NEW TESTAMENT PREACHING

AND

TWENTIETH CENTURY COMMUNICATION

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Christian preaching in the First Century centered in the proclamation of the saving act of God in Jesus Christ, called the kerygma. This message is at the heart of the framework of the New Testament.

This study has sought to indicate the reliability of the records which have come from that primitive period to the present age. It has sought to define and describe the content and influence of the kerygmatic themes. It has identified, and reviewed the abundant usage made of the kerygma throughout the whole of the New Testament. In this process it has looked at some of the methods of Biblical interpretation which have influenced New Testament studies. It has suggested that for the early Church the preaching of the kerygma was central.

In the second part of the study, attention has turned to Christian preaching and the general field of communication in the Twentieth Century. The decline of preaching has been noted and the trends which have developed in learning and communication have been reviewed. Communication has been studied as a process by which the transmission of ideas and information takes place. Some of the more influential writers in the field have been

identified with their contributions indicated. Some of the
critics of various methodologies have been studied. Out of
this has come a general indication of the strengths and
weaknesses of the various theories of communication, with
particular emphasis on how they affect the preaching of the
present time.

In the closing sections of the study attempts have been
made to bring together the two areas studied. This has resulted
in suggestions that it is possible to be loyal to the content
of the kerygma with the usage of the methodology of the present
day techniques of communication together with an awareness of
the role of language in this process.

It is the conclusion of this study that the First Century
kerygma is still the most important thing the Church has to
say to the world today. It suggests that modern techniques of
communication can be used to impart this message. It sees the
task of preaching in the Twentieth Century as a difficult, but
not impossible one. It urges a commitment to this task as one
of utmost importance.

PREFACE

Some would say that preaching has fallen on 'evil days'.
Others would reason that preaching has never existed when it
did not face difficulties and problems. Still others would
say that there may have been a time when preaching had a special
and important place in the life of mankind; but they would be
quick to indicate that the time is not now. Still others would
look upon preaching as a relic from an ancient time which may
have antiquarian interest, but no place in the life of the
Twentieth Century experience of man.

This study has arisen out of the conviction that preaching,
when properly understood, and carefully done is still perhaps
the most important thing the Church has to do in the life of the
world. It believes that there is much which passes for preaching
which could be greatly improved and modified. Yet it is con-
vinced that the urgency of the task first described by Mark when
he said, "Jesus came into Galilee, preaching the gospel of God."
(Mark 1:14), still rests upon those who follow Him to continue
the work of 'preaching the gospel of God' to the world of today.

What the preacher has to say, how he says it, and what it
means to men, is the focus of this study. Having begun the
study with the conviction that preaching was of primary importance;
the study is now concluded with that conviction sharpened and
confirmed.

ACKNOWLEDGEMENTS

It can be said that this study had its origins two decades
ago when the author was a student at Union Theological Seminary
in Virginia. The concern for New Testament Theology and for
Communication has continued through these years. It finally
formulated itself in a general question of how one remains loyal
to the kerygma as first preached by the Early Church, and at the
same time takes advantage of the amazing expansion which has
taken place in the fields related to communication in this
Century.

The topics considered by this thesis were brought into vivid
focus at the Summer Bible Conference at Massanetta Springs,
Virginia, during August of 1969 in a series of lengthy conversations
with Professor Murdo E. Macdonald.

I should like to acknowledge my sincere gratitude to Professor
Macdonald for his interest and concern over these years which
have transpired. His thoroughness and always helpful guidance
have been appreciated throughout the course of this study.

I owe an equal debt of gratitude to Professor William Barclay
for his patient and inspiring assistance during the writing of
these pages. His encyclopedic knowledge of the literature of the
New Testament is a never failing source of amazement.

A special word of gratitude goes to my family. By their
understanding and love they have made this much less a task
than it might have been. I want to acknowledge a special word
of gratitude to my wife, Penny. She has been more helpful than

words can define. Also, my appreciation goes to my mother for her never failing interest and encouragement.

Lastly, I wish to record my gratitude to two congregations of the Presbyterian Church, U. S., the First Presbyterian Church of Winston-Salem, North Carolina, and the Westminster Presbyterian Church of Waynesboro, Virginia. Their encouragement and their responses to my preaching during these last several years have been most gracious.

Beyond these acknowledgements, I should also like to indicate that larger sense of gratitude which one feels as the years pass by. Each individual's life is touched by the lives of many others. Ideas are offered by speakers and writers which may long remain dormant, and then burst into life at some helpful time in the future. My debt to others is great. I trust that in some small way, this study and the worthwhile benefits which may grow out of it will, in some meaningful way aid me in repaying this debt to so many who have helped bring me to this day.

Chapter I.

THE RELIABILITY OF THE ACTS
OF THE APOSTLES

The book of the "Acts of the Apostles" is a unique document.
It stands in the New Testament between the Four Gospels, with
their story of the life, ministry, teachings, death and resur-
rection of Jesus Christ; and the Epistles addressed to the Churches
and individuals who are committed, in faith, to that same Jesus
Christ. As the book of Revelation is seen to be a document with-
out parallel, so the book of Acts stands, also, without parallel.
It is a bridge between the Gospels and the Letters. It picks up
some of the threads of the story begun in the Gospels and tells
of the founding and expansion of the Church over a period of
several decades.

As a document, it is unique in both its content and scope.
The expressed purpose for which it was written was to pick up
the unfinished story which was begun in the narrative of the
Gospel of Luke.[1]

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1. Luke 1:1-4; Acts 1:1-5.

H. J. Cadbury has said:

"The other New Testament books indirectly throw light on
events in that most significant era. The Book of Acts, written
independently of them, forms the background of their under-
standing, and it alone tells the story behind them. Even the
extensive and self-revealing correspondence of Paul would leave
his life and setting afloat for us in a sea of ignorance were
it not for the succinct outline of his career sketched for
us in Acts. The book of Acts is the keystone linking the two
major portions of the New Testament, the 'Gospel' and the 'Apostle',
as the early Christians called them. To change the figure, the
book of Acts is the only bridge we have across the seemingly
impassable gulf that separates Jesus from Paul, Christ from   2.
Christianity, the gospel of Jesus from the gospel about Jesus."

If this is so, it is of little wonder that a major question

to be resolved is that of the reliability of the document, both

as a whole, and in its several parts.

It is worth noting that it is only within a comparatively

recent era (of the last two to three hundred years) that the

question of the reliability and authorship of the New Testament

documents have come into question. In a pre-scientific day,

and a more primitive age, such questions relating to critical

issues were not raised; or if they had been, a priori notions
                                                        3.
of inspiration have hindered a serious study of them.

The problem which one faces as this investigation is begun

is compounded by the fact that the book of Acts does not stand

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2. Cadbury, H. J., THE MAKING OF LUKE-ACTS, Macmillan & Co.,
Ltd., London, 1927, p. 2.

3. This statement makes reference to the period of time
from the close of the Canon toward the end of the Second Century,
until the rise of Literary Criticism at the end of the Seven-
teenth Century. In the period of the Sub-Apostolic Age, the
Marcion Canon included Acts as authentic. So also, the Muratorian
Canon accepted Luke-Acts. See: Fuller, R. H., A CRITICAL INTRO-
DUCTION TO THE NEW TESTAMENT, Gerald Duckworth & Co., Ltd., London,
1966, pp. 192-195.

alone. It is clearly seen, by both tradition and by usage,
as a compound book with the Gospel of Luke.[4.]

Both of these books are dedicated to one 'Theophilus'
who is otherwise unknown.[5.] By language, style and outlook
the two books have been seen to reflect a unified source. The
authorship is not stated in either book, but has been, since
early days, attributed to Luke, the physician, and friend of
Paul.[6.]

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4. The unity of Luke and Acts is generally recognized
today. The similarities of the opening sentences addressed to
Theophilus, the philological similarities, the apologetic and
catholic views evident in both documents, the place of pro-
minence given to women, the Gentile interest, all point to a
common source. The question of the common authorship has
seldom been questioned in this century. W. L. Knox has looked
at the problem in his careful study and provided convincing
discussions of the internal evidence for a common authorship.
See his work: THE ACTS OF THE APOSTLES, The University Press,
Cambridge, 1948, pp. 2 ff. and 100 ff.

5. The question of the meaning of the name, 'Theophilus,'
has been seen in two aspects: (a) the name of a Gentile noble-
man or Roman Official (perhaps one concerned with the legal
matters of Paul's defense before Caesar), or, (b) the name
given to a group of persons to whom Luke-Acts is addressed.
The basis of this is the translation as 'lover-of-God' from
the compound of Θεός + φίλος.

6. Luke's connection with Paul, and his designation as a
physician are mentioned in Col. 4:14; Philemon 24; and II Tim.
4:11. The relationship between Luke and Paul is considered by
practically every commentator on Acts. Helpful discussions may
be found in: Rieu, C. H., THE ACTS OF THE APOSTLES, Penguin Books,
Ltd., Middlesex, 1958, pp. 16-23; Barclay, William, THE FIRST
THREE GOSPELS, S. C. M. Press, Ltd., London, 1966, pp. 246-259.
(A number of very helpful ancillary items relating to both Luke
and Paul are found in this section). The most detailed discu-
ssion of Luke's connection with Paul is found in Bruce, F. F.,
THE ACTS OF THE APOSTLES (The Greek Text), Tyndale Press, London,
1965, pp. ix, 1-8. Attention is called also to the discussion
of 'Histories of the Apostles' in Dibelius, Martin, A FRESH
APPROACH TO THE NEW TESTAMENT AND EARLY CHRISTIAN LITERATURE,
Ivor Nicholson & Watson, Ltd., London, 1937, pp. 257-272. This
chapter looks at Acts and also at the lives and teachings of
the Apostles from some of the apocryphal writings.

General Background

The special place occupied by Acts is expressed in these words:

"The Acts is the sole remaining historical work which deals with the beginnings of Church history; and this amongst other causes has made it a favorite mark for modern criticism."[7]

Yet the literary history of Acts is such that since the last quarter of the Second Century, the book has been cited by other writers, treated as Scripture, and assigned to Luke.[8]

A. C. Headlam has written:

"The unity of authorship of the Acts and St. Luke must be admitted as axiomatic, and it is quite clear that Tatian, Justin, and Marcion were acquainted with St. Luke's gospel."[9]

The recognition of the book by Marcion clearly carries the Acts back to the earlier part of the Second Century. The work of Marcion of Asia Minor shortly before A. D. 150 was an attempt to create a Canon of Scripture. That he was condemned for the error in his truncated edition of 'Scripture' is not the point under consideration. Rather, he recognized Luke as his 'gospel'. Thus it seems that Luke (and perhaps Acts?) was well enough known by the mid-point of the Second Century that such recognition by Marcion was not disputed by the Church.

Headlam has written:

"In Ignatius and Polycarp there are resemblances which, although slight, are so exact as to make the hypothesis of literary obligation almost necessary."[10]

F. F. Bruce gives a number of early references and allusions

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7. Hastings, James, ed., DICTIONARY OF THE BIBLE, Volume I, Edinburgh, T. & T. Clark, 1898. See the article on 'Acts' by A. C. Headlam, pp. 25-34. This quotation is from p. 26.

8. Hastings, James, Ibid, p. 27.

9. Hastings, James, Ibid, p. 27.

10. Hastings, James, Ibid, p. 27.

to Acts. The earliest of his items is a line from I Clement ii, I, which may well have been a saying of Jesus (as used by Paul in Acts 20:35) but this could have come from an independent source. If it is, indeed, a reference to Luke, it would put the date prior to Clement, or in the last decade of the First Century.[11.] A more helpful listing of quotations is found in William Barclay's study.[12.] From these documents it becomes clear that Tertullian had identified Luke as the author. Quotations are found in such early writers as Cyprian, Tatian, Justin, Clement of Alexandria, Augustine, and Bede, among the Western Fathers.[13.]

A. C. Headlam has suggested that Irenaeus quotes so extensively from Acts as to lead to the conclusion that he had the book before him in the form of the Western Text.[14.]

That the book of Acts was included in the Canon of Scripture, and universally attributed to the pen of Luke seems beyond serious doubt by the end of the Second Century. The evident recognition of the Marcion usage, between A. D. 140 and 150, moves the dating back by half a century. (For Marcion to have used Luke, as he did, means that a significant part of the Church did, even at an earlier date, recognize the special value of the book).

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11. Bruce, F. F., Op. Cit., pp. 8-9.

12. Barclay, William, Op. Cit., pp. 246-250.

13. See: Hastings, James (ed)., Op. Cit., These tentative dates for the Early Fathers may be suggested: Irenaeus, A. D. 110, Polycarp, cr. A. D. 111. The probable reference to Acts in Clement of Rome is cr. A. D. 95. Each of these ascribe the book to Luke.

14. See: Hastings, James, (ed)., Op. Cit., p. 27.

It is not the purpose of this paper to deal extensively with the formation of the Canon of the New Testament. But, for the sake of this discussion, two brief quotations seem appropriate:

"Harnack advanced the thesis that Marcion was the first to advocate the conception of new Holy Scriptures, as well as its twofold division, and the church followed him in both. And J. Knox went still further and maintained that the church saw itself compelled by Marcion's canon to put the four-Gospel canon in the place of his one mangled gospel and the collection of the thirteen Pauline epistles and additional apostolic writings in the place of his collection of ten Pauline epistles.... But all of these are very questionable." 15.

"But the fact that Marcion had precisely established the canonical authority of Paul doubtless strengthened the tendency already existing in the church toward a normative evaluation of apostolic writings along with the gospel writings and toward explicit delimitation of these new 'Holy Scriptures.'" 16.

Thus, whatever other value Marcion had in the early discussions of the Canon, he did focus on Luke's writings and so aid the establishment of the date.

There is very little hope of being too specific with the dating of Acts within the First Century (if indeed, one can go that far back). Two alternatives have been suggested and each has its advocates. The early date which is suggested is immediately after the close of the narrative and just before the Neronian persecution. This could be from the period of A. D. 61-64. Those who hold this view suggest that the incomplete story of Paul's trial and destiny indicate that Luke closed the book without knowing what the outcome was, since

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15. Kümmel, W. G., INTRODUCTION TO THE NEW TESTAMENT, S. C. M. Press, Ltd., London, 1965, p. 342.

16. Kümmel, W. G., Ibid, p. 343.

17.

it had not been decided.   By way of further strength to the
theory of an early date, it is indicated that Acts does not
mention the martyrdom of James (which probably came about the
year A. D. 62).   Also, it is pointed out that the death of Peter
(and Paul), together with the fall of Jerusalem (A. D. 70) are
not mentioned.   These advocates of an early date also imply that
a careful reading of the text of Acts suggests that the author
always indicates a consistently favorable relationship with
the Roman authorities.   It is held that it is not likely that
this point of view would have prevailed under a time of severe
persecution from the Roman government.

These seem to be strong reasons for an early date.   However, one must recognize the basic difficulty within this attractive theory which makes it very complex.   The beginnings of Acts
would presuppose the completion of Luke as a prior document. While
this is not an impossible difficulty, it does have its own built-
in problems.   An analysis of the Synoptic tradition indicates an
almost universal agreement that the Synoptics are built upon
18.
Mark.   Thus for Luke to have written his Gospel text at a

17. See: Bruce, F. F., Op. Cit., pp. 10-14. This is a
position taken also by W. Clark and E. M. Blaiklock. (See
the reference in Kümmel, W. G., Op. Cit., p. 132).

18. For example: Grant, F. C., THE GOSPELS, Faber & Faber,
Ltd., London, 1957, writes, "It would be going over ground
already well trod to undertake to establish the priority of
Mark. This practically everyone takes for granted at the
present day." p. 20. Or, again, he writes, "The freshness and
directness of Mark's narrative, which the ordinary reader can
recognize for himself; the simpler explanation of Matthew and
Luke's dependence upon Mark as against the more involved one
of Mark's derivation from either Matthew or Luke, or from both;
the often divergent modifications introduced by the later
writers in their adaptation of Mark's material, more easily
explicable upon the hypothesis of Mark's priority than upon
that of a conflation of characteristic, stylistically unified
narrative - all this evidence points unmistakably in the
direction of the priority of the Gospel of Mark." p. 41.

prior time to Acts (with the suggested date of A. D. 61-64), one must predate to an earlier time the writing of Mark. This pushes the primary writing of the Synoptics back into the Forties or Fifties of the First Century. This is not an impossible position, but it does not seem to be a likely alternative.[19.]

There is yet a further consideration. The references in Luke to the destruction of Jerusalem seem to be much more specific than in the other Synoptics. They are, indeed, much more in line with many of the details of what actually did happen.[20.] This has caused many thoughtful critics to weigh this evidence together with the other items mentioned and to conclude that Luke must have written his Gospel shortly after A. D. 70. Thus, from the viewpoint of a past knowledge of the events of the siege of Jerusalem, Luke modifies his description of the prophetic words of Jesus. A Gospel coming this late would then suggest a date for the Acts in the period of the late Seventies or perhaps as late as A. D. 80.[21.]

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19. If one can accept the Proto-Luke hypothesis, which predicates an early Luke document (minus Q), then the strength of this very early date for Acts is much more likely. This writer has dealt with the Proto-Luke topic (see: Appendix A), and is not at this time prepared to accept this theory.

20. Cf. Luke 21:20 ff., in contrast to Matthew 24:15 and Mark 13:14. Also, see: Kümmel, W. G., Op. Cit., p. 105.

21. Fuller, R. H., Op. Cit., discusses the dating of Luke and suggests, "Luke was written when the imperial authorities were beginning to distinguish between Jews and Christians and to refuse to the latter the tolerance they had traditionally shown to the former." p. 119. See also: Scott, E. F., THE LITERATURE OF THE NEW TESTAMENT, Columbia University Press, New York, 1951, pp. 18-52.

From a purely subjective point of view, there are several
considerations which would seem to merit attention. These
include such things as the very primitive Christology found
in the early chapters of Acts (particularly in the sermons of
Peter); the absence of detailed descriptions of ecclesiastical
polity; a primitive and Jewish oriented eschatology; overtones
of Aramaic sources behind the existing materials; and a recog-
nition of the Synagogue as the place where the followers of
Jesus met (at least as recorded in the first part of the book).[22]
Finally, there is no obvious reference to the collected works
of Paul. While it is recognized that these are subjective
considerations, they do seem to indicate a date prior to the
close of the First Century. (At least this can be considered
as valid for the sources on which Luke drew, if not for the
final form).

Against these rather traditional considerations for the
dating of Luke-Acts, there came in the Nineteenth Century a
very different approach which reached quite different con-
clusions. This outlook has been called by several names, but
it is usually identified with the work of F. C. Baur, of the
University of Tübingen and hence is known under the general
title of the 'Tübingen School.' While it will be indicated
that this writer does not consider these conclusions as valid,
it is proper to note that this approach has done much to
invite a fresh evaluation of the traditional materials.

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22. See: Black, Matthew, AN ARAMAIC APPROACH TO THE
GOSPELS AND ACTS, Clarendon Press, Oxford, 1954.

By careful literary analysis, this approach began to isolate and identify a number of interesting items in Luke-Acts. Of particualr importance is the study done to indicate what was seen to be an 'idealized' view of the Church as it is presented in the book of Acts. Attention was drawn to the seemingly parallel development of the experiences of Peter and Paul. Each participated in healings, evangelistic preaching, and each seemed to have a measure of growing success. The balance between the two, so carefully drawn, was seen as the attempt of an unknown writer of the late Second Century to reflect back upon the time of the events an idealized pattern of harmony in the Church. This position assumes that many years had passed since the original participants had died. The development of these theories found their fullest expression in such men as F. C. Baur, Edward Zeller and others of the so called Tübingen School.[23.]

Behind such a radical conclusion was a point of view which distinguished two parties in the Early Church. It found a basic conflict between the Jewish Christians (represented by Peter) and the Gentile Christians (represented by Paul). According to this position, an unknown Second Century writer saw in the tensions of the Church the evidence of conflict. In order to give a 'better' view of the Church, he sought to balance the stories of Peter and Paul and idealize the story.

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23. See: Baur, F. C., PAUL, THE APOSTLE OF JESUS CHRIST, HIS LIFE AND WORK, HIS EPISTLES AND HIS DOCTRINE, Vol. I, 1876; Vol. II, 1875, (edited by Edward Zeller) Williams and Norgate, London, and also Zeller, Edward, THE CONTENT AND ORIGIN OF THE ACTS OF THE APOSTLES CRITICALLY INVESTIGATED, Vol. I, 1865; Vol. II, 1876, Williams and Norgate, London.

This was, of course, the Hegelian chain of thesis, antithesis, and synthesis.

According to this approach, the Jewish element in the Church was loyal to Peter, and in time came into conflict with the Gentile element whose loyalties were to Paul. In the reporting of this in the composition of Acts, the two groups are brought together in a synthesis. As a result the book produced is a document which reported what the Early Church ought to have been; but was not an accurate account of what it really was. While this viewpoint, at least in its most radical forms, has now been generally discarded, not all of the problems which were raised by such research have been resolved.[24.]

The hypothesis of the Tübingen School was reviewed and evaluated by a number of scholars. Among the most comprehensive was a work published in 1902 by F. H. Chase.[25.]

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24. It has seemed to some that the process of reasoning used by the Tübingen School quite clearly is an attempt to force a particular method of research onto the materials, It sees two strands of tradition: Petrine and Pauline. It does not take into account other obvious traditions. For example, one cannot account for the conversion of Apollos, nor for the 'disciples of John' mentioned in Acts 18:24-19:7 by the influence of either Peter or Paul. What is more reasonable, is the recognition that there had been evangelistic efforts in Galilee; or perhaps even in Apollos home city of Alexandria. It is likely that the Disciples of John, and perhaps other persons as well, came to the faith by the presence of these centres of missionary activity which Luke did not consider germane to his theme and purpose.

In recent times the late date for Acts has been supported (for other reasons) by J. C. O'Neill. For an evaluation of this position, see: Appendix B.

25. Chase, F. H., THE CREDIBILITY OF THE BOOK OF THE ACTS OF THE APOSTLES, Macmillan & Co., Ltd., London, 1902.

Chase stated his theme simply:

"The main object which I set before myself is to ask, and to do what I can toward answering, the question - how far does the Book of Acts bear a consistent witness to its own veracity?" 26.

He then proceeds to identify four reasons for his conviction that:

"It was written by St. Luke a companion of St. Paul, and that it gives not an absolutely perfect but a substantially accurate history of the period which it covers." 27.

The reasons for this position are:

(1). The name of Luke was attached to the Book from very early times by leaders in the Church.
(2). Colossians and Philemon indicate that Luke was with Paul in Rome during his first captivity. (He also indicates that if II Timothy is Pauline, then, Paul had Luke with him then also).
(3). The 'we sections' of Acts (16:10-17; 20:5-21:18; and 27:1-28:16) are so close in literary and linguistic style to the rest of Acts and also to the Gospel of Luke as to favor recognition of one person as author of all these items.
(4). The references to Luke as the 'beloved physician' have been studied by Dr. Hobart in THE MEDICAL LANGUAGE OF ST. LUKE. Hobart had made his case strongly and (at least at the time of Chase's writing) had not been refuted. 28.

A further point is the fact that since Luke and Acts were thought to have been circulated as two parts of one work it is to be expected that the opening paragraphs of each would indicate a relationship. Chase sees that in the preface to Luke reference is made to research before writing. He indicates that if Luke was indeed the author, he had numerous opportunities for the examination of sources. The first 'source' was Paul himself. Thus Chase writes:

"I venture to suggest that it is to St. Paul we owe the conception of the book of Acts." 29.

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26. Chase, F. H., Ibid, p. 3.

27. Chase, F. H., Ibid, p. 9.

28. Chase, F. H., Ibid, pp. 10-12 develop these reasons.

29. Chase, F. H., Ibid, p. 20.

Other sources were to be found in such persons as Philip

(Acts 21:10); James (Acts 21:18); Mark, and possibly Peter

(Acts 12:12 ff.). Possibly also, through Mark, Luke could have

talked with Barnabas. In addition, it is not possible to rule

out the supposition that Peter joined Paul in Rome during the

imprisonment. If this is so, Luke could have called upon Peter

to give him additional information. Chase says:

"There is then no part of the history contained in the
Acts with a primary authority for which, if we accept the
natural interpretation of the passages where the first
person plural is used, we have not good grounds for saying
that the writer had opportunities for personal communications." 30.

Chase adds one further argument (from silence) to his

list of reasons for Luke's authorship. He indicates there is

no reference to any of Paul's letters in Acts. This, for

Chase, is a strong confirmation of an early date.

With four additonal brief comments, Chase concludes the

first section of his argument for Luke's authorship:

(1). Notices of times and places are often perplexingly
indistinct which may reflect the evidence of real history,
rather than a precise, but artificial statement of chronology.
(2). On the subject of the Pentecost story, he says: "Thus
the two outward and visible phenomena in the physical world –
the rush of the wind and the apocalypse of the sunlight – marked
that morning hour of the day of Pentecost as the supreme crisis
of the Church's inspiration and of the Church's enlightenment.
In the compressed narrative of the Acts at this point St. Luke
has blended the language of history and the language of the
allegorical interpretation of history." 31.
(3). Notation is made of the similarities between Paul's
discussion in I Corinthians and of the phenomenon of speaking
in tongues in Luke's account of it in Acts chapter two.
(4). The description of the Spirit filled church in Acts,
and the description of the Church in the Epistles are recognized
as independent, but complementary. 32.

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30. Chase, F. H., Ibid, p. 22.

31. Chase, F. H., Ibid, p. 35.

32. Chase, F. H., Ibid, see: pp. 30-44 for these themes.

In the second lecture, Chase deals with the task of
the witnessing Church. He reviews the Church as the new
Israel beginning in Jerusalem with Rome, the Imperial Capital,
as its goal. In the process of this survey he notes the
Catholicity of the Church.[33] The early beginnings under Peter
show no carefully worked out plans; rather a succession of
events. Thus Chase writes:

> "The Apostles' action is not the expression of an over-
> whelming sense of the necessity of spiritual advance. The
> issue is brought about simply as the result of a divinely-
> ordered evolution of events. Again I venture to say that
> the apparent casualness of the history, its fragmentariness,
> its retrogressions, are a strong guarantee of the substantial
> truth of the record." [34]

The conversion of the Ethiopian is attributed to Philip
rather than to Peter. This is to Chase another indication of
historical reporting, rather than invention.[35] Of even
greater significance is the telling of the three versions of
the conversion of Saul of Tarsus. The variations in the three
accounts are signs of a truthful writer who is more concerned
with telling accurately the descriptions of the event than with
creating an artificial account which would be retold with a
rigid form.[36] The comments on the close of Peter's ministry
show again Chase's understanding of the movement of thought:

> "This history closes the ministry of St. Peter as nar-
> rated in the Acts. He appears again in the book in connection
> with the imprisonment, and once more at the conclave in Jeru-

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33. Chase, F. H., Ibid, p. 51.

34. Chase, F. H., Ibid, p. 61.

35. Chase, F. H., Ibid, pp.66-68.

36. Chase, F. H., Ibid, pp. 68-74.

salem. But 'the acts of Peter' cease just before the work of
St. Paul begins. Doubtless St. Luke knew more of St. Peter's
ministry; and had he meant a biographical interest to dominate
his book he would surely have told us more. But his subject
is the expansion of the Church; and St. Peter, in the admis-
sion, under divine guidance, of typical Gentiles into the
Church, reaches the limits of his characteristic work in the
kingdom of God." 37.

Chase then moves his discussion to Paul. The story moves

quickly through the transition from the mission to the Jews to

the growth of Gentile converts. This forces the meeting of

the Council of Jerusalem. Two questions come up for con-

sideration in Chase's analysis:

(1). What is the relationship between Acts and Paul's
statement in Galatians?
(a). Luke, as a Gentile had no difficulty in writing
about a controversy as an outsider. He did not have the
deep inwardness of conflict a Jew would have.
(b). The controversy, by the time Luke wrote, was
over. There was no reason to renew the debate. He
simply reported it.
(c). If Luke's authorship is granted, it is clear
that he worked in a 'world of difference' from Paul.

(2). What of the genuineness of the letter of the 'Council'
in Acts 15? If Luke wrote it, he had access to the persons
involved and to their records. What does one find?
(a). The form of the letter is that of a Jewish syna-
gogue letter using the parallel phrases of the 'brethren.'
(b). Notice is called to omissions, such as, 'law,'
'circumcision,' 'customs of Moses.' A fictious letter
would probably carry much more an aggressive and positive
Christian statement.
(c). Notice the use of restrictive clauses. Jewish
Christians do not lay the 'yoke of the law' on Gentile
Christians; Gentile Christians are bidden diligently
to keep themselves from all participation in idolatrous
worship. 38.

Chase saw these ideas as reasons to conclude that Luke

was reporting the very words of the letter that was sent. This

meant that Paul could move forward in the light of his under-

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37. Chase, F. H., Ibid, pp. 80-81.

38. Chase, F. H., Ibid, pp. 91-101 contains the materials
from which this summary is drawn.

standing of the world-wide commission.

The third lecture in the book deals with the witness of
Peter.[39.] With regard to Luke's reporting of Peter's speeches,

Chase makes the following suggestions:

(1). Luke edited the materials of the speeches as they
came to him. (The parallel of Luke's editorial process in the
Gospel is mentioned. Luke's speeches of Jesus are compared
with the other Gospel writers). He is faithful to the original
ideas while using his own words to express the truths.
(2). The method of recording the speeches is not indicated.
The possibility of a 'shorthand' method is not eliminated, nor
are written sources. Chase feels the value of Luke's personal
conversations with some of the speakers is to be considered. A
recognition is made of the parallels of writing and speaking
between I Peter and the speeches of Peter in Acts.
(3). The speeches have a consistent Judaic setting.
(4). The speeches dwell on the historical events of Jesus'
life on earth. Included are such things as 'the predestination
of Messiah,' the humiliation and suffering of Jesus and, the
resurrection and exaltation. [40.]

The closing thought in the study of Peter is expressed

in these lines:

"The more carefully we study the Petrine speeches of
the Acts, their language and their thought, the deeper becomes
our conviction that there is a real harmony between them and
the alleged occasions of their utterances; and that, both from
a literary and from a theological standpoint, they cannot be
the invention of the Gentile author of the book - familiar,
as he certainly was, with the teachings of St. Peter, and
writing when the peculiar circumstances and phases of thought
which they presuppose had long passed away." [41.]

Chapter IV in Chase's work is his longest. In it he

studies Paul's activities and speeches as recorded in Acts.

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39. Reference is made in this section to the Speeches in
the book of Acts. This whole topic is considered in Chapter II.
What is presented here is a brief summary of Chase's position.

40. In this section of Chase's work (see pages 141-159),
much of the material presented covers the same area to be picked
up latter by C. H. Dodd in his APOSTOLIC PREACHING AND ITS
DEVELOPMENT, Hodder and Stoughton, London, 1967.

41. Chase, F. H., Op. Cit., p 159.

Three questions are suggested:

(1). Recognizing the presence of an editor, what is the relationship between the speeches in Acts of Peter and Paul?
(2). What is the relationship between the Pauline speeches and letters?
(3). What is the mutual relationship between the Pauline speeches?

The preliminary answer Chase gives as he begins this portion of his study is:

"When we compare the Epistles and the speeches, we discover not identity of phraseology, but resemblances of language - a resemblance which often lies beneath the surface of the words." 42.

The first area of analysis is Paul's witness to Israel. In his sermons in the Synagogue of Damascus, Paul brings together two great themes: 'Jesus Christ suffered, and Jesus the Messiah is the Son of God. This is the first time these are seen joined. Chase notices the use of "The God of this people Israel chose our Fathers," as an indication of first hand reporting. 43. In Paul's Synagogue preaching he cites Old Testament passages. He adapts these for his sermonic usage. This is not done at any other point in his preaching.

The preaching of both Paul and Peter presents three characteristic points which reflect the center of what is called today the kerygma:

(1). The Passion and Resurrection are central. Paul is careful to make clear the distinction between the firsthand witness of the Apostles to the Resurrection and his own experience with the Risen Christ.

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42. Chase, F. H., Ibid, p. 171.

43. Chase, F. H., Ibid, p. 179.

(2). Paul's view of the person of Christ is expressed as
the divine sonship. 44.
(3). Paul offers Christ as the solution of the problems
of the Jews and the Law. Justification because of Christ is
seen as the key to this thought.

By way of final considerations, he gives three further

points regarding Paul's teaching:

(1). A concerned Jew, hearing Paul preach, would under-
stand the terms and statements he would make.
(2). The careful choice of words in the sermons of Acts
is so unique as to imply Pauline genuineness.
(3). The careful process of bringing together Habakkuk
1:5 and 2:4 with Romans 1:17 and Galatians 3:11 is for Chase
a trace of Pauline thought so delicate and so "unobtrusive
that it can only point to the conclusion that here we have
a very close report of St. Paul's words." 45.

In writing of Paul's witness to the Pagan world, Chase

uses the speech at Lystra, and the Athens speech.

The Lystra sermon is seen to be genuine Pauline material

both in Paul's references to nature, and in his absence of

reference to the redemptive work. His congregation was

different, hence his approach was different. The argument

from silence is seen as an argument for genuineness.

Considerable space is devoted to the Athens speech. It

is seen as a simple response from Paul to those who had heard

him discuss his new faith. The topics considered are:

(1). The heathen world, and its idolatry, were points of
beginning for Paul. He saw idolatry as a depraved action. As
an evangelist he did not deal with the idols, as such, in Athens.
Rather he took the 'unknown god' as his point of beginning.
From this, he announced the new age and the need for a new
faith in the One whom God had raised from the dead.
(2). Paul's doctrine of God included the unity of the race;
the divinely ordained periods of history, man's relationship
to God; and the present hope that the unknown God can be known.

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44. Chase, F. H., Ibid, see p. 191 for a listing of references
in which Chase relates the theology of the sermons to passages
in the Epistles.

45. Chase, F. H., Ibid, p. 195

(3). The divine call to repentance was a sermon which spoke of response to a person. 46.

Chase makes an interesting analysis of the fact that at Lystra, there is little, if any, distinctive Christian content to the sermon. At Athens, there is little distinctive Christology. At each place the results were small. Then he moved on to Corinth, and with much fear and trembling preached Christ crucified. It is Chase's conviction that this seeming set of failures accounted for the Corinthian sermons.

The speech to the Elders at Miletus is unique in Acts, because it is the only one by a Pastor to Church Officers.

Identified in the speech are these items:

(1). The memory of the past is called up. References in the Epistles seem to parallel these. (Chase does not deal with the question of Pauline authorship of Ephesians).
(2). Paul's 'Apologia', or defense for his actions follows next in the address. He recalls that his motives have been impugned; his faithfulness as an evangelist and teacher had been called into question; he has been accused of selfish and sordid aims. In response Paul declares 'the whole counsel of God.' He does not overlook the unpleasant parts.
(3). The discussion of the future. Seeing afflictions and persecutions coming, Paul goes on to say he must go to Jerusalem to bind together the Jewish and Gentile elements of the Church. No mention is made of the offering in the speech. This could mean that the Ephesians did not share in it. There is a reference to never seeing the Ephesians again. Yet, if the Letter is genuine (at this point he does recognize the problem of validity for Ephesians), Paul did revisit them. Chase raises the question: Would Luke have fabricated this sense of prophecy regarding the future had early tradition proved wrong, unless the statement of it was genuine?
(4). Regarding both his own future and that of his converts, Paul speaks of dangers from persecutions from without, and dangers from false teachers from within.
(5). The conclusions of this speech reflect the recognition of the oneness of the flock and the need for all to be nurtured. The activity of the Holy Spirit is recognized. The word Church as used in this speech is common in the Pauline letters, but is uncommon elsewhere. The speech concludes with an emphasis on divine faithfulness. 47.

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46. Chase, F. H., Ibid, pp. 204-232.

47. Chase, F. H., Ibid, pp. 234-296.

Chase brings his review to a close with a detailed analysis and the conclusion which indicates that nothing has been discovered which would be un-natural for Paul. On the positive side, evidence of genuine Pauline phrases can be seen on every hand. Luke paints Paul in his failures at Lystra and Athens as well as in his successes. It is his considered opinion that four major speeches like these which reflect so much from the Epistles would not be likely to have been fabricated out of a writer's imagination. This is too much to expect. By their variety of content, yet uniformity of Pauline concepts they argue for genuineness. Chase concludes his study with these simple statements:

"Thus the 'traditional' view of the Book, which we know to have been that of the Christian society since the time of Irenaeus, stands the test of careful and thorough investigation, and may claim to be accounted the 'critical' view.
"It is not of course maintained that the Book presents a full and faultless account of the period which it covers. The scientific critic, who on good grounds is assured of the general credibility of the Book, is ready and anxious to con- sider dispassionately the degree of accuracy which can be rightly ascribed to the record of any particular event." 48.

"If, then, the Book of the Acts suggests problems, historical, psychological, and religious, towards which we must be content to stand in the attitude of suspended judgment, we may, I believe, approach the further consideration of these questions, and wait for further evidence and for fuller light, assured that there speaks to us in that Book an honest and well-informed Christian man, the companion and friend of St. Paul - St. Luke, 'the beloved physician.'" 49.

Much helpful research and investigation has passed since Chase's time. Yet the basic factors upon which he drew his conclusions do not seem to have failed. This is to recognize the hand of Luke in the editing of the speeches, in the selection of materials both for admission into and for exclusion from the

48. Chase, F. H., Ibid, p. 296.

49. Chase, F. H., Ibid, pp. 301-302.

account. But, at every hand, it is to see a genuine First
Century document giving a dependable recollection of the events
presented.

The conclusion of Chase's study brings the consideration
of the dating of the book of Acts. Consideration has been given
already to the problem of a quite early dating of the Synoptic
materials and of Acts. Because of the rather serious difficulties
of a very early dating of the Synoptics, it is here suggested
that a date of 80 A. D. to 90 A. D. would be the most reasonable.
Attention is now turned to these considerations.

Since this writer feels that the Proto-Luke theory, while
helpful and offering some interesting solutions, is not adequate,[50]
an early dating of Luke's preliminary materials is rejected.
Instead, it is recognized that Mark was the primary Gospel.
Tradition connects Mark to Peter. This would make the work
of Mark, in fact, the writing down of the information given to
him by Peter. The oldest tradition of this is from Papias,
as handed down by Eusebius:

> "Mark was the interpreter of Peter and wrote down
> accurately, though not in order, that which he remembered of
> what was said or done by the Lord. He had, of course, neither
> heard the Lord nor did he follow him, but later, as I said,
> Peter. The latter adapted his teaching to the needs of the
> moment, but not as if he wanted to make a compilation of the
> Lord's sayings, so that Mark made no mistake when he wrote
> down some things as he remembered them. He intended only one
> thing, to omit or falsify nothing which he had heard." [51]

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50. Reference has been made to this problem. Attention
is called to Appendix A which seeks to review the value of
the Proto-Luke theory.

51. Esuebius, ECCLESIASTICAL HISTORY, III, 39, 15 f. This
quotation is taken from Kümmel, W. G., Op. Cit., p. 43. It can
also be found (in a slightly longer version) in THE HISTORY OF
THE CHURCH FROM CHRIST TO CONSTANTINE, Penguin Books, Ltd.,
Harmondsworth, 1965, p. 152.

Both Kümmel and Fuller raise serious questions regarding the reliability of this Papias tradition.[52] However, this position is not held by all contemporary writers. R. H. Lightfood says regarding Mark:

"As regards the place and date of its production, there is much to be said for the view that it may have first seen the light at Rome towards the end of the life of Nero, who was emperor from A. D. 54 to 68. For the present at any rate let us assume, as a working hypothesis, that the place of writing was Rome, and the time between A. D. 65 and 70." [53]

C. E. B. Cranfield, in his commentary on Mark, makes a specific reference to the Papias story. He would recognize Papias' first sentence as the important one. But, in addition to the recognition of this tradition he adds the following: reference to Peter's memoirs in Justin Martyr, additional data on Mark in the 'Anti-Marcionite Prologue' (cr. 160-180), the agreement of Irenaeus with the 'Anti-Marcionite Prologue' in dating Mark after Peter's death. Also, the Muratorian Canon is cited for its probable reference to Mark. Cranfield then summarizes these various traditions by saying:

"The testimony of early tradition to Mark's authorship and to the gospel's connection with Peter is thus clear and constant from the beginning of the second century onwards. The support for dating the composition of the gospel after Peter's death is early and reliable. That the place of writing was Rome is probably implied." [54]

The question of the Papias tradition is discussed at length in THE FIRST THREE GOSPELS. After a careful analysis of the usage, this affirmation is given:

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52. See: Kümmel, W. G., Op. Cit., pp. 43-44; Fuller, R. H., Op. Cit., pp. 104-106.

53. Lightfoot, R. H., THE GOSPEL MESSAGE OF ST. MARK, Oxford University Press, London, 1962, p. 1

54. Cranfield, C. E. B., THE GOSPEL ACCORDING TO SAINT MARK, The University Press, Cambridge, 1966, p. 5. See his brief reference to the background of this question on pp. 3-5.

"There is in our opinion no good reason for rejecting the tradition of the connection of Mark's gospel with Peter. It was a tradition which was widespread in the ancient Church; Papias got it on good authority; and, as we shall go on to see, it fits the character of the gospel itself. Since this is so, the importance of Mark's gospel is immense, for as Rawlinson writes, we have in it, 'a record in writing of that fundamental apostolic tradition upon which from the first the spoken message of "the Gospel" was based.'" 55.

The generally accepted date of 65 to 68 or even 70 seems to be the best choice for the dating of Mark. Luke writes in his introduction that he has studied other writings. This would imply the existence of earlier documents (presumably including Mark). But, Luke writes from a date which looks back on the fall of Jerusalem in A. D. 70. How far beyond that date one must go, is not altogether clear. The most likely time would be in the period from 70 to 90. [56.] This would make for provision for Luke to have written some time after Mark. It would also permit time for reflection, sifting, and editing of the various materials at his disposal. At the same time it does not carry the work so far away from the events reported that they were idealized into a fiction, nor made void of substance. Hence it is the conclusion of this study that both Luke and the Acts are indeed the work of Luke and that the record presented is a valid reflection taken by a selective process and is therefore reliable when used for the purposes which the author had in mind when he composed it.

This brings the consideration now to Luke's purpose. What

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55. Barclay, William, Op. Cit., p. 171. For his full discussion of the Papias tradition, see pp. 161-171.

56. If the question of Luke's dependency on Josephus is taken seriously, at least Acts would have to be dated after A. D. 93 when Josephus wrote. The question of Luke's dependency on Josephus is rejected. See Appendix C, "The Literary Relationship Between Josephus and Luke."

was his intention? He indicates in the introduction to the

Acts that the story of the life and work of Jesus had been

given to Theophilus in an earlier writing, and that the present

book is a continuation of the same basic theme. It is the

record of the activities of the Holy Spirit in the lives of

men who were in the Apostolic Tradition as they carried out

their tasks. [57]

Luke, as the author of Acts, was writing as a selective

historian. But if one is quite honest about the matter, every

historian writes from a selective process. There is no way

in which a writer can enumerate all things which are connected

with any specific event. A continual process of sifting and

selecting, of choosing and discarding, of evaluating and

deciding is at the heart of all historical writings. Hence,

it is not surprising to find Luke telling some, but not all,

of what happened at any given period of time.

Henderson has an interesting statement which bears upon

this point in his study of Rudolf Bultmann. He says:

"The aim for which the gospels were written was not
to provide historical sources of the life of Jesus. Hence
to see them merely as historical documents is hardly to do
justice to them. They can rightly be interpreted only when
we recognize that the aim of their writers was that the gospels
should arouse faith in Jesus Christ through proclamation of
his activity as Saviour." [58]

This same concept of the aim of the author of the Acts

is the controlling factor in his presentation. It is his

purpose to state how the effect of the coming of the Holy Spirit

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57. Cf. Acts 1:8 and Luke 24:44-49.

58. Henderson, Ian, RUDOLF BULTMANN, Cary Kingsgate Press,
Ltd., London, 1965, p. 15.

upon these ordinary men could make them into such extraordinary witnesses to Jesus Christ. If there is a controlling theme for Luke's writings it is this. Into that framework the events were narrated, the speeches were summarized, the personalities of the Apostles and others were unfolded and the witness of the Church was defined. A failure to see the purposes which controlled Luke as he wrote is a failure to see how the parts of his story relate to the final purpose and to the internal parts; and is a failure to grasp the self-authenticating witness which the record presents.

In the light of these considerations, the following general observations may be indicated. It is accepted that the book of Acts is the second part of a document by Luke, a First Century Christian, who was in all probability a companion of Paul, and a participant in at least some of the events described in the narrative. It is further concluded that the book of Acts should properly be dated in the decade between A. D. 80 and 90.

The Source Materials Behind The Acts

Every writer who seeks to tell a story which is not altogether his own invention is compelled to use sources. Such was the case with Luke when he sat down to write his Gospel. He indicated this in the introduction to his book. It may be correctly assumed that he exhibited the same kind of study and research when he produced the Acts. The question now to be considered is, what were his sources? Along with this a second question must be asked, how reliable were they?

There is no simple answer to these questions. Indeed, as one reads it becomes evident that with the Acts there are several strata of materials and several natural divisions which would indicate a multiplicity of sources. These must be viewed somewhat independently as far as their sources are concerned.

For the latter parts of the book, which are identified as the 'we passages', it seems most reasonable to assign the source to Luke himself.[59] Tradition has said that this is Luke's material which was provided from his own diary or from his memory. Likewise, if one assumes that Luke was the traveling companion of Paul, it is reasonable to assume also that Paul could have filled him in on many of the details of the events in which Luke himself did not participate.

Two other approaches have been suggested by critics who find the traditional answer too simple. The first is a moderating position. It is to say that the author of Acts inserted into the narrative notations from a diary by a companion of Paul (who was someone else, other than Luke). A third possible solution is the suggestion that the 'we passages' are the artificial creation of an author who wanted to claim for himself the work of an eyewitness.

The last solution is the least helpful of all three since it is not likely that an attempt to create a credible story would include such strange things as the events surrounding the earthquake at Philippi. Indeed, if anything, the Philippi

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59. The so called 'we passages' are usually identified with Acts 16:10-17; 20:5-20; 21:1-15; and 27:1-28:16. Some authorities also identify a 'we passage' in the so-called Western Text of Acts 11:28.

story argues for the first and traditional authorship.

Those who argue that a diary from a companion of Paul would be the source do not adequately answer the problem raised by the fact that the picture of Paul is so different from that which Paul gives of himself in his own self-analysis, as found in the various epistles. This, too, is not a persuasive kind of argument. In the first place, the very originality of some of the impressions of Paul in the Acts would indicate an independent evaluation of the man by another (albeit a sympathetic and friendly other). Further, if a date as late as A. D. 80-90 is assigned to the composition of the Acts, it is reasonable to conclude that the writer's recollections of Paul would have modified with the passing of twenty or thirty (or more) years since his death and this would be reflected in a more mature evaluation than might have been given had the article been composed within Paul's lifetime.

It is thus concluded, that the 'we passages' rest upon good historical tradition and represent an interpretative writing of the events some years after they had transpired. Their content was most likely drawn from a personal recollection, perhaps strengthened by notes from a travel diary by Luke and indicated an autobiographical recollection of the events reported. (It is not out of the question to add to this that it is possible, in addition to his own notes, Luke could have used also notations from another person who may have also been in the same company as Luke on some of Paul's travels).

In looking for the sources behind the rest of the book,

one must recognize that Luke had neither the recollections
of Paul, nor his own personal participation to provide the
materials in Chapters 1-8; in 9:23-11:24; and in 12:1-24.
For this data no known or easily identifiable sources exist.
Yet, as was suggested in the review of F. H. Chase's work,
there is to be found sound reasoning for the conjectures
regarding the likelihood of sources of materials.

It seems reasonable to assume that in every centre of
the Christian Church, even from the earliest years, there
must have existed a certain body of oral tradition and
surely some written source materials. Since Luke states in
the prologue to his Gospel that he had carefully gone over
the whole story of the events from the beginnings and had
looked into these things which were handed down, it is
reasonable to expect that he would have reported the best
summary of these materials which he could find.

There is no doubt in this writer's mind that there
existed cycles of tradition in such centres as Jerusalem,
Samaria, Damascus, Antioch and Alexandria, as well as certain
Greek cities and in Rome. These would have had to do both
with events, and with an interpretation of events with an
analysis of the meanings of these events, particularly as they
related to key persons. For it is only natural that the
further away from the time of the days of Jesus on earth that
the events moved, the more concerned the followers would be
to retain traditions and stories about him, and also about
those who were around him. Hence, it is seen that the inform-
ation in the first parts of the Acts that relate to the
Apostles, and particularly to Peter would have come as reports

(either oral or written) from those centres where Peter had ministered.

The question of Mark's connection with Peter has been discussed earlier in this chapter. On the basis of what has been seen, it is not unfair to say that at times it would appear as if Peter's voice is speaking while the pen is in the hand of Mark. Mark's presence in the Acts at several strategic points gives encouragement to the theory that Luke turned to him for information not otherwise freely available.

In addition to Mark's information, it is considered by some as possible that Luke could have learned much of the information contained in the first half of the Acts from Peter himself.[60] Paul may have provided the accounts of the three versions of his conversion (in chapters 9, 22, and 26). Persons such as Philip, John, Cornelius, Barnabas, James, Silas, and Apollos, as well as others may have contributed individual bits of information which Luke was later to assimilate into a running narrative of the story of the early Church.

C. C. Torrey suggests in his study, THE COMPOSITION AND DATE OF ACTS, that an Aramaic source lies behind the first twelve chapters of Acts. This position has been discussed in F. F. Bruce's work. He would recognize that there is validity in, at least, the general suggestion of Torrey's book even if

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60. Questions could be raised at this point because of the uncertainty regarding the date of the death of Peter (usually set at about A. D. 64-65). If the date of A. D. 80-90 is taken for the publication of Acts, the amount of time intervening could seem to raise a problem. However, it is still very possible that Luke could have been gathering his materials long before the time of writing and may well have had reports of events from Peter himself.

one does not follow him all of the way in his conclusions.
As a result of this he does ascribe much of the materials in
the early part of Acts to a Jerusalem source. [61]

Harnack sees the structure of the narratives in chapters
2-4 as containing a duplication of sources and materials. [62]
This is a most suggestive analysis, but it has not found a
general acceptance among exegetes. [63]

Of considerable interest are the works of research which
seem to indicate that whatever his sources, Luke clearly
indicates a genuine grasp of details and an accuracy of descript-
ion. An interesting number of examples of this have been
provided by Chase in his study. Also, in a brief, but thought-
ful study of the documents of the New Testament, F. F. Bruce
gives a rather impressive catalogue of examples of the accuracy
of Luke regarding the places, persons, and titles he uses. [65]
None of these things, are individually, of great importance.
However, when they are taken as a cumulative witness to Luke's
attention to details about which he writes, they do surely
indicate the general trustworthiness of his methodology in
the composition of his documents.

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61. For this discussion, see: Bruce, F. F., Op. Cit.,
pp. 22-23.

62. Harnack, Adolph, THE ACTS OF THE APOSTLES, Williams
and Norgate, London, 1909, see: pp. 162-202.

63. Kümmel, W. G., Op. Cit., p. 124.

64. Chase, F. H., Op. Cit., see particularly pp. 234-288.

65. Bruce, F. F., THE NEW TESTAMENT DOCUMENTS, Inter-
Varsity Press, London, 1970, pp. 80-92.

Sir William Ramsay gives his evaluation of Luke's work as
a whole in the following paragraph:

"Luke is a historian of the first rank; not merely are
his statements of fact trustworthy; he is possessed of the
true historic sense; he fixes his mind on the idea and plan
that rules in the evolution of history, and proportions the
scale of his treatment to the importance of each incident.
He seizes the important and critical events and shows their
true nature at greater length, while he touches lightly or
omits entirely much that was valueless to his purpose. In
short, this author should be placed along with the very
greatest of historians." 66.

This is a very generous statement, which may overstate the

case. It does,however, point to the fact that Luke surely stands

far above many who have written historical works.

It seems reasonable that with regards to both the early

narratives centering around Peter and the ones centering around

Paul, we may feel confident that Luke approaches his task with

both a sense of seriousness and an awareness of the need for

accuracy.

No mention has yet been made here of the unique literary

style which Luke uses with regard to one method of his reporting.

This has to do with the speeches found in the Acts. These

come neither from the source materials of the 'we sections'

nor from any one of the other suggested sources. Indeed,

almost all who write on the content of the Acts identify the

speeches as a different literary form requiring a specific

analysis. The following chapter will deal with this form.

By way of some introduction to the style and method of Luke,

the following considerations are suggested.

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66. Ramsay, Sir William, quoted in Bruce, F. F., Ibid,
p. 91.

Even a casual reading of the speeches of Acts will indicate that as a literary form of writing, what is found in the text of Acts is, in all probability, not the verbatim reporting of the addresses. By any method of analysis they yield to the simple conclusion that what is presented by Luke represents summaries or outlines of speeches, not the full text of what was said.

This in no way should be seen to indicate a failure in accuracy or a lack of concern by Luke in giving the whole of the speeches. In this regard, a helpful statement has been made by Johannes Munck:

> "The speeches in Acts have for a long time been thought to be the work of Luke. Similarly, the speeches in the Greek historical works express their authors' opinion rather than those of the speaker. This very summary verdict on the Greek historians cannot be applied to Luke without reservation. Obviously Luke did not have reports of the speeches, in the modern sense of the word, which he was able to use in the writing of his work. It is likewise obvious that he has given the speeches the form in which we now have them, but it cannot be assumed as a matter of course that Luke, who in the larger part of his entire work is a faithful trans- mitter of tradition, should use a completely different procedure in the speeches in the second part of his work." 67.

Much of the foundation for the present day study of the Speeches or Sermons in Acts has been laid by C. H. Dodd in his landmark study, THE APOSTOLIC PREACHING AND ITS DEVELOPMENTS. 68. References will be made to this study and to some of the con- clusions to which it points throughout this work. It is in Dodd's book that much of the definition of the concepts of the kerygma, as it is presently understood, is developed.

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67. Munck, Johannes, THE ACTS OF THE APOSTLES, Doubleday, & Co., New York, 1967, p. xliii.

68. Dodd, C. H., THE APOSTOLIC PREACHING AND ITS DEVELOPMENTS, Hodder & Stoughton, London, 1967.

The whole movement of Form Criticism in the present day has benefited from the analysis of the kerygma and the development of an understanding of this literary type. Indeed, Klaus Koch has commented on this literary form in words which have a particular value in the understanding of the speeches in Acts:

> "Form critics consider many Old and New Testament narratives to be of an interpretative character, and are wary about the historicity of what has been written about Moses, and even about Jesus. Much of the reason for this is the recognition that such narratives and narrative complexes have long been of a kerygmatic nature. This kerygmatic quality was first recognized in the gospels. 'The first understanding afforded by the standpoint of Formgeschichte is that there never was a "purely" historical witness to Jesus. Whatever was told of Jesus' words and deeds was always a testimony of faith as formulated for preaching and exhortation in order to convert unbelievers and confirm the faithful.'" 69.

The recognition of Biblical history as interpretative history need not be seen in a negative light. That a document is interpretative does not necessarily mean that it is not true. It is simply to recognize the 'point of view' from which the author wrote.

The awareness of the kerygmatic nature of portions of the Biblical story is being recognized more and more. [70.] Such recognition leads to the possibility of a growing understanding of the message of the Bible. The speeches in Acts, the 'kerygmatic' statements in the Epistles and the structure of the Gospels, together express the reality of God's action for men. Thus to see the point of view of the kerygma is to see a valid approach to the understanding of the Scriptures.

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69. Koch, Klaus, THE GROWTH OF THE BIBLICAL TRADITION, (translated by S. M. Cupitt), Charles Scribner's Sons, New York, 1969, p. 76.

70. See: Koch, Klaus, Ibid, p. 76-77 for a discussion of the "Old Testament historical writings" which are seen "to possess a kergymatic quality.".

Chapter II.

THE SPEECHES IN ACTS

Some Preliminary Considerations

Within the twenty-eight chapters of the Book of Acts,
some twenty-three principal speeches have been identified.[1]
These addresses are attributed to various characters in the
story and are so placed within the narrative as to indicate
that the author felt them to be essential to his story.
According to calculations made by Haenchen, some three hundred
of the approximately one thousand verses within Acts are found
in the speeches.[2]

It was the custom of classical historians to insert
speeches within their narratives. Cadbury has said,

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1. Jackson, F. J. Foakes and Lake, Krisopp, editors,
THE BEGINNINGS OF CHRISTIANITY, Part I, Volume 5, Macmillan
And Co., Ltd., London, 1933. Note the article on "The
Speeches in Acts," by Cadbury, H. J., for the identification
of the twenty-three speeches, p. 403.

2. Haenchen's calculations are reported in, Kümmel, W.
G., INTRODUCTION TO THE NEW TESTAMENT, S. C. M. Press,
London, 1970, pp. 117-118.

"Like the chorus in a Greek play they served to review the situation for the reader, and they brought out the inner thoughts and feelings of important persons." 3.

Thucydides, the chronicler of the Peloponnesian War commented on his own historical methodology in these words:

"I think my view sounder than one based simply on the untested statements and romantic tales of early writers, whether in verse or prose. I know that we are all inclined to think a war in which we are engaged must be the greatest; but I am convinced that the history of the events of this one will show I am right about its magnitude. (I have tried to relate these events as accurately as possible, both the speeches and the deeds done, difficult as this was. My work is intended for posterity, not to be a best-seller of the moment)." 4.

Thus, early in his history, Thucydides wants his readers to understand that his attempts have been at accuracy in all that he reports, both deeds and words.

Bruce quotes Thucydides on his literary procedures in these words:

"As for the speeches made by various persons either on the eve of the war or during its actual course, it was diff- icult for me to remember exactly the words which I myself heard, as also for those who reported other speeches to me. But I have recorded them in accordance with my opinion of what the various speakers would have had to say in view of the circumstances at the time, keeping as closely as possible to the general gist of what was really said." 5.

In this Thucydides is indicating an attempt at accuracy of spirit or intention, if not an accuracy with the exact words. It is not fair to draw the conclusion from this that all other Classical historians used the same approach. Indeed, Bruce rightly comments:

"The speeches of Thucydides are thus not merely rhetorical

3. Cadbury, Henry J., THE MAKING OF LUKE-ACTS, Macmillan & Co., Ltd., London, 1927, p. 184.

4. Gomme, A. W., A HISTORICAL COMMENTARY ON THUCYDIDES, Clarendon Press, Oxford, 1945, p. 157.

5. Bruce, F. F., THE ACTS OF THE APOSTLES, Tyndale Press, London, 1965, p. 18.

exercises, but may be regarded as giving a general impression of the sort of thing said on certain occasions. Later historians, however, tended to concentrate more on the rhetorical exercise, paying less attention to historical fact or even probability. Their speeches were deliberately composed as the most polished examples of their style." 6.

This same point of view is expressed about the great

historians of Greece and Rome by Williamson:

"A modern historian would not dream of composing speeches from imagination and putting them into the mouths of historical persons; but the ancients expected it: they thought in terms of speech, and Herodotus, Thucydides, and Xenophon had set an example which Caesar, Sallust and Livy followed, and it was unthinkable that any writer should forsake the practice. Some of these, notably Livy, had overstepped the line between history and the historical novel, between factual record and imaginary reconstruction, two literary forms which we think it necessary to keep distinct." 7.

Cadbury speaks of writing in the Greek and Jewish

tradition and says:

"To suppose that the writers were trying to present the speeches as actually spoken, or that their readers thought so, is unfair to the morality of the one and to the intelligence of the other. From Thucydides downwards, speeches reported by the historians are confessedly pure imagination." 8.

While there is general agreement about historians after

Thucydides using their speeches given to various characters

as the opportunity to display the writer's oratorical skills

there is no uniformity of agreement with respect to Thucydides.

As indicated above, Williamson and Cadbury would group Thucydides

with other historians whose speeches do not reflect reliability.

In contrast to these opinions, Gomme expresses quite

a different point of view. It is his feeling that while

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6. Bruce, F. F., Ibid, p. 18.

7. Williamson, G. A., THE WORLD OF JOSEPHUS, Secker & Warburg, London, 1964, p. 287.

8. Cadbury, H. J., in BEGINNINGS, Op. Cit., Vol. II, p. 13.

Thucydides is not renouncing the procedure of placing the speeches in the mouths of his speakers, he is attempting to reflect an accuracy for both deeds and speeches. In this, Gomme sees Thucydides certifying that the spirit of his writing reflects accurately the intention expressed. The question is at once raised, how does he guarantee accuracy if he does not quote the whole speech (as obviously he does not)? Gomme's answer is found in these words:

> "There was of course this important difference between the speeches and actions; if he was to give a speech as such at all, the words, the style, that is the literary quality (as opposed to the historical content) must be his own, and to that extent he was substituting his own personality for that of the speaker; there was no such substitution in his account of actions, even though the style is still his own; for here his style takes the place of that of his informants, in the speeches it takes the place of that of the real performers. But that was inevitable when no verbatim reports were available, and even if there had been, Thucydides would have had to abridge them severely, which is a form of substitution; and he therefore frankly writes in his own style, making no attempt to imitate the oratory of the different speakers (though he may preserve one or two sentences or phrases actually used and remembered) -- that would have meant falsifying the evidence, pretending that the speeches were closer to the originals than in fact they were." 9.

Here is expressed a point of view which may shed light on the question of form when one approaches the speeches of Acts. This secular commentator, writing on a secular document of history indicates the necessity of substitution of words, of abridgment of content, and yet retaining the spirit or intention of the speakers. This is a serious attempt to report content in different words, but not to create a pure fiction. Gomme has elaborated this point further in his ESSAYS:

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9. Gomme, A. W., Op. Cit., pp. 140-141.

"With the speeches, on the other hand, though all present heard the whole of what was said (including, in some cases, Thucydides himself), yet none would remember more than the general drift of the argument, or perhaps some sentence which stamped itself on the memory; and though it would be an advantage to confirm one man's record by another's, it would not be, as with actions, to learn further details or a different aspect; almost all accounts would be equally defective and defective in the same way. Thucydides had therefore either to confine himself to a brief statement of the general argument used, or to rewrite the speech." 10.

Gomme summarizes his opinion about the speeches of

Thucydides in this helpful paragraph from his study of the

historian:

"Not that Thucydides makes no defense of the general practice of introducing speeches into history. For him they were an essential part; not only by use of them (in some form) could he show the emotions and motives of men, which were as important as their deeds. A modern author, writing the history of a contemporary war with a similar intent to Thucydides, would have at his disposal for the 'psychology' of the conflict, the printed reports (summary or in full) of hundreds of speeches, he would have newspapers and pamphlets; he would make his analysis; in his own words, from them, with some verbatim extracts; and such an analysis would be no less subjective and perhaps not more 'authentic' than Thucydides' speeches. A modern historian of the fourth century B. C. will include, in some form, the 'general sense' of Demosthenes' speeches; he will not include any single speech from beginning to end -- that would throw his whole work out of balance, by throwing too much weight on one speech, emphasizing what is only momentary, 'using what is not usable in a history', he will summarize one or more....This much is to be conceded at once to those who think Thucydides' speeches his own; but it does not make them 'free compositions', nor mean that when he said he was keeping as close as possible to the general sense of the actual speeches, he was saying nothing." 11.

Gomme's conclusions are of particular importance for

the question of the speeches in the Acts. That Thucydides

could write secular history and include the spirit or intention

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10. Gomme, A. W., ESSAYS IN GREEK HISTORY AND LITERATURE, Basil Blackwell, Oxford, 1937, p. 166.

11. Gomme, A. W., HISTORICAL COMMENTARY, Op. Cit., pp. 147-148.

of speeches in a dependable way is indicative of the fact

that the same conclusions may be drawn regarding the speeches

Luke reports in Acts.[12.]

The discussion of Classical historians and their use of

speeches would not be complete without some mention of Josephus.

It is generally agreed that his speeches are not written from

the same perspective of accuracy which Thucydides claims. An

example of this is found in these words:

"Very different again, are the orations of Josephus.
Perhaps the writer whom he most resembles in this matter is
Herodotus. Like him he can provide speeches for all occasions,
and is not in the least worried if a speech or conversation
could not possibly have been recorded or reported." [13.]

Cadbury gives several examples of how Josephus,

"...who has occasion in his parallel works to deal twice
with the same situation, puts two different speeches in the
mouth of Herod." [14.]

Thus Josephus stands in the larger group of historians

who are in a different category from Thucydides. The question

of a relationship (if any at all) between Luke and Josephus

is discussed elsewhere.[15.]   It is sufficient at this point

to indicate that even if Luke had knowledge of the writings of

Josephus, it is not likely that he followed the practice of

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12. An interesting discussion of the intention of
Thucydides (in History I.22) is given in, Williams, C. S. C.,
A COMMENTARY ON THE ACTS OF THE APOSTLES, Adam & Charles
Black, London, 1957, pp. 36-37.

13. Williamson, G. A., Op. Cit., p. 290.

14. Cadbury, H. J., in BEGINNINGS, Vol. II, p. 14. See
also pp. 16-29 for further examples of Josephus' style in
writing

15. For a discussion of the literary relationship between
Josephus and Luke, see Appendix C at the end of this study.

16.
inserting fictitious speeches into his narrative.   Rather,

Luke gives every evidence of the meticulous restraint which

is reflected in Thucydides' aim, rather than the wanton
17.
verbosity of a Josephus or a Livy.

In his early study of the works of Luke, H. J. Cadbury
18.
discussed the Speeches, Letters, and CAnticles in Luke-Acts.

He indicates that the author apparently conformed to what he

saw as the custom of his day and age (by which he seems to

mean, the invention of what the speakers might have said).

However, when he is faced with the question of Jesus' sayings,
19.
he is forced to admit that the procedure was different.

The use of earlier sources is admitted and generally follows

the essential pattern of Semitic reporting. This is to say,

the words of a speaker are seen as the essential vehicle of

his thoughts. He then adds the following two paragraphs,

which seem to present a constructive summary of his point of

view:

"The same impression is made by many of the numerous
speeches in Acts, though one cannot speak more positively

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16. However, it is fair to say that in one sense each
of these two men were apologists for their causes. Josephus
slanted his materials to vindicate the Jews, and also perhaps
to insure his good standing in the eyes of Rome. Luke had
a strong apologetic and missionary intention in his presentation
of the story and speeches of the Acts.

17. Cf. Burkitt, in BEGINNINGS, Vol. II, Op. Cit., pp.
114-115. Especially the remark, "...what concerns us here is
not that Luke has changed so much, but that he has invented so
little. It seems a logical conclusion, as Burkitt has argued
with regard to Luke's use of materials from Mark, that the
same thing has happened with the speeches Luke reports in Acts.
(see particularly Burkitt's remarks on p. 115).

18. Cadbury, H. J., THE MAKING OF LUKE-ACTS, Op. Cit.,
pp. 183-193.

19. Cadbury, H. J., Ibid, pp. 186-187.

than in terms of impressions, or more inclusively than so
as to leave the possibility that some of the speeches are
closely dependent on written sources or oral information.
Many of the addresses are, like that of Nazareth, sermons
or defenses on the basis of Scripture texts or of history.
Many are before constituted authorities and on prearranged
occasions. Even the more casual addresses are far removed
in form and subject matter from the sayings of Jesus. Unlike
their silent master in the gospels, the followers of Jesus in
Acts are represented as making defenses before governors and
kings, the Jewish Sanhedrin or a Gentile judgment seat.

"That the style of all these addresses is that of the
evangelist no one can deny. How much if any of their contents
has an earlier tradition, oral or written, Greek or Aramaic,
is a question often debated, and in the absence of external
evidence not settled with finality in the case of a single
one of them. The supposition of some authentic written or
oral information is most attractive in the case of Stephen's
speech and of the speeches of Paul at Athens and Miletus.
It must suffice to leave the matter here with a reminder that
the editor's influence is probably to be estimated as more
rather than less extensive than has often been our custom.
The arguments by which the speeches in Acts are made to yield
evidence of earlier origin, whether from the speakers them-
selves, or from prior documents, can be usually met by equally
plausible considerations of a negative kind. In any case,
more probable than the hypothesis of much direct recollection
of words actually spoken is the surmise that the author has
like other historians more or less successfully composed
speeches suited to the speakers and occasions out of his own
imagination." 20.

However, writing six years later, Cadbury was to take the

same theme with a slightly different point of view, in which

he said:

"Even though devoid of historical basis in genuine
tradition the speeches in Acts have nevertheless considerable
historical value. There is reason to suppose that the
talented author of Acts expended upon them not only his
artistic skill, but also a considerable amount of historic
imagination. Like Thucydides and the other best composers of
speeches he attempted to present what the speakers were likely
to have said. Probably these addresses give us a better idea
of the early church than if Luke had striven for realism, better
than if, baffled by the want of genuine tradition, he had foregone
all efforts at portrayal of the apostles' preaching." 21.

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20. Cadbury, H. J., Ibid, pp. 189-190.

21. Cadbury, H. J., in BEGINNINGS, Vol. V, Op. Cit.,
pp. 426-427.

More recent writers have tended to see an even more reliable foundation in the speeches than did Cadbury. For example, W. L. Knox deals with the speeches in two of his writings. In his earlier work he writes frankly with several critical issues relating to the speeches in Acts. While not overlooking inherent difficulties in the text of the speeches, he comes to this conclusion:

"In general, the speeches suggest that we have occasional reminiscences of genuine Pauline utterances, worked into free compositions of the sort of thing which Luke regarded as appropriate for the occasion. These compositions may of course include reminiscences of speeches heard on other occasions, but it is probable that the greater part is Luke's own composition, which is on the whole remarkably successful." 22.

From his lecture delivered at Oxford in 1946, Knox said:

"Thus there is no reason to doubt Luke's veracity within the limits which he sets himself; he is not a great historian or biographer by modern standards; but by the standards of his age he has given a fresh and interesting account of the vital part of Paul's missionary career, which has preserved on the whole an accurate account of the development of Christianity." 23.

In another place, Knox concluded the chapter on "Acts And History" with this rather positive statement:

"Within these limitations he appears to be a truthful recorder of the facts available to him. He has chosen the form of the travel-story because the form appealed to the public taste and also probably to his own, but also because it suited the actual facts. The result is a very vivid and interesting narrative. In the speeches which he puts into the mouths of his characters he has given us a vivid picture of the faith of the early Church; we shall see that there is every reason to regard it as reliable." 24.

C. H. Dodd, whose study of the kerygma has been of such great help in the understanding of the speeches of the Acts has

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22. Knox, W. L., SOME HELLENISTIC ELEMENTS IN PRIMITIVE CHRISTIANITY, Oxford University Press, London, 1944, p. 29.

23. Knox, W. L., THE ACTS OF THE APOSTLES, The University Press, Cambridge, 1948, p. 61.

24. Knox, W. L., Ibid, p. 68.

seen these coming out of a genuine tradition. He has written:

"In short, there is good reason to suppose that the
speeches attributed to Peter in the Acts are based upon
material which proceeded from the Aramaic speaking Church
at Jerusalem, and was substantially earlier than the period
at which the book was written." 25.

C. H. Rieu has recognized the practice of historians

of inserting speeches into the narratives they wrote. His

analysis of this in the case of the Acts is helpful:

"It was the accepted custom of ancient historians to
put speeches into the mouths of the main figures, and some-
times these had no basis of fact but were imaginative
creations of the historian. Luke follows the practice, but
there is good evidence that he was indebted more to his
researches than to his imagination." 26.

Fuller strikes the same theme when he says:

"While these speeches in their finished form are, like
all the speeches in Acts, the products of the author, they
nevertheless can be safely regarded as enshrining primitive
liturgical and kerygmatic formulae as well as traditional
testimonia or proof texts." 27.

It thus seems reasonable to draw the general conclusion

that Luke used the technique of speeches to tell a part of his

story. This methodology does not, of itself, imply that the

speeches are non-historical. Rather the more reasoned conclusion

is that they represent the core of a genuine tradition which is

older than the work of Luke and upon which he must have drawn.

F. F. Bruce makes reference to the studies of Rendel

Harris in the primitive 'testimonia' or proof texts. He says:

"It will be observed that these instances which we have
been studying are taken from speeches, of Paul and the other

. . . .

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25. Dodd, C. H., THE APOSTOLIC PREACHING AND ITS DEVELOPMENTS,
Hodder & Stoughton, London, 1967, p. 20.

26. Rieu, C. H., THE ACTS OF THE APOSTLES BY SAINT LUKE,
R. & R. Clark, Ltd., Edinburgh, 1957, pp. 23-24.

27. Fuller, R. H., A CRITICAL INTRODUCTION TO THE NEW
TESTAMENT, Gerald Duckworth & Co., Ltd., London, 1966, p. 126.

Apostles, and that there is nothing of the kind in Luke's
ordinary narration. He, at all events, does not turn aside
to tell us that 'Then was fulfilled that which was spoken
by the prophets.' If Luke does not use the method of
Testimonies on his own account, he is quite clear that it
was the Apostolic method. It was either what they actually
said or what they ought to have said. But if we concede that
the Testimony Book was behind Luke, the historian of the Acts,
it seems absurd to deny that it was behind the speakers with
whom he had intercourse and whom he professed to report. The
natural consequence is that we have a report of speeches which
cannot be very far from their actual utterance." 28.

Kümmel surveys the studies on the speeches and comes to

the reasoned conclusion that:

"Therefore, the speeches of Acts originate with the
author, even if in one or the other instance he has worked
up reports or units of tradition. Dibelius, however, cor-
rectly emphasized that the author of Acts does not express
his personal opinions in the speeches, but he wants to preach:

"He has found a new method of presenting material
which has not yet been dealt with in literature;
in doing so he has made new use of the traditional
art of composing speeches, an art which had already
been employed in many different ways. He used this
device not only to illuminate the situation but
also to make clear the ways of God; he did not desire
to testify to the capabilities either of the speaker
or of the author, but to proclaim the gospel." " 29.

It is this unique nature of the speeches of the Acts

which strikes the careful reader. These are not effusive

speeches created to impress the readers. Neither are they

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28. Harris, Rendel, quoted in Bruce, F. F., THE ACTS OF
THE APOSTLES, (Greek Text), Op. Cit., p. 19.

29. Kümmel, W. G., INTRODUCTION TO THE NEW TESTAMENT, Op.
Cit., p. 119. The quotation included by Kümmel is taken from
Dibelius, Martin, STUDIES IN THE ACTS OF THE APOSTLES, p. 183.
It should be noted that Dibelius identifies the speeches as a
unique form of literature. This is probably a valid distinction.
The danger inherent in such a point of view is that it be seen
as so unique that it is not subjected to a fully critical anal-
ysis. Something of this kind of thing happened to Biblical
Greek prior to the work of Johann Winer, whose Grammar of the
Greek New Testament first appeared in 1824. Before his work,
New Testament Greek was thought of as 'a special Holy Ghost
language.' Winer established rather that Biblical Greek was
the ordinary colloquial tongue of the day. See: A MANUAL
GRAMMAR OF THE GREEK NEW TESTAMENT, by Danna, H. E., and Mantey,
J. R., Macmillan & Co., New York, 1948, pp. viii-ix.

mechanical essays put into the speakers mouths. They are

rather, witnesses to the life-transforming experiences which

had come to the participants in the events. They are in

essence, both a statement of an experience and a call to faith. [30.]

