>32</sup> The meaning "to praise" is rare. Only Acts 3:24 could be so regarded: κατήγγειλαν τὰς ἡμέρας ταύτας. This idea is found rather in

<sup>29</sup>Ibid.

<sup>30</sup>Ibid.

<sup>31</sup>Ibid., p. 67.

<sup>32</sup>Ibid., p. 69.

προκαταγγέλλω (Acts 3:18; 7:52). The prophets are regarded there as heralds, καταγγελεῖς.<sup>33</sup>

The word is often nearly synonymous with κηρύσσω and εὐαγγελίζομαι in the places where it has as objects: χριστόν (Phil. 1:17; Col. 1:28); εὐαγγέλιον (I Cor. 9:14); τὸν λόγον τοῦ Θεοῦ (Acts 13:5; 17:13); τὸν κύριον (15:36).<sup>34</sup>

καταγγέλλω always denotes the announcement of an event. It is never instruction by means of planned formulations. It is always "mission language."<sup>35</sup> In Acts 4:2 an announcement (καταγγέλλειν) is made of the resurrection of the dead in Jesus. The former hope of the ἀνάστασις νεκρῶν has "in Jesus" become a reality and is now "proclaimed."<sup>36</sup> Similarly in Paul's sermon to the Jews at Thessalonica (17:3) the hope of the Messiah is fulfilled in the "name" Jesus. In Paul's sermon to the Gentiles (17:23) he declares to them what (ὅ) they had worshipped in ἀγνοία as the unknown God.<sup>37</sup>

Interesting is the use of the verb in I Corinthians 11:26: τὸν θάνατον τοῦ κυρίου καταγγέλλετε (Indicative). In word and action the death of the Lord is being proclaimed. The celebration of the sacrament is a faith-creating proclamation.

An example of Christian "Gemeindesprache" is Romans 1:8: ἡ πίστις

<sup>33</sup>Ibid.

<sup>34</sup>Ibid.

<sup>35</sup>Ibid., p. 70.

<sup>36</sup>Ibid.

<sup>37</sup>Ibid.

ἡμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ. As in other ἀγγελ-  
 compounds, καταγγέλλω signifies the proclaimed work of God. While  
 καταγγέλλω is not "doctrinal" presentation (in an intellectual  
 sense) of Christian "content," yet it includes the paradosis concerning  
 the Lord Jesus (I Cor. 11:23), and is closely linked with νοῦθετεῖν  
 and διδάσκειν (Col. 1:28).

This reveals a basic New Testament conception: doctrine and  
 transmission are both included in the Word which proclaims the  
 Kyrios Christos; it must be in conformity with its inherent  
 nature, since it proclaims the one and only, "historical" Reality  
 which is Jesus, and includes thereby doctrine, exhortation, and  
 transmission. But this instruction becomes part of the eschata-  
 logical-dramatic character of the "proclamation."<sup>38</sup>

Ἐπαγγέλλομαι plays an important role, especially through  
 its related noun, ἐπαγγελία, in Paul and in Hebrews, where it  
 occurs nearly always in the sense of "promise," the Old Testament  
 counterpart of the εὐαγγέλιον. All the promises of God are ful-  
 filled in the coming of Christ. In Him are realized the promises of:  
 κληρονομία (Rom. 4:13; Gal. 3:18); ζωή (Gal. 3:21; Rom. 4:  
 17); δικαιοσύνη (Gal. 3:21); πνεῦμα (Gal. 3:14; Eph. 1:13);  
 υἱοθεσία (Gal. 4:22 ff).<sup>39</sup> He is the yea to all the promises of  
 God (II Cor. 1:20).

Paul makes it clear that the promises of God can become a reality  
 only when they are freed from the Law and all human striving. The  
 promise of Abraham did not come through the Law, but through the  
 righteousness of faith (Rom. 4:13). The Law negates the promise. The

<sup>38</sup> Ibid., p. 71.

