

PREACHING IN THE NEW TESTAMENT

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Preface

In this article we shall attempt a survey of New Testament preaching in accordance with the following scheme:

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It is, of course, extremely difficult to do justice to such a vast subject in a single article, and the present sketch makes no pretensions to anything like an exhaustive treatment. Readers requiring a more detailed approach will, it is hoped, be helped by works mentioned in the notes.

I TERMINOLOGY

To describe the act of preaching the New Testament uses some thirty different simple and compound verbs, together with associated substantives¹. We shall briefly notice here only a few of the main terms².

The verb *euangelizesthai* means *to announce good news*, and *euangelion* signifies *good news, gospel*, while *euangelistes* is *a preacher of the gospel, evangelist*³. An examination of the Old Testament background reveals that the equivalent Hebrew verb, *bissar*, has the general meaning of *proclaiming good news*, is occasionally used to signify *bringing news of victory*, and is sometimes found in close association with the words *righteousness (deliverance)*, *salvation* and *peace* (e.g. Ps. 40:9; Is. 52:7). A participle formed from this verb, *mebasser*, is employed in later chapters of Isaiah to denote the messenger who announces the victory of God, the

glad news of God's kingly rule (e.g. Is. 52:7; cf. 61:1), and the expectation of such a divinely sent messenger endured as a hope in Rabbinic Judaism. In non-biblical Greek usage *euangelion* had, among other meanings, a particular religious significance connected with the Roman imperial cult, and could refer to the *glad messages* concerning the birth of an emperor, his coming of age and his accession to the throne.

The verb *kerussein*⁴ means to *herald forth, proclaim*, and is connected with the substantive *kerux*, which the RSV translates as *preacher* in 1 Tim. 2:7; 2 Tim. 1:11, and as *herald* in 2 Pet. 2:5. In the LXX *kerussein* is employed to describe a heralding or proclaiming which is based upon the authority of a ruler or of God Himself. In religious usage it often reflects a note of urgency or compulsion, and is a term employed in time of national emergency. It is also a term which is associated with the joyful advent of Messianic blessing (Zeph. 3:14; Zech. 9:9) and which can describe the ministry of the Servant Himself (Is. 61:1). The New Testament substantive *kerygma* means *proclamation*, and can signify both the act of preaching (e.g. 1 Cor. 2:4; Tit. 1:3) and the content of the message (e.g. Rom. 16:25; 1 Cor. 1:21). In recent years *kerygma* has been widely used by scholars as a technical term to describe the missionary preaching of Jesus and the early Church.

The verb *didaskein* signifies to *teach*, and in Jewish usage denotes especially the act of teaching with reference to the Scriptures⁵. The term is frequently used by the Gospel writers to describe a characteristic activity in the ministry of Jesus (e.g. Mt. 4:23; 9:35; Mk. 6:2,6; Lk. 21:37). The associated word *didache, teaching*, has also been employed as a technical term in modern discussions, often to describe instruction given to Christian converts in distinction from a *kerygma* proclaimed to non-Christian audiences⁶.

II THE PREACHING OF JOHN THE BAPTIST⁷

Not only did John come in fulfilment of prophecy (Mk. 1:2) but he preached in a style reminiscent of the Old Testament prophet. His Elijah-like appearance was matched by an uncompromising denunciation of national wickedness and an authoritative warning of judgment to come (Mt. 3:7-12). But his condemnation was not indiscriminate. His fiercest words were uttered to those who were unwilling to repent (Mt. 3:7), for repentance was the object of his preaching. In the light of God's imminent intervention, and in the consciousness of his own divine commission (Jn. 1:23; 3:28f.; cf. 1:6), John made urgent ethical demands upon the people and proclaimed 'a baptism of repentance for the forgiveness of sins' (Mk. 1:4). Proselytes to Judaism were required to undergo baptism to symbolize their change of life and acceptance into God's elect community, and so the significance of John's message to Israel was that Jews themselves, no less than Gentiles, needed to experience repentance and changed living in order to enter God's favour. Repentance was to lead to forgiveness and deliverance, and was to result in righteous living. In preparation for the

Coming One, whose advent he announced, John's mission was to begin forming a forgiven and upright community, a people who had entered into God's deliverance and blessing, and who governed their lives in accordance with the divine ethical requirements which had received fresh emphasis from the Baptist's preaching. John's fiery ministry could therefore be described not only by the word *heralding* (*kerusson*, Lk. 3:3; RSV *preaching*), but also by the expression *he preached good news* (*euangelizeto*, Lk. 3:18), for his message 'brought joy and a foretaste of Messianic blessedness'⁸ to those who responded.

The main emphases of John's preaching appear to have been: the Kingdom of God (Mt. 3:2), God's appointed Person and the power associated with Him (Mt. 3:11, 12), judgment (Mt. 3:7, 10, 12), repentance (Mt. 3:2, 8; Mk. 1:4), forgiveness (Mk. 1:4; Lk. 3:3), deliverance (Lk. 3:6, 7b), and righteous living (Lk. 3:8, 10-14). It will have been apparent already that certain aspects of John's ministry correspond with characteristics which we have seen associated with the use of the words *euangelizesthai* and *kerussein*. As we proceed it will also be seen that these aspects and emphases recur in the preaching of Jesus and the apostles.

III THE PREACHING OF JESUS⁹

a. Manner

When His disciples were trying to persuade Him to return to the scene of a successful healing ministry, Jesus announced that He had come for the purpose of preaching (Mk. 1:38; cf. Jn. 18:37). On another occasion He expressed His consciousness of being divinely commissioned to His preaching activity (Lk. 4:18, 43), and His awareness of the desperate need of men added an urgency to that commission (Mk. 1:38; cf. Mt. 9:36f.; Lk. 10:1-12). These facts alone, quite apart from His personal identity, will go far to explain the striking characteristic of authority in His preaching, which so excited the astonishment of His hearers (Mk. 1:22; Mt. 7:28). In a manner quite unlike the scribal rehearsing of traditions and appeal to different interpreters, Jesus preached with a prophetic authority of His own¹⁰. When He spoke He required a verdict, compelled a decision, often provoked a violent reaction: it was impossible to remain indifferent to His words (Jn. 6:66-69; 7:40-46; 10:19). And yet it was a quiet authority which He exercised, in words full of graciousness and winsomeness, so that the common people were eager to listen (Mk. 12:37; Lk. 4:22). A warm humanity pervaded His preaching, for 'if the Rabbis delighted to speak of *things*, He delighted to speak of *persons*'¹¹. His verbal illustrations were easily intelligible, being drawn from everyday life (e.g. Mk. 2:17, 19, 21; Jn. 3:8), and His presentation of the truth was not coldly and baldly dogmatic, for He supported His statements and exhortations with logical, cogent reasoning (e.g. Mt. 6:25-33; 12:24-29; Mk. 12:35-37; Lk. 11:5-13). He never gives the impression of being a harsh preacher like the Baptist, although denunciation formed part of His message (e.g. Mt. 11:20-24; 23:1-36; Lk. 6:24-26; Jn. 8:34-47), and, unlike John, He used as often

as possible the opportunities of preaching in places where people normally gathered, in synagogue and temple (Mk. 1:39; Lk. 22:53; Jn. 18:20). In the synagogues He taught from the Scriptures, for such teaching, to the general public, formed part of His preaching method, and although *teaching* (*didaskhein*) and *proclaiming* (*kerussein*) are not synonymous and interchangeable terms, yet there is no doubt that *teaching* may be included within the wider category of *proclaiming*, and that we can make no rigid separation between the two in the ministry of Jesus (compare Mt. 4:23 with Mk. 1:39). A description of Jesus' style of synagogue teaching is given to us in Lk. 4:16-30. Examples of our Lord's preaching to His own disciples are to be found in the connected discourses in Mt. 5-7; 10; 18, and there is nothing to prevent our believing that Jesus did in fact give instruction to His followers in such a continuous form¹².

