

## CHAPTER 17

### What Is the Gospel?

#### Introduction:

August Hermann Francke (1663-1727) once said, “As far as I am concerned, I must preach that should someone hear me only once before he dies, he will have heard not just a part, but the entire way of salvation and in the proper way for it to take root in his heart.”<sup>363</sup>

#### Historical Excursus on Nomenclature:

Lately several terms have been added to the word “Gospel” to enhance or complete its meaning. Some of these are “Social Gospel” versus “Personal Gospel,” “Full Gospel” and “Whole Gospel.” A historical survey would be in order here.

1. **“Social Gospel”** was coined during the 1880s by Modernists to describe their type of ministry and missions which was interested in more than just the soul, but rather the whole man.<sup>364</sup> In the case of Harnack and Hermann, the item added to the Gospel was a thorough (Christian and secular) education. Their view was that in the philosophical arena, Christianity stands head and shoulders above all other systems. Thus one ought not to fear to teach other systems. The philosophical emphasis of the day was exemplified by the Chair of Harvard University’s Department of Philosophy (1849-1898), Josiah Royce, in his *The World and the Individual* (1899-1901) and *The Problem and Christianity* (1913).<sup>365</sup> “You must be born again” was considered individualistic and unrelated to the socialist patterns of thought prevalent at that time.
2. **“Individual Gospel,” “Personal Gospel,” “Simple Gospel,”** and **“Pauline Gospel”** were terms used by Fundamentalists to counter the social practice of the Modernists. Fundamentalists also spoke of “soul-winning” during this era. While Modernists sought to find a social gospel in the life of Jesus, Fundamentalists affirmed that there was no distinction between Jesus and Paul. Therefore, the Book of Romans became the foundational theological book in the Bible School movement.
3. **“Full Gospel”** 1. A. B. Simpson, founder of the Christian and Missionary Alliance church seems to have coined the term “full gospel.” According to the usage of Simpson, “full gospel” stands for four roles of Jesus (related to the atonement): Jesus as Savior, Sanctifier, Healer, and Coming King. This term was also used by R. A. Torrey.<sup>366</sup>
4. **“Full Gospel”** 2. The Assembly of God church (AG) broke from the Christian and Missionary Alliance over the issue of “sign gifts.” The AG affirmed that speaking in tongues was the sign [gift] of the reception of the Holy Spirit? This teaching also became known as the “full gospel.”
5. **“Whole Gospel”** 1. In 1922, J. E. Conant, a Fundamentalist in the aforementioned debate, formulated a watchword when he used the word “whole” three times in one sentence: “The main work of the whole Church in the whole world throughout the whole Age is witnessing to the salvation there is in Christ. Anything outside of this forfeits the promised presence and blessing of

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<sup>363</sup>Paulus Scharpff, *History of Evangelism: Three Hundred Years of Evangelism in Germany, Great Britain, and the United States of America*. Helga Bender Henry, trans. (Grand Rapids: Eerdmans, 1964, 1966), 46.

<sup>364</sup>“Social Gospel” was a common term following Josiah Royce’s ardent anti-individualism. “Social Gospel” was used from the mid-1990s to 1920 to refer to a societal, communal, or humanitarian approach to missions. Note for example: Adolf Harnack and Wilhelm Hermann, *Essays on the Social Gospel* (London: Williams & Norgate, 1907); Walter Rauschenbusch, *A Theology for the Social Gospel* (New York: Macmillan, 1917; Nashville: Abingdon, 1978); and Harry F. Ward, *Social Evangelism* (New York: Missionary Education Movement of the United States and Canada, 1915).

<sup>365</sup>“Josiah Royce,” Stanford Encyclopedia of Philosophy; available at <http://plato.stanford.edu/entries/royce/>; accessed 8 Jan 2007; Internet.

<sup>366</sup>Torrey, Reuben A. *The Missionary’s Message—The Full Gospel*. Los Angeles: Biola, n.d.

him who said, ‘Lo, I am with you all the days, even unto the consummation of the Age’”<sup>367</sup> Conant’s emphasis was that their ought be nothing added to the Simple Gospel.

6. **“Whole Gospel”** 2. Following the Lausanne 1974 Conference in worldwide Evangelicalism, the concept of “whole gospel” became used in relation to ministering to the needs of the whole man, body, mind, soul, and spirit, and not only to his spiritual needs (championed by John R. W. Stott). This terminology was used by Evangelical relief and development agencies to substantiate their existence alongside the traditional evangelistic ministries. This term also morphed into other terms, such as **“Holistic/Wholistic Evangelism/ Ministry,”** being meeting the needs of the whole man, and **“Servant/Servanthood/Ministry Evangelism,”** serving people to show the love of Jesus as a necessary human preparation to the Gospel.

Conclusion to historical interlude on emanations of the word “Gospel”:

Evangelism morphing into Christian education. The Gospel morphing into a social teaching. Adding the necessity of speaking in tongues as a sign of receiving the Holy Spirit. Adding the need to meet the physical, economic, political, and/or emotional needs of people prior to sharing the Gospel. All of these and more and been debated in the history of the Church. Therefore, while a discussion of the “Gospel” seems elementary at first glance, it carries with it number of significant issues, proven divisive by past debates and the existence of multiple denominations which often differ on their understanding of the Gospel.

Other historical emanations:

- a. **“Moral Philosophy”** of Socinius.
- b. **“Moral Government”** was the Central Interpretive Motif for Charles Finney in his 1878 *Systematic Theology*. It would seem moral government became the apologetic and philosophical grid by which he communicated his Gospel. It was not too far a field of the Socinian **“Moral Philosophy”** prevalent in the earlier part of the century.
- c. **“Christian Worldview”**, a cousin to **“Moral Philosophy”** is gradually replacing the word “Gospel” in the current day. Along with this emphasis comes the concept of **“Connecting with God”** alongside of or in the place of repenting of individual sin and believing in the redeeming work of Christ—hence the Gospel!

Terms other than the word “gospel” bring further distinctions and debates when discussing the “gospel.” These are translating the word εὐαγγέλιον, the meaning of the cross, as well as issues of salvation:

### 1. Thoughts on Individualism versus Socialism:

Introduction: As noted in the above presentation, the concepts of individualism and socialism have been hotly debated in the history of the church in the United States (and in England). The impact of moving away from the New Testament’s individual salvation has always led to a move away from the fundamentals of the faith. Therefore, as these notes affirm an individual Gospel and an individual work of the Gospel, several verses will have to suffice to show the individual emphasis of the Bible as regards salvation and accountability. Yes, there are verses on the corporate nature of the faith, but these refer to spiritual growth and the church. Again the problem is confusing the contexts

- a. Verses on individualism:

- 1) In Old Testament:

Lev 4:27, “Now if anyone of the common people sins unintentionally in doing any of the things which the LORD has commanded not to be done, and becomes guilty...”