Preliminary Conclusions

Luke gives evidence in his introductory paragraph of the

Gospel, to an excellent grasp of the Classical forms of

writing and his use of good literary Greek. Further, in

the materials which he adopted from Mark, within the Gospel

of Luke, one finds often that he has made literary improvements

in the wording used by Mark. Such literary emendations usually

serve to improve the somewhat crude Greek forms of Mark. [31.]

Thus, while it seems likely that Luke, who evidently

both knew and at times used a good literary Greek; [32.]   it

must not be assumed that he would necessarily follow the

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30. Foakes-Jackson, F. J., THE ACTS OF THE APOSTLES, Hodder & Stoughton, London, 1931, concludes regarding the speeches: "Whatever these speeches may be, it cannot be disputed that they are wonderfully varied as to their character, and as a rule admirably suited to the occasion on which they were delivered. Luke seems to have been able to give us an extraordinarily accurate picture of the underdeveloped theology of the earliest Christians, and to enable us to determine the character of the most primitive presentation of the gospel. However produced, the speeches in Acts are masterpieces, and deserve the most careful attention." p. xvi.

31. On the subject of Luke's changing the wording of Mark, see: Creed, J. M., THE GOSPEL ACCORDING TO ST. LUKE, Macmillan & Co., Ltd., London, 1930, pp. lxi, lxxxvi ff.; Cadbury, H. J., in BEGINNINGS, Vol. II, op. cit., p. 15; and Knox, W. L., SOME HELLENISTIC ELEMENTS, op. cit., pp. 8-9.

32. Cf. Luke 1:1-4.

speech composition forms of Classical writers. Dibelius'

conclusion that the author desired to preach the gospel

becomes the governing factor in Luke's writings; not the

form or pattern of the secular writers of classical lit-
erature.[33]

If one looks at the First Century writers of history,

there is little with which to make comparisons to the works
of Luke's pen.[34]

However, if one wishes to make meaningful comparisons,

these can be reached by both an internal study of the text

of the book of Acts itself, and a comparative study of Acts

. . . .
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33. The question of accepting the point of view of the
author is of vital importance. To see Luke's aim as any other
than to promulgate the good news is to miss the very point of
his work. Henderson, in his monograph on Bultmann presents this
existential choice of accepting a 'point of view' for the under-
standing of his remarks in Bultmann's study. He writes: "There
is a real sense in which he (Bultmann) and Barth agree with
Kähler, or at any rate, at one point did agree with him, namely
that behind the kerygma you cannot go. You must accept it or
reject it and that is that." See: Henderson, Ian, RUDOLF
BULTMANN, Cary Kingsgate Press, London, 1965, p. 18.
        Gomme, A. W., in his HISTORICAL COMMENTARY, Op. Cit., p. 28,
says much the same thing about Thucydides methodology: "...He
tells us that he began to make notes of events from the first,
and that he got information from both camps and especially, after
his exile, from the enemy's; that he himself witnessed some events
and heard some speeches, but about others he had to collect his
information from elsewhere. But he does not specify; he never
says which speech he heard or at what event he was present, nor
what in any one case his sources of information were, how long
after the event he was able to make inquiries, what care he took
to test what was told him, what battlefields he visited. There
is only one event at which we know he was present -- when he was
in command, and there are a large number which we know he did
not witness; but that is all. We are in his hands; we can only
judge him by the results, by our own sentiments as we read him
and by the testimony of others."

34. Josephus, of course, stands in a quite unique place
among the historians of this period. Yet even a cursory review
of his work will indicate that the point of view from which he
writes, and his obvious Jewish bias, greatly reduces the value
of his work for this kind of comparative study. (See the
discussion of this in Appendix C).

with other books of the New Testament.

It will be the purpose of the next section to look at the internal witness of Scripture to Scripture.

Internal Factors Controlling The

Composition of the Acts

Luke begins his Gospel with the assurance of his own careful research, expressed to Theophilus in these words:

"The Author to Theophilus: Many writers have undertaken to draw up an account of events that have happened among us, following the traditions handed down to us by the original eyewitnesses and servants of the Gospel. And so I in my turn, your Excellency, as one who has gone over the whole course of these events in detail, have decided to write a connected narrative for you, so as to give you authentic knowledge about the matters of which you have been informed." 35.

As if to refresh his reader's memory, Luke begins Acts with a reference to his earlier introduction:

"In the first part of my work, Theophilus, I wrote of all that Jesus did and taught from the beginning until the day when, after giving instructions through the Holy Spirit to the apostles whom he had chosen, he was taken up to heaven." 36.

These words are deliberate. They indicate a purpose to present an accurate account of the events which begin with the story of the birth of John the Baptizer and go through the two years Paul spent in Rome.

Luke is setting for himself in these statements the limits under which he intends to work. His purpose is to

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35. Luke 1:1-4. This quotation is taken from the NEW ENGLISH BIBLE, Oxford University Press, Oxford, 1970.

36. Acts 1:1-2. N. E. B., Ibid.

recount the events for the assurance of 'authentic knowledge'
on the part of his reader.

This would imply that even if he does not (as surely
he does not) give the full text of a particular speech, or
the full details of a travel episode, what he intends to give
is an accurate account. As a bookeeper's ledger may show in
summary form, the resources of a given financial account,
without the cash being present, so it seems that Luke's attempt
to report will be a summary of the actual themes developed by
his various speakers, without the presence of the full text
of the speeches being given.

The key to much of the understanding of this process
within the Acts is found in the recognition of a style or
form which can be identified. The name given this form is
the Kerygma.[37.] The study of the Kerygma is an investigation
of the message or preaching of the early Church. C. H. Dodd
did the major work in identifying this theme in his work,
THE APOSTOLIC PREACHING AND ITS DEVELOPMENT. He defines
this as follows:

"The main burden of the kerygma is that the unprecedented
has happened: God has visited and redeemed His people." 38.

Dodd sees two key thoughts coming into perspective as he

37. Dodd, C. H., Op. Cit., p. 7. See also, Robinson, James
M. A NEW QUEST FOR THE HISTORICAL JESUS, S. C. M. Press, Ltd.,
London, 1968, pp. 48-72 for a discussion of some reactions
to Dodd's work. (While this chapter is concerned with the
question of the quest of the historical Jesus, the remarks
about Dodd's work together with the references to different
studies is most helpful). See also, the anthology, KERYGMA
AND MYTH, A Theological Debate, edited by Bartsch, Hans-Werner,
translated by Fuller, R. H., S. P. C. K., London, 1972

38. Dodd, C. H., Ibid, p. 33.

works through his study:

"First, that within the New Testament there is an immense range of variety in the interpretation that is given to the kerygma; and, secondly, that in all such interpretation the essential elements of the original kerygma are steadily kept in view. Indeed, the farther we move from the primitive modes of expression, the more decisively is the central purport of it affirmed." 39.

Dodd and others see this as a unifying principle around which the New Testament is built. 40. While this as a single proposition has been called into question by some writers, 41. at least the general outline of the points Dodd recognized is seen to contain a workable theme for further analysis. 42.

By way of a very preliminary definition, it seems fair to enumerate five basic elements in the kerygma. 43. These appear with different emphasis at various points, but do now form the framework of the proclamation:

(1). The provincial idea of the "Christ" was enlarged from a simple Jewish concept of a political leader to the Lord of Life who ushers in a New Age.

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39. Dodd, C. H., Ibid, p. 74.

40. Dodd, C. H., Ibid, p. 28. See also: Stauffer, Ethelbert, NEW TESTAMENT THEOLOGY (translated by John Marsh), S. C. M. Press, Ltd., London, 1955; and Hunter, A. M., THE UNITY OF THE NEW TESTAMENT, S. C. M. Press, Ltd., London, 1943.

41. See: Glasson, T. F., "The Kerygma: Is Our Version Correct?" in The Hibbert Journal, LI (Jan. 1953), pp. 129-132, and Davies, Paul, "The Unity and Variety In The New Testament" in Interpretation, V. (April 1951), p. 182.

42. Koch, Klaus, THE GROWTH OF THE BIBLICAL TRADITION, Charles Scribner's Sons, New York, 1969, pp. 104-105. Koch sees no framework as yet evolving to create a unity within the totality of Scripture. While this may be so, it does not invalidate further study of the Biblical pericopes or the kerygmatic themes as such.

43. Near the conclusion of this work, suggestions will be made regarding the possible restatement of these themes in the context of an understanding of contemporary communications.

(2). The death of Christ has been promised by the prophets, and came as a fulfillment of such prophecy. (Thus explaining the meaning of the Cross).

(3). This Christ who was fully dead, is now anew fully alive because of the promised Resurrection.

(4). There is for the hearer a promise of the time when Christ will return in judgment and glory. (Much of this is like the preaching of John the Baptizer, but with a more clearly developed perspective).

(5). There is a call to all who hear to respond in faith and receive the gift of the Holy Spirit, together with the forgiveness of sins.[44]

This study is concerned with preaching. It shall now proceed to investigate the witness of the New Testament to preaching as it is found in both that of Jesus and others in the Gospels and in the works in the Epistles and also in The Acts and Revelation. By such a review of the internal evidence to preaching it is the expectation of the study that a meaningful analysis and summary of preaching may develop.

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44. Variations on the above listed themes can be found in such representative passages as Acts 2:14-39; 3:13-16; 4:10-12; 5:30-32; 10:36-43; 12:17-41; 13:15-43; I Cor. 11: 23-26; 15:3-7; Phil. 2:6-11; Gal. 3:1, 3:4, 4:6; I Thess. 1:10; Romans 1:1-4, 2:16, 6:3, 8:34, 9:8-9, and 10:9ff.

Chapter III.

THE NEW TESTAMENT SERMON

Some Background Thoughts

The people of Israel had learned from their earliest days that they were a unique people; living in a unique relationship to their God; and with a unique task in the world.[1] Further, they had understood that the experience of living was one which was expressed in a progressive movement toward a perfect fulfillment.[2] The Old Testament stood as a witness to the reality of God's call to His people, of their faithfulness and unfaithfulness to Him; and of His promises of the ultimate culmination of all the blessings which had been offered.[3]

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1. Cf. Gen. 12:1-3; 18:18-19; 28:13-15; Deut. 6:1-3; Isa. 42:1-9; 49:6; and Gal. 3:8.

2. This point of view is seen in contrast to the ancient Greek idea of time as a circle. See: Cullman, O., CHRIST AND TIME, S. C. M. Press, Ltd., London, 1967, pp. 51-60.

3. See: Jackson, F. J. F. and Lake, K., editors, THE BEGINNINGS OF CHRISTIANITY, Part I, Vol. I., Macmillan & Co. London, 1920, the article on "The Spirit of Judaism" by C. G. Montefiore, pp. 35-80. Also, see: Bright, John, THE KINGDOM OF GOD, Abingdon Press, New York, 1954, and Babb, O. J., THE THEOLOGY OF THE OLD TESTAMENT.

Yet, it is a book which concludes with its full story yet
incomplete.[4]

At what can be seen now as an appropriate time,[5] there came a series of events which were seen by some during the time, and by many since the time, to mark a turning point in the progressive unfolding of the promises made to Israel (and through Israel to all men).[6] It was the arrival of the events which when grouped together are to be seen as the 'crisis hour', or 'the new age', or 'the Christ time'.[7]

It all began with one man standing as a bridge between the unfulfilled hopes expressed in the books of the Old Testament and the longings of men in his own times. John, a unique and truly remarkable individual appeared. He was one who came in the tradition of the Old Testament Prophets, and yet was, in a very real sense the first of the New Testament heralds.

Mark records his coming in this way:

"...the voice of one crying in the wilderness:
'Prepare the way of the Lord,
make his paths straight -- '
John the baptizer appeared in the wilderness, preaching a baptism of repentance for the forgiveness of sins."[8]

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4. It is recognized that during the Apostolic Period (cr. A. D. 30-70) the Old Testament canon was not finally fixed. Yet tradition and usage had established its general limits. Cf. Fuller, R. H., A CRITICAL INTRODUCTION TO THE NEW TESTAMENT, Gerald Duckworth & Co., Ltd., 1966, p. 191; and Kümmel, W. G., INTRODUCTION TO THE NEW TESTAMENT, S. C. M. Press, Ltd., London, 1966, p335.

5. Gal. 4:4

6. Gen. 12:1-3; see also Mark 1:7 and John 1:5. Of particular interest is the time oriented remark of Jesus in John 5:17.

7. Cf. Rom. 6:10, 16:25; Heb. 7:27, 9:12, 10:10; Col. 1:26 and Eph. 3:5.

8. Mark 1:3-4.

This was the beginning of the announcement that a unique
time had begun -- this was the herald of the 'good news.'[9]
In the story which Mark and the other Gospel writers unfolded
as they were to record it in later years, and pass on to the
coming generations, there is found the fulfillment of what
was promised in the Old Testament. They were to write the
witness of the happenings of their own age to which the exalted
claim was given, 'That which was promised has now been ful-
filled.'[10]

The preaching of John the Baptizer was followed by the
preaching of Jesus and the Disciples as they together moved
toward the events of the Cross and the Resurrection.[11] Foll-
owing the experience of Pentecost, the Spirit-filled disciples
went about making a declaration that the long expected time,
promised to Israel had finally arrived.[12]

We call the telling of the events 'Preaching.' It is
a unique act; a procedure with certain clearly definable
elements which serve a clearly defined purpose. The study
of the 'heralding' of John, of Jesus and of the Disciples,
together with that of the Early Church, leads to an evaluation
of the task of preaching today.

To set this act of preaching in its proper perspective,
is the task of this study. To properly understand the task

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9. See: Mark 1:1, and the use of εὐαγγελίου as good news
in the beginning of Mark.

10. Cf. Acts 3:18; 10:43; 13:38-39; Rom. 4:13-24; Heb. 10:
11-25. Also, observe the discussion of the use of the word
νῦν in Cullmann, O., Op. Cit., p. 44.

11. Mark 1:14; 3:14; 6:7-13; Matt. 4:17, 23; 10:42-43 and
especially, Luke 4:14-21; 8:1 and 9:1-6.

12. Cf. Acts 2:36; 3:16-18; 10:42-43; 13:15-43.

it is necessary to begin with the Kerygma. From that per-

spective, the task of the pulpit will be unfolded.

THE KERYGMA

Reference has been made earlier to the Kerygma. [13.] In

essence it is a statement seen as a summary of the heart of the

early preaching. Paul defines it in what has been recognized

as one of the classic statements of the kerygma:

> "First and foremost, I handed on to you the facts which
> had been imparted to me; that Christ died for our sins, in
> accordance with the scriptures; that he was buried; that he
> was raised to life on the third day, according to the
> scriptures; and that he appeared to Cephas, and afterwards
> to the Twelve. Then he appeared to over five hundred of
> our brothers at once, most of whom are still alive, though
> some have died. Then he appeared to James, and afterwards
> to all the apostles.
> "In the end he appeared even to me. It was like an
> abnormal birth; I had persecuted the church of God and am
> therefore inferior to all other apostles--indeed not fit to
> be called an apostle. However, by God's grace I am what I
> am, nor has his grace been given to me in vain; on the con-
> trary, in my labors I have outdone them all--not I, indeed,
> but the grace of God working with me. But what matter, I
> or they? This is what we all proclaim, and this is what
> you believed." [14.]

This statement, when pruned to its essentials (that is

without the personal notes of Paul) is seen as a summary of

Apostolic preaching. [15.] Yet its time of composition is

thought by many to have been somewhere between the years

of A. D. 49 to 55; or some twenty to twenty-five years after

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13. See pages 48-50.

14. I Cor. 15:3-11, N. E. B.

15. Dodd, C. H., THE APOSTOLIC PREACHING AND ITS DEVELOPMENT,
Hodder & Stoughton, London, 1967, pp. 10 ff.

the momentous events in Jerusalem of A. D. 30.　　What can

be said of the time in between?　And, equally important, what

can be said of Paul's source for the understanding of the

kerygma which he had?　Beyond Paul, what can be said of the

source or sources of the kerygma for the others whose sermons

are mentioned in the New Testament?

Attention is called to the Post-Resurrection speech of

Jesus recorded in Luke:

> "And he said to them, 'This is what I meant by saying
> while was still with you, that everything written about me
> in the Law of Moses and in the prophets and psalms was bound
> to be fulfilled.'　Then he opened their minds to understand
> the scriptures.　'This,' he said, 'is what is written that
> the Messiah is to suffer death and to rise from the dead on
> the third day, and that in his name repentance bringing
> forgiveness of sins is to be proclaimed to all nations.
> Begin from Jerusalem; it is you who are the witnesses to
> it all.　And mark this: I am sending upon you my Father's
> promised gift; so stay here in this city until you are armed
> with the power from above.'"　17.

Parallel to this, and surely coordinated with the words

of Jesus in Luke twenty-four, are these words, also from the

pen of Luke:

> "I wrote of all that Jesus did and taught from the
> beginning until the day when, after giving instructions
> through the Holy Spirit to the apostles whom he had chosen,
> he was taken up to heaven.　He showed himself to these men
> after his death, and gave ample proof that he was alive:
> over a period of forty days he appeared to them and taught
> them about the kingdom of God.　While he was in their company
> he told them not to leave Jerusalem.　'You must wait,' he
> said, 'for the promise made by my Father, about which you
> heard me speak:　John, as you know, baptized with water, but

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16. On the dating of I Corinthians, see: Fuller, R. H.,
Op. Cit., pp. 40-41 (where a date of A. D. 49-51 is suggested)
and Kümmel, W. G., Op. Cit., p. 205 (Spring 54 or 55).

17. Luke 24:44-49, N. E. B., It is of particular interest
to note here the only reference in the New Testament to the Psalms
alongside the Law and the Prophets.　Attention is called also to
the use of the Psalms in the Passion-Resurrection narratives and
in the sermons in Acts.　Cf. Creed, J. M., THE GOSPEL ACCORDING
TO ST. LUKE, Macmillan & Co., Ltd., 1930, pp 300-301.

you will be baptized with the Holy Spirit, and within the next few days.'" 18.

Again, when shorn to their essentials, these two statements can be seen to contain the essence of the kerygma.

Luke is indicating, that to the original eleven disciples present at the Post-Resurrection instruction period, Jesus himself gave direction regarding the witness they were to bear. While those present are not named it is reasonable to assume that Peter was among this group. When his speeches in Acts are read, in the light of these two paragraphs, [19] it becomes quite evident that he was speaking from this basic framework. [20]

The question immediately arises regarding the authority of Paul and Peter. Where did they learn of the kerygma? The witness of Luke would say that Peter learned it from the Lord himself between Easter and Pentecost. But how does one account for Paul's knowledge?

Paul himself reported that he had received a tradition which was prior to the period of his writing of I Corinthians in the period of A. D. 49-55.

R. H. Fuller speaks of the importance of Paul's words in I Corinthians in this statement:

"This letter is important because it contains some of the earliest traditions of the primitive church, notably the kerygmatic formula in I Cor. 15:3 ff, as well as the eucharistic tradition in I Cor. 11:23-25." 21.

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18. Acts 1:1b-5, N. E. B.

19. Acts 2:14-36; 3:12-26; 4:8-12; 5:29b-32; 10:34-43.

20. Dodd, C. H., Op. Cit., pp. 21-24.

21. Fuller, R. H., Op. Cit., p. 45.

Fuller also speaks of the kerygmatic nature of some of

Paul's writings in these words:

"...a kerygmatic formula is I Cor. 15:3 ff, which Paul
explicitly states he has 'received' from his predecessors
and handed on to his converts. The words for 'receiving'
and 'handing on' are Greek translations of technical Hebrew
terms used by the rabbis for the transmission of tradition.
Style criticism on this formula, such as has been done by
J. Jeremias shows beyond all doubt that this formula is
non-Pauline, and of Semitic origin." 22.

Writing of the 'Common Traditions About Jesus,' Kee and

Young comment on the matter of transmission of tradition:

"Paul admits that when it comes to the facts about Jesus
and his basic meaning for faith, he has simply passed on to
his converts what had been passed on to him, in apparently
an already fixed form. The noun corresponding to the verb
that Paul uses when he says 'I delivered, etc.,' is paradosis,
the Greek equivalent of the Latin term traditio.
    "The word 'tradition' has a connotation in present-
day usage quite distinct from what it had in the first century.
To us, tradition has come to mean a story or belief of some-
what dubious origin. Since its source is lost in the unknown
past, its reliability is questionable. Paradosis, however, as
used by Paul in relation to the community's stories and beliefs
about Jesus, emphasizes the chain of transmission linking the
accounts, as he passed them on, with the original observers of
the events described. The appeal to the traditional, therefore,
is not a dependence on shaky evidence for lack of anything more
reliable; it is rather a claim that the heart of Paul's
message goes straight back to the very beginning of the
Christian community." 23.

But, one is not left to wonder at what point, or in what

form Paul received this tradition. Luke reports in Acts, that

following Paul's conversion experience he went into Damascus.

"He stayed some time with the disciples in Damascus. Soon
he was proclaiming Jesus publicly in the synagogues: 'This,' he
said, 'is the Son of God.' All who heard were astounded. 'Is
not this the man,' they said, 'who was in Jerusalem trying to
destroy those who invoke this name? Did he not come here for
the sole purpose of arresting them and taking them to the chief

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22. Fuller, R. H., Ibid, pp. 17-18.

23. Kee, H. C., and Young, F. W., THE LIVING WORLD OF THE
NEW TESTAMENT, Darton, Longman & Todd, London, 1960, pp. 51-52.

priests?' But Saul grew more and more forceful, and silenced
the Jews of Damascus with his cogent proofs that Jesus was
the Messiah.

"As the days mounted up, the Jews hatched a plot against
his life; but their plans became known to Saul. They kept
watch on the city gates day and night so that they might
murder him; but his converts took him one night and let him
down by the wall, lowering him in a basket.

"When he reached Jerusalem he tried to join the body
of the disciples there; but they were all afraid of him,
because they did not believe that he was really a convert.
Barnabas, however, took him by the hand and introduced him
to the apostles. He described to them how Saul had seen the
Lord on his journey, and heard his voice, and how he had
spoken out boldly in the name of Jesus at Damascus. Saul
now stayed with them, moving about freely in Jerusalem." 24.

A casual reading of this statement would indicate a simple

introduction to Paul's public ministry and his association with

the Apostles. Luke would tell us here that the events he was

reporting seemed to have taken place over a relatively brief
                      25.
period of time.   Paul's own report of the story in Galatians
                                                        26.
and in II Corinthians presents quite a different picture.

What seems clear is that Luke is covering a long period of time

in a few sentences. This indicates his concern is his own theme

of introducing Paul into the narrative of the Acts. He is not,

at this point, particularly concerned with the calendar. On the

other hand, Paul, in writing, particualrly to the Galatians,

. . . .
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24. Acts 9:20-28, N. E. B.

25. The commentators have noted this and commented upon
Luke's literary methodology, Cf. Foakes-Jackson, F. J., THE ACTS
OF THE APOSTLES, Hodder & Stoughton, London, 1931, p. 83, "Thus
the events of many years are compressed into a few lines." Also
see, Williams C. S. C., A COMMENTARY ON THE ACTS OF THE APOSTLES,
Adam & Charles Black, London, 1957, p. 126, "Luke's time-link
is again very loose." The question of chronology is also
discussed at length in Rackham, R. B., THE ACTS OF THE APOSTLES,
Methune & Co., London, 1901, pp. 136-141.

26. Gal. 1:13-2:1; and II Cor. 11:32-33.

is very much concerned to give a correct chronology of events

to vindicate his Apostleship. This topic is discussed by

C. H. Rieu, who adds to the discussion with the following

insight:

"The picture can be filled in from Paul's second Letter
to the Corinthians (11:32). In his stay in Arabia Paul had
probably roused the hostility of King Aretas, the powerful
sheikh who had established himself there. Aretas' rep-
resentative in Damascus (the 'ethnarch') joined the Jews in
a plot to kill Paul, and gained permission from the Roman
authorities to set a watch at the gates of the city to
prevent his escape." 27.

The question now to be considered is just what was the
28.
kerygma delivered to Paul, and how and when it was transmitted?

O. Cullmann has discussed the question of 'Paradosis and

Kyrios' and comes to the following statement:

"We conclude that the reconciliation of Paul's assertion
that he has received the Gospel directly from the Lord, with the
fact established in the first section of this paper, that he
had taken over paradosis from others, is that the exalted
Christ Himself, as transmitter of His words and deeds, stands
behind the transmitting Apostles." 29.

Thus Cullmann would see the other Apostles as the media

by which the Kerygma was transmitted to Paul, and that Apos-

tolic word had the same measure of authority as the word of

the risen Christ himself.

Is this what Paul meant? Did he indeed feel that the

authority for his tradition was the other Apostles? Even as

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27. Rieu, C. H., THE ACTS OF THE APOSTLES, Penguin Books,
Ltd., Baltimore, 1957, p. 134.

28. Cf. I Cor. 15:1 ff.

29. Cullmann, O., in the article, "Paradosis and Kyrios"
in the Scottish Journal of Theology, III, 1950, pp. 180-197.
(See in particular the above quotation from pp. 109-110, and
the careful discussion of I Cor. 15:3 ff. with Gal. 1:8 ff.).
Also, for a similar opinion see, Journal of Biblical Literature,
LXXVI, 1957, pp. 181-191, the article by William Baird, "What
Is Kerygma?" for notes on I Cor. 15, and Gal. 1.

conservative a scholar as J. G. Machen, would indicate that

Paul learned his information regarding the core of the faith

from Peter at the Jerusalem meeting described in Acts 9:26-29.

He writes:

"The vast majority of modern investigators, of all
shades of opinion, find in these verses a summary of the
Jerusalem tradition which Paul received from Peter during
the fifteen days. Undoubtedly Paul knew some if not all of
these facts before he went to Jerusalem; the facts were
probably common property of the disciples in Damascus as
well as in Jerusalem. But it is conceivable that he should
not have tested and supplemented the tradition by what Peter,
whose name stands first (I Cor. xv. 5) in the list of the
appearances, said in Jerusalem." 30.

Machen then adds the following lines:

"But the very purpose of the passage in I Corinthians
is to emphasize the unity of the teaching, not between Paul
and certain obscure Christians in Hellenistic communities,
but between Paul and the 'apostle'. 'Whether therefore,'
Paul says, 'it be I or they, so we preach and so ye believed.'
(I Cor. xv. 11). The attempt at separating the factual basis
of the Pauline gospel from the primitive tradition shatters
upon the rock of I Corinthians and Galatians. In Galatians,
Paul says he was in direct intercourse with Peter, and in
I Corinthians he emphasizes the unity of his teaching with
that of Peter and the other apostle." 31.

It is acknowledged, without dispute, that surely Paul

must have tested his kerygma with that of Peter and learned

much from his conversations in Jerusalem. Further, it is

recognized that Paul was claiming a uniformity of teaching

between himself and the Apostles. Yet, a careful reading of

Paul's own words, which must clearly be autobiographical

indicates that he was of the deep conviction that he did not

receive his gospel from any man (even Peter). He is quite

30. Machen, J. G., THE ORIGIN OF PAUL'S RELIGION, Hodder
& Stoughton, Ltd., London, 1921, p. 77.

31. Machen, J. G., Ibid, p. 77.

deliberate as he states his commission:

"I must make it clear to you my friends, that the gospel
you heard me preach is no human invention. I did not take it
over from any man; no man taught me; I received it through a
revelation of Jesus Christ." 32.

Notice should be called to the careful use of words in

Paul's statement. The last phrase of this declaration in the
                                                              33.
Greek text reads: "αλλὰ δί αποκαλύψεως 'Ιησοῦ Χριστοῦ."

The use of ἀποκαλύψεως is seen as the key to the whole statement.

Much has been written about the meaning and usage of this partic-

ular word. For example, in Kittel's massive work, this comment

is found:

"Unusual difficulties of method confront this lexical
investigation. Because of ecclesiastical dogmatics, or some
philosophy of the period, an unclarified misunderstanding of
the subject is often imported into the normal translations,
'to reveal' and 'revelation'." 34.

Thayer indicates that this word, as used, is descriptive

of a unique experience:

"A disclosure of truth, instruction, concerning divine
things before unknown - esp. those relating to the Christian
salvation - given to the soul by God himself, or by the
ascended Christ, esp. through the operation of the Holy
Spirit (I Cor. 2:10), and so to be distinguished from any
other method of instruction." 35.

This is not the universal conclusion of other lexicog-

raphers. Such conclusion will be considered within this section

of the study. However, if one takes the full statement of what

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32. Gal. 1:11-12, N. E. B.

33. See: Gal. 1:12 in the text of THE GREEK NEW TESTAMENT,
edited by Aland, Kurt; Black, Matthew; Metzger, Bruce M.; and
Wikgren, Allen; the United Bible Societies, London, 1967, p. 649.

34. Kittel, G. (editor) THEOLOGICAL DICTIONARY OF THE NEW
TESTAMENT, (translator and editor, Bromiley, G. W.), William B.
Eerdmans Publishing Co., Grand Rapids, 1967, Vol. III, p. 564,
(see: the article on καλύπτω by Oepke, Albrecht).

35. Thayer, J. H., A GREEK-ENGLISH LEXICON OF THE NEW
TESTAMENT, Zondervan Publishing House, Grand Rapids, 1967, p. 62.

Thayer seems to imply the conclusion becomes one of some real difficulty. The problem may be developed in the following way.

Thayer's suggestion offers one possible clue to the understanding of Paul's access to the primitive kerygma. He claims to have received it by personal revelation from Jesus Christ. Yet, one must ask, how and when did this happen to Paul?

There is no way to answer all the interesting questions such a conclusion would raise. Yet surely, under this theory, it came to him between the times of the Damascus Road conversion experience, and the visit to the Apostles in Jerusalem some years later; since he claims not to have received it from any man.

There may well be a clue in the reported work of Paul with the Damascus Church. He is described as proclaiming in the Synagogues, of Jesus, "This is the Son of God."[36] This expression has been noted by the commentators as significant.[37]

While it is possible that the revelation could have come to Paul in the experience of the conversion; and while it must be acknowledged that Paul may have heard the very primitive preaching before his conversion, it is (in this view) more likely that between the visit from Ananias and Paul's own bold proclamation in the Synagogues there came to him this

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36. Acts 9:20.

37. This is the only use in Acts of the phrase 'the son of God.' Cf. Taylor, Vincent, THE PERSON OF CHRIST, Macmillan & Co., London, 1963, p. 197; Jackson, F. J. F., and Lake Krisopp, editors, THE BEGINNINGS OF CHRISTIANITY, Part I, Vol. IV, Macmillan & Co., London, 1933, p. 105.
Little significance can be applied to the use of the word 'lord' by Paul in his conversion dialogue. Cf. Bruce, F. F., COMMENTARY ON THE BOOK OF ACTS, Marshall, Morgan & Scott, London, 1968, "At this point Saul did not know the identity of the speaker." p. 195.

38.

revelation which he treasured so dearly.

As for the time of this experience, one must proceed

deductively. Bruce would date the conversion experience of

39.

Paul at A. D. 33. Others would agree with this general

40.

time frame. If this is so, it would mean that within

three to five years of the events to which the kerygma gives

witness, the statement of the 'message' had been given to

the leadership of the Church. Peter and the other Apostles had

received it during the post-resurrection appearances; and Paul

had been given his experience of personal revelation.

The implications of this theory are clear. From the

earliest preaching of Peter in Jerusalem, through the beginnings

of Paul's preaching in Damascus (the first preaching outside of

Palestine, hence the expansion of the mission to fulfill the

Great Commission), and onward through the spread of the message

by the Early Church as it continued its outreach, there was a

constant and consistent theme around which all of the preach-

ing of the Church centered.

As interesting as this concept of a 'direct revelation'

is, one cannot leave the issue at this point. It remains for

more comprehensive analysis to clarify the usage of terms.

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38. II Cor. 4:7.

39. Bruce, F. F., Op. Cit., p. 205.

40. Kee, Howard Clark, and Young, Franklin W., Op. Cit.,
pp. 474-475. In their chronological chart, they suggest a date
of A. D. 30-33 (?) for the crucifixion and A. D. 33-35 (?) for
the conversion of Paul. For a more cautious dating, see: Fuller,
R. H., Op. Cit., pp. 6-8, where the conversion is dated as having
taken place prior to A. D. 40. See also: Dibelius, Martin,
FROM TRADITION TO GOSPEL, Ivor Nicholson & Watson, Ltd., London,
1934, pp. 293-295, for a similar conclusion.

Reference has been made to Kittel's analysis of the word
ἀποκαλύψεως.[41] His analysis includes this important paragraph:

"For believers grace is the decisive factor. This is a
mystery which was hidden from eternal ages but which is now
revealed (R. 16:25 f). It is basically disclosed to called
messengers such as Paul (Eph. 3:3,5). This took place when
God revealed His Son, the risen Lord, to Paul. In other
words, it took place through the self-revelation of Jesus
Christ (ἀποκάλυψις 'Iησοῦ Χριστοῦ, subj. gen.). This is how
Paul received his Gospel (Gl. 1:12, 16). This does not mean
that the content of Christian preaching was previously unknown
to him. He is not saying that all he has to say concerning Jesus
was imparted to him by direct, ecstatic revelation. No, God used
revelation to convince him of the resurrection of the Crucified.
This altered at a stroke his whole attitude to what he already
knew of Jesus. The lying message became the message of sal-
vation, and Paul's task was now to pass it on."[42]

If one follows this direction he is led into quite a
different path than the one suggested in the earlier pages of
this study. Indeed, Kittel concludes this portion of the
word study with these lines:

"So far as we can see, Paul never used the term ἀπο -
κάλυψις of the earthly life of Jesus. Like the Synoptists,
he sets the earthly life more under the category of concealment."[43]

This concealment is then identified with the revelation
which Paul experienced as Kittel says:

"But it is the manner of God to reveal Himself by way of
concealment. God's self-impartation stands as yet under a para-
dox (I Cor. 1:18 ff.). The disclosure which corresponds to the
concealment begins with the resurrection and exaltation of
Christ, continues through the Messianic kerygma, and will
culminate with the parousia."[44]

Other studies of the word and of the passages in which
it is found add to the understanding of the concept. A most

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41. See footnote number 34 in this chapter.

42. Kittel, G., editor, Op. Cit., pp. 583-584.

43. Kittel, G., editor, Ibid, p. 584.

44. Kittel, G., editor, Ibid, p. 584.

45.

helpful analysis is found in Arndt and Gingrich. [45] They

identify the usage of ἀποκάλυψις as found in Galatians 1:12

with their second definition. "Revelation, disclosure," is

"of revelations of a particular kind, through visions, etc.

w. gen of the author ἃ 'Ιησοῦ Χριστοῦ, Gal. 1:12, Rev. 1:1." [46]

Burton's commentary, dealing with this passage says:

"It has been much disputed whether 'Ιησοῦ Χριστοῦ
is an objective or subjective genitive, whether Christ is
the revealed or the revealer. According to the former
interpretation, Paul in effect affirms that Jesus Christ
has been revealed to him, and in such way that the revelation
carried with it the substance of the gospel. If Christ is
the revealer, it is doubtless the gospel that is revealed.
It is in favor of the former view (1) that Paul is wont to
speak of God as the author of revelations; and of Christ as
the one revealed, not as the revealer: see for the former
usage I Cor. 2:10; 2 Cor. 12:1; and for the latter I Cor.
1:7; 2 Thess. 1:7; Gal. 1:16; (2) that this latter usage
occurs in this very context (v. 16) where Paul, apparently
speaking of the same fact to which he here refers, uses
the phrase ἀποκαλύψαι τὸν υἱόν αὐτοῦ ἐν ἐμοί, in which
Jesus is unambiguously represented as the one revealed.

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45. Arndt, William F., and Gingrich, F. W., A GREEK-
ENGLISH LEXICON OF THE NEW TESTAMENT AND OTHER EARLY CHRISTIAN
LITERATURE, The University of Chicago Press, Chicago, 1957, p. 91.

46. In addition to Arndt and Gingrich, the following works
have offered helpful insights to the study: Abbott-Smith, G., A
MANUAL GREEK LEXICON OF THE NEW TESTAMENT, T. & T. Clark, Ltd.,
Edinburgh, 1950; Liddell, H. G., and Scott, R., A GREEK-ENGLISH
LEXICON, (Vol. I), Clarendon Press, Oxford, 1951; Moulton, J. H.,
and Milligan, George, THE VOCABULARY OF THE GREEK NEW TESTAMENT,
Hodder & Stoughton, Ltd., London, 1949.
In addition to Lexicons and Dictionaries, the following
commentaries have been consulted, with particular attention to
the passage in Galatians (1:12) and the word under consideration.
Buttrick, G. A., (editor), THE INTERPRETER'S BIBLE, Vol. X,
Abingdon-Cokesbury Press, New York, 1959, (introduction and
exegesis of Galatians by R. T. Stamm; exposition by O. F. Black-
welder), pp. 453-455; Burton, Ernest De Witt, A CRITICAL AND
EXEGETICAL COMMENTARY ON THE EPISTLE TO THE GALATIANS, Charles
Scribner's Sons, New York, 1920, pp. 35-43 and 433-435; Findlay,
G. G., THE EPISTLE TO THE GALATIANS, Hodder & Stoughton, Ltd.,
London, 1883, pp. 53-67; Guthrie, Donald, GALATIANS, Thomas
Nelson & Sons, Ltd., London, 1969; Macgregor, W. M., CHRISTIAN
FREEDOM, Hodder & Stoughton, Ltd., London, 1931; Milligan, George,
ST. PAUL'S EPISTLE TO THE THESSALONIANS, Macmillan, & Co., Ltd.,
London, 1908, pp. 149-151.

It may be urged in favor of the second interpretation (1) that the phrase thus understood furnishes proper antithesis to παρὰ ἀνθρώπου and ἐδιφάχθην affirming Christ as the source and revelation as the method over against man as the source and instruction as the method; (2) that the gospel, especially the gospel of Paul as distinguished from the Jewish-Christian conception of the gospel, requires as its source a revelation of a larger and more definite content than is implied when the genitive is taken as objective. But these arguments are by no means decisive. Paul is not wont to preserve his antithesis perfect in form, and the first view as truly as the second preserves it substantially, since it is self-evident that if Christ was revealed to him (or in him) God was the revealer. As to whether a revelation of which Christ was the Content was adequate to be the source of his gospel, there is much reason to believe that in his conception of Jesus obtained by the revelation of him there were virtually involved for Paul all the essential and distinctive elements of his gospel....It seems, therefore, more probable that the genitive 'Ἰησοῦ Χριστοῦ is objective, and that the apostle refers to a divinely given revelation of Jesus Christ which carried with it the conviction that he was the Son of God." 47.

In the light of this careful analysis, it is interesting to note that Acts 9:20 indicates that Paul's earliest preaching in Damascus at the Synagogues, was a proclamation of "Jesus, saying, 'He is the Son of God.'"

That Paul experienced an event which he saw as a revelation is clear enough. Liddell and Scott suggest that the particular point of the word ἀποκάλυψις is expressed in four clauses: (1) a disclosure of hidden springs, (2) an uncovering of the head, (3) a revelation of divine mysteries, and, (4) a manifestation of persons. 48.

Whatever the 'revelation' was, both in its nature, and its content, is not fully developed by Paul. This much is clear. There came to Paul an experience so deep, so moving, so overwhelming that it changed his life. If there is a clue to the

47. Burton, E. D., Op. Cit., pp. 41-43.

48. Liddell, H. G. and Scott, R., Op. Cit., p. 84.

concept in the 'uncovering of the head' as the disclosure of identity, one may suggest that for Paul in his conversion experience, when he asked, 'Who are you, Lord?', the revelation was of Jesus as the Christ. For Paul, schooled in the Old Testament, and the hope of Israel, this was the disclosure, which, up to that time, had been covered. He had been unwilling, and perhaps unable to acknowledge the true Lordship of Christ as preached by those he sought to persecute.

Following Burton's suggestion of the 'objective genitive' the reference Paul was making in Galatians was to the totality of the experience from the first light on the Damascus Road through the days spent with the Damascus Church. This total experience was, in all its aspects, an uncovering or a 'rev-
elation' for Paul.[49]

Such a conclusion would mean that the knowledge of Jesus Christ as the Son of God was the key which unlocked all of the other doors for Paul. The fact that he had engaged directly and extensively in the persecution of the Church would indicate that he was moving against the Church from a point of knowledge, at least in part, of the teachings and aims of the primitive church. The knowledge of their beliefs, their claims regarding Christ, the content of their preaching must have been a part of his understanding. Nothing less than this could have motivated the viciousness of his persecutions as a righteous Jew. Thus, the revelation of the Lordship of Christ, on the Damascus Road, later confirmed by the fellowship of the

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49. Acts 9:3-19.

church in Damascus provided the matrix for Paul's comprehension and acknowledgment of the essential kerygma.

In his later visit to Jerusalem with Peter, James and Barnabas, Paul found a confirmation that the conclusions he had drawn from the early experience and from conversation with the Damascus Church were correct.[50]

At the center of this whole discussion is the concept of the Church as the σῶμα χριστοῦ which should be considered against any view one takes of Paul's experience as a direct Theophany or Christophany. One must be careful here, to distinguish between two conflicting points of view on this matter. One view would identify Christ and the Church in such a way as to express the idea that the Church is Christ in the world today. This point has its values, but a careful reading of Pauline materials would indicate that Paul regarded the Church as the Body of Christ instrumentally. This is to say, Christ is, indeed, the head of the Church, but not identical with it.[51] This function as Head of the Church is distinct and unique. To indicate that the Church is distinct is to separate Christ and the Church. For, to identify the Church as the extension of the incarnation would fail to distinguish from the Church as a body, and Christ as the head of the body.[52]

Thus, the distinction of Christ, the ascended Lord, as head of the Church, is one truth. The Church as the body of Christ in the world is another truth. The two are not identical,

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50. Acts 9:26-27; and Gal. 1:18-19.

51. Eph. 1:22; 4:15; 5:23; Col. 1:18 and 2:19.

52. I Cor. 12:27; Eph. 1:23; 4:12; Col. 1:18 and 2:19.

nor can they ever be. Yet to see the Church as the living body of those who acknowledge the Lordship of Christ is to acknowledge the Church as being under the leadership and guidance of Christ himself. So, in the Damascus Church, among whom Paul first lived as a believer, the recognition of the control of the Church by Christ was acknowledged.[53]

It is then reasonable to recognize that as Paul formulated an expression of his belief in his new relationship, the common convictions of the Damascus Church were shared with him. For Paul, this sharing, together with the Vision on the Road, became in a very real sense a 'revelation' from the One who is the head of the Church.

The internal conviction (which Paul would later call the earnest of the Spirit.[54]) which came from the conversion experience, together with the confirmation of the Damascus Church in its primitive statements of the kerygma, became for Paul a double confirmation that what he preached was what he had received, and what he had received had come from the Lord Himself. In the light of this, a Christophany is not denied. It is simply made unnecessary. The internal witness of the Spirit to Paul in his experience, together with the external confirmation by the Damascus Church, provided adequate unity to the totality of Paul's experience.

A further example of the unity of Christ with His Church may be seen in the unity of the persecution of the Church with

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53. What better example of obedience to Christ can be found than the response of Ananias to the vision directing him to go to Saul? Acts 9:10-19.

54. II Cor. 5:5.

Christ himself as indicated in Acts 9:4. For the words in the

vision to indicate that the persecution of the Church at Paul's

hands was indeed the persecution of Christ is to recognize the

indissoluble relationship between Christ the head of the Church
55.
and the Church as his body.

One final item should enter this particular part of the

study. It is the consideration of ἀπό and παρά as used in

Gal. 1:12 and I Cor. 11:23. The whole area of Paul's knowledge

of the Jesus of history is given a careful review by A. M.
56.
Hunter.　　　In a discussion of the Pauline materials on the

Last Supper, Hunter has these lines:

"If a special direct revelation had been in Paul's mind,
he would have used the preposition παρά not ἀπό. Four times
elsewhere (Gal. 1:12; I Thess. 2:13, 4:4; II Thess. 3:6) he
employs παρдαμβάνειν with a preposition. In each case it is
παρά and signifies direct receipt; ἀπό here indicates the
ultimate source." 57.

It is recognized that the tradition received by Paul

regarding the Lord's Supper uses ἀπό signifying the ultimate
58.
source. The primitive kerygma of the same letter uses παρά.

Yet these do not indicate the presence of an additional rev-

elation beyond that which came to Paul at his conversion. The

indication is that the totality of the witness of the con-

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55. Mention should also be made of Acts 9:6, where Paul is
instructed to rise, and go into the city, 'and there you will be
told what you are to do.' This may well be Luke's way of saying
that the Damascus Church instructed Paul in what he was to do in
proclamation of the Gospel, and hence the verbal source of the
paradosis of the kerygma.

56. Hunter, A. M. PAUL AND HIS PREDECESSORS, S. C. M. Press,
Ltd., London, (revised edition), 1961. See: pp. 9-23, and 116-120.

57. Hunter, A. M., Ibid, p. 19.

58. See: I Cor. 11:23 and I Cor. 15:3.

firmation of the Church to what Paul had already concluded was
of crucial importance. The initial action by Paul of acknowledg-
ment of the Lordship of Christ carried with it the blessing of
the Holy Spirit and the bringing together of these convictions
earlier denied when he was persecuting the Church. This con-
bination of factors, which included the inner witness of the
Spirit, together with the outward agreement of the Church,
combined to authenticate the reality of the transforming
experience of conversion. This convinced Paul that what he
preached and taught had indeed been given to him by the lifting
of the veil of his understanding. For Paul this was the revelation
of Christ, by Christ, which no man, no other experience, could
deny.

THE USE OF THE KERYGMA IN THE ACTS

One is reminded of the caution of Dodd regarding the
flexibility of the kerygmatic formula. He said:

"First, that within the New Testament there is an
immense range of variety in the interpretation that is
given to the kerygma; and secondly, that in all such inter-
pretation the essential elements of the original kerygma
are steadily kept in view. Indeed, the farther we move from
the primitive modes of expression, the more decisively is
the central purport of it affirmed." 59.

It is well to remember flexibility and centrality as
keys to understanding the kerygma in the sermon resumés in
the book of Acts. This will appear as they are reviewed.

The five divisions of the kerygma will be illustrated

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59. Dodd, C. H., Op. Cit., p. 74.

with quotations from the text of the sermons and defenses in
the book of Acts.

(1). The provincial idea of 'The Christ' was enlarged from
a simple Jewish concept of a political leader to the Lord of
life who ushers in a new Age:

"Men of Israel, hear these words: Jesus of Nazareth,
a man attested to you by God with mighty works and wonders
and signs which God did through him in your midst, as you
yourselves know...." 60.

"And when Peter saw it he addressed the people, 'Men of
Israel, why do you wonder at this, or why do you stare at us,
as though by our own power or piety we had made him walk. The
God of Abraham and of Isaac and of Jacob, the God of our
fathers, glorified his servant Jesus, whom you delivered up
and denied in the presence of Pilate, when he had decided to
release him. But you denied the Holy and Righteous One, and
asked for a murderer to be granted to you, and killed the
Author of life, whom God raised from the dead." 61.

"Be it known to you all, and to all the people of Israel,
that by the name of Jesus Christ of Nazareth, whom you crucified,
whom God raised from the dead, by him that this man is standing
before you well." 62.

"Yet the Most High does not dwell in houses made with
hands; as the prophet says,
   'Heaven is my throne,
   and earth my footstool.
   What house will you build for me, says the Lord,
   or what is the place of my rest?
   Did not my hand make all these things?'
'You stiff-necked people, uncircumcised in heart and ears,
do you always resist the Holy Spirit. As your fathers did, so
do you. Which of the prophets did not your fathers persecute?
And they killed those who announced beforehand the coming of
the Righteous One, whom you have now betrayed and murdered, you
who received the law as delivered by angels and did not keep it.
   "Now when they heard these things they were enraged, and
they ground their teeth against him. But he, full of the Holy
Spirit, gazed into heaven and saw the glory of God, and Jesus

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60. Acts 2:22. This passage is often related to the question
of 'Adoptionism.' See Appendix D on this topic.

61. Acts 3:12-15.

62. Acts 4:10.

standing at the right hand of God; and he said, 'Behold, I see the heavens opened, and the Son of man standing at the right hand of God.'"   63.

"And in the synagogues immediately he proclaimed Jesus, saying, 'He is the Son of God.'"   64.

"You know the word which he sent to Israel, preaching good news of peace by Jesus Christ (he is Lord of all), the word which was proclaimed throughout all Judea, beginning from Galilee after the baptism which John preached; how God annointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all that were oppressed by the devil, for God was with him. And we are witnesses of all that he did both in the country of the Jews and in Jerusalem."   65.

"Of this man's posterity God has brought to Israel a Saviour, Jesus, as he promised. Before his coming John had preached a baptism of repentance to all the people of Israel. And as John was finishing his course, he said, 'What do you suppose that I am? I am not he. No, but after me one is coming, the sandals of whose feet I am not worthy to untie.' Brethren, sons of the family of Abraham, and those among you that fear God, to us has been sent the message of this salvation."   66.

"For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, 'To an unknown god.' What therefore you worship as unknown, this I proclaim to you. The God who made the world and everything in it, being Lord of heaven and earth, does not live in shrines made by man, nor is he served by human hands, as though he needed anything, since he himself gives to all men life and breath and everything."   67.

"As I made my journey and drew near to Damascus, about noon, a great light from heaven suddenly shone about me. And I fell to the ground and heard a voice saying to me, 'Saul, Saul, why do you persecute me?'   And I answered, 'Who are you, Lord?' And he said to me, 'I am Jesus of Nazareth, whom you are persecuting.' Now those who were with me saw the light but did not hear the voice of the one who was speaking to me. And I said, 'What shall I do, Lord, and the Lord said to me,

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63. Acts 7:48-56. While it is recognized that the speech of Stephen is not a 'sermon' but rather a defense before the High Priest, yet, even so there are elements of the kerygma in it.

64. Acts 9:20.

65. Acts 10:36-39a.

66. Acts 13:23-26.

67. Acts 17:23-25.

'Rise, and go into Damascus, and there you will be told all
that is appointed for you to do.' And when I could not see
because of the brightness of that light, I was led by the
hand of those who were with me, and came into Damascus." 68.

"For this reason therefore I have asked to see you and
speak with you, since it is because of the hope of Israel that
I am bound with this chain. And they said to him, 'We have
received no letters from Judea about you, and none of the
brethren coming here has reported or spoken any evil about
you. But we desire to hear from you what your views are;
for with regard to this sect we know that everywhere it is
spoken against.' When they had appointed a day for him, they
came to him at his lodging in great numbers. And he expounded
the matter to them from morning till evening, testifying to
the kingdom of God, and trying to convince them about Jesus
both from the law of Moses and from the prophets. And some
were convinced by what he said, while others disbelieved." 69.

(2). The death of Christ had been predicted by the

prophets, and came as a fulfillment of prophecy (thus explain-

ing the meaning of the Cross).

"This Jesus, delivered up according to the definite
plan and foreknowledge of God, you crucified and killed by
the hands of lawless men." 70.

"But you denied the Holy and Righteous One, and asked
for a murderer to be granted to you, and killed the Author of
Life, whom God raised from the dead. To this we are witnesses.
...But what God foretold by the mouth of all the prophets, that,
his Christ should suffer, he thus fulfilled." 71.

"Be it known to you all, and to all the people of Israel,
that by the name of Jesus Christ of Nazareth, whom you crucified,
whom God raised from the dead, by him this man is standing
before you well." 72.

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68. Acts 22:6-11. This may be considered as a defense
or as a sermon. Paul delivered it before the Jews in Jeru-
salem at the time of his arrest. It is surely kerygmatic in
nature.

69. Acts 28:20-24.

70. Acts 2:23.

71. Acts 3:14, 18.

72. Acts 4:10.

"The God of our fathers raised Jesus whom you killed by hanging him on a tree." 73.

"And we are witnesses to all that he did both in the country of the Jews and in Jerusalem. They put him to death by hanging him on a tree." 74.

"For these who live in Jerusalem and their rulers, because they did not recognize him nor understand the utterance of the prophets which are read every sabbath, fulfilled these by condemning him. Though they could charge him with nothing deserving death, yet they asked Pilate to have him killed. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a tomb." 75.

(3). This Christ, who was fully dead, is now anew fully

alive because of the Resurrection which had also been predicted.

"But God raised him up, having loosed the pangs of death, because it was not possible for him to be held by it. For David says concerning him,
   'I saw the Lord always before me,
    for he is at my right hand that I may not be shaken;
    therefore my heart was glad, and my tongue rejoiced;
    moreover my flesh will dwell in hope.
    For thou wilt not abandon my soul to Hades,
    nor let Thy Holy One see corruption.
    Thou hast made known to me the way of life;
    thou wilt make me full of gladness with thy presence.'
Brethren, I may say to you confidently of the patriarch David that he both died and was buried, and his tomb is with us to this day. Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants upon his throne, he foresaw and spoke of the resurrection of Christ, that he was not abandoned to Hades, nor did his flesh see corruption. This Jesus God raised up, and of that we are all witnesses. Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this which you see and hear. For David did not ascend into the heavens; but he himself says,
   'The Lord said to my Lord, sit at my right hand,
    till I make thy enemies a stool for thy feet.'
Let all the house of Israel therefore know assuredly that God

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73. Acts 5:30.

74. Acts 10:39.

75. Acts 13.:27-29.

has made him both Lord and Christ, this Jesus whom you crucified." 76.

"...and killed the Author of Life, whom God raised from the dead. To this we are witnesses." 77.

"And that he may send the Christ appointed for you, Jesus, whom heaven must receive until the time for establishing all that God spoke by the mouth of his holy prophets from of old. Moses said, 'The Lord God will raise up for you a prophet from your brethren as he raised me up. You shall listen to him in whatever he tells you. And it shall be that every soul that does not listen to that prophet shall be destroyed from the people.' And all the prophets who have spoken from Samuel and those who came afterwards, also proclaimed these days. You are the sons of the prophets and of the covenant which God gave to your fathers, saying to Abraham, 'And in your posterity shall all the families of the earth be blessed.' God, having raised up his servant, sent him to you first, to bless you in turning every one of you from your wickedness." 78.

"Be it known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by him this man is standing before you well. This is the stone which was rejected by you builders, but which has become the head of the corner. And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved." 79.

"The God of our fathers raised Jesus whom you killed by hanging him on a tree. God exalted him at his right hand as a leader and Saviour, to give repentance to Israel and forgiveness of sins. And we are witnesses to these things, and so is the Holy Spirit whom God has given to those who obey him." 80.

"But God raised him on the third day and made him manifest; not to all the people but to us who were chosen by God as witnesses, who ate and drank with him after he rose from the dead. And he commanded us to preach to the people, and to testify that he is the one ordained by God to be the judge of the living and the dead. To him all the prophets bear witness that everyone who believes in him receives forgiveness of sins through his name." 81.

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76. Acts 2:24-36.

77. Acts 3:15

78. Acts 3:20-26.

79. Acts 4:10-12.

80. Acts 5:30-31.

81. Acts 10:40-43.

"But God raised him from the dead; and for many days he
appeared to those who came up with him from Galiliee to Jeru-
salem, who are now his witnesses to the people. And we bring
you this good news that what God promised to the fathers, this
he has fulfilled to us their children by raising Jesus; as also
it is written in the second psalm,
    'Thou art my Son,
      today I have begotten thee.'
And as for the fact that he raised him from the dead, no more
to return to corruption, he spoke in this way,
    'I will give you the holy and sure blessing of David.'
Therefore he says also in another psalm,
    'Thou wilt not let thy Holy One see corruption.'
For David, after he had served the counsel of God in his own
generation, fell asleep, and was laid with his fathers, and
saw corruption; but he whom God raised up saw no corruption." 82.

"Because he has fixed a day on which he will judge the
world in righteousness by a man whom he has appointed, and of
this he has given assurance to all men by raising him from the
dead." 83.

"Brethren, I am a Pharisee, a son of Pharisees; with
respect to the hope of the resurrection of the dead I am on
trial." 84.

"With respect to the resurrection of the dead I am on
trial before you this day." 85.

"And now I stand here on trial for hope in the promise
made by God to our Fathers, to which our twelve tribes hope to
attain, as they earnestly worship night and day. And for this
hope I am accused by Jews, O king! Why is it thought incredible
by any of you that God raises the dead? 86.

(4). There is for the hearer a promise of the return

of Christ in judgment and glory. (Much of this is like the

preaching of John the Baptizer, but with a more clearly

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82. Acts 13:30-37.

83. Acts 17:31.

84. Acts 23:6b. This reference together with the next
two are taken from Paul's defense while on trial, not with
preaching, but they reflect the kerygmatic nature of his defense.

85. Acts 24:21.

86. Acts 26:6-8.

developed perspective).

"And that he may send the Christ appointed for you, Jesus, whom heaven must receive until the time for establishing all that God spoke by the mouth of his holy prophets from old." 88.

"And he commanded us to preach to the people, and to testify that he is the one ordained by God to be the judge of the living and the dead." 89.

(5). A call to the hearers to respond in faith and

receive the gift of the Holy Spirit, together with the forgive-

ness of their sins.

"Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, 'Brethren, what shall we do?' And Peter said to them, 'Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children and to all that are far off, every one whom the Lord our God calls to him.' And he testified with many other words and exhorted them, saying, 'Save yourselves from this crooked generation.'" 90.

"And now, brethren, I know that you acted in ignorance, as did also your rulers. But what God foretold by the mouth of all the prophets, that Christ should suffer, he thus fulfilled. Repent therefore, and turn again, that your sins may be blotted out, that times of refreshing may come from the presence of the Lord." 91.

"And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved." 92.

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87. Dodd, C. H., Op. Cit., p. 23, is correct to indicate that there are only two passages in Acts which speak of the Second Coming, and of Christ as Judge.

88. Acts 3:20-21.

89. Acts 10:42.

90. Acts 2:37-40.

91. Acts 3:17-19.

92. Acts 4:12.

"God exalted him at his right hand as Leader and Savior, to give repentance to Israel and forgiveness of sins. And we are witnesses to these things, and so is the Holy Spirit whom God has given to those who obey him." 93.

"To him all the prophets bear witness that every one who believes in him receives forgiveness of sins through his name." 94.

"Then Peter declared, 'Can any one forbid water for baptizing these people who have received the Holy Spirit just as we have?'" 95.

"Let it be known to you therefore, brethren, that through this man forgiveness of sins is proclaimed to you, and by him everyone that believes is freed from everything from which you could not be freed by the law of Moses. Beware, therefore, lest there come upon you what is said in the prophets:
        'Behold, you scoffers, and wonder, and perish;
        for I do a deed in your days,
        A deed you will never believe, if one declares it
        to you.'" 96.

"Men, why are you doing this? We also are men, of like nature with you, and bring you good news, that you should turn from these vain things to a living God who made the heaven and the earth and the sea and all that is in them. In the past generations he allowed all the nations to walk in their own ways; yet he did not leave himself without witness, for he did good and gave you from heaven rains and fruitful seasons, satisfying your hearts with food and gladness." 97.

"And with this the words of the prophets agree, as it is written,
        'After this I will return,
        and I will rebuild the dwelling of David which
        has fallen;
        I will rebuild its ruins,
        And I will set it up,
        that the rest of men may seek the Lord,
        and all the Gentiles who are called by my name,
        says the Lord, who has made these things known
        from of old." 98.

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93. Acts 5:31-32.

94. Acts 10:43.

95. Acts 10:46b-47.

96. Acts 13:38-41.

97. Acts 14:15-17.

98. Acts 15:15-18.

"The times of ignorance God overlooked, but now he commands all men everywhere to repent, because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed, and of this he has given assurance to all men by raising him from the dead." 99.

"And when they came to him, he said to them: 'You yourselves know how I lived among you all the time from the first day that I set foot in Asia, serving the Lord with all humility and with tears and with trials which befell me through the plots of the Jews; how I did not shrink from declaring to you anything that was profitable, and teaching you in public and from house to house, testifying both to Jews and to Greeks, of repentance to God and of faith in our Lord Jesus Christ.'" 100.

"And he said, 'The God of our fathers appointed you to know his will, to see the Just One and to hear a voice from his mouth; for you will be a witness for him to all men of what you have seen and heard. And now why do you wait? Rise and be baptized, and wash away your sins, calling on his name.'" 101.

"After some days Felix came with his wife Drusilla, who was a Jewess; and he sent for Paul and heard him speak upon faith in Christ Jesus. And as he argued about justice and self-control and future judgment, Felix was alarmed and said, 'Go away for the present; when I have an opportunity I will summon you.'" 102.

"So, as they disagreed among themselves, they departed, after Paul had made one statement: 'The Holy Spirit was right in saying to your fathers through Isaiah the prophet;
   'Go to this people and say,
   You shall indeed hear but never understand,
   and you shall indeed see but never perceive.
   For this people's heart has grown dull,
   and their ears are heavy of hearing,
   and their eyes they have closed;
   lest they should perceive with their eyes,
   and hear with their ears,
   and understand with their heart
   and turn for me to heal them.'
Let it be known to you then that this salvation of God has been sent to the Gentiles; they will listen." 103.

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99. Acts 17:30-31.

100. Acts 20:18-21. This is from Paul's pastoral address to the elders of Ephesus, yet it contains this kerygmatic data.

101. Acts 22:14-16.

102. Acts 24:24-25.

103. Acts 28:25-28.

After this somewhat lengthy excursus into the text of

the Acts to look at the key passages relating to the kerygma,

some concluding thoughts seem to be required.

To begin, one is reminded of the double caution mentioned
earlier in this paper regarding flexibility and centrality.[104]

There is no such thing as a uniform, rigidly fixed formula which

is used throughout the preaching in Acts.[105]   It was not

Luke's purpose to provide a pre-determined sermonic frame-

work which all subsequent sermons must use. What is present

is a realistic reporting of the uses made by the early preachers

of the Church of their grasp of what we today must recognize

as a 'primitive Christian theology.'[106]

The five points used in this paper have no sanctity

within themselves. Rather, they are but useful designations

of the generally recognized points of the earliest creedal

formulations as they were used in preaching. Thus Paul could

show a spirit of abandonment regarding his preaching, holding

no sense of self-esteem or pride. He wrote:

"However, by God's grace I am what I am, nor has his
grace been given to me in vain; on the contrary, in my
labors I have outdone them all - not I, indeed, but the
grace of God working with me. But what matter, I or they?
This is what we all proclaim, and this is what you believed." [107]

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104. See: page 71, footnote number 59.

105. This is in contrast to Martin Dibelius who indicates
an oversimplification of framework for the kerygma and would
hint at the possibility of a written outline being available to
the early preachers. See his work, STUDIES IN THE ACTS OF THE
APOSTLES, London, 1965, pp. 165-166. For a more moderate point
of view, see Paul Davies article, "Unity and Variety In The
New Testament," in Interpretation, V. (April 1951), p. 182.

106. 'Primitive' is used here as meaning primary, basic,
or, root, rather than crude or undiscriminating.

107. I. Cor. 15:10-11, N. E. B.

The person speaking, the kinds of persons to whom he spoke, the general background knowledge or lack of knowledge which they possessed of the Old Testament, all the situation which prompted the sermon -- these all play a part in how the kerygmatic materials are used.

A brief analysis of the sermons will indicate this.

(1). Peter's sermon at Pentecost is delivered by one who was an eye-witness to the events of the Cross and Resurrection. His audience was a multitude of Jews who heard him speak only seven weeks after the Crucifixion. It is likely that some of those present to hear Peter's words, were also present at the events of Good Friday and Easter. They had a rich background in knowledge of the Old Testament. This is recognized by Peter as he spoke of the Old Testament, and used lines from it as his proof texts.[108.]

(2). The multitude at Solomon's Porch heard Peter's second sermon. This followed the healing of the lame man. The preaching is similar to the first sermon in that the hearers had a background in Jewish theology. Out of this context Peter declared that Jesus fulfilled the promises and calls for repentance. This is a typically evangelistic sermon as presented to the Jews.[109.]

(3). In his address to the Sanhedrin Peter is offering a defense for his actions and using such an opportunity to give

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108. Acts. 2:14-36.

109. Acts 3:12-26.

witness to his new faith. It is basically an apologetic

statement built upon the framework of these basic tenets of

the kerygma.[110]

(4). The first report of Paul's preaching is given in one

sentence. It is in the Synagogues of Damascus and reflects an

appeal to the Lordship of Christ to Jews looking for the coming

Messiah.[111]

(5). This is the first recorded preaching to the Gentiles.

In it Peter speaks to Cornelius and others. We know from an

earlier reference[112] that Peter recognized the awareness of

at least some background to Jewish hopes, even though he does

not make a detailed appeal to prophecy. Rather, he gives a

brief summary of the earthly life of Jesus ending with the

Crucifixion and Resurrection.[113] It is interesting to

observe the gradual shift from an all Jewish approach in

preaching to this modified presentation to 'a devout man who

feared God.'[114] This was a transitional approach. It con-

tinues the general evangelistic or missionary appeal.

110. Acts 4:8-10.

111. Acts 9:20.

112. Acts 10:1-2.

113. Acts 10:34-43.

114. Munck, Johannes, THE ACTS OF THE APOSTLES, Doubleday
& Co., New York, 1967, p. 93. Attention is called in particular
to the sentence, 'Devout probably indicates that he was one of
the Gentiles who participated in the service at the synagogue.'

(6). Paul's first developed sermon is presented by Luke in his address at Antioch of Pisidia as he preached in the synagogue to the Jews. It is filled with appeals to the Old Testament and concludes with the resurrection and an evangelistic call for a response in faith.[115.]

(7). There is a substantial shift in the approach of Paul in his sermon at Lystra. The resumé given by Luke is too brief for comprehensive analysis, but it is clear that little regard is shown for using portions of the Old Testament as proof texts, since they would have no meaning to the audience. Rather, Paul reasons from natural revelation to a recognition of the care God gives to all creation.[116.]

(8). The address at Athens has been the subject of much debate and discussion.[117.] Paul uses a process of reasoning which moves from the general to the specific. Beginning with a local altar as his topic for introduction, he reasons on at last to a proclamation of the Resurrection and a call to faith. This was a fully Gentile audience who would not have had a background in Hebrew writings. Thus Paul caught and kept their attention as he narrowed the topic to the specific goal toward which he was moving. This is evangelism to pagans, showing the flexibility of the kerygma, yet retaining the key element of the Resurrection and its demand for faith.[118.]

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115. Acts 13:16-31.

116. Acts 14:15-17.

117. Bruce, F. F., Commentary on English Text, Op. Cit., gives a discussion of this and an extensive bibliography indicating the scope of attention which this address has created. See: pp. 353-354. See also, Stonehouse, N. B., THE AREOPAGUS ADDRESS, Tyndale Press, London, 1951.

118. Acts 17:22-31.

(9). The address to the Elders at Miletus is of a completely different nature from anything else, up to this point. Paul was delivering a pastoral address to friends in the Ephesus Church whom he had won to Christ and for whom he had been for a time a pastor. There is not the evangelistic appeal, nor is there a rehearsal of the earlier themes of preaching. Yet all that he says indicates a tacit assumption on the part of both the speaker and the hearers of the know-ledge of the data of the faith.[119]

(10). Paul's personal defense before the Jews in Jerusalem on the barracks' stairs is incomplete. He was taken away by the soldiers, before he finished speaking to avoid the mob trying to kill him. It would be fruitless to try to project just what Paul might have said. It is clear that he was giving a personal witness to his own experiences. These included a witness to the elements of the faith found in the variety of the kerygma.[120]

(11). In his defense before the Council, Paul again uses the method of personal witness. One is made aware of the astuteness of Paul in dividing opinion of the Council regarding

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119. Acts 20:18-35. Because of the uniqueness of this address within Acts, and its abundant Paulinisms it has received much attention. Williams, C. S. C., Op. Cit., pp. 229-235, indicates a summary of the various approaches. Also, of some considerable interest is the quotation apparently known to Paul and the Elders of the saying of Jesus, not reported elsewhere. Also, M. Dibelius has a helpful discussion of this in his work, Op. Cit., pp. 242-243.

120. Acts 22:1; and 2-21.

the Resurrection. Yet this should not conceal the deeper fact that it was indeed the very incredible reality of his faith in the Resurrection which put him in that place. The vitality of his convictions shows in his willingness to attempt this kind of a defense.[121]

(12). Paul's defense before Felix is developed upon his own recognition of Felix's general awareness of Judaism. He again moves toward the reality of the Resurrection. From Luke's editorial comments it is likely that a number of interviews took place during the time of Paul's two year imprisonment.[122]

(13). Paul's defense before Agrippa is a recital of the Damascus Road experience and a summary of his activities following that time. It is more in the form of a defense than a sermon, yet kerygmatic links are evident.[123]

(14). Paul's final address is the one to the Jews at Rome. Here he preached to Jews whom he had called to his home. He both gives a defense for his position, and places a proclamation of Jesus as the Messiah. The element of judgment is implicit in the Isaiah quotation with which he concludes.[124]

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121. Acts 23:1-10.

122. Acts 24:10-27.

123. Acts 26:2-30, note particularly, verses 22-23.

124. Acts. 28:17-28.

Here we have seen an astonishing variety of approaches to the witness of the Church. There are no two sermons which are exactly alike. Yet throughout all of them there are certain common themes which are shared, and all point to the reality of the uniqueness of the events of Christ's life, death and resurrection.

While it is precarious to reason from silence, it is somewhat interesting to notice the items which are not included in the sermons. There is little evidence of a social concern, or of politicial opinions. These may be accounted for by the expectation of an early Parousia. They also may indicate that in the early days of the Church the wonder and grandeur of the invasion of time by the presence of the incarnate Son, was such a brilliant light that all others paled into obscurity.

Whatever else may be said of the kerygmatic sermons, it is clear that they were Christocentric expressions of a vital faith. Such an experience as that to which these gave witness could not but end in an invitation to the hearers to share.

Chapter IV.

THE INFLUENCE OF THE TÜBINGEN SCHOOL OF BIBLICAL

CRITICISM ON NEW TESTAMENT STUDIES

During the Nineteenth Century there arose a School of
Biblical Interpretation which has exerted a considerable
influence on New Testament Studies. It affects directly the
considerations of this present study since it calls into
question many of the conclusions upon which this work is
built.

The School is identified with the faculty of the Tübingen
University in general and with F. C. Baur in particular. It
is the purpose of this chapter to discuss the methodology and
influence of this approach to New Testament Studies.

Hans Conzelmann was correct when he identified the genius
of the Reformation as a return to Biblical studies. He has
pointed out that the Reformers saw the task of theology as the
task of 'Biblical theology.' He spoke of it in this way:

> "The Reformation and Protestant orthodoxy, do not know
> biblical theology as a special discipline. For them, all
> theology is biblical, and agreement with scripture is the
> criterion of truth; by reference to scripture it is possible
> to exclude human additions, and therefore the traditions of

Catholic dogma. This presupposes that scripture is clear in
itself." 1.

He then moves forward to describe the changes in the

history of the discipline of a theology of the New Testament:

"Protestant Orthodoxy systematized what the Reformation
has begun. The content of scripture is now regarded as a
summa of pure doctrine. This leads to the discipline of
'topics,' in which proofs for the individual dogmatic loci
are assembled from scripture. It is taken for granted that
there is material agreement between the Bible and dogmatics.

"This presupposition became questionable, on the one hand
in pietism, and on the other hand in the Enlightenment. The
expression 'biblical theology' occurs for the first time in
pietism. It indicates the new consciousness that the content
of scripture and that of dogmatics are not identical. Over
against pietism stands the Enlightenment. Here criticism
clearly breaks through. The moving force is reason, which - in
controversy with orthodoxy - becomes conscious of its power." 2.

Conzelmann continues his analysis of the development of

different systems as he writes:

"The Enlightenment recognizes the difference between the
Bible and the orthodox system of doctrine, measuring the latter
against its own standard, reason, and sketches out a 'natural'
religion, in conformity to reason. Its verdict on the Bible
is that the Bible does in fact contain the religion of reason;
but that this has been interpreted unreasonably by theology.
The Enlightenment is confident that it can make good the
damage. It sees that not everything, of course, in the Bible
is reasonable, e. g. the miracle stories. This, however, is
not the fault of the Bible, but of the limited powers of
comprehension in the men of that time. When the Bible came
into being, men were not yet enlightened; therefore some
truths had to be communicated in a way that they could under-
stand. Thus the Enlightenment distinguishes between what is
timeless and rational and what is temporally determined.
Naturally, it is principally interested in the former. But
this distinction is a preparation for historical understanding
in its recognition of the uniqueness of the historical.

"The turning point is to be found in Romanticism, the
philosophical conclusions of which are drawn by Hegel. He
works out the understanding of reason as a historical factor.

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1. Conzelmann, Hans, AN OUTLINE OF THE THEOLOGY OF THE
NEW TESTAMENT, Harper & Row, New York, 1969, p. 3.

2. Conzelmann, Hans, Ibid, p. 4.

Truth is not simply given, but unfolds in a historical process. Hegel's philosophical insights were employed in the study of the New Testament by Ferdinand Christian Baur ('Tübingen School'). The New Testament writings are not simply documents of human religion, but of a historical process. This history of primitive Christianity, according to Baur, runs in the dialectic of thesis, antithesis, and synthesis. The thesis is the legalism of Jewish Christianity, the antithesis is Paul's freedom from the law; the synthesis follows in post-Pauline Christianity. The writings of the New Testament are witnesses to this controversy, or rather, they themselves form the historical process leading to the synthesis. The investigation of the history of primitive Christianity is the method of understanding the nature of faith, which for Baur is identical with the truth of the spirit. New Testament theology is the account of the self-understanding of the spirit, which comes to itself in the historical process.

"Baur sets out the task of historical understanding. The period after him seeks to do it justice by describing the various 'doctrinal concepts' in the New Testament." 3.

These paragraphs offer a succinct analysis of the process through which the New Testament studies have moved from the time of the Protestant Reformation to the beginnings of the Twentieth Century. It is, of course, because of the brevity, an oversimplification. Nevertheless, it does serve to set the influence of the Tübigen School in a generally fair and honest perspective.

Baur worked out the main details of his position in a masterful study of Paul.[4] His pupil, E. Zeller followed with his two-volume commentary on the Acts. In these two works the details of much of the unfolding conflict between the Judaizers and Hellenists which were seen to be the core of the thesis-antithesis theme are developed.

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3. Conzelmann, Hans, Ibid, pp. 4-5.

4. Baur, F. C., PAUL, THE APOSTLE OF JESUS CHRIST, His Life and Work, His Epistles and His Doctrine, Williams & Norgage, London, Vol. I, 1876, Vol. II, 1875 (edited by Zeller, E.).

The influence of Baur, Zeller and others such as A. Schwegler of the Tübingen School has coloured Pauline studies in varying degrees from the middle of the Nineteenth Century to the present.

Johannes Munck has commented on the influence of the movement in this way:

"We may hear many people speak of F. C. Baur and his school as if the latter were something entirely in the past. That is true if we are thinking of its literary standpoint. No one seriously supposes today that the New Testament Scriptures were written in the course of the first two centuries, and that they reflect a development of more than a hundred years from the sharp contrast between Paul's teaching and the primitive church in Jerusalem to a progressive weakening of these originally contrasting standpoints till they finally merged in the Catholic Church. By the time that Harnack wrote his well known preface to the CHRONOLOGIE DER ALTCHRISTLICHEN LITERATUR in 1896 the literary hypothesis of the Tübingen School had been rejected, and the standpoint had been reached that we now know from modern introductory books on the New Testament with the quite small deviations between them.