In recent years occasional attempts have been made to show that Jesus taught in a thoroughly rabbinic fashion¹³. Such a view of His preaching has not commended itself to many¹⁴, and does not in fact seem likely, but we are on safer ground in noticing that He does employ several techniques of teaching which occur in the Old Testament and which had become traditionally Jewish. For example, in addition to the universal teaching method of constant repetition (of phrases and of themes), Jesus makes great use of pithy and sententious sayings (e.g. Mt. 20:16; Mk. 4:24; 8:35; 10:31; Lk. 14:11), some of which employ paradox to catch the hearer's attention and impress his memory (e.g. Mk. 10:31; Lk. 14:11). It had, of course, long been current among the Jews to express moral and religious truth in pointed proverbs and maxims. Another way to secure the attention and memory of an audience was to couch teaching in poetic forms (e.g. Mt. 5:3-10; 6:9-13, 26-30)¹⁵, a method often employed by the Old Testament prophets. Jesus' occasional practice of teaching with the help of symbolic action and example (e.g. Mt. 9:33ff.; 11:13ff.; Lk. 7:18-23; Jn. 13:12ff.) also finds precedents in the ministry of the prophets (e.g. Is. 8:1-4; Ezk. 12:1-16), and His more strikingly characteristic employment of parable is also foreshadowed in the Old Testament (e.g. Judg. 9:7-20; 2 Sam. 12:1-4). The motive for using parable is similar to that which occasioned the use of proverb and paradox. The spiritual meaning of a parable is not always immediately apparent, but the story, with its vivid, pictorial character, fixes itself in the memory in its own right as a narrative, and so the hearer is then able, if he wishes, to puzzle over it and grapple with its deeper significance—a significance which will certainly not be lessened in its effect through being appreciated by strenuous thinking. A parable, then, is intended as an incentive to religious insight, a spur to spiritual perception¹⁶, although some hearers, of course, will always refuse to be spurred and will wish to see nothing more than a story¹⁷.

So far we have considered something of the manner of Jesus' preaching. What now of the substance of His message¹⁸?

b. Substance

1. *The Gospel of the Kingdom* Like John the Baptist, Jesus proclaimed the advent of the kingdom of God (Mt. 3:1; 4:17). In summarizing His

ministry New Testament writers declare that He travelled the country preaching the good news of the kingdom and healing (e.g. Mt. 4:23; 9:35; Lk. 8:1; 16:16). By the word *kingdom* we are to understand *kingly rule*, the almighty, sovereign purpose of God and His royal authority, with its consequences for individual and community alike. In Mk. 1:14f. Jesus comes *preaching the gospel of God*, and the substance of His message is that men must make the response of repentance and faith in view of the drawing near of God's kingdom. But this gospel of the kingdom has a still deeper significance: it bears a very close relation to the person of Jesus Himself. Jesus was conscious of His Messiahship (Lk. 4:16-21) and of His Sonship (Mt. 11:27) and of the fact that the kingdom was His Father's kingdom (Mt. 26:29). With His sense of Messianic kingship He claims that God's sovereign purposes, revealed in the Scriptures, find historical and visible realization in Himself and His ministry (Mt. 13:16f.; Lk. 10:23f.; Jn. 5:39). We may say in fact that Jesus, as the revelation of the Father (Jn. 14:9f.), is Himself the complete expression of the sovereign rule of God. He is the kingdom personified (compare Mt. 19:29; Mk. 10:29; Lk. 18:29)¹⁹. G. Friedrich has pointed out the importance of Jesus' Messianic consciousness in this connection²⁰, for if He knew that He was the Son of God, who was to die and rise again, then He also realized that He Himself was the content of the gospel message. This brings us to the fact that the kingdom which Jesus proclaimed was totally unlike that of contemporary expectation. One theme dominates Mk. 8:27-10:45, for we are there shown Jesus teaching His disciples, in emphatic, stereotyped language, that the One whom they have acknowledged as Messiah must suffer and die (Mk. 8:31; 9:31; 10:33f.). The climax of that section is Mk. 10:45, where Jesus describes His mission in terms reminiscent of the Suffering Servant of Is. 52:13-53:12. His purpose was to serve and to die as a ransom for many, thus advancing God's kingdom, in obedience to the will of the Father (Jn. 10:11, 17, 18).

Because of His identity and His mission, Jesus invites men to Himself. Mt. 11:28, following the statement of Jesus' Messianic consciousness, makes the offer of rest to those burdened by the yoke of the Law. The good news is proclaimed to the poor and the oppressed (Mt. 11:5; Lk. 4:18; cf. Is. 61:1), and the *I am* sayings of John's Gospel are invitations to experience the divine provision for the needy. To respond to the invitation, through repentance and faith (cf. Mk. 1:14), is to experience salvation (Lk. 19:9), to enter the kingdom (Lk. 18:18, 22, 24), to gain a new and eternal relationship in the family of God (Jn. 3:3-8, 16; cf. Mt. 6:9; Jn. 20:17). But this is more than a casual invitation: the parables of Lk. 15 reveal the divine initiative in seeking and saving, and Jesus shows that initiative in action, for His purpose in coming was to make the good news known to all Israel (Lk. 4:43) and to seek and save the lost (Lk. 19:10), a purpose of which the urgency and yearning are well revealed by the lament over Jerusalem (Mt. 23:37).

2. *The Responsibility of the Hearer* Jesus is to be exalted in glory (Mk. 14:62) and is to be the final judge of men (Mt. 7:22, 23; 25:31-46). He therefore demands that men should determine their response to Him, for

to reject His offer means death (Mk. 8:34-38; cf. Mt. 7:13f.), and to ignore is to reject, for neutrality is impossible (Lk. 11:23). But once the step of discipleship has been taken, new responsibilities emerge, for ethical requirements are inherent in the message of Jesus. The offer of rest provides at the same time a new yoke of obedience (Mt. 11:29), for here again Jesus is God's royal authority personified and it is His instruction which is to be obeyed (Mt. 5:22, 28, 32, 34, 39, 44; 7:24-27), since that instruction reveals the will of the Father (Mt. 7:21, 24; Jn. 7:16f.; 14:10). Disciples of Jesus have the responsibility to live, individually and communally, in a manner worthy of their relationship to God, in humility, holiness, compassion and trust (Mt. 5-7; 18), for their relationship with the Father is one in which He reigns over the life (cf. Mt. 5:3, 9, 10, 19, 20; 6:33), and their character must consequently reflect that of God Himself (Mt. 5:48). Because of the world in which they live, disciples must bear witness to their Master (Mt. 5:13-16; Mk. 8:38), and they must fulfil lives of faithful service in view of the final judgment (Mt. 25).