<sup>39</sup> Ibid., II, 577-82.

Book of Hebrews lays emphasis upon the fulfillment of promise as the motivation for faith in God and loyalty to the Christian confession. Furthermore, through the fulfillment of the promises in Christ there is effected that which the old διαθήκη could not achieve, namely, the forgiveness of sins (Heb. 9:15).<sup>40</sup>

#### Proclaiming Forgiveness of Sins

Paul, in his sermon at Antioch (Acts 13:36), says: "Be it known unto you therefore, men and brethren, that through this man is preached (καταγγέλλεται) unto you the forgiveness of sins." Friedrich says that in the proclamation of the forgiveness of sins the highest Old Testament expectation has been fulfilled,<sup>41</sup> as evidenced by such passages as Acts 10:43: "To Him give all the prophets witness, that through his name whosoever believeth in Him shall receive remission of sins."

The ἄφεσις τῶν ἁμαρτιῶν depends upon μετάνοια, involving a change of mind and intention.<sup>42</sup> In Mark 1:4 and Acts 2:38 the baptism of repentance insures the forgiveness of sins. Thus forgiveness of sins is closely associated with the preaching of the Kingdom, since μετάνοια and the βασιλεία τοῦ Θεοῦ can never be separated.<sup>43</sup>

It is proclaiming Jesus which effects forgiveness (Acts 13:38; Eph.

<sup>40</sup>Ibid.

<sup>41</sup>Ibid., I, 70.

<sup>42</sup>Snaitch on Forgiveness in Alan Richardson, Theological Word-Book of the Bible (New York: The Macmillan Company, 1951).

<sup>43</sup>Supra: III, 34 f.

1:7; Col. 1:14). In His "name" men receive forgiveness of sins (Acts 10:43; Lk. 24:47; I Jn. 2:12). To refuse to preach the death (Mt. 26: 28) and resurrection (Acts 13) of Christ is to deny to men the forgiveness of their sins.

The words ἄφεσις and ἀφίγημι are used predominantly by the Gospels and Acts,<sup>44</sup> which we found to be true also of the παλιναία τοῦ Θεοῦ.<sup>45</sup> Paul prefers the terms χάρις τοῦ Θεοῦ and δικαιοσύνη τοῦ Θεοῦ,<sup>46</sup> and Christ as κύριος .

For Paul the idea of forgiveness is involved in his term 'justification,' which includes all those elements which are concerned with a man coming into the right relationship with God.<sup>47</sup>

To proclaim forgiveness of sins the Christian preacher must know what sins are. According to Paul sins are the transgressions of the Law which result from the condition of being separate from God (I Cor. 11:7) and His glory (Rom. 3:23) -- a condition known as Sin and Death. This condition is universal (Rom. 3:9-18) and completely enslaves man (Rom. 6:17, 20; 7:14; 23).<sup>48</sup>

The fact that Christ in His miracles accomplishes physical healing in conjunction with the forgiving of sins in no way gives us warrant to label sins as mere imperfections. They are always "demonic" offenses against God, no matter how small (Rom. 1:18 ff; 2:8).

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<sup>44</sup>Richardson, op. cit., p. 86.

<sup>45</sup>Supra: Chapter III.

<sup>46</sup>Cp. Bultmann on ἄφεσις in Kittel, op. cit., I, 509.

<sup>47</sup>Richardson, op. cit., p. 86.

<sup>48</sup>Supra: IV, 38 f.