"But though the literary hypotheses were dropped, the historical point of view of the Tübingen School was still regarded as valid. While the Scriptures were assigned to the first and early second centuries, the contrast between Paul and the primitive church, between Gentile and Jewish Christianity, remained. The contrast that was originally thought to have lasted two centuries was transferred to approximately the three decades between Paul's conversion and his death; and the constant tensions in the sub-apostolic age between a Christianity more and a Christianity less under Jewish influence were inadequately treated." 5.

Lest one be persuaded that the influence of this movement is a thing of the past, it is worthy of note that a recent
6.
review of a new study cites Baur's influence on this new work.

Any point of view which could exert as profound an influence

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5. Munck, Johannes, PAUL AND THE SALVATION OF MANKIND, John Knox Press, Richmond, 1960, p. 69.

6. See the review in Interpretation, XXIV, 3, July 1970, of INTRODUCTION TO THE NEW TESTAMENT, by Willi Marxsen, translated by G. Bushwell, Fortress Press, Philadelphia, 1968, pp. 387-388, where Baur's influence is cited.

as Baur and his associates works have done deserves some

critical analysis. The following portions of this section

will attempt to define Baur's contribution and give some

analysis of it.

Basic to the understanding of the Tübingen School is

an understanding of the philosophical position of the move-

ment known as Hegelianism. For this movement gave direction

to the methodology which was applied to the New Testament by

Baur and his followers. The philosophy of Hegel is one of an

absolute idealism. It applies the dialectical method to the

reasoning process. In this it seeks to bring objective and

subjective together in an absolute. It views the universe

as essentially rational and history is seen as an expression

of the Absolute Mind working itself out concretely.

When this philosophical methodology was used in depth,

by the Tübingen School a most interesting chain of theories

was developed and linked together. The Hegelian dialectic

became the mode of interpretation of Scripture. By the

imposition of a non-Biblical philosophy on the interpretation

of the Biblical materials, the entire context of Biblical

studies was seen in a new and different light. The three stage

movement of Hegel's philosophy consisted of a beginning point

of view (called 'thesis'). This was seen to be followed by a

conflicting point of view (called 'antithesis'). In the tensions

of this conflict, progress was to be found only in the resolution

of both into a third stage (called 'synthesis'). By imposing a

contemporary philosophical methodology on the interpretation

of an ancient Book, a very different interpretation arose from

that which had been seen prior to the Nineteenth Century.

Baur saw the thesis of Hegelianism in the New Testament in the legalism which primitive Jewish Christians seemed to teach; for Baur, Peter was particularly seen as an example of this. He found the antithesis to Jewish-Christian legalism in the great spirit of freedom from all legalism in Paul. Thus, the classic conflict between law and grace, between Peter and Paul was viewed as the matrix of the conflict. The solution to this conflict in Baur's view, could come only after the original combatants were gone. Hence, he saw the dialectical process as one which of necessity had to be extended in time, well into the Second Century. It was in that sub-apostolic age that he saw the church finally resolving the conflict. The resolution was found in documents which, according to this theory, had to be dated late and which spoke of the synthesis of these two conflicting points of view. Baur found the synthesis in a number of New Testament books. Thus from the controlling position of the Hegelian perspective a number of New Test- ament books had to be dated well into the second century. In addition, any evidence of conflict between various documents of the New Testament were seen as veiled evidence of the thesis/antithesis tensions.

Discussions of specifics in this point of view can be found in any standard work of Introduction to the New Testament. For the sake of this study, the very adequate and fair analysis

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7. In a like manner, a question could be raised regarding the profound interest in existentialism which is demonstrated by certain schools of Biblical studies today. Does such a devotion to this approach prejudice the conclusions to which the followers of existentialism reach their results?

found in Kümmel's study will be used.

Kümmel relates that Baur saw the books of Galatians, First and Second Corinthians and Romans as giving evidence of pure Pauline Gospel. The book of Revelation is seen as reflecting the teaching of the primitive Apostles. Thus for Baur, only these five works are seen as being 'authentic' documents.

According to the Tübingen School, the Synoptic Gospels and Acts are expressions of a late attempt to resolve the conflicts of the Peter vs. Paul schools. They concluded that only in John are these conflicts finally resolved. [8.]

Kümmel has numerous references to this movement and its influence. For example, with regards to Acts, he says:

"F. C. Baur, who in 1838 first proposed the thesis that Acts stems from the late period of primitive Christianity and arises from the intention of softening the opposition (recognizable in the genuine Pauline epistles) between Jewish Christians and Gentile Christians through reconciliation of both parties....Baur himself, in his book which laid the foundation for his entire interpretation of history, PAULUS, DER APOSTEL JESUS CHRISTI (1845), (Tr. A. Menzies from 2nd ed (1867), 1873-76), went a decisive step further: Whereas Schneckenburger found no objectively incorrect features in Acts' picture of Paul and regarded Luke as the author of the book, Baur interpreted the book as a creation of the second century, which, in the interest of settling the opposition between Paul and Peter, falsified the history, and consequently in contrast to the genuine Pauline epistles offers no trustworthy historical source. This view, that the author of Acts followed a conciliatory 'tendency' which falsified the facts, was further sharpened by Baur's pupils, E. Zeller and A. Schwegler." [9.]

With regards to John's gospel, Kümmel speaks of Baur:

"Strauss's criticism, which by and large was felt to be purely negative, was methodically secured by F. C. Baur's

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8. Kümmel, W. G., INTRODUCTION TO THE NEW TESTAMENT, translated by Mattill, A. J., Jr., S. C. M. Press, Ltd., London, 1965, p. 27.

9. Kümmel, W. G.,Ibid, p. 112.

KRITISCHE UNTERSUCHUNGEN ÜBER DIE KANONISCHEN EVV. (1847).
Baur adhered to the view that John, written in the late
second century possesses no historically valuable traditions
about Jesus, but at the same time stressed that John was not
intended to be a historical account at all but the present-
ation of an idea." 10.

An example of the philosophical point of view controlling

the analysis of Scripture is found in this statement from

Kümmel regarding the authenticity of II Thessalonians:

"Baur and a part of his school (Volkmar, Holsten) denied
the authenticity of this Epistle because it is lacking in
originality and significant doctrinal ideas: it is dependent
upon other NT writings; it contains nothing about justification
by faith, no polemic against Judaizing teaching about the Law,
and no OT quotations; finally, the apocalypticism in chapts.
4 and 5 is non-Pauline." 11.

One of the reasons Baur was convinced that the Corinthian

letters were genuine Pauline documents was the evidence of

conflict within the early church. This served to confirm his

premise of the dialectical process. Kümmel speaks of the

divisions found in the Corinthian Church and says:

"Noting this passage, scholars since F. C. Baur ("Die
Christuspartei in der korinthischen Gemeinde,' etc. Tübinger
Zeitschrift für Theologie 4, 1831, 61.; ff.;)...have spoken of
the parties in Corinth. They have attempted to determine the
character of the individual 'parties,' and to allocate the
polemic of the Epistle among the individual 'parties.' On
the basis of the report in Gal. 2:11 ff. the view can easily
be formed that the followers of Peter are advocates of a
Jewish Christianity which appeals to the primitive apostles
of Jerusalem, though we hear nothing of a demand for fulfill-
ing the Law in I Corinthians and know of a stay of Peter in
Corinth." 12.

The same pattern of philosophical presuppositions being

imposed upon an interpretation of Scripture is seen in the

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10. Kümmel, W. G., Ibid, p. 140.

11. Kümmel, W. G., Ibid, p. 185.

12. Kümmel, W. G., Ibid, p. 201.

statement of Kümmel regarding the epistle to the Ephesians:

"F. C. Baur and his pupils removed the Epistle to the second century as typically primitive Catholic...." 13.

In his discussion of the analysis of the Pastoral Epistles, Kümmel traces various critical studies regarding the question of Pauline authorship and says,

"Then F. C. Baur (1835) closed the circle through his proof that the polemic of the Pastorals was connected with the Gnosticism of the second century." 14.

Kümmel concludes his references to Baur as he writes of the completion and determination of the Canon in the Western Church. He says:

"With this insight the strict historical investigation of the origin of the individual writings of the NT, as well as of the collection as a whole, was recognized as a theological task. For a long time scholars attempted to accomplish this task falsely either as historical criticism of the canon by testing the 'apostolic' origin of its individual parts (J. D. Michaelis, F. C. Baur), or as historical defense of the canon by proving the apostolic origin of these writings. This method of historical denial or defense of the suitability of the early ecclesiastical limits of the canon was false because the justification for establishing the canonical validity of certain writings in connection with the exclusion of others cannot be historically tested." 15.

As documents from a period of Biblical study, the writings of both Baur and Zeller make interesting reading. The preface to Baur's PAULUS is a remarkable statement. Reading it today, after almost a century and a half since its composition, one senses a strange feeling of amazement. Baur writes as if all studies and all work in the New Testament prior to his time and writings, were but prologue to the work he was to present to

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13. Kümmel, W. G., Ibid, p. 252.

14. Kümmel, W. G., Ibid, p. 261.

15. Kümmel, W. G., Ibid, p. 356.

the world. It is his confident conviction that he has brought
to light the final and true and satisfactory solution to the
riddle of the New Testament. (Indeed, what ever else may be
said of the work of Baur, let it be recognized that he was
willing to tread new paths, and open new frontiers. Also, it
must be recognized that in his work he was not always possessed
of a great measure of personal humility regarding the value of
his contribution to the scholarly world).

In his analysis of the influence of the Tübingen School
on the study of the life and writings of Paul, J. Munck makes
a point which may well serve to summarize the conclusions of
this paper. He writes:

"In our time the sharpest criticism of Baur's view comes
from Sundkler, who says rightly...'The opposition between
particularism and universalism is the product of a modern
cosmopolitan outlook, and has nothing to do with the biblical
conception of the mission.' One may add...that the very
opposite of Baur's view is right. The primitive Church and
Paul were universalistic as Jesus was, because they knew that
the Gospel was for Gentiles as well as Jews, whereas the later
Catholic Church lost that universalism." 16.

So, as one looks back to the work of Baur and his pupils,
one is reminded that their work was done prior to the tremendous
strides which have today been made in philology, archaeology,
and comparative religions. One is indeed grateful to them for
facing the task of Biblical interpretation with a spirit of
creativity. One is equally distressed that they chose to
permit a philosophical framework which was alien to the New
Testament control their study.

By way of conclusion, it may not be out of place to note

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16. Munck, J., Op. Cit., p. 71.

that no man approaches the study of Scripture free from his own prejudices, or from the cultural, academic and personal factors which make up his being. Because of this the extremes to which Baur's study moved should serve as a constant reminder to every man that as he approaches a book of eternal truth, from a finite stance, the greatest asset he can bring is a spirit of humility.

Chapter V.

THE WITNESS TO THE GOOD NEWS IN THE EPISTLES

1.

When the Apostle Paul wrote, "We preach Christ crucified,"
he was making a most astounding claim. He was well aware that
such a statement was foolishness to some and a stumbling block
to others. Yet he stood by this affirmation. By such a bold
commitment, Paul was indicating that there was a core to the
preaching of the Church. This was something which could be
clearly distinguished, identified, defined and developed.

Further, when evaluating the preaching of the Christian
community, Paul is clear to state that the essential message
was the same, no matter who presented it. He said, "Whether
then it was I or they, so we preach and so you believed."

2.

The basic proclamation of the gospel is called the kerygma.
William Barclay has expressed it this way:

"It is that essence of the Gospel about which there is

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1. I Cor. 1:23.

2. I Cor. 15:11. (By contrast, one should note Paul's word
regarding those who preach a gospel contrary to his. Gal. 1:6-9).

no argument. It will have to be explained; it will have to
be expounded; it will have to be systematized; it will have
to be worked out and applied to life and living; it will have
to be conceptualized until it becomes theology. But the
kerugma itself is that basic statement of the Gospel which is
proclaimed and about which there is no argument. It is the
foundation statement of the faith of which a man says: 'This
is what I believe, and it is from this that I start.'" 3.

A. M. Hunter has identified the usage of the word Kerygma

as it appears in the New Testament. He says:

"The message of salvation is what the New Testament calls
kerygma. Let us dwell a moment on the word itself. Keryssein,
from which it is derived, is one of the great verbs in the New
Testament. It occurs some sixty-one times: Matthew (9), Mark
(14), Luke (9), Acts (8), Paul (17), Pastorals (2), I Peter (1),
Revelation (1). It is the verb which Jesus used to describe
his mission (Mark 1:38; Luke 4:18 f.); which describes the work
of his twelve 'envoys' (Mark 4:12); which describes the function
of the earliest Christian missionaries (e. g. Rom. 10:14). What
does it mean? Keryssein means to perform the office of a keryx
or 'herald,' to PROCLAIM with authority to all and sundry a
message with which one has been entrusted. In our translations
of the New Testament the word is normally rendered 'preach';
but may easily mislead us as to the true meaning of keryssein.
In the New Testament the verb does not mean 'to give information
or hortatory or edifying discourses expressed in beautifully
arranged words with a melodious voice; it means to proclaim an
event' and that event is the coming of God's redemptive Rule
in Jesus Christ." 4.

If we were to approach the study of the proclamation from

a chronological point of view, it would be something like this.

In the ages of the past, indeed from the earliest times, God

has spoken through men whom He has chosen. He has carried out

many mighty acts. Of these acts, His people have been witnesses.

Implicit in all that He has done, was the promise that at the

chosen time, in a chosen way, he would act decisively in a

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3. Barclay, William, MANY WITNESSES, ONE LORD, S. C. M.
Press, Ltd., London, 1963, p. 109

4. Hunter, A. M., THE UNITY OF THE NEW TESTAMENT, S. C.
M. Press, Ltd., London, 1943, p. 20. (Hunter notes that the
word Keryssein does not occur in the Fourth Gospel, or Johannine
Epistles. He indicates a preference in John for μαρτυρεῖν.)

mighty deed. Hence, while the people of God in the period

prior to the Incarnation could bear witness to God's activity

as they experienced it; they also were constantly looking

forward to a yet greater act. That action was seen to be ful-
filled in Jesus Christ.[5.]

Preaching found its locus in the sharing of the good

news of this event by those who had experienced it. Thus

Martin Dibelius described the process this way:

"In missionary work Jews, Gentiles, and Proselytes, needed
some description and application of what was known about Jesus.
The same was also necessary when it was a matter of building
up and confirming the churches. Moreover in the course of wor-
ship 'sermons' were delivered to the Christians who had already
been won. The letters of Paul are adapted to be read out
aloud to the congregation, and so made accessible to all the
members. This preaching must have made use from time to time
of the tradition. In the churches which had not been founded
by Paul and which were more closely bound to the first church
as well as to Judaism there was in all probability a more
frequent connection between their witness and the tradition
than amongst the Christians of Paul's missionary circle. Hence
we must assume the presence of tradition operative in both the
missionary work and the preaching in the course of worship.
Finally, the same must have been the case for those who were
becoming Christians; they required instruction which made them
familiar with their new faith, and with the new life which was
required of them. It is obvious that this didactic preaching
would have to show how faith and life were determined by the
words and works of Jesus. If, therefore, I describe preaching
as the original seat of all tradition about Jesus, I am thinking
of everything which stands behind the expression in Luke i, 4,
'that thou mightest know the certainty concerning the things
wherein thou wast instructed.' This may refer to the preaching
to non-Christians and also to a Christian congregation, as well
as to the teaching of catechumens. And so if I speak of preach-
ing in this connection, all possible forms of Christian propaganda
are included: mission preaching, preaching during worship, and
catechumen instruction. The mission of Christendom in the world
was the originative cause of all these different activities." 6.

Dibelius then discusses the essential elements of the

primitive kerygma and the various forms it takes in the Acts.

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5. Gal. 4:4-5.

6. Dibelius, Martin, FROM TRADITION TO GOSPEL, Ivor Nicholson
and Watson, Ltd., London, 1934, p. 14-15.

He concludes his discussion in these lines:

"It is precisely this material which offers good support
for the assumption that the passages dealing with the gospel
message give us contact with the primitive preaching; for what
we gather from it we must assume to be, as far as it goes, the
oldest message. It shows an out and out interest in the Passion
and in the Easter story with its attendant circumstances, but,
on the other hand, it deals only incidentally with other data
out of the life of Jesus." 7.

If a chronological chart were developed to illustrate the

stages in the witnessing of God's people, the cross would stand

in the centre. Prior to the cross would be the acts of God

which are recorded in the Old Testament. Subsequent to the

cross would be the events of the New Testament. (These New

Testament items would, of course, also include the events

leading up to the cross, from the general data beginning with

John the Baptizer forward). Following the close of the New

Testament, the story would continue to unfold to tell of the

Acts of God in the history of the Christian Church to the

present day.

Of particular concern for this section of the study, is

that segment of the witness which speaks of the message of the
8.
kerygma in the Epistles of the New Testament.

The chronology of these items finds its beginning in the

earliest days of the Church as recorded in the Acts of the

Apostles. The first public response of the disciples to their

experiences was the preaching and outreach described in part

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7. Dibelius, Ibid, p. 22.

8. It shall be the purpose of this analysis to review
the evidences of the kerygma as found within the Epistles. The
discussion of the variety of authorships of the Epistles is not,
for this study, as important as is the evidence of a unity of
theme to be found throughout the Epistles, regardless of author-
ship.

in the book of the Acts. Because of the early expectation of

the return of Jesus, together with the conviction that they were

living, indeed, in the 'last days,' little or no written mater-

ials were preserved for posterity, during the earliest days of

the Church.

Despite this, it is not impossible to know something of

what was said and believed in what A. M. Hunter called the

"twilight region of pre-Pauline Christianity."[9] The presence

of brief creedal statements, together with other such lines as

hymns and eucharistic phrases have been noticed and some have

been identified.[10] Although their emphasis may vary from item

to item, still the core of the kerygma is evident. The themes of

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9. Hunter, A. M., PAUL AND HIS PREDECESSORS, S. C. M. Press, Ltd., London, 1961, p. 14.

10. The literature on this is quite extensive. Some of the more representative and helpful books are:
Anderson, Hugh, JESUS AND CHRISTIAN ORIGINS, Oxford University Press, New York, 1964.
Bartsch, H. W., KERYGMA AND MYTH (translated by R. H. Fuller), S. P. C. K., London, 1954.
Bultmann, Rudolf, THEOLOGY OF THE NEW TESTAMENT, Vol. I., S. C. M. Press, Ltd., London, 1952 (see particularly pp. 33-53).
Cullmann, Oscar, THE EARLIEST CHRISTIAN CONFESSIONS, Lutterworth Press, London, 1949.
_____, THE CHRISTOLOGY OF THE NEW TESTAMENT, S. C. M. Press, Ltd., London, 1959.
_____, EARLY CHRISTIAN WORSHIP, S. C. M. Press, Ltd., London, 1969.
Fridrichsen, Anton, (ed). THE ROOT OF THE VINE, A. & C. Black, Ltd., London, 1953. (Of special interest is the chapter on 'Early Christian Preaching' by Bo Riecke, pp. 128-160).
Hunter, A. M., Op. Cit., particularly the 1961 edition with the added appendix 'After Twenty Years' in which he modifies and extends a number of items from the earlier editions).
Jeremias, Joachim, THE EUCHARISTIC WORDS OF JESUS, (translated by Norman Perrin), S. C. M. Press, Ltd., 1966.
Rawlinson, A. E. J., THE CHRISTOLOGY OF THE NEW TESTAMENT, Longmans, Green & Co., Ltd., London, 1926.
Robinson, James, A NEW QUEST OF THE HISTORICAL JESUS, S. C. M. Press, Ltd., London, 1968.

death on the cross, the resurrection, the exaltation, the com-

ing again, and the decisive call to faith - first spoken in the

sermons in Acts, are found in the various lines of the so called

'pre-Pauline' material.[11] To this very early collection of

themes, are added the bulk of the kerygmatic writings found

in the Pauline and other epistles.[12]

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11. O. Cullmann affirms that the corpus of the 'pre-Pauline' materials was used in other ways than exclusively for sermons. He identifies five contributing causes which elucidated these early statements: (1). Baptism and catechumenism, (2). Regular worship (liturgy and preaching), (3). Exorcism, (4). Persecution, (5). Polemic against heretics. See his study as developed in THE EARLIEST CHRISTIAN CONFESSIONS, Op. Cit., pp. 18-34.

12. It must be remembered that unlike the sermons in Acts, the Epistles which make up that portion of the New Testament, were written in large measure to deal with specific conditions which had arisen in the various churches. They were directed to those who already had confessed faith in Jesus Christ. The purpose of the epistles was not evangelistic. Rather, they offered instruction, correction, encouragement, and challenge. As a result the kerygmatic themes appear in the epistles as incidental data making up a part of the whole content. They are not specifically set apart for particular attention. Thus, to find these themes in relationship to other subjects, which may appear of less importance, is not to be seen as unexpected. Indeed, the very sense in which certain phrases appear in the epistles in what might be thought of as almost a casual way is all the more evidence of the manner in which these various topics had become a part of the very language of the faith. This is a strong evidence of their very early origins and generally accepted usages over a large segment of the Church. That they are used without explanation would seem to indicate that a common usage and understanding on the part of the church made any analysis unnecessary. C. H. Dodd comments correctly when he writes: "As we master this mass of material,...it will enable us to define more precisely the meaning of the terms employed by these teachers, and I am convinced that the result will be to bring into more startlingly clear relief the fundamental Christian message which Paul and John proclaim in fresh and invigorating forms." see: APOSTOLIC PREACHING AND ITS DEVELOPMENT, Hodder & Stoughton, London, 1967, p. 75. Also, see the discussion in Barth, Markus, and Fletcher, Verne H., ACQUITTAL BY RESURRECTION, Holt, Rinehart and Winston, New York, 1963, pp. 33-66.

Cullmann rightly indicates the multiple conditions out

of which the various primitive affirmations arose. He says:

"The affirmation that several circumstances contributed
to the formation of the confessions of faith should prevent us
from postulating a priori any unified and uniform formula of
faith in New Testament times. There were at first different
formulas for the different requirements of the Church; each
sought in the whole Christian tradition what appeared essential
to the end in view. But since a formula originating, for
example, in persecution, found employment also in worship and
polemic, the road opened for a progressive unification and
fusion, such as can be already affirmed of the New Testament
age." 13.

Yet, recognizing the variety of circumstances, Cullmann

does add a proper recognition of the nature of 'purely Christ-

ological formula' as having a primary place in the development

of creedal confessions. He writes:

"In the earliest times, Christians regarded the confession
of Christ as the essential of their faith. Faith in God was
self-evident, and it they held in common with the Jews. When
the centre of the Christian proclamation was to be affirmed,
it seemed enough to give an exact expression of faith in Christ.
The Old Testament, which alone formed Holy Scripture for the
earliest community, had also to be read in the light of this
confession. A close connection exists between this Christo-
centric perspective and the fact that most of the New Testament
confessions are purely Christological. Proclamation of Christ
is the starting-point of every Christian confession. The first
place in the two - and three - membered formulas belongs indeed
to God; but this should not mislead us into supposing that the
essential element of Christian confession was faith in God." 14.

The question naturally arises from the recognition of the

Christological nature of these confessions is this: How, and

in what form did the earliest expressions of the faith develop?

Bousset would trace the earliest expressions to the time when

the Church spoke Aramaic. From that he would take the expres-

sion Marana tha (from the Aramaic words מָרַנָא תָּא).

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13. Cullmann, Oscar, THE EARLIEST CHRISTIAN CONFESSIONS,
Op. Cit., p. 33.

14. Cullmann, Oscar, Ibid, pp. 38-39.

This is generally translated to mean 'Our Lord, Come,' or per-
haps, 'Come, Lord.' [15.]   Hence, Bousset would find the earliest

usage in the Palestinian community. Rawlinson has provided a
very helpful answer to this. [16.]

A much more likely answer to the question is found in

the recognition of the existence of a core of material which

was the common property of the whole church from the earliest

days.

The central tradition of the pre-Pauline material is

found in I Corinthians 15:3-8. This will serve as the norm

against which a number of the passages in the epistles will

be measured. Paul said:

"For I delivered to you as of first importance what I
also received, that Christ died for our sins in accordance
with the scriptures, that he was buried, that he was raised
on the third day in accordance with the scriptures, and that
he appeared to Cephas, then to the twelve. Then he appeared
to more than five hundred brethren at one time, most of whom
are still alive, though some have fallen asleep. Then he
appeared to James, then to all the apostles. Last of all,
as to one untimely born, he appeared also to me." 17.

Regarding this passage, Hunter says:

"Of all the survivals of pre-Pauline Christianity in the
Pauline corpus this is unquestionably the most precious. It
is our pearl of great price. We may well be grateful to the

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15. See: I Cor. 16.22 and Rev. 22:20. The term is con-
sidered in all the standard reference works. See: Buttrick, G.
A. (editor) THE INTERPRETER'S DICTIONARY OF THE BIBLE, Vol. III,
p 262 for the article by A. Wikgren.

16. Rawlinson, A. E. J., THE NEW TESTAMENT DOCTRINE OF THE
CHRIST, Op. Cit., pp. 231-237. In this section Rawlinson deals
with the position expressed by Bousset in KYRIOS CHRISTOS and
JESUS DER HERR. See also: Cullmann, O., THE CHRISTOLOGY OF THE
NEW TESTAMENT, Op. Cit., pp. 208-210, and Filson, F. V., JESUS
CHRIST THE RISEN LORD, Abingdon Press, New York, 1956, pp. 144-146.

17. I Cor. 15:3-8.

Corinthians for their doubts about the resurrection; otherwise, Paul might never had been prompted to give us this priceless fragment of _paradosis_." 18.

Hunter adds a further comment when he quotes from Meyer:

"It is the oldest document of the Christian church we possess." 19.

C. H. Dodd, in discussing this passage, says:

"It is true that the _kerygma_ as we have recovered it from the Pauline epistles is fragmentary. No complete statement of it is, in the nature of the case available." 20.

With the recognition of these factors mentioned above, the procedure now to be used is to look at the evidences of the pre-Pauline tradition, together with the materials which are attributed to Paul, and the other writers of the Epistles as they are found in the New Testament. From this over-view of the materials of the epistles there should develop a pattern of teaching which will indicate the nature of the preached message which is behind the experience of the writers of the epistles, and those to whom they were written.

It is not out of place to indicate that what will be seen in the section to follow, will be the evidences of the unfolding of the primitive _kerygma_. There is not a basic change which takes place in the _kerygma_, but rather as the writers of the Epistles meditated upon the great events to which the message gave witness they began to find ways to work out the ethical and theological implications of that which they confessed.

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18. Hunter, A. M., Op. Cit., p. 15.

19. Hunter, A. M., Ibid, p. 17.

20. Dodd, C. H., Op. Cit., p. 17.

In his helpful study of preaching, Bo Reicke comments on
the matter of preaching, as drawn from the Epistles:

"There is extant no literary evidence for this congrega-
tional preaching, but there is indirect evidence for it in
the New Testament epistles, and even the epistles themselves
may reveal something about congregational preaching when they
record such apostolic sayings as 'Timothy...who shall bring
you into remembrance of my ways in Christ Jesus, as I teach
everywhere in every congregation.' (I Cor. iv. 17); or 'These
things shall you command and teach' (I Tim. iv. 11). The
expositions given in the epistles were to be models for con-
gregational instruction and preaching." 21.

Such indirect evidence as Reicke refers to is abundant.
In the wonder and excitement of the new faith to which the
Church responded, there must have been many different expres-
sions of congregational life and worship. It would be fruitless
to seek a unified pattern which applied in every case. There
were Jewish converts who (at least for a time) retained their
connection with the Synagogue, and probably were influenced
in their forms of worship by the Synagogue liturgy. There
were Gentile congregations, whose development of congregational
life knew little of the influence of the Synagogue. As a
result of these factors it is not surprising to find a variety
of expressions, overlapping ideas and phrases, and a multi-
plicity of forms in materials reflected as the kerygmatic
motif unfolded in the New Testament.

Cullmann identifies the synagogue practice of confessing
one's faith according to the ancient Jewish form in the use of
what is called the Shema. This may well have offered the young

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21. Reicke, Bo, writing in: Fridrichsen, A. (editor), THE ROOT
AND THE VINE, Op. Cit., p. 132.

church another tie to the Jewish roots present throughout its
very early days. [22.]   Soon, the early Christians must have found

a number of new ways to give expression to their faith. They

are known to have used such forms as 'Christ is Lord,' or

'Jesus Christ is Lord,' or other variations on this theme.

Such phrases are seen as having particular influence and signif-

icance in the times of persecution. It is remembered that at

times of stress citizens and others in the Roman Empire were

required to make the confession - κύριος καῖσαρ. [23.]   To confess

instead the lordship of Christ was, for the early Christians,

to signify the very core of their faith. This brief formula

will be seen in the pages which follow to be found in many

places, both as indicated above and also in a number of very

clearly related expansions.

C. H. Dodd adds to the understanding of the use of the

phrase, 'Jesus is Lord,' in his commentary on Romans.

"The...Greek word Kyrios was commonly used of the deity
who was the object of a special cult.....The god...was the
'lord' of his worshippers; they his 'slaves.' It thus implied
both divine status and a sort of 'covenant' relation between

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22. The Shema of Israel is the affirmation commanded in
Deut. 6:4-9; 11:13-21 and Numbers 15:37-41. It is seen as the
definitive form in which Israel perpetuated the essence of its
conviction of the divine deliverance in the Exodus. It became
the normative expression of faith in the worship of the Syna-
gogue. It is the highest expression of the Hebrew monotheism.
Its use in teaching and liturgy is recognized as a helpful
summary of the beliefs of Israel. On this see: Cullmann, O.,
THE EARLIEST CHRISTIAN CONFESSIONS, Op. Cit., pp. 21-22.

23. In a manner similar to the usage of the Shema the
confession of the lordship of Christ became a normative form
for early Christians. During the period of persecution in the
first century, Roman authorities demanded the civil confession
of the lordship of Caesar. Christians, who acknowledged the
Lordship of Christ found they could not make a double confession.
Whether the Christian statement came in response to the civil
regulations, or whether it was already in use when the Roman
form was introduced cannot be known. What is evident is the
multiplicity of ways the phrase is elaborated in the New Test-
ament. See: Cullmann, O., Ibid, pp. 25-34.

the god and his worshippers, who have chosen him as their
special patron (or, as they would have said, had been chosen
by him). But though the word is Greek, the usage is probably
not Greek in origin, but rather Semitic. The Phoenicians
called Tammuz 'Adonis,' i. e. Lord; and similarly the Hebrews
read the name Jehovah in their Scriptures as the corresponding
Hebrew word 'Adonai,' which our old version renders 'the LORD'
in capitals. For them too it denoted a God who stood in a
special covenant relation with His worshippers.

"This double usage forms the background of the confession
'Jesus is Lord.' Paul brings it into connection with ordinary
pagan usage in I Cor. viii. 5-6 where he says that paganism has
many so-called gods, and many 'lords' too; but Christians have
one God, the Father from whom all comes, and one Lord, Jesus
Christ, by whom all exists. Paul also, as we shall presently
see, freely applies passages in the Old Testament which speak
of the LORD (i. e. Jehovah) to Christ. Precise theological
definition is difficult; but, with an eye on the pagan back-
ground, we may say that for Paul's converts the confession
Jesus is Lord would suggest that He had chosen them to belong
to the community of His worshippers, and that, while others
might belong to Hermes, Serapis, and the rest, they belonged
exclusively to Him. With the Hebrew background in view, it
would suggest that God had conferred upon Christ His own Name
as the covenant-God of Israel -- the Name above all names
(cf. Phil. 11.9-11) -- to indicate that all divine activity for
the salvation of men is henceforward concentrated in him. In
any case, the title 'Lord' belongs to Christ specifically as
head over everything for the Church, the Church which is His
body (Eph. 1:22; cf. Col. 1:18), and as destined Head of the
whole universe (Phil. 11.11; Eph. 1:10; I Cor. xv. 25)." 24.

Mention has been made of the central confessional words

of I Cor. 15:3-8. In addition to this very primitive state-

ment, it should be noted that there is another item of very

early paradosis:

"For I received from the Lord what I also delivered to
you, that the Lord Jesus on the night when he was betrayed
took bread, and when he had given thanks, he broke it, and
said, 'This is my body which is for you. Do this in rem-
embrance of me.' In the same way also the cup, after supper,
saying, 'This cup is the new covenant in my blood. Do this,
as often as you drink it, in remembrance of me.' For as often

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24. Dodd, C. H., THE EPISTLE OF PAUL TO THE ROMANS, Hodder
& Stoughton, Ltd., London, 1934, pp. 167-168.

as you eat this bread and drink this cup, you proclaim the Lord's death until he comes." 26.

In addition to the paradosis on the Lord's Supper and the kerygmatic summary listed earlier, mention should also be made of the presence of a number of passages in the Epistles which serve as forms of 'benedictions.' There is similarity to be found between these blessings, but no exact uniformity. Some consideration should be given to the reality that in the ancient style of letter writing a word of grace or blessing was often prefixed to the body of the letter. This 'form' is often recognized in passing by commentators on the various epistles. What is not always seen is the fact that these actually represent variations on the themes of the kerygma. Of particular importance is the evidence of what Cullmann recognizes as early liturgical formula in the tripartite style.

"The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all." 27.

He writes:

"From this point of view, the tripartite formula of 2 Corinthians 13:14, which sets the grace of the Lord Jesus

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26. I Cor. 11:23-26. That this passage is recognized as being of very early origin is indicated by many writers. For example, Fuller, in discussing the problem of the canon writes of this passage: "It is precisely the concept of the 'Canon within the Canon' which we need again. Behind all the mediate apostolic witness lies the testimony of the first witnesses and what that testimony presupposes: the authentic memories of the words, works and fate of Jesus, and the Easter encounters. Between them these memories and the Easter encounters created the basic kerygma in the mediate witnesses." Fuller, R. H., A CRITICAL INTRODUCTION TO THE NEW TESTAMENT, Gerald Duckworth & Co., Ltd., London, 1966, p. 198. See also: Cullmann, O., EARLY CHRISTIAN WORHIP, S. C. M. Press, Ltd., London, 1969, pp. 7, 10, 15, 17.; McFadyen, J. E., THE EPISTLES TO THE CORINTHIANS, Hodder & Stoughton, Ltd., London, 1911, pp. 160-163; Jeremias, Joachim, THE EUCHARISTIC WORDS OF JESUS, S. C. M. Press, Ltd., London, 1966, pp. 121, 187, 200, 250, 253.

27. II Cor. 13:14.

Christ before the love of God the Father, is in closer con-
formity with the whole of the New Testament witness than
that of Matthew 28:19, which under the influence of litur-
gical rhythm and logic, or because the Son Himself is the
speaker, sets God the Father before God the Son." 28.

Beyond the eucharistic theme and the concept of bene-

dictions lies the whole scope of the evidence of the kerygma

within the Epistles. One recalls that various writers use

differing terms to identify the individual parts of the

kerygma. There is no recognized standard for this outline,

even though the basic points are made in I Cor. 15:3-8. For

the purposes of the present consideration the following five

sentences will be used:

1. With the fulfillment of promise, Christ has ushered
   in a new age.
2. Christ has opened a new way to God by his life and
   death.
3. Christ has been raised up from the dead and exalted.
4. Christ will return in judgment and glory.
5. Christ calls all men to find forgiveness of sins and
   newness of life with the gift of the Holy Spirit.

Any division which is made to classify statements in the

New Testament as kerygmatic statements will be to a measure

artificial. The writers of the Epistles were concerned with

specific issues about which they wrote. Expressions which are

seen as containing themes from the kerygma were a result of

the obvious existence of a common body of materials shared by

the churches in general.

There are many statements in the Epistles which may be

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28. Cullmann, O., THE EARLIEST CHRISTIAN CONFESSIONS, Op.
Cit., p. 51. It is reasonable to assume that this benediction
came into use early in the life of the church and was so used
by Paul. The composition of Matthew as a document was later
and may reflect (in addition to the reason suggested above)
a more systematized approach to the naming of the Trinity.

identified as reflecting one or two points of the kerygma.
Also, there are many which combine a number of items. It is
to this group of statements which present multiple parts of the
primitive message that attention is now turned.

Writing by way of introduction to the church at Rome,
Paul says:

"...which he promised beforehand through his prophets
in the holy scriptures the gospel concerning his Son, who was
descended from David according to the flesh and designated
Son of God in power according to the Spirit of holiness by
his resurrection from the dead, Jesus Christ our Lord, through
whom we have received grace and apostleship to bring about
obedience to the faith for the sake of his name among all
nations." 29.

Peter, writing to the exiles of the dispersion says:

"Chosen and destined by God the Father and sanctified
by the spirit of obedience to Jesus Christ and for the sprinkl-
ing with his blood: May grace and peace be multiplied to you.
Blessed be the God and father of our Lord Jesus Christ! By
his great mercy we have been born anew to a living hope
through the resurrection of Jesus Christ from the dead." 30.

Then Peter expands this theme in the following sections:

"You know that you were ransomed from the futile ways
inherited from your fathers, not with perishable things such
as silver or gold, but with the precious blood of Christ,
like that of a lamb without blemish or spot. He was destined
before the foundation of the world but was made manifest
at the end of the times for your sake. Through him you have
confidence in God, who raised him from the dead and gave him
glory, so that your faith and hope are in God." 31.

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29. Rom. 1:2-5. (This should be compared with the reading
of the Western Text and the Authorized version of Acts 8:37).
See also: Heb. 4:14; I John 4:15.

30. I Peter 1:2-3.

31. I Peter 1:18-21.

"For Christ also died for sins once for all, the right-
eous for the unrighteous, that he might bring us to God, being
put to death in the flesh but made alive in the spirit; in
which he went and preached to the spirits in prison, who
formerly did not obey, when God's patience waited in the days
of Noah, during the building of the ark, in which a few, that
is eight persons, were saved through water. Baptism, which
corresponds to this, now saves you, not as a removal of dirt
from the body but as an appeal to God for a clear conscience,
through the resurrection of Jesus Christ, who has gone into
heaven and is at the right hand of God, with angels, authorit-
ies and powers subject to him." 32.

Next to be seen are two statements which reflect some-

thing of the liturgy of the primitive church.

"Great indeed, we confess, is the mystery of our religion:
   He was manifested in the flesh,
   vindicated in the Spirit,
      seen by angels,
   preached among the nations,
   believed on in the world,
      taken up in glory." 33.

The pre-Pauline Jewish-Christian hymn of Philippians

has been the subject of much critical study and debate. It

expresses in an artistic structure the concept of the Second

Adam taking the role of the Suffering Servant. It concludes

with the exaltation of Jesus to the position of Lord of the

universe.

In addition to the usual versions found in the different

translations, a number of other arrangements of lines and form

have been made of this hymn.

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32. I Peter 3:18-22.

33. I Timothy 3:16. Of particular interest is the dis-
cussion by Cullmann in THE EUCHARISTIC WORDS OF JESUS, Op.
Cit., pp. 102 and 132 regarding the intentional obscurity of
this passage. See also: Cullmann, O., THE CHRISTOLOGY OF
THE NEW TESTAMENT, Op. Cit., pp. 223-224.

For the purposes of this paper, the strophic arrangement by Lohmeyer (as reported by Hunter) will be used. [34.]

"Have the same disposition among yourselves as you (have in (your communion with) Christ Jesus:

1. Who being in God's <u>image</u>
   Did not consider <u>equality</u> with God
   Something to be seized.

2. Nay, he <u>poured himself out</u>
   Taking <u>servant's form</u>
   Becoming <u>in men's</u> likeness.

3. And being found in fashion as man
   He <u>humbled</u> himself
   <u>Becoming obedient unto death</u>
        (and that a <u>cross-death!</u>)

4. Therefore God also <u>highly exalted</u> him
   And conferred on <u>him the name</u> -
   The name above every name.

5. That at the name of Jesus
   Every knee might bow
   Of beings in heaven, on earth, and in
        the nether-world.

6. And every tongue confess,
   'Jesus Christ is Lord'
   To the glory of God the Father." [35.]

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34. See: Hunter, A. M., PAUL AND HIS PREDECESSORS, Op. Cit., pp. 39-44. Also, Stauffer, E., NEW TESTAMENT THEOLOGY, S. C. M. Press, Ltd., London, 1955, pp. 338-339. In this, Stauffer lists twelve criteria of creedal formulae in the New Testament. Cullmann, O., in EARLIEST CHRISTIAN CONFESSIONS, Op. Cit., p. 20, feels that these are too 'rigid a form.' He approves of the first four and the last. In, Cullmann, O., CHRISTOLOGY OF THE NEW TESTAMENT, Op. Cit., there is a discussion of this passage found on pp. 174-181. Robinson, J. M., A NEW QUEST OF THE HISTORICAL JESUS, Op. Cit., p. 50, gives a variation on the arrangement of the strophic arrangement as proposed by Jeremias. Also, the extensive exegetical study of this passage by Vincent Taylor is helpful. See his work: THE PERSON OF CHRIST, Macmillan & Co., Ltd., London, 1959, pp. 62-79.

35. For further discussion of this passage, see Appendix E - Notes on the text of Philippians 2:6-11. This passage and others like it are similar in their affirmation of the whole concept of 'the lordship of Christ.'

There is a remarkable expansion of the general themes of

the <u>kerygma</u> in the opening lines of the epistle to the Ephesians:

"Blessed be the God and Father of our Lord Jesus Christ,
who has blessed us in Christ with every spiritual blessing
in the heavenly places, even as he chose us in him before
the foundation of the world, that we should be holy and
blameless before him. He destined us in love to be his
sons through Jesus Christ, according to the purpose of his
will, to the praise of his glorious grace which he freely
bestowed on us in the Beloved. In him we have redemption
through his blood; the forgiveness of our trespasses,
according to the riches of his grace which he lavished
upon us. For he has made known to us the mystery of his
will, according to his purpose which he set forth in Christ
as a plan for the fullness of time, to unite all things in
him, things in heaven and things on earth." 36.

Another lengthy summary which may be related to the

problem of persecution in the Church, adds the unique item

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36. Eph. 1:3-10. Attention is turned to the length of
this statement. It is indicative of the filling-out or the
expansion of the kerygmatic materials. The very elaboration
demonstrated is indicative of a later stage in the usage of
the formula. On the premise that the more primitive statements
are necessarily brief, any expansion of the materials points
on to a later period of time for their composition. The
question of authorship has been mentioned earlier (see p. 102,
footnote 8). It is recognized that Ephesians is one of the
epistles about which there is some measure of dispute regarding
Pauline authorship. R. H. Fuller, A CRITICAL INTRODUCTION TO
THE NEW TESTAMENT, Gerald Duckworth & Co., Ltd., London, 1966,
pp. 65-68 gives a fair summary of the case for and against Paul-
ine authorship. He suggests, (p. 67) that "The author, stand-
ing in 'apostolic succession' to Paul and speaking with his
authority, announces the revelation of a 'mystery,' i. e. a deep-
er knowledge into the economy of the divine salvation in his-
tory." Similarly, W. G. Kümmel, in his, INTRODUCTION TO THE
NEW TESTAMENT, S. C. M. Press, Ltd., London, 1965, pp. 247-258,
sees the epistle well attested in the early church, but he
recognizes the literary problem of full Pauline authorship.
The very point to be made, however, is not that this is Pauline,
or non-Pauline, but, that whoever the author of the letter was,
he wrote from the point of view of a common core of material;
from a common background. Kümmel's comment,"Without question
Ephesians was extraordinarily well attested in the early church."
INTRODUCTION TO THE NEW TESTAMENT, Op. Cit., p. 251 adds to the
weight of the value of such a kerygmatic expansion.

of the good testimony of Jesus Christ before Pontius Pilate.

To testify to faith in God through Jesus Christ, may well

indicate trial before Roman authority for the failure to con-

fess the lordship of Caesar. The doxology at the conclusion

may also point to the fact that this statement, setting the

confession in an historic form, (by the mention of Pilate)

may be indicative of the use of this statement in a liturgical

framework:

"In the presence of God who gives life to all things,
and of Christ Jesus who in his testimony before Pontius
Pilate made a good confession, I charge you to keep the
commandments unstained and free from reproach until the
appearing of our Lord Jesus Christ; and this will be made
manifest at the proper time by the blessed and only Sovereign,
the King of kings and Lord of lords, who alone has immortal-
ity and dwells in unapproachable light, whom no man has ever
seen or can see. To him be honor and eternal dominion.
Amen." 37.

Three paragraphs from the Epistle to the Hebrews give

expanded statements of the kerygmatic formula. They express

the development of an incarnational theology through the

concepts of suffering and glory:

"For it was not to angels that God subjected the world
to come, of which we are speaking. It has been testified
somewhere,
    'What is man that thou art mindful of him,
     or the son of man, that thou carest for him?
     Thou didst make him for a little while lower than the
        angels,

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37. I Tim. 6:13-16. Cullmann, O., THE EARLIEST CHRISTIAN
CONFESSIONS, Op. Cit., pp. 24-30 calls attention to the connect-
ion between this statement and Acts 3:13, where the 'name' of
Jesus is used in the miracle of the healing of the lame man.
He further draws the parallel between the good confession of
Jesus before Pilate, and the necessity for a good confession by
the believer who also may be brought before the civil courts,
because of his faith. See also: Scott, E. F. THE PASTORAL
EPISTLES, Hodder & Stoughton, Ltd., London, 1936, pp. 76-79 for
a similar discussion; and Lock, Walter, THE PASTORAL EPISTLES,
(I. C. C.), Edinburgh, T. & T. Clark, Ltd., 1936, pp. 71-73,
where he notes the Old Testament reminiscences in this para-
graph and indicates that a portion of the concluding section
could have originally come from a Synagogue doxology.

thou hast crowned him with glory and honor,
putting everything in subjection under his feet.'
Now in putting everything in subjection to man, he left
nothing outside his control. As it is, we do not yet see
everything in subjection to him. But we see Jesus, who for
a little while was made lower than the angels, crowned with
glory and honor because of the suffering of death, so that
by the grace of God he might taste death for every one.
"For it was fitting that he, for whom and by whom all
things exist, in bringing many sons to glory, should make the
pioneer of their salvation perfect through suffering." 38.

Of particular interest in this passage is the close

relationship seen between this affirmation and the argument
                                        39.
of Peter on the day of Pentecost.   In the recognition of

the new age ushered in by Christ, the author sees the promises
                                        40.
of the Old Testament fulfilled by Him.

"For Christ has entered, not into a sanctuary made with
hands, a copy of the true one, but into heaven itself, now
to appear in the presence of God on our behalf. Nor was it
to offer himself repeatedly, as the high priest enters the
Holy Place yearly with blood not his own; for then he would
have had to suffer repeatedly since the foundation of the
world. But as it is, he has appeared once for all at the
end of the age to put away sin by the sacrifice of himself.
And just as it is appointed for men to die once, and after
that comes judgment, so Christ, having been offered once
to bear the sins of many, will appear a second time, not to
deal with sin but to save those who are eagerly waiting
for him." 41.

Here the element of proclamation now is focused on the

finality of the redemptive act of Jesus Christ particularly

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38. Heb. 2:5-10.

39. Compare this with Acts 2:25-36 and also Psalm 16:10.

40. A most helpful study of this passage will be found in
Manson, William, THE EPISTLE TO THE HEBREWS, Hodder & Stoughton,
Ltd., London, 1951, pp. 98-102. (Note especially "The Passion
of Jesus, in other words, in which we have the true measure of
the divine character, is not irrational or irrelevant with
reference to the divine ordering of the world, but is of its
very structure and essence." p. 102).

41. Heb. 9:24-28. On Jesus as the High Priest, see the
study by Cullmann, O., THE CHRISTOLOGY OF THE NEW TESTAMENT,
Op. Cit., pp. 83-107.

with regards to the future and final consequences of his death
and resurrection.[42.]

The final passage from Hebrews is the benediction which

ties the atonement and the second coming together by means of

an emphasis on the present work of the Risen Christ:

"Now may the God of peace who brought again from the dead
our Lord Jesus, the great shepherd of the sheep, by the blood
of the everlasting covenant, equip you with everything good
that you may do his will, working in you that which is pleasing
in his sight, through Jesus Christ; to whom be glory for ever
and ever. Amen." [43.]

While the whole of the kerygma is seldom delineated within

one passage, as in the paragraphs just studied, it is recognized

that there are numbers of places where parts of the kerygmatic

theme appear. It is to these that this study now turns.[44.]

(1). With the fulfillment of promise, Christ has ushered

in a new age.

The theme of this topic is the fulfillment of prophecy, and

the inauguration of the New Covenant. These are developed by

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42. Consider these words from Cullmann, "It is because of
the once-for-all character of Jesus' atoning act that the writer
of Hebrews emphasizes so strongly that as High Priest Jesus
mediated a New Covenant with God." See: Cullmann, O., THE
CHRISTOLOGY OF THE NEW TESTAMENT, Ibid, pp. 99-100.

43. Heb. 13:20. "...this ceaseless ministry of Christ is
an essential part of the doctrine of the Atonement. It is the
peculiar merit of the Epistle to the Hebrews that it affirms
its reality so impressively." Taylor, Vincent, THE CROSS OF
CHRIST, Macmillan & Co., Ltd., London, 1957, p. 59.

44. For a comprehensive background study of materials in
the preceding section of this material, see also: Fuller, R.
H., THE FOUNDATIONS OF NEW TESTAMENT CHRISTOLOGY, Lutterworth
Press, Ltd., London, 1965, pp. 203-242.

reference to the Davidic descent and the deeds of ministry
45.
during the earthly life of Jesus.

"But when the time had fully come, God sent forth his
Son, born of a woman, born under the law, to redeem those
who were under the law, so that we might receive adoption
as sons." 46.

"For it is evident that our Lord was descended from
Judah." 47.

"Remember Jesus Christ, risen from the dead, descended
from David, as preached in my gospel." 48.

"Then as one man's trespass led to condemnation for all
men, so one man's act of-righteousness led to acquittal and
life for all men. For as by one man's disobedience many were
made sinners, so by one man's obedience many will be made
righteous." 49.

"For God has done what the law, weakened by the flesh,
could not do: sending his own son in the likeness of sinful
flesh and for sin, he condemned sin in the flesh." 50.

"The prophets who prophesied of the grace that was to be
yours searched and inquired about this salvation; they inquired
what person or time was indicated by the Spirit of Christ within
them when predicting the sufferings of Christ and the subsequent
glory. It was revealed to them that they were serving not them-
selves but you, in the things which have now been announced to
you by those who preached the good news to you through the Holy
Spirit sent from heaven, things into which angels long to look." 51.

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45. See: Dodd, C. H., THE APOSTOLIC PREACHING AND ITS
DEVELOPMENT, Op. Cit., p. 21.

46. Gal. 4:4-5.

47. Heb. 7:14.

48. II Tim. 2:8.

49. Rom. 5:18-19.

50. Rom. 8:3.

51. I Pet. 1:10-12. Selwyn, E. G. THE FIRST EPISTLE OF
PETER, Macmillan & Co., Ltd., London, 1961, pp. 133-138, gives a
generally helpful discussion of this passage. However, he has
been challenged, on the question of the 'prophets' which he
identifies as 'Christian prophets'; by Kelly, J. N. D., in A
COMMENTARY ON THE EPISTLES OF PETER AND JUDE, Adam & Charles Black,
London, 1969, pp. 58-64. Kelly correctly identifies the 'pro-
phets' as the Old Testament prophets who looked forward to the
coming Messiah (particularly in later Judaism).

(2). <u>Christ has opened a new way to God by his life and
death.</u>

The abundance of references in the Epistles to the life
and particularly the death (including suffering) of Christ
points to the centrality this theme demands. Representative
statements are found in the following quotations:

"For there is one God, and there is one mediator between
God and men, the man Christ Jesus, who gave himself as a ransom
for all, the testimony to which was born at the proper time." 52.

"Grace to you and peace from God the Father and our Lord
Jesus Christ, who gave himself for our sins to deliver us
from the present evil age, according to the will of our God
and Father." 53.

From the epistle to the Romans, Paul writes:

"They are justified by his grace as a gift, through the
redemption which is in Christ Jesus, whom God put forward as
an expiation by his blood, to be received by faith." 54.

"It will be reckoned to us who believe in him that
raised from the dead Jesus our Lord, who was put to death for
our trespasses and raised for our justification." 55.

"While we were yet helpless, at the right time Christ
died for the ungodly." 56.

"But God shows his love for us in that while we were yet
sinners Christ died for us." 57.

"For if while we were enemies we were reconciled to God
by the death of his Son, much more now that we are reconciled,
shall we be saved by his life." 58.

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52. I Tim. 2:5-6.

53. Gal. 1:3-4.

54. Rom. 3:24-25.

55. Rom. 4:24-25.

56. Rom. 5:6.

57. Rom. 5:8.

58. Rom. 5:10.

From the Corinthian letters one reads:

"Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?...For Christ did not send me to baptize but to preach the gospel, and not with eloquent wisdom, lest the cross of Christ be emptied of its power." 59.

"Cleanse out the old leaven that you may be fresh dough, as you really are unleavened. For Christ, our paschal lamb, has been sacrificed." 60.

"All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, God was in Christ reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. So we are ambassadors for Christ, God making his appeal through us. We beseech you on behalf of Christ, be reconciled to God. For our sake, he made him to be sin who knew no sin, so that in him we might become the righteousness of God." 61.

Continuing to move through the Epistles, these themes

are seen regarding the new way to God by the life and death

of Christ:

"Christ redeemed us from the curse of the law, having become a curse for us - for it is written 'Cursed be every one who hangs on a tree.'" 62.

"And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God." 63.

The author of the epistle to the Hebrews speaks often of

the sacrifice of Christ as 'better' than that of the sacrifices

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59. I Cor. 1:13, 17; Cf. Acts 2:38; 8:16; 10:48 and 19:5.

60. I Cor. 5:7; Cf. Cullmann, O., THE EUCHARISTIC WORDS OF JESUS, Op. Cit., pp. 59-60, 74, 82, for a discussion of the idea of the 'paschal lamb.'

61. II Cor. 5:18-21.

62. Gal. 3:13; Cf. Gal. 3:1. For a helpful discussion of the Christology of this chapter in Galatians, see: Macgregor, W. M., CHRISTIAN FREEDOM, Hodder & Stoughton, Ltd., London, 1913, pp. 236-300.

63. Eph. 5:2.

of the Old Covenant. Two examples are:

"Therefore, brethren, since we have confidence to enter
the sanctuary by the blood of Jesus..." 64.

"So Jesus also suffered outside the gate in order to
sanctify the people through his own blood." 65.

Peter sees the death of Christ as that of the Suffer-
66.
ing Servant.

"For to this you have been called, because Christ also
suffered for you, leaving you an example, that you should
follow in his steps. He committed no sin; no guile was found
on his lips. When he was reviled, he did not revile in return;
when he suffered, he did not threaten; but he trusted to him
who judges justly. He himself bore our sins in his body on
the tree, that we might die to sin and live to righteousness.
By his woulds you have been healed. For you were straying
like sheep, but have now returned to the Shepherd and Guard-
ian of your souls." 67.

The Epistle of I John is a most selective document. There

are many topics which are mentioned in other New Testament

documents which simply do not appear in I John. Taylor is

correct to indicate that this is intentional since the author

is writing from the perspective of concentrating everything
68.
upon the person of Christ.   Yet one observes a clear

awareness of the nature of the death of Christ and its meaning

for faith:

"But if we walk in the light, as he is in the light,
we have fellowship with one another, and the blood of Jesus
his son cleanses us from all sin." 69.

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64. Heb. 10:19.

65. Heb. 13:12.

66. Cf. Isaiah 42 and 53. Note also the discussion of
this in Barclay, William, MANY WITNESSES, ONE LORD, S. C. M.
Press, Ltd., London, 1966, pp. 68-69.

67. I Peter 2:21-25.

68. Taylor, Vincent, THE CROSS OF CHRIST, Op. Cit., p. 64.

69. I John 1:7.

"My little children, I am writing this to you so that you may not sin; but if any one does sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the expiation for our sins, and not for ours only but also for the sins of the whole world." 70.

"By this we know love, that he laid down his life for us; and we ought to lay down our lives for the brethren." 71.

"In this is love, not that we loved God but that he loved us and sent his Son to be the expiation for our sins." 72.

By way of conclusion to the analysis of the role of the death of Christ and its sacrificial meaning, it is evident from all of the indications presented that the Cross is central in the thinking of the New Testament writers. 73. Yet by itself, the Cross does not complete the kerygma. The ultimate meaning of Christ's death could only be understood by the reality of the Resurrection and the subsequent themes which are yet to be discussed.

(3). Christ has been raised up and exalted.

The centrality of the resurrection and exaltation of Christ is recognized as of utmost importance. Evans begins

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70. I John 2:1-2. (See also: footnote 72, below).

71. I John 3:16.

72. I John 4:10. On the use of ἰλαστήριον as expiation or propitiation, see: Brooke, A. E., A CRITICAL AND EXEGETICAL COMMENTARY ON THE JOHANNINE EPISTLES, Charles Scribner's Sons, New York, 1928, pp. 28-29 and 119. Also, see: Ross, Alexander, THE EPISTLES OF JAMES AND JOHN, Marshall, Morgan & Scott, Ltd., London, 1954, note 7, p. 151: Sanday, William, and Headlam, Arthur, A CRITICAL AND EXEGETICAL COMMENTARY ON THE EPISTLE TO THE ROMANS, Charles Scribner's Sons, New York, 1895, pp. 87-88. Attention should also be called to the understanding of the work of Christ as discussed by Vincent Taylor in his study, THE PERSON OF CHRIST, Op. Cit., pp. 120 f. and 231-232.

73. For examples of this, see: Hunter, A. M., THE UNITY OF THE NEW TESTAMENT, Op. Cit., pp. 94-106, for a helpful discussion of the various meanings of the nature of the Atonement.

his study of the Resurrection with a number of pointed quotations. Examples of these are as follows:

From G. Koch:

"On the whole it is clear that the Easter event is the central point of the New Testament message. Resurrection by God and appearance to his disciples form the basis of the New Testament witness to Christ; it is from this standpoint that the New Testament is written." 74.

Or, K. H. Rengstorf writes:

"The kerygma, in so far as it is and sets out to be God's message, stands or falls with the Easter message at its centre, ...the Resurrection is the presupposition of the emergence of the Church,...the basis of the specifically Christian concern with man's life in the world." 75.

E. Schweizer has expressed it this way:

"What happened at Easter overwhelmed the Church to such an extent that it dominated all its thought and became the very centre of all its preaching." 76.

The predominant concern for the resurrection and the exaltation is indicated by the fact that the resurrection theme appears in every book of the New Testament with the exception of II Thessalonians, Titus, Philemon, III John, II Peter, Jude and James. 77. Hugh Anderson captures the urgency with which the New Testament writers spoke of the resurrection:

"The Christian story in its wholeness has two sides. It tells of the man Jesus of Nazareth: it tells of this Jesus as the one who after his death came to be preached as the Christ. And everywhere the tradition makes it plain that the gap between the two parts of the story is bridged by Jesus' Resurrection from the dead." 78.

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74. This quotation is from: Evans, C. F., RESURRECTION AND THE NEW TESTAMENT, S. C. M. Press, Ltd., London, 1970, pp.1-2.

75. See: Evans, C. F., Ibid, p. 2.

76. See: Evans, C. F., Ibid, p. 2.

77. Evans, C. F., Ibid, p. 11.

78. Anderson, Hugh, JESUS AND CHRISTIAN ORIGINS, Op. Cit., p. 185-186.

Yet, despite the centrality and urgency of the message of

Easter, there exists in the world of New Testament studies a

vast variety of opinions regarding the nature, meaning and

79.

interpretation of the Resurrection.

Floyd V. Filson, in his study of the Resurrection takes

account of a number of the diverse views of the story of the

event. For him the nature of the resurrection can be stated

in the words of his summary. He writes:

"The entire New Testament was written in the light of
the resurrection fact. To all of its writers, Jesus is the
central figure of history, and they understand and interpret
his career in the light of his Resurrection. They regard this
resurrection not merely as a possibility or even as a probability;
it is for them the one rock-bottom fact upon which the solid
structure of Christian faith and life is built. This does not
mean that the first believers considered all other facts unimport-
ant. But they interpreted the other facts in the light of the
decisive fact that God had raised Jesus from the dead, and that
chosen witnesses could testify that they had seen him. The
gospel which the apostles preached and the New Testament writers
recorded was the gospel of Jesus Christ the risen Lord." 80.

The concept of resurrection in the New Testament is not

simply the return to life from death (as in the example of

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79. The following list is suggestive of the extent of the
literature on the resurrection. (This is in addition to volumes
mentioned already in this study).
    Bultmann, Rudolf, THEOLOGY OF THE NEW TESTAMENT, S. C.
M. Press, Ltd., London, 1952 (Vol. I), pp. 292-306.
    _____, THEOLOGY OF THE NEW TESTAMENT, S. C. M. Press,
Ltd., London, 1955, (Vol. II), pp. 153, 193-194.
    Clark, Neville, INTERPRETING THE RESURRECTION, S. C. M.
Press, Ltd., London, 1967.
    Bartsch, H. W. (editor), KERYGMA AND MYTH, (trans. Fuller,
R. H.), S. P. C. K., London, 1954. (See: particularly, pp. 1-44)-
    Filson, Floyd V., JESUS CHRIST THE RISEN LORD, Abingdon
Press, New York, 1956.
    Knox, John, THE DEATH OF CHRIST, Fontana Library, London,
1967. (See: the appendix, pp. 146-152).
    Baillie, John, AND THE LIFE EVERLASTING, Wyvern Books, Ltd.,
London, 1961.
    Dodd, C. H. NEW TESTAMENT STUDIES, Manchester University
Press, Manchester, 1953.

    80. Filson, Floyd V., JESUS CHRIST THE RISEN LORD, Op. Cit.,
p. 31.

Lazarus), but is rather a return to life with a new quality
of existence, an enlarged ability to relate to life and above
all, a new position. The resurrected Christ is not only
master, he is Lord. The resurrection of Christ is always
seen in relationship to the exaltation. The themes are so
inter-related that they cannot be well separated, without
doing an injustice to one or the other - or to both.

While not an exhaustive list, the following passages from
the Epistles will indicate this:

"And designated Son of God in power according to the
Spirit of holiness by his resurrection from the dead, Jesus
Christ our Lord." 81.

"It will be reckoned to us who believe in him that
raised from the dead Jesus our Lord, who was put to death
for our trespasses and raised for our justification." 82.

"We were buried therefore with him by baptism into
death, so that as Christ was raised from the dead by the
glory of the Father, we too might walk in newness of life.
For if we have been united with him in a death like his, we
shall certainly be united with him in a resurrection like
his....For we know that Christ being raised from the dead will
never die again; death no longer has dominion over him." 83.

"Likewise, my brethren, you have died to the law through
the body of Christ, so that you may belong to another, to him
who has been raised from the dead in order that we may bear
fruit for God." 84.

"But if Christ is in you, although your bodies are dead
because of sin, your spirits are alive because of righteousness.
If the Spirit of him who raised Jesus from the dead dwells in
you, he who raised Christ Jesus from the dead will give life to
your mortal bodies also through his Spirit which dwells in you." 85.

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81. Romans 1:4.

82. Romans 4:24-25.

83. Romans 6:4-5, 9. Also, cf. Col. 2:12.

84. Romans 7:4.

85. Romans 8:10-11.

These statements affirm the Resurrection. Yet it is clear that their intention in affirmation is not simply to bear witness to an historic fact.[86.] It is much more than this. They seek to relate the reality of the historical fact to the personal experience of the reader or hearer. Observe the intention as expressed in these words:

"For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brethren. And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified. What then shall we say to this? If God is for us, who is against us? He who did not spare his own Son but gave him up for us all, will he not also give us all things with him? Who shall bring any charge against God's elect? It is God who justifies; who is to condemn? It is Christ Jesus, who died, yes, who was raised from the dead, who is at the right hand of God, who indeed intercedes for us?" 87.

"Because, if you confess with your lips that Jesus is Lord, and believe in your heart that God raised him from the dead, you will be saved. For man believes with his heart and so is justified, and he confesses with his lips and so is saved." 88.

"For to this end Christ died and lived again, that he might be Lord both of the dead and of the living." 89.

"And God raised the Lord and will also raise us up by his power." 90.

"If Christ has not been raised, then our preaching is vain and your faith is in vain. We are even found to be misrepresenting God, because we testified of God that he raised Christ, whom he did not raise if it is true that the dead are not raised. For if the dead are not raised,

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86. For a careful discussion of the place of the resurrection in the teaching of Paul, see: Sanday, William, and Headlam, Arthur C., A CRITICAL AND EXEGETICAL COMMENTARY ON THE EPISTLE TO THE ROMANS, (I. C. C.), Op. Cit., pp. 116-118.

87. Rom. 8:29-34.

88. Rom. 10:9-10.

89. Rom 14:9.

90. I Cor. 6:14.

then Christ has not been raised. If Christ has not been
raised, your faith is futile and you are still in your sins.
Then those also who have fallen asleep in Christ have perished.
If in this life we who are in Christ have only hope, we are
of all men most to be pitied. But in fact Christ has been
raised from the dead, the first fruits of those who have
fallen asleep." 91.

"Why, we felt that we had received the sentence of death;
but that was to make us rely not on ourselves but on God who
raises the dead." 92.

"Knowing that he who raised the Lord Jesus will raise
us also with Jesus and bring us with you into his presence." 93.

"For he was crucified in weakness, but lives by the
power of God." 94.

"Paul an apostle - not from men nor through man, but
through Jesus Christ and God the Father, who raised him from
the dead." 95.

"But God, who is rich in mercy, out of the great love
with which he loved us, even when we were dead through our
trespasses, made us alive together with Christ (by grace you
have been saved), and raised us up with him, and made us sit
with him in the heavenly places in Christ Jesus." 96.

"That I may know him and the power of his resurrection,
and may share in his sufferings, becoming like him in his
death, that if possible I may attain the resurrection from
the dead." 97.

"But our commonwealth is in heaven, and from it we
await a Savior, the Lord Jesus Christ, who will change our
lowly body to be like his glorious body, by the power which
enables him even to subject all things to himself." 98.

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91. I Cor. 15:14-20.

92. II Cor. 1:9.

93. II Cor. 4:14.

94. II Cor. 13:4.

95. Gal. 1:1.

96. Eph. 2:4-6.

97. Phil. 3:10-11.

98. Phil. 3:20-21.

"And you were buried with him in baptism, in which you were also raised with him through faith in the working of God, who raised him from the dead." 99.

"If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God." 100.

"For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep." 101.

"Remember Jesus Christ, risen from the dead, descended from David, as preached in my gospel." 102.

"Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead." 103.

"For Christ also died for sins once for all, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit." 104.

"But we see Jesus, who for a little while was made lower than the angels, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for every one." 105.

"And from Jesus Christ the faithful witness, the first-born of the dead, and ruler of kings on earth." 106.

"When I saw him, I fell at his feet as though dead. But he laid his right hand upon me, saying, 'Fear not, I am the first and the last, and the living one; I died, and behold I am alive for evermore, and I have the keys of Death and Hades.'" 107.

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99. Col. 2:12.

100. Col. 3:1.

101. I Thess. 4:14.

102. II Tim. 2:8.

103. I Pet. 1:3.

104. I Pet. 3:18.

105. Heb. 2:9.

106. Rev. 1:5.

107. Rev. 1:17.

The concept of exaltation is implicit in the conquest of death by the resurrected Christ. The theme is developed even more implicitly in the following statements:

"For although there may be so-called gods in heaven or on earth - as indeed there are many 'gods' and many 'lords' - yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist." 108.

"For what we preach is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake." 109.

"And what is the immeasurable greatness of his power in us who believe, according to the working of his great might which he accomplished in Christ when he raised him from the dead and made him sit at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age, but also in that which is to come; and he has put all things under his feet and has made him the head over all things for the church, which is his body, the fulness of him who fills all in all." 110.

"He is the head of the body, the church; he is the beginning, the firstborn from the dead, that in everything he might be preëminent." 111.

"He disarmed the principalities and powers and made a public example of them, triumphing over them in him." 112.

"Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a clear conscience, through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, with angels, authorities, and powers subject to him." 113.

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108. I Cor. 8:5-6.

109. II Cor. 4:5.

110. Eph. 1:19-23.

111. Col. 1:18.

112. Col. 2:15.

113. I Pet. 3:21-22. This is a complex passage, for comment, note, Selwyn, E. G., THE FIRST EPISTLE OF ST. PETER, Op. Cit., pp. 298-299; also pp. 203-207. A helpful discussion is also found in Barclay, William, MANY WITNESSES, ONE LORD, Op. Cit., pp. 71-75.

The remaining passages to be suggested within this particular section of the study are from the Epistle to the Hebrews. It is of considerable interest that the theme of exaltation is so very closely connected to the idea of resurrection in Hebrews.

"But in these last days he has spoken to us by a Son, whom he appointed the heir of all things, through whom also he created the world. He reflects the glory of God and bears the very stamp of his nature, upholding the universe by his word of power. When he had made purification for sins, he sat down at the right hand of the Majesty on high." 114.

"But to what angel has he ever said,
'Sit at my right hand,
till I make thy enemies
a stool for thy feet'?" 115.

"Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession." 116.

"In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard for his godly fear. Although he was a Son, he learned obedience through what he suffered; and being made perfect he became the source of eternal salvation to all who obey him." 117.

"For it is fitting that we should have such a high priest, holy, blameless, unstained, separated from sinners, exalted above the heavens. He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people; he did this once for all when he offered up himself. Indeed, the law appoints men in their weakness as high priests, but the word of the oath, which came later than the law, appoints a Son who has been made perfect for ever." 118.

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114. Heb. 1:2-3.

115. Heb. 1:13.

116. Heb. 4:14.

117. Heb. 5:7-9.

118. Heb. 7:26-28.

"Now the point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven." 119.

"He entered once for all into the Holy Place, taking not the blood of goats and calves but his own blood, thus securing an eternal redemption." 120.

"But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, then to wait until his enemies should be made a stool for his feet." 121.

"Looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God." 122.

It is clear that the common themes of the kerygma did indeed find their centre in the act of the Master in His death and resurrection. The elevation to the heavenly places of the resurrected Christ was the logical conclusion to the fulfillment of his mission on earth. Cullmann has expressed it in this way:

"For the Primitive Church after the death of Jesus, the crowning act of this work is the mighty fact of the resurrection of Christ. No other point of time in the

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119. Heb. 8:1.

120. Heb. 9:12.

121. Heb. 10:12.

122. Heb. 12:2. The close verbal parallels in the writings of the epistle to the Hebrews and Philo have been noted by a number of commentators. Rawlinson, in THE NEW TESTAMENT DOCTRINE OF THE CHRIST, Op. Cit., discusses this in his chapter on, "Mediator, High Priest, Living One," pp. 171-194. Also, see Fuller, R. H., THE FOUNDATIONS OF NEW TESTAMENT CHRISTOLOGY, Op. Cit., pp. 62-81. Cullmann, O., THE CHRISTOLOGY OF THE NEW TESTAMENT, Op. Cit., pp. 148 ff. It seems reasonable to assume that the writings of the Jewish-Alexandrian theologians were known to the author of Hebrews. Yet, the case for a direct literary dependency is that the author of Hebrews wrote out of the dual background of being a Hebrew in religious faith, and a Greek in culture. From his experience in the latter part of the First Century, he came into the Christian Church. It was out of this general perspective that he wrote his book.

entire process, either in the past or in the future, can have
so central a significance as this one does for men who are
convinced that Jesus Christ has risen in bodily form as the
first-born of the dead!" 123.

And again, he adds:

"The present reign of Christ is described by the Primitive
Church with the use of expressions from Ps. 110, interpreted
to refer to Christ: 'Christ sits at the right hand of God,'
'all enemies are subjected to him.' The unusually large number
of passages in which this 'sitting of Christ at the right
hand of God' is expressed shows how great an importance the
first Christians plainly ascribed to this faith. We
here find confirmation of the fact that this redemptive action
of the present intermediate period, the period of the Church,
particularly interests Primitive Christianity." 124.

At no point following the ascension did the early Church

feel that the process, begun in the coming of Christ, of the

kingdom was completed. This is to say, there was constantly

a spirit of anticipation that there was much within the plan

of God yet to be fulfilled. It is important that a two-fold

distinction be made at this point. Namely, the Church did

expect an early return of the Master; at the same time it was

clearly understood that the emphasis of the kerygma was more
                                                      125.
on what had happened, than on what was going to happen.

The importance of what had happened - that is - that God had

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123. Cullmann, Oscar, CHRIST AND TIME (translated by
Filson, F. V.), S. C. M. Press, Ltd., London, 1967, p. 85.

124. Cullmann, Oscar, Ibid, p. 151.

125. Dodd, C. H., APOSTOLIC PREACHING AND ITS DEVELOPMENT,
Op. Cit., pp. 31-33. Note particularly, "The expectation of
a speedy advent must have had extraordinarily deep roots in
Christian belief." (p. 31); "It is not to introduce a new
order of things that the Lord will come; it is only to finish
His work." (p. 32); "The more we try to penetrate in imagina-
tion to the state of mind of the first Christians in the
earliest days, the more we are driven to think of resurrection,
exaltation, and second advent as being, in their belief,
inseparable parts of a single divine event." (p. 33).

visited His people redemptively in the act of Christ, cannot be over-emphasized. Yet to overlook the second advent is to fail to see the kerygma in its full form.

(4). Christ will return in judgment and glory.

At the very heart of the preaching of the Church is the call to repentance and faith, because of the great work of Christ to which the kerygma gives witness. The theme of the second advent finds its meaning in the response to that call. Judgment and glory are but the opposite sides of a single coin. Each speaks of the reaction to truth and the consequence of response.

The witness to the coming event in the Epistles takes a number of different forms. It will be the purpose of this section of the study to look at these themes as they are reflected in the Epistles.

The first thing to notice is that there appears to be a progressive unfolding of thought regarding the timing of the second advent. The earliest of the epistles imply the full expectation of the event taking place within the lifetime of the writer and his readers. As the time passes, there is retained the sense of being at the 'end of the age' but the edge has been taken off the feeling of urgency. That this was a gradual accommodation to the reality of the delay and to the recognition that there may not have been a clear understanding of the 'times of God' becomes clear enough as these are seen in the totality of the New Testament witness.

These following statements from I Thessalonians reflect
Paul's understanding of the coming of Christ from a standpoint
of a very brief span of time.

"For you yourselves know well that the day of the Lord
will come like a thief in the night." 126.

"For this we declare to you by the word of the Lord,
that we who are alive, who are left until the coming of the
Lord, shall not precede those who have fallen asleep. For
the Lord himself will descend from heaven with a cry of
command, with the archangel's call, and with the sound of
the trumpet of God. And the dead in Christ will rise first;
then we who are alive, who are left, shall be caught up
together with them in the clouds to meet the Lord in the
air; and so we shall always be with the Lord." 127.

"For they themselves report concerning us what a welcome
we had among you, and how you turned to God from idols, to
serve a living and true God, and to wait for his Son from
heaven, whom he raised from the dead, Jesus who delivered
us from the wrath to come." 128.