Prov 9:12, “If you are wise, you are wise for yourself, And if you scoff, you alone will bear it”

Isaiah 28:16, “Therefore thus says the Lord God, ‘Behold, I am laying in Zion a stone, a tested stone, A costly cornerstone *for* the foundation, firmly placed. He who believes *in it* will not be disturbed.’

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<sup>367</sup>Conant, *Every-Member Evangelism*, 29.

[This verse includes the term “he who believes” which is used many times in the Gospel of John] Ezek 18:4, “Behold, all souls are Mine; the soul of the father as well as the soul of the son is Mine. The soul who sins will die”

2) In New Testament:

a) Necessity for an Individual Response to the Gospel (because “you” in English can be either singular or plural, I have shown when the words in Greek are singular or plural):

John 3:3, “Jesus answered and said to him, ‘Truly, truly, I say to you [singular], unless one is born [singular] again, he cannot [singular] see the kingdom of God.’”

John 3:7, “Do not marvel that I said to you [singular], ‘You [plural] must be born [infinitive] again.’” (last line literally, “it is necessary for you’ all to be born again

John 3:16, “For God so loved the world, that He gave His only begotten Son, that whoever believes [singular] in Him should not perish, but have eternal life”

[In fact, the book of John is replete with the singular form of the word “who/whoever believes” (πιστεύων), John 3:15, 16, 18 (twice), 36; 5:24; 6:35, 40, 47; 7:38; 11:25, 26; 12:44, 46; 14:12]

[The phrase, “all who believe” (πάντες ὁ πιστεύων) is found 6 times in the NT: John 3:15, 16; 12:46; Acts 13:39; Rom 10:11; 1 John 5:1]

John 3:18, “He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God”

Acts 16:30-31, “and after he brought them out, he said, ‘Sirs, what must I [singular] do to be [infinitive] saved [singular]?’”<sup>31</sup> And they said, ‘Believe [singular] in the Lord Jesus, and you shall be saved [singular], you [singular] and your [singular] household [singular].’”

Rom 1:16, “For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes [participle-present-active-dative-masculine-singular], to the Jew first and also to the Greek”

Rom 10:8-10, “But what does it say? ‘The word is near you, in your mouth and in your heart’—that is, the word of faith which we are preaching, that if you confess [singular] with your mouth Jesus *as* Lord, and believe [singular] in your heart that God raised Him from the dead, you shall be saved [singular]; for with the heart man believes [singular], resulting in righteousness, and with the mouth he confesses [singular], resulting in salvation.

Rom 10:13, “for ‘Whoever will call [singular] upon the name of the LORD will be saved.’”

b) Judgment as Individuals:

1 Cor 3:12-15, “Now if any man builds on the foundation with gold, silver, precious stones, wood, hay, straw, each man's work will become evident; for the day will show it because it is *to be* revealed with fire, and the fire itself will test the quality of each man's work. If any man's work which he has built on it remains, he will receive a reward. If any man's work is burned up, he will suffer loss; but he himself will be saved, yet so as through fire”

2 Cor 5:10, “For we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad”

1 Pet 1:17, “If you address as Father the One who impartially judges according to each one's work, conduct yourselves in fear during the time of your stay *on earth*”

Rev 20:12-13, “And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is *the book* of life; and the dead were judged from the things which were written in the books, according to their deeds. And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one *of them* according to their deeds”

c) Individual accountability:

Rom 14:12, “So then each one of us will give an account of himself to God”

1 Cor 3:10, “Now he who plants and he who waters are one; but each will receive his own reward according to his own labor”

Gal 6:4-5, “But each one must examine his own work, and then he will have *reason for* boasting in regard to himself alone, and not in regard to another. For each one will bear his own load”

[Word studies on “anyone” or “each one” should suffice to show the plethora of instruction in the Bible on individual accountability]

d) Individual giftedness:

1 Cor 12:7, “But to each one is given the manifestation of the Spirit for the common good”

1 Cor 12:11, “But one and the same Spirit works all these things, distributing to each one individually just as He wills”

1 Cor 12:18, “But now God has placed the members, each one of them, in the body, just as He desired”

Eph 4:7, “But to each one of us grace was given according to the measure of Christ’s gift”

1 Pet 4:10, “As each one has received a *special* gift, employ it in serving one another as good stewards of the manifold grace of God”

e) Individual Reward:

2 Cor 5:10, “For we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad”

Eph 6:7, “With good will render service, as to the Lord, and not to men, knowing that whatever good thing each one does, this he will receive back from the Lord, whether slave or free”

f) Individual Convictions:

Rom 14:5, “One person regards one day above another, another regards every day *alike*. Each person must be fully convinced in his own mind”

2 Cor 9:7, “Let each one *do* just as he has purposed in his heart; not grudgingly or under compulsion; for God loves a cheerful giver”

2 Tim 3:14-15, “You [singular], however, continue in the things you [singular] have learned and become convinced of, knowing from whom you [singular] have learned *them*; and that from childhood you [singular] have known the sacred writings which are able to give you [singular] the wisdom that leads to salvation through faith which is in Christ Jesus.”

b. Verses on socialism or the social nature of Christianity:<sup>368</sup>

- 1) The creation blessing (which some turn into a cultural mandate), Gen 1:28, “And God blessed them; and God said to them, ‘Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth.’”
- 2) Verses on the impact of the Christian on the world, e.g. “you are the salt of the earth,” Matt 5:13 (see my chart on approaches to the meaning of salt)
- 3) The 62 “one another” commands in the New Testament, e.g. “love one another,” John 13:34-35
- 4) Other verses affirm the community of the saints, after conversion:
  - Rom 11:17-18, “But if some of the branches were broken off, and you, being a wild olive, were grafted in among them and became partaker with them of the rich root of the olive tree,<sup>18</sup> do not be arrogant toward the branches; but if you are arrogant, *remember that* it is not you who supports the root, but the root *supports* you”
  - 1 Cor 12:12, “For even as the body is one and *yet* has many members, and all the members of the body, though they are many, are one body, so also is Christ”
  - 1 Cor 12:27, “Now you are Christ’s body, and individually members of it.”  
[Now here’s an interesting verse combining individualism with community!]
  - Eph 2:19-22, “So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God’s household,<sup>20</sup> having been built upon the foundation of the apostles and prophets, Christ Jesus Himself being the corner *stone*,<sup>21</sup> in whom the whole building, being fitted together is growing into a holy temple in the Lord;<sup>22</sup> in whom you also are being built together into a dwelling of God in the Spirit”
  - 1 Pet 2:4-5, “And coming to Him as to a living stone, rejected by men, but choice and precious in the sight of God,<sup>5</sup> you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ”
  - 1 Pet 2:9-10, “But you are a chosen race, a royal priesthood, a holy nation, a people for *God’s* own possession, that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light;<sup>10</sup> for you once were not a people, but now you are the people of God; you had not received mercy, but now you have received mercy”

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<sup>368</sup>The admission of Charles Colson is applicable here, “When we turn to the New Testament, admittedly we do not find verses specifically commanding believers to be engaged in politics or the law or education or the arts. But we don’t need to, because the cultural mandate given to Adam still applies” (Charles Colson and Nancy Pearcey, *How Now Shall We Live?* [Wheaton, IL: Tyndale House, 1999], 296).