3. *The Privilege of the Believer* R. H. Strachan has pointed out that since the kingdom was the Father's kingdom, Jesus taught an identity of purpose and activity between the kingship and the fatherhood of God²¹. Those who submit to the kingdom are brought to the Father (Jn. 14:6), and they know the experience of divine forgiveness (Mt. 18:23-35; Mk. 2:5-11; Lk. 7:40-48) and peace (Jn. 14:27). Believers have the sovereign protection and provision of the heavenly Father (Mt. 6:25-34; 7:7-12; Lk. 12:4-7, 22-32), a loving care which not only removes anxiety throughout life, but which is eternal in its scope (Jn. 10:29). The depth of relationship with the Father into which the message of Jesus brought His followers is reflected in their use of the intimate term *Abba* (Mk. 14:36; Rom. 8:15; Gal. 4:6). Jesus speaks not only of His disciples' privileged position as children of the Father, but also of the instruction and guidance which they may expect from the Holy Spirit (Lk. 11:13; 12:11f.; Jn. 14-16), who provides the power which is necessary for living the life of the kingdom (Ac. 1:18). And finally Jesus tells of the future blessedness which awaits His followers, when they will share the glorious consummation of His own kingly authority (Lk. 12:32; 22:29f.) and the eternal security of His Father's home (Jn. 14:1-6).

IV THE PREACHING OF THE APOSTLES

It will be convenient to consider the apostolic gospel message under the two familiar classifications: missionary preaching (*kerygma*) and Christian teaching (*didache*), although it must not be supposed that these two aspects of the message were always rigidly distinguished.

a. Missionary Preaching

The apostles, too, announce the kingdom of God (Ac. 1:3; 8:12; 19:8; 20:25; 28:23, 31). And for them, also, Jesus is the kingdom personified, for the person and work of Christ are very frequently the grammatical

objects of the verbs *euangelizesthai* (e.g. Ac. 5:42; 8:35; 11:20; 17:18; Gal. 1:16; Eph. 3:8; 1 Pet. 1:11f.) and *kerussein* (e.g. Ac. 8:5; 9:20; 19:13; 1 Cor. 1:23; 2 Cor. 4:5)²². In contrast to the *glad messages* of the imperial cult, there is now proclaimed the one Christian *euangelion* of the kingdom of God, a message of which some might be ashamed (cf. Mt. 11:6; Rom. 1:16; 1 Cor. 1:17, 23), since it is so essentially connected with the person and history of Jesus. It is not naturally accepted (2 Cor. 4:3), but needs to be accompanied by the revelatory power of the Holy Spirit (1 Cor. 1:17; cf. 2:4; 1 Pet. 1:12).

In his gospel preaching to pagans (Ac. 14:15-17; 17:22-31) Paul seeks to present the Christian message in the way most appropriate to his hearers' circumstances and cultural background²³. The same is true of the missionary sermons made to Jews and God-fearers in chapters 2, 3, 5, 10 and 13 of Acts, but it has often been noted that in these addresses we find the frequent occurrence of certain definite themes. The question of a stereotyped kerygmatic pattern has been much discussed. Among scholars who support some form of stereotyped *kerygma* are: Grosheide²⁴, Dibelius²⁵, Dodd²⁶, Hatch²⁷, Hunter²⁸, Leijts²⁹, Glasson³⁰, Gärtner³¹, Ward³², Russell³³, Bartels³⁴. These writers often differ widely from one another in their analyses, but the work of C. H. Dodd has had great influence upon English-speaking scholars. T. F. Glasson has modified Dodd's analysis to list the essential kerygmatic elements as: (1) the resurrection, (2) the fulfilment of Old Testament prophecy, (3) the death of Christ, (4) the offer of forgiveness, (5) the apostles as witnesses. Among scholars who would reject, wholly or partially, a rigid kerygmatic pattern are: Evans, Filson, Wood, Mounce, Sweet. F. V. Filson³⁵ analyses the *kerygma*, but maintains, as does H. G. Wood³⁶, that *kerygma* and *didache* were frequently intermingled in Christian preaching, while C. F. Evans³⁷, followed by J. P. M. Sweet³⁸, prefers to think of many differing *kerygmata* (plural) rather than of *one* message, *the kerygma*. R. H. Mounce³⁹ maintains that the reconstructed *kerygma* pattern does not in fact constitute the outline of any individual sermon in Acts: instead it simply represents our systematization of the theology of the early Church as revealed in the early preaching, a conveniently arranged modern survey of primitive Christology. In the present article it is assumed that by his presentation of frequently repeated themes in the Acts sermons Luke wished us to understand that these were the characteristic emphases of apostolic missionary preaching. It is also assumed that the essential *kerygma* consists of the elements which are most commonly preached, for it appears to be a sound method to follow Glasson's principle of including only the items that are most frequently mentioned, rather than to form a synthesis (as some writers have done) by utilizing each different single particular which may be discovered.

We notice first, however, that a kerygmatic structure has been claimed also for other parts of the New Testament, particularly for certain 'traditional' passages in Paul's epistles⁴⁰. One passage of especial importance for Paul's understanding of the *kerygma* is 1 Cor. 15:1-11, which we shall

examine in more detail. In verse 2 Paul says that he will remind his readers *in what terms* he had preached to them, an expression which is understood by Russell to mean that the gospel had been communicated in some kind of official formula⁴¹. More convincing, however, is Paul's use, in verse 3, of the technical vocabulary employed in Judaism for transmitting and receiving tradition, which might well suggest the existence of an authoritative pattern for Christian preaching⁴². Jeremias, therefore, among others, maintains that Paul is here claiming, not to have formulated the *kerygma* delineated in 1 Cor. 15:3ff., but rather, to have communicated the facts and doctrines which had been given form by his predecessors in the faith⁴³. Paul does in fact explicitly claim the same preaching as the other apostles (v.11; cf. Gal. 1:8; 2:1-9). What then is that preaching? We find: a statement of the death of Christ (vv. 3f.), an allusive reference to the forgiveness and salvation offered by God (*for our sins*, v.3), an emphasis upon Scriptural evidence (vv. 3f.), a stress upon the resurrection, corresponding to what is perhaps the most characteristic emphasis of the Acts sermons (vv. 4-8), an insistence upon apostolic witness (vv. 5-8; cf. v. 15). It is apparent that there is an inherent logic in this combination of facts and doctrines. The death of Christ, the first article in Paul's summary, was from the beginning a fact of the utmost importance, if not as a soteriological event, certainly as an apparent mystery requiring some explanation and apology. The resurrection, therefore, provided an emphatic vindication of Jesus, an overwhelming proof that He was not a rejected sinner, but the appointed Christ of God. This argument is then complemented by the fact of apostolic witness, which furnishes yet stronger evidence for the validity of the *kerygma*. The further proof, from the Scriptures, would be an essential element of apologetics in a Jewish milieu: with the Jews' strong awareness of God's action in past history, Christian preachers would need to demonstrate that their message was the culmination of the previous revelatory activity of God. It seems therefore both natural and logical that apostolic missionary preaching, as thus far examined, should consist of a reference to the death of Jesus, three proofs of the validity of the *kerygma*, and a concluding statement of the significance of the events preached: that forgiveness of sins is now offered to those who believe. It is of course apparent that these five themes correspond to the items in T. F. Glasson's analysis of the *kerygma*. But we should notice that there may be yet another argument reflected within 1 Cor. 15:1-11. It is not certain where Paul's reporting of the traditional *kerygma* ends and where his own words begin⁴⁴. But it is at least possible that verses 8-10 are more than merely a personal digression, for here, before the climax of his conclusion in verse 11, Paul is telling his readers that he, like the other apostles, has experienced not only the vision of the resurrected Christ, but also the supernatural help of God in his life. Such a statement, set in general terms—that men can experience supernatural power, and that this power has a connection with Christ—would be another very strong argument for the validity of the Christ-centred *kerygma*, and so we should not be surprised to find that such a proof is sometimes used in close conjunction with the other elements mentioned above. We may therefore summarize six themes under the following titles: (1) Death-theme,

(2) Resurrection-theme, (3) Witness-theme, (4) Scripture-theme, (5) Power-theme, (6) Forgiveness-theme.