"May the God of peace himself sanctify you wholly; and
may your spirit and soul and body be kept sound and blameless
at the coming of our Lord Jesus Christ." 129.

The following passages would seem to indicate a slight
change. The sense of urgency is still present, but there is
not the feeling that is expressed in I Thessalonians. The
movement of thought is from a calendar date view to one which
sees every day as a possible 'last day.'

"Awaiting our blessed hope, the appearing of the glory
of our great God and Savior Jesus Christ, who gave himself
for us to redeem us from all iniquity and to purify for him-
self a people of his own who are zealous for good deeds." 130.

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126. I Thess. 5:2.

127. I Thess. 4:15-17. It is clear from this that the
author anticipated the possibility of being alive at the advent.

128. I Thess. 1:9-10.

129. I Thess. 5:23.

130. Titus 2:13-14.

"I mean, brethren, the appointed time has grown very short." 131.

"Now concerning the coming of our Lord Jesus Christ and our assembling to meet him, we beg you, brethren, not to be quickly shaken in mind or excited, either by spirit or by word, or by letter purporting to be from us, to the effect that the day of the Lord has come." 132.

"Besides this you know what hour it is, how it is full time now for you to wake from sleep. For salvation is nearer to us now than when we first believed; the night is far gone, the day is at hand." 133.

"Now these things happened to them as a warning, but they were written down for our instruction, upon whom the end of the ages has come." 134.

"Let all men know your forbearance. The Lord is at hand." 135.

"And may the Lord make you increase and abound in love to one another and to all men, as we do to you, so that he may establish your hearts unblamable in holiness before our God and Father, at the coming of our Lord Jesus with all his saints." 136.

"As you have understood in part, that you can be proud of us as we can be of you, on the day of the Lord Jesus." 137.

"But our commonwealth is in heaven, and from it we await a Savior, the Lord Jesus Christ, who will change our lowly body to be like his glorious body, by the power which enables him even to subject all things to himself." 138.

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131. I Cor. 7:29. (This passage is in the context of the discussion of marriage. Paul counsels against taking on the responsibilities of family life because of the shortness of the time).

132. II Thess. 2:1-2.

133. Rom. 13:11-12.

134. I Cor. 10:11.

135. Phil. 4:5.

136. I Thess. 3:12-13.

137. II Cor. 1:14.

138. Phil. 3:20.

"When Christ who is our life appears, then you also will appear with him in glory." 139.

"For what is our hope or joy or crown of boasting before our Lord Jesus at his coming? Is it not you? For you are our glory and joy." 140.

Mention has been made earlier in this study of the use of
141.
the expression Marana tha.   In the context of the second

advent of Christ, Paul speaks these words:

"If anyone has no love for the Lord, let him be accursed. Our Lord, come!" 142.

Such expressions set the concepts of glory and judgment

in their antithetical relationships. Judgment is not always

described in a unified framework. At times it is seen as
143.
a separation of the righteous from the unrighteous.   At

other times it is a witness to the quality of faith and life

on the part of the believer in the stewardship of his own

witness. This second theme is more evident in the passages

below:

"For we must all appear before the judgment seat of Christ, so that each one may receive good or evil, according to what he has done in the body." 144.

"They show that what the law requires is written on their hearts, while their consciences also bears witness and their conflicting thoughts accuse or perhaps excuse them on that day when, according to my gospel, God judges the secrets of men by Christ Jesus." 145.

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139. Col. 3:4.

140. I Thess. 2:19.

141. See: pp. 105-106.

142. I Cor. 16:22.

143. Cf. Matt. 24:40-41 and 25:31-46.

144. II Cor. 5:10.

145. Rom. 2:15-16.

"I am not aware of anything against myself, but I am not thereby acquitted. It is the Lord who judges me. Therefore do not pronounce judgment before the time, before the Lord comes, who will bring to light the things now hidden in darkness and will disclose the purposes of the heart. Then every man will receive his commendation from God." 146.

"For to this end Christ died and lived again, that he might be Lord both of the dead and of the living. Why do you pass judgment on your brother? Or you, why do you despise your brother? For we shall all stand before the judgment seat of God; for as it is written,
    'As I live, says the Lord, every knee shall bow to me,
    and every tongue shall give praise to God.'
So each of us shall give account of himself to God." 147.

"Each man's work will become manifest; for the Day will disclose it, because it will be revealed with fire, and the fire will test what sort of work each one has done." 148.

"I charge you in the presence of God and of Christ Jesus who is to judge the living and the dead, and by his appearing and his kingdom: preach the word, be urgent in season and out of season, convince, rebuke, and exhort, be unfailing in patience and in teaching." 149.

"So that you are not lacking in any spiritual gift, as you wait for the revealing of our Lord Jesus Christ; who will sustain you to the end, guiltless in the day of our Lord Jesus Christ." 150.

"But they will give account to him who is ready to judge the living and the dead." 151.

The theme of judgment as a part of the coming kingdom of Christ includes also the word to the outsider:

"But by your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God's right-

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146. I Cor. 4:4-5.

147. Rom. 14:9-12.

148. I Cor. 3:13.

149. II Tim. 4:1-2.

150. I Cor. 1:7-8.

151. I Pet. 4:5.

eous judgment will be revealed." 152.

"And then the lawless one will be revealed, and the Lord Jesus will slay him with the breath of his mouth and destroy him by his appearing and his coming." 153.

"God judges those outside. Drive out the wicked person from among you." 154.

"Since indeed God deems it just to repay with affliction those who afflict you, and to grant rest with us to you who are afflicted, when the Lord Jesus is revealed from heaven with his mighty angels in flaming fire, inflicting vengeance upon those who do not know God and upon those who do not obey the gospel of our Lord Jesus. They shall suffer the punishment of eternal destruction and exclusion from the presence of the Lord and from the glory of his might, when he comes on that day to be glorified in his saints, and to be marveled at in all who have believed, because our testimony to you was believed." 155.

Beyond the theme of the Second Advent with both glory and judgment there is yet another theme. To proclaim the first four topics which have been discussed, and to conclude with the word of judgment is not good news. The apex of the kerygmatic message is the astonishing call to men to enter into fellowship with God. The introduction of the new age; the access to God by the death-resurrection of Christ; the present exalted ministry of Christ; and the promise of a consummation of the age is most fittingly concluded with an invitation to all men to share in the new life of the new aeon, together with the promise of the presence of God by the power of the Holy Spirit.

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152. Rom. 2:5.

153. II Thess. 2:8.

154. I Cor. 5:13.

155. II Thess. 1:6-10. This passage on future recompence is seen by some to reflect a primitive Christian hymn as its source. It also gives evidence of Old Testament imagery. See: Milligan, George, ST. PAUL'S EPISTLES TO THE THESSALONIANS, Macmillan & Co., Ltd., London, 1908, pp. 88-93.

(5). <u>Christ calls all men to find forgiveness of sins and</u>

<u>new life with the gift of the Holy Spirit</u>.

Since the Epistles are addressed to believers, one should

not expect to find the evangelistic appeal as clearly expressed

as it is in the book of Acts. Yet, the recognition of the

need to identify this essential part of the <u>kerygma</u> is evident

throughout the Letters.

In his careful argument regarding the universality of

the Gospel message, Paul offers this summary call in Romans:

"But what does it say? The word is near you, on your
lips and in your heart (that is, the word of faith which we
preach); because, if you confess with your lips that Jesus
is Lord and believe in your heart that God raised him from
the dead, you will be saved. For man believes with his
heart and so is justified, and he confesses with his lips and
so is saved. The scripture says, 'No one who believes in
him will be put to shame.' For there is no distinction
between Jew and Greek; the same Lord is Lord of all and
bestows his riches upon all who call upon him. For, 'every
one who calls upon the name of the Lord will be saved.'" 156.

This general theme is expanded and defined throughout

the Epistles. In the first letter of John confession of

Christ is defined as follows:

"By this you know the Spirit of God: every spirit which
confesses that Jesus Christ has come in the flesh is of God."
157.

"That which we have seen and heard we proclaim also to
you, so that you may have fellowship with us; and our fellow-
ship is with the Father and with his Son Jesus Christ." 158.

In other writings the theme of confession, forgiveness,

and the gift of the Spirit is expressed in these words:

"For it stands in scripture: 'Behold, I am laying in Zion

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156. Rom. 10:8-13.

157. I John 4:2.

158. I John 1:3.

a stone, a cornerstone chosen and precious, and he who believes in him will not be put to shame.'" 159.

"Since, therefore, we are now justified by his blood, much more shall we be saved by him from the wrath of God." 160.

"Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life." 161.

"For the love of Christ controls us, because we are convinced that one has died for all; therefore all have died. And he died for all, that those who live might live no longer for themselves but for him who for their sake died and was raised." 162.

"There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all." 163.

"How shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard him." 164.

"He has delivered us from the dominion of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins." 165.

"Until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ." 166.

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159. I Pet. 2:6.

160. Rom. 5:9.

161. Rom. 6:3-4.

162. II Cor. 5:14.

163. Eph. 4:4-5.

164. Heb. 2:3.

165. Col. 1:13-14.

166. Eph. 4:13.

"For God has not destined us for wrath, but to obtain
salvation through our Lord Jesus Christ, who died for us so
that whether we wake or sleep we might live with him." 167.

"But when the goodness and loving-kindness of God our
Savior appeared, he saved us, not because of deeds done by
us in righteousness, but in virtue of his own mercy, by the
washing of regeneration and renewal in the Holy Spirit, which
he poured out upon us richly through Jesus Christ our Savior,
so that we might be justified by his grace and become heirs
in hope of eternal life." 168.

Special recognition is given to the transforming experience

of the Holy Spirit in the life of the believer. This is one

of the key themes in the book of Acts. It is found throughout

the Epistles as an evidence of genuine faith.

"Do you not know that your body is a temple of the Holy
Spirit within you, which you have from God? You are not your
own; you were bought with a price. So glorify God in your
body." 169.

"Do you not know that you are God's temple and that God's
Spirit dwells in you?" 170.

"Therefore I want you to understand that no one speaking
by the Spirit of God ever says, 'Jesus be cursed!' and no one
can say 'Jesus is Lord' except by the Holy Spirit." 171.

"But you were washed, you were sanctified, you were
justified in the name of the Lord Jesus Christ and in the
Spirit of our God." 172.

"And do not grieve the Holy Spirit of God, in whom you
were sealed for the day of redemption." 173.

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167. I Thess. 5:9-10.

168. Titus 3:4-7.

169. I Cor. 6:19-20.

170. I Cor. 3:16.

171. I Cor. 12:3.

172. I Cor. 6:11.

173. Eph. 4:30.

The two passages which follow speak of the presence of
the Spirit in the life of the believer and the mystical train
of thought which Paul identifies with his characteristic phrase,
'in Christ.' [174.]

"O foolish Galatians! Who has bewitched you, before whose
eyes Jesus Christ was publicly portrayed as crucified? Let me
ask you only this: Did you receive the Spirit by works of the
law, or by hearing with faith? Are you so foolish? Having begun
with the Spirit, are you now ending with the flesh?" [175.]

"I have been crucified with Christ; it is no longer I
who live, but Christ who lives in me; and the life I now live
in the flesh I live by faith in the Son of God, who loved me
and gave himself for me." [176.]

CONCLUSIONS

It has been the purpose of this section of the study to
review the witness to the kerygmatic theme in the New Testament
Epistles. These have been seen to be found in creedal statements,
in hymns, and in phrases which point to the same general cat-
alogue of subjects as the preaching in the Acts of the Apostles.
C. H. Dodd, writing in HISTORY AND THE GOSPEL reviewed the
subject and said:

"To sum up: leaving the Gospels aside, we can recover
from the New Testament a clearly articulated picture of the
place which the historical tradition of Jesus occupied in
the early Church, and of the general character of its contents.
From the very beginning of things, the life of the Church
grew up about this central tradition, which remained normative
of its thought, its worship, and its practice through all the

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174. On this theme, see: Barclay, William, THE MIND OF
ST. PAUL, Op. Cit., pp. 92-100; and also, Guthrie, Donald,
GALATIANS, (The Century Bible, New Series), Thomas Nelson &
Sons, Ltd., London, 1969, pp. 93-96.

175. Gal. 3:1-3.

176. Gal. 2:20.

rapid and far-reaching development which it underwent in the apostolic and subapostolic periods." 177.

Earlier, Dodd had written of the kerygma, saying:

"We have seen that the great thinkers of the New Testament period, while they worked out bold, even daring ways of restating the original Gospel were so possessed by its fundamental convictions that their restatements are true to its first intention. Under all variations of form, they continue to affirm that in the events out of which the Christian Church arose there was a conclusive act of God, who in them visited and redeemed His people; and that in the corporate experience of the Church itself there was revealed a new quality of life, arising out of what God had done, which in turn corroborated the value set upon the facts." 178.

A. M. Hunter concludes his study of the kerygma in the

Epistles with this response:

"To sum up. We are in quest of unity in the New Testament; and here in the kerygma we have found an excellent example of it. Through the variegated fabric of the New Testament now clear and conspicuous, now veiled and hidden, runs the golden thread of the kerygma. Years ago, P. T. Forsyth perceived this when he wrote: 'There was no universal theological formula, there was not an orthodoxy, but certainly there was a common apostolic gospel, a kerygma.' And was not Paul making the same point when he wrote: 'Whether then it be I or they, so we preach and so you believed.' (I Cor. xv.11)?" 179.

Floyd V. Filson sees a common message throughout the New

Testament. He writes of the kerygma in the Epistles:

"The letters of Paul reflect this basic message. Since they are written to churches which have already heard the gospel and accepted it in faith, Paul does not go over it in order and in detail; he turns in each case to the fact or feature of the story which throws light on the situation with which he is dealing. But he keeps echoing the points which we have covered in our outline. This is the more significant when we remember that Paul's letters were written to churches which were mainly Gentile in membership. The earliest sermons

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177. Dodd, C. H., HISTORY AND GOSPEL, Hodder & Stoughton, Ltd., London, 1938, p. 52.

178. Dodd, C. H., THE APOSTOLIC PREACHING AND ITS DEVELOPMENTS, Op. Cit., p. 77.

179. Hunter, A. M., THE UNITY OF THE NEW TESTAMENT, Op. Cit., p. 30.

were addressed to Jews. But what Paul says to the Gentiles
agrees in substance with what the church had said from the
first to the Jews. The common core message was from the
first this gospel centered in Jesus Christ, the risen Lord."
180.

In his helpful study of some of the presuppositions of

New Testament theology, R. H. Fuller has written:

"We have, we may hope, performed the humble, preliminary
task of showing that the Church's kerygma is not an arbitrary
interpretation imposed upon an arbitrarily selected stretch
of history, but that it has an intelligible basis in that
history, and in the mind of the chief participator in it." 181.

Here then, is the foundation of the good news in the

Epistles of the New Testament. It is the same structure as

the basic content of the primitive sermons recorded in Acts.

It is the astonishing word of hope delivered to mankind. It

is to be proclaimed, to be heard, to be shared. It calls for

a response. Indeed, implicit in all of the proclamation is

the unspoken truth that response always follows hearing. The

invitation of the kerygma is an invitation to respond, not
                                              182.
in disbelief, but in faith.

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180. Filson, F. V., JESUS CHRIST THE RISEN LORD, Op. Cit.,
p. 54.

181. Fuller, R. H., THE MISSION AND ACHIEVEMENT OF JESUS,
S. C. M. Press, Ltd., London, 1967, p. 117.

182. Cf. Rom. 10:8-21.

Chapter VI.

THE EXPANSION OF THE KERYGMA IN THE GOSPELS

The first four books of the New Testament stand together

as unique documents of literature. Although it is true that

in the period of time of the early Church other 'gospels' were

written, they were never received by the Church as having the

same place as the documents which are known as the Four Gospels. [1]

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1. Luke records that many had taken up the task of writing
a 'narrative of the things which have been accomplished among
us.' (Luke 1:1). Our knowledge of the so-called 'apocryphal
gospels' is limited. While there is no certainty as to the
number of such writings, it is acknowledged that some must be
lost in antiquity. That they were not included in the New
Testament does not eliminate the possibility that they were
known in some quarters during the time of the early Church. A
helpful discussion of these writings can be found in Kümmel,
W. G., INTRODUCTION TO THE NEW TESTAMENT, S. C. M. Press, Ltd.,
London, 1970, pp. 33 and 339. There is a detailed discussion
of some of the 'remains of the apocryphal gospels' in Dibelius,
Martin, A FRESH APPROACH TO THE NEW TESTAMENT AND EARLY CHRIST-
IAN LITERATURE, Ivor Nicholson & Watson, Ltd., London, 1937,
pp. 66-95. Mention should also be made of the study by Grant,
R. M., THE EARLIEST LIVES OF JESUS, S. P. C. K., London, 1961,
which investigates the early patristic treatment of the study
of the life of Jesus.

The very nature of the Gospels has compounded the problems

of those who would fit these books into some simple literary

style or category. F. C. Grant writes:

"The gospels were not biographies, or memoirs, or even
memorabilia, written by individuals as accounts of the life
and teachings of Jesus; they were compilations of traditional
material handed down within the church, handed down orally and
then later written out and compiled, in the interest of the
church and for its purposes of edicfication, worship, discipline,
or defence. The purely literary interest was neither paramount
nor primary. The name of the author or compiler is only
accidentally retained, so to speak, or is added as an after-
thought - as in the second century when the gospels were being
collected into a group, and separate names were required to
distinguish them from one another, and when, nevertheless, the
title of the group as a whole was 'The Gospel', while the
several books bore only the legend, 'according to' Mark, Luke,
Matthew, or John." 2.

A. M. Hunter comes to a similar analysis:

"The evangelists are not biographers, nor are the Gospels
biographies. We search vainly in the Gospels for the things
which any competent biographer supplies: details about the
early years and education, the personal appearances and cha-
racteristics of his hero; specific notes of time and place in
the story of the celebrity's life; a psychological attempt to
unravel motives of action and to trace out his developing
consciousness of the life-work which gives him a place in
history. Of all these the Gospels tell us next to nothing.
"If not biographies, what, then, are the Gospels? The
answer, briefly put, is that they are expanded forms of the
kerygma which we have just been studying. 'The Gospels,' says
K. L. Schmidt, 'in their literary peculiarity can only be
explained from the early Christian kerygma as it is found both
in the speeches of Acts and the Pauline letters.'" 3.

In his carefully documented study, Hugh Anderson reviewed

the research in the field of 'the Jesus of History' movement

and came to this conclusion:

"There is nothing wrong with emphasizing the Jesus of
history. The mistake lies in the failure to recognize that

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2. Grant, F. C., THE GOSPELS: THEIR ORIGIN AND THEIR
GROWTH, Faber & Faber, Ltd., London, 1957, p. 26.

3. Hunter, A. M., THE UNITY OF THE NEW TESTAMENT, S. C.
M. Press, Ltd., London, 1943, p. 26.

the Evangelical tradition is simply not interested in giving
us merely Jesus' views about God, or even in recording its
own view about Jesus, but in confronting us with Jesus Christ
himself.   The proclaimer is at the same time the proclaimed." 4.

In discussing the nature of the Gospels, William Barclay

writes:

"The gospels are certainly the product of the faith of
the early Church; but the gospels are equally certainly the
reliable record of the events on which that faith is founded.
The gospels are certainly kerygma, but they are also the
record of that self-revelation of God in Jesus Christ which
the kerygma preaches. I respond to God because I know that
God is like Jesus, and the only way in which I can know God,
is through the record of the life of Jesus in the gospels, and,
no matter what historical research and analysis can do to that
record, they cannot alter the historical rightness of its
total impression on the mind and heart."   5.

In his influential study of the kerygma, C. H. Dodd sees

the progression of thought from the preaching in the Acts

through the development of the Epistles and the unfolding

themes which they present. He turns next to the Gospels and

identifies the structure of the kerygma as the framework upon

which the gospel writers built their documents. He says:

"We are not to think of the record in the Gospels as
the ultimate raw material, out of which the Preaching was
constructed. The kerygma is primary, and it acted as a
preservative of the tradition which conveyed the facts. The
nearer we are in the Gospels to the stuff of the kerygma,
the nearer we are to the fountain-head of the tradition." 6.

James M. Robinson sees the kerygma as the unifying factor

in the whole of primitive Christianity. He writes:

"The kerygma came gradually to be recognized as the
centre not only of the Gospels, but also of primitive Christ-

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4. Anderson, Hugh, JESUS AND CHRISTIAN ORIGINS, Oxford
University Press, New York, 1964, p. 71.

5. Barclay, William, THE FIRST THREE GOSPELS, S. C. M.
Press, Ltd., London, 1966, p. 42.

6. Dodd, C. H., THE APOSTOLIC PREACHING AND ITS DEVELOPMENTS,
Hodder & Stoughton, Ltd., London, 1967, p. 55. See: the dis-
cussion of this in Appendix F.

ianity itself. Furthermore it has increasingly come to replace
the theological centrality of the 'historical Jesus' in leading
theological systems of our day." 7.

From these representative writers it is clear that they

see, with varying emphasis, the role of the kerygma as of

significant value in the understanding of the outreach of

the early Church.

THE FOUR GOSPELS

The existence from early times of four documents has

been the cause of considerable study. That the Church did

indeed recognize and value each of the four Gospels, does

not, in itself, eliminate careful investigation of their

similarities and differences. It is readily recognizable

that the Gospel of John stands as a document quite apart from

the first three. The three synoptic gospels are distinguished

by their very evident similarities. 8.

Prior to the second half of the Eighteenth Century, the

question of the relationship of the Four Gospels to each other

and of the literary difficulties contained within them were

not considered seriously. 9. However, today, no serious

attempt can be made to understand the nature of the Gospels

without an awareness of the multifarious studies which have

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7. Robinson, James M., A NEW QUEST OF THE HISTORICAL JESUS,
S. C. M. Press, Ltd., London, 1968, p. 38.

8. The word synoptic comes from the Greek συνόψεσθαι,
which means to 'see together.' It recognizes the parallel
relationships which are to be seen within Matthew-Mark-Luke.

9. It may be mentioned that Augustine's DE CONSENSU EVANG-
ELISTARUM, I, 2, is an exception to this general statement, Note
the discussion in Kümmel, W. G., Op. Cit., p. 37.

been made on the problem of the structure, dependence and

composition of the Gospels.

The story of the Synoptic analysis and criticism over
the past two hundred years is a fascinating study.[10.] It

is beyond the limits of this chapter to go into this in great

detail. Nevertheless, some general conclusions will be

discussed.

It is safe to say that the final results of the intensive

study and debate generated by the problems of the Synoptics

have not been settled. At the same time, it is clear that

certain positions are now well attested. It is to these that

attention is now turned.

It is generally considered as one of the assured results
of Synoptic study that the earliest Gospel was Mark.[11.] An

example of the position now taken is expressed in these words:

"The general consensus of opinion is that Mark is the
earliest of the gospels, and that the date of Mark is about
AD 65." 12.

The usual progression of thought regarding the develop-

ment of the Synoptics can be expressed, with some variations,

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10. The literature on the study of the Synoptics is most
extensive. A comprehensive listing of the major works can be
found within the discussion of the problem in Kümmel, W. G.,
Ibid, pp. 33-62. Specific references to particular points will
be given in the following pages. A very helpful analysis of
the whole problem is found in Taylor, Vincent, THE FORMATION
OF THE GOSPEL TRADITION, Macmillan & Co., Ltd., London, 1933.

11. As could be expected, there is not universal agreement
regarding this. The priority of Matthew has been argued by
Stonehouse, N. B., ORIGINS OF THE SYNOPTIC GOSPELS, Tyndale
Press, London, 1964, pp. 19-47. The possible existence of
'Proto-Luke' would pre-date the usually accepted chronology of
Mark. See: Taylor, Vincent, THE GOSPELS, Epworth Press, London,
1960, pp. 36-43.

12. Barclay, William, Op. Cit., p. 43.

as follows. From the beginnings of the Church at the time
of the preaching of Peter at Pentecost, the content of the
Christian story was transmitted orally. This oral period could
be considered to extend from about A. D. 30 to the time of
the composition of Mark, at about A. D. 65. However, during
this time there were circulated among various Christian groups
collections of the 'sayings' of Jesus. It is thought that
these were at first oral. Later, they were put into a
written form. No copies of these writings now exist, as
such. The name given to these sayings is the single letter
'Q'.[13.] The usual date given to the collection of these
materials is A. D. 50-60. (If 'Proto-Luke' is included in
the process it would appear soon after this, perhaps A. D.
60-65, being composed of 'Q' plus materials from Luke's
sources, commonly designated 'L'. Thus, 'Proto-Luke' would
be 'Q' plus 'L').[14.] Next, in the chronology would come the
written text of Mark at approximately A. D. 65. For the
sake of convenience the materials exclusive to Matthew are
designated 'M'.[15.] It is thought these came into a usable
form in the period of A. D. 65-75. The special materials
at the beginning of Luke relating to the birth of John the

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13. The designation 'Q' may have originated from the use
of the German 'Quelle' by J. Wellhausen; or from J. A. Robinson's
designation of Mark's source as 'P' (since tradition says Peter
was Mark's source), and the second source was designated by
the next letter 'Q'.

14. The question of the validity of the 'Proto-Luke'
hypothesis has been discussed in Appendix A. The writer
remains interested in the theme, but is not convinced that
its conclusions are valid.

15. Taylor, Vincent, Op. Cit., p. 9, would identify 'M'
as a Jerusalem sayings-document used by Matthew.

Baptizer and Jesus are seen to have come into use in the period between A. D. 65 and 80. This would make the composition of Luke follow in the period soon after A. D. 80. Matthew would be most likely dated after Luke, in the general period of A. D. 80-90. [16] (The question of the gospel of John will be considered at a later stage. For the present, a date in the period of A. D. 90-100 is suggested).

Within the general framework of these dates, the oral materials are seen to be gathered from A. D. 35 to 65. The written documents began to come into being from A. D. 65 to 100. It is recognized that with this there are many variations. Nevertheless, these dates do suggest a fair consensus of opinion.

The period from about A. D. 50 forward saw the beginnings of written records such as the Epistles, which would later be included in the New Testament. It is clear that early Pauline materials began to be in circulation by this time. Yet this leaves a period of time, from the Resurrection to the beginnings of the publication of the Synoptics, of close to a generation. Numerous reasons are given for this seeming delay between the events and the written documents A summary of these reasons could read as follows:

(1). Many of those who made up the Church were not able to either read or write. Hence, written materials would be of little value to them.
(2). The primitive church, at least in its earliest days, followed much of the pattern of the Synagogue. It was a part

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16. However, consideration must be given to the argument for an earlier date as mentioned in Barclay, William, Op. Cit., pp. 228-244.

of the Palestine tradition that religious teaching should be transmitted orally.

(3). The church, in its earliest days, was composed of those who were not able to provide the cost of hand-produced copies of documents.

(4). The confident expectation of an 'immediate advent' 17. would focus attention on the coming glory and away from a record of the past. Also, the coming of the 'end of all things' would make historical writing unnecessary.

(5). It was not easy to gather materials necessary for a written record. It is known that many of the 'eye-witnesses' were scattered away from the centres of early beginnings by both their missionary endeavours and by persecutions.

(6). So long as the Apostles and other eye-witnesses were living, they could provide such information as might be required in those places they visited. 18.

Two significant things came to the attention of the Church near the end of the so-called 'oral period.' The first was the recognition that the expectation of the second advent had to be adjusted to what was proving to be a long delay. The second was the recognition that because of both persecution and the passage of time, the eye-witnesses and the Apostles were a diminishing number. It became apparent that with the passage of time the Apostolic witness would become silent. William Barclay points out that by the year 70 all of the disciples were dead, with the possible exception of John. Then he adds:

"Tradition saw the written gospel as the necessary substitute for the living voice of the apostles." 19.

F. C. Grant takes a similar position when he says:

"The gospels were a substitute for oral testimony, but

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17. This is the expression used by Dodd, C. H., Op. Cit., p.33.

18. These several points are discussed in Barclay, William, Op. Cit., pp. 43-45, and in Grant, F. C., Op. Cit., pp. 28-31. See also: Manson, William, JESUS THE MESSIAH, Hodder & Stoughton, Ltd., London, 1961, pp. 20-32; and Curtis, William A., JESUS CHRIST THE TEACHER, Oxford University Press, Ltd., London, 1943, pp. 76-82.

19. Barclay, William, Op. Cit., p. 48.

only because they were based upon it, contained it, and were, essentially, only its crystallization in writing." 20.

We do not know exactly what materials were in use in which centres of the Church during the 'oral period.' But we do now recognize that the kerygma as preached in the early Church and reported in the Acts was the framework upon which the tradition rested. The study of this tradition is pursued under the general theme of 'Form Criticism.' This is an attempt to recover the oral 'forms' or 'structures' in which the spoken tradition was transmitted. It seeks to recover the forms in which the Apostolic teaching and preaching were cast in the earliest periods.

One of the early and very influential studies of 'Form Criticism' is the work of Martin Dibelius. He writes:

"Tradition grows out of what the 'eyewitnesses and ministers of the word' say. If what they say were only a matter of reminding one another of things which they had experienced together, there would have been no order in the propagation, no formulation of the material, in short, no tradition.
"What those Christians who knew something about Jesus added, in order to shape and pass on what they knew in some regular manner, was not a concern about the future world, for such a concern was foreign to men who lived in expectation of the End itself. Rather what drove them to such a formulation and propagation of the tradition was the work of proselytizing to which they felt themselves bound, i. e. the missionary purpose." 21.

Again, he says:

"All the observations and conclusions which we can put forward, in fact, prove that the primitive Christian missionaries did not relate the life of Jesus, but proclaimed the salvation which had come about in Jesus Christ. What they narrated was secondary to this proclamation, was intended to

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20. Grant, F. C., Op. Cit., p. 32.

21. Dibelius, Martin, FROM TRADITION TO GOSPEL, Ivor Nicholson & Watson, Ltd., London, 1934, p. 13.

confirm it and to found it. We must beware of too mechanical
a conception of the nature of the preaching, and of the con-
nection between preaching and tradition. Our purpose is not
to reconstruct a special type of sermon within which the whole
tradition would find its place; rather the dependence of the
formation of tradition upon the preaching is to be conceived
somewhat in this fashion: the material of tradition gave object-
ivity to the preaching of salvation; it explained, expanded,
and in accordance therewith, was either introduced into the
preaching, or related at its close. The oldest passage of
the tradition must have corresponded, in the form they assumed,
to this connection with the sermon." 22.

F. C. Grant has written regarding Form Criticism:

"The tendencies or interests which determined the selection
and affected the formulation of the material in the gospels
affected also in some degree the selection and formation of
the tradition in its earlier oral form and in the earliest
stages of writing, i. e. the compilation of the documents upon
which the gospels are based....The materials themselves bear
only too patently the marks of purposeful selection and form-
ulation." 23.

A. M. Hunter has offered a helpful study of what he calls

'Guarded Tradition' which can be seen as a counterbalance to

some of the excesses of the Form Criticism movement. He writes:

"Among the Jews, apart from the scriptures, fixed and
guarded oral tradition was the means for preserving the teach-
ing of the great rabbis. We find a like process for preserving
the folk-songs of Israel: both words and music were handed
down for centuries by uncultivated labourers with extra-
ordinary accuracy.
"I Cor. 11.2 exhorts the Corinthians 'to hold fast the
traditions even as I delivered them unto you.' Indeed, the
two pieces of paradosis quoted in this letter - I Cor. 11.23f.
and 15.3f. - probably represent examples of this guarded
tradition, taught by catechists to converts when they became
members of the church, or to missionaries when they received
their commission.
"One word more. To emphasize the place of 'guarded
tradition' in the early church is not to deny that there was
also much floating oral tradition. It seems to me, however,
a weakness of the Formgeschichte school that they fail to
recognize the place of guarded tradition in the primitive
church, and tend to regard all tradition as floating and unfixed." 24.

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22. Dibelius, Martin, Ibid, p. 15. See also: Appendix F.

23. Grant, F. C., Op. Cit., p. 52.

24. Hunter, A. M., PAUL AND HIS PREDECESSORS, S. C. M. Press,
Ltd., London, 1961, pp. 22-23.

By way of summary, let it be said that a study of the forms in which the message of the Synoptics is expressed gives a useful direction to the content of the oral tradition, which is recognized as being behind the written materials. Both the oral materials and the written forms express the existence of selectivity and purpose. Those who first gave form to the materials were expressing their conviction of the truth they were conveying. The various levels or strata of materials were in differing forms, some of which were more rigid than others.

Dodd writes of Mark's Gospel as an expansion of the basic points of the kerygma. He says:

"The theme of Mark's Gospel is not simply the succession of events which ended in the crucifixion of Jesus. It is the theme of the kerygma as a whole. This is indeed indicated as the evangelist's intention by the opening phrase which gives the title of the work: 'The beginning of the Gospel of Jesus Christ.' Some patristic writers refer to the Gospels as 'memoirs,' thereby placing them in a well defined class of Greek literature. But the earliest evangelist does not so describe his work. He describes it as 'Gospel,' and this word, as we have seen, is a virtual equivalent for kerygma, and that his Gospel is in fact a rendering of the apostolic Preaching will become clear from an analysis of the book itself." 25.

He goes on further in the same chapter to identify the expansion of the kerygmatic themes in the other Synoptics:

"In both Matthew and Luke, however, an element in the kerygma receives emphasis which is not prominent in Mark, that, namely which declared that Christ was 'born of the seed of David,' and so qualifies for Messiahship according to prophecy." 26.

In a brief discussion of Matthew and Luke, Dodd then recognizes a shift away from the most primitive kerygma of

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25. Dodd, C. H., Op. Cit., p. 47.

26. Dodd, C. H., Ibid, p. 54.

Mark. He sees evidence of the introduction of didache along
with kerygma, particularly in Matthew.[27.] His conclusions
to this brief analysis of the kerygma in the Synoptics are:

"We are not to think of the record in the Gospels as the
ultimate raw material, out of which the Preaching was con-
structed. The kerygma is primary, and it acted as a preserv-
ative of the tradition which conveyed the facts. The nearer
we are in the Gospels to the stuff of the kerygma, the nearer
we are to the fountain-head of the tradition."[28.]

Hunter sees Mark as following the pattern of the kerygma.

He writes:

"Surely it is clear that in composing his gospel Mark was
following the pattern of the kerygma - retelling for the benefit
of his Roman readers, and with the help of many anecdotes rec-
eived from Peter and others, the same story of God's saving
activity in Jesus his Messiah which was the theme of all the
apostolic preachers."[29.]

Following a similar pattern to that of Dodd, Hunter sees
also a parallel in the development of the kerygma form of both
Matthew and Luke.[30.] Thus, one may conclude that with the
variations existing from Gospel to Gospel, the Synoptics offer
an expansion of the basic kerygmatic message.

When this same kind of theme is sought in the Fourth Gospel,
the outline of the kerygma is evident from the prologue forward.

While the evidence of the kerygma is to be found in the
Fourth Gospel, the pressing problem is seen at once, how can the
Fourth Gospel and the Synoptics be set in relationship to each

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27. Dodd, C. H., Ibid, pp. 52-55. It is recognized that in
his distinction between kerygma and didache, Dodd seems at times
to force the distinctions more than may be needed.

28. Dodd, C. H., Ibid, p. 55.

29. Hunter, A. M., THE UNITY OF THE NEW TESTAMENT, Op. Cit.,
p. 27.

30. Hunter, A. M., Ibid, pp. 27-28.

other? C. H. Dodd has expressed the problem in this way:

"The fact is that the thought of this gospel is so original
and creative that a search for its 'sources,' or even for the
'influences' by which it may have been affected,may easily lead
us astray. Whatever influences may have been present have been
masterfully controlled by a powerful and independent mind. There
is no book, either in the New Testament or outside it, which is
really <u>like</u> the Fourth Gospel." 31.

John Marsh, in a recent commentary writes:

""When all is said and done, then, it is difficult if not
impossible to achieve anything more than probability about the
various 'critical' introductory problems about John." 32.

W. F. Howard has written:

"No interpretation of Johannine thought is possible which
leave out of account two factors. First, a deep and intense
personal devotion to Jesus Christ lies behind these writings.
They are not a collection of scraps gathered from numerous
writers who were interested in theoretical views and contem-
porary discussions. There is one master mind behind the
Johannine writings, and he was a devoted disciple, whatever his
name may have been. Secondly, he was no solitary thinker,
however commanding his spiritual authority. The title which
was given to one of the finest expositions of the Johannine
Epistles describes also the circle in which his meditations of
the Jesus of history and the Christ of experience were thought
out until they took shape in the Gospel: 'Fellowship in the
Life Eternal.'" 33.

The very tentative nature of almost every conclusion

which may be drawn from scholarly research into the back-

ground and introductory questions of John is emphasized in

these words from C. K. Barrett:

"The purpose of an introduction to any ancient book is
that its environment may shed light upon the work under con-
sideration, and that in turn the book may be used to illuminate
its environment. This is inevitably a complicated process,
for no book is completely detachable from its surroundings,
but it is particularly difficult in the investigation of the

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31. Dodd, C. H., THE INTERPRETATION OF THE FOURTH GOSPEL,
The University Press, Cambridge, 1968, p. 6.

32. Marsh, John, THE GOSPEL OF ST. JOHN, Penguin Books,
Ltd., Middlesex, 1968, p. 81.

33. Howard, W. F., CHRISTIANITY ACCORDING TO ST. JOHN,
Duckworth, London, 1943, pp. 31-32.

fourth gospel, and at the same time particularly important, for this book holds a key-place in the movement of early Christian thought. The difficulty arises out of the fact that the evidence on the basis of which the gospel may be related to its environment, and the unusual critical questions of date, authorship, and the like, answered, is at once complex and considerable in bulk, yet also inconclusive." 34.

Yet, in spite of these difficulties, Sherman Johnson sees some connections between the Synoptics and John. He writes:

"Whatever written sources may have existed, it has been demonstrated with a high degree of probability that many sayings in the Gospel of John go back to a tradition contemporaneous with the old Synoptic materials." 35.

C. H. Dodd has contributed much to the discussion, both of the Fourth Gospel and of the _kerygma_. He sees a growing awareness of the points of contact between the Synoptics and the Fourth Gospel. Writing of the historian's use of John, he said:

"In the first place, he can be shown to have followed the broad general outline of the ministry, death, and resurrection of Jesus Christ which is presupposed in the Synoptic Gospels, reproduced in the apostolic preaching in Acts, and attested up to a point in the Pauline epistles. This outline we have good reason to believe primitive, and by his fidelity to it the evangelist gives proof of his intention to expound the meaning of _facts_, and not to invent a dramatic plot." 36.

The particular concern at this point is how the Synoptics and John relate to each other and to the _kerygma_. Two further comments by Dodd will be helpful at this point.

"The Gospels are to be regarded primarily as the deposit, or crystallization, of this tradition in the narrative form. They result from the gathering together of material of various kinds about a central strand of testimony embodied from the first in the preaching (_kerygma_) and teaching (_didache_) of the

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34. Barrett, C. K., THE GOSPEL ACCORDING TO ST. JOHN, S. P. C. K., London, 1967, p. 3.

35. Johnson, Sherman, THE THEOLOGY OF THE GOSPELS, Gerald Duckworth & Co., Ltd., London, 1966, p. 100.

36. Dodd, C. H., Op. Cit., p. 447.

Church. Both elements, preaching and teaching, reappear in our Gospels. Of our earliest Gospel sources, Mark represents primarily the story of Jesus and 'Q' primarily the teaching of Jesus." 37.

Four years earlier, Dodd had written in his book, THE APOSTOL-IC PREACHING AND ITS DEVELOPMENT, of the distinction between the Synoptics and John in the use and development of the kerygma:

"Now for John the whole life of Jesus is in the fullest sense a revelation of His glory. What was true of Christ's work in the Church after His resurrection was already true of His words and works in the flesh. By them, as truly as by His death and resurrection, He brought life and light into the world. John therefore draws together two separate strains in the development of Christian thought: that which started from an eschatological valuation of the facts of present experience, and that which started from a similar valuation of the facts of past history. Accordingly, he has given to his work the form of a 'Gospel,' that is to say, of a restatement of the kerygma in historical terms." 38.

With the conclusion that one is dealing with materials in both the Synoptics and the Fourth Gospel which reflect multiple sources, careful editing, and theological intentions, how is the Biblical interpreter to proceed? R. H. Fuller asked the same basic question when he wrote these words:

"The kerygma of the primitive Church, which has been recovered for us by New Testament scholars during the last thirty years, presents a particular redemptive interpretation of an historical event or series of events, and the crucial problem is whether this interpretation was arbitrarily imposed upon the events subsequently to their occurrence, or whether the events were such as to demand that interpretation - or, even more precisely, did they bear that interpretation in the mind of the central figure of those events, Jesus of Nazareth himself?" 39.

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37. Dodd, C. H., HISTORY AND GOSPEL, Hodder & Stoughton, Ltd., London, 1964, p. 52.

38. Dodd, C. H., THE APOSTOLIC PREACHING AND ITS DEVELOPMENTS, Op. Cit., p. 69.

39. Fuller, R. H., THE MISSION AND ACHIEVEMENT OF JESUS, S. C. M. Press, Ltd., London, 1967, p. 12.

This issue is sharpened by the opening words of Rudolf

Bultmann's study of the kerygma:

"The message of Jesus is a presupposition for the theology
of the New Testament rather than a part of that theology itself.
For New Testament theology consists in the unfolding of those
ideas by means of which Christian faith makes sure of its own
object, basis and consequences. But Christian faith did not
exist until there was a Christian kerygma; i. e., a kerygma
proclaiming Jesus Christ - specifically Jesus Christ the Cru-
cified and Risen One - to be God's eschatological act of sal-
vation. He was first so proclaimed in the kerygma of the
earliest Church, not in the message of the historical Jesus,
even though that Church frequently introduced into its account
of Jesus' message, motifs of its own proclamation." 40.

Earlier, Bultmann had rejected the witness of John as a

source of the study of the teachings of Jesus. He expressed

it this way:

"Critical investigation shows that the whole tradition
about Jesus which appears in the three synoptic gospels is
composed of a series of layers which can on the whole be
clearly distinguished, although the separation at some points
is difficult and doubtful. (The Gospel of John cannot be
taken into account at all as a source for the teaching of
Jesus, and is not referred to in this book)." 41.

This is a rather amazing statement. In response to such

a position (which reflects Bultmann's thinking in the 1920-30

era), Hunter has written a helpful statement. In looking at

the historicity of John, Hunter makes reference to 'radical

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40. Bultmann, Rudolf, THEOLOGY OF THE NEW TESTAMENT (Vol. I),
Translated by Kendrick Grobel, S. C. M. Press, Ltd., London,
1952, p. 3.

41. Bultmann, Rudolf, JESUS AND THE WORD (translated by L. P.
Smith and E. H. Lantero), Fontana Books, Ltd., London, 1968, p. 17.
Bultmann's contribution to Gospel studies has been quite extensive.
He has a major work on the synoptics in THE HISTORY OF THE SYNOPTIC
TRADITION, The University Press, Oxford, 1963; Volume II of THEOLOGY
OF THE NEW TESTAMENT, S. C. M. Press, Ltd., London, 1955, deals
extensively with the theology of John and the Johannine Epistles.
His Meyer's Commentary on John DAS EVANGELIUM DES JOHANNES (Krit-
isch-Exegetischer Kommentar uber das Neue Testament), Göttingen,
1941, Erganzungsheft, 1950, is a significant study.

New Testament scholars like Bultmann and his followers."

Then, turning to contemporary trends in Johannine studies,

he writes:

"But 'the flight from history' (into existentialism) which
has characterized so much modern New Testament scholarship now
shows signs of coming to an end as a saner and truer view of
the historicity not of the synoptics alone but of St. John also
takes its place." 43.

Fuller has taken Bultmann's analysis seriously and in

two works has answered the questions raised by Bultmann in a

most helpful way. In his earlier study he writes:

"To interpret Jesus as an eschatological prophet who
simply announced the impending advent of the eschatological
Reign of God, challenged men to a preparatory decision in
the face of that impending event, and left it at that, is
an entirely inadequate reconstruction of the history of Jesus
of Nazareth. The rigid application of the canons of radical
form criticism leaves us with an insoluble problem on our
hands. Why did Jesus of Nazareth, who in the gospels is
always presented as the master of every situation, who did
everything with a rigorous concentration of purpose, who
subordinated all his activity (proclamation, teaching and
signs) to his overriding conviction of the impending advent
of the Kingdom of God, expose himself to crucifixion at
Jerusalem? This is a question which Bultmann does not, and
on his own presuppositions cannot, answer." 44.

In a later study, Fuller sharpened his point even more

directly as he writes of the self-understanding of the

historical Jesus:

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42. Hunter, A. M., Op. Cit., p. 60.

43. Hunter, A. M., Ibid, p. 60.

44. Fuller, R. H., THE MISSION AND ACHIEVEMENT OF JESUS, Op.
Cit., p. 77. This theme is expanded in Fuller's larger work, THE
FOUNDATIONS OF NEW TESTAMENT CHRISTOLOGY, Lutterworth Press, London,
1965. Chapter VI 'The Kerygma of the Earliest Church: The Two
Foci Christology,' sees the transition in the kerygma as the work
of the church spread from a Palestinian base to move out into the
Hellenistic world. It should also be noted that Fuller has modified
an earlier position by saying, "Jesus understood his mission in
terms of eschatological prophecy and was confident of its vindic-
ation by the Son of man at the End. As eschatological prophet he
was not merely announcing the future coming of salvation and
judgment, but actually initiating it in his words and work." p.130.

"The basic datum of NT Christology is not the concept of Jesus as eschatological prophet, but his proclamation and activity which confront men and women with the presence and saving act of God breaking into history and his utter commitment and entire obedience to the will of God which made him the channel of that saving activity. To interpret this datum in terms of explicit Christology was the task of the post-Easter church, in whose kerygma the Proclaimer became the Proclaimed." 45.

The recognition of these two conflicting positions calls for a conclusion which would give direction to the student of the Gospels as he seeks evidence of the kerygma in the Synoptics and John. Does one find in the words and deeds of Jesus within the Gospels the very witness of Jesus to the truly primitive expression of the kerygma? Or, as Bultmann suggests, does one find instead that the Gospels contain the results of the Church's insights into the meaning of the events recorded? If the second position is taken, it would imply that the record of evidences of the kerygma in the Gospels is late in time, and reflects the gradual evolution of thought by which the Church projected back on to the events of the life-death-and-resurrection of Jesus. This reflection can be seen to be the result of a generation or more of thought. This brings the study to the present point where attention must be paid to the question of the quest of the historical Jesus.

THE QUEST

Hugh Anderson has captured well the feeling of dilemma which one faces when approaching such a complex and important area of thought. He writes:

"Every form of inquiry into the rise of Christianity,

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45. Fuller, R. H., THE FOUNDATIONS OF NEW TESTAMENT CHRISTOLOGY, Op. Cit., p. 131.

environmental-historical and theological as well as dogmatic, is confronted with the dilemma of where to start and what to choose." 46.

Perhaps it is appropriate to recognize that the first phase of the 'Quest' is generally seen to end with the publication of THE QUEST OF THE HISTORICAL JESUS, by Albert Schweitzer. This book is by all accounts a major contribution to the questions of New Testament studies. In his work, Schweitzer sought to review the prior attempts at writing a history of the life and teachings of Jesus from the period between 1778 and 1901. Anderson has described the results of Schweitzer's analysis:

"The substance of Schweitzer's complaint against the composers of the Liberal Lives was indeed that they were not objective enough, but were altogether too much conditioned by the subjective desire to clothe Jesus in the garb of a Victorian gentleman, and so gave us a lay figure, too respectable to offend us, too unmysterious to claim our reverence, too diminutive in stature to account for the rise of the Church of Christ." 47.

Robinson discusses the 'impossibility and illegitimacy' of the original quest and writes (with particular concern for the nineteenth-century studies):

"This quest was initiated by the enlightenment in its effort to escape the limitations of dogma, and thereby to gain access to the whole reality of the past. The quest of the historical Jesus was originally the quest after 'the Jesus of Nazareth who actually lived in first-century Palestine', unrestricted by the doctrinal presentations of him in Bible, creed and Church." 48.

The development of critical thought since Schweitzer has been largely the attempts at a new and different reconstruction

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46. Anderson, Hugh, Op. Cit., p. 16.

47. Anderson, Hugh, Ibid, p. 46.

48. Robinson, J. M., A NEW QUEST OF THE HISTORICAL JESUS, Op. Cit., pp. 28-29.

of the task of Biblical studies. This new approach has been
rightly called a "flight from history."[49.] Robinson has
identified this transition in these lines:

> "This basic reorientation is to the effect that all the
> tradition about Jesus survived only in so far as it served
> some function in the life and worship of the primitive Church.
> History survived only as kerygma. It is this insight which
> reversed our understanding of the scholar's situation with
> regard to the relation of factual detail and theological
> interpretation in the gospels." 50.

Robinson then proceeds to indicate that it is his view
that a "New Quest" is not only possible, but essential. One
attempting a summary of this position may well see four
distinctions which require consideration:

(1). It is now recognized that the kerygma is the unifying
factor in making a new quest possible. Robinson says:

> "The kerygma came gradually to be recognized as the
> centre not only of the Gospel, but also of primitive Christ-
> ianity itself. Furthermore it has increasingly come to replace
> the theological systems of our day. It was this rise of the
> kerygma to the centre of our understanding of primitive Christ-
> ianity, and to the normative position in contemporary theology,
> which was the underlying cause for questioning even the
> legitimacy of the original quest." 51.

(2). His second position is found in an analysis of the
so called 'historical sections' of the kerygma and the use of
new sources for study. This for Robinson is not a very strong
solution to the movement toward a new quest. Indeed, he writes:

> "The paradox inherent in the kerygma and the Gospels is
> beyond objective verification by the historian. Neither the
> kerygma, nor the kerygmatic Gospels, can legitimately be used

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49. Barclay, William, THE FIRST THREE GOSPELS, Op. Cit., p. 20.

50. Robinson, J. M., A NEW QUEST OF THE HISTORICAL JESUS, Op.
Cit., p. 37.

51. Robinson, J. M., Ibid, pp. 38-39.

to lead us into a positivistic approach to the quest of the historical Jesus." 52.

(3). Next, Robinson sees a new view of the Gospels as the writings of men who were not 'historians' in the traditional sense, but 'theologians of history.' This is to say:

"Today history is increasingly understood as essentially the unique and creative, whose reality would not be apart from the event in which it becomes, and whose truth could not be known by Platonic recollection or inference from a rational principle, but only through historical encounter. History is the act of intention, the commitment, the meaning for the participants, behind the external occurrence. In such intention and commitment the self of the participant actualizes itself, and in this act of self-actualization the self is revealed." 53.

(4). This is summarized in an understanding of the human encounter of selfhood in terms of commitment:

"Selfhood results from implicit or explicit commitment to a kind of existence, and is to be understood only in terms of that commitment, i. e., by laying hold of the understanding of existence in terms of which the self is constituted." 54.

In the light of this existential approach, Robinson concludes his chapter with these words:

"Since usage determines meaning, it may be that such a nineteenth-century definition of biography is still accurate. But this should not obscure the crucial fact that Jesus' understanding of his existence, his selfhood, and thus in the higher sense his life, is a possible subject of historical research." 55.

Once Robinson begins to establish a framework for the new Quest, he finds that it is indissolubly related to the kerygma.

A quest of the historical Jesus involves an attempt to disengage information about the historical Jesus from its kerygmatic colouring, and thus to mediate an encounter with the historical Jesus distinct from the encounter with the

52. Robinson, J. M., Ibid, p. 56.

53. Robinson, J. M., Ibid, pp. 67-68.

54. Robinson, J. M., Ibid, p. 68.

55. Robinson, J. M., Ibid, p. 72.

the historical Jesus distinct from the encounter with the
kerygma. The Gospels however do not present the historical
Jesus in distinction from the kerygma, but rather present a
kerygmatized history of Jesus." 56.

Seeing beyond the external forms which may represent

mythological thought patterns to a deeper level of meaning,

Robinson suggests the direction for a legitimate 'New Quest.'

"The kerygma, no matter how many methodological concepts
it may have made use of in getting its message across, is not
proclaming mythological ideas, but rather the existential
meaningfulness of a historical person. Although one may
concede that the kerygma is not concerned with a Jesus 'accord-
ing to the flesh', if by this one means a historically proven
Lord, it is equally apparent that the kerygma is centrally
concerned with a Jesus 'in the flesh', in the sense that the
heavenly Lord was 'born of a woman, born under the law', a
historical person. This emphasis in the kerygma upon the
historicity of Jesus is existentially indispensable, precisely
because the kerygma, while freeing us from a life 'according
to the flesh', proclaims the meaningfulness of life 'in
the flesh.'" 57.

The conclusions to which Robinson moves are those which

see an identification existing between the message of Jesus

which is eschatological and the church's message (or kerygma)

which is Christological. He then relates these two by the

process which sees existential meaning in Jesus' message, and

his actions, both of which are finally codified in the kerygma

of the Church. Hence, he writes:

"If an encounter with the kerygma is an encounter with
the meaning of Jesus, then an encounter with Jesus should be
an encounter with the meaning of the kerygma." 58.

In a longer, and more comprehensive study of this area

of Biblical thought, Hugh Anderson brings a number of new

and helpful insights to bear on the whole discussion of the

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56. Robinson, J. M., Ibid, pp. 79-80.

57. Robinson, J. M., Ibid, pp. 87-88.

58. Robinson, J. M., Ibid, p. 111.

relationship between the kerygmatic preaching of the primitive

Church and the life and teachings of Jesus. Several examples

of Anderson's evaluation will illustrate this viewpoint.

"The fact is that when we have said all we can say in praise of the 'new quest', we still have the gravest reservations regarding it." 59.

"But from our own critical standpoint, it does not seem to be a matter of exposing Jesus to objective seeing, but of realistically acknowledging that the New Testament witness to the fact that God manifested himself in Jesus' deeds no less than in his words. The work of God in the work of Jesus was not immediately given to fleshly seeing, for some could interpret it as the work of the devil, as in the Beelzebul controversy (Mark 3:20-27), whereas others, endowed with the capacity for recognizing the divine self-revelation, could interpret it as the work of the Spirit." 60.

"This wedding of objective historical analysis and existential openness can be quite misleading....In short, we have the greatest hesitation and reserve about this whole merger of historical research and existential openness. We still lack the assurance we would like to have that scientific historical analysis is not being overridden by a particular set of philosophical or theological presuppositions. 'Historical research which is in principle not free,' Johannes Munck has written, 'will never achieve results contrary to its own assumptions. It can begin to run idle without realizing that it is finding only what it looks for and is establishing only what it already knows.'" 61.

"We can also agree, that, as the 'new quest' has taught us, there can be no going back to a pre-kerygmatic or pre-Form-criticism era. The historian's sensitivity to the kerygma will preserve him from thinking that he has done all and said all when, after the manner of Stauffer, he has recovered the not-yet-interpreted bare facts about Jesus behind the tradition." 62.

With the recognition that the debate between 'faith' and

'history' or 'kerygma' and 'history' is not yet ended, Anderson

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59. Anderson, Hugh, Op. Cit., p. 174.

60. Anderson, Hugh, Ibid, p. 179-180.

61. Anderson, Hugh, Ibid, p. 182-183.

62. Anderson, Hugh, Ibid, p. 183.

adds to the discussion with his own positon which is most helpful.

He writes:

"We have to take with an ultimate seriousness Kahler's affirmation that the Gospels are first and foremost Easter confessions of faith and the now largely undisputed fact that all we know of Jesus is presented in the light of the kerygma.
"Between Jesus and the primitive Christian community stands the decisive events of his death and Resurrection. That the Resurrection in particular was the great turning-point is obvious from the evidence of the New Testament." 63.

The following statements add to Anderson's contribution

to the discussion:

"The Resurrection is the center of the kerygma. Easter diffuses its light both backward and forward, backward on the earthly history of Jesus and forward on the Christological affirmations of the primitive Church....Their accounts there-fore assumed the form of Gospel, 'good news' of this remembered Jesus, whom God had vindicated and confirmed by raising him from the dead, so that he became far more than merely a memory. The Gospel 'story' of Jesus could accordingly be recounted henceforward only, so to speak, as a 'kerygmatic history.'" 64.

"The old historians of Jesus committed the error of blotting out the 'secret' in the Gospels, and in their search for a nonkerygmatic or plain and factual biographical portrait of Jesus, indulged in a purely speculative exercise....The modern theologians, who owe allegiance to existence philosophy, have been at fault, with regard to the New Testament's con-fessions of faith, in de-historicizing the kerygma by minimizing or almost entirely effacing the name of Jesus with all of concrete history that it implies." 65.

From this perspective of the discussion of the 'quest'

of the historical Jesus attention must turn to the text of

the Gospels for an indication of the kerygmatic backgrounds

to their composition.

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63. Anderson, Hugh, Ibid, pp. 183-184.

64. Anderson, Hugh, Ibid, p. 241.

65. Anderson, Hugh, Ibid, p. 242.

MARK

Mark writes from a tradition which reflects the preaching of Peter. Hunter has pointed out the fact that the Gospel of Mark, when placed alongside the sermon of Peter to Cornelius (Acts 10:36-43), shows a close relationship between the two. Indeed, this parallel shows Mark to be an expansion of the kerygma in the historical sections.[66.]

The announcement of the introduction of a New Age and the fulfillment of prophecy is found at the opening of Mark. Thus the foundation of the kerygma is expressed in Mark 1:2 f. This connects the events to be described back in time to the promises made to the People of God in the Old Testament. It relates them forward to the events which are to be described as the breaking into time of eternity. He will move swiftly through his narrative until he comes to the materials of the Passion and Triumph.

A helpful description is given of the use of materials in Mark in these lines from THE FIRST THREE GOSPELS:

"Mark, it is then said, is accurate enough in his information, but he has no chronology. Peter, the idea is, used these incidents and sayings of Jesus as illustrations in his sermons. They were quite detached; where they came in the life of Jesus was not the point. Therefore, it is said, you do get accuracy in Mark, but you do not get chronology." [67.]

Thus from the opening lines of Mark through chapter 12, it is possible to distinguish the evidences of the kerygmatic themes that the prophecies have been fulfilled and the New Age

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66. Hunter, A. M., THE UNITY OF THE NEW TESTAMENT, Op. Cit., p. 26-27.

67. Barclay, William, THE FIRST THREE GOSPELS, Op. Cit., p. 167.

has begun. The summary, or editorial comments from 12:35-40, both reach back to the Davidic theme, and stretches forward to the coming Age when the promises will be brought to complete fulfillment.

Chapter 13 of Mark is commonly called the 'Apocalyptic Discourse.' Using all of the images of the Old Testament drama of the end of all things, this section projects the theme of the coming Parousia with both judgment and glory.

The Passion Narrative is found in Chapters 14-15. (Hunter would see the material from Mark 9-15 to be related to the Passion story. Thus he would balance the emphasis between Mark and the kerygma of Acts and Paul more evenly).[68]

The Resurrection story in Chapter 16 concludes the out-line of the kerygma. The problem of the ending of Mark does not change the kerygmatic emphasis. The theme of the short ending is the reality of the Resurrection, together with the commission to 'go and tell his disciples.' (If the longer end-ing is taken, it becomes a summary of the appearances).

Recognizing that Matthew and Luke each drew upon Mark while using their own independent sources, the kerygmatic themes are to be seen in the other two synoptics. Coming later than Mark, and being written for specific needs, each reflects other concerns beyond the kerygma. Indeed, the introduction of the didache materials of 'Q' plus the special sources in 'M' and 'L', together with some re-arranging of

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68. Hunter, A. M., THE UNITY OF THE NEW TESTAMENT, Op. Cit., p. 27.

Mark's progressions, makes it more difficult to follow the
kerygma, as it unfolds.

MATTHEW

Matthew writes with a particular concern to show the fulfill-
ment of prophecy. He quotes often from the Old Testament (usually
from the LXX) and shows in particular the tie to the Davidic
line of descent of the Christ. In this he is making the point
that the Messianic expectation was indeed fulfilled in Jesus
Christ. This was true even though many of the Jews did not
recognize their Messiah when he came. This is, again, the
primary theme of the kerygma. Promises of old have been fulfill-
ed, the New Age is ushered in, for Matthew, in Jesus Christ.

The ministry of Jesus, together with his healings and
teachings occupy a major portion of the Gospel. From 3:1 to
22:46 the public ministry is reported.

The apocalyptic discourses, the doctrine of judgment and
the Parousia are again found in 23:1-25:46 (as in a similar
relationship in Mark) and they reflect the kerygmatic theme
of the return of Christ in judgment and glory.

Matthew 26:1-27:66 gives the story of the Passion events
through the burial. The Resurrection is reported in 28:1-20.
It is of particular interest that the call to faith, which is
a part of the kerygma in the sermons in Acts, is given as an
obligation to the disciples in Matthew 28:19-20. The Great
Commission was the directive to place the call for decision
before all men.

LUKE

Luke, following Mark, as Matthew did, opens with the birth narratives. This is a masterful work of relating the opening of the story to the fulfillment of the hopes of Israel. Luke 3:1-19:27 covers the public ministry up to the entrance into Jerusalem. It includes the particularly beautiful items which are exclusive to Luke, such as the parables of the lost sheep, the lost coin, and the lost son.

The Jerusalem narrative provides the context for the apocalyptic discourses which again raise the theme of judgment and glory. The Passion theme is developed in 22:1-23:56. The triumph of Easter is recorded in chapter 24.

Whatever else the Synoptics may tell us, it is clear that they sought to present the story of the _kerygma_ as a message which was grounded in historical events. They saw history in these events and so reported them. But in addition to this they saw beyond the externals of these happenings to the reality that in these events, God was acting. Men were confronted with this reality and challenged to respond in faith to the God who was making Himself known in and through Jesus Christ.

JOHN

The Fourth Gospel offers the same basic _kerygma_ as the Synoptics. It presents its message in different modes of expression, but maintains the essentials of the theme. Anderson writes:

"The Fourth Gospel is an interpretation of the history of Jesus, whose meaning has finally been disclosed only by his death and Resurrection, under the guidance of the Spirit. Even though, however, the history of Jesus can only be interpreted

by the Spirit, it is not deprived of its character as history."
69.

The Prologue to John reaches back into time prior to creation (and hence, prior to the promises made to Israel). It moves forward to the affirmation that 'the word was made flesh and dwelt among us.' This sets the movement from eternity to a particular place and time in history. It is the opening of the New Age. (By implication this also confirms the promises of the Old Testament). Following the baptism by John the Gospel writer describes the public ministry of Jesus as one of teaching, of demonstrating the power of God by various signs. The Passion materials can be said to begin in John with 13:1. This is a longer section than is found in the Synoptics.

Of some importance is the seeming shift in John from the earlier view of the kerygmatic theme of the Parousia. The very apocalyptic framework of a returning king in glory is changed in John to be the coming of the Holy Spirit to be with the disciples, in place of Christ. The theme of judgment is also presented as somewhat changed in that the presence of Jesus as the Christ is, by its very nature, both an act of grace and of judgment.
70.

The Passion story (with the added materials of John) reaches its climax in the crucifixion in 18:1-19:42. The Resurrection and post-resurrection appearances are recorded in 20:1- 21:25. This is the longest section of materials on the Resurrection in

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69. Anderson, Hugh, Op. Cit., p. 265.

70. Hunter, A. M., THE UNITY OF THE NEW TESTAMENT, Op. Cit., p. 28 offers suggestions on these two themes.

the four Gospels and reflects the importance the Church

placed upon the Resurrection.

Dodd has a helpful comment on the <u>kerygma</u> which is very

appropriate at this point:

"It will be found that the primitive kerygma arises
directly out of the teaching of Jesus about the Kingdom of
God and all that hangs upon it; but that does only partial
justice to the range and depth of His teaching, and needs the
Pauline and Johannine interpretations before it fully rises
to the height of the great argument. It is in the Fourth
Gospel, which in form and expression, as probably in date,
stands farthest from the original tradition of the teaching,
that we have the most penetrating exposition of its central
meaning." 71.

Thus, the unity of the kerygmatic themes is recognized

over the total scope of the New Testament message, from the

earliest sermons of Acts through the latest Gospel. The

preaching of the Church and the witness of the written word

combine to bear witness to the transforming grace of God in

Jesus Christ.

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71. Dodd, C. H., THE APOSTOLIC PREACHING AND ITS DEVELOPMENTS,
Op. Cit., p. 75.

Chapter VII.

PREACHING IN THE NEW TESTAMENT

It is the purpose of this chapter to present a summary of the results of the study of the preaching of the primitive Christian Church, as it is recorded in the New Testament.

C. H. Dodd has written of the 'Word of God in History.' He sets the confrontation of God and man within the historical process when he says:

"The key-points of the story are the crises in which as the biblical writers aver, the word of God descends upon history through Abraham, Moses and the prophets, and challenges men to a response. The horizontal line of the secular process is cut vertically by the word of God from on high." 1.

Dodd then suggests that the Old Testament 'word of the Lord' as spoken by the prophets was always expressed with a reference to the future:

"Thus the successive crises of history are determined by a word which brings into history an anticipation of final crisis yet to come. History is revealed as something more

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1. Dodd, C. H., HISTORY AND THE GOSPEL, Hodder & Stoughton, Ltd., 1964, p. 98.

than a simple process of development in time.

"It is this complex process, and no simple evolution, that is fulfilled in the coming of Christ. The Word of God once again descends upon history, not now with reference to a crisis yet to come, but proclaiming the immediate impact of the Kingdom of God upon this world in judgment and mercy. 'God, who in sundry parts and in diverse manners spoke unto the fathers by the prophets, hath in these last days spoken unto us by His Son.'" 2.

Oscar Cullmann writes of the uniqueness of the new

division of time which the Cross and Resurrection have

introduced:

"The entire New Testament, including the Synoptic Gospels, holds the view that the mid-point of time no longer lies in the future but in the past, or in the present for Jesus and the apostles. This is true not only in the sense that all New Testament writings were written after Easter - this also, to be sure, should be noticed, for even the Synoptic Gospels were written in the light of the Easter event, which has already occurred; it also holds true, as we have already seen, for Jesus himself. For him too, his coming signifies that the mid-point of the process has already been reached in his lifetime. Therefore he sees Satan already fallen from heaven, he already expels demons 'by the finger of God,' he heals the sick, he checks the power of death, he forgives sins and explains that the Kingdom of God has already come, although he holds fast on the other hand to the future character of this Kingdom." 3.

This is to say, there is a sense in which the Christ-

event is a unique and non-recurring experience. It happened

'once for all.' Yet there is also another sense in which the

Church saw its task of telling the story of the events in

such a way as to confront the hearers with the message, and

to elicit from them a response.

Thus, when Paul writes of the urgency of his preaching he

sets it within a time-oriented framework:

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2. Dodd, C. H., Ibid, pp. 98-99.

3. Cullmann, Oscar, CHRIST AND TIME, S. C. M. Press, Ltd., London, 1967, p. 83.

"Working together with him, then, we entreat you not to accept the grace of God in vain. For he says,
   'At the acceptable time I have listened to you,
   and helped you on the day of salvation.'
Behold, now is the acceptable time; behold, now is the day of salvation."

Preaching then is seen as that experience where an event which happened in time is presented again in another time with the good news that it brings, and with a call for a response. It is seen that all preaching of the 'Christ-Event' took place after the events described. Further, all of the written records of the events, and the other written documents gathered with them to make a testament - a New Testament, were put into their written form after the events.

Now, in this latter part of the Twentieth Century, the question is raised with particular concern for several items within this whole very ancient story. The first question is: how reliable are the historical records and evidences to the events disclosed? Another question follows this. How did those who first proclaimed the events present their message? This leads to yet a third question. What development took place in the repetition of the message? A final question must of necessity grow out of the earlier ones. How does one effectively communicate the essence of the ancient message to the minds and hearts of people in the present day?

It is to these questions that attention is now turned. The record of the first preaching is the summary of sermons found in the book of Acts. What can be said regarding the reliability

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II Cor. 6:1-2.

of the historical evidence of the events to which the preaching

of the early Church gave witness? In a remarkably lucid study,

C. H. Dodd has written these lines:

"A tradition may be altered or distorted in the course of
long transmission by word of mouth. When once it is written,
it stands substantially unaltered. It may therefore be tested
and controlled by a careful and critical study of the documents
which caught and fixed it at the earliest accessible stage in
its development. The New Testament contains the deposit, in
writing, of the continuous tradition about Jesus at various
stages of its transmission during the first century of the
church's existence." 5.

In the process of the study which this writer has made of

the materials of the New Testament, it is his conviction that

the New Testament, as it stands today, in the light of intell-

igent, yet critical; enlightened, yet devoted study, offers to

the thoughtful inquirer a dependable record of the witness of

the earliest followers of Jesus to the events in which some

were participants. This is to say, when one turns to the book

of Acts and reads the sermon summaries which are contained

therein, one is receiving a sympathetic and trustworthy witness

to the words originally spoken.

The sermons of Acts, while giving only summaries, do provide

reliable statements that those who spoke were proclaiming what

they believed to be truth. The record claims to be a dependable

witness to that truth. This study has given the writer renewed

conviction that such is indeed the case.

With the recognition of variations in styles and methods

of the preaching in the book of Acts, one does see a unity in

purpose reaching across all of the sermons. This unity is

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5. Dodd, C. H., THE FOUNDER OF CHRISTIANITY, William Collins
Sons & Co., Ltd., London, 1971, p. 16.

expressed in what is now known as the kerygma.

There is general agreement regarding the basic concepts of the kerygma, yet not all who write of it would make the same specific divisions. For the purposes of this study, five general divisions are suggested. They are not rigidly fixed within themselves. Indeed another way of expressing the same basic themes would be fully satisfactory, if it included the intention expressed by these divisions.

These five themes are:

(1). Christ has ushered in a new age and fulfilled the promises of old.
(2). Christ has opened a new way to God by his life and death.
(3). Christ, once dead, has been raised up from the dead, and exalted.
(4). Christ will return in judgment and glory.
(5). Christ calls all men to find forgiveness of sins and new life with the gift of the Holy Spirit.

This is not a mechanical scheme imposed upon every sermon. Within the preaching in Acts there is remarkable variety. Yet, these five themes represent the foci around which the message of good news centered.

The first expressions of the kerygma recorded in the New Testament are the sermons in Acts. This is followed by the evidences of the permeation of these themes into the lifestream of the Church. The Epistles, while not directly involved in the proclamation of kerygmatic themes, do show how fully the primitive church understood these topics within the mainstream of its life and thinking. The topics of the kerygma show evidence of being incorporated into the hymns, the creeds, the catechetical instructions, the liturgies and the expressions of personal devotion within the life of the early church.

This study has begun with the book of Acts, has moved through the Epistles and Revelation, and concluded with the Gospels. It has sought to find evidence of the <u>kerygma</u> throughout the New Testament and to give some measure of interpretation to what was found.[6]

This brings the discussion forward to the next question, how was the message presented? The most obvious answer is, of course, by the preaching of the Apostles and others. This is surely central. Indeed, while there were known to be addresses, or homilies, to have been a part of the life of the Jewish Synagogue in the time of the New Testament, the development of the Christian sermon was indeed a new thing.

With the transforming experience of the new life 'in Christ' there existed a double response. The first was a hunger to know more about the One of whom the preaching spoke. This meant that preaching would center in the kerygmatic themes and illustrate them with stories from the deeds and sayings of Jesus, of his encounters with friends and foes, and of the evidences of God's activity in all that Jesus did. The second called for a desire to share the good news with others. This was the motivation for the growing missionary outreach. It called, also, for explanation, expansion and development of the basic themes.[7]

Beyond the obvious act of preaching, the Church must have kept the core of its understanding alive through use in the services of worship, the sacraments, the instructions, the

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6. In this study kerygmatic themes were located in every book of the New Testament, with the exception of Philemon, James, II Peter, II John, III John, and Jude.

7. Compare Paul's preaching in Acts 9:20 with Acts 14:14-18.

encouragement during persecution and through the gathering
together of a 'tradition.'

There were inevitably many stories in circulation from a
number of different sources regarding Jesus, even during his
lifetime. Following the beginnings of the Church, new stories
were to be told, almost daily. In time these began to be
collected, shared, and gradually worked into a pattern. Thus
the oral tradition augmented and illustrated the central themes
of preaching. That these traditions soon became fixed is
indicated by the use of the 'paradosis' theme in the early
portions of the gospel tradition. Paul spoke in I Corinthians
of the tradition he had received regarding the Lord's Supper,
and the <u>kerygma</u>.[8] As the time passed from the earliest days
of the beginnings of the church, it was natural for these various
traditions to take shape. With the passage of time, and even
more important, with the dispersion of the Church and the death
of the Apostles and other eye witnesses, it became urgent for
a more permanent record of the witness than simply the spoken
word to be preserved.

The letters of the Apostles (including Paul) were in use
in the various centres of the Church. Gradually these were
copied and shared. Other materials such as the oral traditions,
and possibly some written traditions, were also in circulation.
By the end of the first generation a number of documents were
bound to have been in writing in the various parts of the Church.

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8. Jeremias, Joachim, THE EUCHARISTIC WORDS OF JESUS, S. C.
M. Press, Ltd., London, 1966, pp. 101-105. He sees the paradosis
as an unbroken chain going 'back to Jesus himself.' (see: p. 101).

With the composition of 'expanded kerygmas' in the form of the
Gospels, the New Testament canon began to take shape. It was
a century or longer before the Church would take final action
to establish the limits and authority of the new canon, but
the framework was well under way by the time of the fall of
Jerusalem.

To what extent the message under-went change is not easy
to say. One could conclude that the evidence of a strong sense
of the message being unique, which is presented in the earliest
preaching, would serve to restrain radical change. Further,
the belief that the kerygma was an historical witness to an
historical event would serve to control the way it was seen
and shared. The earliest preachers were those who could say,
'I was there, I witness to what I saw.' With the passage of
time men would have to say, 'I learned this from those who were
there.' This principle of the 'handed-on-tradition' is given
a beautiful illustration in the following paragraph from C. H.
Dodd:

"The remembrance goes back in a continuous chain. At
every service there are present elderly people who fifty or
sixty years ago heard those words spoken by, or in the pres-
ence of, men old enough to be their grandparents; there are
young people who, it may be, will repeat them in the hearing
of their grandchildren. And so the endless chain goes on.
For nineteen centuries there has not been one single week
in which this act of remembrance was not made, one generation
reminding another.
"This continuity of memory within the church, may be
illustrated by an example. Round about A. D. 200 there died
at Lyons in France the bishop of that city, Irenaeus by name,
one of the outstanding Christian leaders of his time. It
happens that a letter of his has come down to us, addressed
to an old fellow student named Florinus from whom he had been
separated for many years. The letter brings up reminiscences
of their student days together at the city of Smyrna in Asia
Minor. In particular he recalls how they used to attend
lectures by Polycarp, bishop of Smyrna, who died about A. D.
155, at the age of at least eighty-six. He must have been
getting on in years when Irenaeus and Florinus heard him.
Irenaeus reminds his old companion - and there would have been

no point in it if Florinus could not confirm his recollections
- how Polycarp used to tell them stories about 'John the disci-
ple of the Lord,' whom he had known personally many years
before. Which of the persons named John was meant, seems
uncertain, but that he was a personal follower of Jesus is
clear. Irenaeus, then, in France shortly before A. D. 200, was
able to recall at only one remove a man who had known Jesus
intimately. When the bishop of Lyons broke bread with his
little congregation as a memorial of the death of Jesus, he was
not thinking of something he had found (where Kipling's John
Nicholson found his God) 'in a printed book,' but of something
that he had been told by his old teacher, whose friend had been
there and knew. That is what the memory of the church is like." 9.