- 5) It would seem that these verses on the life of the church are wrongly used to affirm a social element to salvation, actually negating or altering all of the above verses on an individual salvation!

Conclusion: None of the verses dealing with community overturn the examples of and teaching on an individualistic salvation and individual accountability in the New Testament.

2. **Some thoughts on the translation of εὐαγγέλιον** (or “Gospel”): Instead of being translated “**Gospel**,” should not the Greek noun εὐαγγέλιον be translated “**Good News**” or “**Glad Tidings**”?
- a. This argument is made for several reasons:
    - 1) The term Gospel has a uniquely Christian implication which the term did not have in the 1<sup>st</sup> Century
    - 2) The use of the word in 2 Sam 4:10, shows that there was a secular nature to the term, much like the use of εὐαγγελίζω to announce the news of victory in battle (cf. 1 Sam 31:9; 2 Sam 1:20; 4:10...)
  - b. However, there are some counter-arguments:
    - 1) 2 Samuel 4:10 is the only OT use of the noun, and it is the only plural use of the word in the entire Bible, therefore limiting its usefulness for strict comparison with the NT usage; a nuanced theological NT use of a word which exists in the LXX is not unusual
    - 2) One could consider the use of the word “**Bible**” similarly:
      - a) While there are many books (βιβλίον) in the world, there is only one **Bible**; hence the authority lies in the definite article
      - b) While there is a relative amount of good news in the world, there is only one “**Good News**”—“**the Good News**” (with definite article and capitalized as a proper noun), rather than merely another item of “**good news**”
    - 3) Because of the uniqueness and distinct nature of what the NT defines as the “**Gospel**” (as we shall see below), it seems appropriate that unique Christian terminology has developed to translate the term
  - c. Therefore, this author deems it advisable to use the term **Gospel** (with caps); and if one is convinced of the need to use **Good News** or **Glad Tidings** (for whatever reason), it would seem advisable to also capitalize these to show that they are referring to a proper noun.
3. **The Cross**. Some thoughts about what the Cross is not (also note my book of charts):
- a. Not merely self-discipline (as Christianized Stoicism), 1 Cor 9:27
  - b. Not merely self-effacement (as Christianized Buddhism), Gal 2:20
  - c. Not mere example of solidarity with the human predicament (as Christianized Socialism or Liberalized Christianity), Matt 25:35-36
  - d. Not mere example to be worshipped and followed (as Catholicized Christianity), Phil 2:12
  - e. Not merely God showing us how much He loves us and wants to have a relationship with us (Liberalized Protestantism).

Rather the Cross is Jesus Christ paying the sin debt of the world upon Himself—to which we cannot add anything!

4. “**Lordship Salvation**” versus “**Free Grace**.” In the 1980s, another battle began resurfacing in which some felt that repentance was necessary prior to believing. On the other hand, the free grace people felt that requiring outward signs of repentance was adding to the grace of God. The issue was as follows: must a person be broken by the law (unto repentance), before they can understand God’s grace in Jesus Christ (unto faith), and if so, how does this repentance manifest itself? Consider the holiness movement (late 1800s) as a historical precedent to this issue, as well as the division between the General and Particular Baptists (late 1600s).

With all these stratifications (and more), what then is the Personal, Individual, or Simple Gospel?

**Summary: Nine approaches to understanding the content of the Personal Gospel....**

- A. Kerygma as Expressing the Gospel?
- B. Creeds as Expressing the Gospel?
- C. Galatians 1:6-9

- D. 1 Corinthians 15:1-8
- E. Other Equivocal Emphases in Gospel Presentations
- F. Luke 24:46-47—Luke’s Great Commission
- G. Biblical Terms for the Gospel
- H. The 52 evangelistic conversations in the Gospels and the Book of Acts
- I. Five audiences in the Book of Acts
- K. The organization of the Book of Romans
- J. The Simple Gospel, with Historical Examples

### A. Kerygma (κήρυγμα) as Expressing the Gospel?<sup>369</sup>

Introduction: Since 1936, much of the debate over the message of the Gospel has centered around the term *kerygma*. The issue in divergent definitions of the *kerygma* seems to be “what Gospel did the preachers in the book of Acts preach?” C. H. Dodd’s *The Apostolic Preaching and its Development* masterfully reframed the question away from the Book of Romans, to the Book of Acts, and away from the Five Fundamentals of the Faith.<sup>370</sup> This shift to a more nebulous definition of the Gospel was welcomed by the broad-minded Evangelicals of the time. A focus on *kerygma*, therefore, moved the debate away from the clarity of the Book of Romans, a Pauline Gospel, or the “Roman Road” (e.g. total depravity, justification by faith alone, emphasis on eternal life) to a debate over the content of various messages in the Book of Acts. The next logical step was to shift from the Book of Acts to develop a Gospel uniquely from the social teachings of Jesus, which is exactly what took place among mainstream Protestants of the middle 1900s (e.g. the *Christian Century* magazine with Reinhold Niebuhr as its editor).<sup>371</sup>

1. C.H. Dodd, 1936:<sup>372</sup>
  - a. Prophecies are fulfilled, and the new age is inaugurated by the coming of Christ
  - b. He was born of the seed of David
  - c. He died according to the Scriptures to deliver us out of the present evil age
  - d. He was buried
  - e. He rose on the third day according to the Scriptures
  - f. He is exalted at the right hand of God
  - g. He will come again as judge and Savior.
2. James Stewart, 1953:<sup>373</sup>
  - a. Incarnation
  - b. Forgiveness
  - c. Cross
  - d. Resurrection
  - e. Simply: Christ
3. Roland Allen, 1962<sup>374</sup>
4. Douglas Webster, 1966:<sup>375</sup>
  - a. “The person and character of Jesus Christ. He really did live.”