The above emphases form the essence of the missionary message in Acts as it is proclaimed to predominantly Jewish audiences. The themes occur as follows:

- (1) Death-theme: 2:23, 36; 3:13-15; 4:10f.; 5:30; 10:39; 13:28f.; cf. 26:23;
- (2) Resurrection-theme: 2:24-36; 3:15; 4:10f.; 5:30f.; 10:40; 13:30, 33-38; cf. 26:23;
- (3) Witness-theme: 2:32; 3:15; 5:32; 10:39-42; 13:31; cf. 26:16, 17, 22;
- (4) Scripture-theme: 2:17-21, 25-28, 34f.; 3:18, 21-25; 4:11; 5:30f.; 10:43; 13:16-23, 27, 29, 33-36, 40f.; cf. 26:22;
- (5) Power-theme: 2:15-20, 22, 33, 38; 3:12f., 16, 19-21; 4:9f.; 5:32; 10:38; 13:17-23, 40f.; cf. 26:22;
- (6) Forgiveness-theme: 2:21, 38-40; 3:19, 26; 4:12; 5:31; 10:43; 13:38f.; cf. 26:23.

A careful examination of the passages will show that the themes are presented with great flexibility, in the ways most appropriate to the particular audiences addressed⁴⁵. For example, in Acts 2 and 3 the statements about the death of Jesus effectively contrast the crime of the hearers with the attitude of God; in Acts 10 and 13 more detailed information is given about Jesus and His disciples than was necessary in Jerusalem; and in Acts 13 the allusions to Old Testament facts and to God's sovereign power are worked into a typical form of synagogue address⁴⁶.

What, then, is the origin of these particular emphases? Bo Reicke has stated that historical research does not indicate any creation *ex nihilo* of external forms for preaching⁴⁷, and Rétif has pointed out that certain elements of the apostolic message can be found also in the preaching of John the Baptist⁴⁸. But the obvious source to whom to look would be Christ Himself. Reicke notes that Jesus sent the disciples on preaching missions in the Gospels and it would be natural to assume that their preaching then was modelled on His, especially as they were His representatives and were therefore considered in Jewish thinking as an extension or multiplication of His person⁴⁹. Some scholars have argued for an even closer connection between the teaching of Jesus and that of the apostles. B. Gerhardsson, for example, maintains that Jesus taught in rabbinic fashion, with extensive use of memorization, and that the apostles and early Church transmitted fixed forms of tradition derived from Christ, in the way that Judaism transmitted the oral Torah⁵⁰. Gerhardsson's thesis has been widely criticized and it seems improbable in its detailed outworking⁵¹. But the practice of memorization was so much an accepted feature of ancient education, that it does seem possible that the disciples would have learned at least some parts of Jesus' teaching by heart⁵². Grosheide maintained that it was the general custom of teachers to repeat their teachings, which often therefore assumed a stereotyped form⁵³, and he notes that Bousset had drawn attention to the stereotyped nature of the predictions of the Passion⁵⁴. Barclay has also argued that the actual

wording of teaching was highly regarded by the Jews, as being the essential vehicle of a speaker's thought, and that the sermons of Jesus and the apostles, being intended to move the hearers to action, would have been stored in the memory and repeatedly discussed⁵⁵. However likely that may be, it does at least appear that many items of the apostolic message may be traced back to Jesus. We may note the following: Servant of God, and Messiah (Mk. 10:45; 14:61f.), the argument from supernatural power (Mk. 2:9ff.; Lk. 11:20), the importance of personal testimony (Mt. 10:27; Mk. 4:19; 10:38), stereotyped references to Jesus' death and resurrection (Mk. 8:31; 9:31; 10:33f.), proof-texts from the Old Testament (Mk. 12:10f., 35ff.)⁵⁶. The most common kerygmatic elements occur also in Lk. 24:19f., 25-27, 44-49. C. F. Evans holds that Luke has simply read back the *kerygma* into the Gospel and has presented it in a dramatic form in preparation for the Acts sermons⁵⁷. But it does not in fact seem unreasonable to hold that Lk. 24 is an accurate record of events, that the risen Christ answered His disciples' questionings, and that the emphases of His explanation later found expression in their preaching.

But our concentration upon particular emphases of the missionary gospel must not blind us to the fact which we have noticed at the beginning of this section, that the one central theme, dominating and unifying all the secondary themes, is Christ Himself. The gospel is the gospel of the glory of Christ (2 Cor. 4:4).

That fact, however, is perhaps less apparent in Paul's two recorded missionary addresses to pagans (Ac. 14:15-17; 17:22-31). We should take into account that the immediate purpose of the Lystra speech was to stop an idolatrous sacrifice being performed: the speech does, even so, contain themes which are to be developed in the address at Athens and which seem to have been generally characteristic of Paul's evangelistic approach to Greeks (cf. 1 Thess. 1:9f.). At Athens itself Paul was interrupted when he entered upon the specifically Christian theme in his message. It is obvious, however, that the Athenian speech is completely different from the *kerygma* presented to Jewish audiences. Paul did not have a wooden approach. In Ac. 17 we find no direct quotations from the Old Testament: instead there are allusions to pagan poetry⁵⁸. The address is also characterized by a literary, elegant style of language⁵⁹, and there are other differences from the Jewish *kerygma* type which go deeper than superficial literary touches, for Norden has argued that, for missionary addresses of any sort, the ancient pagan world was familiar with a stereotyped form to which Ac. 17:22ff. conforms⁶⁰. Norden originally denied the Pauline origin of this speech, and Dibelius also claims that the speech is at variance with Paul's thought in the epistles and in fact reflects Stoic philosophical concepts⁶¹, but Gärtner, in a remarkable study, has shown convincingly that the thought is derived rather from the Old Testament and is completely consonant with Paul's writings⁶². In the preparatory part of the sermon, before reaching the subject of the person and significance of Jesus, Paul has in fact succeeded in presenting Jewish monotheism in a form superbly adapted to a cultured pagan audience. F. F. Bruce remarks that Paul was

more versatile than has sometimes been believed⁶³. Other scholars have shown that the apostle's rhetorical ability was by no means negligible, and that an examination of his epistles reveals a fairly frequent and effective use of techniques derived from the Stoic diatribe⁶⁴. There is evidence that instruction in Greek culture was given by the rabbis to young Jews at Jerusalem⁶⁵, and it would seem that Paul had made good use of his training under Gamaliel to enable him to understand and approach the educated pagan.