Because of this concern to keep intact the 'memory of the

Church' reflected in the story of Irenaeus it would seem that

the tradition of the kerygma, while undergoing certain external

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adaptations, was kept, through the years, in its basic form.

The story of the 'Christ-Event' was kept as a single unit,

in its essential story from the earliest times in the Church.

When the writers of the Gospels looked back to the events they

were to describe, they saw them from the perspective of the

Resurrection. This became one of the controlling factors in

the composition of the Gospels. (It also accounts for the concept

of 'apostolic authorship' or 'apostolic connection' for the

authorship of the books of the canon). Any expansion of the

kerygma came as expansion by way of illustration or adaptation

to specific needs.

This brings the discussion to the basic question yet to be

considered. How does one effectively communicate the essence

of the ancient message to the mind and heart of the present day?

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9. Dodd, C. H., Op. Cit., pp. 14-15.

10. By external adaptations is meant the changes in emphasis
within the story. For example, when presented to a Gentile
congregation, the heavy emphasis on fulfillment of prophecy was
not likely used; even though this could well have been added
later as a part of the over-arching teachings of the church.

It is this central question that the focus of the pages
which follow will seek to answer. Such a study will be made
on the assumption that a valid statement of the ancient kerygma
has been found and understood. The task of preaching in the
Twentieth Century is to perpetuate the transmission of the
essence of the Good News, in a manner which will make effective
communication a reality - and - in the process make real to
the men of this age, Jesus Christ as Lord.

Chapter VIII.

THE TWENTIETH CENTURY COMMUNICATION
OF THE GOSPEL

Introductory Considerations

With this chapter the study moves from the New Testament world and the beginnings of the Christian message and its proclamation to the Twentieth Century and the problems of the task of communication.

Expressed differently, the question might be asked: What is the relationship between the traditional tasks of the pulpit as influenced by the world of the New Testament, and the task now found in the changing life of the Twentieth Century? Indeed, some might even wish to inquire if there is any relationship at all.

This chapter is presented as an introductory study of the questions which are raised regarding the role of the sermon and the particualr task of the 'preacher' in an age when revolutionary processes are taking place on every hand. This is to say, is there a place for the sermon in the contemporary world? If there

is, what should it be like, and what must it say? If there is
no real value in preaching today, what is there to take its
place? (Or, as some would ask, is anything needed to replace
it at all?)

Earlier in this study the kerygma of the New Testament was
reviewed as the basis and framework of preaching in the First
Century. In that study the essential content of the preached
message of the early church was reviewed.[1] The items which
have made up the parts of the kerygma may be defined in several
ways, but in their essential nature they are seen as expressing
the core of the preaching of the New Testament. It is the
conviction of this writer that it does express a valid message
of the grace of God when it is presented. Further, it is his
conviction that it is a statement which transcends the times
out of which it came. It is still seen as 'good news' from
God to men which must be shared today.

The question 'How does one effectively communicate the
essence of the ancient message to the minds and hearts of
the present day?' is the one which the balance of this study
will seek to answer.

In turning to the question and the possibility of answers
this portion of the study will make specific references to the
role of preaching in the light of an understanding of contemporary
views of the process and functioning of that remarkable area
of life called 'communication.'

That there is no great consensus of opinion regarding the
place of preaching in the world of today is probably an under-
statement.

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1. See: pp. 181-186.

Indeed, if one listens to the critics of preaching (as one must do), it will be recognized that there are many voices speaking out today which question the validity of the whole enterprise of the preached message.

Henry Sloan Coffin, himself an able pulpiteer, wrote near the mid-point of this century saying:

"There is much current disparagement of preaching, and that among some of the more thoughtful in our churches." 2.

Clyde Reid, who served for a time as Secretary of Evangelism for the Board of Homeland Ministries of the United Church of Christ (U. S. A.) reports:

"In 1964 a conference on communication was jointly sponsored by Vanderbuilt University Divinity School and the office of Communication of the United Church of Christ. Conference delegates expressed their disillusionment with preaching and agreed that the traditional sermon was 'one of the least satisfying methods for extending religion's message to outsiders.'" 3.

The reaction of some to preaching is expressed rather graphically in these words:

"The church talks a great deal about God but the world cannot see that he makes any difference. The church has exhausted the possibilities of propaganda. In the process, it has cheapened such words as preaching, mission and gospel to the point where they are almost meaningless. If you doubt this, spend a Sunday listening to 'religious broadcasts' sponsored both by the established denominations and by fringe sects. If you don't find yourself screaming: 'Words, words, words. I'm so sick of words....Show me! --- well, you can listen again the following Sunday and have your reward." 4.

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2. Coffin, Henry Sloan, COMMUNION THROUGH PREACHING, Charles Scribner's Sons, New York, 1952, p. 2.

3. Reid, Clyde, THE EMPTY PULPIT, Harper & Row, New York, 1967, pp. 31-32.

4. Ayres, Francis O., THE MINISTRY OF THE LAITY, Westminster Press, Philadelphia, 1962, pp. 134-135.

In a very penetrating study, Charles W. F. Smith has put
the question pointedly when he writes:

"Is there any place for the sermon in the second half of
the twentieth century?" 5.

Then, Smith goes on to define the four points at which he
feels the question of the validity of the preaching task should
be examined. They are:

(1). "The methods of so-called group dynamics developed
     in industry have had their effect upon the function
     and method of Christian education and communication
     of the gospel in general within the churches.
(2). "The second is another impact of the world's advance,
     namely, the effects of the scientific method of
     investigation of all phenomena, herein particularly
     applied to the traditions and symbols of the Christ-
     ian faith.
(3). "The third point of impact is a more general form
     of the second, and may be called the whole 'ethos'
     of modern life....The means of communication that
     have been developed, the uses to which they are put,
     the effect they are having in scope and depth, and
     the ends for which they might be used constitute
     not only a problem for the success of preaching but
     also an actual threat to the whole undertaking of
     which preaching is the expressive part.
(4). "A fourth point might be called the loss of the
     preacher's audience." 6.

On these very basic points as a foundation, Smith then
raises his central question:

"It is really an odd undertaking in the modern world.
The question is, Does it fit, and can it, or should it, survive?
The kind of communication involved appears from modern studies
to be wasteful because ineffective." 7.

Not only is this premise developed, but in addition the
concept is expressed that the impact of many words on the hearer

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5. Smith, Charles W. F., BIBLICAL AUTHORITY FOR MODERN
PREACHING, Westminster Press, Philadelphia, 1960, p. 11.

6. Smith, Charles W. F., Ibid, pp. 11-13.

7. Smith, Charles W. F., Ibid, p. 14.

is such as to tend to reduce the effectiveness of every com-
munication effort. Hence, Smith writes:

"Constantly and pervasively, if not directly, then through
impact on family, friends, and neighbors, the individual is
subjected to a saturation barrage of words and pictures, pro-
ducing mental images that are insistent and well-nigh inescapable.
An individual can evade it by direct contact if he so desires,
but he cannot evade the general atmosphere." 8.

The despair and discouragement regarding the preaching

task has been seen to grow more pervasive in recent years.

The seeming failure of preaching has been linked by some with

the radical transitions which have taken place in modern society

and the Church's relationship to it.

In a study of the communication of the Christian Faith,

E. A. Nida writes:

"The communication of Christian faith is to many persons a
completely hopeless task. In the first place, Christianity
is 'old stuff,' an ancient or medieval view of life which
is no longer relevant in a technological society and a 'post-
Christian' era. To them 'post-Christian' means essentially
that 'God is dead,' and not merely in the sense that modern
man no longer believes in God. For some radical theologians,
not only is the belief in God dead, but God Himself is non-
existent, and hence belief in Him is not only false but
irrelevant. While nineteenth century rationalists often
spoke of a religion which included God but rejected Jesus
Christ, certain theologians would accept Jesus Christ while
rejecting God, thus making Jesus a kind of religious culture-
hero. But if God is dead, obviously Christianity cannot
proceed without 'resurrecting' Him. Such a task, however, is
ideologically impossible; it is easier to propagate new gods
than to revitalize old ones. Hence, some would argue that
the Church may just as well give up." 9.

If it is so that some would want to 'give up' the entire

venture of the Church, it would seem, by implication, that

even more would want to give up the arduous task of communicating

the essence of the faith so seemingly foreign to the present world.

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8. Smith, Charles W. F., Ibid, p. 25.

9. Nida, Eugene A., RELIGION ACROSS CULTURES, Harper & Row,
New York, 1968, pp. 58-59.

Is there, then, any real justification for preaching as
an ongoing experience in the life of the modern church? Or,
should the voice of the critics be the only one heard? It is
the conviction of the writer that indeed preaching is a most
difficult discipline. It is a demanding task. It is one in
which apparent failure may be felt more often than success.
Yet, none of these difficulties should outweigh the evidence
for a consideration of the positive values in preaching.

Indeed, from many sources the answer comes clearly that
it is the task of the Church to preach - to proclaim the 'good
news' - as much today as ever before. The very variety of these
sources which speak of the positive values of preaching is of
considerable interest.

From Vatican II, the Council adopted a document entitled,
"Decree on the Media of Social Communication." The first chapter
begins with these words:

"The Catholic Church, since it was founded by Christ our
Lord to bear salvation to all men and thus is obliged to preach
the Gospel, considers it one of its duties to announce the Good
News of salvation also with the help of the media of social
communication and to instruct men in their proper use." 10.

While one might be inclined not to accept the narrow form
of authoritarian base upon which this statement is formulated,
it is clear that the Vatican Council was expressing its view
that it is the obligation of the church to tell the 'good news.'

It is to be remembered that Karl Barth moved to a chair
of dogmatics after his years as a pastor in a Swiss village.

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10. SECOND VATICAN COUNCIL: DECREE ON THE MEDIA OF SOCIAL
COMMUNICATION. Promulgated by His Holiness Pope Paul VI at the
closing of the Second Session of the Second Vatican Council,
December 4, 1963. Published by the National Catholic Welfare
Conference. (no publication source listed).

He wrote of his concerns for dogmatics to his friend Thurneysen

in these lines:

"Main viewpoints: (1-2) Dogmatics is the consideration of
the Word of God as revelation, Holy Scriptures, and Christian
preaching. The primary object is not biblical theology, not
church doctrine, not faith, not religious consciousness, but
Christian preaching that is actually preached, which on the one
hand is to be recognized as the Word of God by reference to
Scripture and revelation and on the other hand (this the purp-
ose of exegesis) is to be defined critically by the Word of
God. Thus the concept of dogmatics: exposition of the principles
of Christian preaching based on revelation and Scripture." 11.

It was this basic framework which provided a form for

the later composition of Barth's CHURCH DOGMATICS. It is of

interest that, particularly in his early writings, Barth had

much to say about the centrality of preaching.

Such interest in preaching was shown also by Rudolf

Bultmann. Thus, through his form-critical methodology, he

sought to get behind the surface statements of the New Test-

ament. This programmatic approach led him to state:

"...the interest of the gospels is absolutely different
from that of the modern historian....The gospels...proclaim
Jesus Christ, and were meant to be read as proclamations." 12.

Thus Bultmann saw faith resting on the results of the preached

word, instead of on historical assurances.

In the post-Barth, post-Bultmann era which has followed,

preaching has remained a pivotal concern for many who write on

the frontiers of theology.

Heinrich Ott, who succeeded Barth at Basle, has moved

toward a mediating position between Bultmann and Barth. In his

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11. Barth, Karl, REVOLUTIONARY THEOLOGY IN THE MAKING (trans-
lated by James Smart), John Knox Press, Richmond, 1964, p. 182.

12. Bultmann, Rudolf, and Knudson, Karl, FORM CRITICISM,
Harper & Bros., New York, 1962, p. 70.

study of THEOLOGY AND PREACHING, he writes:

"It is the duty of theology to see that the Church's current proclamation of the Word remains faithful to its concrete task and the documentation of that task in Holy Scripture." 13.

And, again he writes:

"When we say that dogmatics is the reflective aspect of preaching itself, then the act of the Church in preaching and theology appears necessarily as one single act, a single deed -- except that on the one occasion it is 'immediate' and on the other 'reflective.' Preaching and dogmatics are in the last resort a single activity of the Church, two aspects of one and the same thing." 14.

On the unity of dogmatics and preaching theme, he adds:

"The unity of dogmatics corresponds to the unity of preaching and both gain their unity because they are in equal measure, if not absolutely in the same way, an articulation of the one and the same, of that which is ultimately inexpressible, of that which exists before all human words, be they words of dogmatics or words of preaching, of that effectual Reality which is prior to all human speech. This ultimate reality is the one God, the one Lord, the one faith! And thus from our insight into this underlying oneness of the object we are led to appreciate the continuity between dogmatics and preaching." 15.

From Zurich, one finds Ebeling writing:

"Proclamation is the Alpha and Omega of the church's praxis." 16.

Or, again he says:

"So this proclamation of the Word of God will also speak of the whole reality which concerns man. It will also, in order that it may be a comprehensible and relevant proclamation of the gospel, speak of the law by means of which man is approach-ed by God, before ever the gospel is preached. For it is only

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13. Ott, Heinrich, THEOLOGY AND PREACHING (translated by Harold Knight), Lutterworth Press, London, 1965, p. 17.

14. Ott, Heinrich, Ibid, p. 19.

15. Ott, Heinrich, Ibid, p. 35.

16. Ebeling, Gerhard, THE PROBLEM OF HISTORICITY IN THE CHURCH AND ITS PROCLAMATION, Fortress Press, Philadelphia, 1967, p. 22.

through this connection of law and gospel that God's word is comprehensible and relevant." 17.

In a continuing concern for proclamation he writes:

"If we think of theology as responsible reflection on proclamation, then clearly we cannot think of it in separation from proclamation. Theology without proclamation is empty, proclamation without theology is blind." 18.

Thus, it may be seen that the communication of the faith

by the spoken word is seen to be of primary importance. The

telling forth of the kerygma is seen to be essential. The

concept of proclamation being identified with theology gives

form and structure to the imperative under which the preaching

takes place.

Implicit in all of this is the concept of communication.

Speaking of this basic problem, Hendrik Kraemer has written:

"Communication has become a problem with which the Churches everywhere are wrestling." 19.

Theodore O. Wedel has written of the task of communication:

"One reason, accordingly, for the emergence of 'com- munication' as a crucial concern for the church in our era of theological revival is the discovery on the part of the church's teaching ministry that it confronts a vacuum of illiteracy, unsuspected earlier,which demands the dedication to a ministry of communication of the best the church has by way of ima- ginative pedagogic gifts." 20.

In the preliminary studies done prior to the publication

of a new curriculum for the Church School of the Presbyterian

Church, U. S., there were published by the denominational

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17. Ebeling, Gerhard, THE NATURE OF FAITH (translated by R. G. Smith) William Collins, Ltd., London, 1966, p. 95.

18. Ebeling, Gerhard, THEOLOGY AND PROCLAMATION (translated by John Riches) William Collins, Ltd., London, 1966, p. 21.

19. Kraemer, Hendrik, THE COMMUNICATION OF THE CHRISTIAN FAITH, Westminster Press, Philadelphia, 1956, p. 49.

20. Wedel, Theodore O., THE GOSPEL IN A STRANGE, NEW WORLD, Westminster Press, Philadelphia, 1963, pp. 15-16.

Board of Christian Education a number of papers on the goals

and methods of the church in religious education. While this

is not to be identified with preaching as such, the following

statement reflects the sense of awareness of the communication

task:

"The task of Christian education is to communicate the
Church's faith to each generation. The distinctive character
of the task of Christian education lies in the nature of this
faith." 21.

Ebeling would see the task of communication as primarily

one of 'interpretation.' He writes:

"What is Christian and what is not, and what, therefore,
is true for Christian belief, and what is not true, must be
shown by its connection with the events which, as revelation,
constitutes the beginning of Christianity. If, then, this
connection is a historical one, its realization is not to be
found in repetition, but in interpretation. The truth of
this can be seen most clearly in the task of proclamation.
This does not consist in the repetitive recitation of sacred
texts, but in interpretation, that is to say, in translation
into another language, into another age with other modes of
thought, into continually different situations. This is why
sermons must be continually renewed, and the work of theology
be carried on unceasingly. The conception of truth as
historically conditioned is thus bound up with the variable
element inseparable from the category of interpretation. Hence
Christianity is historical, that is, subject to continual
change. How the fundamental question of truth is presented
and how it is answered in actual individual cases, will be decid-
ed by a more exact definition of the pattern of interpretation,
making clear the relation between the variability of the
interpretation and the identity of that which is interpreted." 22.

CONCLUSIONS

From many sources, and many directions comes the chorus

of opinion regarding the transmission of the faith of the

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22. Ebeling, Gerhard, THE WORD OF GOD AND TRADITION (trans-
lated by S. H. Hooke), William Collins, Ltd., London, 1968, pp.
39-40.

Church. Some would deny that preaching is a valid way to achieve this end. Others would indicate that preaching may be valid, but that it produces so little in relationship to what is expended that it cannot be justified. Others would come to the defense of the traditional patterns of preaching as still of worth. Yet others would indicate the necessity of the task of preaching, while indicating that new methodology must be developed. Yet, through all of these various views it becomes clear that at the centre of the disputes is the question of the meaning of communication and the best methods for the process of transmission which communication demands.

One of the clearest expositions of this is found in these lines from W. F. Dillistone:

"It has come clear that the earliest Christian witnesses expressed their essential testimony in two forms: 'We have seen,' 'We have heard.' The innumerable images which they had seen were first brought together and builded together to form the great Name-portraits of the New Testament. In most instances rough sketches, as it were, were already available as the result of dramatic experiences of the people of God recorded in the Old Testament Scriptures. Yet such names as Christ, Servant, Lamb of God, were not taken over without adaptation and even re-creation. Rather it was because of what men had seen in and through Jesus of Nazareth that the new and distinctive portrait gallery of Names appeared in the New Testament, Names which each in its own way depict the impression made by Jesus upon those who companied with Him.

"Further, the innumerable words which they had heard became encoded or concentrated within short and vivid testimonies which may be called Atonement short proclamations: 'Christ died for our sins,' 'the redemption that is in Christ Jesus,' 'being justified by His blood.' Again these forms are not entirely new for in every case some decisive event or pattern of events in the history of Israel has served to supply the elements of the imagery and vocabulary employed. But it was the altogether critical event of the Death and Resurrection of Jesus of Nazareth which had changed, so these witnesses believed, the universal situation of estrangement between God and man and thereby had made possible a universal reconciliation." 23.

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23. Dillistone, F. W., CHRISTIANITY AND COMMUNICATION, William Collins, Ltd., London, 1965, pp. 58-59.

Further, Dillistone writes:

"God did not ignore or despise the structures of communication which had already come into existence within the course of human development." 24.

His conclusions are expressed in these words:

"Moreover, the process of communication can never be regarded as complete. God is still communicating Himself through images and through words which transmit the definitive revelation in Christ to later places and times." 25.

It is in the recognition of this final statement that this study looks for answers. 'God is still communicating himself.' In that conviction which believes that communication from God to man is possible, even more, that it is essential, this study looks for ways and methods of bringing this reality to pass.

24. Dillistone, F. W., Ibid, p. 59.

25. Dillistone, F. W., Ibid, pp. 59-60.

Chapter IX.

THE DECLINE OF PREACHING IN

THE TWENTIETH CENTURY

Preaching is unique. So unique is it that one can find

few overt parallels in other religious movements. It may have

been adopted by certain sects and religious movements, but this

has come about largely because of the influence of the Christ-

ian Church.

Broadus writes:

"Preaching is characteristic of Christianity. No other
religion has ever made the regular and frequent assembling of
the masses of men, to hear religious instruction and exhorta-
tion, an integral part of divine worship. Judaism had some-
thing like it in the prophets, and afterwards in the readers
of the synagogue; but preaching had no essential part in the
worship of the temple." 1.

Yet such a recognition is not to say that preaching has

not been through periods of relative success and failure. Indeed,

as could be said of most of the great movements in the history

of mankind, there have been periods of great success, and periods

of great loss in the long history of preaching.

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1. Broadus, J. A., ON THE PREPARATION AND DELIVERY OF SERMONS,
(Revised by J. N. Weatherspoon), Harper & Bros., New York, 1944,
p. 1.

Many might question seriously the optimistic viewpoint

expressed by H. H. Farmer, in his 1941 Warrack Foundation

Lectures, when he wrote:

"If one were to indicate in the briefest possible way the
most central and distinctive trend in contemporary Christian
theology, one would be tempted to answer, 'the rediscovery of
the significance of preaching.'" 2.

The thoughtful person might, for example, question who

was making this discovery? Indeed, one might even wonder just

what exactly it was that was being discovered!

By contrast (and perhaps with more realism), Joseph Fort

Newton acknowledged the decline of preaching within the early

decades of the Twentieth Century with these rather pointed

words:

"A multitude are asking such questions in a mood of
bewilderment, as if the old had become obsolete and the new
not yet real. What has happened? Just what has happened in
all other ages, only more so, because of the amazing advance
of thought and knowledge. Everything has changed; a world
view is passing away,and the inner attitude of man has
altered. A new universe of law, order, and energy has been
unveiled; the child in school, the youth in college, see
all things -- except religion -- in different aspects and
relations from those in which their fathers saw them. The
sun, the stars, the solid earth, the story of the race, its
habits of thought and methods of approach, its standards and
estimates -- all is transformed. The eternal realities remain,
but they are seen in a new light and from a new point of view.
New ideas are in the air, new vistas dazzle, new hopes allure,
new adventures invite.
"The truth is that we are in the midst of the most
astonishing revolution in the inner ideal and outlook of man
in respect to the deepest issues of life since the days of
Luther. Indeed, it is more far-reaching and profound than the
Reformation, and by that fact, its promise of liberation is
more wonderful, if we have the courage to follow where it leads.
Old things are becoming new; even the eternal things are seen in
a new setting and against a new background. What can be shaken
is falling, and what abides is more enduring and precious by its

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2. Farmer, H. H., THE SERVANT OF THE WORD, James Nisbet
& Co., Ltd., Digswell Place, 1960, p. 9.

own inherent value. No wonder the people are bewildered and turn away from the Church; the pulpit itself is perplexed and confused, unable to find its way. A famous preacher told how, of a sudden, his old sermons became flat, stale, and unintelligible, because he learned, when he looked into his own heart, his idea of God had imperceptibly changed, like the shifting of the earth on its axis. The newer Word has not yet been interpreted in the terms of our generation; for that we need such a new preaching as is now taking shape." 3.

In 1948, when Paul Tillich published his first book of sermons THE SHAKING OF THE FOUNDATIONS, he felt compelled to write in his preface and justify the publication of sermons with these words defining the nature of his hearers:

"A large part of the congregation at the Sunday services came from outside the Christian circle in the most radical sense of the phrase. For them, a sermon in traditional Biblical terms would have had no meaning. Therefore, I was obliged to seek a language which expresses in other terms the human experience to which the Biblical and ecclesiastical terminology point. In this situation, an apologetic type of sermon has been developed. And, since I believe that this is generally the situation in which the Christian message has to be pronounced today, I hope that the publication of some attempts to meet this situation may not be useless." 4.

This is one more recognition of the increasingly difficult task of communication with those who do not come out of the traditional background of the Church.

What then may be said of the reasons for the decline of preaching in the Twentieth Century? Surely from the affirmation of H. H. Farmer regarding the centrality of preaching to the despair of traditional language and thought forms as expressed by Tillich, some resolution must be sought.

Tillich has defined the over-all problem in these lines:

"The paradox of the New Being, the principle of justification by grace through faith, lies at the center of the experiences of

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3. Newton, Joseph Fort, THE NEW PREACHING, Cokesbury Press, Nashville, 1930, pp. 66-67.

4. Tillich, Paul, THE SHAKING OF THE FOUNDATIONS, Charles Scribner's Sons, New York, p. i.

Paul, Augustine, and Luther, but it is differently colored in each of them. In Paul the emphasis lies on the conquest of the law in the new eon which has been brought by the Christ. This message of justification has a cosmic frame in which individuals may or may not participate. In Augustine grace has the character of a substance, infused into men, which relates love and establishes the last period of history in which the Christ rules through the church.....In Luther justification is the individual person's experience of both the divine wrath against his sin and the divine forgiveness which leads to a person-to-person relation with God without the cosmic and ecclesiastical framework of Paul or Augustine....

"There is one question which was neither asked nor answered by Paul or Luther, although an awareness of it was shown by John and Augustine: How is the faith through which justification comes to us related to the situation of radical doubt? Radical doubt is existential doubt concerning the meaning of life itself; it may include not only the rejection of everything religious in the narrow sense of the word but also the ultimate concern which constitutes religion in the larger sense. If a person in this predicament hears the message of God's accepting the unacceptable, it cannot concern him because the term 'god' and the problem of being accepted or rejected by God has no meaning for him. Paul's question, How do I become liberated from the law? and Luther's question, How do I find a merciful God? are replaced in our period by the question, How do I find meaning in a meaningless world?" 5.

This generalization of principles so well enunciated by

Tillich may be expanded to indicate some ten specific factors

in the over-all decline in effectiveness in preaching. These

are as follows:

(1). The problem of language is basic to all that must

be said about preaching. Thus, T. B. Douglass writes:

"There is the general problem of language itself -- the powers and the limitiations of our linguistic symbols in satisfying the demands of the realities that are symbolized, the intentions of those who use them, and the comprehension of those to whom they are expected to convey meanings." 6.

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5. Tillich, Paul, SYSTEMATIC THEOLOGY, Vol. III, The University of Chicago Press, Chicago, 1951, pp. 226-227.

6. Douglass, T. B., PREACHING AND THE NEW REFORMATION, Harper & Brothers, New York, 1956, p. 92. For further discussion of this topic, see the chapter: "Language - The Bridge To Meaning."

Language is at the basis of much of the difficulty in preaching. In order for the preacher to be properly trained in the disciplines of his task, he must learn a 'professional' language. His danger is that he will try to take these thought forms into the pulpit without 're-translation' and hence by the very use of theologically oriented language isolate his meaning from his hearers.

(2). The traditional ideas about God have come into the realm of radical restatement. One view of this extreme position is that of William Hamilton, who writes:

"The breakdown of the religious a priori means that there is no way, ontological, cultural or psychological, to locate a part of the self or a part of the human experience that needs God. There is no God-shaped blank within man. Man's heart may or may not be restless until it rests in God. It is not necessarily so. God is not in the realm of the necessary at all; he is not necessary being, he is not necessary to avoid despair or self righteousness. He is one of the possibles in a radically pluralistic spiritual and intellectual milieu." 7.

Others who have written of this have taken similar themes
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and developed them in a number of different ways.

Kaufman has written:

"Many have observed that modern man, more than the man of any other age, lives in a world from which God is absent, a

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7. Althizer, T. J. J., and Hamilton, William, RADICAL THEOLOGY AND THE DEATH OF GOD, Bobs-Merrill Co., Inc., New York, 1966, p. 40.

8. Among numerous writers in this field one may mention:
Robinson, J. A. T., HONEST TO GOD, S. C. M. Press, Ltd., London
٠ 1963; together with the companion volume edited by Edwards,
    David L., THE HONEST TO GOD DEBATE, Westminster Press,
    Philadelphia, 1963.
Bonhoeffer, Dietrich, PRISONER FOR GOD: LETTERS AND PAPERS FROM
    PRISON (translated by R. Fuller), Macmillan, New York, 1953.
Bonhoeffer, Dietrich, THE COMMUNION OF SAINTS (translated by
    R. G. Smith), Harper & Row, New York, 1960. See also: Marty,
    Martin E., editor, THE PLACE OF BONHOEFFER, Association Press,
    New York, 1962.
Cox, Harvey, THE SECULAR CITY, Macmillan Co., New York, 1965.
Buber, Martin, THE ECLIPSE OF GOD, Harper & Row, New York, 1957.

genuinely secular world. Our forefathers had a sense of God's continuous providential guidance of history as a whole and of their individual destinies in particular; they found their lives meaningful because they were lived within the context of God's purposes, each man having his own unique place and task. But such meaning as most men of our time find is the this-worldly humanly-created meaning emergent from ordinary social intercourse and/or cultural activity." 9.

Bonhoefffer's famous lines express this theme in another way as he writes:

"We are proceeding toward a time of no religion at all.... How do we speak of God without religion....How do we speak in a secular fashion of God." 10.

From these diverse sources comes the recognition that much of the traditional language of theology is empty 'god-talk' devoid of any real meaning for the average man of the second
11.
half of the Twentieth Century.

(3). The growth of Biblical Studies in the light of the historical and linguistic research of recent years has made the concepts of Biblical interpretation both more meaningful and more difficult for the average layman.

Douglass writes:

"The Word of the Bible is being heard in a new way. In an atmosphere of Christian candor, partial views, conditioned by time and place and church tradition, are exposed for correction. Members find themselves listening, every one to the others and all together listening anew to the Bible itself." 12.

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9. Marty, Martin E., and Peerman, Dean G., editors, NEW THEOLOGY, NO. 4, Macmillan & Co., New York, 1964. See the article by Gordon D. Kaufman, "On the Meaning of 'God;' Transcendence Without Mythology", pp. 69-70.

10. Bonhoeffer, Dietrich, PRISONER FOR GOD, Op. Cit., p. 123.

11. The theme of 'god-talk' is developed by Macquarrie, John in his volume, GOD-TALK: AN EXAMINATION OF THE LANGUAGE AND LOGIC OF THEOLOGY, S. C. M. Press, Ltd., London, 1967.

12. Douglass, T. B., Op. Cit., p. 21.

Yet this is not an unmixed blessing. Many persons nurtured on a simple, uncritical approach to Biblical studies find reason to question and to disagree, if not reject, the benefits of contemporary critical Biblical scholarship.

Preaching which does not take into full account the results of serious critical studies is dishonest. Preaching which does not take into account the problems of interpretation and of understanding necessary for the untrained hearer to grasp is equally dishonest. Thus, the new insights of critical Biblical studies are not an altogether unmixed blessing.

(4). The continuing spirit of change and flux created by the ever expanding studies of the main sciences has created for some persons a problem of identifying the unchanging nature of God in the midst of a life that continues to change.

In a most perceptive study of the ministry, R. S. Michaelsen writes:

"Between 1850 and 1900 there had been a new Copernican revolution. Chief among the artificers of this revolution were Charles Darwin and Karl Marx. As Copernicus had initiated a fundamental change in the view of the place of the earth in the solar system so these men, and others, were helping to bring about a change in man's views of himself, his origin and ancestry, and his relations to his fellow man. They were aided by minor revolutionaries in such fields as astronomy, geology, physics, historical criticism and comparative religion." 13.

Thus, many who would preach to the modern man seem to lack a good foundation on which to build their message. By the acceptance of the insights of the scientific point of view, preaching has become realistic for its age. By the failure to

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13. Niebuhr, H. Richard, and Williams Daniel D., editors, THE MINISTRY IN HISTORICAL PERSPECTIVES, Harper & Brothers, New York, 1956, pp. 250-251.

see beyond the scientific with its change to the unchanging

verities of the faith confessed preaching has lost its strength.

(5). The new directions in mysticism which have arisen in

recent years have created a climate in which sense perception

has taken the place of proclamation. Mysticism received a

definitive definition in the writings of Rudolph Otto. He

writes:

"Essentially mysticism is the stressing to a very high
degree, indeed the overstressing, of the non-rational or
supra-rational elements in religion; and it is only intelligible
when so understood. The various phases and factors of the
non-rational may receive varying emphasis, and the type of
mysticism will differ according as some or others fall into
the background." 14.

Tillich identifies this theme in relationship to contem-

porary patterns as follows:

"Mysticism as a quality of every religious experience is
universally valid. Mysticism as a type of religion stands under
the same qualification and ambiguities as the opposite type,
which is often called --wrongly-- the type of faith. The
fact that Protestantism did not understand its relation to
mysticism has produced tendencies which reject Christianity
altogether for Eastern mysticism, for example, of the Zen
Buddhist type. The alliance of psychoanalysts and Zen Buddhism
in some members of the upper classes of Western society (those
within the Protestant tradition) is a symptom of dissatisfaction
with a Protestantism in which this mystical element is lost." 15.

The Christian Church has always found the expression of a

mystical concept of faith to have validity. It is the denial

of the presence of the mystical, or the over-emphasis on the

sense participation which has created problems for preaching.

What is being experienced in a seemingly growing way is

the introduction of a mysticism which attempts to explore the

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14. Otto, Rudolph, THE IDEA OF THE HOLY, (translated by
John W. Harvey), Oxford University Press, New York, 1958, p. 22.

15. Tillich,Paul, SYSTEMATIC THEOLOGY, Vol. III, Op.Cit.,
pp. 242-243.

nature of the inner quest for truth as a revolt against an arid

intellectualism; together with the additional insights from

certain parts of Eastern religious movements.

The result of this attitude is the adoption of, or in some

instances the recognition of uncritical attitudes of acceptance
16.
of such mystical experiences.

D. T. Niles has identified the causes behind some of the

movements which embrace the mystical. He writes:

"The practices of religion directed toward this end can
be conveniently grouped into three categories: renunciation,
mysticism and moralism. Man finds himself bound by the world
and all its concerns. These he must renounce. Man finds
himself limited by his body of flesh and his human associations
and associates. He must transcend these through the practices
of prayer, of meditation, of yoga, of ecstatic trance. Man
finds himself troubled by his moral failings and his moral
inadequacies. From these he must find release through more
careful obedience to the moral law, through the discovery
and practice of ways for securing forgiveness for his lapse,
and through obedience to the ceremonial law and codes of
social behaviour by which merit can be acquired to offset the
demerit of moral failures." 17.

Hence, when external authority is weakened or rejected

mysticism and the influence of the Eastern Occult movement may

provide an alternative to the effectiveness of preaching for
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some individuals.

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16. In this regard, the wisdom of careful analysis of the
'threshold of consciousness' experiences demands a much more
perceptive and critical evaluation than is often given. One
would note the warning of Evelyn Underhill in these words: "Many,
though not all of the supernormal phenomena of mysticism are open
to the same suspicion: and the Church's constant insistence on
the need of submitting these to some critical test before
accepting them at face value, is based on a most wholesome
scepticism." Underhill, Evelyn, THE LIFE OF THE SPIRIT AND THE
LIFE OF TODAY, E. P. Dutton & Co., New York, 1929, p. 99.

17. Niles, D. T., THE PREACHER'S TASK AND THE STONE OF
STUMBLING, Harper & Brothers, New York, 1958, p. 62.

18. Niles, D. T., Ibid, pp. 17-19 deals with the problems
of preaching in relationship to the backgrounds of the religions
of the Hindu, the Muslim, and the Buddhist. In this he offers
certain constructive thoughts on the task of contemporary preaching.

(6). The growth of understanding in the field of Psychology has opened new avenues for insights into the meanings of persons.

Freud and his early disciples were looked upon with great scepticism by the majority of the Church in the beginnings of the study of modern psychology. Even with the growing acceptance of psychology and the major strides it has made the Church has failed to come to grips with all the problems which the studies of psychology have raised. Neither has it learned how to use the new insights it has gained. Vidler indicates:

"Many Christians have assimilated the fruits of science and humanism, even if the Churches have not yet candidly acknowledged their duty to recast their teaching and their mores accordingly, or gone nearly far enough towards incarnating in the contemporary world the traditional faith which they represent. By the middle of the twentieth century, when Christian thinkers were by no means up to date with their homework, it was becoming clear that far-reaching and largely new questions were being put to them by linguistic philosophers and Freudian psychologists." 19.

The response of the Church to Freud and those who have come after him has been seen in several different ways. Some have sought to ignore the presence of fresh insights and questions raised by psychology. Others have been quick to embrace very new ideas with uncritical acceptance. Still others have felt that the new and often helpful understandings of personality have placed a new burden on the church to use insights in a new way. Hence, there has arisen within the Christian Church a whole new movement which adopts psychological insights for religious purposes. A prime example of this is the growth in recent years of the whole 'counseling movement.'

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19. Vidler, Alec R., THE CHURCH IN AN AGE OF REVOLUTION, Penguin Books, Harmondsworth, 1965, p. 272.

The new aspect of counseling has been to take the traditional
emphasis from preaching as 'of primary importance' and transfer
this to 'pastoral care.' This has not been without its benefits,
but the reality of this movement's influence on the decline of
preaching can hardly be overstated.[20]

Niebuhr and Williams study of the Church and its ministry
indicated to them that one should consider that the leader of
a congregation should have his title changed from the traditional
term of 'pastor' or 'preacher' to that of 'pastoral director.'
This indicates administrative responsibility and the counseling
tasks.[21]

A growing number of titles of new books continue to be
produced in the field of pastoral care and/or counseling which
indicates a growing concern for this aspect of the work of the
ministry. It also is indicative that for many in the Church,
counseling may well be more important than proclamation.[22]

(7). The increasing cultural and knowledge gap between
the clergy and the laity has weakened the influence of the
pulpit. In most of the earlier periods of the life of the

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20. It is recognized that counseling has always been a part
of the work of the Christian Church. Such may be well illustrated
by reference to McNeill, John T., A HISTORY OF THE CURE OF SOULS,
Harper & Brothers, New York, 1951.

21. See this discussed in Niebuhr, H. R., and Williams, D. D.,
THE PURPOSE OF THE CHURCH AND ITS MINISTRY, Harper and Brothers,
New York, 1956, pp. 79 ff.

22. Mention should be made here of two volumes as indicative
of the growing number of studies in this field: Oates, Wayne,
editor, AN INTRODUCTION TO PASTORAL COUNSELING, Broadman Press,
Nashville, 1959; and Thurneysen, Eduard, A THEOLOGY OF PASTORAL
CARE (translated by J. A. Worthington and Thomas Wiesner), John
Knox Press, Richmond, 1962.

Christian Church the clergy has been seen also as an intellectual leader. The very word 'parson' is indicative of the influence of the role of the minister on the shaping of the language.[23] This has changed with the growth of general education. Now within most countries where the Church has an established ministry the congregations are often as well educated as are the clergy. Yet, the increasing tendency of all intellectual disciplines to move toward specialization has created an atmosphere of doubt to be present in the minds of many laymen regarding the 'theological position' of their clergy. This has been well documented for the churches in the United States in Hadden's comprehensive study.[24]

An obvious benefit of the increasing level of educational skills on the part of the layman is the questioning attitude which seeks to evaluate carefully and sometimes critically the statements of those who preach. For many, the basic result is to reject the teachings of the pulpit, as being of little value. This may be because of the lack of credibility in the presentation of the sermon. It may be because of a failure to deal honestly with the problems of interpretation. Perhaps most deeply felt, even if not expressed are the doubts present in the mind of the one who preaches. If he is labouring under the burden of un-resolved questions, his preaching will not be able to carry an authentic voice.[25]

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23. Middle English usage identified the 'parson' as a personage of significance in the community.

24. Hadden, Jeffrey K., THE GATHERING STORM IN THE CHURCHES, Doubleday & Co., Inc., Garden City, 1969.

25. This theme is expanded in the chapter: "Authoritative Preaching Without Authoritarianism."

(8). The recognition within and without the Church that it now exists in a world where monolithic structures are no longer valid for man has created a crisis of identity for those who preach a gospel built upon the uniqueness of the message.

There is present in the Twentieth Century a spirit of relativism which has taken the uniqueness of the Christian message as one of several alternatives and not as it has been traditionally presented.

Kraemer writes with an almost prophetic pen when he says:

"Relativism and secularism which, against the background of an erroneously conceived absolutism of truth and sacralization of life, were apprehended as a liberation, revealed the innate consequences when this background was shattered. The triumphal march turned out to be a death-dance. That, it seems to me, is the outstanding characteristic of our time. Belief in man as the measure of all things ends in the ignoring or denial of God, and ultimately in the destruction of man. Where all has become relative, nothing is really worth-while, because it has no foundation in Eternity." 26.

He goes further to identify the problem when he writes:

"In the non-Christian world the question is universal: are the huge traditional systems of religion and life still to be utilized for the great dynamic purposes of cultural reconstruction and national rejuvenation and consolidation?" 27.

His conclusion merits consideration:

"But one demand universally emerges from the situation everywhere, that is, back to the recapturing of the vision of what God in Christ meant the Christian Community to be -- a fellowship of believers, rooted in God and His divine redemptive order, and therefore committed to the service and salvation of the world; going to the bottom in its criticism of and opposition to the evil of the world, but at the same time going to the bottom in its identification with the sufferings and needs of the world." 28.

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26. Kraemer, Hendrik, THE CHRISTIAN MESSAGE IN A NON-CHRISTIAN WORLD, International Missionary Council, New York, 1947, p. 10.

27. Kraemer, Hendrik, Ibid, p. 30.

28. Kraemer, Hendrik, Ibid, p. 30.

The failure of too much of the Church to identify this crisis and to find constructive ways to overcome it has set preaching in a position that the uniqueness of its message is no longer seen as valid. When this happens preaching tends to decline drastically.

(9). A declining sense of uniqueness in the activity of the Holy Spirit in both the call to the preaching ministry and in the routine tasks of preparation and delivery of sermons has removed the preacher from his role as a servant and partner with God in the proclamation of his message.

Merrill Abbey has written of this:

"It is the faith authorized by the Christ of the Fourth Gospel, who declared that the Counselor, the Spirit of Truth, 'will take what is mine and declare it to you.' (John 16:14). The faith of the church held that Pentecost was not a victory of Peter's eloquent words which God incidentally approved, but God's act through the Holy Spirit using Peter's words as instrument." 29.

Thus the failure to recognize dependence upon the Spirit of God, not only for the call to the ministry, but for the empowering of preaching is at the heart of the decline of preaching.

(10). The final cause of the decline of preaching has been the loss of the sense of urgency. What should be seen and presented as a message of hope to be proclaimed, has become too often nothing more than an interesting address. Proclamation always has about itself the imperative mood; it can never be subjective. There must be in preaching the element of entreaty

29. Abbey, Merrill, PREACHING TO THE CONTEMPORARY MIND, Abingdon Press, New York, 1963, p. 36.

which finds itself compelled to cry with Paul:

"So we are ambassadors for Christ, God making his appeal through us. We beseech you on behalf of Christ, be reconciled to God." 30.

This is seen as a part of the frightening exclamation in the words of Paul which is found behind every authentic effort at preaching:

"Woe to me if I do not preach the gospel!" 31.

It is this sense of urgency, perhaps more than any other single cause which has caused the loss of preaching's dynamic in the present age. When this factor is combined with the others mentioned the cycle is complete and preaching declines.

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30. II Cor. 5:20.

31. I Cor. 9:16.

Chapter X.

UNDERSTANDING THE PROCESS OF COMMUNICATION

A basic problem in human relations is the problem of communication. The task of bridge-building, of creating effective means of genuine contact between persons is never easy. As society becomes increasingly complex, so the task of communication becomes all the more difficult.

The presence of good communication opens the doors for genuine contact between persons. The lack of good communication creates isolation for individuals. This was expressed well by Matthew Arnold, when he said:

> "Yes: in the sea of life enisled
>   With echoing straits between us thrown.
> Dotting the shoreless watery wild,
>   We mortal millions live alone.
> The islands feel the enclasping flow,
> And then their endless bounds they know." 1.

The very fact that people live in relationships to one

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1. Arnold, Matthew, from "To Marguerite" in THE OXFORD BOOK OF ENGLISH VERSE, 1250-1918 (edited by Sir Arthur Quiller-Couch), Clarendon Press, Oxford, 1939, p. 912.

another, in community, speaks of the needs which all men have

to communicate. This is illustrated in the following lines:

"The points of breakdown in group discussions are many
and varied. Much of the time they coincide with the failure
of participants to understand each other. Sometimes they
occur when the participants understand each other too well.
Very often it is by the expression of differences of opinion
and interest that ideas are clarified and solutions worked
out. But whatever the controversy and conflict signalize
a loss of rapport, so that the participants seem to be talk-
ing at or past rather than with each other, then the dif-
ferences should be recognized as disintegrative rather than
productive." 2.

One can sense the complexity of the task of communication

for every individaul when one begins to seek a workable

definition for the very word 'communication.'

Weaver says:

"The word communication, in fact, will be used here in
a very broad sense to include all of the procedures by which
one mind can affect another." 3.

In recognition of the problem of definition, Newman writes:

"Communication is so diverse and discursive that the
attempt to create a generally accepted definition becomes so
profoundly involved that it hinders rather than helps further
thought on the subject." 4.

From the "Journal of Communication" comes this candid

statement:

"Considering that communication is one of the oldest
human activities, it is somewhat astonishing that no generally
accepted definition exists." 5.

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2. Lee, I. J., from the article, "Why Discussions Go Astray"
published in THE USE AND MISUSE OF LANGUAGE (edited by S. I.
Hayakawa), Fawcett Publications, Inc., Greenwich, Conn., 1962,p.29.

3. Weaver, Warren, from the article, "The Mathematics of
Communication" published in COMMUNICATION AND CULTURE, (edited
by A. G. Smith), Holt, Rinehart and Winston, New York, 1966, p.15.

4. Newman, J. B., from the article "A Rationale for a Defini-
tion of Communication" in COMMUNICATION AND CULTURE, Ibid, p. 57.

5. Quoted by Newman, J. B., Ibid, p. 56.

In the light of these, and similar comments, the dictionary

definition of 'communication' will be seen to be limited and

partial:

"communication 1. an act or instance of transmitting
2 a: information communicated b. a verbal or written message
3 a: an exchange of information 4 plural a: a system (as of
telephones) for communicating b: a system of routes for
moving troups, supplies, and vehicles c: personnel engaged
in communicating 5 a: a process by which meanings are
exchanged between individuals through a common system of
symbols 6 a: a technique for expressing ideas effectively
(as in speech) b; the technology of the transmission of
information." 6.

While this statement is helpful it is not comprehensive.

The frustration at seeking a simple statement to identify the

meaning of communication has been expressed by J. T. Klapper

who wrote in 1960:

"Twenty years ago, writers who undertook to discuss mass
communication typically felt obliged to define the then un-
familiar term. In the intervening years, conjecture and
research upon the topic, particularly in reference to the effects
of mass communication, have burgeoned. The literature has
reached that stage of profusion and disarray, characteristic
of all proliferating disciplines, at which researchers and
research administrators speak wistfully of establishing
centers where the accumulating data might be sifted and stored.
The field has grown to the point at which its practitioners
are periodically asked by other researches to attempt to assess
the cascade, to determine whither we are tumbling, to attempt
to assess, in short 'what we know about the effects of mass
communication.'" 7.

While the above paragraph makes reference to mass com-

munication, there is little question that the same type of

statement could be made by others in different areas of the

general fields of communication.

In the light of the complexity of approaches to the whole

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6. WEBSTER'S SEVENTH NEW COLLEGIATE DICTIONARY, G. & C.
Merriam Co., Springfield, 1969, p. 168.

7. Klapper, J. T., THE EFFECTS OF MASS COMMUNICATION, The
Free Press, New York, 1966, p. 1.

study of communication it is recognized that no firm definition
of the word will be acceptable to all who work in the field.
It is, however, fair to make the general assumption that this
study seeks to understand the task of communication in relation-
ship to preaching. This is to say, the task of the research is
to move from the general concepts of communication toward the
more specific concern of the task of the transmission of the
message of the Christian Church. It is, then, a major concern
to understand the relationship of communication to preaching.

It is felt by some that the word 'communication' has sprung
into vogue as a specific discipline since the mid-point of the
Twentieth Century. If this is so, it may well be related to
the growth of the new industry of television and the expanding
awareness of society which this new media has brought, for a
need to relate meaningfully the differing parts of society.

From the point of view of the Christian Church, an interest-
ing example of the rather sudden adaptation of the word 'com-
munication' is expressed by T. O. Wedel:

"A future historian of theological trends in the twentieth
century may be surprised to find how suddenly books and pamphlets
embodying the word 'communication' in their titles emerged on
publishers' lists in the decades of the 1950's and 1960's. They
do not appear in bibliographic listings in the preceding dec-
ades." 8.

Of course, the fact that the word 'communication' was not
used prior to the mid-point of the century does not indicate
a lack of concern by earlier writers. The topics and themes
of communication have been studied with various emphases from

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8. Wedel, T. O., THE GOSPEL IN A STRANGE, NEW WORLD,
Westminster Press, Philadelphia, 1963, p. 13.

from the beginnings of man's development as a social creature.

Aristotle is reported as having defined the study of 'rhetoric' as the search for "all the available means of persuasion."[9.] This may well be one of the early and classic uses of the concept. While he recognized that a speaker may have had many other reasons for his address, he saw the task of persuasion as the primary function. This ancient viewpoint is still in use today. It will enter into consideration of the meaning of 'communication' at a further point in this whole study.

It is sufficient now, to say that one can see the political broadcast, the evangelistic sermon, the television commercial, and the automobile salesman, all use the skills of communication as an expression of the act of persuasion.

David Berlo, reviewing the historical roots of the communication process, points out that 'persuasion' was the dominant concept from ancient Greece until the rise of what he calls "Faculty Psychology" in the seventeenth century. The substance of this point of view was the careful (and often artificial) division which distinguished between the soul and the mind. Each was seen as a distinctive part of man and each was attributed with separate faculties.

According to Berlo, the division of personality under "Faculty Psychology" finally moved into the sphere of rhetoric.

Thus he writes:

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9. See: W. Rhys Roberts, "Rhetorica" in the WORKS OF ARISTOTLE (edited by W. D. Ross), Oxford University Press, New York, 1946, Vol. XI, p. 6.

"The mind-soul dualism was interpreted as a basis for
two independent purposes in communication. One purpose was
intellectual or cognitive in nature; the other was emotional.
One appealed to the mind, the other to the soul." 10.

This is developed in Berlo's study to indicate that two

(and sometimes three) purposes of communication could be

defined. The first was an appeal to the mind. This was the

communication of information. The second was persuasion. This

was directed to the soul, or the emotions. (A third was also

identified by the general term 'entertainment'). Thus one could

identify the communicator and his purposes by his materials
                                                          11.
and method of presentation according to these divisions.

It may be true that this division or distinction was

helpful in moving the consideration of communication away from

the classical basis of Aristotle's theme, but it is now

recognized that the concept of mind-soul is an oversimplification.

Thus a more comprehensive approach is needed.

Since the growth of 'Psychology' as a major discipline

within the intellectual world, 'Faculty Psychology' has been

replaced with a general point of view which sees man as a

unity rather than a mind-soul dichotomy.

However, the distinction of 'Faculty Psychology' still can

be found in some expressions of the arts of communication. For

example, the rational approach to communication seeks to appeal

to the intellect by the use of logical reasoning. In contrast,

attempts to appeal to the emotions are often designated as

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10. Berlo, David K., THE PROCESS OF COMMUNICATION, Holt,
Rinehart & Winston, New York, 1966, p. 8.

11. Berlo, David K., Ibid, p. 8.

irrational appeals in persuasion.

Berlo identifies the danger of the false divisions between mind and body in this thoughtful paragraph:

"It is popular today to distinguish between education (inform), propaganda (persuade), and entertainment (entertain). In the public media, we try to distinguish between educational programs and entertainment programs -- without providing any reasonable basis for such distinction. Some professional communicators in the press and education state that they are not trying to persuade people, they 'merely give them information.' Others view the entertainment industry as something independent of persuasion and ignore the effects their messages might have on the levels of knowledge, thought processes, and attitudes of their audiences." 12.

Hence, many who work in the more contemporary studies of communications would see the dichotomy of mind-soul as failing to provide an adequate description of the process which actually takes place in communication.

Berlo sees his own approach to communication as that of a 'behaviorist.' Hence he draws a distinction between communication as 'behaviour-centered' and communication as 'message-centered.' He feels the definition of communication from the point of view of the 'message' is not adequate. He writes:

"From a behaviorist's point of view, it is more useful to define purpose as the goal of a creator or receiver of a message, rather than as the property of the message itself." 13.

This is to say, the intention or purpose which motivates the communicator to communicate, or the receiver to be receptive is of greater importance than the actual item or items which are communicated.

In a summary of the purpose of communication from the

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12. Berlo, David K., Ibid, p. 9.

13. Berlo, David K., Ibid, p. 10. (Attention should be called to the fact that this is not a universally accepted point of view. See: the chapter "The Influence of Marshall McLuhan On Contemporary Communication").

behavioral point of view, Berlo makes this point:

"In short, we communicate to influence -- to affect with intent." 14.

Recognizing that this is similar to the classical statement, he adds these lines:

"This kind of formulation of communicative purpose clearly is similar to the classical statement of Aristotle. It may appear to belabor the obvious. Yet it seems to be one of the most difficult concepts for people to understand and act upon. A major task of the communication consultant is getting people to analyze their purposes for communicating and to specify them in terms of responses they want to obtain. Too often we lose sight of our purposes for communicating. Often, we phrase them in such a way that we cannot tell whether we are accomplishing them or not." 15.

This is expressed in another way by Berlo as he unfolds his point of view:

"Purpose and audience are not separable. All communication behaviour has as its purpose the eliciting of a specific response from a specific person (or group of persons). 16.

The obvious conclusion from this statement is that when the receiver of the communication responds as the communicator wants him to respond, then, from that point of view, communication has taken place. By a similar process, when the response does not occur, or when that which does occur is different than that intended, communication has failed, or broken down.

In order to grasp the further development of the various approaches to communication, attention is now turned to what may be called the other side of the communication process. This is the understanding of the meanings behind the learning process.

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14. Berlo, David K., Ibid, p. 12.

15. Berlo, David K., Ibid, p. 12.

16. Berlo, David K., Ibid, p. 16.

A familiar dictum in education is found in the statement: "Telling is not teaching." This is illustrated by the parent, who says, often with much annoyance, 'I have told you a dozen times not to do that." The educator would then indicate that it is clear from the continued wrong action on the part of the child, that he has not learned. Thus, simply to tell a child something, is not, necessarily, to teach.

Teaching involves learning. Since communication is so closely inter-related to both teaching and learning it is now necessary to look at the theories of learning. For the purposes of this study, five basic approaches to learning theories will be evaluated briefly.

While these are clearly 'learning theories' it is also fair to indicate that they are also to be seen as 'theories of receptivity to communication.'

The five divisions which follow may seem at times to be artificial. Indeed, the ramifications of the various theories do over-lap so that precise divisions are not always possible.

Just as the word communication covers many different kinds of experiences, so the word learning may be used to identify a number of different processes. Hence, it is not the purpose of this study to identify the theory of learning which is correct, but rather to look at the various theories of learning and see their relationship to the concerns of communication.

Numerous studies in education deal with the general theories and themes of learning. Some identify and develop specific schools of thought and principles of learning behaviour. Others

view the inter-related aspects of the different approaches.

Numerous theories have been advanced to explain the process within which learning takes place. The following summaries cover the more important and more lasting ones.

(1). Learning by trial and error.

This theory has had wide acceptance for a number of years. It was first developed in the end of the Nineteenth Century by
18.
E. L. Thorndike. He called it 'connectionism.' It is felt by many that this was the first comprehensive attempt to define the learning process. In some ways all succeeding studies are responses and variations on this. He had some links in his

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17. The following selection is representative of learning theories. There is no attempt here to present an exhaustive bibliography. Most of the books listed carry extensive reading lists for following specific themes in detail.
Hull, C. L., PRINCIPLES OF BEHAVIOUR, Appleton-Century-Crofts, Inc., New York, 1943.
Brubacher, J. S., MODERN PHILOSOPHIES AND EDUCATION, National Society for the Study of Education, Chicago, 1955.
Dewey, John, PROBLEMS OF MEN, Philosophical Library, Inc., New York, 1946.
_____, DEMOCRACY AND EDUCATION, Macmillan & Co., New York, 1920.
Lindeman, Eduard, THE DEMOCRATIC MAN, Beacon Press, Boston, 1956.
Brameld, Theodore, PHILOSOPHIES OF EDUCATION, Dryden Press, New York, 1955.
_____, TOWARD A RECONSTRUCTED PHILOSOPHY OF EDUCATION, Dryden Press, New York, 1956.
Livingstone, Richard, ON EDUCATION, Macmillan & Co., New York, 1945.
Blakely, R. J., ADULT EDUCATION IN A FREE SOCIETY, Guardian Bird Publications, Toronto, 1958.
Lee, I., CUSTOMS AND CRISES IN COMMUNICATION, Harper & Brothers, New York, 1954.
Cantor, Nathaniel, THE TEACHING-LEARNING PROCESS, Dryden Press, New York, 1953.
Bruner, Jerome, THE PROCESS OF EDUCATION, Harvard University Press, Cambridge, 1963.

18. Thorndike, E. L., ANIMAL INTELLIGENCE, Macmillan & Co., New York, 1911. See also: Thorndike, E. L., THE FUNDAMENTALS OF LEARNING, Teachers College, Columbia University Press, New York, 1932.

theory to the Aristotelian philosophy, and drew also on the works of John Locke, Thomas Hobbes and John Stuart Mill.

The theme of connectionism is expressed in the stimulus--response approach. Much of his early work was done in animal research. As he worked in the field he enlarged the simple stimulus-response in his laws of learning. He saw the learning process as a connectional experience. Connections have their basis in the nervous system. Thus as one has an experience (which may be either good or bad) that single experience is connected to all of the past experiences one has had. From this an evaluation takes place which results in a learned experience. As the number of these experiences in all of their varieties, builds up, the individual evaluates them in relationship to all other experiences he has known and hence learns by connecting each new experience with all of the previous ones.

(2). Learning by conditioning.

This theory is best known under its title of 'conditioned response' or 'conditioned reflex.' It was popularized by the studies on dogs by Pavlov. This was a culmination of a long line of studies going back to Descartes, Condillac, Condorcet, and Darwin.[18] This theory says that there is a relationship between man's sensory responses and every stimulus. In its most radical form this reduces man to a mechanical status.

In its best form this theory takes a known response to a

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19. See: COMMUNICATION IN THE MODERN WORLD, Granada TV Network Ltd., Manchester, 1963, pp. 43-83.

known stimulus and then proceeds to fix a new stimulus to the
same response until the new stimulus can produce the same
result.

A development on the 'conditioning' theory is known as
Behaviorism. This was advanced first by the psychologist John
Watson who popularized the expression 'behaviorism.' This
has also found expression in the works of E. R. Guthrie.[20]

Guthrie's contribution was the concept that learning is
related to doing. This is to say, specific responses are
learned in the process of episodes. This is strengthened
as the number of sensory responses is increased. Thus learning
can be good, or bad, depending on the specific response. He
made the point that mere repetition for the sake of repetition
is of no value. Thus, practice can be wasteful unless it is
the correct response to the specific stimulus.

It was within the 'Behaviorist School' that the concept
of measuring learning by the so-called 'Curve of Practice' was
developed. This is a method of graphic representation of the
improvement in learned skills. Initial learning, usually is
rapid, hence the curve goes upward. At certain points, plateaus
develop. Behaviorists insisted that to move to a new upturn
in the graph, it was often necessary to change the stimulus.
Thus measurement of learning by charts gives teachers and
pupils an understanding of the progress of learning.

Behaviorists see all learning in a pragmatic framework.

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20. Guthrie, E. R., THE PSYCHOLOGY OF LEARNING, Harper &
Bros., New York, 1935.

Whatever results in improved learning is used to condition further positive learning results. Exposure to conditions which delay or decrease learning is seen as non-productive. A very common example of behaviorist conditioning is the use of progressive stages of involvement in certain forms of animal training, such as the process of breaking an untamed horse by progressive stages until it is 'broken to harness.'

(3). Gestalt Learning.

Criticism of Behaviorism was often directed at the fact that learning was compartmentalized or fragmented. Those who saw a unity in the personality as it relates to the learning process spoke of 'whole learning.' (The name Gestalt is taken from the German word meaning shape or form). This was first made popular by Kohler who studied Apes while a prisoner of war in the Canary Islands.[21]

This theory was in direct conflict with the earlier studies by Thorndike and Pavlov. It sees a 'pattern of action' which is required to achieve a desired result. Thus, Gestalt learning involves the whole person (or whole animal) as a solution to a problem comes as a flash of insight which can be carried over from the initial problem to other problems. This is the recognition of the inter-relatedness of different factors in a given learning experience.

Contemporary foreign language study has been particularly affected by Gestalt theories. Rather than the 'trial and error'

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21. Kohler, W., GESTALT PSYCHOLOGY, Liverright Publishing Co., New York, 1947.

method of earlier language instruction, attempts are now made
to show the whole of the language process through relationship
which can be understood. (An example is the simple sentence
in a foreign language which is closely related in spelling to
the same words in English. By this process, relationships
are quickly perceived).

Thus Gestalt learning looks for meaningful units or
combinations of units of wholes which are approached in their
totality. Then, as the learner sees the whole of the task to
be learned, he is able with intelligence to look for those
areas in his learning (in relationship to the whole) where
specific attention is needed.

(4). Purposeful learning.

A modification of the Gestalt theory was developed by E. C.
Tolman.[22] He enlarged the whole scope of the educational
process by introduction of related values to be found in the
study of psychology and psychoanalysis. It was his belief that
all behaviour (including learning) is directed by the goals the
individual has for himself. He saw the significance of every
action in relationship to the purpose of the individual. This
he developed in two themes. The first, the learner will select
the means of achieving his goals by the least effort which will
meet his reason for doing a specific thing. The second con-
tribution was to bring in the insights of related sciences
(as have been mentioned) and so to clear away much of the

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22. Tolman, E. C., PURPOSIVE BEHAVIOUR IN ANIMALS AND MEN,
Appleton-Century-Crofts, Inc., New York, 1932.

less meaningful theories of earlier writers in the learning process.

(5). Field, or Life Space Theory.

The present day interest in group dynamics owes much to the work done by the German-American writer Kurt Lewin.[23] He saw all learning taking place from the perspective of what was happening to the learner. He identified a new segment in the learning experience in what he called the 'life space.' This is a psychological term, rather than a physiological description. It recognizes that each individual lives, from a psychological point of view, in what he called 'the life space.' This is to say that the individual sees life from his own viewpoint. A person's life space is the psychological framework out of which the person views himself and his world. The learning process takes place as a result of man's interaction with both the real world in which he lives and the psychological world as he sees himself. Thus, the self-view of the learner is an important part of the learning process. The dynamics set up between the teacher, the teaching materials and the pupil are all inter-related. There is still much that is in flux in this particular theory. Specialists are still at work to find the total implications of such a conclusion. Yet the influence of this 'life-space' principle has been very wide.

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23. Lewin, Kurt, RESOLVING SOCIAL CONFLICTS, Harper & Bros., New York, 1948. See also: Rogers, Carl R., CLIENT-CENTERED THERAPY, Harper & Brothers, New York, 1951.

Other views of the learning process could be mentioned, particularly with relationship to the interpretation of learning as indicated by psychoanalysis,[24] psychology,[25] and mathematical methodology.[26]

Learning theories offer a fruitful area for further research in the communication process. As the study of the impact and evaluation of communication is developed, it will be recognized that there always exist relationships to one or more of the learning theories.

It is reasonable to conclude that there are many variations in importance between the different schools of learning theory. Also, one recognizes that certain types of learning are of importance in only limited areas of study. Nevertheless, as the various theories are studied, and related to one another, there are offered some insights into the meanings of communication.

A further consideration in the quest for an understanding of the process of communication involves the recognition of four basic topics. These include (1) the place of the communicator, (2). the content of the communication, (3). the predispositions of those individauls or groups who receive the communication, and, (4). the analysis and evaluation of the response.

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24. In addition to the basic works of Freud, Horney, and Fromm, one could consult such works as are represented by Stock, D, and Thelen, H., EMOTIONAL DYNAMICS AND GROUP CULTURE, New York, University Press, New York, 1958.

25. Woodworth, R. S., CONTEMPORARY SCHOOLS OF PHILOSOPHY, Ronald Press, New York, 1931.

26. Estes, W. K., MODERN LEARNING THEORY, Appleton-Century-Crofts, Inc., New York, 1948.

If, as has been suggested, the intention which motivates
communication is to 'influence--to affect with intent,' then
the analysis of the above mentioned four points offers a
constructive framework for developing good communication.
They will be considered in this study as the progression of
thought moves forward in the analsyis of communication.

Conclusions:

The summary of items discussed in this chapter may be seen
as follows:

(1). Communication is essential in all inter-personal
relationships. Yet, there is little agreement upon the actual
meaning of the very term 'communication.' It may be that a
better place to look for agreement is in the function than in
the term.

(2). An understanding of the different approaches to learning
theories provides a framework within which a functional under-
standing of the 'process of communication' can take place. It
is recognized that there are different theories which are at
times in conflict with each other, and at times complementary
to each other.

(3). Four basic considerations for understanding of
communication have been named. It is seen that these will
be developed in the materials which follow this chapter.

Chapter XI.

CHARACTERISTICS OF EFFECTIVE COMMUNICATION

The evaluation of a communication process may lead to the conclusion that the results have been effective; or, that the results have not been effective; or, that 'something different' could have made the communication better. It is the purpose of this chapter to look at the conditions for good communication and to investigate the essential ingredients in the process.

Certain rather basic themes need to be mentioned at the beginning. Indeed, these are so basic that they are often passed by without mention. Yet, it is clearly of value to identify these fundamental themes.

Communication always takes place within a larger context than the process itself. To express this another way, one cannot achieve communication in a vacuum. Communication may take place in a classroom situation, at a political convention, by means of radio or television, in a Church service, by means of the printed page, in conversation, and in numerous other ways. For the general purposes of this study attention is directed to the process of communication in relationship to the task of

preaching. Certain very clear indications must be identified
in this particular relationship.

In a school classroom situation where instruction is given,
it is usual to make the assumption that the students accept
freely their role as students in relationship to an instructor.
Hence, when the teacher begins his formal instruction, the students
are seen to be ready to learn. This may be an overly optim-
istic assumption. Yet in general, the teaching-learning process
is built upon such a foundation. It implies a receptivity to
the teacher's authority and presentation. This is quite different
from the attitude the same pupils might have to the communication
presented by a salesman whose known objective is persuasion.

Something of the same classroom situation carries over into
the service of worship and preaching of the average Protestant
church. There is a recognized sense of the role of the pastor
and that of the parishioners which sets the congregation in a
spirit of readiness.[1]   An example of this expression of readiness
may be found in the vows taken by a congregation at the time
of the installation of a new pastor in the Presbyterian Church,
in the U. S. A.:

> "Do you promise to receive the word of truth from his
> mouth, with meekness and love; and to submit to him in the
> due exercise of discipline?
> "Do you promise to encourage him in his arduous labor,
> and to assist his endeavors for your instruction and spirit-
> ual edification?" [2]

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1. The variables and ramifications of this will be discussed
under the section 'the role of the communicator' in this chapter.

2. THE BOOK OF COMMON WORSHIP, Philadelphia, The Board of
Christian Education, Presbyterian Church, U. S. A., 1946, p. 236.

While it is recognized that the wording and language will vary from one denomination to another, the general spirit of this expression will be found among most Protestant congregations. Thus, it is reasonable to assume that there exists a certain spirit of readiness to hear which the pastor-parishioner situation creates that opens the channels for communication in a unique and helpful way.

A second factor in the communication process involves the matter of verbal learning, or the transmission of various facts and propositions. To use the classroom analysis again, an effective teacher may repeat important information several times in the course of a lecture. The purpose of repetition is to facilitate learning. To rehearse a recommended opinion or conclusion or set of facts is to provide reinforcement of the teaching task and so make memory retention, or persuasion more successful. The teacher has as his goal the task of inducing assent on the part of the pupils to the materials he presents. Repetition makes possible the more successful transfer of information and thus strengthens the teaching effect. The concept of repetition is important for the communication task in preaching. Since it is a part of the duty of the preacher to impart information, he will find the use of repetition helpful (if properly done) so as to provide the opportunity for the 'transfer process' to take place. This becomes effective in a particular way when the new opinion or new subject is introduced in relationship to a number of different situations to which it is relevant. Thus, by flexible repetition, the process of reinforcement takes place and the effectiveness of communication is enhanced.

A most serious concern comes into consideration at this
point. In a classroom situation it is recognized that the
process of retaining new skills or information is hindered
if the pupil is exposed to a conflicting opinion in another
classroom experience. This is to say the existence of two
points of view which are in conflict serve to weaken the long
term learning of the pupils. Or, to state this in a different
way, persuasion is most effective when the content of the
new information is not found to be in competition or conflict
with materials presented from another source at a subsequent
time.

This is one of the major distinctions between the frame-
work of classroom communication and the framework of persuasive
communication (particularly in salesmanship). Thus a momentary
acceptance is strengthened to a sustained acceptance if it is
not placed in conflict with some different opinion at an
early time.

The problem in preaching is that the framework out of
which the sermon comes and that in which the parishioner lives
are often in conflict. The world-view of society and the
world-view of the church (and/or of the preacher) often find
themselves in direct opposition. This often results in the con-
clusion that the preaching of the church is not relevant.[3]

Whatever else may be said of the validity or weakness of such
a point of view, it is important to recognize that the task of

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3. The question of relevance has many facets. It has come
into particular focus in the writings of men whose field is expressed
in the so-called 'Secular Theology.' Examples of this might include
J. A. T. Robinson, Harvey Cox, Paul Van Buren, D. L. Mumby, R. G.
Smith and Paul Lehmann.

preaching is much more difficult in a culture where there exists a vivid pluralism than in an ecclesiastically dominated culture which is free from the conflicts of differing opinions.

With the preceeding comments as a foundation, the attention of this chapter now turns to the four basic essentials in the process of communication.

(1). The Role of The Communicator.

The first consideration is that role or place of the communicator in the whole process of communication. This has to do with the position occupied by the person (or group) responsible for the communication. The effectiveness of any communication bears a direct relationship to the role played by the communicator. This includes the way in which the person sees himself as a communicator, and the way the group with whom he is communicating perceives him. Many factors come into play in this understanding.

Thus, writing on the credibility of the communicator, Hovland, Janis and Kelly have said:

"The effectiveness of a communication is commonly assumed to depend to a considerable extent upon who delivers it." 4.

They then proceed to develop this theme with the following paragraph:

"A communicator can affect the change process in a variety of ways. For example, if he is a striking personality and an effective speaker who holds the attention of an audience, he can increase the likelihood of attentive consideration of the new opinion. If he is personally admired or a member of a high status group, his words may raise the incentive value of the advocated opinion by suggesting that approval, from

4. Hovland, C. I., Janis, I. L., Kelley, H. H., COMMUNICATION AND PERSUASION, Yale University Press, New Haven, 1953, p. 19.

himself or from the group, will follow its adoption. When
acceptance is sought by using arguments in support of the
advocated view, the perceived expertness and trustworthiness
of the communicator may determine the credence given them." 5.

Discussing the credibility of the communicator, they

make a careful and needed distinction:

"An individual's tendency to accept a conclusion advocated
by a given communicator will depend in part upon how well
informed and intelligent he believes the communicator to be.
However, a recipient may believe that a communicator is capable
of transmitting valid statements, but still be inclined to
reject the communication if he suspects the communicator is
motivated to make nonvalid assertions. It seems necessary,
therefore, to make a distinction between 1) the extent to
which a communicator is perceived to be a source of valid
assertions (his 'expertness') and 2) the degree of confidence
in the communicator's intent to communicate the assertions
he considers most valid (his 'trustworthiness'). In any given
case, the weight given a communicator's assertions by his
audience will depend upon both of these factors, and this
resultant value can be referred to as the 'credibility' of
the communicator." 6.

A related concept has to do with the identification process

which takes place between the communicator and the persons

with whom he is communicating. In his study of mass communica-

tions, Klapper writes:

"The opinion leader has been found, in many studies, to
be a kind of super-representative of his group. Comparison
of influentials in most of the areas thus far studied reveals
that the leader is characteristically more competent, within
his speciality, than are his fellows, and that he character-
istically has access to wider sources of pertinent information.
But he is also typically found to be 'like everyone else, only
slightly more so' in reference to group norms." 7.

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5. Hovland, C. I., Janis, I. L., Kelley, H. H., Ibid, p. 20.

6. Hovland, C. I., Janis, I. L., Kelley, H. H., Ibid, p. 21.

7. Klapper, J. T., THE EFFECTS OF MASS COMMUNICATION,
The Free Press, New York, 1966, pp. 34-35.

Klapper then reflects the study of voting done by Berelson,

Lazarsfeld, and McPhee and reports that they found the leaders:

"Represent or symbolize the given group's norms in the
particular sphere -- the given group's norms, says, labor's
and not business', and in the particular sphere, say, voting,
not running the community's welfare movement or baseball team.
These men can better lead who are traveling the same road as
their followers but are a little ahead." 8.

These indicate the general sense of identification between

the communicator and his listeners as having value if valid

points of relationship can be found. The pastor-parishioner

relationship has the potential for this kind of constructive

identification, when wisely used.

An important part of the concept of the role of the

communicator is the minister's own view of his role in the

preaching process. This is particularly true in the question

of the place and meaning of authority.

In 1907, P. T. Forsyth wrote about the authority of

preaching:

"The authority of the preacher was once supreme. He
bearded kings, and bent senates to his word. He determined
policies, ruled fashions, and prescribed thought. And yet
he has proved unable to maintain the position he was so able
to take. He could not insure against the reaction which has
now set in as severely as his authority once did. That reaction
has long been in force; and today, however great may be his
vogue as a personality, his opinion has so little authority
that it is not only ignored but ridiculed." 9.

This change of positions, seen so clearly at the beginning

of the Century, is but a recognition of a process which has been

going on for decades. The years which have passed since Forsyth

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8. Klapper, J. T., Ibid, p. 35.

9. Forsyth, P. T., POSITIVE PREACHING AND THE MODERN MIND,
Hodder & Stoughton, Ltd., London, 1907, p. 42.

wrote have not seen his statement reversed. Yet the matter

cannot be left at this point.

Indeed, Forsyth went on to say in the same chapter of his

Yale lectures:

"Therefore, the pulpit has an authority. If it have not,
it is but a chair and not a pulpit. It may discourse, but it
does not preach. But preach it must. It speaks with authority.
Yet the authority is not that of the preacher's person; it is
not mere authoritativeness. For us that goes without saying.
What does not go unsaid, what needs saying is, that the preacher's
authority is not the authority even of his truth. In the region
of mere truth there is no authority. Mere truth is intellectual,
and authority is a moral idea bearing not upon belief but upon
will and faith, decision and committal....It is a personal
relation. It is belief in a person by a person. It is self
committal to him....
"The authority of the pulpit is thus a personal authority.
Yet it is not the authority of the preacher's person, or even
of his office. His office may demand much more respect than
the fanatics of freedom allow, but it cannot claim authority
in the strict sense. The personal authority of the pulpit is
the authority of the divine person who is its burden. It is
an external authority, but it is the authority of an inward
objective, living, saving God, before whose visitation the
prophet fades like an ebbing voice, and the soul of the martyr
cries invisible from under the altar of the Cross." 10.

The shift in authority from the preacher is proper if it

is to the person of the One proclaimed. It places the preacher

as the message-bearer, the ambassador. 11.   The way in which

the minister views his own role in relationship to this very

specific perspective has much to say about the question of the

credibility of the communicator.