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<sup>369</sup>Historical from Lewis Drummond, *The Word of the Cross: A Contemporary Theology of Evangelism* (Nashville: Broadman, 1992).

<sup>370</sup>Cardinal Joseph Ratzinger (now Benedict XVI), Prefect of the Congregation for the Doctrine of the Faith, described the five fundamentals from the 1895 Niagara Bible Conference as inerrancy of Scripture, the deity of Christ, the virgin birth, vicarious expiation, and the bodily resurrection” (Commission biblique pontificale, *L’interprétation de la Bible dans l’Église* [Montreal: Fides, 1994], 18).

<sup>371</sup>See Reinhold Niebuhr, “Billy Graham’s Christianity—and the World Crisis” (*Christian and Society* [Spring 1955], 3-4), “Literalism, Individualism, and Billy Graham” (*Christian Century*, 23 May 1956, 641-42), “Proposal to Billy Graham” (*Christian Century*, 8 August 1956, 921-22), and “After Comment, the Deluge” (*Christian Century*, 4 November 1957, 1034-35).

<sup>372</sup>C.H. Dodd, *The Apostolic Preaching and its Development* (London: Hodder and Stoughton, 1936).

<sup>373</sup>James Stewart, *A Faith to Proclaim* (New York: Scribner, 1953).

<sup>374</sup>Roland Allen, *Missionary Method’s: St. Paul’s or Ours?* (Grand Rapids: Eerdmans, 1962).

<sup>375</sup>Douglas Webster. *Yes to Missions* (London: SCM, 1966).

- b. "The teaching of Jesus Christ. He said certain things about God, about life, about the kingdom of God, and about human destiny ... [as] no one had [ever] spoken before."
  - c. "The death of Jesus Christ. The death of our Lord was a turning point in history ... and God was active in it."
  - d. "The resurrection of Jesus Christ."
5. Hans Conzelmann, 1969:<sup>376</sup>
    - a. The promise of salvation
    - b. The connection with Scripture
    - c. The newness of Christian existence
  6. Michael Green, 1970:41<sup>377</sup>

The following chart illustrates the reframing of the question which took place following C. H. Dodd's study on the "Apostolic preaching," as compared with the Lucan Great Commission and the "Roman Road."

### Comparative of C. H. Dodd's *Kerygma*

C. H. Dodd's <i>Kerygma</i>	Luke 24:46-47	The Roman Road
<ul style="list-style-type: none"> <li>a. Prophecies are fulfilled, and the new age is inaugurated by the coming of Christ</li> <li>b. He was born of the seed of David</li> <li>c. He died according to the Scriptures to deliver us out of the present evil age</li> <li>d. He was buried</li> <li>e. He rose on the third day according to the Scriptures</li> <li>f. He is exalted at the right hand of God</li> <li>g. He will come again as judge and Savior.</li> </ul>	<ul style="list-style-type: none"> <li>a. "Thus it is written,</li> <li>b. that the Christ would suffer and</li> <li>c. rise again from the dead the third day,</li> <li>d. and that repentance for forgiveness of sins</li> <li>e. would be proclaimed in His name</li> <li>f. to all the nations, beginning from Jerusalem</li> </ul>	<ol style="list-style-type: none"> <li>1. <b>Need</b> (Why?): <ul style="list-style-type: none"> <li>a. God says that all are sinners, Rom 3:10, 23</li> <li>b. God tells us the reason all are sinners, Rom 5:12</li> </ul> </li> <li>2. <b>Consequence</b> (What?) God tells us the result of sin, Rom 6:23</li> <li>3. <b>Remedy</b> (How?) God tells us of His concern for sinners, Rom 5:8-9</li> <li>4. <b>Condition</b> (Who?) God's way of salvation is made plain, Rom 10:9-10, 13</li> <li>5. <b>Results</b>: God tells us the results of salvation, Rom 5:1, 8:1</li> <li>6. <b>Assurance</b>: God gives the saved sinner assurance, Rom 8:16</li> </ol>

Conclusion: A look at historical definitions of *kerygma* proves subjective and inconclusive. Many authors disagree on exactly what is the *kerygma*. Imagine a Gospel tract with C.H. Dodd's points as the message! Thus seeking a Gospel message in the various views of the *kerygma* proves disappointing; one must look elsewhere...

### B. Creeds as Expressing the Gospel?

1. Does the "Apostle's Creed" (or any similar creed) contain enough of the Gospel to bring a person to Christ?
  - a. In some liturgical churches, the entire congregation recites the Apostles Creed following a statement such as, "Let us now proclaim our faith!"
  - b. Let us similarly compare the Apostles Creed with some 1 Cor 15:1-8 and the Roman Road Gospel presentation...

<sup>376</sup>Hans Conzelmann, *An Outline of the Theology of the New Testament* (London: SCM, 1969).

<sup>377</sup>Michael Green, *Evangelism in the Early Church* (London: Hodder and Stoughton, 1970).

Apostles Creed	1 Corinthians 15:1-9	The Roman Road
<p>I believe in God, the Father Almighty, the Creator of heaven and earth, and in Jesus Christ, His only Son, our Lord:</p> <p>Who was conceived of the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell. The third day He arose again from the dead. He ascended into heaven and sits at the right hand of God the Father Almighty, whence He shall come to judge the living and the dead.</p> <p>I believe in the Holy Spirit, the holy catholic church, the communion of saints, the <b>forgiveness of sins</b>, the resurrection of the body, and life everlasting.</p> <p>Amen.<sup>378</sup></p>	<p>1 Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand, 2 by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain.</p> <p>3 For I delivered to you as of first importance what I also received, that <b>Christ died for our sins</b> according to the Scriptures, 4 and that He was buried, and that He was raised on the third day according to the Scriptures, 5 and that He appeared to Cephas, then to the twelve.</p> <p>6 After that He appeared to more than five hundred brethren at one time, most of whom remain until now, but some have fallen asleep; 7 then He appeared to James, then to all the apostles; 8 and last of all, as to one untimely born, He appeared to me also.</p> <p>9 For I am the least of the apostles, and not fit to be called an apostle, because I persecuted the church of God.</p>	<ol style="list-style-type: none"> <li>1. <b>Need</b> (Why?):       <ol style="list-style-type: none"> <li>a. God says that all are sinners, Rom 3:10, 23</li> <li>b. God tells us the reason all are sinners, Rom 5:12</li> </ol> </li> <li>2. <b>Consequence</b> (What?) God tells us the result of sin, Rom 6:23</li> <li>3. <b>Remedy</b> (How?) God tells us of His concern for sinners, Rom 5:8-9</li> <li>4. <b>Condition</b> (Who?) God's way of salvation is made plain, Rom 10:9-10, 13</li> <li>5. <b>Results</b>: God tells us the results of salvation, Rom 5:1, 8:1</li> <li>6. <b>Assurance</b>: God gives the saved sinner assurance, Rom 8:16</li> </ol>

- c. What is missing in the Apostles Creed?
  - 1) Does it mention sin? In what way?
  - 2) Does it mention the need to be individually justified by faith (born again)?
  - 3) Does it provide a plan of salvation?
  - 4) What do the answers to the above questions imply about the validity of the Apostles Creed, or of any other creed for that matter?
2. Or (for comparisons sake) what if we turned the "Four Spiritual Laws" into a Creed (as the theological basis for a Campus Crusade Church☺)?