But, whether to Jews or Greeks, the preaching of the apostles was far more than merely the recitation of certain basic facts or the application of certain techniques. Mounce, for example, has emphatically reminded us that the apostolic preaching was essentially characterized by a polemic quality (e.g. Ac. 9:22, 29; 17:2f.; 18:4f.; 19:8f.), by urgency (1 Cor. 9:16; 2 Tim. 4:2), and by crystal clarity under the controlling power of the Holy Spirit (1 Cor. 1:23f.; 2:1-5; 2 Cor. 4:2ff.; 1 Thess. 1:5; 2:4ff.). The reaction produced was 'either a revival or a riot'⁶⁶.

b. Christian Teaching

There is not much direct evidence about instructional preaching to Christians by the apostles. But it is, of course, legitimate for us to use the epistles to gain the substance of such apostolic preaching. The epistles were intended to be read aloud in the churches (Col. 4:16), and may be regarded as written substitutes for personal addresses. We have already noted that some writers have stressed the affinities between Paul's epistles and the Stoic manner of preaching, and it is obvious to every reader that Paul frequently employs such direct locutions as *brethren, I say, or you know yourselves*⁶⁷.

1. *The Privilege of the Believer* Paul possessed an overwhelming sense of the privileged position granted to him by the grace of God (Eph. 3:8), and not to him only, but to all believers, for the good news of Christ is that the priceless blessing of salvation is a free gift (Rom. 3:24; 6:23), given by the grace of God (Eph. 2:8; cf. Ac. 20:24) to all who will accept it by faith (Rom. 3:22, 25). This gospel is God's secret which He has made known to His people (Eph. 6:19; Col. 1:26). It brings salvation (Eph. 1:13; cf. 1 Cor. 15:2), for it is God's own power for saving (Rom. 1:16): it reveals the righteousness of God, i.e. that gracious delivering activity by which God rescues the sinner and justifies the ungodly (Rom. 1:17; 3:26; 4:5). A stress upon justification, God's gracious, free acquittal of guilty sinners who trust in Christ, is especially characteristic of Paul's presentation of the gospel message (e.g. Rom. 4:5ff.; 8:34; cf. the Greek of Ac. 13:39). The gospel tells of forgiveness and of reconciliation with God achieved through the cross of Christ (2 Cor. 5:19; Rom. 5:10f.), for Christ made reconciliation and came proclaiming the good news of peace (Eph. 2:16, 17; cf. 6:15). Just as the appearance of Christ on earth was *the beginning of the gospel* (Mk. 1:1; cf. Ac. 1:1), so in the context of

Eph. 2:15-18 the total work of Christ is summarized in the words *He preached peace* (cf. Is. 52:7; 57:19). That peace is available for the whole of humanity, for the good news unites Jews and Gentiles and mediates salvation to both alike (Eph. 3:6). All believers have experienced spiritual rebirth from God (1 Pet. 1:3; 1 Jn. 3:9; cf. Jn. 3:3), know the privilege of adoption as God's own sons (Rom. 8:15ff.; Gal. 4:5f.; Eph. 1:5), and are set in a new order of existence (2 Cor. 5:17), for there is a *new creation*: the believer is *in Christ*; he is united with Christ (Rom. 6:1-11); he is in *the kingdom of God's beloved Son* (Col. 1:13). In this new life in God's family the gospel brings the news of the strength which comes from God (Rom. 16:25), for the gift of the Holy Spirit enables believers to live in a way that pleases God (Rom. 8:1-17, 26f.). The writer to the Hebrews reminds us that Christians also have constantly the help and care of Christ as the perfect High Priest, who fully understands and sympathizes with the character and circumstances of His people (Heb. 2:14-18; 4:14-16), and in 1 Pet. 2:21-25 we are also reminded of the understanding which Christ has for His afflicted followers (cf. 1 Pet. 5:10). The Christian is already triumphantly secure in the loving care of God, from which nothing can separate him (Rom. 8:28-39), and he is equally secure after death (2 Cor. 5:1-8). Christ is exalted in glory over the whole universe (Eph. 1:20ff.; Phil. 2:9; Col. 1:15-18); believers share already in His exaltation (Eph. 1:3; 2:6), and are yet to share in His future majesty in the restored universe (Rom. 8:17-19; 1 Cor. 15:20; Col. 1:5, 27; 2 Tim. 2:12; Heb. 2:10).

2. *The Responsibility of the Believer* In apostolic teaching, as in that of Jesus, ethical requirements are inherent in the gospel message. The new and privileged position which the believer has received by God's grace is intended to lead directly to righteous living (Eph. 2:10). We should note the clear ethical implications of the words found in 2 Cor. 5:21; Col. 1:22f.; 2:6f.; Tit. 2:11-14. The gospel is *the glorious gospel of the blessed God* (1 Tim. 1:11); it is God's address to man, and when God thus speaks, man must listen and yield obedience (2 Cor. 9:13; cf. Rom. 1:5; 16:26). The believer must lead a life which is equally *worthy of God* (1 Thess. 2:12) and *worthy of the gospel of Christ* (Phil. 1:27). In his ethical teaching Paul often argues explicitly from the well-known facts of the gospel proclamation by which the churches were first established. For example, based on such essential facts about Christ are the exhortations to mutual concern (Rom. 15:1-3), to humility and brotherly love (Phil. 2:1-11), to forgiveness (Eph. 4:32), to conjugal love (Eph. 5:25ff.), to holiness and purity (Rom. 6:4; 1 Cor. 6:15-20), and to confidence and hope (1 Cor. 15:20; 1 Thess. 4:13f.). Christians are *called to be saints* (Rom. 1:7); they are united with Christ (Rom. 6:1-11); they must therefore lead a sanctified life. Their union with Christ involves other responsibilities too. Christ has suffered, and His followers must share that experience (Rom. 8:17; 1 Pet. 2:21). Christ has brought the gospel, and now Christian believers, who have responded to that good news, must themselves bear it to others (Rom. 10:15; cf. Is. 52:7; Eph. 6:15; 2 Tim. 4:5). In our consideration so far an identity of purpose has thus been apparent in the apostolic teaching

and in that of Jesus. Sometimes actual words of Jesus' are employed in ethical instruction (e.g. Ac. 20:35) and sometimes we find striking similarities to the Sermon on the Mount (e.g. Jas. 1:2, 4, 5, 20, 22; 2:10, 13; 3:18; 4:4, 10ff.; 5:2ff., 10, 12). Finally, as in the teaching of Jesus, there is an insistence upon future judgment: the message of judgment is intrinsic to the gospel (Rom. 2:16), and believers are to live constantly in the light of the judgment seat of Christ (Rom. 14:10; 1 Cor. 3:10-15; 2 Cor. 5:9f.; 1 Pet. 5:4; cf. 2 Pet. 3:11f.)⁶⁸.