This is made more specific by the problem of high

credibility in the source but a dislike of the communication.

Hovland, Janis and Kelley have written:

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10. Forsyth, P. T., Ibid, pp. 44-45.

11. II Cor. 5:20.

"When we attribute high credibility to a person but
dislike what he communicates, our attitudes related to him
are in an 'unbalanced' state. This tends to be resolved in
any of three ways: 1) change in attitude toward the communica-
tion (which would include either accepting it or reinterpreting
it), 2) change in attitudes toward the communicator, and 3)
change in perception of the communicator's role in originating
the communication. These changes tend to be of such a nature
as to restore a state of balance or congruence among the various
attitudes related to the communicator and his actions." 12.

Thus, they conclude with this pointed statement:

"Attitudes toward the communicator and the cues which
elicit them operate in interaction with many other factors
of the communication situation. These other factors include
such variables as initial attitudes toward the content, cues
as to the source's responsibility for the content, the con-
gruence between what is said and prior knowledge about the
source's position on the issue, the complexity of the question
raised in the communication, the ambiguity of the proposed
answer, and the vividness of the source." 13.

Klapper suggests a similar conclusion as he writes of

'the Audience Image of the Source:'

"The source of a communication, or, to be more exact,
the source as conceived by the audience, has been shown to
influence the persuasive efficacy of the communication itself.
In general, sources which the audience holds in high esteem
appear to facilitate persuasion, while sources which the
audience holds in low esteem appear to constitute at least
a temporary handicap. The possible bases of such esteem
are perhaps infinitely variable. Audiences have been shown,
for example, to respond particularly well to specific sources
because they considered them of high prestige, highly credible,
expert, trustworthy, close to themselves, or just plain
likable." 14.

It is, then, fair to conclude that a major factor in the

effectiveness of any communication is source, or communicator.

The way in which the audience (or congregation) perceives the

12. Hovland, C. I., Janis, I. L., Kelley, H. H., Op. Cit.,
pp. 44-45.

13. Hovland, C. I., Janis, I. L., Kelley, H. H., Ibid,
p. 47.

14. Klapper, J. T., Op. Cit., p. 99.

source has a strong effect on the value placed upon the communication.

(2). The Content Of The Communication.

If the assumption of communication as expressed earlier is correct, namely 'to influence -- to affect with intent,' then two particular concerns are present in the discussion of the content of the communication. The first is motivation, or the presentation of appeals for change. The second is the manner of the organization of the materials presented.

Motivational research is a growing field in which much creative work has been done. The general trends of this new area of study will be presented below.

The usual place for the beginning of motivational study is in the personality dimensions of the communication recipient. It has been found that attitudes are difficult to change. The case for this is stated by Brown in these words about attitudes:

"(1) they have arisen at a very early age and early impressions are the most fixed being, in fact, personality traits; (2) each item of the attitude is correlated with many other items and therefore cannot be changed piecemeal." 15.

Further along in his study of changing attitudes, Brown discusses the problem by presenting a summary of attitude changing by Sherif. His quotation is as follows:

"Attempts at changing attitudes or social prejudices experimentally by the dissemination of information or factual argument have been notably unrewarding. Some investigators have been unable to obtain any change. Others have obtained various degrees of shift in the desired direction, although there were almost always some cases showing negative or no

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15. Brown, J. A. C., TECHNIQUES OF PERSUASION, Penguin Books, Ltd., Harmondsworth, 1971, p. 61.

change and (such changes as occur) are apt to be discrete and rather ephemeral." 16.

Agreeing with this statement from AN OUTLINE OF SOCIAL PSYCHOLOGY, Brown then writes:

"There are, perhaps, three main reasons for this: (1) deep-seated attitudes tend to be part of an integrated pattern of associated beliefs within the individual which cannot be changed item by item, as we have already seen in the case of authoritarian-democratic or conservative-radical ones which are, in their extreme forms, more or less fixed character-traits; (2) peripheral attitudes are a function of the group rather than of the isolated individual and can only be changed by altering group attitudes collectively; (3) to try to alter an individual's attitudes by direct instruction is to imply that he is wrong and this is interpreted, consciously or unconsciously, as an attack, of which Allport says: 'It is an axiom that people cannot be taught who feel that they are at the same time being attacked.'" 17.

Hovland, Janis and Kelley investigated in depth the effectiveness of 'fear-arousing appeals' in communication. They recognized the prominent feature of fear in communication as a source of motivation for change. To define their exact aim, they said:

"We use the term 'threat appeal' to refer to those con-tents of a persuasive communication which allude to or describe unfavorable consequences that are alleged to result from failure to adopt and adhere to the communicator's conclusions." 18.

This is then developed to indicate the relationship which exists between the arousal of fear and the promise of a reduction of the tension created by fear. So they write:

"When a communication arouses emotional tension by depicting potential dangers or deprivations, the most effective reassurances are likely to be statements which

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16. Brown, J. A. C., Ibid, p. 66.

17. Brown, J. A. C., Ibid, pp. 66-67.

18. Hovland, C. I., Janis, I. L., Kelley, H. H., Op. Cit., p. 60.

elicit anticipations of escaping from or averting the threat....
One main type of reassurance consists of imagining oneself as
engaging in one or another form of activity which will avert
the threat. Because of past experiences during which emotional
tension was successfully alleviated by doing something to ward
off danger, thoughts of this sort are likely to be prepotent
over other types of thoughts when an ego-involving threat is
anticipated." 19.

A similar theme is identified in Brown's study as he

writes regarding propaganda in persuasion:

"All propaganda messages tend to occur in three stages:
the stage of drawing attention and arousing interest, the
stage of emotional stimulation, and the stage of showing
how the tension thus created can be relieved (i. e. by
accepting the speaker's advice). 20.

Brown makes the point that in a group situation (in con-

trast to the reaction of an individual alone) there are

motivational techniques which can prove useful. He writes:

"One of the most successful means used today to bring about
attitude change is the creation of a group in which the members
feel belongingness since in these circumstances the individual
accepts the new system of values and beliefs by accepting
belongingness to the group." 21.

Thus, he concludes:

"The crowd draws out primary attitudes, the group creates
new and ordinarily more realistic ones." 22.

To enlarge upon this theme of changing attitudes, Brown

suggests seven ways the personality reacts in response to

frustration. He identifies these in the terms made popular

by Freud. They are seen as being reactions of the unconscious

rather than the conscious.

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        19. Hovland, C. I., Janis, I. L., Kelley, H. H., Ibid,
p. 62.

        20. Brown, J. A. C., Op. Cit., p. 77.

        21. Brown, J. A. C., Ibid, p. 67.

        22. Brown, J. A. C., Ibid, p. 68.

"Amongst the commonest of these is the one known as
rationalization in which we pretend to ourselves that what-
ever is, is best, that things might be worse, or give foolish
reasons for what has really been done upon impulse." 23.

"Secondly, there is the mechanism of displacement in which
the thwarted goal is replaced by a substitute one upon which
the original emotion of hate, and sometimes love, is displaced."
24.

"A mechanism which often seems to be confused with dis-
placement is projection, in which the impulses people do not
wish to recognize in themselves are attributed to others." 25.

"Identification, although to all appearances the opposite
of projection, may occur in the same situation, and each serves
to complement the other. Here, instead of love or hatred being
projected upon another in order to deny them in oneself, the
individual identifies himself with the person concerned and
believes himself to feel likewise." 26.

"In compensation the original drive is frustrated and
another goal is sought through a drive which has not been
involved in the original frustration." 27.

"Conformity, the desire to be like other people, is
described as a mental mechanism by some American social psy-
chologists who point out that from earliest childhood the child
is taught that conformity brings safety and security, and it
may already have been noticed how frequently this process is
brought in to explain why people adopt certain attitudes." 28.

"The importance of suggestibility in altering attitudes
has already been mentioned and clearly suggestion is one of
the main weapons of the propagandist or commercial advertiser."
29.

Two further statements by Brown summarize this position:

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23. Brown, J. A. C., Ibid, pp. 68-69.

24. Brown, J. A. C., Ibid, p. 70.

25. Brown, J. A. C., Ibid, p. 70.

26. Brown, J. A. C., Ibid, p. 71.

27. Brown, J. A. C., Ibid, p. 72.

28. Brown, J. A. C., Ibid, p. 73.

29. Brown, J. A. C., Ibid, p. 75.

"Without doubt the most potent influence in bringing
about opinion change is the gradual alteration in the social
climate arising from unconscious adjustments to technical
change, and many results which are claimed as successes by
propagandists have in fact been brought about in this way.
A deep and universal truth is expressed in Hegel's statement
that 'man in so far as he acts on nature to change it, changes
his own nature'; for an important aspect of human adjustment
is the ability to change with changing circumstances and
technical innovations form part of the environment to which
we must adjust." 30.

He concludes:

"Propaganda is limited by prevailing interests, social
trends, and prejudices; it is encouraged by ignorance of the
facts and is more likely to succeed when it flows with the
social current than when it flows against it. In fact, as
Edward R. Murrow has said of television propaganda, the pro-
pagandist can retard or accelerate a trend in public opinion,
but he cannot reverse it." 31.

The awareness of the various ways which may be used in

motivation is a powerful tool, when rightly used, to bring

intentional influence to bear upon a listening audience.

While recognizing the appeal to change can take many forms

and faces difficulties, an effective communicator will use

wisely a content which provides for proper motivation.

When one turns to the other part of content -- namely

organization of materials presented, consideration must include

both the types of arguments used and the manner of presentation.

Thus, Hovland, Janis, and Kelley indicate:

"The effectiveness of persuasive communications depends
not only on the choice of motivating appeals but also upon the
organization of the arguments used in support of the position
advocated." 32.

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30. Brown, J. A. C., Ibid, p. 76.

31. Brown, J. A. C., Ibid, p. 77.

32. Hovland, C. I., Janis, I. L., Kelley, H. H., Op. Cit.,
p. 99.

They then raised two problems. The first was related to the relative effectiveness of drawing explicit conclusions as against the procedure of leaving the conclusions implicit. After considerable research on both approaches, they offered the following conclusion:

"Thus, the available evidence suggests the following general hypothesis: In persuasive communications which present a complicated series of arguments on impersonal topics, it is generally more effective to state the conclusion explicitly than to allow the audience to draw its own conclusions." 33.

The second concern had to do with the issue of presenting only those arguments which led to a favorable conclusion as against the presentation of both sides of an argument. Again, considerable research materials are presented in the study and is followed by their summary:

"1. A two-sided presentation is more effective in the long run than a one-sided one a) when, regardless of initial opinion, the audience is exposed to subsequent counterpropaganda, or b) when, regardless of subsequent exposure to counterpropaganda, the audience initially disagrees with the commentator's position.
"2. A two-sided presentation is less effective than a one-sided if the audience initially agrees with the commentator's position and is not exposed to later counterpropaganda." 34.

A rather lengthy statement is given by these researchers regarding the implications for the conclusion of the study. Despite its length, it is presented here since it is of value to the understanding of this discussion:

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33. Hovland, C. I., Janis, I. L., Kelley, H. H., Op. Cit. pp. 104-105. This statement is carefully limited by an excellent discussion of the questions of the 'kind of communicator', the 'kind of audience' and the 'kind of issue.' Thus, they should not be considered as giving a rigid conclusion.

34. Hovland, C. I., Janis, I. J., Kelley, H. H., Ibid, p. 110.

"One rationale for the results on counterpropaganda would run as follows: Regardless of initial position, a convincing one-sided communication presenting only positive arguments will tend to sway many members of the audience farther in the direction advocated by the communicator. Subsequently, however, these persons hear the opposite point of view, also supported by cogent-sounding arguments. Their opinions now tend to be swayed back in the negative direction, especially if the new arguments appear to offset the previous positive arguments. However, if the initial communication is, instead, a two-sided one it will already have taken into account both the positive and negative arguments and still have reached the positive conclusion. When the listener is then subsequently exposed to the presentation of negative arguments in the counterpropaganda he is less likely to be influenced in the negative direction. He is already familiar with the opposing point of view and has been led to the positive conclusion in a context where the negative arguments were in evidence. In effect, he has thus been given an advance basis for ignoring or discounting the negative arguments, and thus 'innoculated' will tend to retain the positive conclusion." 35.

Klapper discusses the question of order and organization

in persuasive materials. He concludes:

"Virtually hundreds of studies have investigated the influence upon both instruction and persuasion of an almost endless list of variables related to the organization of content and to techniques of presentation.
"No attempt can be made here to survey or cite the findings of this vast literature. To collect and digest the studies, to identify and compare those that are comparable, to take into account those that are not comparable, and to present the sum of all is a task which would necessarily occupy a considerable staff for several years." 36.

On this rather overwhelming conclusion, the topic of the

organization of content will be concluded for this portion of

the study.

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35. Hovland, C. I., Janis, I. J., Kelley, H. H., Ibid, p. 111. This general statement of the implications of one-sided argument versus two-sided argument is followed by a lengthy discussion of the question of priority of topics in the argument organization; i. e., at what point in the presentation should the most persuasive reason be stated? After a number of studies are cited, the authors conclude that this is a matter on which there is little agreement!

36. Klapper, J. T., Op. Cit., pp. 122-123.

(3). <u>The</u> <u>Predisposition</u> <u>of</u> <u>Those</u> <u>Individuals</u> <u>or</u> <u>Groups</u> <u>To</u>
<u>Whom</u> <u>the</u> <u>Communication</u> <u>is</u> <u>Addressed</u>.

The topic for concern in this portion of the study has
to do with the group factors which are influential in the
communication process. This includes the context within which
the communication takes place, the group factors which are
important and the individual factors involved.

A primary concern of importance in any communication
situation is the recognition of the 'context.'

The milieu or context of a process of communication is
the one which sets the framework within which the stimulus-interp-
retation-response of communication takes place. The question
of context is discussed in a most helpful way by Hiltner and
Colston, with particular concern for the pastoral counseling
process. The concept of 'context' which is developed in their
study is equally applicable to the considerations of communica-
tion in the preaching task.

Within the framework of the pastoral counseling situation,
they define four elements to context. These may be summarized
as follows:

1. Setting: the place in which the counseling takes place.
This includes the recognition of symbolic relationships created
by the pastor-parishioner within the place where the encounter
happens.
2. Expectation: these are present in every situation. The
expectations may have been created by prior contact, or by the
implications of the role the pastor occupies. They may be
valid, and correspond with reality; or they may be otherwise.
3. Shift in Relationship: this is an almost unique thing.
There is no other on-going relationship which is identical
to that of the pastor and parishioner. It implies a continuity
which goes on (usually before) during and after the counseling.
4. Aims and limitations: the recognition that the counsel-
ing situation has limits beyond which the pastor cannot go, is

linked with the reality that the pastor has an obligation to do all that he properly can do for the individual. 37.

In looking at the communication of the Gospel, the four points of context can be seen as affecting the predispositions of the individuals to whom the communication is addressed.

The Setting is normally considered to be in a church. This does not exclude preaching in other places, but the very identification of sermon and church in the minds of many is such as to create a setting at the perceptual level of understanding, even if the actual sermon is delivered somewhere else.

Thus all of the subliminal forces which are created in the churchly setting have an influence on the extent of the effectiveness of the communication. These can be either positive or negative, or a combination of both. Even such secondary items as temperature, the amount of light, the use of vestments and other things not directly related to the content of the communication come into a consideration of the setting.

The Expectation may be viewed in three different ways. There is the individual expectation which the communicator has. This has to do with the aims and purposes which the

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37. Hiltner, Seward and Colston, Lowell G., THE CONTEXT OF PASTORAL COUNSELING, Abingdon Press, New York, 1961, pp. 29-31. The above summary reflects the point of view of the book. It is reasonable to use the same four general considerations to establish the general context in which the communication of the gospel message takes place.

Attention is also called to Wedel, Theodore O., THE GOSPEL IN A STRANGE NEW WORLD, Westminster Press, Philadelphia, 1963, pp. 24-42, for a discussion of the context as it relates to language and the meaning of reconciliation.

minister defines for himself as he prepares his sermon. It
includes the expectations or wishes of the individuals who
are present. These may be as varied as the number of people
involved. Then, there is what may be called, a group wish.
This is the group as a group in its expectations.

The Shift In Relationship is perhaps the most difficult
item of context to define. If consideration is given to a
speaker whose context is expressed in a single or a brief
number of speaking situations (such as a guest minister in
a parish program) the general relationship is not likely to
experience much of a shift. In contrast, in a prolonged
pastor-parishioner situation, there will be a continuing
adjustment in the relationship. It is within this context
that the question of feedback must be considered.[38]

One of the great dangers in an extended pastoral situation
is that which is created in which neither the pastor nor his
people are alert to the reality of the continual shifts. To
fail to see a changed relationship over a period of time is
to create a situation in which the preaching is no longer
relevant to the needs of the people. It seems to this writer
that the major share of the responsibility for this concern must
rest with the minister. It is he who must remain alert to the
factors of change and variation within the relationship. It is
he who must be adaptable and at the same time make clear to

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38. A separate chapter is provided on the whole issue of
'feedback' in its relationship to the preaching. See: "Under-
standing 'Feedback' As A Tool In The Process Of Communication."
Attention is called to the issues raised on this topic in Reid,
Clyde, THE EMPTY PULPIT, Harper & Row, New York, 1967.

the congregation the reality of changes so as to identify to

his people the needs to be alert to what is happening.

Aims and Limitations require serious understanding. It

is at this point that preaching must be related to (although

not identified with) teaching. The false expectations of too

great changes resulting from any single sermon, on the one

hand, and the equally false expectation which in essence does

not expect any change must both be reconsidered in the light

of aims and limitations.

It would seem that preaching often suffers from a failure

on the part of the minister to carefully identify the aims (both

long-term and immediate) which his preaching is to achieve.

If he is not clear in the direction he wishes to move, it is

not likely that the response to his preaching will produce

desirable results. At the same time, if he does not place

realistic limitations on what preaching can, and cannot, achieve,

then much that he does will be unrealistic.

The group which makes up a congregation serves to set some

of the predispositions of the hearers. Hovland, Janis and

Kelley, have made a helpful study of the valuation of membership.

In their report of findings, they write:

"A variety of motives are involved in attitudinal and
behavioral conformity to group norms. Some have to do with
maintaining social approval and avoiding disapproval, the
importance of which the individual learns during the early
stages of his socialization. Others have to do with the
person's desire to understand his fellows, to be understood
by them, and to share their solutions to recurrent problems.
Confidence in the accuracy of communication depends upon
sharing with one's associates certain common ways of viewing
things and common meanings for words and other symbols. In
brief, to the extent that a person is motivated to establish

effective two-way communication relationships with other persons, he tends to adopt their standards of evaluation." 39.

On this basis, they then seek to find why an individual is motivated to affiliate with one group and not another. It is their conclusion that the answer is found in any one or a combination of these three factors:

"1. Positive attractions within the group based on friendship for other members and the desirability of the status and activities which membership makes possible.
"2. Outside threats or deprivations which are avoided by maintaining membership in the group.
"3. Restraints which act to keep the person within the group without regard to his desires in the matter." 40.

The conclusions drawn then from such a response are that:

"...the person who places high value on the group is highly influenced by communications from other members, particularly with respect to issues about which he believes the group to have norms." 41.

Notice is turned next to the individual factors which are involved in the predispositions of a group and the individuals who are within it.

Attention is then turned again to the studies of Hovland, Janis, and Kelley, who have presented a detailed summary of much of the research done in this field. They are careful to point to the fact that:

"there are likely to be several different types of person- ality predispositions, topic-bound and topic-free, whose joint effects determine individual differences in responsiveness." 42.

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39. Hovland, C. I., Janis, I. L., Kelley, H. H., Op. Cit., p. 137.

40. Hovland, C. I., Janis, I. L., Kelley, H. H., Ibid, pp. 137-138.

41. Hovland, C. I., Janis, I. L., Kelley, H. H., Ibid, p. 139.

42. Hovland, I. I., Janis, I. L., Kelley, H. H., Ibid, p. 176.

Within this framework, they infer the following conclusions:

"1. Persons with high intelligence will tend--mainly because of their ability to draw valid inferences--to be more influenced than those with low intellectual ability when exposed to persuasive communications which rely primarily on impressive logical arguments.

"2. Persons with high intelligence will tend--mainly because of their superior critical ability--to be less influenced than those with low intelligence when exposed to persuasive communications which rely primarily on unsupported generalities or false, illogical, irrelevant argumentation." 43.

In contrast to this, the question is studied of low persuasibility. Thus, they write:

"The available evidence suggests that there are three major constellations of manifest personality traits which characterize persons who tend to resist social influence; a) persistent aggressiveness toward others, b) social withdrawal tendencies and c) acute psychoneurotic complaints. The first two constellations seem to reflect interfering adjustment factors associated with low motivation to accept the demands and suggestions of others, while the third constellation might be regarded as indicative of emotional disturbances which have an inhibiting effect on responsiveness to external symbol stimuli." 44.

The problem created by difficulties of personality traits must always be seen in the light of the reality which seemingly all schools of psychotherapy recognize, namely that one must reduce the patient's level of defensiveness if one wishes to effect meaningful change. 45. The implications for this will need to be developed further. For the purposes of this study it is recognized that any effective communicator must take into account the many variables in the needs and abilities of his hearers as they respond. The diversity of the presuppositions

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43. Hovland, C. I., Janis, I. L., Kelley, H.H., Ibid, p. 183.

44. Hovland, C. I., Janis, I. L., Kelley, H.H., Ibid, p. 192.

45. See: Newcomb, T. M., SOCIAL PSYCHOLOGY, Dryden Press, New York, 1950, for a discussion of the whole question of the effects of defensiveness in creating a barrier to change.

which is an essential part of every communication situation is
a factor too often ignored. It can be simply stated that the
effectiveness of any effort to communicate is necessarily
measured in relationship to the recognition to understanding
of these presuppositions.

(4). The Analysis and Evaluation of the Response

This portion of the study is concerned with the factors
involved in the response to communication. Of particular
interest is the question of genuine change (in contrast to
an overt response which may not reflect a primary difference).
A secondary consideration to this is the nature of the permanence
of any change.

It is a general understanding of educators that there is
a direct relationship between effective learning and active
participation in the experience. Hence, role-playing offers
a greater chance for new learning because it is active, than
does listening to a lecture, which is passive. This means
that one of the tasks of preaching is to develop ways in which
the expression of the sermon may be given practical application
in the life of the hearer, and also that there must be provision
for verbalization of new concepts if the learning rate and
level of change is to be meaningful.

Thus Berlo writes:

"We can communicate without interacting to any appreciable
extent; however, to the extent that we are in an interactional
situation, our effectiveness, our ability to affect and be
affected by others increases. As interaction develops, expect-
ations become perfectly interdependent. The concepts of the
source and receiver as separate entities become meaningless,
and the concept of process becomes clear." 46.

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46. Berlo, David K., THE PROCESS OF COMMUNICATION, Holt,
Rinehart and Winston, New York, 1966, p. 131.

Two levels of response are indicated here. There is the initial level which may be outwardly expressed but without internal conviction. When it is possible to motivate an individual to give some positive expression by action of the conviction which has been verbalized then the expression of change is much more likely to be genuine.

As for the question of the retention of change one must take into account the reality of inertia. This is to see the reluctance of the individual to any change. It is to recognize that subsequent to any specific communication there may occur other communication which produces an opposite opinion. It includes the recognition of the element of forgetfulness which is present in every hearing situation.

The conclusions of this call for clarity coupled with the skillful use of reinforcement and repetition. It is here that Christian preaching has a distinct advantage over other forms of communication. In the expectation of the parish worship service, the sermon is normally anticipated. Thus there is little built-in resistance to the presentation of the sermon each week. If the sermon is so developed as to take advantage of this acceptance it can be a means for offering concrete examples of 'faith in action' or of valid ways of transforming hearing into doing -- and -- most importantly, it can offer reinforcement to its theme in the weekly experience of repetition. This calls for well developed skills, but it offers the possibility of substantial results.

Chapter XII.

CHARTING THE PROGRESS OF AN EFFECTIVE
CYCLE OF COMMUNICATION

Communication specialists have developed their own specific language styles or forms of expression, to define the nature of their studies. In the interest of clarity, this program is often defined by means of symbolic or diagrammatic forms. It is the purpose of this chapter to identify and define the basic themes used in the literature of communication. The end result of this analysis will be to indicate pictorially, the stages involved in good communication and also to point out some of the possible hindrances which may develop which impede successful communication.

Different writers may use other forms for the expression of the themes to be developed here, but there is a general agreement which will be identified in this paper. For the purposes of this particular study a number of resources have been consulted but that primary one to provide guidance will

1.
be the work by David K. Berlo.

The simplest form of communication, or as Berlo calls

it, 'the learning process', is found in a two-stage process

which is identified by the words 'stimulus' and 'response.'

This may be represented diagrammatically as follows:

Stimulus   →   Response.

Berlo points out:

"In the early development of psychology, some theorists
thought that all human behaviour could be explained with the
simple S - R model used for reflexive behaviour." 2.

That this is a primitive and inadequate design is evident

because it does not make provision for the process of inter-

pretation which must take place between the presentation of

the stimulus and the reaction which is identified as response.

Such an approach is much too mechanistic.

In many responses the action of stimulus-interpretation-

response is so rapid (and in so much of behaviour so seemingly

automatic) that early studies failed to identify the middle

step in the process.

Communication involves learning. Indeed, if the only

purpose of communication was the distribution of information

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1. Berlo, David K., THE PROCESS OF COMMUNICATION, Holt,
Rinehart and Winston, New York, 1966, see: pp. 72-105. It
should be noted that Berlo does not identify communication as
a process as being identical with the learning process. However,
a close similarity does exist between these two themes.

2. Berlo, David K., Ibid, p. 79.

from one person to another, or from one group to another, with
no consequential results, then one could question the value
of any serious study of the communication process. This is
to say, the transmission of information is not as important
in communication as is the result which may occur from the
very process of transmission. Or, to put it another way,
the goal of communication is to make possible a changed, or
changing situation. Hence, the learning process is seen as
an integral part of communication.

The very word 'persuasion' may seem to some to be a word
with negative or propagandistic purposes. It is still the key
to an understanding of the communication task.[3]

Educational theory is built on the concept that for
learning to happen, or for effective transmission of information,
or again, for behaviour to change there must be more than the
simple 'stimulus-response' pattern. Genuine persuasion (and
it must be added, in the context of this study, good persuasion)
can take place only when the communication passes through a
process of interpretation. The results of this would be then
as follows:

Stimulus → Interpretation → Response.

In this regard, Berlo writes:

"The stimulus has to be not only perceived, but interpreted.
For learning to occur, the organism often has to perceive a

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3. On the topic of 'persuasion' attention is called to the
following works as giving basic background to the concept: Hovland,
C. I., Janis, I. L., Kelley, H. H., COMMUNICATION AND PERSUASION,
Yale University Press, New Haven, 1953; and Brown, J. A. C.,
TECHNIQUES OF PERSUASION, Penguin Books, Ltd., Harmondsworth,
1971.

stimulus, interpret it, and respond to it. The organism has to interpret the stimuli it perceives, has to exert some control over the responses it makes." 4.

It is the process of interpretation which becomes of particular importance to the communicator. The stimulus is presented with the aim of affecting the kind of interpretation which motivates the desired response in the hearer.

To express this concept in an alternate way, it may be said that communication which aims at response, while ignoring the meaning and process of interpretation, cannot be expected to produce valid, long term results. For until the stimulus has passed through the individual's own process of interpretation, it does not become his own. Since in the end of the whole process, it is the task of the communicator to motivate a response which is genuine, he must move through the process which permits the individual to arrive at his response by his own interpretation of the stimulus. As will be indicated later, this process of internalization or interpretation has major consequences for the communication of the Christian faith.

Mention must now be made of the nature of response. It cannot be said that all response is similar. Given a new communication situation, the response to the stimulus-interpretation-response pattern is almost always seen to be tentative. This is to say, in a new situation, the individual usually adopts a trial response which permits an evaluation. The long-term result of evaluation may be acceptance, rejection, or an intermediate form of response which establishes additional qualifications or tentative conclusions.

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4. Berlo, David K., Op. Cit., pp. 79-80.

To quote Berlo again, one reads:

"The first response that the organism makes is usually tentative, hesitant, cautious. We can look on first responses as <u>trial responses</u> - the organism tries a given response to see <u>what happens</u>. At this point, the organism observes the consequences of the trial response. <u>A trial response is retained if the organism perceives the consequences to be rewarding. A trial response is discarded if the organism does not perceive the consequences to be rewarding.</u>" 5.

When this principle is applied to the learning process, it is seen that only when a correct response has happened enough times for there to be a pattern about it, can it be said that learning, as such, has truly taken place. The fully developed response which has become integrated into the personality of the individual so that the response is made without long deliberation is properly identified as a 'habit.'

The importance of habit may be clearly seen in the process of communication. To transmit a new or different concept to one who has established a rigid habit pattern, the communicator must find a way to break an established pattern (habit) and induce a new one. This is a difficult task. It may be that instead of introducing a new pattern, the communicator may wish to strengthen or use an existing habit. This is surely much easier than the change to a new pattern. For these reasons the effective communicator needs to understand the process of development in habits, and the use of existing patterns for his own purposes.

Osgood has written helpfully on the topic of habit development. His insights suggest at least the following points for the communication process.

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5. Berlo, David K., Ibid, p. 81.

(1). Successful repetition of a rewarding response is strengthening to the habit.

(2). A stimulus-response situation is strengthened if the relationship between the source and the object can be effectively isolated from other similar stimulus-response situations. (This is to say, the more unique a particular experience is, the more likely it is to have an impact in the response).

(3). The reinforcement of a habit is in direct relationship to the extent of the perceived reward. Any reward to a particular habit is strengthening. The more value the receiver places on the reward, the greater will be the extent of reinforcement to the habit.

(4). The time gap between the response and the reward is important. The closer the reward comes to the response the greater is the establishment of the habit.

(5). There is a direct relationship between the reward and the effort expended to receive the reward. All other things being equal, the less the effort the more likely is the response.[6]

Wilbur Schramm has established a formula (expressed in a quasi-algebraic form) in which he shows the relationship between reward and the energy expended as it relates to the selective process of decision making. This may be demonstrated in his two formulas.[7]

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6. Osgood, Charles E., METHOD AND THEORY IN EXPERIMENTAL PSYCHOLOGY, Oxford University Press, New York, 1953, pp. 328-336.

7. Schramm, Wilbur, THE PROCESS AND EFFECTS OF MASS COMMUNICATION, University of Illinois Press, Urbana, 1954, pp. 19. ff. This general theme is also discussed in Berlo, David K., Op. Cit., pp. 92-99.

$$\text{Fraction of Selection} = \frac{\text{Expected Reward}}{\text{Expected Energy Required}}$$

-or-

$$\text{Fraction of Decision} = \frac{\text{Expected Reward}}{\text{Expected Energy Required}}$$

Berlo gives this paragraph to aid in understanding the formula Schramm developed:

"The use of this fraction is helpful in practical communication situation. Although it is difficult, if not impossible, to put quantitative values in the fraction, the implication is of value. The greater the reward an individual perceives in making a response, the more energy he will expend (if he has it available) to make the response. As perceived reward decreases, required energy must also decrease if the response is to be made." 8.

Thus, the implications of this formulation approach to the task of communication is clear. The effectiveness of the communication can be improved by increasing the reward or by reducing the energy required or by both.

Berlo gives a helpful summary of the determinants in habit strengthening, as follows:

"In summary, we have introduced five princples of effective communication that can be drawn from research evidence on the determinants of habit strength in the individual. In constructing messages, in receiving messages, or in analyzing other people's communication, we need to take into account:
    1. The frequency of presentation of the message - with reward, and without reward.
    2. The completion of a given stimulus or response with other stimuli and responses.
    3. The amount of reward which was perceived as a consequence of the response.

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8. Berlo, David K., Op. Cit., p. 98.

4. The time lag between the making of the response and the reward which was received.

5. The amount of effort which the receiver perceived as necessary to make the desired response." 9.

At this point it becomes necessary to introduce yet a further concept. This is the idea which communication specialists identify as 'feedback.' The word had its communication origins in the electrical process in which a microphone receives sound impulses from a loudspeaker, reproduces the sound through the speaker with amplification, and hence producing what is in essence a loud, unpleasant noise. In electronics, feedback is considered undesirable. When the word comes over into the area of spoken communication it has a different value. It indicates that the cycle through which the communication has gone has completed itself and returned to the sender. This is considered desirable.

Expressed differently, communication writers understand that 'feedback' is the response that is carried forward by the receiver in such a way that he conveys back to the communicator or stimulus some understandable reaction. As the communicator evaluates the 'feedback' in relationship to his own aims in the process of communication, he is able to adjust, change, modify, or strengthen his presentation so as to improve the over-all beneficial effectiveness of his communication. 10.

The chart of the progress of effective communication

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9. Berlo, David K., Ibid, pp. 91-92.

10. It is at this point that much contemporary preaching has been subjected to serious criticism. The recognition that a person-to-person dialogue, or the seminar room informality provide for more feedback, and hence more effective communication is a valid criticism. However, one must not take 'feedback' in too limited a form. It may well be that the 'feedback' which occurs in the so-called 'formal worship--sermonsituation' is of value, too.

should be filled out so as to be seen not as a line but as a
cycle. It may be diagramed as follows:

Interpretation

Stimulus
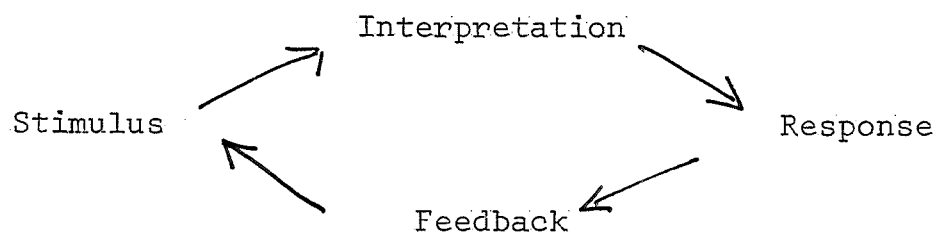
Response

Feedback

This indicates that good communication is not a 'one way
street.' To be effective, the cycle must be completed with
the response which is fed back into the source indicating the
quality of the response. This makes it possible for the stimulus
(or communicator) to take advantage of the insights learned from
the feedback so that future communications will be more effective.

Throughout this study there has been a conscious shifting
by the writer from the principles of communication to the principles
of learning. This has been done because the actual processes
of learning and communication are in function quite similar.
Berlo lists six ingredients in learning and communication. These
can be seen as closely related when they are listed in parallel
columns:

Ingredients in Learning	Ingredients in Communication
"1. Organism	1. Channel
2. Stimulus	2. Message
3. Perception of stimulus	3. Decoder
4. Interpretation of Stimulus	4. Receiver-source
5. Overt response to Stimulus	5. Encoder
6. Consequence of response	6. Feedback." 10.

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10. Berlo, David K., Op. Cit., p. 102.

The conclusion from this relationship is that the use of a proper understanding of the stages in learning will help clarify the stages in the process of communication. For the present study it is well to notice the close similarity. As these realities are kept in mind they will provide aid to him who seeks to make the communication of the Gospel message an effective process in the contemporary world.

Chapter XIII.

UNDERSTANDING 'FEEDBACK' AS A TOOL

IN THE PROCESS OF COMMUNICATION

Preaching has always had its critics. From the early
days when Jesus first sent out his Disciples, down to the
present time, it is clear that the critics of preaching would
have a negative response to the proclamation of the 'good
news.'[1] Were there none to criticize, were there no words
of conflict raised, one might well question if preaching has
any positive contribution to make to the life of the church.[2]

There has come into the life of the Church in the second
half of the Twentieth Century, a fresh wave of criticism for
preaching and the place of the pulpit in the life of the Christ-
ian Church. Much of this has come about within the church, rather
than from without its bounds. Indeed, some of the most articulate
of the critics are from within the ranks of those who have been
set apart as preachers by the ordination of the Church.

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1. See: Matthew 10:1-15.

2. Luke 6:26.

Helmut Thielicke writes:

"Actually preaching itself has decayed and disintegrated
to the point where it is close to the stage of dying." 3.

Pierre Berton, writing of the experience of those outside

of the church who react to preaching with the remark that it

is too often found to be:

"Spiritless, irrelevant, dull and badly delivered." 4.

Or, again, one can hear the words of Marshall L. Scott,

director of the Presbyterian Institute of Industrial Relations

in Chicago. Scott is engaged in a program of training young

ministers who are to work among laboring men. He has expressed

his concern as to:

"whether formal preaching can continue much longer to
be effective in our modern society....one-way communication
...is as outmoded as the Model T." 5.

Clyde Reid approaches the same theme in his lengthy

discussion of the failure of preaching. Moving from the general

position which reflects the influence of Marshall McLuhan's

studies, he indicates that he sees preaching as a one-way
  6.
street.   And, perhaps he sees it as a 'dead-end' street.

His somewhat caricatured statement reads as follows:

"The sermon itself, apart from the content of its ideas
or of the feelings expressed, is a message. Furthermore, the
context of the sermon -- the pulpit, the ceremonies, the preacher's
garb -- modifies the message of the medium or adds to it.

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3. Thielicke, Helmut, THE TROUBLE WITH THE CHURCH (Translated
by J. W. Doberstein), Harper & Row, New York, 1965, p. 2.

4. Berton, Pierre, THE COMFORTABLE PEW, J. P. Lippincott,
Philadelphia, 1965, pp. 96-97.

5. Scott's statements are quoted in Jones, Ilion T.,
PRINCIPLES AND PRACTICE OF PREACHING, Abingdon Press, New York,
1965, p. 30.

6. A consideration of the influence of McLuhan on the whole
concept of communication in general; and of preaching in particular
is considered in the next chapter.

"Walk with me into one of the early New England Congregational churches. Here in the center of this church is an expensively carved pulpit in dark wood towering over everything else in the room. To enter it, the preacher must open a small door and climb a narrow stairway which winds up to the platform from which he speaks. Before ever the minister has opened his mouth, this pulpit has communicated a message.

"The meaning of that pulpit has several aspects. One is that of authority. It proclaims loudly that the minister is not as other men. He is another sort of being, and no ordinary mortal should dare to stand so high. He is, as the cliché goes, 'six feet above contradiction.' This information proclaimed by the pulpit as a piece of furniture is consistent with the authority image of the preacher in colonial New England. He was probably without peer as the educated man in many communities, the dispenser of news, the interpreter of events, the newspaper, editorial page, and television eye rolled into one. Is this still the message we wish to communicate?

"The pulpit as furniture proclaims another act with theological roots. It says that the clergymen are different from laymen. The clergy are somehow God's special people, and laymen are to sit patiently and passively at their feet. They are to sit in awe and look up to the clergyman. This stands in direct contradiction to the words spoken from many of those pulpits today -- that all Christians are God's servants and ministers. This new emphasis on the ministry of the laity may be puzzling to those who 'hear' the message of the pulpit, which proclaims that the Church's ministry is centered and focused in one man.

"When the minister wears flowing robes into the pulpit, capped off by the brilliant colors of an academic hood, this communicates that the minister is religiously superior to ordinary persons.

"The sermon itself bears a message apart from ideas. Even where the physical pulpit is not as imposing as the old center pulpit of the traditional New England church, the sermon communicates some of the same information. The sermon structure ordinarily means that one man preaches, and all others in the congregation are expected to attend regularly and listen. One theme which this structure communicates very clearly is that of dependence. Laymen are to sit passively in a subordinate role to that of preacher. Dependence is basically appropriate to the relationship between parent and child, or teacher and pupil, or doctor and patient. It may now be questioned whether dependence is appropriate to the minister-layman relationship on a permanent basis. If we really believe that every Christian is a minister, some new understanding must emerge, and we must begin to take seriously the contradictions in our verbal communication and the message of our deeds, including our preaching deeds." 7.

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7. Reid, Clyde, THE EMPTY PULPIT, A Study In Preaching As Communication, Harper and Row, New York, 1967, pp. 76-77.

Needless to say, at least to this writer, this is an oversimplification of the problem and fails to come to the heart of the issue. It will be evident in subsequent lines of this chapter that the implications of Reid's position are to be rejected.

A more balanced approach to the seriousness of the problem of preaching as being a 'one-way' process is found in these words by H. H. Farmer:

"For many centuries the Christian Church in this and in other western lands was in a most privileged position, one involving a stewardship of which it might well dread to be called upon of God to give an account. It had an agent, a full-time, paid agent, in every village in the land. It had access to people's minds through their ears when, because of illiteracy, every other channel was closed. The coming of universal education, and with it the power to read, exposed the masses of the people to new and potent influences in books and in the daily press, but the clergyman and minister still had a virtual monopoly of the ear, his only serious rival being the teacher during the short school years. Today, with the advent of radio, that privileged position has gone. It has been given in an enhanced form to others. Those who direct broadcasting have an agent, not in every village only, but in every parlour in the land. In the broad sense of propaganda, the ether is full of preaching today." 8.

These words were first written in 1941. One need only consider the increase of the availability of radio plus the advent of television to see that for the first time in the history of the Church there is a major force creating a situation which has never before existed with such power. This is to say that the coming of the medium of radio and television has introduced into the context of communication

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8. Farmer, H. H., THE SERVANT OF THE WORD, James Nisbet & Co., Ltd., Digswell Place, 1960, pp. 12-13.

a totally new and different factor. The total impact of this new condition is difficult to assess. Yet, even with an ~~ephemeral~~ *cursory* review of the situation, one must acknowledge the fact that there is in the Twentieth Century a situation which has never before existed for the Christian Church.

In a new way, people are confronted with a verbal barrage. The very abundance (one might even say overabundance) of words tends to take away the former sense of uniqueness which the spoken word had.

Does this mean that the critics of preaching are right when they say that the so-called 'one-way' communication no longer has a valid place in the life of the Church? Or, does it mean that while an element of truth is present in such criticisms, the truth of the matter is deeper than is implied in such criticism? It is the opinion of this writer that the latter is a much more fair evaluation.

The point of view which says that preaching is to be seen primarily as a monologue or a soliloquy fails to take into account certain basic realities of any communication situation. It is, in other words, an inadequate view. There is much more to 'feedback' than the simple interplay of words as might take place in a conversation.

Stuart Chase has dealt extensively with the subject of 'feedback' in his study, POWER OF WORDS. He describes it as a communication mechanism in these words:

"Experts in cybernetics have a good deal to say about 'feedbacks'. They put these devices all over their machines to check performance, and they compare them with similar controls throughout the human body. A short, handy definition of a

feedback is that it answers to the question: 'How am I doing?' It is thus a straight communication mechanism." 9.

Chase then discusses a number of different applications of the principle. He presents a dialogical situation in these words:

"Social scientists studying face-to-face groups are adopting the idea. If a conference is working on a problem around a table, the leader may halt discussion from time to time while he summarizes the situation. He tells the group 'how they are doing,' and whether they are getting off the course. Or group members may be asked to estimate the progress of the meeting, and fill out questionnaires at its close as to how they have done." 10.

As a tentative summary of his definition he says:

"Feedback is the control of a system by reinserting into the system the results of its performance." 11.

Critics of preaching at this point indicate that the so-called 'one-way' nature of the sermon does not make provision for the process of 'reinserting into the system' the results of the spoken word. On the surface, this seems to be a valid criticism. It is, however, only a surface view.

There is much more to be found in 'feedback' than the simple question, 'How am I doing?' Because a minister does not under ordinary conditions pause every few minutes in his sermon for dialogue with his congregation does not mean that the process of 'feedback' is not taking place.

Chase devotes a whole chapter to the topic of 'feedback' in his study mentioned earlier. He indicates that six conclusions

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9. Chase, Stuart, POWER OF WORDS, Harcourt, Brace & World, Inc., New York, 1954, p. 44.

10. Chase, Stuart, Ibid, p. 45.

11. Chase, Stuart, Ibid, pp.45-46.

can dependably be drawn regarding the nature of communication

feedback. These may be summarized as follows:

    1. "Communication, in the sense of messages dispatched
and decoded, is a characteristic of most animal life, but
only man has refined the messages into structured language,
useful for evaluating his world."
    2. "The two systems of communication interlock in each
individual: internal lines to keep the organism stable; external
lines to keep society stable. To understand communication,
accordingly, one should study the human nervous system, as
well as the languages developed in human cultures."
    3. "We can assume that men developed their languages in
order to keep the group together."
    4. "Once a language developed, the process we call culture
inevitably began its geometrical progression, as one generation
told the next what had been learned."
    5. "In addition to the linguistic relativity expressed
in the culture, other forms of relativity apply to language,
meaning, and perception."
    6. "It is quite possible to bring our methods of evaluation
closer to 'reality.' Some techniques have already demonstrated
their usefulness and more will come, while international com-
munication systems will certainly be improved. The outlook
is hopeful and exciting." 12.

Chase has written from the perspective of 'feedback' within

a total concept of communication. He indicates the reality that

all of that which can genuinely be called communication has

within it the element of self-reflection which gives direction

to the progress of the transmission.

Berlo has written of feedback in a similar context. He

is concerned that feedback be seen as a part of the whole of

the process of communication. He makes the point that one must

keep in mind the concept of the totality of communication as an

ongoing process. Hence, he says:

"Feedback provides the source with information concerning
his success in accomplishing his objective. In doing this, it
exerts control over future messages which the source encodes. 13.

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12. Chase, Stuart, Ibid, pp. 174-175.

13. Berlo, David K., THE PROCESS OF COMMUNICATION, Holt,
Rinehart and Winston, New York, 1966, pp. 111-112.

However, Berlo introduces a new aspect into the theme when he identifies that situation in which both the source and the receiver are interdependent. He writes:

"Communication sources and receivers are mutually interdependent, for existence and for feedback. Each of them continually exerts influence over himself and others by the kinds of response that he makes to the messages he produces and receives." 14.

While agreeing that:

"Person-to-person communication permits maximum feedback." 15.

Berlo sees feedback as present in every communication venture.

"Action-reaction relationships are significant in analyzing communication. Feedback is an important instrument of affect. The reactions of the receivers are useful to the source in analyzing his effectiveness. They also affect his subsequent behaviors because they serve as consequences of his prior responses. If the feedback is rewarding, he perseveres. If it is not rewarding, he changes his message to increase the chances of being successful." 16.

Yet, Berlo is careful to maintain that there is much more to communication effectiveness than the simple action-reaction process which uses feedback as a catalyst. Thus, he writes:

"It is true to say one can find communication situations that fit this action-reaction level of interdependence between the source and the receiver. Granted, too, that it is useful to retain the action-reaction concept and the corresponding concept of communication feedback. Yet there are at least two possible pitfalls into which this kind of analysis can lead.
"First, the concept of feedback usually is used to reflect a source orientation to communication, rather than a receiver's orientation or a process of orientation." 17.

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14. Berlo, David K., Ibid, p. 113.

15. Berlo, David K., Ibid, p. 114.

16. Berlo, David K., Ibid, p. 115.

17. Berlo, David K., Ibid, p. 115.

"The second pitfall in the use of the action-reaction concept is concerned with our continuing reference to communication as a process. The terms 'action' and 'reaction' deny the concept of process. They imply that there is a beginning to communication (the act), a second event in communication (reaction), subsequent events, etc., with a final end. They imply an interdependence of event within the sequence, but they do not imply the kind of dynamic interdependence that is involved in the communication process." 18.

It is, perhaps at this point most of all, that those who are critical of preaching because it is a 'one-way' process fail to see the deeper implications of the concept of process and interdependence in communication.

Berlo discusses this in the larger context of seeing communication as dependent upon empathy. He writes:

"Every communicator carries around with him an image of his receiver. He takes his receiver (as he pictures him to be) into account when he produces a message. He anticipates the possible responses of his receiver and tries to predict them ahead of time. These images affect his own message behaviours." 19.

On the other side of the process Berlo writes:

"The development of expectations of the receiver by the source has its counterpart in the development of expectations of the source by the receiver. Receivers have expectations about sources....Communication receivers select and attend to messages in part because of their images of the sources and their expectations as to the kind of messages these sources would produce." 20.

Then the question of the self-image is added to Berlo's approach:

"Behaviour is also affected by our images of ourselves. Our self-images influence the kinds of messages we create and the treatment we give our messages. Our expectations about our own behaviour affect which messages we attend to." 21.

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18. Berlo, David K., Ibid, p. 116.

19. Berlo, David K., Ibid, p. 117.

20. Berlo, David K., Ibid, p. 117.

21. Berlo, David K., Ibid, p. 118.

This is summarized by Berlo under the concept of empathy.

"When we develop expectations, when we make predictions, we are assuming that we have skill in what psychologists call empathy. - - the ability to project ourselves into other people's personalities." 22.

Empathy is generally identified as the capacity for participating in the feelings or ideas of others in a realistic way. Berlo gives a more exact statement when he says:

"We can define empathy as the process through which we arrive at expectations, anticipations of the internal psychological states of man." 23.

Empathy has been the subject of considerable study by 24. Solomon Asch. His point of view is usually identified with the idea that a man can develop his sense of self by observation and inferences. From this it is thought that he can develop a fair view of the similarities existing between himself and others. Expressed another way, Asch's view of empathy is that one is able to increase his understanding of himself and others by increased experiences.

Within certain limitations, this may be helpful. It is not to be considered as a fully satisfactory view since understanding may well be possible without the process of experience. One does not have to experience every happening in life to be able to experience or participate in the feelings of another. Likewise, it is possible for two different people to place two different interpretations on the same experience.

A second view of empathy is that which was developed by G.

. . . .

22. Berlo, David K., Ibid, p. 119.

23. Berlo, David K., Ibid, p. 120.

24. For a discussion of this position see: Asch, Solomon, SOCIAL PSYCHOLOGY, Prentice-Hall, New York, 1952, pp. 139-169.

25.

H. Mead.   This is an earlier study than Asch's work. It is
built upon an understanding which sees the individual as one
who moves through different stages of development. In this
growing process the individual is in communication (both verbal
and non-verbal) with other individuals. Through this com-
munication the individual develops his self-image and his image
of others together with internalized ability to evaluate
others, and hence to emphathize with them.

Asch's view of empathy begins with a concept of the self
as existing and using his observations to participate in the
feelings of others. Mead sees the individual (from early
infancy on) as a developing self whose development is created
by his contact with other selves. Thus one sees in Mead's
position the growing sense of self and the role-playing which
one does as providing a matrix out of which empathy develops.

It is not necessary to set these two theories in an
either/or situation. Indeed, it may be reasonable to see them
as two necessary parts of a theory of empathy. This is to say
that according to Asch's position, one may take a view of him-
self and the world in which he lives that is unrealistic.
One may develop his opinion of self from experience. For this
to be meaningful, the evaluations of the self must be correct.
It is only when correct evaluations are made that the resultant
views are wholesome. Much unrealistic thinking has resulted from
the failure to see with honesty the actualities of a given situation.

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25. See: Mead, G. H., MIND, SELF AND SOCIETY, University of
Chicago Press, Chicago, 1934. Also see: Snygg, Donald, and Combs,
A. W.,INDIVIDUAL BEHAVIOUR: A NEW FRAME OF REFERENCE FOR PSYCH-
OLOGY, New York, Harper and Brothers, 1949.

When this is carried to the extremes it can end in delusions, or mental illness. Yet Asch's theory is not fully satisfactory. Mead has added to the understanding by placing the emphasis on role-playing. One performs certain behaviors in relationship to others. As a result of this, one may make his evaluation and change his point of view. Thus, in the interaction between persons the individual is constantly defining and redefining himself. As he does this he will change his behavior and set out again to interact with others.

Berlo describes this interaction by saying:

"Man is adjustable, adaptable, able to alter his behavior to fit the situation, the social environment in which he finds himself. He develops expectation by taking the role of others, or by making inferences about himself, or both." 26.

This brings the discussion back to the question of feedback in preaching. How is it possible to achieve any sense of the face-to-face dialogue in preaching when there is no verbal interchange or response from the congregation?

Professor Thielicke has expressed the problem in a graphic form:

"The preacher is confronted with a tremendously difficult task which is sufficient to overwhelm him. I do not hesitate to assert that preaching, even from the point of view of a pure job of work, is one of the greatest intellectual tasks that can be expected of a man. When I prepare a lecture, I have to master the material and put it in proper order. In doing so I do not need to enter into any great pedagogical deliberations as to how to present it. After all, I shall be speaking to properly trained persons and my audience is homogeneous in structure. Besides, I can take my time. What I do not get done today I can present in my next lecture and at the same time build upon what I have said before. I can also do something which cannot be done in a book; I can talk 'off the cuff,' in 'rough copy' as it were. I

26. Berlo, David K., Ibid, pp. 128-129.

can conduct an experiment in thought and send up a trial balloon. If my experiment fails to hit the mark, I can change my course or withdraw what I said. After all, I am talking to the same people and it makes no difference." 27.

He then goes on to point out the fact that every new sermon must be a unit, addressed to a changing group of people with changing needs. The preacher must master an ancient text, present the eternal message in a contemporary form, and achieve his goals within a very limited time. There is little wonder that some men despair of ever feeling that they have achieved any success at all in the task.

It is precisely at this point that the criticisms of preaching by such writers as Reid fail to carry their point. By a generalization which condemns preaching as a monologue, making no depth analysis of the meaning of feedback, such critics demonstrate that their opinions are not truly valid.

A good example of this may be found in the very well reasoned study of communication in an anthology edited by Bryson. The following points speak to this:

"(1) All other conditions being equal, as they are in the laboratory, face-to-face contact is more efficiently persuasive than radio, which, in turn, is more efficient than print. Television and films probably rank between face-to-face contact and radio, but this latter point has not been empirically demonstrated.
"(2) All other conditions are, however, rarely equal outside of the laboratory. The media are, to begin with, differentially attended. Some topics, furthermore, may be susceptible of better presentation by visual rather than oral means, or by print rather than films, while for other topics no such differences exist. The relative persuasive power of the several media is thus, in real-life situations,

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27. Thielicke, Helmut, Op. Cit., pp. 19-20. (See also pp. 20-25 for a further development of this general theme).

likely to vary from one topic to another. Personal influence,
however, appears to be generally more persuasive than any of
the mass media." 28.

From this study it is evident that two points must be
carefully made. It is clear that the preaching from the average
pulpit is not easily identified with the 'laboratory conditions.'
Likewise, the element of personal influence is a major factor.
None of those who criticize the pulpit have taken these two
basic factors into serious enough consideration.

The positive side of the issue has been stated well in
a brief study of preaching by Karl Barth. He writes:

"It is quite useless to worry oneself about the question
of how a man can ever speak to another in such a way that
his words evoke faith in the hearer. One should, rather,
make every effort to ensure that one's sermon is not simply
a monologue, magnificent perhaps, but not necessarily helpful
to the congregation. Those to whom he is going to speak must
constantly be present in the mind of the preacher while he is
preparing his sermon. What he knows about them will suggest
unexpected ideas and associations which will be with him as he
studies his text and will provide the element of actuality,
the application of his text to the contemporary situation.
The results of his theological studies provide a solid foundation;
the element of actuality will enable him to construct a Christ-
ian discourse." 29.

Thus, as Barth suggests, all of the elements of the
personality of the preacher, combined with his own awareness
of the needs of his people do serve as feedback to the on-going
task of preaching from week to week.

When seen in this light, the task of preparation and
delivery of the sermon is not a monologue. It is not a

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28. Bryson, Lyman, editor THE COMMUNICATION OF IDEAS, New
York, Harper & Bros., 1948, pp. 101-102. (See this article in
the anthology by J. T. Klapper).

29. Barth, Karl, THE PREACHING OF THE GOSPEL (translated
by B. E. Hook), Westminster Press, Philadelphia, 1963, pp.
73-74.

'one-way-street.' It is a blending of many factors in a
living experience which seeks to confront men with an eternal
message, expressed within the framework of a particular time
and place. All of the elements of feedback which may be
recognized on both the verbal and the non-verbal levels of
communication are available to the preacher if he is willing
to be sensitive to them.

There may be many other considerations to be named in a
discussion of the nature of feedback and of the perception of
the preacher to such response, but for the purposes of this
study, two others only will be mentioned.

The first additional consideration has to do with the
description of the element of persuasion present in preaching.
Every proclamation of the gospel carries with it a call for
a decision. This means some use of persuasion. Many who preach
find this one of the most difficult parts of their task. This
is true, not only for preaching, but for public speaking as
well. [30.] The uniqueness of the Christian message is of
particular importance at this point. [31.] A failure to take the
task of reconciliation seriously has prevented many from the
recognition of the urgency of the message of Christ, and hence,
a failure to be persuasive. One who expects little or no
response, is not likely to be alert to the 'feedback' which is
present in every preaching situation.

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30. Of particular importance on this is the 'rejection of
the leadership role' by public speakers in general. See: Appendix
G for a further development of this theme.

31. II Cor. 5:11-21.

The second consideration is related to the first. It is a failure to see the theological significance of the preaching task. Whenever preaching is divorced from the divine element of proclamation it becomes meaningless. Hence, Barth wrote:

> "There is no basis in human experience for the concept of preaching. It is a purely theological concept resting on faith alone. As has been said, it is directed to one end only: to point to divine truth. It cannot pass beyond the bounds of its own nature, to assume another form more easy to grasp." 32.

Few, if any of the critics of preaching have taken this truth into consideration in their criticism of preaching. Just as the Synoptic Gospels are seen as neither pure biography nor simple chronological reporting, so preaching does not fit into any other specific mold. It is an art unto itself. It does not fit into any other category of oral discourse.

CONCLUSIONS

Preaching as a unique form of speech does learn from many sources to evaluate its effectiveness. There are processes at work in the preaching experience. Empathy and alertness can guide the preacher in being able to interpret his own effectiveness. Moved by a divine authority the preacher delivers his proclamation. When he is alert to the evidences of feedback he is more able to be effective. To claim that this response is shallow or not present at all is to fail to see the preaching task in its larger context.

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32. Barth, Karl, Op. Cit., p. 11.

The living situation within which preaching takes place does not permit 'laboratory' conditions for evaluation. One may certainly learn from every situation and every criticism. It is however, the conclusion of this writer that there is a much more responsive reaction to the feedback of preaching than its critics would permit.

It is also recognized that there are theological considerations to be seen in the context of preaching which call for special understanding and special interpretation. In the end the task of preaching is one that is done in response to what the preacher believes to be a divine call to the task. In his final reaction, he must answer not just to his critics, but to the understanding of his own conscience to the call which is his to preach. In all of his duties within the parish there will be found elements of both verbal and non-verbal feedback to the preacher who has 'ears to hear.'

Chapter XIV.

THE INFLUENCE OF MARSHALL MCLUHAN

ON THE UNDERSTANDING OF THE

PROCESS OF COMMUNICATION

Marshall McLuhan is the Director of the Center for Culture

and Technology at the University of Toronto. He studied at

Manitoba University and received his Ph.D. in English Literature

from Cambridge University. Prior to 1951 he wrote a number of

scholarly articles which were indicative of a perceptive scholar

whose range of research went out into ever widening circles.[1]

His book THE MECHANICAL BRIDE,[2] first published in 1951

represents his first attempt at a popular approach to creating

a new and enlarging definition of communication and art. This

volume, which was widely read began him on the way toward the

1. In addition to the volumes to be mentioned specifically
in this study, it is to be noted that McLuhan has published a
number of other volumes. Among these are: COUNTER BLAST, Harcourt,
Brace & World, New York, 1969; CULTURE IS OUR BUSINESS, McGraw-
Hill, New York, 1970; EXPLORATIONS IN COMMUNICATIONS, (edited
jointly with Carpenter, E. S.), Beacon Press, Boston, 1960;
FROM CLICHE TO ARCHTYPE, Viking Press, New York, 1970.

2. McLuhan, Marshall, THE MECHANICAL BRIDE, Beacon Press,
Boston, 1951.

controversial position he holds today in the field of communication. In this he suggests little that is truly original but the book was unique in its provocative style of writing.

The next step in the literary development of his themes is found in his second major work, THE GUTENBURG GALAXY.[3] The theme of this work is analysing the changes which have come about for modern man because of the invention of printing presses. It is a development of the idea that printing or the use of the line form as a sequential process changed man's method of receiving information. This is to say, prior to printing, information was transmitted from one individual to another by oral, visual, and auditory channels. Thus, in the culture that was pre-Gutenberg, man acquired his store of information by multi-sense perception. The invention of printing changed this principle into one of a sequential or visual and linear experience.

Both THE MECHANICAL BRIDE and THE GUTENBERG GALAXY were but preludes to the next two works which have served to exercise a very siginficant influence on all who work in the communication field.

In 1964 the first edition of UNDERSTANDING MEDIA: THE EXTENSIONS OF MAN was published first in hardback by McGraw-Hill and later in paperback by Signet.[4] This was followed in 1967 by THE MEDIUM IS THE MASSAGE: AN INVENTORY OF EFFECTS.[5] Using

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3. McLuhan, Marshall, THE GUTENBERG GALAXY: The Making of Typographic Man, 1962, Signet Books, New York.

4. McLuhan, Marahall, UNDERSTANDING MEDIA: THE EXTENSIONS OF MAN, 1964, Signet Books, New York.

5. McLuhan, Marxhall, THE MEDIUM IS THE MASSAGE: AN INVENTORY OF EFFECTS, 1967, Bantam Books, New York. (It is to be noted that the title is not: THE MEDIUM IS THE MESSAGE. This is an example of McLuhan's attempts to break with the purely visual form of communication in the printed page).

many visual forms as well as printed words this book brought
fame and notoriety to McLuhan. An example of the response to
the book is found in these words written in a book review of
THE MEDIUM IS THE MASSAGE by the noted historian and professor
of Humanities at the City University of New York, Arthur M.
Schlesinger, Jr.:

     "Devotees of the prophet will not find much that is new in
his latest communique; but, to do Professor McLuhan justice, THE
MEDIUM IS THE MASSAGE is intended not to offer new illuminations
but to sum up the present status of the revelation. As for the
unanointed, they will find here the McLuhan argument in its
simplest form, stripped of the historical and sociological
patter which filled THE GUTENBERG GALAXY and UNDERSTANDING MEDIA.
In preparing this primer of McLuhanism, the leader has enlisted
the ingenious assistance of the designer Quentin Fiore, who does
his best through the manipulation of type and image to simulate
electronic effects in a print medium and thereby to facilitate
our escape from the bonds of typographical culture.
     "What then is McLuhanism? It is a chaotic combination of
bland assertions, astute guesswork, fake analogy, dazzling
insight, hopeless nonsense, shockmanship, showmanship, wisecracks
and oracular mystification, all mingling cockily and indiscrimin-
ately in an endless and random dialogue. It also, in my judgment,
contains a deeply serious argument. After close study one comes
away with the feeling that here is an intelligent man who, for
reasons of his own, prefers to masquerade as a charlatan.
     "His contention is that the emergence of electronic technology
is confronting modern man with a crisis of consciousness. Societies,
he suggests, have always 'been shaped more by the nature of the
media by which men communicate than by the content of the
communication.'" 6.

In the light of such a remarkable analysis, it seems only
proper to look directly at the themes expressed in the book.
In addition to the visual approach of the document which provides

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     6. Schlesinger, A. M., Jr., in his review of THE MEDIUM
IS THE MASSAGE, in Book Week, March 19, 1967, pp. 1-2. Numerous
other book reviews and volumes may also be cited on the work and
influence of McLuhan in the communication field. Perhaps the
most thoughtful anthology is the one edited by Rosenthan, R.,
MCLUHAN: PRO & CON, Funk and Wagnal, New York, 1968. Mention
should also be made of McLuhan, Marshall, THE INTERIOR LANDSCAPE;
the literary criticism of Marshall McLuhan, 1943-1962, edited
by Eugene McNamars, McGraw-Hill, New York, 1969. Also worthy
of note is a compilation edited by G. Stern, MCLUHAN, HOT AND
COLD, Dial Press, New York, 1969.

a measure of its impact, the following quotations will indicate

something of the meaning of the author's theme:

"Our official culture is striving to force the new media
to do the work of the old.
"These are difficult times because we are witnessing a
clash of cataclysmic proportions between two great technologies.
We approach the new with the psychological conditioning of the
old. This clash naturally occurs in transitional periods. In
late medieval art, for instance, we saw the fear of the new
print technology expressed in the theme The Dance of Death.
Today, similar fears are expressed in the Theater of the Absurd.
Both represent a common failure: the attempt to do a job demanded
by the new environment with the tools of the old." 7.

Or, again he writes of the differentness of communication

which is expressed in print and that which is instantaneous:

"Most people find it difficult to understand purely verbal
concepts. They suspect the ear; they don't trust it. In general
we feel more secure when things are visible, when we can 'see
for ourselves.' We admonish children, for instance, to 'believe
only half of what they see, and nothing of what they hear.' All
kinds of 'shorthand' systems of notation have been developed to
help us see what we hear.
"We employ visual and spatial metaphors for a great many
everyday expressions. We insist on employing visual metaphors
even when we refer to purely psychological states, such as
tendency and duration. For instance, we say thereafter when
we really mean thenafter, always when we mean at all times.
We are so visually biased that we call our wisest men visionaries,
or seers!" 8.

In order to put this concept in a sequential and hence

verbal form, McLuhan writes:

"Art, or the graphic translation of a culture, is shaped
by the way space is perceived. Since the Renaissance the Western
artist perceived his environment primarily in terms of the
visual. Everything was dominated by the eye of the beholder.
His conceptions of space was in terms of a perspective projection
upon a plane surface consisting of formal units of spatial
measurement. He accepted the dominance of the vertical and the
horizontal - of symmetry - as an absolute condition of order.

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7. McLuhan, Marshall, THE MEDIUM IS THE MASSAGE, Op Cit.,
pp. 94-95.

8. McLuhan, Marshall, Ibid, p. 117.

This view is deeply embedded in the consciousness of Western Art.

"Primitive and pre-alphabet people integrate time and space as one and live in an acoustic, horizonless, boundless, olfactory space, rather than in visual space. Their graphic presentation is like an x-ray. They put in everything they know, rather than only what they see. A drawing of a man hunting seal on an ice floe will show not only what is on top of the ice, but what lies underneath as well. The primitive artist twists and tilts the various possible visual aspects until they fully explain what he wishes to represent.

"Electric circuitry is recreating in us the multidimensional space orientation of the 'primitive.'" 9.

He writes further:

"Print technology created the public. Electric technology creates the mass. The public consists of separate individuals walking around with separate, fixed points of view. The new technology demands that we abandon the luxury of this posture, this fragmentary outlook.

"The method of our time is to use not a single but multiple models for exploration--the technique of the suspended judgment is the discovery of the twentieth century as the technique of invention was the discovery of the nineteenth." 10.

The philosophical premise which expresses this more clearly

is found in the earlier study. He writes:

"In the mechanical age now receding, many actions could be taken without too much concern. Slow movement insured that the reactions were delayed for considerable periods of time. Today the action and the reaction occur almost at the same time. We actually live mythically and integrally, as it were, but we continue to think in the old, fragmented space and time patterns of the pre-electric age.

"Western man acquired from the technology of literacy the power to act without reacting. The advantages of fragmenting himself in this way are seen in the case of the surgeon who would be quite helpless if he were to become humanly involved in his operation. We acquire the art of carrying out the most dangerous social operations with complete detachment. But our detachment was a posture of noninvolvement. In the electric age, when our central nervous system is technologically extended to involve us in the whole of mankind and to incorporate the whole of mankind in us, we necessarily participate, in depth, in the consequences of our every action. It is no longer possible to adopt the aloof and dissociated role of the literate Westerner." 11.

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9. McLuhan, Marshall, Ibid, pp. 56-57.

10. McLuhan, Marshall, Ibid, pp. 68-69.

11. McLuhan, Marshall, UNDERSTANDING MEDIA, Op. Cit., p. 20.

This is to indicate that with the new understanding of the new age, the older concepts of learning, action and reaction, stimulus and response are no longer valid means of expressing one's life. The response to this has been as varied as one might imagine. Indeed, some have discarded these thoughts as meaningless; while other have taken them into their thinking with a simplistic sort of acceptance.

By way of his graphic and visual involvement, McLuhan uses as the closing item in his more popular study the reproduction of a cartoon from the New Yorker Magazine which depicts a youth sitting with his father in a book lined study seeking to explain this new concept. The youth says:

"You see, Dad, Professor McLuhan says the environment that man creates becomes his medium for defining his role in it. The invention of type created linear, or sequential, thought, separating thought from action. Now, with TV and folk singing, thought and action are closer and social involvement is greater. We again live in a village. Get it?" 12.

The response to the writings and ideas of McLuhan by many indicate that the question of understanding has found diverse response from different individuals.

Among those who find his a fresh and worthwhile voice is Eli M. Oboler, who writes of UNDERSTANDING MEDIA:

"This unusual book gives a fresh, original view of the influence of the mass media, very broadly considered, on modern society. To the author--director of the Center for the Extension of Man at the University of Toronto--the electric light, jet travel, the book, radio, TV, music, art, the movies, clocks, comics, all these and many more, are examples of the mass media. Indeed, he says, 'to the student of media structures every detail of the total mosaic of the contemporary world is vivid with meaningful life.' So he cites authorities as disparate as Spengler and Mad magazine, as Lewis Carroll and Arnold Toynbee.

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12. McLuhan, Marshall, Ibid, pp. 156-157.

Stimulating and penetrating, a sui generis volume, probably
for a limited audience, but worth considering for all academic
and larger libraries." 13.

Others have responded quite differently. For example,

one would not consider Time magazine to be representative of

the scholarly world. Nevertheless, the following quotation

which comes from this popular news journal is indicative of

the wide area of response the book created. The review itself

is unsigned:

"He is in humorless earnest. And if the book is taken
seriously, it must be judged as fuzzy-minded, lacking in
perspective, low in definition and data, redundant, and
contemptuous of logical sequence--which is to say that McLuhan
has perfectly illustrated the cool qualities he most values
in communication." 14.

Ben Lieberman, a consultant in communications to a number

of industrial concerns writes of McLuhan from a critical

perspective:

"The greatest defect of McLuhan's theory, however, is the
complete rejection of any role for the content of communication.
One can only assume that the irony that his own work creates
'content' exclusively is lost upon McLuhan. At any rate, he
ignores the power of ideas, of values, of emotions, of cumulative
wisdom--to say nothing of the hard facts of geography, economics,
politics, and the human glory and tragedy of life and death." 15.

The negative response to McLuhan's theory is well covered

in these lines from the review mentioned earlier by A. M.

Schlesinger, Jr.:

"'The future of language,' he has even said in one of his
more rhapsodic moments, 'will not be as a system of classified
data or meanings...The future of language presents the possibility
of a world without words, a wordless, intuitive world, like a
technological extension of the action of the consciousness.'
"This vision of a wordless utopia is not highly convincing.
For what he has elsewhere called the 'mosaic pattern of simultaneous

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13. Oboler, Eli M., from his review in Library Journal, June
1, 1965, p. 2359.

14. Time magazine, July 3, 1964, an unsigned review.

15. Lieberman, B., from Teachers College Record, April 1965, p.649

projection' cannot, I think, solve other than technical problems. I doubt that the best computer will ever make decisive political or moral judgments; or that the wholly cybernated society will ever divest itself of the need for exact statement and sequential logic; or that the great issues of politics or ethics will be solved by the impressionism of the subliminal drama. For the medium is only part of the massage; the message is the massage too. While electric circuitry will unquestionably affect--and may in time revolutionize--our modes of perception and communication, it cannot abolish the need for consecutive reason and systematic analysis without, in the end, sapping its own foundations." 16.

It is precisely here that the influence of McLuhan on contemporary understanding of preaching may be seen and may be properly identified as of little positive value.

Those who write of the church, and follow the implications of making the medium the major part of communication seem to identify the 'authority figure' of the preacher as a negative

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medium to convey content.

The contemporary decline in preaching has a number of sources. It is clear that those who follow the pattern developed by McLuhan would feel that preaching, by its very nature, is one of the least effective methods of communication. This view would,in itself, contribute to at least a part of such a decline.

Two rather obvious conclusions present themselves to the analysis of the works of McLuhan when they are viewed from the perspective of their effect on the process of communication,

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16. Schlesinger, A. M., Jr., Op. Cit., p. 2.

17. See for example the position expressed by Reid, Clyde, THE EMPTY PULPIT, Harper & Row, New York, 1967. This theme is also taken up in: Reid, Gavin, THE GAGGING OF GOD, Hodder & Stoughton, London, 1970. Attention is also called to the discussion of this development in the chapter,"Understanding Feedback As A Tool In The Process Of Communication."

and on the nature of preaching as a form of communication in particular.

The first is that they provide a rather unique tool for a particular point of view. This is to say, for those who despair of the task of preaching, or for those who seek ways of defining their feelings that preaching is either impossible, or at least impractical, the broad claims of McLuhan provide a base for criticism of the kind of communication represented by preaching.

Hence, Richard Kostelanetz writes of McLuhan:

"Amidst all their chaff, McLuhan's books contain much truth; more important, to many of us, they initiate an education—an awareness of insignificant dimensions previously hidden to us—as they make invisible visible and the unconscious conscious. Like other great native thinkers, McLuhan embodies that peculiarly North American capacity to push ideas, often derived from others, beyond conventional bounds to the wildest conclusions—literally levels beyond other minds in the same field—creating a book in which enormous good-sense and outright nonsense are so closely entwined; and in our post-Marxist, most-existentialist, post-Christian age, such exploratory thought is more valuable and necessary to our culture than another serving of time-worn ideas." 18.

Perhaps the closing phrase, 'another serving of timeworn ideas,' suggest the despair of the critic who wants to give up the traditional because its meaning no longer has value for him. McLuhan offers a tool with which to give at least some measure of intellectual justification for such rejection of the role of proclamation.

The second conclusion which comes from this study is that he has failed to make his point that the 'message' is of no importance; only the 'medium' is of value.

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18. Kostelanetz, Richard, in The Commonweal, Jan. 20, 1967, p. 426.

By the very process of the use of a book to state a
particular point of view, and hence a 'content,' McLuhan has
proven the basic weakness of his understanding that all value
is in the medium and none in the message. If one were to follow
the concept McLuhan espouses to its logical conclusion, one
must believe that the way he could be sure his theory was
understood and accepted must be different from the one he uses.
Expressed differently, the use of the print medium to define
the failure of print medium is ~~an anachronism~~ a solecism of the first
degree!

Preaching in the New Testament and from that time forward
has placed great emphasis on the message.[19] The proclamation
of the 'kerygma' is an expression of a content-oriented message.
Any attempt at preaching which ignores the content of the
'kerygma' can hardly be claimed to be authentic preaching.

The final conclusion to which these two basic objections
lead is one which has been suggested indirectly by this writer
and which now indicate a need for positive statement.

The nature of preaching, when seen from the perspective
of the Christian faith, is one of response in obedience to
a commission and is built upon the recognition of an authority
which stands in judgment on all who would respond to it.

For the fresh insights in the movements of mankind, and
for the questions raised by McLuhan, one should be grateful.
Yet, no amount of gratitude for his work should blind one to

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19. I John 1:5; 3:11.

292.

the reality that he has taken only a part of a reality and sought to build it into a totality. The concept of the medium as being overwhelmingly important is false. It does carry enough partial truth to attract the mind which is not critical and the mind which is seeking simplistic solutions to the incredibly difficult task of communication.