The Four Spiritual Laws
<p>We believe that God loves us and has a wonderful plan for our life</p> <p>We believe that men are sinful and separated from God, therefore they cannot know and experience God's love and plan for their life</p> <p>We believe that Jesus Christ is God's only provision for sin, through Him we can know and experience God's love and plan for our life</p> <p>We believe that we must individually receive Jesus Christ as Savior and Lord, then we can know and experience God's love and plan for our life</p>

3. Conclusions:
  - a. False teachers will then look for loopholes in creeds and capitalize on them
  - b. Creeds are also disappointing as a source of absolute truth for knowing the Gospel...
  - c. Biblically, perhaps 1 Corinthians 15:1-8 provides the best starting point to understand the Gospel...

<sup>378</sup>"The Apostles Creed," from: [http://www.reformed.org/documents/apostles\\_creed.html](http://www.reformed.org/documents/apostles_creed.html); accessed 28 Nov 2005; Internet.

### C. Galatians 1:6-9:

#### 1. Notice Several Translations to Discern the Issues Involved:

GEN (1560), 6 Je m'estonne qu'en delaisant Christ qui vous avoit appellez **par grace**, vous estes subitement transportez à un autre Evangile: Qui n'est pas un autre [Evangile:] mais il y en a qui vous troublent et qui veulent renverser l'Evangile de Christ. Or quand bien nous-mesmes, ou un Ange du ciel, vous evangelizeroit outre ce que nous vous avons evangelizé, qu'il soit execration. Ainsi que nous avons déjà dit, maintenant aussi je [le] dis derechef, Si quelqu'un **vous evangelize** outre ce que vous avez receu, qu'il soit execration.

MRT (1699), Je m'étonne qu'abandonnant [Jésus-] Christ, qui vous avait appelés **par sa grâce**, vous ayez été si promptement transportés à un autre Evangile. Qui n'est pas un autre [Evangile], mais il y a des gens qui vous troublent, et qui veulent renverser l'Evangile de Christ. Mais quand nous-mêmes [vous évangeliserions], ou quand un Ange du Ciel vous évangeliserait outre ce que nous vous avons évangelisé, qu'il soit anathème. Comme nous l'avons déjà dit, je le dis encore maintenant : si quelqu'un **vous évangelise** outre ce que vous avez reçu, qu'il soit anathème.

KJV (1611), I marvel that ye are so soon removed from him that called you **into the grace of Christ** unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any *man* **preach any other gospel** unto you than that ye have received, let him be accursed.

ASV (1901), I marvel that ye are so quickly removing from him that called you **in the grace of Christ** unto a different gospel; which is not another *gospel* only there are some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema. As we have said before, so say I now again, if any man **preacheth unto you any gospel** other than that which ye received, let him be anathema.

NJB (1976), I am astonished that you are so promptly turning away from the one who called you **in the grace of Christ** and are going over to a different gospel—not that it is another gospel; except that there are trouble-makers among you who are seeking to pervert the gospel of Christ. But even if we ourselves or an angel from heaven preaches to you a gospel other than the one we preached to you, let God's curse be on him. I repeat again what we declared before: anyone **who preaches to you a gospel** other than the one you were first given is to be under God's curse.

FBJ, Je m'étonne que si vite vous abandonniez Celui qui vous a appelés **par la grâce du Christ**, pour passer à un second évangile—non qu'il y en ait deux ; il y a seulement des gens en train de jeter le trouble parmi vous et qui veulent bouleverser l'Évangile du Christ. Eh bien ! si nous-mêmes, si un ange venu du ciel vous annonçait un évangile différent de celui que nous vous avons prêché, qu'il soit anathème ! Nous l'avons déjà dit, et aujourd'hui je le répète : si quelqu'un **vous annonce un évangile** différent de celui que vous avez reçu, qu'il soit anathème !

SEM (1999), Je m'étonne de la rapidité avec laquelle vous abandonnez celui qui vous a appelés **par la grâce du Christ**, pour vous tourner vers un autre message. Comme s'il pouvait y avoir un autre message! Non, il n'en existe pas d'autre, mais il y a des gens qui sèment le trouble parmi vous et qui veulent renverser le message du Christ. Eh bien, si quelqu'un --- même nous, même un \*ange du ciel --- vous annonçait un message différent de celui que nous vous avons annoncé, qu'il soit maudit. Je l'ai déjà dit et je le répète maintenant: si quelqu'un **vous prêche un autre message** que celui que vous avez reçu, qu'il soit maudit!

#### 2. Issues:

- v. 6, Who or what is being turned from?
- v. 6, The emphasis on the swift nature of the reversal?
- v. 6, Does the turn involves a turning from grace or from Christ?
- vv. 8-9, Is not the issue herein the method of evangelizing?

### D. 1 Corinthians 15:1-8:

#### 1. An Exegetical Look:

- a. Introduction: "First importance" (v. 3)
- b. The Gospel, vv. 1-2:
  - 1) I make known
  - 2) Which I preached
  - 3) Which you received
  - 4) In which you stand
  - 5) By which you are saved

- c. Christ, vv. 3-8:
    - 1) Died for our sins
      - a) according to the Scriptures, Psa 22; Isa 52-53, etc.
    - 2) Buried
    - 3) Raise on the third day
      - a) According to the Scriptures, cf. Hos 6:2; Psa 16:8-10; Isa 53:10-11
    - 4) Appeared to James, then to the apostles
  - d. Other verses highlighting the importance of the death and resurrection of Christ (see lists below):
    - 1) The centrality of the cross, cf. 1 Cor 2:2
    - 2) The importance of the resurrection, 1 Cor 15:19
2. A Thematic Look:
- Introduction: What is emphasized and what is not emphasized in the Gospel?
- a. What is emphasized?
    - 1) Use of the word “Gospel” is important here. It is not just “angelo” or “message”.
    - 2) Notice the Geneva Bible’s emphasis on the manner of the evangelizing in 15:2:
 