We must not yield to the wishes of those who want us to say... that Jesus Christ heals our imperfections, whereas the Bible speaks of His bringing the divine remission of sins.<sup>49</sup>

To proclaim the forgiveness of sins involves the preaching of the Law, since "through the Law cometh the knowledge of sin" (Rom. 3:20). "To recognize that the Law is holy, just, and good is to recognize that men are sinful by the fact of their actual trespasses (παράπτωμα, Rom. 5:20; Gal. 6:1) and transgressions (παράβασις, Rom. 2:23; 4:15; Gal. 3:19)."<sup>50</sup>

The proclamation of the forgiveness of sins is the proclamation of the Gospel (Lk. 24:27), since it is through the death and resurrection of Christ that we have forgiveness. "He was delivered for our offences, and was raised again for our justification" (Rom. 4:25). It proclaims "freedom" to the captives and the "good news" that "Christ died for our sins" (I Cor. 15:3; Rom. 4:25; Gal. 1:4). To deny Christians the Gospel is to deny them the forgiveness of sins (Acts 13:38).

To proclaim the forgiveness of sins is to proclaim peace. "Now that we have been justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). God's peace is more than a state of mind characterized by quiet and exalted repose. It is the "mighty reality" that by the forgiveness of sins we are at one with God.<sup>51</sup>

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<sup>49</sup>Otto Piper, "Doctrine and Preaching," Reality in Preaching, (Philadelphia: Muhlenberg Press, c.1942), p. 63.

<sup>50</sup>Graystone on Sin in Richardson, op. cit., p. 229.

<sup>51</sup>Anders Nygren, The Gospel of God, tr. by L. J. Trinterud (Philadelphia: The Westminster Press, c.1951), pp. 12-13.

The proclamation of God's peace...is in itself the true and proper Gospel-proclamation....To preach Him and to proclaim God's peace are one and the same...Christ Himself is our peace. Therefore also the Gospel concerning Him is called 'the Gospel of peace' (Eph. 6:15).<sup>52</sup>

Since Christ has overcome the world, His peace of forgiveness is above any peace that the world gives (John 14:27). The peace that God proclaims through the Christian preacher is that peace which passes all understanding, that peace "in which our lives as Christians, in all their totality, are set."<sup>53</sup>

### Proclaiming Life

To proclaim forgiveness of sins is to proclaim life. The Kingdom of Life in Christ replaces the Kingdom of Sin and Death.<sup>54</sup>

In several places *ζωή* is connected with *ἐπαγγέλλομαι*. God's promises include: τὸν στέφανον τῆς ζωῆς (James 1:12); being κληρονομοῦν τῆς βασιλείας (2:5); τῆν ζωὴν τὴν αἰώνιον (I Jn. 2:25). In several places God's promise is the *ἐπαγγελία ζωῆς* (I Tim. 4:8; I Tim. 1:1). In Romans 4 and Galations 3 Paul connects the promises of Abraham with the promise of life.<sup>55</sup>

In all these references God's promise is not of a "future world," but of an "(eternal) life," which begins here and now.<sup>56</sup> "I am come

<sup>52</sup>Ibid.

<sup>53</sup>Ibid., p. 11.

<sup>54</sup>Supra: III, 32 ff.

<sup>55</sup>Kittel, op. cit., II, 577.

<sup>56</sup>Ibid.



that they might have life and might have it abundantly" (John 10:10).

"He that believeth on the Son hath eternal life" (John 4:14).

While eternal life begins here, at the moment when a man comes to faith in Christ, it will be perfected in the life hereafter. So Paul expresses "a desire to depart, and to be with Christ; which is far better" (Phil. 1:23). He hopes for a day "when Christ, Who is our Life, shall appear" (Col. 3:4).

Eternal life is dependant upon faith in Christ and His name (John 3:15; 3:36; 6:40; I Tim. 1:16; I Jn. 5:12). Unbelief is the "state of death even in life."<sup>57</sup> Christ is our Life (Jn. 11:25; 14:6). "For me to live is Christ" (Phil. 1:21). "In Him we live and move and have our being" (Acts 17:28; cp. Ro. 14:8).

Men are brought to faith and life through the proclamation of the Word, which is Jesus. "What we have heard, what we have seen, what we have beheld and our hands have handled concerning the Word of life,... we have declared (ἀπαγγέλλομεν) unto you that eternal life." It is He, the Bread of Life (Jn. 6:35) and the Living Water, Who alone has "the words of eternal life" (John 6:68). "The words that I speak unto you...they are life" (John 6:63). "He who hears My word, has life eternal" (John 5:24).