It is true that the message is affected by the medium. It is equally true that the message is still the message. Thus, despite his seminal approaches, McLuhan has failed to make a solid case for his point of interpretaton.[20]

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20. In the concluding chapter of this study the connection between content and communication will be indicated.

Chapter XV.

AUTHORITATIVE PREACHING WITHOUT AUTHORITARIANISM

Preaching stands in a unique place in the totality of human endeavours. If it is to have anything worthwhile to say it must proceed from a position of strength and dependability. It must possess an authority from within itself. At the same time it must never project itself into the position of blind, meaningless or worthless dictatorial pronouncements.

There is often a very narrow line which separates these two positions. To be authoritative without being authoritarian is never an easy task. Yet, there must, in every sermon, be an attempt to keep the distinction genuine. The danger is that one will move from the position of authoritative proclamation to that of authoritarian pronouncements without ever realizing the fact of such a shift. Inherent in every sermon is the temptation to make such a transition and so to invalidate the message.

Karl Barth described his own analysis of this task in an address first given in 1922 when he spoke to a group of ministers

regarding the need of Christian preaching:

"As a minister I wanted to speak to the people in the
infinite contradiction of their life, but to speak the no
less infinite message of the Bible, which was as much of a
riddle as life. Often enough these two magnitudes, life
and the Bible, have risen before me (and still rise!) like
Scylla and Charybdis: if these are the whence and whither
of Christian preaching, who shall, who can, be a minister
and preach?" 1.

Barth then goes on to identify what he sees as the

seriousness of the task of preaching:

"As the minister of the people who come or do not come
to Church on Sunday, he must be the first to give them the
answer; and as the minister of the Bible he must be the first
to be prepared to submit to God's question by asking the
question about God, without which God's answer cannot be given.
If he answers the people's question but answers it as a man who
has himself been questioned by God, then he speaks -- the word
of God; and this is what the people seek in him and what God
has commissioned him to speak. For being truly questioned by
God and truly questioning about God, he will know God's answer
and so be able to give it to the people, who with their question
really want God's answer, even when they do not realize it.
When he does do that, what event in the world is more momentous
and decisive than Christian preaching?" 2.

Then Barth moves forward to identify the task of preaching

in the sense of its reality as being worthy of being spoken

and heard. This he indicates is the key to the avoidance of

a self-imposed authoritarianism. He writes:

"How then can we hear and speak the word of God or our
congregations learn to know and live it? How can any one
believe us? How can we preach the forgiveness of sins, the
resurrection of the body, and the life everlasting -- not
merely in words but in reality?
"We are worthy of being believed only as we are aware of
our unworthiness. There is no such thing as convincing utterance
about God except as Christian preaching feels its need, takes

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1. Barth, Karl, THE WORD OF GOD AND THE WORD OF MAN,
Harper and Brothers, New York, 1957, p. 100.

2. Barth, Karl, Ibid, pp. 122-123.

up its cross, and asks the question which God demands in order to be able to answer it. From this need we may not hope to flee." 3.

A similar theme is developed by Smith in his study of the task of preaching. He locates the problem in a series of questions to which he offers certain answers:

"Another element in the problem is, granted that the preacher has some sense of the authority of the Word with which he deals, how is he to communicate this to the congregation and how is he to bridge the gap between the largely different worlds of the Bible and the modern hearer? Still more urgently, the original question, Why preach at all? remains to be answered.
"The claim of Christian preaching is, in essence, the claim of the Bible, namely, to disclose an activity of God toward man that is independent of man's initiative. It is a misconception of Christianity's place among the religions of the world to suppose that the Christian gospel is or could be produced by human cogitation. The essence of the Biblical revelation is that it is a revelation, and a revelation primarily through action taken by the initative of God. Yet the very possibility of a revelation is denied by modern man. It is this Biblical Word, as personal activity, virtually a 'hypostasis,' which in Christ became flesh and lived as a man and died a human death and rose again as 'Son of God in power' (Rom. 1:4). In this view of the Bible as the Word of God (more properly, the Word of God operative through the Bible), the basis for preaching is discovered in its necessity and in the first suggestion of its authority." 4.

The demands of the Bible as the authority which is behind the spoken word from the Pulpit must not be taken without further qualification. The essence of authority is not in the pages of the book, but in the God who speaks through the book. Hence, Heinrich Ott sharpens the perspective by these lines:

"Preaching too has to do always with the one and the single. Our preaching does not communicate this, that and the other, it proclaims always and only the one self-same thing,

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3. Barth, Karl, Ibid, p. 129.

4. Smith, Charles W. F., BIBLICAL AUTHORITY FOR MODERN PREACHING, Westminster Press, Philadelphia, 1960, p. 49.

the 'one comfort in life and in death,' and this proclamation of the one essential truth must ring through all its communications, its counsels, its challenges, its judgments, and embody itself in them, otherwise they are not stamped with the character of preaching. Preaching has always the same content, but this content cannot be expressed once for all in an unambiguous communication; it expresses itself truly but never with final validity and adequacy in an unlimited number of particular sermons. We preach, not a multiplicity of various things, which are 'to be believed,' but we preach the one God. "I believe, and so I speak' (2 Cor.4:13); the oneness of the proclamation corresponds to the oneness of faith, and so, as we have already seen, to the oneness of God." 5.

In a discussion of "Viewpoint and Method," Bultmann makes the point that the Biblical materials which make up the genuine Christian message are materials which are separate from transitory ideas. This is to say,the message of the Bible is one which is relevant to the needs of any age because it speaks of those basic human needs which transcend time and space. Hence, he writes:

"When I speak of the teaching or thought of Jesus, I base the discussion on no underlying conception of a universally valid system of thought which through this study can be made enlightening to all. Rather the ideas are understood in the light of the concrete situation of a man living in time; as his interpretation of his own existence in the midst of change, uncertainty, decision; as the expression of a possibility of comprehending this life; as the effort to gain clear insight into the contingencies and necessities of his own existence. When we encounter the words of Jesus in history, we do not judge them by a philosophical system with reference to their rational validity; they meet us with the question of how we are to interpret our own existence." 6.

Here then is the link which brings together the polarized ambiguities of human existence. There is the ever changing human condition which seems to have no fixed point of focus. Quite at the same time there is the eternal message of God to

5. Ott, Heinrich, THEOLOGY AND PREACHING, Lutterworth Press, London, 1965, p. 39.

6. Bultmann, Rudolf, JESUS AND THE WORD, (translated by Smith, L. P., and Lantero, E. H.), Collins, London, 1958, p. 16.

to men which is relevant to the basic needs of humanity in every time. It is the task of preaching to take these two diametrically opposed elements of human life and bring them together so that a meaningful encounter between man and God; between need and answer; between despair and hope may take place.

It is also at this very point that authoritarianism is most likely to appear. For the constant temptation to him who preaches it to make the subtle shift into a position which betrays his trust and defeats his purpose. This comes about when the authority of the pulpit is seen as an opportunity to promote a particular point of view or the equally dangerous chance to assume that the pulpit is a place of privilege instead of responsibility.

The authority of the pulpit is found not in the skills or the words of the preacher. The authority of the pulpit is found in the God who is proclaimed. Carl Michalson has expressed the thought in this paragraph:

"Authority for the Christian is therefore not so much a privilege as it is a responsibility. When it is vested in the Church, it becomes not a mark of superiority but the source of a mission. Christians do not claim to have the truth. They are claimed by it, and communicate the truth in the expectation that it will claim others as they are claimed." 7.

A similar statement of the spirit of commitment which expresses authority as a received gift is stated in these lines by C. W. F. Smith:

7. Halverson, Marvin (editor), A HANDBOOK OF CHRISTIAN THEOLOGY, Living Age Books, New York, 1958. See the article on "Authority" by Carl Michalson, p. 27.

"Of any preacher we must assume that beyond the authority conferred by ordination in his own particular communion he is aware of having been laid under a higher claim. He is set aside for a distinct function that is defined by that call and not by the response he can elicit by his own skill nor by the welcome the people accord him." 8.

The transition into authoritarianism takes place when the pulpit is seen as a place of privilege rather than a place of responsibility. It occurs when the preacher understands his task as one of personal opportunity rather than one of divine commission.

In a penetrating study of personality analysis, Riesman, Glazer and Denny write of the 'cult of sincerity':

"But this popular emphasis on sincerity means more than this. It means that the source of criteria for judgment has shifted from the content of the performance and its goodness or badness, aesthetically speaking, to the personality of the performer. He is judged for his attitude toward the audience, an attitude which is either sincere or insincere rather than by his relation to his craft, that is, his honesty and skill." 9.

While this particular study speaks of the relationship between an audience and a performer in the theatre, the basic premise of this is also valid for the consideration of the preaching task. One may well become a craftsman who preaches those things which interest him particularly, or which interest certain individuals in his congregation.

Of this authoritarianism, Smith writes:

"This hardly fulfills the expectation of the Christian church that the preacher will present not his own interests, but God's; not his own gospel, but Christ's.Paul transgressed the bounds of polite language when describing such a partisan

8. Smith, C. W. F., Ibid, p. 80.

9. Riesman, David, with Glazer, Nathan and Denney, Reuel, THE LONELY CROWD (A Study Of The Changing American Character), Doubleday & Co., Inc., Garden City, 1953, p. 225.

performance (Gal. 5:12, in the Greek). His prime concern, as he expressed it, was to 'placard,' or display, Christ crucified (Gal. 3:1)." 10.

THE ELEMENTS OF AUTHORITATIVE PREACHING

It now becomes necessary to move forward to a statement of the positive elements in preaching which give it genuine authority. There are several elements which are to be seen.

Bold assertions about the nature of preaching and the fulfilment of the task of the pulpit are necessary when the goals of preaching are understood. It is as these are seen, acknowledged, and accepted that the preacher can begin to rise to the task to which he has been called.

The first element to be considered is the reality that God speaks through the sermon. Hence, Jean-Jacques Von Allmen writes:

"God is not so much the object as the true source of Christian preaching. Preaching is thus speech by God rather than speech about God. Certainly preaching also has for its aim to reveal God, to present Him to men; but when we preach, our role is not that of the impresario presenting a star to a crowd. We are not there to explain to men that God is eternal, that He knows all things and is capable of all things, that He loves us and wants us to love Him in return. We are there in order that, through our preaching, He may say these things Himself. In other words, revelation is not something within our personal power, it is the concern of God. That is what makes our ministry at once so awe-inspiring and so comforting: awe-inspiring because God Himself chooses to speak through our words, comforting because we do not have to invent what we are to say, we have only to listen and pass it on. God is thus at work in our preaching (Phil. 2:13; I Thess. 2:13), so that to reject preaching is to reject God Himself (I Thess. 4:8). Preaching is an event in which God acts." 11.

10. Smith, C. W. F., Op. Cit., p. 82.

11. Von Allmen, Jean-Jacques, PREACHING AND CONGREGATION, (translated by Nicholas, B. L.), John Knox Press, Richmond, 1962, p. 7.

The same theme is picked up in these lines from Barth:

"Proclamation is human language in and through which God
Himself speaks, like a king through the mouth of his herald,
which moreover is meant to be heard and apprehended as language
in and through which God himself speaks, and so heard and
apprehended in faith as the divine decision upon life and death,
as the divine judgment and the divine acquittal, the eternal
law and the eternal gospel both together." 12.

While making this affirmation, Barth is careful to note

in the same chapter that God indeed does speak through proclama-

tion but is not bound to it alone. Hence:

"...it can never be the case with God's Word that it should
be confined to the proclamation of the Church as it already
exists from time to time, or to the proclamation of the Church
known to us as such, or to the language about God to be found
in this Church known to us, which specially claims to be
proclamation. Church proclamation itself, in fact, regards
itself merely as the service of the Word of God, the means
of grace in the hands of an unrestricted God. Hence it cannot
be master of the Word, it cannot dream of regarding the Word
as confined within its own bounds." 13.

Barth goes further then to add a section in his study

which seeks to elaborate the reality of God speaking through

the sermon. In discussing the 'Word of God as Preached',

he writes:

"The presupposition of this actual event is the Word of
God. Between this central concept of our prolegomena and of
dogmatics generally on the one hand, and the concept of pro-
clamation on the other, lie four decisive connections, whose
mutual relation may be compared with that of four concentric
circles: these we have now to analyse." 14.

In outline form these four connections are as follows:

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12. Barth, Karl, THE DOCTRINE OF THE WORD OF GOD, (Pro-
legomena to Church Dogmatics, being Vol. I, Part I), (trans-
lated by Thomson, G. T.), Edinburgh, T.& T. Clark, 1960, p. 57.

13. Barth, Karl, Ibid, p. 59.

14. Barth, Karl, Ibid, p. 99.

"1. The Word of God is the commission upon the givenness of which proclamation must rest, if it is to be real proclamation." 15.

"2. The Word of God is the object which as such must be given to proclamation, in order that it may be real proclamation." 16.

"3. The Word of God is the judgment in virtue of which proclamation can alone become real proclamation." 17.

"4. Finally, the Word of God -- and here at last we utter the decisive word -- is the event itself, in which proclamation becomes real proclamation. Therefore, not only the commission which man must have received, not only the object which must take the centre over against human language, not only the judgment by which it must be established as true. Even from all these points of view the realization of proclamation might be regarded as a merely external, accidental characteristic, a sort of vesture or illumination of an event, which as such still remained exclusively the event of the will and execution of the man proclaiming." 18.

As a summary of these general themes, Barth then writes of

the incarnation of preaching as the effective result of genuine

proclamation.

"The miracle of real proclamation does not consist in the volition and execution of the man proclaiming, with their completely conditioned state and in their utterly problematic nature, coming to be omitted, in a vanishing trick taking place somewhere in the reality of nature and a gap being thus created and somehow naked divine truth, scarcely hidden by a mere remnant of an appearance of human reality, entering into the gap.
"The volition and execution of the man proclaiming is, however, by no means omitted in real proclamation. As Christ became true man and also remains true man to all eternity, so real proclamation becomes an event on the level of all other human events. It can be seen and heard on this level, and this being seen and heard, moreover, cannot be a mere appearance, but must happen in all essentiality." 19.

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15. Barth, Karl, Ibid, p. 99.

16. Barth, Karl, Ibid, p. 101.

17. Barth, Karl, Ibid, p. 103.

18. Barth, Karl, Ibid, p. 104.

19. Barth, Karl, Ibid, p. 106.

Barth then summarizes his theme with these words:

"Where Church proclamation takes place according to this
will of God, where it rests upon God's commission, where God
Himself gives Himself to it as its object, where it is true
according to His judgment, where, in short, it is the true
service of God, there on the one hand its character as an
event visible and audible on earth is not set aside." 20.

At the conclusion of the section of his book dealing with

the 'Word of God,' Barth draws the authority of church pro-

clamation into an indissoluble relationship with the revealed

and written Word. He says:

"We have been speaking of three forms of the Word of God,
not of three several Words of God. In this threefold form and
not otherwise - and also as the one invariable in this threefold
form alone - it isᵣgiven to us, and in this form we must
endeavour to understand it conceptually. It is one and the
same, whether we regard it as revelation, as the Bible, or as
proclamation. There is no distinction of degree or value between
these three forms. For so far as proclamation rests upon
recollection of the revelation attested in the Bible and is
therefore the obedient repetition of the Biblical witness,
it is no less the Word of God than the Bible. And so far as
the Bible really attests revelation, it is no less the Word
of God than revelation itself. By becoming the Word of God in
virtue of the actuality of revelation, the Bible and proclmation
can be neither a more nor a less. Still we should never regard
any of the three forms of the Word of God in isolation. Of
course the first one, revelation, is the form which establishes
the other two. But it itself never meets us anywhere in abstract
form, of it precisely our knowledge is only indirect, arising
out of Scripture or in proclamation. It is just the immediate
Word of God which meets us only in this two-fold mediacy. But
even Scripture, to become the Word of God for us, must needs
be proclaimed in the Church. So to give a survey of the whole,
the following brief schedule of mutual relationships might be
drawn up.
"The revealed Word of God we know only from the Scripture
adopted by Church proclamation, or from Church proclamation
based on Scripture.
"The written Word of God we know only through the revelation
which makes proclamation possible, or through the proclamation
made possible by revelation.
"The proclaimed Word of God we know only by knowing the
revelation attested through Scripture, or by knowing the
Scripture which attests revelation." 21.

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20. Barth, Karl, Ibid, p. 106.

21. Barth, Karl, Ibid, pp. 136-137.

By way of summary, it may be said that the first element
to be identified is the reality that in authentic preaching,
God speaks through the sermon. This may be considered as
an instrumental usage. God uses the instrumentality of the
preacher and the sermon to speak His word. Hence, authority
is present in the sermon because God is using it to make
Himself and His word known.

A second source of authoritative preaching is found in
the nature of the attitude with which preaching is done. This
is to say, there is a self-authenticating authority when Christ-
ian love is present in proclamation. This is nowhere so evident
as in the Hymn of Love in which Paul expresses the truth of
the principle that the greatest of all gifts is the gift of
love.[22.]

This magnificent passage of Scripture is often taken as
a unit of material within itself. It is not wrong to do so.
However, because it stands out so plainly as a unit of material,
it is often overlooked that this is but one section of a much
longer unit of Biblical material which is given primarily over
to the development of the organization, and development of the
ministry. The total unit of material may well be seen in
chapters twelve through fourteen. Some might even want to
extend this back to the discussion of worship in chapter eleven
and forward through chapter fifteen into the early lines of
chapter sixteen. For the purpose of this discussion consideration
will be limited to the question of the use of spiritual gifts

22. I Cor. 12:31-13:13.

as given primarily in chapter thirteen, with the recognition

of the connections to be found in chapters twelve and fourteen.

Bultmann defines the section of I Corinthians now under

consideration as defining the Pauline structure of the primitive

church. He writes:

"There is a similar difference when we compare the Gnostic
conception of the body of the redeemer with the Pauline doctrine
of the body of Christ. Paul, of course, makes use of cosmological
categories when he expounds the doctrine of the body of Christ.
But in practice he always transposes it into an historical key.
For although he does not reject the view that the sacraments of
baptism and the Lord's Supper are the means by which men are
grafted into the body of Christ, the decisive point is that
membership of the body of Christ is acquired by faith. And
faith after all is a genuine historical decision. Hence Paul
can use the Gnostic conception of the body of Christ in
combination with the metaphor, common in Graeco-Roman literature,
of the body as the social organism of the state in order to
describe the solidarity of the Christian community. (I Cor.
12:14 ff.). The body of Christ thus acquires shape in an
historical context founded on preaching and faith, in which
the individual members belonging to it are bound together
in mutual care for one another, sharing each other's sufferings
and joys." 23.

While his particular concern in the above quotation has

to do with the relationship between Christianity and Gnosticism,

Bultmann does show the recognition of the role of the Church

as a body which finds its identity in the experience of preach-

ing and faith. The very ground of all of this is found in the

expression of Christian love.

Bonhoeffer writes of the meaning of love in the context of

discipleship with these penetrating words:

"At this point Jesus reveals to his disciples the possibility
of a demonic faith which produces wonderful works quite indisting-
uishable from the works of the true disciples, works of charity,
miracles, perhaps even of personal sanctification, but which is

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23. Bultmann, Rudolf, PRIMITIVE CHRISTIANITY, Collins,
Fontana Library, Edinburgh, 1956, pp. 239-240.

nevertheless a denial of Jesus and of the life of discipleship. This is just what St. Paul means in I Cor. 13, when he says that it is possible to preach, to prophecy, to have all knowledge, and even faith so as to remove mountains, and all this without love, that is to say, without Christ, without the Holy Spirit. More than this, St. Paul must even reckon with the possibility that the very works of Christian charity, giving away one's goods, and even martyrdom, may be done without love, without Christ, without the Holy Spirit. Without love: that is to say, in all this activity the activity of discipleship is absent, namely that activity the doer of which is in the last resort none other than Jesus Christ himself. Here is the most serious, most incredible satanic possibility in the Church, the final division, which only occurs at the last day. But Christ's followers must ask by what ultimate criterion Jesus will accept or reject them....The word of the last judgment is foreshadowed in the call to discipleship. But from beginning to end it is always <u>his</u> word and <u>his</u> call, his alone. If we follow Christ, cling to his word, and let everything else go, it will see us through the day of judgment. His word is his grace." 24.

So, in parallel to these words, one may see the theme stated in Bultmann's work as he writes of Paul as a man under faith:

"Love is also designated as an eschatological phenomenon by the fact that it is the primary fruit of the Spirit (Gal. 5:22). Though Paul lists other fruits after it, I Cor. 13 shows that love really cannot be regarded as just one of the Spirit's gifts by the side of others. This chapter calls it the 'still more excellent way,' the way that exceeds all other 'gifts' and without which all the others are nothing. Though all the Spirit's other gifts will disappear when 'that which is perfect' comes, yet love, like faith and hope, will abide --and not only abide, but will be the greatest of the three. It can be called nothing less because in it the possibility opened up by 'faith' and 'hope' becomes reality in concrete existence." 25.

A third source of authoritative preaching is found in the very nature of the needs of the people to whom one is to preach.

This is expressed by David Roberts, in these lines:

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24. Bonhoeffer, Dietrich, THE COST OF DISCIPLESHIP, New York, Macmillan Co., 1966, pp. 216-217.

25. Bultmann, Rudolf, THEOLOGY OF THE NEW TESTAMENT, Vol. I, (translated by Grobel, K.), London, S. C. M. Press, 1952, pp. 344-345.

"Sometimes, we have been guilty of talking about the existence of God in such a way that it has no discernible bearing upon the decisive events of human life. Whenever God becomes simply an idea that we want to defend against competing ideas, then it is quite right to say that we have lost touch with the real issue....Let us start with man.... Let us start with his hopes and fears, his assets and liabilities, his power and weakness. Let us start with his inner battle between slavery and freedom. In that instant the problem is not how we can bring God into connection with our theme, but how we can possibly avoid him.... Let us start, then, with man, no matter how much such a proposal may horrify some theologians." 26.

To begin with man is to recognize his basic needs and to preach so as to point him to the source of supply for these needs. H. H. Farmer writes of this as follows:

"The cry for firm and trustworthy direction as to what a man should do and believe may sometimes have a perverted origin and find a perverted satisfaction. It may spring from an infantile attitude to life, a fear to launch out and take the risks and responsibilities of maturity, a yearning for the lost comfort and protection of mother's bosom. It may issue in complete and even joyful submission to external dictation, as in the Roman Church or, infinitely worse, in the totalitarian state. Yet the cry is too persistent and poignant to be wholly perverted. It does spring from the reality of the human situation. Even the seers and saints, who know so much more than we of the immediate certainties of intercourse with God, bear witness to this. Sin is always with us and sin obscures God.... It is these facts of man's spiritual immaturity and spasmodic and erratic growth into the truth, his muddled insights, his shadowed and chaotic life, his sinful failures and disloyalties--- everything in his nature and experience that clouds and obscures vision--which brings about that throughout the history of Christianity there has been a cry for an external authority which shall make up for the woeful deficiencies of a man's own inner light." 27.

The very cry for answers is at the same time a call for the witness of the Christian pulpit. The evidences of this may be seen in the rash of books written in the area of so-called

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26. Roberts, David, THE GRANDEUR AND MISERY OF MAN, Oxford University Press, Oxford, 1955, p. 61.

27. Farmer, H. H., THE SERVANT OF THE WORD, James Nisbet & Co., Ltd, Digswell Place, 1960, pp. 84-85.

'self-help' manuals from Rabbi Joshua Liebman to Dr. Norman

Vincent Peale with a number of other names in between these two. 28.

The pages of the modern drama and the contemporary novel

often offer abundant themes which cry out for Christian response.

In this regard the comments by Smith about the reaction of the

Christian to modern literature is particularly appropriate.

Writing of these literary forms he says:

"He should ask himself whether questions are being asked
here that the churches have failed to ask, whether problems
are not here posed that it is the serious business of the church
itself to raise - and endeavor to answer. In fact, it may well
be wise to ask whether novel and play do not present the very
questions, in contemporary form, that the gospel is designated
to answer. Failing this, it is entirely possible that, in spite
of the cross at the heart of our faith, we may dismiss the agony
so evident in this form of expression and so to a significant
extent fail to achieve a deeper and more 'related' understanding
of our own religion." 29.

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28. An exhaustive listing of such works would take many
pages. Representative works would include such books as the
following:
Liebman, Joshua Loth, PEACE OF MIND, Simon & Schuster, New
    York, 1946.
Seabury, David, HELP YOURSELF TO HAPPINESS, McGraw-Hill, Co.,
    Inc., New York, 1937.
Overstreet, H. A., THE MATURE MIND, W. W. Norton & Co., Inc.,
    New York, 1949.
Peale, Norman Vincent, THE POWER OF POSITIVE THINKING, Prentice-
    Hall, Inc., New York, 1955.
Rine, J. B., NEW FRONTIERS OF THE MIND, Farrar and Rinehart,
    New York, 1937.

29. Smith, Charles W. F., Op. Cit., pp. 124-125. Attention
is called to a most useful symposium published under the general
editorship of Hopper, Stanley Romaine, SPIRITUAL PROBLEMS IN
CONTEMPORARY LITERATURE, Harpers, New York, 1957. The essays in
this work provide a useful guide to identifying the spiritual
realities in contemporary writing. Hopper says: "This book aims,
therefore, to bring together both literary and theological
opinion upon these themes, with a view to throwing some interpretive
light upon the problems shared by artist and religious interpreter
alike." p. xi.

A good example of the importance of contemporary drama and literature to the pulpit(not for illustrative purposes, but for the sake of defining and clarifying needs of people) may be found in these lines from Smith's study:

"A solemn aspect of modern literature is the conspicuous absence from its works of any concern with the church and the failure of ministers to appear at all or, if on occasion they do appear, as pathetically helpless, even ludicrous characters without a vital influence on the plot. Nothing could better reveal the judgment that Christianity, as currently understood (at least outside the churches) is irrelevant to the real situation. In view of all these factors, we might well ask whether relevance should be dismissed or considered in an entirely fresh sense. There is, after all, a grim absurdity to the Passion of Christ, that, existentially presented, could hardly fail to be relevant to the modern predicament. It is even possible that the modern writer might, for all his seeming distance, be nearer the roots of the matter than many modern preachers. (A searching analysis like Sartre's play NO EXIT can hardly be ignored)." 30.

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30. Smith, Charles W. F., Ibid, p. 127. Any listing of works in this area must be subjective. The following may indicate something of what Smith is speaking about:
Camus, Albert, THE FALL, A. A. Knopf, Inc., New York, 1958.
Camus, Albert, THE STRANGER, A. A. Knopf, Inc., New York, 1946.
Pasternak, Boris, DOCTOR ZHIVAGO, Pantheon Books, Inc, New York, 1958.
Beckett, Samuel, WAITING FOR GODOT, Grove Press, New York, 1954.
Kafka, Franz, THE CASTLE, A. A. Knopf, Inc., 1947.
Sartre, Jean-Paul, NO EXIT and THREE OTHER PLAYS, Vintage Books, New York, 1958.
Golding, William, LORD OF THE FLIES, Capricorn Books, New York, 1959.
Gassner, John (ed), BEST AMERICAN PLAYS, Fourth Series (1951-1957), Crown Publishers, New York, 1958 (contains Anderson, Robert, 'Tea And Sympathy'; Gazzo, M. V., 'A Hatful Of Rain'; Miller, Arthur "A View From The Bridge'; O'Neill, Eugene, 'A Moon For The Misbegotten'; Williams, Tennessee, 'Cat On A Hot Tin Roof'.
Gastner, John (ed), BEST AMERICAN PLAYS, Third Series (1945-1951), includes, Miller, Arthur, 'Death Of A Salesman'.
Brooks, Van Wyck and Bettmann, Otto L., OUR LITERARY HERITAGE, E. P. Dutton & Co., Inc., New York, 1956.

Hopper, commenting in the introduction of his study,

writes of the awareness of man which modern literature is

able to identify, ~~says:~~ saying:

"Thus not only has man's knowledge of himself been
multiplied, and the inner motivations of his soul laid bare,
but the return existentially upon the ultimate dilemmas of
life and destiny is everywhere made plain in contemporary
art and letters." 31.

He adds in another paragraph this incisive comment on

the relationship between men of letters and men of faith:

"Where esthetic skill and theological awareness meet
(as in poets such as T. S. Eliot and W. H. Auden) a poetry
of unusual penetration and genius results. And where the
theologian possesses also some understanding of the interp-
retive significance of the arts (as in the works of Paul
J. Tillich or Gabriel Marcel) a superior penetration into
the religious mysteries appears." 32.

Tillich has identified three great periods in the

history of Western civilization which are related in his

term to the meaning of 'being' in relationship to 'anxiety'.

These present in a most helpful form an analysis of the

malaise of modern man. He writes:

"The distinction of the three types of anxiety is
supported by the history of Western civilization. We find
that at the end of ancient civilization ontic anxiety is
predominant, at the end of the Middle Ages moral anxiety,
and at the end of the modern period spiritual anxiety. But
in spite of the predominance of one type the others are also
present and effective." 33.

Of the ancient period of civilization he writes:

"At the same time the anxiety of emptiness and mean-
inglessness made it impossible for many people, especially

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31. Hooper, Stanley R., Op. Cit., p. xi.

32. Hooper, Stanley R., Ibid, p. x.

33. Tillich, Paul, THE COURAGE TO BE, New Haven, Yale
University Press, 1961, p. 57.

of the educated classes, to find a basis for such courage. Ancient Skepticism from its very beginning in the Sophists united scholarly and existential elements. Skepticism in its late and ancient form was despair about the possibility of right acting as well as right thinking." 34.

Moving forward to the second great period, that of the end of the Middle Ages he says:

"Only the impact of the Jewish-Christian message changed the situation, and so radically that toward the end of the Middle Ages the anxiety of guilt and condemnation was decisive. If one period deserves the name of the 'age of anxiety' it is the pre-Reformation and Reformation. The anxiety of condemnation symbolized as the 'wrath of God' and intensified by the imagery of hell and purgatory drove people of the late Middle Ages to try various means of assuaging their anxiety: pilgrimages to holy place, if possible to Rome; ascetic exercises, sometimes of an extreme character; devotion to relics, often brought together in mass collections; acceptance of ecclesiastical punishments and the desire for indulgences; exaggerated participation in masses and penance, increase in prayer and alms. In short they asked ceaselessly: How can I appease the wrath of God, how can I attain divine mercy, the forgiveness of sin? This predominant form of anxiety embraced the other two forms." 35.

When he turns to the modern era, Tillich writes:

"The breakdown of absolutism, the development of liberalism and democracy, the rise of a technical civilization with its victory over all enemies and its own beginning disintegration - these are the sociological presuppositions for the third main period of anxiety. In this the anxiety of emptiness and meaninglessness is dominant. We are under the threat of spiritual nonbeing. The threats of moral and ontic nonbeing are, of course, present, but they are not independent and not controlling." 36.

Tillich then gives a summary of the value of this analysis as it relates to the meaning of anxiety for modern man.

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34. Tillich, Paul, Ibid, pp. 57-58.

35. Tillich, Paul, Ibid, pp. 58-59.

36. Tillich, Paul, Ibid, pp. 61-62.

"It is significant that the three main periods of anxiety appear at the end of an era. The anxiety which, in its different forms, is potentially present in every individual becomes general if the accustomed structures of meaning, power, belief and order disintegrate. These structures, as long as they are in force, keep anxiety bound within a protective system of courage by participation. The individual who participates in the institutions and ways of life of such a system is not liberated from his personal anxieties but he has means of over-coming them with well-known methods. In periods of great changes these methods no longer work. Conflicts between the old, which tries to maintain itself, often with new means, and the new, which deprives the old of its intrinsic power, produces anxiety in all directions. Nonbeing, in such a situation, has a double face, resembling two types of nightmare (which are perhaps, expressions of an awareness of these two faces). The one type is the anxiety of annihilating narrowness, of the impos-sibility of escape and the horror of being trapped. The other is the anxiety of annihilating openness, of infinite, formless space into which one falls without a place to fall upon. Social situations like those described have the character both of a trap without exit and of an empty, dark, and unknown void. Both faces of the same reality arouse the latent anxiety of every individual who looks at them." 37.

This is to say that the task of proclamation is now one which faces a different set of circumstances than it did in prior generations.

Theodore Wedel captured the essence of this in these lines:

"In a word, we are trying to communicate the gospel, both inside and outside the borders of what once was Christendom, to a world in which the very language of the Bible - the 'language of Canaan,' as it has been called - has become increasingly strange, if not unknown." 38.

But more is needed than a new vocabulary. (Let it be that the use and abuse of language is a factor in communication). The new sense of the deepening anxiety of men calls for a fresh

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37. Tillich, Paul, Ibid, pp. 62-63.

38. Wedel, Theodore O., THE GOSPEL IN A STRANGE, NEW WORLD, Philadelphia, Westminster Press, 1963, p. 24.

look at means of finding the constants within the Christian

message and making them relevant to modern man.

To quote Wedel again:

"What might be called the 'theology of the neighbor' may
become very important. It is startling in its implications
and we may be only in the beginning of exploring its depths.
One of the basic concepts of the Bible, as already suggested,
looms on the horizon at once - the law. Religionless man may
be under the illusion that 'god is dead,' but his neighbor is
always a living reality. And in meeting his neighbor, he
confronts the law. In confronting the law, whether he admits
this or not, he is in dialogue with the Creator of law. 'God's
law,' so a contemporary Swedish theologian voices this insight,
'is present with us in the world because our neighbor is. As
soon as a fellowman comes on the scene, law comes on the scene:
an order is heard, the Creator of the world speaks and gives a
command.'" 39.

This theme is brought to a conclusion with these lines:

"One of the great word symbols of the New Testament can
loom large on our horizon now - the word 'reconciliation.'
Only as neighbor is reconciled with neighbor can men learn
again to live with one another. The gospel entrusted to us
receives in the New Testament many glorious summations. For
our time one of the most important may be that it is the
'message of reconciliation.' 'God was in Christ reconciling
the world to himself,.....and entrusting to us the message of
reconciliation.' (II Cor. 5:19)." 40.

If reconciliation does not take place - then all too

often there is another experience. It is an experience which
41.
Karl Heim calls 'our space-world isolation'. Of this

experience there are few lines which can match Sartre's first

person description of his meeting with a neighbor when he
42.
speaks, saying: "He has stolen my world away from me."

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39. Wedel, T. O., Ibid, p. 41.

40. Wedel, T. O., Ibid, p. 42.

41. Heim, Karl, CHRISTIAN FAITH AND NATURAL SCIENCE, Harper
& Row, 1953, pp. 124 ff.

42. Sartre, Jean-Paul, BEING AND NOTHINGNESS, Philosophical
Library, Boston, 1956, p. 255.

The existential needs of men cry for answers. Indeed,

their call is so pervasive that they become an imperative to

the church to heed the authority of men's needs and to answer

with more than well worn phrases and shallow replies.

Wedel has, again, a helpful paragraph in his comments on

this theme:

"Proclaiming a message of reconciliation as a mere ought
or must or ideal will not produce the reconciliation. Alienation
of man from man has, as our existentialist analysis illustrated,
deep roots. The cure involves nothing short of a drama of death
and resurrection, a conversion and a new birth. And for this
more is needed than ever so glowing picturizations of a utopia
of human brotherhood and of the pathway to it a working out of
our own salvation under our own power - even if we warn that
this involves religious resources, help by way of prayer and
fasting, and paying lip service to the First Commandment as well
as to the Second." 43.

Thus, Bonhoeffer was right in his affirmation:

"A word can only be authoritatively and convincingly
spoken to me when it springs from the deepest knowledge of
my humanity and strikes me here and now in the total reality
of my human existence. Any other kind of word is powerless.
Hence the Church's message to the world, if it is to be
authoritative and convincing, must be declared with the deep-
est knowledge of the world's life and must concern the world
in the full scope of its present reality." 44.

In the postscript to his study of preaching, Ott gives a

conclusion which is a fitting close to this chapter:

"Now it is just this method which is the unavoidable
method in all proclamation and theology. Neither proclamation
nor theology may burrow themselves in hard and fast doctrines,
but they must hear and heed, they must allow the 'thing itself,'
the matter with which they are concerned, to speak. Nor can we

. . . .

43. Wedel, T. O., Op. Cit., p. 60.

44. Bonhoeffer, Dietrich, quoted in: Ott, Heinrich, Op.
Cit., p. 12.

preach and teach the Gospel in the void. We must be guided
constantly by phenomena, that is, the phenomena of human
realities as we all experience them. Faith is not a doctrinaire
set of axioms, to which everything, even if unexamined, must
somehow - if necessary with violence - be adjusted. It spells
the confidence that the phenomena of human reality will in the
light of God appear as what they truly are.

"Such emergence of truth is the outcome of the working of
the Holy Spirit. It is the Holy Spirit, which means God Himself,
who shows us what in the last resort preaching truly is. We preach and we
theologize in no other way than under the pre-supposition (and
under the reservation) that the Holy Spirit is at work in all
our thinking. None the less, or rather precisely because of
this trust, we must go on thinking and speaking. For the Spirit
wills clarity. The Spirit wills to bring forth the fruit of
understanding. And just because of this we must take as our
starting point the observation of existential phenomena. For
faith is just this: the trust and confidence that it is not for
us to bring an already known truth to bear on phenomena, but
that within phenomena the truth lies implicit. It is that
trust that we do not need, as preachers and theologians,
believing in the Light of God and His word, to do violence to
phenomena themselves. It is the trust that Christ is to be
found everywhere because he has already and always come to
man and has assumed humanity into himself." 45.

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45. Ott, Heinrich, Op. Cit., pp. 155-156.

Chapter XVI.

LANGUAGE -- THE BRIDGE TO MEANING

Lord Russell, in an essay on 'Words And Meaning,' wrote

of the problem of determining the meanings of words and their

use in communication. He gives a careful analysis of the

various ways words are used and of the different meanings

which may be applied to them. Then, he has this to say:

"When we understand a word, there is a reciprocal
association between it and the images of what it 'means.'
Images may cause us to use words which mean them, and these
words, heard or read, may in turn cause the appropriate
images. Thus speech is a means of producing in our hearers
the images which are in us." 1.

From this basic definition he moves on to point out the

danger of words and their usages in these lines:

"In philosophy especially the tyranny of traditional
words is dangerous, and we have to be on our guard against
assuming that grammar is the key to metaphysics, or that the
structure of a sentence corresponds at all accurately with the
structure of the fact that it asserts." 2.

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1. Russell, Bertrand, SELECTED PAPERS OF BERTRAND RUSSELL,
New York, Modern Library, 1955, pp. 369-370, (selected from the
essay, "The Analysis of Mind").

2. Russell, Bertrand, Ibid, pp. 376-377.

He then brings his study to a close with these penetrating words on the relationship between the concrete and the abstract in communication:

"When we come to the consideration of truth and false-hood, we shall see how necessary it is to avoid assuming too close a parallelism between facts and the sentences which assert them. Against such errors, the only safeguard is to be able, once in a way, to discard words for a moment and contemplate facts more directly through images. Most serious advances in philosophic thought result from some comparatively direct contemplation of facts. But the outcome has to be expressed in words if it is to be communicable. Those who have a relatively direct vision of facts are often incapable of translating their vision into words, while those who possess the words have usually lost the vision. It is partly for this reason that the highest philosophical capacity is so rare; it requires a combination of vision with abstract words which is hard to achieve, and too quickly lost in the few who have for a moment achieved it." 3.

In these thoughts, Lord Russell has captured the very problem of the use of langauge, as it relates to the task of preaching. There is a 'vision,' or a 'myth,' or a 'reality beyond the seen' which must be at the heart of preaching. Yet, the task is to find words whose meaning captures the spirit of this reality which is greater than the words them-selves. Such is the nature of the task which may be seen at times to be overwhelmingly compelling and totally impossible! Nevertheless, the task of the creative use of language to do what seems impossible remains.

Students of the philosophical and/or theological usages of language will recognize that Russell wrote of language from a point of view of a type of reductive naturalism which does not

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3. Russell, Bertrand, Ibid, p. 377.

take into account all of the phenomenon of meaning; yet this

does not invalidate the insights of his grasp of the problem
4.
of language in communication.

In complete contrast to the philosophical analysis of

language by Lord Russell it is of interest to note that the

problems of words and the meanings of meaning is found in many

diverse places. For example, the oxymoronic musings of Lewis

Carroll are not in the same vein as the writings of Russell,

yet they imply the same problems.

> "'When I use a word,' Humpty Dumpty said, in a rather
> scornful tone, 'it means just what I choose it to mean,
> neither more nor less.'
>   "'The question is,' said Alice, 'whether you can make
> words mean so many different things.'
>   "'The question is,' said Humpty Dumpty, 'which is to be
> master - that's all.'" 5.

Indeed, the constructive use of language, with its correspond-

ing twin, the constructive interpretation of language is so

fundamental to human endeavour in communication that no aspect

of life, serious - or - foolish can be meaningful without

language as the bridge between those who speak and those who

listen.

By way of general background to this whole consideration

of language, it is worth noticing that there have been basic

movements in philosophy which have served to focus the theological

task of language and the meaning of words. The general position

of men in the school of philosophical analysis of language find

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4. A very helpful analysis of Russell's approach to language
is found in Macquarrie, John, GOD-TALK, S. C. M. Press, Ltd.,
London, 1967, pp. 57-60.

5. Carroll, Lewis, ALICE'S ADVENTURES IN WONDERLAND AND
THROUGH THE LOOKING-GLASS, Whitman Publishing Co., Racine,
Wisconsin, 1965, p. 219.

their roots in the works of such men as Franz Brentano, G. E. Moore, Bertrand Russell, Charles D. Broad, H. H. Price, R. D. Perry and George Santayana.[6] The movement, in its early stages, was called 'logical positivism.' As it has progressed through the various stages of development it has moved more toward those concerns which may be defined as the logical analysis of language. In recent studies, considerable attention has been given to the meaning of religious language.

Ferré describes the process used in the logic of verificational analysis in these words:

"The essential procedure is quite simple: confronted with a sentence which seems to assert something to be the case, we search for possible methods of its verification in order to grasp its meaning, but in some cases we can nowhere find - or even conceive of - a sense-experience which might in principle have the slightest relevance to determining the sentence's truth or falsehood. Such a sentence is asserting nothing at all. It cannot be true or false. It is not a genuine proposition but literal nonsense, with which we need not concern ourselves. This is not even idle speculation; it is not speculation at all since the sentences employed fail to convey meaning."[7]

Ferré adds to his own argument a quotation from J. O. Urmson's PHILOSOPHICAL ANALYSIS:

"Speculation which is idle, because untestable in practice, as would be the speculation what Socrates ate on his fifth birthday, is not sharply distinguished from pseudo-speculation; in the latter case we are not merely unable to determine the truth or falsity of a thesis, for there is no genuine thesis to be true or false."[8]

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6. The whole era of study in 'logical positivism' is given a wholesome analysis in Macquarrie, John, TWENTIETH-CENTURY RELIGIOUS THOUGHT, S. C. M. Press, Ltd., London, 1963, pp. 226-239.

7. Ferré, Frederick, LANGUAGE, LOGIC AND GOD, Collins, London, 1970, p. 36.

8. Urmson, J. O., PHILOSOPHICAL ANALYSIS, Oxford, the Clarendon Press, 1965, p. 116.

Ferré would then add these thoughts to conclude:

"Philosophical analysis thus affords us the benefit,
verificational analysis concludes, of weeding out sham questions
and nonsense from our attention so that we need not waste our
time in taking seriously everything that presents itself in
a plausible grammatical form." 9.

Langdon Gilkey would add other names to the distinguished

list already mention, including: the late Bishop Ian Ramsey,

John Hicks, R. M. Hare, Basil Mitchell, Ninian Smart, I. A. Crombie,
10.
Alistair MacIntyre, Anthony Flew, Donald Evans and Dallas High.

Gilkey indicates the manner in which this methodological

approach may be of help in theology. He writes:

"In various ways, and with a variety of results, these
men have sought to apply the methods of linguistic analysis
to religious discourse, to discover, if they can, 'what it has
to say' through an examination of its uses and its grammar
or logic. Clearly there is no special vocabulary or 'language'
in religion; what, then, are the peculiar usages and rules of
application that make ordinary words and propositions in this
language game 'religious' in character? This application of
linguistic techniques to theological discourse has been
tremendously clarifying for such questions as: What sort of
usage of language constitutes religious discourse; is such
usage cognitive, is it moral, merely emotive, or what? How do
myths mean or say whatever they may mean; to what do doctrines
refer; how does analogy work; what are the differences and
similarities between ordinary empirical speech, scientific
discourse, moral language, speculative language, and religious
doctrines and assertions; and finally, how are religious
assertions verified or tested, if at all? A great deal of the
fuzziness of theological language has been cleared away, or
at least challenged and made uncomfortable, by these men." 11.

This summary by Gilkey is helpful in its brief statement

of the movement. It is clear that anyone who would deal with

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9. Ferré, Frederick, Op. Cit., p. 37.

10. Gilkey, Langdon, NAMING THE WHIRLWIND-THE RENEWAL OF
GOD LANGUAGE, New York, Bobbs-Merrill Co., 1969, p. 235.

11. Gilkey, Langdon, Ibid, pp. 235-236.

the problems of communications as they relate to the use (and

abuse) of language must be alert to the concerns of the logical

positivists and their successors. To recognize the benefits of

the movement, however, it is not to say that it too does not

need to be evaluated critically. Consideration will be given

to further analysis of Gilkey's study. At this juncture, it

would seem helpful to listen to the following paragraph by

Macquarrie:

> "The basic challenges thrown down by the logical analysts
> remain, and they call for care on the part of the theologian
> that his language be as clear and coherent as possible, and
> that he resist the temptation to shelter in obscurity,
> ambiguity and vague but vacuous generalizations. But develop-
> ments in analytical philosophy itself have presented the
> theologian with opportunities to work out the logic of religious
> language." 12.

It is the very problem of the logic of religious language

which offers the intrinsic challenge to all who speak or write

in the religious idiom. Hence:

> "The justification of theological language is to be sought
> precisely by putting it in the context of the experiences which
> give rise to it and which are brought to expression in it. These
> are the experiences of the community of faith, in which men
> move from the questioning of their own being to the search for
> meaning and to the revelatory experience in which they are
> grasped by the grace of Being. The language in which they
> express this has its intelligibile logic in the pattern of
> experience through which they move." 13.

How one can put theological language to the test of

experience is the aim of Gilkey's study. To that theme attention

is now directed.

Gilkey is careful to make a clear distinction between

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12. Macquarrie, John, PRINCIPLES OF CHRISTIAN THEOLOGY,
S. C. M. Press, Ltd., London, 1966, p. 113.

13. Gilkey, Langdon, Op. Cit., p. 262.

'meaning' and 'truth' thus identifying the problem of validity.
He writes:

"It is also strangely true that it is more the radical
question of meaning that seems to bother Church people than
it is the milder question of truth. Many are able to say
that 'they believe' religious doctrines; what is so hard for
them is to go on and say what these doctrines might mean and
to use them in understanding their ordinary life." 14.

Seeing the symbolic nature of all language and looking for
the representational nature of words by their symbolism, Gilkey
indicates his understanding of 'meaning.' He says:

"Symbols 'mean' for us in part because they conceptualize
and so point to elements, aspects, ranges, and levels of
common experience, perhaps to objects in the foreground, to
feelings inside, and even to the dim horizons which are also
there to be talked about. Thus are symbols the basis of all
meaning, of our communication with others about experience, and
so the basis of all our own concepts and thoughts. But they
communicate meaning only because they thematize an experience
shared by those involved in the communication: in the first
instance, symbols mean for us because of their relations to our
felt meanings. Without the symbols of the experienced world would
be 'meaningless' because blind and because communication would
be impossible; without the common felt levels of experience, the
symbols would be meaningless because empty, rootless, and with-
out intent. Meaning therefore involves both symbols and
experience in creative interaction; it involves used symbols
and shared experiences." 15.

Looking for a common interrelationship in meanings, Gilkey
writes:

"Among the many meanings the word has in current philosophical
usage, primary is the relation of linguistic symbols to felt
experience. Our argument is that linguistic symbols, including
those of religious language, cannot communicate, i. e., have
meaning or use, if they do not function importantly to thematize
some significant area of common, ordinary experience; and
conversely if they do so function, then ipso facto they have, or
can have, significant meanings in the life of even a secular
age." 16.

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14. Gilkey, Langdon, Ibid, p. 263.

15. Gilkey, Langdon, Ibid, pp. 270-271.

16. Gilkey, Langdon, Ibid, pp. 271-272.

Hence, Gilkey can argue as follows:

"A religious symbol points, on the one hand, to an ordinary object, event, or person and thus intends that 'matter of fact': a storm, a birth, an historical event, a man, a scriptural document, an institution. But it is <u>religious</u> precisely because, in this case, this verbal sign for a finite referent also points beyond its finite object to the dimension of sacrality, of infinity, ultimacy, and unconditionedness, to a holy that is manifest in and through this finite medium. And all religious language has this multivalent character as symbolic of a sacrality within and yet beyond the observable world of things and people. It is, of course, for this reason that religious language is regarded as superstitious and nonsensical in a secular age that recognizes only monodimensional language as intelligible." 17.

Writing in a similar context, Theodore Wedel has expressed the bi-lingual nature of the communication of the Christian faith in these lines:

"We are today trying to communicate the gospel, both inside and outside the borders of what once was Christendom, to a world in which the very language of the Bible - the 'language of Canaan,' as it has been called - has become increasingly strange, if not unknown." 18.

Gilkey speaks of the existential nature of language and of the moral usages which seem to be legitimate for themes of an ultimate nature. He writes:

"That region of experience with which religious language deals is constituted by a level of ultimacy or of unconditioned-ness; it is concerned with that which transcends and so under-girds the ordinary sequences and relations of life, with, therefore, the holy and the sacred. This is, needless to say, precisely that system of language which has been effectively excluded from the realm of intelligible speech by the development of the secular spirit and so which has been called 'dead' by radical theology." 19.

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17. Gilkey, Langdon, Ibid, pp. 290-291.

18. Wedel, Theodore O., THE GOSPEL IN A STRANGE, NEW WORLD, Westminster Press, Philadelphia, 1963, p. 24.

19. Gilkey, Langdon, Op. Cit., p. 293. The whole movement of the 'God is dead' theology finds much of its focus on the problem of words and meanings. The literature is abundant. Representative writers are: Harvey Cox, T. J. J. Altizer, and William Hamilton.

The gist of Gilkey's analysis of the problem of religious language finds its summary in these lines:

"What we are emphasizing is that, to be intelligible or meaningful, theological symbols must be related to ordinary and so to cultural experiences." 20.

Paul Tillich wrote of the 'Nature of Religious Language' in an essay published in 1955:

"It is a symptom of the fact that we are in a confusion of language in theology and philosophy and related subjects which has hardly been surpassed at any time in history. Words do not communicate to us any more what they originally did and what they were intended to communicate." 21.

Thus, from every hand comes the problem of the presence of abundant confusion of language and the failure of words to communicate that which they were intended. This has made the task of preaching all the more important because it is all the more difficult!

Gilkey offers positive suggestions for the amelioration of this problem as he writes:

"Common aspects of our experience: our deep joy in living, a sense of the pulsating vitality and strength of life that every creature knows; the awe at the common wonder and beauty of life - perhaps in the creatures of nature or at the birth of a child; the precious sense of meaning and of hope when we find some purpose or activity that draws out our powers, and we know who we are in history and why we are here at this time and place; the wonder of community and of personal intercourse with another human being - these common experiences are given to us and not created by us, but it is they which bouy us up, that make us glad we are alive, that fill us with deep joy and refuel our existence with a felt power - that are, in fact the basis of all our creativity." 22.

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20. Gilkey, Langdon, Ibid, p. 303.

21. Tillich, Paul, THEOLOGY OF CULTURE, (from an essay first published in "The Christian Scholar," XXXVIII, 3, Sept. 1955), Oxford University Press, New York, 1966, p. 53.

22. Gilkey, Langdon, Op. Cit., p. 311.

Gilkey identifies four elements that define the dimension of what he calls 'unconditionedness' as a foundation upon which religious language may be built. They are, as he defines them:

"(1) Ultimacy appears in our experience, first of all, as the source, ground, or origin of what we are, and therefore of the finite and its characteristics. It has, therefore, neither the form nor the feel of an entity amidst the finite." 23.

"(2) Ultimacy also manifests itself in relation to an awareness of our limits, when we experience a fundamental or essential - not provisional or temporary - threat and helplessness." 24.

"(3) In its positive role this principle of ultimacy is also the source and basis of our values; and consequently its loss spells the total eradication of all being and meaning, of all value whatever." 25.

"(4) Because of these essential characteristics of source, limit, transcendence, and sacrality, and because of the strange dialectic of negation and affirmation involved in the experience of the ultimate, there is an element of mystery with regard to ultimacy, on the levels both of our experience of it and of our language about it. In terms of language, therefore, a need for a new mode of symbolization arises not evident in the discourse about ordinary things over against us. Our relation to this dimension of ultimacy on which we depend, by which we are threatened, and through which we are rescued, is different from our relation to other things, and talk about it must be different." 26.

This raises the question of the existence of a genuine 'religious' vocabulary of way of speaking. However, he is quick to identify the reality that sacred and secular words share the same content. Hence he writes:

"Precisely this union of categories pointing to ultimate reality, to ultimate value, and to ultimate mystery - as well

23. Gilkey, Langdon, Ibid, p. 313.

24. Gilkey, Langdon, Ibid, p. 313.

25. Gilkey, Langdon, Ibid, p. 313.

26. Gilkey, Langdon, Ibid, pp. 313-314.

as to an ultimate threat - has always indicated and so defined
the sacred as experienced in specifically 'religious' experiences.
Our point in this discussion is that these same elements appear,
albeit obliquely, in the center of secular experience as well,
and they are manifest in relation to every important facet of
our being." 27.

Thus he concludes:

"Every level of our life is so related to its ultimate
ground; and so each level feels both the wonder, beauty, meaning,
and joy of existence as it comes to us from transcendence, and
the terror and emptiness of an ultimate Void." 28.

"On the most direct level, when one asks what it is all
about, this self-affirmation and self-love, this tone of
underlying joy in being, provides a basic part of the answer,
both secular and religious: To be and to love one's being." 29.

The recognition of the secular and sacred relatedness

in the ultimate experiences of being forms the basis upon

which one may find meaningful expression of language which is

communicable.

Gilkey then moves on to identify the need for the element

of the 'contemporary.'

"If it is to do its work, it must ask about their meaning
for us, for our time and in our cultural and historical situation.
Systematic theology is the effort to understand our existence
in terms of Christian symbols; thus necessarily, if it is to have
a religious function, it seeks to express the meaning and validity
of these symbols in relation to the actual world in which we as

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27. Gilkey, Langdon, Ibid, p. 314.

28. Gilkey, Langdon, Ibid, p. 315.

29. Gilkey, Langdon, Ibid, p. 316. It should be noted that
these same themes form the basis for the writings of Toulmin,
Stephen, AN EXAMINATION OF THE PLACE OF REASON IN ETHICS, New
York, Cambridge University Press, 1964 (see particularly chapter
14); and also his work: THE USES OF ARGUMENT, Cambridge University
Press, New York, 1958. Also, this is found in the writings of
Evans, Donald, LOGIC OF SELF-INVOLVEMENT, S. C. M. Press, London,
1963; and in: Ramsey, Ian, RELIGIOUS LANGUAGE, S. C. M. Press,
London, 1957 (see particularly pp. 37-47). All of these works
cited give helpful analogy for this understanding of the meanings
and characteristics of the nature of religious language.

contemporary men live and think, and in terms of which, as we remarked at the outset, our views of reality, of truth, and of value - and so our sense of meaning - are forged." 30.

"The corrollary to this criterion, then, is that a relevant and 'true' theology must be intelligible in terms of all else that is known to be true in our time, and thus to the deliverances of all the sciences - physical, social and historical - in so far as we can accept and live by those deliverances....If important symbols are not so interpreted in the light of our contemporary view of things, we may be sure that they do not function religiously, providing transforming answers to our own most pressing problems, but at best only nostalgically, reminding us of a day when they were meaningful and real to other people." 31.

Gilkey then identifies what may be called the attempt to understand and develop the spirit of a wider reach of intelligibility. He writes:

"Thirdly, as we have said, such a symbolic system, mediating historic symbols to contemporary questions, is to be tested and validated by its width of relevance and its adequacy of explanatory power. As a total view of man's being in the world, it should provide categories able to illumine at the deepest level each of man's fundamental interactions with his world, his fellows, and himself." 32.

These lines define carefully the importance of all that Gilkey has been saying as he points up the necessity of intelligibility.

"A theology that is incapable in this sense of ontological elucidation in the widest philosophical terms is insofar 'invalid.' The community in the midst of which theology functions, and presumably the theologian himself, are meanwhile participating in and profiting from the full range of cultural existence, political, moral, scientific, and artistic. For this reason alone, that community and its theology should be responsible that its own most fundamental symbolic forms provide an intelligible framework for its own life in this wider world. It is, we believe, an important element within the Christian's conviction of the 'truth' of his beliefs that he affirms as well that it is in terms of Christian symbols that the most intelligible foundation can be discovered for the total cultural life of man." 33.

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30. Gilkey, Langdon, Ibid, p. 462.

31. Gilkey, Langdon, Ibid, p. 462.

32. Gilkey, Langdon, Ibid, p. 463.

33. Gilkey, Langdon, Ibid, p. 463.

Thus, Gilkey correctly points out that tradition, together with Biblical and historical frameworks must be expressed within the idiom of the contemporary reality of being. So he writes:

"If the symbol is to be religious for us and so meaningful at all, it must communicate to us an ultimate sacrality that grounds our life, rescues it, and directs it. This is its meaning, and the only meaning it can have; and to experience this meaning is to experience the validity of the symbol itself. For in the end, a religious symbol is 'true' if it becomes for us a medium of the sacred, and it becomes 'false' when that communicative power vanishes." 34.

When he brings this theme to belief in the reality of God and of the core of the Christian tradition he sees the reality of God being experienced in the secular life of man.

"Our Biblical symbols, the treasured vehicles of our community's life and faith, can be understood as meaningful and asserted as valid as forthrightly in our secular existence as in any other age - but only if we retain, both in our thought and in our existence, a lively sense of their related-ness to our ordinary secular life." 35.

Tillich has captured a concrete application to this general theme which may serve well to summarize the nature and importance of language as a bridge to meaning:

"Religion is ambiguous and every religious symbol may become idolatrous, may be demonized, may elevate itself to ultimate validity although nothing is ultimate but the ultimate itself; no religious doctrine and no religious ritual may be. If Christianity claims to have a truth superior to any other truth in its symbolism, then it is the symbol of the cross in which this is expressed, the cross of Christ. He who himself embodies the fullness of the divine' presence sacrifices himself in order not to become an idol, another god beside God, a god in whom the disciples wanted to make him. And therefore the decisive story is the story in which he accepts the title 'Christ' when Peter offers it to him. He accepts it under the one condition that he has to go to Jerusalem to suffer and to die, which means to deny the idolatrous tendency

34. Gilkey, Langdon, Ibid, p. 464.

35. Gilkey, Langdon, Ibid, p. 470.

even with respect to himself. This is at the same time the
criterion of all other symbols, and it is the criterion to which
every Christian church should subject itself." 36.
                                                          37.
    In the First century, the 'Word became flesh'.   In

every age, the task of communication is to so speak that for

that present age, the Word will become alive again.

    It would seem only natural to make the assumption that if

the theologian has a desire to make known the truths which he

teaches, then he must also be committed to the careful and the

clear presentation of these truths. It is also equally true to

say that the preacher who seeks to proclaim the gospel of Christ

must of necessity be one committed to the task of communication.

The importance of language and its proper use cannot be overstated

for either the theologian or the preacher. The statement of a

truth is never enough in itself unless that statement makes a

communication of reality possible.

    Indeed, it may well be considered that the act which separates

truth from its effective communication is in its essence a heresy

of the first magnitude. It is important that truth be expressed.

It is of equal importance that it be expressed with clarity. If

content is lost because of poor communication, then the content

is of no value. Hence, there can be few things of greater

importance than these twins: truth, and its expression.

    Theology may be nearer to a new day than many would recognize

because of the simple, yet profound truth that the theme of

communication is taking an important place in the works of the

theological writers of the present time. This is to say, as

indicated by this study, serious theologians of the contemporary

period are taking the task of communication as a matter of great

importance. This means that they are not only committed to the

experience of the discovery of truth, but also to its clear and effective communication.

It is possible perhaps to draw the conclusion that if a theologian is not interested in communication he is not ultimately interested in theology. For if theology has any value, it is found not in the theology itself, but in the possibility of it being shared. The same could be said of preaching. To be worthwhile, preaching must not only be built upon solid theological truth, but must be expressed so as to convey with clarity its message.

Communication is vital. To be useful, it must find expression in the proper use of language. It is a major truth that language is the bridge to meaning. The new awareness of this in both theology and in pastoral studies is a genuine sign of encouragement and of hope.

Chapter XVII.

FINDING THE POINT OF CONTACT FOR PREACHING

The goal of this chapter is to identify the task of preach-
ing in terms of the hearers' comprehension of what is being said.
This is to say, effective preaching must begin at the point where
those who hear can identify with the preacher and the sermon and
so begin to move forward with the message.

In contrast with the suggestion of McLuhan that the medium
is primary and the message secondary, [1] it is the contention
of this writer that the message is of supreme importance. If
it is to be heard and understood then the medium is of value,
but nothing is more important than the message.

Tillich has said:

"The Christian Gospel is a matter of decision. It is to be
accepted or rejected. All that we who communicate this Gospel
can do is make possible a genuine decision. Such a decision is
one based on understanding and on partial participation." [2]

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1. McLuhan, Marshall, THE MEDIUM IS THE MESSAGE, 1967,
Bantam Books, New York.

2. Tillich, Paul, THEOLOGY OF CULTURE, Oxford University
Press, New York, 1964, p. 201.

If the content is of importance, and if the proclamation calls for a decision, what can one say about the way the Gospel is addressed to the hearer? How does one combine the needs of the hearer with the offer of the Gospel?

D. T. Niles has a thoughtful paragraph which speaks to this question:

"And yet, the basic truth remains that it is man whom the gospel addresses. William Ernest Hocking is reported as having asked C. F. Andrews, 'How do you preach the gospel to a Hindu?' to which Andrews replied, 'I don't. I preach the gospel to a man.' That is a profound answer. The Christian message is not addressed to other religions, it is not about other religions: the Christian message is about the world. It tells the world a truth about itself - God loved it and loves it still; and, in telling that truth, the gospel bears witness to a relation between itself and the world." 3.

Preaching then is seen as the attempt to find man where he is and offer to him the gospel word which is an answer to his basic need. That basic need is the need for encounter which leads on to growth and development.

Tillich expressed it this way:

"No personal being exists without communal being. The person as the fully developed, individual self is impossible without other developed selves. If he did not meet the resistance of other selves, every self would try to make himself absolute. But the resistance of the other selves is unconditional. One individual can conquer the entire world of objects, but he can-not conquer another person without destroying him as a person. The individual discovers himself through this resistance. If he does not want to destroy the other person, he must enter into communion with him. In the resistance of the other person, the person is born. Therefore, there is no person without encounter with other persons. Persons can grow only in the communion of personal encounter." 4.

Thus the first point of contact to begin with persons where they are is here. It is to address persons as persons. This is to say, it is the preacher's task to take seriously the reality

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3. Niles, D. T., THE PREACHER'S TASK AND THE STONE OF STUMBL-ING, Harper & Brothers, New York, 1958, p. 89.

4. Tillich, Paul, SYSTEMATIC THEOLOGY, VOL. I, University of Chicago Press, Chicago, 1951, pp. 176-177.

that he is addressing individuals whose needs are real and

whose longings can be met in a personal commitment to God.

No amount of eloquence, no level of persuasion and no personal

appeal on the part of the preacher can be of value, if, in the

process he fails to take seriously the individuals to whom he

preaches as individuals.

The second point of contact is to be found in the constant

task of discovery of what may be called 'connections.' If

one can be shown the connection between a personal need or problem

and some element in the transcendent themes of the gospel then

contact is created.

Helmut Thielicke expressed it this way:

"As long as I can discover no connection between the gospel
and the problems of my life, then it has nothing to say to me
and I am not interested. And that is precisely why the gospel
must be preached afresh and told in new ways to every generation,
since every generation has its own unique questions. This is why
the gospel must constantly be forwarded to a new address, because
the recipient is repeatedly changing his place of residence." 5.

He continues further on to say:

"In short, if the basic questions of life have shifted, then
I must redirect the message of the gospel. Otherwise I am
answering questions that have never even been asked. And upon
hearing such answers, my opposite number will just shake his
head and say, 'That's no concern of mine. It has nothing to
do with me.'" 6.

This would indicate that he who preaches must be immersed in

the life of the secular world of which he and his hearers are a

part so that he will be aware of the anguish and joy which is a

part of every life in the contemporary experience. He must then

be constantly on the alert to find ways to give life to those

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5. Thielicke, Helmut, HOW MODERN SHOULD THEOLOGY BE? (trans-
lated by H. G. Anderson), Collins, Fortress Press, Philadelphia,
1967, p. 10.

6. Thielicke, Helmut, Ibid, p. 11.

points of contact which he recognizes as being genuine realities. To these points of contact, he offers the proclamation of the message. If the connection is to be a good one, then he must use language that bridges the chasm between the First Century reality of the <u>kerygma</u> and the Twentieth Century experience of his hearers.

This brings the discussion to the third point of contact. This is the task of finding adequate words; and of using them so as to convey meaning rather than emptiness.

Thoughtful questions and analysis reflect this in these words:

"The question is, however, what about us, the ordinary people? The in-betweens, who are neither students any longer nor geniuses? Who are overworked men in a secularized society, living in the shadows of a mighty tradition but somehow aware that modern times are basically different from anything our predecessors experienced? To be sure, we preach. We have not gone on strike yet. We know that there is no substitute for telling the story again and again, and for telling it in the language and the situation in which we have grown up. We are, in Sittler's words, 'exposed to and participate in the huge demolition and the tentative theological reconstruction of this twentieth century.'"
"That is where we stand, where we receive the impossible Word of God, and where we pass it on. We know that in one sense God's Word preceded us in the situation itself : he was there before we were, and the situation itself is not without the signs of his initiative. In another sense, the situation precedes the Word of God. We are in it before we can hear his voice and respond to it. We have no choice but to be in our own world, in which the invisible things commanded very little response, and in which man has become a substantially independent person, who does not only have a priest to intercede for him to an all powerful God but who also has doctors, lawyers, scientists, and engineers to work out his appeal against nature and fate." 7.

Gustav Brøndsted writes of the problem of language:

"It has always been the case, that wherever the gospel has been proclaimed, not as mere 'teaching', but as gospel, it has

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7. van de Heuvel, THE HUMILIATION OF THE CHURCH, Westminster Press, Philadelphia, 1966, p. 66.

been made contemporary, proclaimed in time, against time. 'Time' is the place in which we necessarily stand, and in which alone we can hear. The time is the place for the gospel, but it is also the place of our self-assertion and self-sufficiency, of our opposition to the Gospel, and its forms of culture and thinking may emphasize this. Therefore the language of the proclamation is the eternal problem of the proclamation, and creates all that theology, which from of old has been called dogmatics and apologetics, and which in our own age meets us as 'existentialism' and 'demythologizing.'" 8.

How then does one find the language to make the proclamation effective? Brøndsted would argue as follows:

"The gospel cannot be humanized and survive. Secularized language, however humanistic its forms, cannot convey the message of the gospel." 9.

Further, he would add:

"The gospel proclamation of grace and life from God is fixed in an empirically determined concept of life. The present life becomes a boundary; the eternal is psychologized, because our thinking knows no choice, and so forth. In order to receive the gospel we create, beginning from what we already have, a truth by which we may measure the gospel. We sit in judgment upon the gospel no less than did the dogmatism of orthodoxy.
"No theology can shape a language which is the correct one for its age. The attempt is bound to be an encroachment on the part of theology, even when it aims at helping to break down a spurious offence at the gospel.
"The only thing that we can do is to let the gospel speak to us in its own language, to us who speak a different language. We may point out the relativity of the world pictures and their capability, or lack of it, of making man subject to responsibility. We may show what is the character and aim of the languages which men have spoken and which they still speak in order that they may live life or else conquer it, that they may receive life or take it as spoil." 10.

This is a challenge; but it is not sufficient. For indeed, however one views the process of the use of language, one must in the end recognize the presence of two levels of experience. There is the pragmatic level of expression or communication which has a horizontal element. Then, there is the second level of

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8. Bartsch, Hans-Werner (editor), KERYGMA AND MYTH, S. P. C. K., London, 1972. See the article by Brøndsted, pp. 216-217.

9. Bartsch, Hans-Werner, Ibid, p. 250.

10. Bartsch, Hans-Werner, Ibid, pp. 304-305.

language which (for lack of a better phrase), one might call

the vertical. This is the invasion into time which comes from

eternity. In writing of revelation, William Temple expressed

it this way:

> "But whether we think of the unceasing revelation afforded by the whole world-process or of the occurrences which constitute revelation in the specialised sense of the word, the principle of revelation is the same - the coincidence of event and appreciation." 11.

This would mean that the proclamation of the good news

as expressed in preaching carries with it the implication that

when the truth of the kerygma is proclaimed; there is an

additional factor which always comes into play. This is the

coincident of event and appreciation. This is the presence of

the Spirit of God to authenticate the message in the heart of

the hearer.

This is to say, for preaching to be complete, not only

is the kerygma to be stated; but there is always the additional

element. God acts in the kerygma. God speaks through the

proclamation. At this point proclamation takes upon itself

a further element - the element of revelation. Preaching thus

may become for a time, and for those who hear, an event of

unfolding or opening in which God using the message of the

preacher speaks to the heart of the hearer. Farmer expresses

it in these lines:

> "It is not difficult to see how deeply this whole line of thought affects our understanding of the significance of preaching. Bearing witness to the unique, saving activity of God in Christ is now seen not as merely an adjunct, even an

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11. Temple, William, NATURE, MAN AND GOD, Macmillan & Co., London, 1956, p. 315.

indispensable adjunct to, but as indispensably part of, the saving activity itself. It is carried by it, and itself carries it." 12.

Further, he says:

"Preaching is that divine, saving activity in history, which began two thousand years ago in the advent of Christ and in His personal relationships with men and women, and has continued throughout the ages in the sphere of redeemed personal relationships (which is the true Church), now focussing on me, confronting me, as a person indissolubly bound up with other persons at this present time. This focussing on me is not apart from what has gone before, nor can it be, for it is part of the continuous purpose throughout the years which began in Christ; hence preaching is telling me something. But it is not merely telling me something. God is actively probing me, challenging my will, calling on me for decision, offering me His succour, through the only medium which the nature of His purpose permits Him to use, the medium of a personal relationship." 13.

Yet, a word of caution is needed here. There is no sense in which a concept of 'magic' can be expressed in this view. The validity of preaching does not rest upon the 'saying of the right words, or the expressing of the correct formula.' One does not manipulate persons by saying the correct thing.

Further, there must be a foundation of basic background on which preaching of Jesus Christ can be built. In the sermons indicated in the Book of Acts, and in much of the Christian preaching of the ages from then until now there has existed a broad foundation of general knowledge of the Jewish background and Christian principles which served to provide the backdrop for kerygmatic preaching. In many places, and in many ways this factor is no longer as dominant in the world of today. There is a great gulf of ignorance about the foundations of the Christian faith in the minds of many to whom preaching is addressed.

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12. Farmer, H. H. THE SERVANT OF THE WORD, James Nisbet & Co., Ltd., Digswell Place, 1960, p. 21.

13. Farmer, H. H., Ibid, pp. 27-28.

Thus, to be as effective as possible there remains this final consideration to finding the point of contact. One must develop his preaching in such a way as to provide the basic background of the materials surrounding the kerygma as well as finding ways of expressing the kerygmatic themes themselves.

This can be thought of as bringing into preaching the element of the didache as well as the kerygma.[14] In an age which has been called by some as the 'post-Christian' time; it seems that the effective use of the kerygma would require the foundation or background which didache could offer to create a wholeness in proclamation.

Perceptive thinkers in the contemporary church reflect the need for background in which the kerygma is proclaimed. For example, Gilkey writes:

"Any discussion of the relation of the church to culture in our age must be set against the massive backdrop of this contemporary absence of God."[15]

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14. One may give a brief summary of the distinction between these two. C. H. Dodd, in his APOSTOLIC PREACHING AND ITS DEVELOPMENTS, Hodder & Stoughton, London, 1967, sought to give a rigid distinction in which it is indicated that the kerygma is, "the public proclamation of Christianity to the non-Christian world." (p. 7); and didache is, "in a large majority of cases ethical instruction." (p. 7). (See also his, GOSPEL AND LAW, Hodder & Stoughton, London, 1964, p. 15). This rigid distinction has been questioned by many. For example, note: Stead, G. D., in the Journal of Theological Studies IV (1953), pp. 139-141; and also, Vincent, J. J., in the Scottish Journal of Theology, X, (Sept. 1957), pp. 262-273.

A more reasoned statement might indicate that all didache grows out of the results of the faithful proclamation of the kerygma; while at the same time it is extremely difficult to see how there can be any proclamation of the kerygma without the explanations of the didache. Thus this writer would see these as two distinct elements and yet would feel that they are not in conflict with each other, but rather offer supplementary reinforcement to each other.

15. Gilkey, Langdon, HOW THE CHURCH CAN MINISTER TO THE WORLD, Harper & Row, New York, 1964, p. 23.

Sound teaching as a foundation for preaching is essential for effective proclamation. Any attempt at bypassing the need for background is not likely to succeed.

It has been indicated in earlier portions of this study that the need for the <u>kerygma</u> is present in the human heart. The individual may not be able to identify in words which are theologically proper what his need is; but the reality of the quest is still true. When the message of the gospel is presented with its accompanying background teachings there is found the beginnings of response.

Tillich raises a frightening thought for him who would preach in these lines:

"There is always a genuine decision against the Gospel for those for whom it is a stumbling block. But this decision should not be dependent on the wrong stumbling block, namely the wrong way of our communication of the Gospel - our inability to communicate." 16.

Yet, he would not conclude that the communication process is an impossibility. Indeed, he writes:

"The Christian message is the message of a new Reality in which we can participate and which gives us the power to take anxiety and despair upon ourselves. <u>And this we must</u>, <u>and this we can communicate</u>." 17.

Earlier, he had said:

"We can speak to people only if we participate in their concern, not by condescension, but by sharing in it." 18.

This is developed further in these words:

"True communication of the Gospel means making possible a definite decision for or against it. We who communicate the Gospel must understand others, we must somehow participate in (their) existence so that their rejection means partly an ejection, a throwing it out in the moment in which it starts

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16. Tillich, THEOLOGY AND CULTURE, Op. Cit., p. 213.

17. Tillich, Ibid, p. 208.

18. Tillich, Ibid, p. 207.

to take root in them. To this point we can bring them, and this is what communicating the Gospel means." 19.

This is a profound truth. The final question in the whole scope of communication finds its answer here. He who preaches is to be held responsible for finding any and every means of contact with his hearers. He is not held responsible for the consequences of their response to the 'good news.' Communicating the gospel is bringing individuals to the point of decision. The act of decision can never be that of the preacher, it is always that of the hearers alone.