“And whereby ye are saued, if ye keepe in memorie, after what maner I preached it vnto you, except ye haue beleueed in vaine”

Which follows the French Geneva Bible translation:

“Et par lequel vous estes aussi sauuez, si vous retenez en quelle maniere je vous l'ai annoncé: si ce n'est que vous ayez creu en vain”
    - 3) The Person of Christ
    - 4) The death of Christ **for sin** (sin emphasized in Romans 1-3; 6-7)
    - 5) The burial of Christ
    - 6) The resurrection of Christ
    - 7) The appearing of Christ
  - b. What is **not** emphasized?
    - 1) The incarnation (synthesis of 50% God and 50% man)
    - 2) The birth of Christ (interesting in light of the heavy emphasis placed on the celebration of Christmas)
    - 3) The Virgin Mary—her role as Mediatrix of all graces, Queen of heaven, etc...
    - 4) The example of Christ—His lifestyle (e.g. His incarnation into human existence)
    - 5) The miracles of Christ—His service to mankind
    - 6) Love: the love of Christ, the love of God, or man’s response of love
    - 7) The inauguration of the kingdom age, here and now
    - 8) The kingdom of God, i.e. His current reign on earth as King
    - 9) Christ’s reign as king, following His resurrection from the dead
    - 10) Society’s needs, and its maddening complexities
    - 11) Man’s physical needs
    - 12) A Christian worldview (Colson), a moral philosophy
    - 13) A paradigm shift (Bloesch), the Gospel as a change of gears from the Old Testament (downgrading the newness of the New Covenant in Christ’s blood)
    - 14) The glory of God—rather the message is the death, burial, and resurrection of Christ
    - 15) Man’s ability: neither to understand his problem, nor to save himself
    - 16) Man’s response (other than verses 1-2)
  - c. Rather:
    - 1) The Gospel is the power of God unto salvation, Rom 1:16
    - 2) The Word of God is living and active, Heb 4:12

### E. Other Equivocal Emphases in Gospel Presentations:

- a. God’s love, John 3:16:
  - 1) With a complete emphasis on love to the exclusion of anything else

- 2) Note that Paul starts his Gospel to the Romans with the wrath of God, love is not discussed until chapter 5!
- a) Rom 1:18, “For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men”
  - b) Rom 2:5, “But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God”
  - c) Rom 2:8, “but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation”
  - d) Rom 3:5, “The God who inflicts wrath is not unrighteous, is He?”
  - e) Rom 4:15, “for the Law brings about wrath”
  - f) Rom 5:8-9, “But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him”
    - (1) The love of God and the wrath of God meet
    - (2) Rom 5:8 is the second use of the word “love” (“love of God”) in Romans; the first use is in Rom 5:5, “and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us”
- 3) Conclusion:
- a) The lost must be convinced that they are under the wrath of God for their sin, outside of the forgiveness available in Christ.
  - b) Notice that when the Holy Spirit comes, He will convict the world of sin, righteousness, and judgment (John 16:8), not of a lack of love; if we want to work together with the Holy Spirit, we must emphasize sin, righteousness, and judgment
  - c) This is where the Law becomes a schoolmaster to bring us to Christ, Gal 3:24
- b. Abundant life vs. eternal life:
- 1) While several NT verses seem to highlight the importance of this present life:
    - a) John 10:10b, “I came that they may have life, and have *it* abundantly”
 

Does the περισσός (found once in John; often translated “abundantly”) contradict the Johanne emphasis on “eternal life” (15 times in the Gospel of John; 6 times in 1 John; “life eternal” found twice in the Gospel of John)?

Should περισσός rather be translated “exceedingly”: “I came that they may have life, and have *it* exceedingly”

Paradoxically, the more our present lives focus on eternal life, the more abundant they are in this life!
    - b) Acts 3:19, “Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord”
    - c) “What is your life?” James 4:14 (KJV, RSV, NKJ, NIV)
    - d) And similarly, the “life” of Jesus (as opposed to His death):
      - (1) Rom 5:10, “For if while we were enemies, we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life”
      - (2) Notice that the “by His life” can be interpreted numerous ways:
        - (a) Robertson relates it to Heb 7:25, “ever living to intercede for them”
        - (b) Rom 4:25 speaks of Christ’s resurrection unto life for our justification
        - (c) Liberalizing theologians, however, find in this verse a salvific quality in the life of Christ, unrelated to His death<sup>379</sup>
  - 2) Some verses negate the priority of current life:
    - a) “If we have hoped in Christ in this life only, we are of all men most to be pitied,” 1 Cor 15:19—verses 12-19 speak of people who preach the resurrection of Christ *sans*

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<sup>379</sup>Note that this follows with Walter Rauschenbusch’s dismissing an emphasis on the death of Christ as being non-apostolic and non-biblical: “These traditional theological explanations of the death of Christ have less authority that we are accustomed to suppose. The fundamental terms and ideas—“satisfaction,” “substitution,” “imputation,” “merit”—are post-biblical ideas, and are alien from the spirit of the gospel” (Walter Rauschenbusch, *A Theology for the Social Gospel* (New York: Macmillan, 1917; Nashville: Abingdon, 1978], 242-43).

emphasizing the resurrection of men (sound applicable). In there case, “your faith is worthless; you are still in your sins” (1 Cor 15:17)

- b) Another example of a misplaced emphasis is Esau who traded one meal (in the present) for the blessing of the birthrite (in the future; cf. Gen 25:31-34; Heb 12:14-17). Hebrews actually calls him “an immoral and godless person like Esau.”
  - c) Psa 17:13-14, “Deliver my soul from the wicked with Your sword, From men with Your hand, O LORD, From men of the world, whose portion is in *this* life, And whose belly You fill with Your treasure; They are satisfied with children, And leave their abundance to their babes.”
  - d) Phil 3:18-19 (KJV), “For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ: Whose end *is* destruction, whose God *is* *their* belly, and *whose* glory *is* in their shame, who mind earthly things.”
  - e) Mark 8:35, “For whoever wishes to save his life shall lose it; but whoever loses his life for My sake and the gospel’s shall save it” (cf. Matt 10:39; 16:25-26; Luke 9:24-25; 17:33; John 12:25, “He who loves his life loses it; and he who hates his life in this world shall keep it to life eternal”)
- 3) Simultaneously numerous NT verses emphasize eternal life, John 3:16; 5:24; Rom 6:23; et al.
- c. Sin as mere privation (e.g. Augustine):

Introduction: Sin as privation implies that there is some goodness in man, but that man merely lacks some attributes of perfection, such as “falling short of the glory of God,” falling short of righteousness, holiness, etc. In total depravity, there is no inherent goodness in man at all. Various, verses and terms become the battle ground on this issue. Some argue that...