V THE PREACHING OF OTHER CHRISTIANS⁶⁹

Comparatively few evidences are available for the preaching activities of the many ordinary church-members who had, like the apostles, experienced the divine commission to evangelism (Rom. 10:15). Ac. 8:4 tells us that the Jerusalem Christians who had been scattered through persecution went about *preaching (euangelizomenoi) the word*, and we read later of the same scattered company, now more widespread, *speaking the word* (11:19), an expression which could possibly hint at an informality of manner and spontaneity in much early preaching (cf. 8:25; 14:25; 16:6). Evangelistic preaching was undertaken with great effectiveness by the Thessalonian converts, who seem to have modelled themselves upon the apostle's example (1 Thess. 1:6-8). It is possible also that preaching for conversion is hinted at in 1 Cor. 14:24f., for conversion is certainly envisaged as the result of the congregation's activity.

Instructional and hortatory preaching is mentioned in, for example, 1 Tim. 4:11-13; 2 Tim. 4:2 and Tit. 2:7f., 15. The wording of 1 Tim. 4:13 suggests that this preaching was based upon Scripture reading and exposition. Extempore preaching is referred to in 1 Cor. 14:26ff. Not only was a special divine enabling given for Christian teaching (Rom. 12:6f.; 1 Cor. 12:28; Eph. 4:11), but great care was taken that teachers should proclaim sound and orthodox doctrine (e.g. 2 Tim. 1:13; 2:2; Tit. 1:9)⁷⁰.

VI SUMMARY

With reference to the manner of preaching, we have seen evidence for a degree of continuity between traditional Jewish forms and those employed by Jesus, the *mebasser* foretold in the Old Testament. We have also noticed a continuity between Jesus and the framework of the *kerygma* proclaimed by His followers, who, in union with the *mebasser*, are continuing His work. At the same time we have seen a skilful adaptation of forms to meet the needs of the different audiences addressed. With reference to the substance of the preaching, we have seen that the message of Jesus is ultimately an invitation to men to commit themselves wholeheartedly to Him, and to experience fully the relationship with the Father which is ensured by that discipleship. The message of the apostolic Church is the same, but has now been filled out, from a deepening Christian experience, with the proclamation of all the saving activity of God revealed in the total ministry (past, present and future) of Christ, who is the climax of all God's purposes (cf. 2 Cor. 1:20).

ABBREVIATIONS

- AA F. F. Bruce, *The Acts of the Apostles* (2nd ed. 1952)
BA F. F. Bruce, *The Book of the Acts* (1954)
BC F. J. F. Jackson & K. Lake, *The Beginnings of Christianity* (1920-1933)
BRE *Baptist Review and Expositor*
DR *Downside Review*
ENP R. H. Mounce, *The Essential Nature of New Testament Preaching* (1960)
EQ *Evangelical Quarterly*
ET *Expository Times*
Exp *The Expositor*
HJ *The Hibbert Journal*
IB *Interpreter's Bible* (1951-1955)
ICC *International Critical Commentary*
JBL *Journal of Biblical Literature*
JTS *Journal of Theological Studies*
NRT *Nouvelle Revue théologique*
NTS *New Testament Studies*
SEP Bo Reicke, 'A Synopsis of Early Christian Preaching', in A. Fridrichsen, *The Root of the Vine. Essays in Biblical Theology* (1953)
SIA M. Dibelius, *Studies in the Acts of the Apostles* (Eng. tr. 1956)
TDNT G. Kittel, *Theological Dictionary of the New Testament* (Eng. tr. 1964-)

NOTES

- 1 The verbs are listed by G. Friedrich, TDNT, III, 703.
- 2 A brief account of the terms used in the book of Acts is given in F. D. Coggan, *The Ministry of the Word* (rev. ed. 1964), 62-64.
- 3 For *euangelizesthai* and related words see further G. Friedrich, TDNT, II, 707-737.
- 4 For the group of words around *kerussein* see further G. Friedrich, TDNT, III, 683-718; ENP, 14-18; J. R. W. Stott, *The Preacher's Portrait* (1961), 29-52.
- 5 For *didaskein* and associated words see further K. H. Rengstorff, TDNT, II, 135-165.
- 6 C. H. Dodd, *The Apostolic Preaching and Its Developments* (1936), 3-6, distinguishes strictly between *kerygma* and *didache*. On his interpretation, *kerygma* is the public proclamation of Christianity to the non-Christian world, while *didache* is, in a large majority of cases, ethical instruction. Not all later writers have fully accepted Dodd's separation of the two terms.
- 7 For an expansion of some of the remarks in this section see ENP, 19-27; F. D. Coggan, *op. cit.*, 34-47.
- 8 ENP, 25.
- 9 With reference to the preaching of Jesus the following have been found helpful: G. B. Stevens, *The Teaching of Jesus* (1901), 33-46; T. W. Manson, *The Teaching of Jesus* (2nd ed. 1935); R. H. Strachan, 'The Gospel in the New Testament', IB, VII (1951), 3-31; SEP, 128-160; ENP, 28-51; F. D. Coggan, *op. cit.*, 19-33. It is not possible to examine here the question of the authenticity of the New Testament account of the words of Jesus. For a very useful critique of the form-critical approach see D. Guthrie, *New Testament Introduction, Gospels and Acts* (1965), 178-194. In the present article it is assumed that the New Testament gives us an adequate and accurate picture of the preaching of Jesus.

- 10 SEP, 129, in fact suggests that Jesus may have drawn some of the forms of His preaching from Old Testament prophecies, as well as from such Messianic proclamations as those in the *Book of Enoch* or *Testaments of the Twelve Patriarchs*.
- 11 F. D. Coggan, *op. cit.*, 32.
- 12 SEP, 144f. Reicke draws attention to analogous pre-Christian discourses delivered by religious leaders: cf. *idem*, *The Jewish 'Damascus Documents' and the New Testament* (1946), 9ff.
- 13 E.g. H. G. Riesenfeld, *The Gospel Tradition and Its Beginnings* (1957); B. Gerhardsson, *Memory and Manuscript* (1961), and *Tradition and Transmission in Early Christianity* (1964).
- 14 Critics of the thesis have included: C. K. Barrett, JTS, XIV (1963), 446-449, and JTS, XVI (1965), 488f.; Morton Smith (sometimes by unfair arguments), JBL, LXXXII (1963), 169-176; W. D. Davies, *The Setting of the Sermon on the Mount* (1964), 464-480.
- 15 J. R. Harris, Exp. VIII, XX (1920), 196; C. F. Burney, *The Poetry of Our Lord* (1925); T. W. Manson, *op. cit.*, 50-56; C. L. Mitton, 'Threepfoldness in the Teaching of Jesus', ET, LXXV no. 8 (1964).
- 16 T. W. Manson, *op. cit.*, 73; A. M. Hunter, *Interpreting the Parables* (2nd ed. 1964), 14.
- 17 The apparent harshness of Mk. 4:11, 12 is mitigated by an examination of Is. 6:9f., which is the source of the quotation in Mk. 4:12. In Is. 6:9f. God is speaking ironically, and expresses the *result* of Isaiah's mission in the form of a *command* to the prophet. Such a linguistic usage is a typically Semitic idiom of irony. In view of the similarity between the situation and effects of Isaiah's ministry and His own, Jesus employs the ironic words in a similar idiom in Mk. 4:12, using a statement of *purpose* to express a *result*. See Vincent Taylor, *The Gospel according to St. Mark* (1952), *ad. loc.*
- 18 Bo Reicke distinguishes four aspects of New Testament preaching: (1) conversion, (2) instruction, (3) 'testament', or farewell discourse, (4) 'revelation', giving the preacher's experience of the supernatural world. Basing his view on the work of J. Munck, Reicke argues that farewell discourses formed a distinct category, with definite conventions governing their form. In the Old Testament, for example, Gen. 49 and Josh. 23-24 would fall within this category, and in the New Testament the discourses of Jn. 13-17. In the class of relevatory preaching Reicke would include eschatological and metaphysical statements which differ from other teaching in presupposing direct supernatural experience of another world. Mt. 24 and its parallels are so regarded by Reicke. These interesting suggestions will not be followed up in the main body of this present article: see further J. Munck, 'Discours d'adieu dans le N.T. et dans la littérature biblique', *Aux sources de la tradition chrétienne. Mélanges offerts à M. Goguel* (1950), 155-170. SEP, 130f., 153f., 156f.; see also notes 68 and 70 below.
- 19 See further K. L. Schmidt, TDNT, I, 589.
- 20 TDNT, II, 728.
- 21 IB, VII, 13.
- 22 See further F. D. Coggan, *op. cit.*, 62-65.
- 23 The authenticity of the Acts speeches has been much discussed. Conservative scholars, with variations of emphasis, have regarded them as reflecting the original sermons preached, while more radical scholars, again with many variations, have held them to be mainly Luke's own compositions, perhaps based upon a preaching pattern current at the end of the first century A.D. Among conservative treatments the reader may see: C. H. Dodd, *op. cit.*, 30ff.; A. M. Hunter, *The Unity of the New Testament* (1943), 22f., cf. *idem*, ET, LVIII (1946-7), 229, and *Introducing New Testament Theology* (1957), 65; F. F. Bruce, *The Speeches in the Acts of the Apostles* (1944), cf. AA, 18-21; R. Leijes, NRT, LXIX (1947), 605ff.; R. H. Strachan, IB, VII (1951), 5; SEP, 140; B. Gärtner, *The Areopagus Speech and Natural Revelation* (1955), 26ff.; F. V. Filson, *Jesus Christ the Risen Lord* (1956), 38f.; C. S. C.