Proclaiming life is therefore a proclamation of the Word.<sup>58</sup> It is also a proclamation of the Kingdom of God, since the proclamation of life destroys the powers of Sin and Death and inaugurates God's Kingdom

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<sup>57</sup>Taylor on Life in Richardson, op. cit., p. 128.

<sup>58</sup>Supra: Chapter IV.

of Righteousness and Life.<sup>59</sup> Proclaiming life is a proclamation of Jesus Christ, since He alone is life.<sup>60</sup> It is also a proclamation of the Gospel, since the Gospel is simply the "good news" of Jesus Christ, His death, resurrection, and ever-present life.<sup>61</sup>

Since the proclamation of life actually effects that life, the Christian preacher cannot fail to neglect its preachment. To refuse to preach the life in Him is to deny that life to people. Through the Christian preacher the Living God (Mt. 16:16; Hebr. 3:12; 9:14; 10:31; 12:22) would bring to men His forgiveness and life (I John 5:11-13).

From our study of the ἀγγεῖν- compounds it would seem that the emphasis throughout the apostolic preachment is upon the plain proclamation of an event. The terminology used to describe the apostolic preachment is the same as that used by Greek Classicism and the Septuagint in connection with war proclamations, the divine announcements of rulers and gods, and the exciting news of games and feasts.

The ἀγγεῖν- verbs in the New Testament do not describe didactic dissertations. To preach means to proclaim, to shout out a message—the message that in Christ God's promises are fulfilled. In Him God's Word and Gospel offers forgiveness and life. For everyone who believes that news of the promise fulfillment, full forgiveness and life become a real and eternal possession.

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<sup>59</sup>Supra: Chapter III.

<sup>60</sup>Ibid.

<sup>61</sup>Supra: Chapter IV.

## CHAPTER VI

### NEW TESTAMENT PREACHING AND PREACHING TODAY

#### A. New Testament Preaching

On the basis of the word studies of ἀγγέλλω and its compounds and κηρῦσσω in the preceding chapters, we shall attempt to formulate our conclusions as to the purpose and character of apostolic preaching. These conclusions must of necessity be limited, since our word studies were confined to but several of the thirty-odd verbs used in the New Testament to describe the preaching of the early Church.

#### An Active Proclamation

In the first place the emphasis in the New Testament is on an active, spontaneous proclamation. We found that the ἀγγελ- verbs and κηρῦσσω are words of the street, the people, the rulers, the wars, the games. They do not owe their origin to the philosopher or the mystic. Consistently they are employed to proclaim simply and directly a message of fact, with the emphasis on an active proclaiming rather than on that which is proclaimed.

#### A Proclamation of Fact

While the New Testament strongly emphasizes the idea of proclaiming, yet there must be content to such proclaiming. To proclaim means to proclaim something. We found that something to be a proclamation of fact. The content of Christian proclamation is factual news, the

announcement of an event which has taken place at a definite time in history for a definite purpose.

#### A Proclamation of Faith

The factual news of Christian proclamation is by no means a static piece of information. The very proclamation of the fact of Christ creates and strengthens faith in itself. The mere proclaiming of the historical events of the life, death, resurrection, and ascension of Jesus Christ effects in men faith in Him, forgiveness of sins, peace, life, righteousness, salvation--perfect union with God.

#### An Active Proclamation of the Fact and Faith of Christ

Christian preaching, then, may be briefly described as: 1. an active proclaiming; 2. a proclamation of factual news; and 3. a proclamation creating faith in what it proclaims, namely Christ.

In short, Christian preaching, as we find it in the New Testament, is the active proclamation of fact and faith. This is variously described by other expressions, as, for example, proclaiming the Gospel, preaching the word, etc.