1) Sin as mere privation:

(a) Counter-arguments:

- (1) If sin is mere privation of some divine virtue, how can the Apostle John speak of someone practicing sin (1 John 3:4), and likewise Paul mention the “deeds of the flesh which are evident” (Gal 5:19-21), concluding, “of which I forewarn you just as I have forewarned you that those who practice such things shall not inherit the kingdom of God.”
- (2) Or how can Jesus say, “He who is without sin among you, let him *be the* first to throw a stone at her,” if sin is a privation? That would mean that “he who is without without cast the first stone”!

(b) Rather:

- (1) Sin is more than mere privation, it is active indwelling corruption, Deut 32:5; Mark 7:20-23
- (2) This depraved nature necessarily leads to acts of rebellion against the law of God, Lev 4:27-28; 1 John 3:4

(c) Note my study on “Total Depravity According to Jesus” which includes: (1) his words to the Pharisees; (2) Mark 7:20-23; and (3) the sayings of Jesus regarding the corruption of “this generation”

- 2) Sin in the NT as primarily “missing the mark” (ἡμαρτον) of God’s perfection, rather than the entire corruption of man.
- 3) Depth of sin (ὕστεροῦνται) = “falling short of the glory of God” rather than being “deprived of the glory of God”; notice the rainbow of translations on this commonly used gospel verse (also notice the rainbow of views of man’s depravity or man’s problem as a lack of relationship)...

## Translations of Rom 3:[22]23

Greek Byzantine Textform = Nestle-Aland, 27 <sup>th</sup>	Latin Vulgate (early 400s)	Jacques leFevres d'Étapes (1530)	French Geneva Bible (1560)	English Geneva Bible (1599)	King James Version (1611/1769)	French Martin Bible (1699)	Douais-Rheims Version (1899)	French Le Semeur (1992, 1999) <sup>380</sup>	Holman Christian Standard Bible (2000)	The Message (1993)
πάντες γὰρ ἡμαρτον καὶ ὑστεροῦνται τῆς δόξης τοῦ θεοῦ	omnes enim peccaverunt et egent gloriam Dei	"Certes il ny a nulle difference: car tous on peche & ont besoing de la gloire de Dieu"	"car il n'y a nulle difference: veu que tous ont peché, et sont entierement destituez de la gloire de Dieu"	"For there is no difference: for all haue sinned, and are deprived of the glorie of God"	"For all have sinned, and come short of the glory of God"	"car il n'y a nulle différence, vu que tous ont péché, et qu'ils sont entièrement privés de la gloire de Dieu."	"For all have sinned and do need the glory of God"	"Tous ont péché, en effet, et sont privés de la glorieuse présence de Dieu"	"for all have sinned and fall short of glory of God."	"we are utterly incapable of living the glorious lives God wills for us"
The 20 LXX and 16 NT uses of ὑστερέω make it a definable term	[future Catholic translations focus on the lexical definition of the word <i>egen</i> ]	"Certainly there is [absolutely] no difference: for all have sinned & are in need of the glory of God"*	"for there is [absolutely] no difference: seeing as all have sinned, and are entirely destitute of the glory of God"*	[a more mild translation of the French Geneva]	[note that the KJV also removed the colon linking v. 23 with the phrase before]	"for there is absolutely no difference, seeing as all have sinned, and are utterly deprived of the glory of God"*	[following the Latin Vulgate]	"All have sinned, in fact, and are deprived of the glorious presence of God"*; [notice the added relational dimension]	Footnote reading, "for all have sinned and lack the glory of God"	Notice the emphasis on inability to live a certain way, rather than an actual state of being

## Further comments:

- (a) Compare with the translation of the same word in Heb 11:37 as "being destitute"
  - (b) Counter-argument would be its use in 1 Cor 12:24 as "[members] which lacked"
  - (c) Therefore we are left with several theological approaches to the sin nature of man, total depravity, moral privation, or relational privation; and thus to three potential theological categories, substitutionary atonement, reconciliation model, or some other lesser model. Which will the translator choose? It seems like the reconciliation theory has won the day in English since the 1611 King James version with the translation "fall short" (among Protestant translations).
  - (d) "Fall short" is used by the ASV, RSV, NAS, NIV, NKJ, ESV, HCS (hence all major 20<sup>th</sup> Century English translations), perhaps this translation contributes to the fact that whereas the 1833 [Baptist] New Hampshire Confession emphasized "utter depravity", 20<sup>th</sup> Century Baptist Confessions do not emphasize the same
  - (e) The International Bible Society's *Le Semeur* has gone over-and-above to reverse the Reformation translation of the French Geneva Bible, and to extract total depravity from Romans 3:23
  - (f) Notice that German translations also have quite a representation of translations of this verse.
  - (g) Note also that almost all Evangelical Gospel presentation include Rom 3:23. Therefore, the proper translation of this verse is not without importance!
- d. Sin as a mere negation from 1 Cor 6:12:
- 1) The argument continues with "all things are permissible"
  - 2) But sin is something that is "not useful," therefore supposedly undermining that [1] sinfulness is not a part of man's nature, nor that [2] sin is a willful or ignorant action

<sup>380</sup>By the way, publisher information on this version states, "This IBS translation of the Entire Bible is for the French language; an estimated 124,000,000 people speak this language as their mother tongue. This translation uses an informal language style and applies a meaning-based translation philosophy. It is translated from the Biblical languages and was completed in June 1999" ("La Bible du Semeur"; available from <http://www.biblegateway.com/versions/index.php?action=getVersionInfo&vid=32>; accessed: 24 Aug 2006; Internet).