Williams, *A Commentary on the Acts of the Apostles* (1957), 36-48. Among the more radical treatments are: P. Gardner, in H. B. Swete (ed.), *Cambridge Biblical Essays* (1909), 146; H. J. Cadbury, BC, V (1933), 426; M. Dibelius, *A Fresh Approach to the New Testament and Early Christian Literature* (1936), 262; cf. SIA, 182ff.; W. L. Knox, *Some Hellenistic Elements in Primitive Christianity* (1942), 17, 29; C. F. Evans, JTS, n.s. VII (1956), 27f.; J. P. M. Sweet, ET, LXXXVI no. 5 (1965), 145. The present article is based upon the view that the Acts speeches, while not full verbatim reports, are, nevertheless, accurate synopses of what was actually spoken. Not every speech is relevant to our theme in this article: the forensic speeches, for example, will fall outside our scope. See F. F. Bruce's fourfold classification of the speeches in his very helpful monograph mentioned above.

- 24 F. W. Grosheide, 'The Synoptic Problem. A Neglected Factor in Its Solution', EQ, III (1931), 62-66. Following Dieterich and Norden, Grosheide pointed out that the ancient world was extremely familiar with stereotyped forms of public speech, and maintained that the apostles employed a repetitive, stereotyped preaching of the words and works of Jesus, a manner of preaching which probably went back to Jesus Himself, and which formed the basis of our written Gospels, besides revealing itself in the epistles of Paul.
- 25 M. Dibelius, *From Tradition to Gospel* (Eng. tr. 1934), 15-30, drew attention to the repetition of the same outline in the kerygmatic passages of Acts and of the Pauline epistles. He stated that in the missionary speeches of Ac. 2, 3, 5, 10, 13 an introduction showing the situation at the time is regularly followed by a *kerygma* of Jesus' life, passion and resurrection, to which is added evidence from the Scriptures and an exhortation to repentance. Dibelius' approach is further developed in SIA, 165ff., 178.
- 26 C. H. Dodd, *The Apostolic Preaching and Its Developments* (1936), 36-46, summarizes the pattern of the apostolic *kerygma* in Acts under the six following heads: (1) The dawning of the age of fulfilment: the fulfilling of the prophetic Scriptures; (2) The reason for point (1): the ministry, death and resurrection of Jesus. The course of events is briefly narrated, together with proof from the Scriptures that all took place through the 'determinate counsel and foreknowledge of God'; (3) Jesus' exaltation, by virtue of the resurrection, at the right hand of God as Messianic head of the new Israel; (4) The Holy Spirit in the Church as the sign of Christ's present power and glory; (5) The speedy consummation of the Messianic age in the return of Christ; (6) The need to repent and to accept the offer of forgiveness, the Holy Spirit and salvation by entering the elect community.
- 27 W. H. P. Hatch, 'The Primitive Christian Message', JBL, LVIII (1939), 1-13, brought forward some nine points as constituting the subject-matter of the *kerygma*: these included the foreordained death of Christ, the resurrection, the exaltation, the gift of the Spirit, the parousia, the present Messiahship and Saviourhood of Christ, the proffered salvation and the need for faith.
- 28 A. M. Hunter, *The Unity of the New Testament* (1943), 23-25, reconstructed the early preaching under three heads: the fulfilment of Old Testament prophecy, the saving events connected with Jesus, and the summons to repent and receive forgiveness. In ET, LVIII (1946), 228-231, Hunter adds nothing to his previous scheme, while in *Introducing New Testament Theology* (1957), 65f., he sets out the *kerygma* in the form of a comprehensive summary, although not this time under clearly defined headings.
- 29 R. Leijts 'Prédiction des Apôtres', NRT, LXIX (1947), 606ff., favours five common themes, one of which is 'l'accession des gentils eux-mêmes' to the promises made to the Jewish fathers.
- 30 T. F. Glasson, 'The Kerygma: Is our Version Correct?', HJ, LI (1952-3), 129-132. Glasson's work is considered in the main body of the present article.