#### Proclaiming the Gospel and the Word

The events of Christ's life, death, resurrection, and ascension can be summarized in one word: *εὐαγγέλιον*, the Gospel. Proclaiming the Gospel is simply the active proclamation of the fact of Christ and faith.

Proclaiming the Word (*λόγος*) is often synonymous in the New Testa-

ment with proclaiming the Gospel. Very often, however, the Word includes more than the active proclamation of good news and faith. It proclaims not only the fact of Christ, but also the fact of man--his sin, his death, his doom.

#### Proclaiming Sin

The active proclamation of fact and faith presupposes the proclamation of man's depravity and hopelessness. Only when a man is convinced of his complete inadequacy has the Gospel-proclamation effected faith in his heart.

#### Proclaiming Law and Gospel

The preaching of Sin and the Law must be overshadowed by the proclamation of the Gospel. The Law serves the Gospel. It is only through the Gospel that a man inherits the promise of forgiveness, peace, righteousness.

Christian preaching never separates Law and Gospel. Where the Law is proclaimed, there the Gospel is proclaimed. Where the Gospel is proclaimed, the Law is proclaimed. But the Gospel is ever predominant.

The conviction of sin by the Law and the entrance of faith by the Gospel are simultaneous. Repentance and faith are one and the same act of God. To proclaim repentance is to proclaim faith and the entrance of the Kingdom of God.

#### Proclaiming the Kingdom

The proclamation of the Kingdom, like the Gospel proclamation, is

also an active proclamation of fact and faith. Its proclamation inaugurates the Kingdom of Righteousness and Life by driving out the Kingdom of Sin and Death.

#### Proclaiming the Lord Jesus Christ

The proclamation of the Kingdom means the proclamation of the King. The Gospel, the Word, the Kingdom can be summed up in the King's saving name: Jesus Christ the Lord. To proclaim Him is to proclaim an active message of fact and faith: He came, He died, He lives.

#### Proclaiming Life, Forgiveness, Peace

Because He lives, we live. Proclaiming Christ marks the beginning of His life in men here and now, a life which will be completely realized in the hereafter, characterized by perfect communion with God.

To proclaim the factual and faith-creating news of Christ effects the forgiveness of sins. The glorious proclamation of freedom and forgiveness for captive and condemned sinners is the central theme of New Testament preaching.

The proclamation of the fact of Christ brings peace with God, a peace which cannot be measured by human perception, a peace that surpasses all understanding.

#### B. Preaching Today

How does modern preaching compare with that of the New Testament? It appears that preaching today is being influenced chiefly by three major types of theological thought: 1. orthodoxism; 2. liberalism;

3. "neo-orthodoxy." It will be our endeavor to determine to what extent each of these theological systems promote an active proclamation of fact and faith. To what extent do they adhere to the three characteristics of New Testament preaching proposed earlier in this chapter?

#### Preaching and Orthodoxian

The term orthodoxian must be distinguished from orthodoxy. The former is perhaps identifiable with the somewhat ambiguous term "dead orthodoxy." Since orthodoxy, by its very nature, cannot be dead, we prefer the term orthodoxian.

In the Church's struggle against heresy, the orthodoxy of the sixteenth and seventeenth centuries was forced to state its antitheses in carefully-worded formulations. This was necessary and good. The pure doctrine of the Word of God must be defended at all costs and at all times. The work of the dogmatists of this era must be viewed with all respect and admiration.

Unfortunately, however, acceptance of these man-made formulations frequently came to be identified with faith. A man's Christianity came to be equated with his relative adherence to formulas and doctrines. Dependent upon Aristotelian logic, a system of theology developed which originated not in the Word, but in scholastic philosophy. The Bible became merely a collection of proof texts to support theological theorems. The Jesus of faith and history became the Jesus of dogmas and genuses exclusively.