Another way of expressing this would be to say that the proclamation of the gospel is one of the ways by which the hearer is confronted with the need for decision. Genuine respect for the integrity of the individual hearer would mean providing every opportunity for a positive response but would not move toward manipulation or coercion to force a decision against the will.

William Barclay gives a helpful summary of the kerygma and its implications in these words:

"This, then, was the gospel which the apostolic preaching proclaimed. The new age has dawned; God has acted directly in the life and the death and the Resurrection of Jesus Christ. All this is the fulfilment of prophecy and the very conception of prophecy implies a plan and a purpose which are being steadily worked out in the world. This Jesus who lived and died and rose again will come again; he will come to the individual heart, and in the end he will triumph over all the world. There comes the demand for repentance, for a new attitude to life and to living, and the promise of forgiveness for the past and strength for the future. And finally there comes the threat that, if a man will not accept life, then he has accepted death." 20.

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19. Tillich, Paul, Ibid, p. 202.

20. Barclay, William, COMMUNICATING THE GOSPEL, The Drummond Press, Stirling, 1968, p. 48.

Herein is the heart of finding the point of contact. It is to take the proclamation of the good news seriously. It is to use to advantage all of the skills of the understanding of the process of communication. It is to offer the word of hope. It is then, in the end, to leave the response as a matter of volition between the hearer and the Eternal God who is the source and the object of the preaching.

Chapter XVIII.

CONTEMPORARY PROCLAMATION AND RESPONSE:

THE MUTUAL BURDEN OF TELLING AND HEARING

Implicit throughout the kerygma is the indication that

a response is anticipated. Indeed, some would see the kerygma

as that which calls forth either a negative or a positive

response. Ebeling quotes Bultmann as saying:

"The faith demanded by the kerygma is openness for the new
possibility of existence. This openness is admittedly the
condition of this new existence, for the demand of faith is at
once the proffering of the gift of faith, which is really the
new existence itself. It is not that one must believe, but that
one may believe. Paul, for whom faith is obedience, does not
command but asks...." 1.

In his essay on "Paul", Bultmann says this:

"In actual fact, faith does not relate itself to historical
or cosmic processes that could be established as free from doubt,
but rather to the preaching behind which faith cannot go and which
says to man that he must understand the cross as God's act of
salvation and believe in the resurrection. Only in preaching
is the cross God's saving act, and therefore the preaching that
is based on the cross is itself God's act of salvation and

. . . .

1. Ebeling, Gerhard, THEOLOGY AND PROCLAMATION (translated
by Riches, John), Collins, London, 1966, see: note 7, p. 150.

revelation. Faith comes from preaching (Rom. 10:10-17), and God's act of salvation is the institution of the 'word; of reconciliation (II Cor. 5:18 f.). It is in the preaching of the gospel that the righteousness of God is revealed (Rom. 1:17); and in the preaching of the apostle, what is encountered is the word of God itself (II Cor. 5:20), or the actual speaking of Christ (Rom. 15:18). This preaching of God's saving act, however, is not a communication about events that one can also establish outside of faith; rather in speaking of God's act of salvation, it at the same time addresses the conscience of the hearer and asks him whether he is willing to understand the occurrence that it proclaims as occurring to him himself and thereby to understand his existence in its light. For this reason, preaching has the possibility of working death as well as life (II Cor. 2:14-16; 4:1-6). Thus the event of preaching is itself the eschatological event of salvation (II Cor. 6:1 f.).   2.

By this, Bultmann is correctly identifying the reality that one cannot hear the preaching of the 'good news' and remain unaffected. The very nature of the message indicates that a decision or a response is made to every hearing of the kerygma.

The element of the immediate is always present in the act of preaching. The message is delivered by a person, to persons, within a specific frame of time. There is always within this the element of urgency which calls for positive response.

This is to say that in the act of preaching there is a valid link between the great redemptive act of Christ in his death and resurrection and the present apprehension and acceptance of this act by contemporary hearers. There is an element of that which may be called, subjective transcendence in preaching. By an act - done in time - time itself is transcended for the hearer and the deed of Christ becomes contemporaneous with the hearing of it. In this very act the hearer is called upon to respond. This is the immediacy and the urgency of preaching.

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2. Bultmann, Rudolf, EXISTENCE AND FAITH, (translated by Ogden, S. M.), Collins, London, 1964, pp. 163-164.

John Knox has expressed it in this way:

"Preaching does more than recount and explain the ancient event. The Spirit makes the ancient event in a very real sense an event even not transpiring, and the preaching is a medium of the Spirit's action in doing so. In preaching, when it is truly itself, the event is continuing or is recurring. God's revealing action in Christ is, still or again, actually taking place." 3.

This places preaching in a different category from any other action of human endeavour. It makes it different from the lecture or the address; different from the oration or the soliloquy. It is a divine-human task which confronts the hearer with the necessity of decision.

Earlier in this study, the elements of the kerygma were identified and listed as follows:

"(1). Christ has ushered in a new age and fulfilled the promises of old.
(2). Christ has opened a new way to God by his life and death.
(3). Christ, once dead, has been raised up from the dead, and exalted.
(4). Christ will return in judgment and glory.
(5). Christ calls all men to find forgiveness of sins and new life with the gift of the Holy Spirit." 4.

For the purpose of this study, it now seems wise to seek to attempt a restatement of these lines in a way which will offer clarity to the hearer whose mind is not tuned to the cadences of the language of the Biblical record.

The following tentative elements are suggested as possible supplementary or alternate statements of the above. (It is recognized that there is always that which is transitory about such a definition since the meanings of words are always in the process of changing and being modified).

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3. Knox, John, THE INTEGRITY OF PREACHING, New York, Abingdon Press, 1957, p. 92.

4. See: p. 181.

(1). Jesus Christ has introduced a new beginning in history and is the guarantor of the promises of old.

(2). Jesus Christ, by his death, has participated in the depth of human existence and revealed God's concern for all mankind.

(3). Jesus Christ, by his resurrection has established a new meaning for the life of mankind.

(4). Jesus Christ will vindicate the purpose of history and will judge all that seeks to inhibit that possibility.

(5). Jesus Christ offers a new relationship to men and promises his presence and strength to those who accept him.

There is no magic in such phrases. Others would use different words and express the same basich thought. The aim of such a general catalogue of elements is simply to put in schematic form the essential parts of the kerygmatic proclamation.

When the kerygma is faithfully proclaimed, it is not the failure of communication which is finally at fault when men do not believe. There is a difficulty which goes on beyond that of language. It is the religious problem of willingness or unwillingness to hear.

While it is true that there rests upon the preacher the heavy burden of clarity in presentation; this is not the whole of the problem. More basic is the question of willingness to hear. This is to say, in the final analysis the problems of communication may well be in reality problems of belief. To fail to hear, is to express an unwillingness to hear. To be unwilling to hear is to respond--but to respond with a negative rather than a positive reaction.[5]

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5. See: Isa. 6:9-10; Jeremiah 5:21; Ezekiel 12:2; Mark 4:12; Matt. 13:14-15; Luke 8:10; John 12:39-41; Acts 28:26-27.

In the opening words of Peter's sermon on pentecost, there
is found the beginning of a line of references which is found
throughout the whole of the witness of the New Testament to the
preaching of the Church. Peter speaks of the prophet's word:

"I will pour out my spirit upon all flesh." [6]

Here is a further aspect of the mutual burden of telling
and hearing. When one seeks to faithfully proclaim the kerygma
he never enters into this alone. When one hears the proclamation
of the kerygma he does not listen in solitude. Present in every
presentation for both the preacher and the hearer is the reality
of the Holy Spirit.

Barclay summarizes the work of the Spirit in this way:

"The beginning, the middle and the end of the soul's
surrender to Christ are the work of the Spirit. The awakening
to sin, the realization of judgment, the discovery of Christ,
the assurance of salvation, are all the work of the Holy Spirit
of God." [7]

When one responds positively to preaching, his response is
in obedience to the prompting of the Spirit. When one responds
in a negative way, this is an act of disobedience to the Spirit.
There rest upon the hearer as serious a demand as the one which
rests upon the preacher. It is to be open to the movement in
the inner self of the Spirit of God.

Here is where preaching is never a monologue. Indeed it
is a double dialogue! This is to say, preaching reflects that
element of dialogical contact between the preacher and the Christ
of whom he preaches. This contact, this evidence of the presence
of the Holy Spirit in the life of the preacher is the first half

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6. Acts 2:17.
7: Barclay, William, THE PROMISE OF THE SPIRIT, Philadelphia,
Westminster Press, 1960, p. 45.

of the double dialogue. In his preparation, his reflection, his study and his presentation, the preacher has sought to be in communion with his Lord. This is reflected in the preaching of a genuinely kerygmatic sermon.

The second element is the dialogue of thought which takes place between the hearer and God. The Spirit uses the words of the sermon as a means of encounter, and so carries on the interplay of words with the hearer. Thus a second dialogical situation is created.

Preaching speaks to men. Preaching speaks for God. Preaching makes it possible for men to hear what God would say to them. This is a communication cycle which ends in a call for response: and to which response always comes. The burden of hearing and responding in faith is as great on the hearer as is the burden of work on him who preaches.

Thus Paul said:

"For what we preach is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake." 8.

And further he wrote:

"So we are ambassadors for Christ, God making his appeal through us. We beseech you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God." 9.

There is no more noble task which can engage the life of man than this.

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8. II Cor. 4:5

9. II Cor. 4:20-21.

APPENDIX A

THE PROTO-LUKE THEORY

The Proto-Luke theory was first advanced in 1921 by B.
H. Streeter in an article in the Hibbert Journal.[1] This
was then taken up and developed largely by T. W. Manson and
Vincent Taylor. Taylor's major contribution to this came
in his study BEHIND THE THIRD GOSPEL which was published in
1926. He was later to modify and refine this general position
in his 1933 study, THE FORMATION OF THE GOSPEL TRADITION.[2]

This is a most remarkable study of the Synoptic problem.
It states in essence that contrary to the generally accepted

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1. Hibbert Journal, 20 (1921), pp. 103-112.

2. Taylor, Vincent, THE FORMATION OF THE GOSPEL TRADITION,
Macmillan & Co., London, 1933, pp. 6-7, and 191-201. In the
appendix to this study Taylor answers some criticisms and
further clarifies this theory.

order of composition, (namely, Mark first; followed by Matthew
and Luke, each of the latter two drawing upon Mark as a primary
source), Luke wrote a document prior to his own knowledge of
Mark. This now lost document was called by Streeter and Taylor
'Proto-Luke.'

Streeter claimed that he found evidence that Q and L were
combined first to form the basis of Proto-Luke. This, he
contended, took place earlier than Mark and quite independently
of Mark.

The most interesting secondary conclusion that this
hypothesis presents is the possibility of an earlier dating
of Proto-Luke than Luke, and therefore, of Acts than is
generally recognized by traditional scholarship. Further,
it answers in part, some of the questions raised by the rather
abrupt ending of the Acts. If indeed, Luke wrote an
earlier gospel outline and followed it with a history of the
early Church down to the prison experience of Paul in Rome
this would fit nicely the suggested concept that Luke-Acts
served as a lawyer's brief to Theophilus or others who were
serving as advocates for Paul in his case before Caesar.
This could be helpful in setting the date of Acts back to the
sixth decade of the First Century. It could also bring Proto-
Luke back into a time near for many eye-witnesses of the
ministry of Jesus still to be living.

In essence the theory is developed as follows. Luke
writing the first draft of the Gospel uses a special Lucan
introduction of Chapters 1-2. He concludes with a special
form of the Passion narrative. Then, between these two
sections he develops his early document. Streeter noted that

the special materials in Luke always occurred in blocks of Q
materials, never in blocks of Marcan materials. On the basis
of this formula (Special-Q, followed by Luke-Q; never Mark-
Special followed by Luke-Mark), Streeter argued that Luke did
indeed produce his special materials before he ever saw Mark's
work. Then, as Streeter saw it, Luke came upon a copy of Mark
and at that point interjected into his prior framework those
things from Mark which now appear in Luke as it is now known.

This is an attractive suggestion which appeals on two
counts to some writers. It permits (a) a much earlier dating
of Proto-Luke than would otherwise be reasonable, and, (b) it
gives a rational explanation to the invariable combination in
Luke of Q and L; as well as the absence of Mark and L. (Some
have also reasoned that Proto-Luke explains the great omission
of Luke of the materials in Mark 6:45-8:26 in the thinking
that this block of material was already covered in other
sections of Proto-Luke).[3.]

When the strengths of this point of view have been seen,
one must then look to the weaknesses. These may be listed
as follows: (a). Leaving off the infancy and passion-resur-
rection narratives, Luke does follow Mark on the whole, and
with only a few exceptions he follows the sequential patterns
of Mark. (b). The interpolations and insertions of the
Marcan pericopes always follows a uniform rule and this seems
to call for a recognition of Luke having built upon Mark,
rather than the simple suggestion of the insertion of Mark into

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3. Fuller, Reginald H., A CRITICIAL INTRODUCTION TO THE
NEW TESTAMENT, Gerald Duckworth & Co., London, 1966, p. 79.

Proto-Luke. (c). The disarrangement of Mark's construction by Luke's expansions also indicates Mark's framework as prior to that of Luke.[4] (d). Conzelmann also makes a strong point for the editorial work of Luke in building upon Mark's materials by the way he linked the story of the temptation with that of the passion, and the departure of Satan from Jesus during the public ministry.[5]

Even more impressive than the above listed arguments against the Proto-Luke theory is the recognition of the subjective element in the whole process. There are no references in other writings from the First Century to Luke having written an earlier study, nor can these be definitively adduced from the internal evidence in Luke-Acts.

The more dependable evidence indicates that Luke took the material of Mark and imposed his own scheme upon it. Conzelmann comments of this in these words:

"It is pointless to argue about what is primary and what is secondary as between Mark and Luke. This is one objection in particular that must be raised against Streeter and Taylor. It is obvious that Luke had Mark in front of him. The consistency of his account is not the result of better information concerning the event, but is the result of the author's having a definite theological conception."   [6]

One must add to Conzelmann's conclusion the thoughtful remark by Kümmel in his lengthy discussion of the Proto-Luke theory:

"We must seriously consider the possibility that Luke enriched Mark's passion narrative by orally transmitted

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4. Kümmel, W. G., INTRODUCTION TO THE NEW TESTAMENT, S. C. M. Press, London, 1970, see this discussion on p. 93.

5. Conzelmann, Hans, THE THEOLOGY OF ST. LUKE, Faber & Faber, London, 1960, p. 28.

6. Conzelmann, Hans, Ibid, p. 76, note 2.

features or accounts, or transformed it on the basis of such
tradition, so long as no really compelling reasons for the
dependence of Luke upon a connected special source in the
passion narrative are adduced. And it is significant that
V. Taylor very recently saw himself forced to admit that
Mark presumably furnishes the framework of the Lukan passion
narrative." 7.

It seems therefore, much more reasonable to return to
the well considered two source theory (Mk and Q) with the
recognition that Luke produced a new Gospel upon the basis
of Mark. This then would permit what seems a more normal
procedure, namely, that Luke's Gospel was a theological
document attempting to interpret the essence of the kerygmatic
structure of Mark in a more sophisticated theological form
than the primitive form Mark used.

On the basis of such considerations, it is the conclusion
of this study that the Proto-Luke theory should not be given
serious consideration in the assignment of a suggested date
to the writing of either Luke or Acts.

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7. Kümmel, W. G., Op. Cit., p. 94. (Reference is made
here to V. Taylor's article in Expository Times, 1959-60, 69).

APPENDIX B

AN ADDENDUM ON RECENT STUDIES OF THE ACTS
WITH PARTICULAR REFERENCE TO THE QUESTION
OF THE DATING OF THE BOOK OF THE ACTS.

F. H. Chase published in 1902 a major study of the
authorship of the Acts. He concluded that Luke, the com-
panion of Paul was the author of both Luke and Acts. He
suggested a date for the Acts at about A. D. 80. This theme
is discussed and developed in the first chapter of this study.

Subsequent to Chase's study, a number of worthwhile avenues
of investigation have been opened in the studies of Luke-Acts.
It is the purpose of this Appendix to consider in particular
the question of the dating of the Acts in the light of certain
questions that have been raised in recent times by fresh studies
in the book of Acts.

The most suggestive study which has called the traditional
dating into question is the work of J. C. O'Neill. [1] As the
title would suggest, O'Neill is concerned about the theological
stance of the book of Acts. He sees the proper selection of
a date as of importance to the understanding of a theology.
Thus, he says:

> "I want to begin by discussing the date of Acts because
> the assumptions we have about date and authorship affect the
> way we think about the theology." [2]

He then reviews the various choices which have been made
regarding the problem of dating of both Luke and Acts. He
recognizes the traditional position of Luke as the companion
of Paul, and author of both books. He mentions the theory of

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1. O'Neill, J. C., THE THEOLOGY OF ACTS IN ITS HISTORICAL
SETTING, S. P. C. K., London, 1970 (second edition revised
and supplemented).

In additon to O'Neill's work, the following titles are
mentioned as examples of current thinking in Luke-Acts studies:
Conzelmann, Hans, THE THEOLOGY OF ST. LUKE, Faber &
Faber, Ltd., London, 1960.
Barrett, C. K., LUKE THE HISTORIAN IN RECENT STUDY,
Epworth Press, London, 1961.
Dupont, Jacques, THE SOURCES OF ACTS, (translated by
K. Pond), Darton, Longman & Todd, London, 1964.
Flender, Helmut, ST. LUKE, THEOLOGIAN OF REDEMPTIVE HISTORY,
(translated by R. H. & Isle Fuller), S. P. C. K., London, 1967.
Morton, A. Q., and Macgregor, G. H. C., THE STRUCTURE OF
LUKE AND ACTS, Hodder & Stoughton, Ltd., London, 1964.
Neil, William, THE TRUTH ABOUT THE EARLY CHURCH, Hodder
& Stoughton, Ltd., London, 1970.
Filson, Floyd V., THREE CRUCIAL DECADES, John Knox Press,
Richmond, 1963.

2. O'Neill, J. C., Op. Cit., p. 1.

3.

Luke being dependent on the writings of Josephus.   Next,

he raises the question related to the silence in Acts regarding

the letters of Paul.   This brings him to suggest the possibility

of Acts having been written,

"...when accurate knowledge of Paul's life and work
had been forgotten." 4.

Putting aside all of these suggestions, O'Neill moves

to the problem from a new perspective.   He seeks to find the

date of Acts,

"...by discovering positive theological parallels
between Luke-Acts and other early Christian writers." 5.

At the outset, this is a promising methodology.   O'Neill

states his case in this paragraph:

"It depends on the assumption that, if it can be shown
that two writers shared a whole range of presuppositions
and were concerned about many of the same questions, then we
may conclude that they belonged to the same generation, pro-
vided that one did not employ the other's writings.   If this
assumption is accepted, the discovery of close kinship between
Luke-Acts and some other theologian's work, without literary
dependence, will enable us to suggest the period in which
Acts was composed." 6.

Within the First Century, O'Neill finds similarities

7.

between Luke and Clement of Rome.   A parallel is also seen

in some of the statements in the Pastoral Epistles.   (It is

assumed in O'Neill's work that the Pastorals are non-Pauline

and late in the First Century).   Thus, some parallels are

seen between the author of the Pastorals and Clement.   However,

O'Neill would be even more specific.   He sees the world mission

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3. See the article, "The Literary Relationship Between
Josephus and Luke" in Appendix C.

4. O'Neill, J. C., Op. Cit., p. 4.

5. O'Neill, J. C., Ibid, p. 5.

6. O'Neill, J. C., Ibid, p. 5.

7. O'Neill, J. C., Ibid, p. 6.

of the Apostles as something to be told in the same context
as the death-resurrection of Jesus. This is to say, a frame-
work of telling the story of the events of the ministry and
sacrifice of Christ developed which placed the telling of
the expansion of the missionary enterprise from Jerusalem
to Rome on a similar pattern.[8]

O'Neill finds this done no earlier than in the writings
of Justin Martyr.[9] The agreement which O'Neill sees between
Luke-Acts and the writings of Justin Martyr are summarized
in six points:

(1). "Luke and Justin state that the chief business of
the risen Messiah was to persuade the Apostles
that his suffering was foretold.
(2). "They both greatly elaborate and illustrate the
primitive statement that all that had happened was
'according to the Scriptures.'
(3). "They both state that during the resurrection
discussions Jesus referred back to his own pre-
dictions of suffering.
(4). "Both explicitly record Jesus' ascension.
(5). "Both state that after the ascension the Apostles
received power from above.
(6). "In both it is said that the Apostles went into
all the world to teach what Jesus had persuaded
them was true."[10]

Further significance is seen in the similarity between
Luke and Justin in their attitudes to Jews and Gentiles.[11]

The catalogue of similarities is concluded by the listing
of six coincidences in details between Justin and Acts:

(1). "Justin argues from a Psalm of David to Jesus in
the same way as Peter argues at Pentecost.
(2). "Both note that the Apostles were uneducated.
(3). "Both employ the common idea, probably going back
to Socrates, 'It is necessary to obey God rather
than men.'

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8. O'Neill, J. C., Ibid, pp. 6-8.

9. O'Neill, J. C., Ibid, p. 10.

10. O'Neill, J. C., Ibid, p. 11-12.

11. O'Neill, J. C., Ibid, p. 12-13.

(4). "In Justin and Acts we find it explicitly stated
that Jesus both 'ate and drank' with his disciples
after his resurrection.
(5). "Justin provides a clue to the riddle of 'the
Unknown God' in Acts 17:23.
(6). "We find in Justin's Dialogue with Trypho 39.4 a
dramatic device similar to that which Luke employs
when Festus intervenes in Paul's speech to
Agrippa (Acts 26:25)." 12.

The conclusion from these similarities is expressed by

O'Neill as follows:

"Given these two propositions (1) that there is a close
similarity in the basic theology of Luke and Justin, as well
as in minor matters like the sort of apologetic arguments they
use and (2) that neither has read the writings of the other,
we have good reason to conclude that they belong to the same
generation." 13.

Even if one could grant all of the implications in these

two presuppositions (which is somewhat questionable), the

rather extreme conclusions which are drawn are at best

tenuous. From the most basic point of reasoning one must ask

the question, does the evidence of similarity between Luke

and Justin provide a valid basis for so major a change in

the generally accepted position of the dating of Luke? This

writer does not find the argument convincing.

The two basic propositions adopted by O'Neill are built

upon the understanding that Justin and Luke have similarities

but do not draw upon each other's materials. O'Neill even

adds an appendix to his chapter in which he discusses the
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question, "Did Justin Martyr use Luke's Gosepl?" His

conclusion is that he did not.

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12. O'Neill, J. C., Ibid, pp. 13-14.

13. O'Neill, J. C., Ibid, p. 17.

14. O'Neill, J. C., Ibid, pp. 29-44.

One could turn the whole process around and state quite
as strongly that Luke preceeded Justin by a generation (or two)
and so influenced Christian thinking by his two-volume work
that the thought patterns of Luke and his method of expression
are reflected in the life of the Church. It is from that
reflected influence that the similarities with Justin could
have originated.

It is at points such as these that literary criticism
is on the least solid ground. R. M. Grant quotes an example
from classical philology:

"About a hundred years ago the German scholar Otto
Ribbeck conjectured that half a dozen of the later satires
were not by Juvenal at all but by a forger who copied some-
thing of his manner without equalling his spirit. He was
right, but the copyist was Juvenal himself, imitating his
earlier work after the passion that inspired it had passed
away." 15.

Thus, Jacques Dupont, writing after the first edition
of O'Neill's work had been published commented in his study
of the sources behind Acts, that it was impossible:

"...to define any of the sources used by the author of
Acts in a way which will meet with widespread agreement among
the critics." 16.

His conclusion, then, is that it is:

"...based not on sources coming from another author,
but on Luke's own notes." 17.

There are certain other considerations which should be
mentioned. These also tend to go against the position of a

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15. Grant, R. M., A HISTORICAL INTRODUCTION TO THE NEW
TESTAMENT, S. P. C. K., London, 1963, p. 215. See his reference
to Highet, Gilbert, JUVENAL THE SATIRIST.

16. Dupont, Jacques, Op. Cit., p. 166.

17. Dupont, Jacques, Ibid, p. 167.

late date as suggested by O'Neill.[18.]   The view of early

catholicism, or as Kümmel calls it, "primitive catholicism"[19.]

cannot be substantiated. Hence he writes:

"Whether Acts can be associated with 'primitive catholicism' is very questionable, because firmly established ecclesiastical officials, apostolic succession, sacramental priesthood, in short, the church as an institution dispensing salvation, are still completely lacking." 20.

Writing of the Forms of the Church in Acts, William

Neil says:

"Thus the overall picture of the government of the Church as a whole in its earliest stage is one of diversity, which we might even call pragmatic. Apart from the unique position of the Twelve Apostles there is no common pattern, and certainly nothing that could be called Church 'order' in the modern sense. Leadership was essential in each congregation, but it seems to have been stereotyped neither in form nor designation. As we know, by the second century the three-fold ministry of bishop, priests and deacons was the accepted pattern." 21.

Even a casual reading of the book of Acts will indicate

the pragmatic, diversified style of church order reflected

in the book. This too, would speak against a late date.

This brings the consideration back to the topic of time

and place of the composition of Acts. Kümmel's incisive

remarks are helpful at this point. He writes:

"Klein would like to fix a date for Acts in the second century, and bases his contention upon the book's primitive catholicism. This is certainly not convincing, for this characterization of Acts' theology is problematic, and does not indicate any exact possibility of dating. O'Neill seeks to establish the period between 115 and 130 as the time of composition, by pointing to Justin as the theologian with whom Acts exhibits the most relationship. But his denial that Justin knew Luke-Acts is much forced (the texts cited on p. 30 are not taken seriously), and his early dating of Justin

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18. O'Neill, J. C., Op. Cit., p. 21 suggest the "terminus a quo for Luke-Acts is about A. D. 115 and the terminus ad quem is about A. D. 130."

19. Kümmel, W. G., INTRODUCTION TO THE NEW TESTAMENT, S. C. M. Press, Ltd., London, 1970, p. 122.

20. Kümmel, W. G., Ibid, p. 122.

21. Neil, William, Op. Cit., p. 102.

is arbitrary. Besides, the alleged parallels between the
theology of Acts and Justin are by no means convincing. A
decisive consideration against Klein's and O'Neill's dating
of Acts in the second century is the almost universal opinion
that the author of Acts did not know the Pauline epistles,
which according to all appearances were assembled after the
end of the first century (that the author of Acts knew the
Pauline epistles but did not want to use them is purely
arbitrary). Therefore, the dating of Acts between 80 and 90
is the most probable hypothesis." 22.

It is also to be noted that O'Neill has followed in
general the approach to Luke-Acts which was first developed
by Hans Conzelmann. Indeed, the dependency upon Conzlemann
is remarkable throughout O'Neill's study. 23. The significance
of this relationship is seen when it is recognized that for
Conzelmann the motivating force behind the writing of Luke is
the recognition that the nearness of the coming future kingdom
has become a secondary factor. It has been replaced by the
appearance of the Church whose task is to evangelize the world.
In this process Luke takes the role, not of an historian,
but of a theologian. As such, perhaps the most significant
concept Conzelmann develops is "Jesus' consciousness of
suffering is expressed as a journey." 24. Another theological
identification which Conzelmann and O'Neill develop is the
geographical values in Luke-Acts. Hence, O'Neill writes:

"While it is true that Acts parallels the third Gospel,
and in particular the final sections of each correspond, the

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22. Kümmel, W. G., Op. Cit., pp. 132-133.

23. It is interesting to notice that in his index of
Modern Writers (pp. 193-194), O'Neill lists eighteen separate
references to Conzelmann's works.

24. Kümmel, W. G., Op. Cit., p. 97. See also: O'Neill,
J. C., Op. Cit., p. 70.

more important thing to see is that both books hinge on what happened in Jerusalem. Jerusalem is the centre of Luke-Acts, the centre of the history of salvation." 25.

Thus the theological presuppositions which O'Neill sees in Luke's works are taken to predominate over the historical reality.

The great difficulty with this is seen in the fragment-
26.
ation of Luke which Conzelmann's theory produces. He sees lakes, mountains, deserts and plains as 'stage-props' for his story. Conzelmann lets this geographical fascination blind him to the problem he creates in the realignment of Mark's materials. Here is the heart of the difficulty. The now assured results of Synoptic criticism have indicated the priority of Mark. Further, the relationship between the Synoptics can be analytically described. F. C. Grant says:

"The key to the 'synoptic problem' is accordingly the centrality, and therefore the priority,of Mark. Luke and Matthew have edited, revised, abridged, and amplified Mark, chiefly no doubt in the interest of adding much more material containing the teaching of Jesus, which Mark often mentions but rarely gives in detail." 27.

Grant further makes the point of interdependence in the Synoptics:

"Whenever one gospel has an order independent of the other two, or either omits or adds material of its own, not in the others, the other two always include Mark." 28.

This principle is so firmly established in Synoptic studies as to create serious problems of interpretation when

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25. O'Neill, J. C., Op. Cit., p. 69, see also, Conzelmann, Hans, Op. Cit., pp. 16 ff.

26. Conzelmann, Hans, Ibid, pp. 142-143.

27. Grant, F. C., THE GOSPELS, Faber & Faber, Ltd., London, 1957, p. 117.

28. Grant, F. C., Ibid, p. 117.

Conzelmann transposes the geographical data in Luke from an historical framework into a symbolic. The inconsistency of his position becomes clear when his geographical framework is seen in relationship to Mark and Matthew.

A final point of question in O'Neill's study is expressed in his opinion that there was a lack of interest in Paul in the period which he identifies with Justin and Luke. This is developed in the first chapter.[29] It receives further comment in the discussion of 'Jewish Christian and Gentile Christian.'[30] His answer to Luke's seeming ignorance of Paul's letters is found in the assumption that there were two streams of tradition in early Christianity which did not mix.[31] Various reasons are suggested for this lack of information. Particular attention is paid to Goodspeed's theory that the Pauline writings had been lost to the general body of the Church; only to be rescued after Acts makes Paul its hero. This seems a very weak argument. It is recognized that Marcion had established Pauline epistles (together with Luke, omitting the Pastorals) in his canon by A. D. 150. Kümmel comments on this process of the formation of the canon, saying:

"When Marcion gave his church his two-part canon, the four-Gospel canon was already in development, and the authority of the apostolic writings had already begun to appear, in addition to that of the gospel writings. Hence Marcion's formation of his canon hardly occasioned the ecclesiastical formation of the canon. But the fact that Marcion had precisely established the canonical authority of Paul doubtless strengthened the tendency already existing in the church toward

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29. For this, see: O'Neil, J. C., Op. Cit., pp. 22 ff.

30. O'Neill, J. C., Ibid, pp. 134 ff.

31. O'Neill, J. C., Ibid, p. 135.

a normative evaluation of apostolic writings along with the
gospel writings and toward explicit delimitation of these
new 'Holy Scriptures.'" 32.

In the light of this O'Neill's argument seems to falter,
since his late dating of Acts does not permit sufficient time
to have passed for the collection and recognition of the
Pauline works in Marcion's canon by A. D. 150.

Thus, it is the conclusion to this review of O'Neill's
study that he has taken a particular view of Luke-Acts and
required the works to fit into a pre-conceived pattern of
development. There are many things in this study which are
both creative and provocative. It is evident that some few
changes have taken place between the first and the second
editions of the work. [33.] This would indicate an openness
to change and correction. It does not evidence a basic shift
from the second century date.

While the study is done in much detail and is at times
tedious in the development of points, it is evidence of a
serious attempt to move from the generally accepted position
of New Testament research toward newer solutions to problems.
For this one should be grateful. It is to be regretted that
an a priori position on dating has made the Luke-Justin
concept so mechanical in this study.

Perhaps it would be fair to say that for this writer
the over-all effect of the book is an attempt to argue a point
which has failed. One feels, much of the time, that the

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32. Kümmel, W. G., Op. Cit., pp. 342-343.

33. See the discussion by O'Neill, J. C., Op. Cit., in
his preface to the Second Edition, p. xi.

writer is more concerned with the ingenuity of his position than with the attempt to sift all evidence and so permit the evidence to lead to the conclusion - whatever it may be. This work is demanding, at times exciting, but not convincing.

APPENDIX C

THE LITERARY RELATIONSHIP BETWEEN

JOSEPHUS AND LUKE

The period of history in which Luke wrote has many

parallels in the life and writings of Josephus. Williamson

has given a summary of Josephus's biography in this paragraph:

> "He was born in A. D. 37; in 64 he paid his first visit
> to Rome; in 66 he became governor of Galilee, where he made
> elaborate preparations to resist the coming Roman invasion;
> the following summer he surrendered to the enemy in most
> astonishing circumstances, and put himself right with their
> commander by foretelling his future elevation to the imperial
> purple. From then on he assisted the Romans to the limit of
> his powers, and on the termination of hostilities accompanied
> the son of the new emperor to Rome, where he spent the rest of

his life as a pensioner in the emperor's house, immersed in
the peaceful occupation of writing history, till in the year
101, if the usual view is correct, he died." 1.

Since the writings of Josephus and Luke come from the
same general time frame, there have been various attempts
to indicate that Luke drew upon the works of Josephus. [2]
If such could be established, it would fix the date of Luke
and Acts as coming at a period subsequent to the generally
accepted date of A. D. 93 when ANTIQUITIES was published.

Cadbury identifies three items which have been seen to
indicate literary dependence by Luke on Josephus. [3]

(1). In ANTIQUITIES XX.5.1.f, Josephus describes the
insurrection of Theudas. There is a similar reference to a
rebellion in Acts 5:35 where Gamaliel's speech is reported.
There is a difficult problem of chronology in these parallel
references to Josephus and Luke. [4] The problem has been
clearly stated by Knox. He says:

"Josephus describes the rebellion of Theudas as falling
under Fadus (A. D. 44), after the supposed date of this
speech; immediately afterwards he describes a revolt started
by the grandsons of Judas. It has been held that Luke is
simply following Josephus carelessly at this point, and

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1. Williamson, G. A., THE WORLD OF JOSEPHUS, Secker &
Warburg, London, 1964, p. 20.

2. For a listing of the various attempts to identify
dependence, see: the article by Cadbury in Jackson, F. J. F.,
and Lake, Krisopp, BEGINNINGS OF CHRISTIANITY, Part I, Vol. II,
Macmillan & Co., Ltd., 1922, pp. 355-356; and also Williams,
C. S. C., A COMMENTARY ON THE ACTS OF THE APOSTLES, Adam &
Charles Black, London, 1957, pp. 19-20.

3. Cadbury, in BEGINNINGS, Op. Cit., pp. 355-358.

4. This particular problem has been considered by a number
of commentators, with no general agreement on the resolution of
the problem. See, Bruce, F. F., THE ACTS OF THE APOSTLES (Greek
Text), Tyndale Press, London, 1965, pp. 147-148.

therefore that Acts must be dated after the publication of the ANTIQUITIES in A. D. 93. The suggestion has been made that Luke heard Josephus lecture in Rome; this may be correct, but it is at least as likely that Luke took his information from the same source as Josephus and reported it less correctly." 5.

There is a double difficulty here. If Josephus wrote in A. D. 93, and thus reported these events, he still had his chronology reversed. Judas of Gamala led a revolt against the census decree of Augustus in A. D. 6. If Theudas was the one intended to be named as the man defeated by Cuspius Fadus, this had to arrive no earlier than A. D. 44 after the death of Herod Agrippa. Thus Josephus, by placing the order of names as he did, confused the chronological sequence. Luke followed a similar path in his report of Gamaliel's speech. Thus some have been led to assume that Luke must have quoted Josephus. Of course, if he did then the earliest date for Luke would have been A. D. 93. However, Rackham has suggested a possible solution. He says:

"Some critics assume that St. Luke has borrowed from Josephus and argue that this discrepancy proves the former to be an untrustworthy authority. It is obvious that St. Luke is using some Aramaic document or oral tradition, which carries back his evidence to a much earlier period. And apart from this, on simple historical grounds it is quite possible to suppose that Josephus was as capable of making a mistake as St. Luke. But in all probability both are right. There were many similar disturbances throughout this period, as Josephus himself testifies. Theudas is a contracted form, which may stand for a number of names -- Theodotus, Theodosius, Theodorus, etc., so it is quite possible that different persons are referred to: and there is nothing in verse 36 beyond the name to identify the movement with that recorded by Josephus." 6.

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5. Knox, W. L., THE ACTS OF THE APOSTLES, University Press, Cambridge, 1948, p. 23.

6. Rackham, R. B., THE ACTS OF THE APOSTLES, Methuen & Co., London, 1901, p. 74.

In the light of this kind of reasoning, together with the fact that Luke claims for himself accuracy of research and has been seen to be a reliable historian in other parts of his works; one can only conclude that Luke has recorded with accuracy what Gamaliel said. If Gamaliel was referring to someone else than the Theudas who died under Fadus, which surely is a good possibility, one can only conclude that this is a further authentication of Luke's accuracy, rather than an indictment of error.

(2). Luke 3:1 mentions Lysanias as the Tetrarch of Abilene. According to Luke's chronology, this would have been about A. D. 28. Cadbury points out that the only Lysanias known to have ruled in Abila died in 36 B. C. [7] Josephus relates that this had been the Tetrarchy of Lysanias. Thus it seems that both Luke and Josephus were confused on the identity of Lysanias. [8]

(3). In Acts 21:38, Luke reports the question of the Roman Tribune to Paul regarding the Egyptian who led a revolt. Josephus has three references to an Egyptian revolution. Cadbury rightly points out that "Dependency on Josephus in reference to the Egyptian is weakened by the fact that

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7. Cadbury, H. J., in BEGINNINGS, Op. Cit., p. 356.

8. Creed, J. M., THE GOSPEL ACCORDING TO ST. LUKE, Macmillan & Co., Ltd., London, 1930, pp. 307-309. Creed gives a careful discussion of this question and indicates his opinion that Luke was drawing on independent sources from Josephus and not quoting from him. He also offers a plausible explanation saying, "It is therefore reasonable to suppose that Luke's statement that Lysanias ruled over Abilene at the time of the ministry of John the Baptist is true, and that when Josephus spoke of Abilene as the former 'kingdom' or 'Tetrachy' of Lysanias he referred to this man, and not to his more famous namesake." (p. 309).

Josephus says that he led 30,000, while Luke says only 4000. The number of rebels grows in tradition more often than it decreases, and Luke's figure is surely the more probable."[9.]

In addition to Cadbury's three possible points of connection between Luke and Josephus, there is yet one additional story. It is the duplication of the events of the death of Herod Agrippa. This is found in Acts 12:18-23 and also in ANTIQUITIES XIX.8.2. Such related data as these items give an indication that there may have been a common source used by both Josephus and Luke. It does not point to a dependency. On the similarity of these stories, Foakes-Jackson concludes:

"Both the details of the story and the language in which it is related by Luke and Josephus differ, and there is hardly any resemblance between them, with the possible exception of the robe worn by Herod. That one account should depend on the other is hardly credible....But the mention of Blastus points to an independent source on the part of Luke." [10.]

CONCLUSION

An analysis of these four themes where there are similarities between Luke and Josephus leads to the conclusion that Luke was not dependent on the works of Josephus. It may well point to the fact that there were common sources with which both were well acquainted. Beyond this, it is not safe to push the connection.

Indeed, Rackham has a most provocative comment in his analysis of the question of Luke and Josephus:

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9. Cadbury, H. J., in BEGINNINGS, Op. Cit., p 356.

10. Foakes-Jackson, F. J., THE ACTS OF THE APOSTLES, Hodder & Stoughton, London, 1931, p. 108.

"...our two authors were almost contemporaries; they dealt with the same scenes, races, and country, and often similar situations; and they were both familiar with the Old Testament. It would be surprising if there were not some agreement. With regard to special verbal coincidences, we must remember that S. Luke, who was well read, may have read the same historians that Josephus used for authorities. Besides in matters of detail, e. g. concerning Theudas, S. Luke sometimes differs from Josephus. No crucial instance has been found to prove S. Luke's use of Josephus; and we may quite as well maintain that Josephus used S. Luke, as vice versâ." 11.

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11. Rackham, R. B., Op. Cit., p. xviii. (See also his comments in the commentary section mentioning items discussed above, pp. 74 and 182-183). Reference should also be made to the discussion of these items in Munck, Johannes, THE ACTS OF THE APOSTLES, Doubleday & Co., Inc., Garden City, New York, 1967, pp. xlvii-xlviii.

APPENDIX D

AN ADDENDUM ON 'ADOPTIONISM'

In the chapter entitled, "The New Testament Sermon, the first division of the kerygma as developed was expressed in these words:

(1). The provincial idea of 'The Christ' was enlarged from a simple Jewish concept of a political leader to the Lord of life who ushers in a new Age."[1]

This theme was then illustrated with a number of references to passages in the Acts. One of these is Acts 2:22, "Jesus of Nazareth, a man attested to you by God with mighty works and wonders...."

In its simplest form, adoptionism raises the question, "Did Christ have an essential and inherent sonship from God

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1. See: p. 72.

or does this come about by God 'adopting' him into the family?"

In reply to this kind of question, it is recognized that a fully developed Christology, such as that which can be found in the history of the Christian Church after the Chalcedonian settlement in the Fifth Century, would identify any kind of adoptionism as heretical because it does not adequately recognize the concepts of pre-existence and consubstantial relationship with the Father.

It is not the purpose of this Appendix to trace the development of the concepts around adoptionism through the centuries.[2] Rather, attention is to be focused on the period reported in the book of Acts.

Professor John Knox has a helpful study of Christology in which he writes of the development of the early movements in Christology. In the period of 'primitive Christianity,' he sees three Christological themes developing. These he identifies as, 'adoptionism,' 'kenoticism,' and 'docetism.' In his conclusions, he indicates that none of these were finally adopted by the Church. He writes:

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2. The history of the doctrine through the first five centuries can be found in Kelly, J. N. D., EARLY CHRISTIAN DOCTRINES, Adam & Charles Black, London, 1968, pp. 115-119, and 316 ff. It is also discussed in Rawlinson, A. E. J., THE NEW TESTAMENT DOCTRINE OF THE CHRIST, Longmans, Green & Co., Ltd., London, 1926, pp. 265-269. Rawlinson saw the development of the heresy of adoptionism as a movement in the last quarter of the Second Century. He identified its source as Rome. He said, "According to the teaching of the Adoptionists, our Lord was originally a man who, by a special decree of God, was miraculously born of a virgin, and who subsequently (after the piety of His life had been thoroughly tested) was equipped by the Holy Spirit with supernatural powers at His Baptism. Eventually, as the reward of his achievement, He was raised from the dead and adopted into the sphere of the Godhead. He was a man who had become a God." p. 265.

"The first was left behind as inadequate; the second was surrendered (although never entirely) as untenable; and the third was rejected as false and destructive. All three of these christologies can be recognized as being in some degree mythological - in the first, this character belongs, in any conspicuous or unambiguous way, only to the denouement of the story...in the second, to its beginning as well as end; in the third, to the whole of it." 3.

In dealing with the specific development of 'adoptionism,' Knox correctly indicates that the most primitive period of Christology was indeed 'adoptionist.' [4] This is seen in the early passages in Acts (in particular, Acts 2:36). The indication is, as Knox writes, that the man Jesus,

"Crucified simply as such, was at the resurrection exalted to his present messianic status." 5.

Knox then adds,

"Once we acknowledge the presence in Luke-Acts of earlier source materials, claimed and adapted by its author, but (whether through intentional restraint or through oversight or lack of care) only partially assimilated to his own theological position and outlook, we shall not be troubled by finding other passages in which a different christology, belonging presumably to a later stage in the development of the Church's thought, is clearly defined." 6.

That there are indeed variations in the theological point of view of the different speakers and writers whose words are found in Acts is clear enough. That a very early, and probably the earliest Christological point of view was some form of 'adoptionism' seems certain.

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3. Knox, John, THE HUMANITY AND DIVINITY OF CHRIST, The University Press, Cambridge, 1967, p. 94.

4. Knox recognizes that not all would agree with this. See his reference to S. S. Smalley, 'The Christology of Acts,' The Expository Times, LXXIII (1962), pp. 358 ff. Also, he calls attention to the position of J. A. T. Robinson, in his work, TWELVE NEW TESTAMENT STUDIES, S. C. M. Press, Ltd., London, 1962, pp. 139 ff.

5. Knox, John, Op. Cit., p. 8.

6. Knox, John, Ibid, p. 8.

The earliest Christians, many of whom had known Jesus through a period of time in the days of his flesh, were faced with the very serious problem of defining how this man Jesus was to be understood. The simplest process may well have been the earliest answer. This is to say, the primary attempt at explanation came by saying that the resurrection was the point at which the man Jesus entered upon the fullness of his being as the Messiah or Christ. Such an explanation is suggested by the INTERPRETER'S BIBLE discussion of Acts 2:22. The exegesis analysis deals with the idea of Jesus being one who was 'attented' to by God. The commentator says,

> "Attested: The Greek is ἀποδεδειγμένον, which would mean, as frequently in contemporary papyri, designatus, proclaimed or appointed to office. Jesus is the 'elected Messiah.' and was actual Messiah here on earth. The Western text reads δεδοκιμασμένον – translated destinatum by Tertullian – which would suggest rather that Jesus was 'Messiah-elect' and entered on his actual messiahship only at his ascension." 7.

On the principle that usually the more difficult reading of a passage among the variants of different manuscripts is the one to be chosen (provided the authority of the source is valid), there is here good reason to consider the Western text. This would mean that the form expressed by the first sermon from Peter recognizes Jesus as having been 'adopted' into fullness of his role as Messiah by virtue of the ascension.

Such thinking is strengthened by the fact that it is possible that later emendations to the text sought to rid the manuscripts of what was seen to be an incomplete concept.

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7. Buttrick, G. A., (editor), THE INTERPRETER'S BIBLE, Vol. IX, Abingdon Press, New York, 1951. The exegesis of Acts 2:22 by Macgregor, G. H. C., see page 45.

Likewise, the factor of an adoptionist point of view would

fit well into the primitive nature of the address of Peter.

This in itself is a further argument in favor of the thoughts

expressed in the early chapters of Acts as truly reflecting

the thinking of the primitive church.

Knox is helpful as he indicates the progression which

must have followed quite early after the recognition of the

idea of adoptionism. He writes:

"If it is true that in the original (the adoptionist)
form of the story a man, whose full and normal manhood was
simply assumed or taken for granted, was made Lord and Christ,
and if it is also true that the assertion of the pre-existence
of this man, inferred directly and immediately from the fact
of his present exaltation, was simply added to this story as
a kind of prologue, then it follows that there must have been
a stage, however brief, in the story's evolution when the
pre-existence and the normal human career were both there,
juxtaposed in the sharpest contrast, and the idea of kenosis
was fully present. If the two premises are accepted as true,
I do not see how the conclusion can be avoided. We are forced,
then, to regard kenosis as a distinct second phase in the
development of the Church's christology." 8.

He then proceeds to discuss the growth of the kenotic

theory and the development of docetism. Knox discusses the

various implications of the different approaches and the need

for a comprehensive Christology. In his conclusion he says,

"We have seen that the primitive adoptionism corresponded
so closely to the actual experience of the Church as to be
hardly more than a simple account of it. Almost by necessity,
then, this adoptionism was the original christology." 9.

Rawlinson summarizes the process by which the development

of Christology is seen by some:

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8. Knox, John, Op. Cit., p. 13.

9. Knox, John, Ibid, p. 95.

"Not infrequently a neat theory of development is con-
structed, according to which the Divine Sonship, originally
dated from the Resurrection, is supposed to have been first
transferred to our Lord's Baptism, then to His Birth, and at
last carried back, as in the theology of S. Paul and of S.
John, to a pre-mundane eternity, in which the Divine Son, as
the pre-existent Word, was alread 'with God' from the beginning."10.

Rawlinson analyses this and reads back into this over-

simplification a perspective which has the advantage of being

formed after centuries of Christian thought. He writes:

"When they affirmed, on the basis of their belief in His
Resurrection and Ascension, that God had made Him 'both Lord
and Christ,' they were not giving expression to anything remotely
resembling a theory of apotheosis, which to a Jew would have
been impossible. What they meant was that the Messiah had been
enthroned. When they affirmed that He had been 'anointed' at
His Baptism, they did not imply of necessity any development
of doctrine. He had been predestined to the Messiahship all
along, from the time of His Birth, and no doubt also from all
eternity in the counsels of God. But Messiahship was a career,
to which Jesus had been called, and it is possible in the course
of such a career to pick out and distinguish the critical points--
the Messianic Anointing at the Baptism, followed in due course
by the Messianic Enthronement, which was connected in their
minds with the Ascension." 11.

While the process of definition and redefinition must have

continued to take place throughout the Christian Church in the

early decades, one is left with the conclusion that for the

primitive Church, in the first expressions of its belief, an

adoptionism, was the most reasonable expression of the phenomenon

which had been experienced.

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10. Rawlinson, A. E. J., Op. Cit., p. 167.

11. Rawlinson, A. E. J., Ibid, p. 268.

APPENDIX E

NOTES ON THE TEXT OF PHILIPPIANS 2:6 - 11.

The hymn-lines which make up Philippians 2:6-11 is one of several formulae confessing the 'Lordship of Christ.' It is perhaps the best known and also the one on which more research has been done.

Cullmann has discussed this and other hymns and indicates:

"All these old confession formulae have this in common, that they are Christocentric and that they stress the present Lordship of Christ." 1.

A. B. Bruce writes of the ancient views of the materials discussed in this passage. 2. A more recent study by Filson has brought a helpful summary of the whole field. He writes:

"The worship of the Apostolic Church had been preparing for

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1. Cullmann, Oscar, EARLY CHRISTIAN WORSHIP, S. C. M. Press, London, 1969, p. 23.

2. Bruce, A. B., THE HUMILIATION OF CHRIST, T. & T. Clark, Ltd., Edinburgh, 1881. See: pp. 1-37.

just such an affirmation. And worship, rather than intel-
lectual curiosity, is theology's cradle and basic stimulus.
From the beginning of the Apostolic Church, Jesus had been
hailed by believers as both Christ and Lord. As Lord he
had effectively exercised the rule of God over his people.
He had been regarded as being, with the Father, the joint
source of the divine blessings which the Christians received.
Prayer to him was not unknown (Acts 7:59). Obviously Jesus
was no mere man to these Christians, he was so linked with
God the Father that they had to recognize his high rank and
unique nature as 'our great God and Savior.' The use of the
designation God to define that high nature was the logical
crystallization of the attitude which worship and thought
had presaged throughout the course of the Apostolic Age.

"Yet the rarity of the use of God as a designation for
Christ had its good reasons in the consciousness of the
Christian believers. They could never forget the human
life of Jesus of Nazareth. They could not let his life
disappear in the infinite reaches of deity. They insisted
on his true human life, his dramatic human struggle and
victory, his historic ministry and his convincing obedience
to his Father's will. In a very real sense Jesus was
subject to the Father, and it is not surprising to find
Paul giving clear expression to that subordinate role in
I Cor. 15:27-28. The church had to come to clear con-
fession of the deity they implied when they reverently recog-
nized Jesus Christ as exalted Lord, and when in worship they
addressed the Father through him. But they refused to lose
sight of the human life which was the focal point of history
and the instrument of the decisive divine action of history.
And when they used the word God of Jesus Christ, they did
not mean to identify him with the Father. The human life of
Jesus meant that the term God could not wholly state the
nature and significance of Jesus. But the reverse was also
true. The transcendent greatness of Christ the risen and
exalted Lord meant that from the first the church could not
express his greatness in terms of purely human greatness.
God was present and active in Christ. Risen and exalted,
he was exercising the functions of God; he was again 'in the
form of God' (Phil. 2:6). In this respect, the church could
not rest until it dared to call him God." 3.

Mention should likewise be made here of the problem

of Biblical Theology, (which is not the primary concern of

this study as it relates to the Philippian passage) namely

the doctrinal discussion of the kenôsis. This issue was

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3. Filson, F. V., JESUS CHRIST THE RISEN LORD, Abingdon
Press, New York, 1956, pp. 151-152.

brought into sharp focus by certain members of the Tübingen
School. [4.]   It was their thesis that this passage involved an
acceptance of the view that God is an immanent spirit of
nature. [5.]   This would involve an understanding that the
'emptying' of Christ was an abandonment of the attributes of
God.   In contrast to this is the more balanced analysis given
by William Barclay.   He writes:

> "The theologians call this the kenotic theory of the
> Incarnation.   The Greek verb kenoun means to empty;   and the
> noun kenôsis means an emptying.   And the idea is that, Jesus
> Christ, the Son of God, deliberately and sacrifically emptied
> himself of his divine glory in order to become man.
> "The thought of Paul finds its fullest expression in
> Philippians 2:5-11.   There Paul speaks of Christ Jesus who
> had equality with God as a right, and not a thing to be
> snatched at; but he gave it up and did not hug it to himself,
> and he became a man.   Then Paul goes on to heap up the things
> which show the extent of this-self emptying.   If God had come
> into this world, he might have been expected to come as a
> great king in power and might and glory, and with all the
> magnificence that the world could give.   But Jesus became
> of no reputation; he became, not a king, but a servant.   He
> came, not to order, but to obey.   He became obedient unto
> death; and that death was not only a natural death, it was the
> death of the Cross.   As every piece in the pattern of this pas-
> sage falls into place, it stresses the extent and the complete-
> ness of the self-emptying of God which the Incarnation involves.
> "The strange thing about this kenôsis theory is that it
> baffles the mind and yet moves the heart.   It baffles the mind
> to see how God could abandon his essential attributes and still
> remain God.   God is omniscent, and yet it is clear that in his
> earthly life there were things which Jesus did not know.   He
> often asked questions, and when he did so we dare not think that
> he was simply play-acting.   He said himself that not even he
> knew the day and the hour when the Son of man would come in
> his glory. (Mark 13:32).
> "God is omnipotent; and yet it is clear that there were
> things which Jesus in his earthly life could not do.   Even

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4. Bruce, A. B., THE HUMILIATION OF CHRIST, Op. Cit.,
mentions Baur's work LEHRE VON DER DREIENGKEIT, Vo. iii, pp. 339-
353, and Strauss, D. F., DIE CHRISTLICHE GLAUBENSLEHRE, i, 392.

5. See: Bruce, A. B., THE HUMILIATION OF CHRIST, Op. Cit.,
p. 11.   He discusses the thesis of Baur and Strauss that the
Philippians 2 passage involved an acceptance of the view of
God as an immanent spirit of nature.

that Gospel which contains the highest view of Jesus, still
shows us Jesus tired and weary and physically exhausted
with the journey (John 4:6). Mark tells us how, when they
crossed the lake in the fishing boat, Jesus was asleep on
a pillow in the stern of the boat (Mark 4:38), and the
eternal God neither slumbers nor sleeps.

"When we try to grapple with this idea of the self-
emptying of God in the Incarnation, the mind cannot grasp
it. We may make it a little easier for our minds to think
of, if we say that in the Incarnation God emptied himself
of his purely metaphysical attributes, such as omniscience,
omnipotence and omnipresence; but not of his moral attributes,
his goodness, his justice and, above all, his love.

"The self-emptying of God in the Incarnation is the
supreme demonstration of his love, for it was of his love
that he wished to tell men, and it was about his love that
men above all needed to know.

"It may be that this Pauline idea of the divine kenôsis,
the self-emptying of God is something which the mind cannot
grasp and cannot explain; but for the heart it does set out,
as no other doctrine does, the unimaginable sacrifice of love
which God made in becoming man at all. It sets out what God
had to give up in order to come into this world for us men
and for our salvation." 6.

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6. Barclay, William, THE MIND OF ST. PAUL, William Collins
Sons & Co., Ltd., London, 1969, pp. 48-49.

APPENDIX F

EARLY TRADITIONS

Palestine was a country torn in many directions by the political and cultural tensions of the First Century. Years of oppression by foreign nations had created divergent responses from within the Jewish population. Some were willing to live as quietly as possible under the heel of Rome, others wanted to rise in bloody rebellion and drive out their conquerors. Between these two extremes of opinion could be found a large majority of people who lived under Roman control, because they knew no other way to live; and yet, who hoped for some great deliverance.

The longing for freedom from Rome and the dreams of the Kingdom under the control of God was no new thing for Israel. The recurring theme of the Prophets of the Old Testament had been the promise of the coming kingdom of God, and of the coming Messiah. It is understandable that as political oppression grew,

so the hope for deliverance would also grow.   One can understand

how oppression could create such longings.[1]   Such noble dreams

would then be heightened by hearing in the Synagogue the reading

of the words of promise such as these:

> "Then shall blind men's eyes be opened,
>   and the ears of the deaf unstopped.
> Then shall the lame man leap like a deer,
>   and the tongue of the dumb shout aloud;
> for water springs up in the wilderness,
> and torrents flow in dry land.
> The mirage becomes a pool,
>   the thirsty land bubbling springs;
>   instead of reeds and rushes, grass shall grow
>   in the rough land where wolves now lurk.
> And there shall be a causeway there
> which shall be called the Way of Holiness,
>   and the unclean shall not pass along it;
> it shall become a pilgrim's way,
>   no fool shall trespass on it.
> No lion shall come there,
> no savage beast climb on to it;
>   not one shall be found there.
> By it those he has ransomed shall return
>   and the Lord's redeemed come home;
> they shall enter Zion with shouts of triumph,
> crowned with everlasting gladness.
> Gladness and joy shall be their escort,
> and suffering and weariness shall flee away." [2]

It is clearly understandable how any able leader of men

could take upon himself the role of a deliverer, and, with some

success, find a following.   That there were many such in the

decades before and after the time of Jesus seems clear from

such references as Josephus makes to the rebellion under a certain

Theudas.[3]   This was hardly an isolated incident.   The fact

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1. The Messianic hope of Israel was a complex anticipation
of the promises and aspirations of many different men. For
example: compare such passages as Dan. 4:34-35; 2:44; Zech. 14:9;
Micah 4:7; Isa. 35:1-10; 42:1-9; and chapters 60-66 with the
various themes presented.

2. Isaiah 35:5-10, N. E. B.

3. Josephus, ANTIQUITIES XX.5.1.f.

that Gamaliel could make reference to the movement would

indicate that it was the kind of thing that had happened

often enough for it to be recognized as a valid problem for
the nation.[4.]

When one turns to the narrative in the Gospels, it

becomes readily apparent that the name of Jesus of Nazareth

was well known, even during his own lifetime. From the state-

ments made by John the Baptizer through the public inscriptions

on the Cross, the impression is given that there must have

been much information in circulation about Jesus, throughout

the time of his public ministry.[5.] Among those who composed,

not only the immediate circle of disciples, but also the totality

of his followers, it would seem natural to expect the sharing

of stories and sayings.

Turning to the preaching of the book of Acts, it becomes

evident that the hearers of the early sermons had some degree

of information about Jesus. Indeed, the sermons do not seem

to report much giving of information. Instead, they imply

the possession of a basic core of information on the part of

the listeners.

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4. See: Acts 5:35-40.

5. The following listing of references in Mark is represent-
ative of the realities that Mark wanted to share with his readers.
From the earliest beginnings of Jesus' public ministry, through
the Cross and Resurrection, his fame had grown and spread through-
out the land. While many of these references reflect the editorial
hand of the author, they nevertheless indicate that what happened
in the ministry of Jesus did not 'happen in a corner.' See: Mark
1:3, 7, 15, 27-28, 37, 45; 2:2, 12; 3:6; 4:1, 36; 5:14, 29, 24;
6:2-3, 14, 54; 8:27-30; 10:46; 11:27-28; 15:26. While these are
all references in Mark, similar lists can be constructed to
indicate the parallels which are to be found among the other
three Gospels.

In Peter's concluding words to the sermon on Pentecost, he speaks of Jesus, and identifies him as the one his hearers knew:

"Let all the house of Israel therefore know assuredly that God has made him both Lord and Christ, <u>this</u> <u>Jesus</u> <u>whom</u> <u>you</u> <u>crucified</u>." 6.

When it is remembered that this sermon came only fifty (or so) days after the Cross, one realizes that there was no time for a 'new' tradition to be begun. There must have existed, at that time, at least a core of tradition to which Peter made his appeal.

This basic realization can be strengthened and enlarged by a consideration of the tradition of the ethos out of which the New Testament story came. Klaus Koch writes:

"The Hellenistic age, in which the early church began, was an age of tremendous literary production. Nevertheless, in the immediate surroundings of the early Christian community a fashion for oral transmission also prevailed. This was the work of the Rabbis, the spiritual fathers of the Talmud, by whom oral transmission was methodically cultivated, and regulated more rigidly than had ever before been customary. Although the Old Testament sacred writings were constantly copied down there was nevertheless a surprising importance attached to their oral transmission." 7.

In the chapter, "The Expansion of the Kerygma In The Gospels," quotations are provided from C. H. Dodd and Martin Dibelius on the relationship of the early preaching to the events and words from the life of Jesus. It is indicated by these writers that the place of preaching is very important in the passing on of the tradition. 8.

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6. Acts 2:36.

7. Koch, Klaus, THE GROWTH OF THE BIBLICAL TRADITION, Charles Scribner's Sons, New York, 1968, p. 86.

8. See these references on pages 149, and 155-156.

Such considerations as these may lead some to conclude that
neither Dodd nor Dibelius have taken seriously enough the fact
of the existence of oral traditions behind the written materials
of the New Testament. However, it should be recognized that
Dibelius was a pioneer in the movement of form-criticism. Dodd,
by his work in the 1930's also pioneered many new paths. It is
not unlikely that each of them could have gone too far in his
developing of the studies. Koch has a recent (1964 when first
published) statement on the relationship of the oral tradition
and the New Testament:

"Ever since form criticism has been applied to the Gospels
it has been clear that great significance was attached to the
oral tradition of Jesus' words and deeds. It is well known
that the single pieces were transmitted for decades before they
were written down. It can even be questioned whether Q circ-
ulated as a written form, or whether it was not perhaps an oral
collection of sayings. But even if it was written, oral tradi-
tions would have existed with the same authority. But what was
the setting in life of these oral traditions, and how strictly
was the wording preserved? Dibelius maintains that the sermon,
with its two-fold activity as mission and community sermon,
was the setting of most of the Jesus traditions, and there-
fore the charismatic adaptation of tradition was given freer
reign right from the start. Bultmann discriminated to a greater
extent and saw not only the sermon but also the instruction of
followers and the disputes with Jewish antagonists as the
setting in life of the synoptic tradition. And of Jesus him-
self he observed: 'In face of the entire content of the Tradition
it can hardly be doubted that Jesus did teach as Rabbi, gather
disciples, and engage in disputations.' But he does not discuss
the consequences of this teaching activity on Jesus' part, or
whether in some circumstances it was continued by his followers.
Both Bultmann and Dibelius make no reference to the theory that
there were special bearers of tradition. They speak more generally
of the theology of the community, by which the Jesus traditions
were handed down from generation to generation." 9.

Koch then goes forward to mention protests to the Dibelius
and Bultmann positions from Swedish scholars. He includes

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9. Koch, Klaus, Op. Cit., pp. 87-88.

in the tradition, not only the sermon, but also prayers, meals,

exorcism, church order, and of course the teaching (didache).

Then he writes:

"If the Rabbinic pattern was followed and there were
recognized bearers of tradition, it is to be assumed that
the wording of the sayings and stories were meticulously pre-
served. Charismatic revision, on which Dibelius and Bultmann
base their ideas, would then have played a far lesser role.
From this view of things the entire Synoptic material is pro-
bably to be traced back to Jesus himself, including the
descriptions of his own work." 10.

If this be a correct observation, as this writer believes

it to be, then the existence of a body of tradition growing

by oral transmission was, indeed, available even prior to the

earliest preaching of the Church. Thus, when the preaching

by the Apostles and others was begun, there was a framework

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into which it found its own place.

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10. Koch, Klaus, Ibid, p. 88.

11. Jeremias, Joachim, NEW TESTAMENT THEOLOGY, Vol. I, S. C.
M. Press, Ltd., London, 1971, has a most interesting study of
the 'tradition of the sayings of Jesus'. He analyzes a number
of items and draws this conclusion: "The linguistic and stylistic
evidence presented in paragraphs 2 - 3 shows so much faithfulness
and such respect towards the tradition of the sayings of Jesus
that we are justified in drawing up the following principle
of method: In the synoptic tradition it is the inauthenticity,
and not the authenticity, of the sayings of Jesus that must
be demonstrated." p. 37.

APPENDIX G

THE REJECTION OF THE 'LEADERSHIP' ROLE

BY PUBLIC SPEAKERS

To stand before others as a speaker with something to say places one in a 'Leadership' position. It implies authority, leadership, and perhaps a desire to persuade. In the religious context it may also carry the idea of conversion of the hearers as one of its goals. That many who speak find it difficult to assume the leadership rightly found in the task is recognized by many who deal with the task of public speaking. A particularly helpful discussion of this is found in the following lengthy discussion by William Muehl. These lines are from a chapter entitled, "Leadership Elements In Effective Speech."

"Here is a man raised in the dramatic psychology of equalitarian individualism. He grows to maturity secure in the conviction that his personal skill will be the measure of his success. He dislikes authority and has learned that no right-thinking person wants to wield it. He has learned that he should tolerate other people and under certain circumstances co-operate with them.

"Then, more or less suddenly, he comes face to face with the real facts of life! He discovers that the primary quality for which most personnel managers look is the ability to work well on a team. He finds that every upward step in his career imposes greater and greater burdens of responsibility and power on his shoulders. He discovers that his own creativity can be frustrated or brought to full fruition by the attitude of his fellow workers toward him. It becomes quite clear that he must learn to cope with the bureaucracy of modern business, the impersonality of a 'front office,' and the provincialism of organized labor groups. In short, the old picture of the world falls to pieces quickly and a new one must be fashioned to take its place.

"Since the average American is a realist he soon puts the legends of individualism out of his mind and proceeds to develop his skill in dealing with people and making his way through the channels of complex business enterprise. In personal dealings with others and in policy making generally he displays as great a skill as any other nationality in the world. To all outward appearances he is completely reconciled to the demands of a changing social order.

"But unfortunately he is never able to rid himself of his early conditioning completely. It still has a strong grip on his subconscious mind -- the dislike of authority, the feeling that he ought not exercise power over his fellows. And this remnant of the individualistic psychology takes the form of a profound uneasiness about any degree of leadership that he manages to achieve. The more effectively he acquires and uses the authority that is the hallmark of success in our complicated society the more unhappy his subconscious mind becomes. And it is a natural result of this that he is most distressed in those situations in which he is called upon to display or wield his power in obvious ways. To use the language with which we discussed kindred problems earlier, he develops a feeling of guilt about any dramatic exercise of his authority.

"This feeling of guilt is the source of the difficulty that we have been discussing. Goaded by it the average man begins to formulate little rituals of self-humiliation, begins to learn formulas by which to placate the spirits of his equilitarian individualistic upbringing....

"The results of all this for public-speaking situation is one in which the assertion of leadership is most dramatic. The physical and psychological setting makes it quite clear that the speaker is claiming the attention of his audience and will shortly make some effort to influence and control them. This, therefore, is the perfect opportunity for the feeling of guilt to make its play. If the speech situation can be the most dramatic assertion of leadership, reasons the subconscious, it must also be the most dramatic denial of this leadership....

"This is what we call stage fright and tend to regard as the inevitable result of any effort at public speaking. It is in fact, the neurotic result of the would-be speaker's feelings of guilt about his efforts to assert leadership through speech. These feelings of guilt turn his own authority against him and convert the speech situation into one of the most dramatic and

pathetic of the leadership rejection rituals.

"The philosophy of the average man is characterized by a certain superficial cynicism about absolutes. He professes to believe that, within the limits of decency and patriotism, one man's ideas are as good as another's. To what extent the modern American really believes this might be the subject of a lively debate. But whatever his actual prejudices and provincialism he has a high degree of admiration for the shock-proof man of the world and acts in a more or less conscious imitation of him.

"Here again the impact of the popular mood upon the problems of public speaking is great. Effective speaking involves persuasive presentation of facts and ideas. The able speaker is one who is capable of changing or confirming opinions. But how can one move energetically toward the persuasion of others if he is steeped in the mood of sophistication as it is currently interpreted? He cannot. Here, as in the case of individualistic psychology, the natural response to the challenge of the platform is frustrated by a feeling of uneasiness. Uneasiness not occasioned now by feelings of guilt, but by a reluctance to be naive or gauche.

"Steeped in the psychology of individualism and sophisticated relativism, fearful of his own power, and embarrased about his own convictions, the average American finds himself miserably ill at ease on the speakers platform. He wants to lead, wants to persuade, but is inhibited by implulses and fears which make it impossible for him to do so." 1.

It remains to be said that while this author is thinking primarily of the American public speaker, it is fair to indicate that the same general conclusions may be drawn for any person whose background is that of Western Man of the Twentieth Century whose concerns reflect this basic expression of the cosmopolitan milieu. It is this kind of internal conflict which may cause some who preach to feel that the element of persuasion should not enter into their proclamation.

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1. Muehl, William, THE ROAD TO PERSUASION, Oxford University Press, New York, 1965, pp. 13-17.

APPENDIX H

A QUESTIONNAIRE FOR SELF-EVALUATION IN PREACHING

Constructive criticism is one of the most helpful avenues
for growth and improvement in any endeavour. It is the purpose
of this appendix to recognize the values found in self-analysis
by the preacher as a serious response to the various forms of
'feedback' which he may receive as a result of his preaching.

It has been identified in this study that the process of
communication is one in which there is an identifiable pattern
which takes place in the communicative task. It begins with
the presentation of the sermon; is followed by the reception
by the hearers and then completes its cycle in the response which
produces a 'feedback; or return to the speaker. This cycle is
seen to be always present in any effective experience of
communication.

Identification has also been made of the fact that one who

speaks may receive his response or 'feedback' in a number of
different ways. Some of these are seen in the direct, verbal
response spoken during or after the presentation. Others come
in comments delivered after a considerable time has passed.
Still others have been seen to be classified as 'non-verbal'
responses. Examples of this would be the presence or the
absence of careful attention by the hearers; the obvious agree-
ment or disagreement of the hearers indicated by the nodding
or shaking of the head.

Thus with either the verbal or non-verbal responses which
can be identified, the preacher has a tool to give constructive
analysis to his work. When used with care and an awareness of
the obvious limitations, the program suggested below may be
helpful in evaluation.

Such a program as is suggested, to be effective, should
be conducted over a considerable period of time for the highest
good to be achieved. Certain variations shall also be suggested
to avoid the danger of too easy an evaluation, and hence, a
shallow result.

A PROPOSED QUESTIONNAIRE

Prior to any sermon preparation, a foundation should be
established for the total work. This would involve a careful
study of the situation in which the sermon is to be delivered.
In ordinary situations, the considerations suggested in this
appendix would be for the parish minister who shall be preaching
to many of the same general group of people over a considerable
period of time. The system of analysis suggested is directed
to such a program. However, with some simple variations, the

same basic approach may be used for the occasional time when the parish minister is the guest speaker in a situation where he may address the group only once or twice.

For a long term parish work, the foremost consideration of preparation is the long range aims of the pastor in his own goals for the congregation he serves. Hence, he must ask such questions as the following:

1. What long term (five years or more) aims do I have in my program of preaching to this congregation?

2. Is the over-all program to be presented for the deepening of personal commitment on the part of the congregation?

3. Is it for increased knowledge on their part?

4. Is preaching aimed at leading the hearers to move out from merely hearing to doing? This involves also the development of specific programs of social action and service to the community and the world to which attention may be directed.

5. Is the specific preaching ministry seen to possess one or more of the above, either singly or in combination; or is it yet something else altogether?

6. What is the immediate goal of each particular sermon? Is it for inspiration, for challenge, or correction of false ideas, or education or motivation for growth and improvement?

7. How does the immediate goal relate to the long range goals? How will this be carried out?

8. Can the aim of the sermon be defined in one sentence? If the aim is precise enough this should be possible.

9. When the completed manuscript is in hand, prior to delivery, it should be evaluated in the light of such a question as: How does this sermon fulfill the goal and aim? And, are they truly achieved?

Following the delivery of the sermon, while the experience is still fresh, the same questions should be asked again. It is an excellent discipline to write out the goals and aims, and then to follow the presentation of the sermon with a written evaluation of the successes and failures. Such a disciplined procedure offers the possibility for improvement in future work.

Many variations to the following suggestions may be found, but in essence it will be helpful to have outside comments as an additional resource to that of the personal evaluation by the preacher. It is here that the most direct value is found in the verbal portions of the process of 'feedback.' To this end, certain individuals or groups may be suggested or selected and asked to be of aid. They should be given the written statements of goals and aims and then asked to respond with their evaluations of the success or failure of the sermon in the fulfilling of these aims. (It must be noted that the responses must be viewed critically since many personal factors will enter into the reaction of the hearers). However, over a period of time the process of receiving these evaluations of the sermons from others will begin to produce a pattern of response which indicates the strengths and weaknesses seen. From this kind of experience one can seek to improve upon the weaknesses and to capitalize upon the strengths.[1]

An alternate to the above suggestion is to proceed without providing the hearers with a written statement of goals or aims. The advantage of this is to receive a more direct feedback, since

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1. For a helpful variation on this idea, one might consult the suggestions made in: van den Heuvel, Albert H., THE HUMILIATION OF THE CHURCH, Westminster Press, Philadelphia, 1966.

it does not involve responding to a direct statement of purpose.

Among the things which should be considered in the response to either verbal or non-verbal 'feedback' could be such items as an examination of the starting point of the sermon. The following questions are suggested:

1. Did the sermon arise out of an attempt to deal with a life-situation to which a Scriptural solution is offered?

2. Did it arise out of the exposition of a portion of the Scriptures to which application is made in the life of the hearers?

3. Did it begin at the point of interest of the preacher, or was the level of concern that of the hearers?

4. Did the body of the sermon develop in an open and natural way, making the transition through the various points in such a way as to be clear and understandable to the hearers?

5. Was the conclusion one which was appropriate to the beginning and the rest of the sermon? Did it properly conclude?

One might suggest any number of other questions to sharpen the process by which the 'feedback' is received and would aid in the improvement of preaching. Among such questions could be any of these:

1. What is the relationship of the passage of Scripture used to its larger context? Was this relationship taken into account in an adequate way?

2. Can the historical and theological settings be understood by the average layman who lacks formal theological training? If not, what attempts were made to clarify this difficulty?

3. If necessary, is the intention or meaning of the passage restated in words of ordinary speech which makes clear the central point?

4. Is the individual message properly related to the Christian message as a whole?

5. Are there any words, or phrases which are not clear to the hearers? (Lack of clarity may be caused from either unfamiliarity or from such a constant usage that the depth of meaning may have been lost).

6. What is the contemporary meaning to be expressed, both for the preacher as an individual and also for the church as individual members and/or a whole?

7. Of utmost importance to meaningful preaching is the question: How does the total effect of the sermon motivate or challenge the hearers to respond positively?

Such a program of analysis of sermons is not seen as being an easy task. Indeed, when properly done, it is a most demanding obligation. However, it is out of such a careful analysis of the effectiveness of the sermon from week to week that the long term good grows both for the preacher and for the hearer. This, in itself, is enough to justify the labours involved.

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