- 31 B. Gärtner, *The Areopagus Speech and Natural Revelation* (1955), 30-32, in a very comprehensive summary, distinguishes seven standard topics as 'the most essential part' of apostolic preaching. These are: the saving activity of the historical Jesus, the fulfilment of prophecies, the present lordship of Jesus, the offer of salvation to the Gentiles, the expectation of the parousia and judgment, the exhortation to conversion, and the bearing of witness.
- 32 W. E. Ward, 'Preaching and the Word of God in the New Testament', BRE, LVI (1959), 20-30, does little more than restate Dodd's scheme.
- 33 R. Russell, 'Modern Exegesis and the Fact of the Resurrection', DR, LXXXVI (1958), 329-343, pays particular attention to stereotyped formulations centring around the fact of the resurrection.
- 34 R. A. Bartels, *Kerygma or Gospel Tradition—Which came first?* (1961), 97-112, favours a sevenfold list of topics, which is not identical with that of Gärtner, although to some extent influenced by the Swedish scholar.
- 35 F. V. Filson, *Jesus Christ the Risen Lord* (1956), 41-54, claims a fivefold division for the *kerygma*, but in fact presents only four points: that God has begun to fulfil His promises, that the promised new age of God's effective rule has begun, that all this is through the historical Jesus, and that the hearers are summoned to repent and believe. In Filson's treatment the third section, concerning the life and work of Jesus, is developed in great detail.
- 36 H. G. Wood, 'Didache, Kerygma and Evangelion', in A. J. B. Higgins (ed.), *New Testament Essays. Studies in Memory of T. W. Manson* (1959), 306-314, maintains that some elements of the teaching of Jesus may have been incorporated in the Christological *kerygma* from the first. After remarking that Dodd's study of the *kerygma* contains no direct reference to the sayings of Jesus, and that Paul's preaching omits also any reference to the mighty works, Wood maintains that it would be unwise to assume that the primitive Christological preaching was at any time confined within such limits.
- 37 C. F. Evans, 'The Kerygma', JTS, n.s. VII (1956), 25-41, holds that the Acts speeches are largely Luke's own dramatic and thematic compositions, and consequently argues that we do not in fact possess any authentic record of the primitive preaching, which must have been much more heterogeneous than Luke suggests.
- 38 J. P. M. Sweet, 'The Kerygma', ET, LXXVI no. 5 (1965), 143-147, maintains that the NT writers made no distinction between *kerusein* and *didaskein*, and that early preaching to outsiders must have contained much of what Dodd separates off as *didache*. He also states that Glasson's scheme raises the suspicion of being 'too tidy', and that Dodd and Glasson together exact more precision from the data of Acts than can in fact be legitimately gained.
- 39 ENP, 60-86. (cf. J. P. M. Sweet, *art. cit.*, 146, who describes the *kerygma* as an 'a posteriori construction'). Mounce attacks the impression, sometimes gained from Dodd's analysis, that the primitive *kerygma* was nothing but a standard six-point sermon. He prefers to make a consideration of early preaching within an existential, rather than a static, frame of reference. He also attacks Dodd's emphasis on the arrival of the Messianic age as an important item in the *kerygma*.
- 40 E.g. Rom. 1:3f.; 4:24f.; 8:34; 10:9; 1 Cor. 15:3ff.
- 41 *Art. cit.*, 260.
- 42 Corresponding to the Jewish terms *qibbel* and *masar* are the words *I delivered* (*paredoka*) and *I received* (*parelabon*).
- 43 J. Jeremias, *The Eucharistic Words of Jesus* (1955), 128ff.; cf. A. Robertson and A. Plummer, ICC, *I Corinthians* (1911), 333; E. Stauffer, *New Testament Theology* (Eng. tr. 1955), 158.

- 44 ENP, 91f., accepts only verses 3b-5 as forming the traditional *kerygma*. Goguel, *The Birth of Christianity* (1946), 42, holds that verses 3b-5, 7 are traditional, but J. Héring, *The First Epistle of St. Paul to the Corinthians* (Eng. tr. 1962), 158, so regards only verses 3 and 4.
- 45 F. F. Bruce's commentaries, for example, may be profitably studied for evidences of this fact.
- 46 I. Abrahams, *Studies in Pharisaism and the Gospels* (1924), 18; cf. C. H. Dodd, *op. cit.*, 62; H. J. Cadbury, BC, V, 409; J. W. Doeve, *Jewish Hermeneutics in the Synoptic Gospels and Acts* (1953), 172-176; J. W. Bowker, 'Speeches in Acts: A Study in Proem and Yelammedenu form', NTS, XIV no. 1 (1967), 96-105.
- 47 SEP, 129.
- 48 A. Rétif, 'Qu'est-ce que le kérygme?', NRT, LXXI (1949), 912.
- 49 SEP, 128f., 133.
- 50 See note 13 above.
- 51 See note 14 above.
- 52 Cf. F. H. Chase, *The Credibility of the Acts of the Apostles* (1902), 117ff.; D. L. Clark, *Rhetoric in Greco-Roman Education* (1957), 65; W. Barclay, 'Great Themes of the New Testament: IV', ET, LXX no. 7 (1959), 197f.
- 53 *Art. cit.*, 62.
- 54 W. Bousset, *Kurios Christos* (2nd ed. 1921), 9.
- 55 *Art. cit.*, 198.
- 56 For this last item in relation to apostolic preaching, cf. J. R. Harris, *Testimonies*, ii (1920), 80.
- 57 *Art. cit.*, 37.
- 58 A quotation from Aratus and a reminiscence of Epimenides occur in verse 28. See BC, IV, 217; AA, 338; BA, 359f.; and ct. SIA, 187.
- 59 See BC, IV, 209, 215.
- 60 E. Norden, *Agnostos Theos* (1913), 3-30, 125-140. Norden maintained that the apostle could never have given such an address: he was, however, later convinced by E. Meyer that Paul indeed had the ability to make a speech in that particular form (E. Meyer, *Ursprung und Anfänge des Christentums*, iii (1923), 92n., 105).
- 61 SIA, 26-77.
- 62 *The Areopagus Speech and Natural Revelation* (1955), *passim*; cf. the brief remarks of F. C. Burkitt, JTS, XV (1913-14), 462, who points out that, with all the Hellenistic illustration, the basic message of the speech is simply, 'The kingdom of God is at hand: repent and believe the tidings'.
- 63 *The Speeches in the Acts*, 16. Cf. 1 Cor. 9:19ff.
- 64 W. L. Knox, *Some Hellenistic Elements in Primitive Christianity* (1942), 31-34, adduces evidence that Paul was well able to write in an Asianist rhetorical style. R. Bultmann, *Der Stil der paulinischen Predigt und die kynisch-stoische Diatribe* (1910), followed by R. Leijss, NRT, LXIX (1947), 610-618, refers to the striking similarity between the epistles of Paul and the widespread genre of the Stoic diatribe. Such facts as these must obviously be given consideration in any interpretation of 1 Cor. 2:1.

- 65 W. L. Knox, *op. cit.*, 30. Such instruction was certainly given by R. Gamaliel II, and it would have been equally necessary in the time of R. Gamaliel I, for, as Knox points out, the rabbis of the first century A.D. were conscious of the importance of training in Greek language and culture, since the prestige of Jerusalem would require that any emissaries sent to the Diaspora should be able to speak with a style and content that would be acceptable to educated Jews and interested pagans.
- 66 ENP, 55-59; cf. F. D. Coggan, *op. cit.*, 77-111.
- 67 SEP, 145ff. Reicke also refers to the modern tendency to see the influence of baptismal addresses upon certain of the New Testament epistles.
- 68 Within the category of Testament addresses Reicke would place Ac. 20: 17-38, (as well as the epistles of 1 Tim., 2 Tim. and 2 Pet.). Under the class of relevatory preaching he would include Ac. 11: 4-17; 22: 3-21; 26: 9-20; cf. 2 Cor. 12: 1-5. SEP, 154f., 158.
- 69 SEP, 143, 150.
- 70 Reicke states that ordinary church members did not leave farewell discourses to posterity but that revelational preaching on the other hand was extremely popular and widespread in the early Church. He draws evidence from the existence of a class of Christian prophets (Ac. 11: 27; 13: 1; 15: 32; 21: 9-10; 1 Cor. 12: 28f.; Eph. 4: 11), and maintains that they must have played an important part in early Christian preaching since they are mentioned so frequently. Sometimes, as at Corinth, the gift of prophecy was widely experienced in a local congregation (1 Cor. 12: 8ff.; 14: 26-40; cf. Rom. 12: 6. SEP, 155, 158f.