It is easy to see that such a rigid system of theological philosophy

would prevent a spontaneous and active proclaiming of fact and faith. Where Christ becomes the object of intellectual formulation, preaching also becomes a philosophic intellectualizing. Preaching the cross becomes preaching about the cross. Preaching from the Bible tends to become preaching from a catalogue of proof texts. The Living Word is not allowed the free exercise of its faith-creating purpose and power.

A type of preaching developed among Lutheranism in particular which was vastly different from that of the Reformer. For Luther the fact of the forgiveness of sins was an experience in every sense of the word. His "Anfechtungen" were very real conflicts between himself and his God. The declaration of absolution, the pronouncement of Christ's Death and Resurrection, the assurance of God's free grace for a contrite sinner,--these were not philosophical speculation.

Lutheran preaching after Luther has repeatedly robbed the Word of God of its living, creative, redemptive power. Lutheran preachers have often forgotten that the Gospel, not denominational dogma about the Gospel, is the "power of God unto salvation." "The primary task of the Christian preacher is to bring about a meeting between the Word of God and the mind of man."<sup>1</sup> Such a meeting can be effected only by an active proclamation of the fact of Christ and faith.

It would appear, then, that orthodoxism fails to conform to the characteristics of New Testament preaching. The simple and direct message of the fact of Christ is supplanted by philosophico-religious

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<sup>1</sup>E. Jerome Johanson, "What It Means to Preach the Gospel," (Review of a book by Gustaf Wingren, Predikans en principiell studie). Theology Today, VIII, 3, 355.



formulations which prevent: 1. an active proclaiming; 2. the proclamation of simple and direct fact; and 3. the creating of faith in the fact of Christ.

In the place of New Testament preaching orthodoxism furthers: 1. an abstract, static discoursing; 2. a proclamation of theologico-philosophic formulations; 3. a proclamation which tries to create faith in mental gymnastics about Christ and about the Word.

#### Preaching and Liberalism

While orthodoxism is concerned with the Jesus of genuses, the liberalism of the nineteenth century knows only the Jesus of history. Springing from seventeenth century theism and influenced by Hegelian philosophy, it assumes that man is basically good. In a most compatible marriage with modern psychology, liberalism denies original sin. Christ becomes nothing more than a personality, the most god-like of all human beings, the perfect flower of humanity. By persistent and intense communion with the eternal He is able to overcome inhibitions and to lead a perfect life of goodness and beauty--the perfectly adjusted individual!

Such a religion (we cannot call it Christianity) begins with man and ends with man. By following the example of the most divine of human beings, man can pull himself up by his own power and determination and effect his own salvation (whatever salvation may mean to the individual).

The type of preaching resulting from such a vague philosophy of religion has been consistent confusion. Congregations are required to

listen to the personal experiences, political theories, and sociological views of pulpit primadonnas. The message of a man replaces the message from God. Congregations center about personalities, their growth and success determined by whether or not the preacher is "good." Again, it is easy to see that such a religion prevents the active proclamation of fact and faith in Christ Jesus. If man by nature is good, a proclamation of the forgiveness of sins is superfluous. The cross becomes nothing more than the noble sacrifice of a man for His fellowmen. The fact of Christ's death and resurrection becomes sterile and powerless. The objective message of what God has done for man is replaced by the subjective theories of how man may aspire to God.

The preaching of liberalism has enjoyed wide popularity. It flatters the man of "enlightened" reason. It tells him he is good and pretends to make him even better. It claims to be creedless and yet it sets up arresting monuments to the cult of man. Its creed says, "I believe in man--his dignity, his goodness, his knowledge, his power." It claims to be tolerant, emphasizing the fatherhood of God and the brotherhood of man as the essence of all religion.

The religious moralizing of the modern liberal does not involve a vocabulary or style different from that of Christian preaching. Herein lies its subtle deception. It speaks of Jesus as Savior, Redeemer, Mediator. It emphasizes the terms Kingdom of God, Son of God, cross of Christ. It cherishes the words peace, love, hope, joy, goodness.

Unfortunately, however, these terms are emasculated and robbed of their Christian significance. They become sentimental concepts of the human imagination. They are not the pregnant terms of an active procla-

mation of fact and faith in Christ Jesus. Peace becomes the serenity which a man experiences as he lies along the bank of a mountain stream on a quiet summer day. Christian joy, hope, goodness, are likewise perverted into exotic experiences of mundane happiness.

Religious liberalism still has more influence on Protestant preaching than any other movement, in spite of the fact that it is the "least-Christian." The sad fact is this: many Christian preachers, who have a Christian view of Christ and the cross, preach as "liberals." Even by the most orthodox of men the Gospel of God is perverted into fanciful emanations of beautiful moralistic nonsense. It would be wiser for Christian preachers to begin studying the Holy Scriptures as source material, rather than the oratory of emasculated or pagan protestantism. Only by an understanding of God's message for sinful man can Christian preachers hope to preach an active proclamation of fact and faith in Jesus Christ.

Liberalism then, in place of the active proclamation of fact and faith advances: 1. a static discoursing; 2. a proclamation of the sayings of Jesus and words about Jesus; and 3. a proclamation which hopes to create faith in man's ability to follow His sayings and example.

#### Preaching and "Neo-orthodoxy"

In reaction to liberalism's emphasis on the historical Jesus, and as a partial result of Form Criticism, there has developed a relatively new movement in Christianity known as "dialectical theology" or "neo-orthodoxy."

Known also as the "Theology of the Word" and the "Theology of

Crisis," "neo-orthodoxy" is represented chiefly by the three B's of modern theology--Brunner, Barth, and Bultmann. (The term "neo-orthodoxy" is enclosed in quotes, since certain members who wish to be identified with the movement at times tend to be rather "un-orthodox").

Like Form Criticism, "neo-orthodoxy" is not vitally interested in the life and personality of the Jesus of history, but only in the dogmas about Him. Brunner is interested in the "Jesus Christ of personal testimony, who is the real Christ." A clear and definite admission is made by Brunner when he says: "Faith presupposes, as a matter of course, a priori, that the Jesus of history is not the same as the Christ of faith."<sup>2</sup>

So also Barth and Bultmann are unconcerned about the personality of Jesus. To Barth the human life of Jesus was a "divine incognito," in which there was no revelation, but rather a veiling of God. Only in occasional miracles, at the transfiguration and after His Resurrection did Jesus appear as the Deus revelatus. With Kierkegaard he would say that being a contemporary of Christ would be of no advantage over hearing Him proclaimed today, and that is true. Yet believers are dependent upon the eye-witnesses of the life and character of Jesus as He walked on earth, because that same Jesus, as we shall attempt to show later, is also the Jesus of faith.

We have already referred to the thought of Bultmann. Perhaps his historical skepticism goes even farther than that of Barth. With

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<sup>2</sup>Eril Brunner, The Mediator, tr. by Olive Wyon (Philadelphia: The Westminster Press, c.1947), p. 184.

Dibelius he confesses: "I am personally of the opinion that Jesus did not believe Himself to be the Messiah, but I do not imagine that this opinion gives me a clear picture of His personality."<sup>3</sup> Like Barth and Brunner, he is vitally interested in the Christ of dogma and faith, but not the Christ of history.

"Neo-orthodoxy" has done a thorough job of putting nineteenth century liberalism in its proper place. It has completely overthrown the humanistic conception of Christ as the Great Example, the Good Master, the Great Brother, etc. Liberal Protestantism, with its religious psychology and theistic lodgery, has become obsolete in the wake of the universally recognized theology of the dialectics.

Lutheran Theology is playing an important role in this new development. A striking upsurge in the study of Luther and his theology is evident in all sectors of Christendom, resulting in the new interest in orthodox theology. A real challenge faces Lutheranism which must be met at all costs. Since the dialectical theology is certain to have a great influence on Christian theology and preaching it is necessary that we should be able to discern not only its benefits, but also its weaknesses.

As we have observed, the dialectics have almost completely discarded the historical Jesus. They tend to forget that Jesus was also a man. We can see in it the seeds of a modern Monophysitism. Barth, it is true, builds his whole theology around John 1:14, "The Word was

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<sup>3</sup>Quoted by D. M. Baillie, God Was in Christ (New York: Charles Scribner's Sons, 1948), p. 38.

made flesh, and dwelt among us." But, as Baillie<sup>4</sup> points out, his emphasis is entirely on the Word, and he forgets that the Word was made flesh. He and the other dialectical theologians are guilty of introducing what Baillie aptly terms "Logotheism," a theology of the Word, rather than a theology of the Word made flesh.<sup>5</sup> What this does for Christian teaching and preaching can readily be seen.

Christian preaching is the proclamation of an event which took place in time. Certain "neo-orthodox" theologians at times forget that. "That which happened to Christ took place at a definite point in human history, at that point of time which is called the 'completeness of time.'"<sup>6</sup> The dialectical theologians do not necessarily deny the historical fact of Christ's redemption, but they regard it as relatively insignificant today. They speak rather of a "contemporaneous Christ," giving "the impression that time has somehow been eliminated."<sup>7</sup>

It is the job of the Christian preacher to proclaim the events of 1900 years ago to contemporary man. "The specific purpose of preaching is to proclaim to contemporary man what God has done through Jesus Christ so that they can become part of his healing and recreating activity."<sup>8</sup> If the events of 1900 years ago are relatively unimportant,

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<sup>4</sup>Ibid., p. 53 f.

<sup>5</sup>Ibid.

<sup>6</sup>Anders Nygren, The Gospel of God, tr. by L. J. Trinterud (Philadelphia: The Westminster Press, c.1951), p. 55.

<sup>7</sup>Ibid., p. 54.

<sup>8</sup>Johanson, op. cit., p. 362.

as "neo-orthodoxy" at times seems to make them, what shall the Christian preacher proclaim? It is only through the preaching of those events that faith is created by the Holy Spirit.

A theology which minimizes the human Jesus is just as devastating as the theology which recognizes only the human Jesus, since it fails to recognize that Christ's perfect life of obedience and humble resignation is also part of God's redemptive plan for mankind. Such a theology, too, prevents the active proclamation of fact and faith.

It would seem that "neo-orthodoxy" follows two of our three characteristics of New Testament preaching--the first and the third; but it falls short on the second. It proposes: 1. an active proclaiming; 2. a proclamation which minimizes the fact of Christ's life, death, resurrection, and ascension; and 3. a proclamation which creates faith immediately without undue emphasis on the historical Jesus. Possibly "neo-orthodoxy," like liberalism, is attempting to evade the *εὐαγγέλιον* of the Christian Gospel in its own way. Wherever this is attempted, the Christian proclamation suffers perversion.

### C. Conclusion

It would appear, then, that the preaching of a Christian preacher, if he wishes to follow the active New Testament proclamation of fact and faith, will be: the active and faith-creating proclamation that Jesus Christ--Lord, King, Redeemer, Savior--manifested Himself during a definite period of history; that He lived a perfect life, died, and rose again for the forgiveness of all men's sins, effecting for them life, peace, and salvation in God; that, by virtue of His ascension and by

means of His Word and Gospel, He continues to live in the hearts of all those who admit Him.

To proclaim that message is the privilege of the Christian preacher today and always. Christian preaching involves the drawing out, the exegesis, of the various facets of the proclamation of fact and faith in terms of contemporary man. It is through the constant study of the content of that proclamation, as we find it in the written word, that the herald of God comes to understand more fully its character, its purpose, its power. Only when the Christian preacher is constantly experiencing the joy of unfolding new approaches and new treasures in the Word will he be able to proclaim spontaneously and effectively the proclamation of fact and faith to others in their own time and in their own terms.



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