- 3) To use 1 Cor 6:12 to define sin is to take the verse out of context; many other verses show that sin is indeed a part of man's nature, as well as a definite thought or action whether willfully or from ignorance.
- e. Sin as mere relational separation, Isa 59:2:
  - 1) Seemingly ignoring that sin is the separating factor, "But your iniquities have made a separation between you and your God, And your sins have hidden *His* face from you so that He does not hear"
  - 2) Or by redefining sin as a lack of something, e.g. love, righteousness, glory of God
  - 3) Removing two aspects of the substitutionary atonement:
    - a) Preeminent issue of man's sin
    - b) Preeminent issue of remission of sins
- f. The new birth as merely a new or renewed relationship, John 15:15:
  - 1) Ignoring man's need for a complete change in nature ("You must be born-again"), Eph 2:3
  - 2) Ignoring the fact of imputed righteousness, Isa 64:6, "For all of us have become like one who is unclean, And all our righteous deeds are like a filthy garment; And all of us wither like a leaf, And our iniquities, like the wind, take us away"
- g. The Gospel as mere "truth", cf. Eph 1:13:
  - 1) Often in the hearts of the Gospel as mere truth follows the mantra, "All truth is God's truth," thereby downgrading the Gospel to empirically-derived (and ever-changing) truth found in sociology, anthropology, psychology, etc.
  - 2) It must be remembered that the true Gospel is and will always be foolishness to those that are perishing (1 Cor 1:18), and to Gentiles (v. 23).
- h. Some unequivocal emphases:
  - 1) Man as totally depraved, Gen 6:5; Deut 32:4-5; Eph 2:1-3
  - 2) Sin as active rebellion against the Law of God (e.g. Lev 4:2; 10 Commandments)
  - 3) Christ as actually bearing our sin as a substitute, 2 Cor 5:21; 1 John 2:2; et al.
  - 4) God appointing to eternal life, Acts 13:48; Romans 6:23

## F. Luke 24:46-47—Luke's Great Commission:

Introduction: A two-fold message: the Gospel and the preaching.

- 1) Note that the **divine preparation** to Christ was John the Baptist' preaching a baptism of repentance for the forgiveness of sins:
  - a) "It is he who will go *as a forerunner* before Him in the spirit and power of Elijah, TO TURN THE HEARTS OF THE FATHER'S BACK TO THE CHILDREN, and the disobedient to the attitude of the righteous, so as to make ready a people prepared for the Lord," Luke 1:17
  - b) "And you, child, will be called the prophet of the Most High; For you will go on BEFORE THE LORD TO PREPARE HIS WAYS; To give to His people *the* knowledge of salvation By the forgiveness of their sins, Because of the tender mercy of our God, With which the Sunrise from on high will visit us, TO SHINE UPON THOSE WHO SIT IN DARKNESS AND THE SHADOW OF DEATH, To guide our feet into the way of peace," Luke 1:76-79
  - c) "And he came into all the district around the Jordan, preaching a baptism of repentance for the forgiveness of sins; as it is written in the book of the words of Isaiah the prophet, 'THE VOICE OF ONE CRYING IN THE WILDERNESS, "MAKE READY THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT. EVERY RAVINE WILL BE FILLED, AND EVERY MOUNTAIN AND HILL WILL BE BROUGHT LOW; THE CROOKED WILL BECOME STRAIGHT, AND THE ROUGH ROADS SMOOTH; AND ALL FLESH WILL SEE THE SALVATION OF GOD,"'" Luke 3:3-6
  - d) "When the messengers of John had left, He began to speak to the crowds about John, 'What did you go out into the wilderness to see? A reed shaken by the wind? But what did you go out to see? A man dressed in soft clothing? Those who are splendidly clothed and live in luxury are *found* in royal palaces! But what did you go out to see? A prophet? Yes, I say to you, and one who is more than a prophet. "This is the one about whom it is written, "BEHOLD, I SEND MY MESSENGER AHEAD OF YOU, WHO WILL PREPARE YOUR WAY BEFORE YOU." I say to you, among

those born of women there is no one greater than John; yet he who is least in the kingdom of God is greater than he.’ When all the people and the tax collectors heard *this*, they acknowledged God’s justice, having been baptized with the baptism of John. But the Pharisees and the lawyers rejected God’s purpose for themselves, not having been baptized by John,” Luke 7:24-30

- 2) Hence John’s baptism was a preparation for the Gospel:
  - a) Similarly, Paul calls the Law a tutor to bring us to Christ, Gal 3:24-25
  - b) Note the role of this tutor in the powerful preaching of Apollos, that prepared the way for Paul’s effective ministry in Ephesus, Acts 18:24-19:20
- 3) Therefore, a contemporary emphasis on using the Ten Commandments as a preparation for the Gospel is positive. However, perhaps an unclear emphasis is proponents to think that use of the Ten Commandments provides a spiritual panacea for “true” salvation, and therefore that no seed will fall on the shallow or weed-infested soils, as prophesied by Jesus.<sup>381</sup>
  - a. Luke 24:46, the Gospel (note parallel with 1 Cor 15 above):
    - 1) “Thus it is written,
    - 2) “That the Christ would suffer and
    - 3) “Rise again from the dead the third day,”
  - b. Luke 24:47, the Preaching (includes desired response to, purpose for, and call to preaching):
    - 1) “And that repentance...

### Some interesting translations of “Repent ye” in Matt 4:7

New American Standard (1976)	English Geneva (1599)	French Lefevre (1530)	French Louvain (1550)	Douais-Rheims (1899)
From that time Jesus began to preach and say, "Repent, for the kingdom of heaven is at hand."	From that time Iesus began to preach, and to say, Amende your liues: for the kingdome of heauen is at hand	Des Ihors Iesus commença a enseigner et dire: faites penitence / car le royaume des cieul y est approche	Dés lors Iesus commença a enseigner et dire. Faites penitence car le royaume des cieux approchera	From that time Iesus began to preach, and to say: Do penance, for the kingdom of heaven is at hand

By the way, Jerome when he translated the Latin Vulgate used the term “do penance” at least 29 times. For example see the Douais-Rheims of Matt 3:2, “And saying: Do penance: for the kingdom of heaven is at hand”; Matt 3:8, “Bring forth therefore fruit worthy of penance”; Matt 3:11, “I indeed baptize you in the water unto penance, but he that shall come after me, is mightier than I, whose shoes I am not worthy to bear; he shall baptize you in the Holy Ghost and fire”; Matt 11:20, “Then began he to upbraid the cities wherein were done the most of his miracles, for that they had not done penance”; Matt 11:21, “Woe to thee, Corozain, woe to thee, Bethsaida: for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had long ago done penance in sackcloth and ashes”; Matt 12:41, “The men of Ninive shall rise in judgment with this generation, and shall condemn it: because they did penance at the preaching of Jonas. And behold a greater than Jonas here”; Mark 6:12, “And going forth they preached that men should do penance”; Luke 3:3, “And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins”; ... Acts 2:38, “But Peter said to them: Do penance, and be baptized every one of you in the name of Jesus Christ, for the remission of your sins: and you shall receive the gift of the Holy Ghost” ...

- 2) “For forgiveness of sins
  - a) Notice that “repentance for the forgiveness of sins” was the preaching of John the Baptist, Luke 3:3
    - (1) “As John Wesley advised a young evangelist, for effective evangelism, preach 90 percent Law and 10 percent grace”<sup>382</sup>
    - (2) Note that John the Baptist also included the need for baptism as the act affirming true repentance
  - b) Notice that the preparatory preaching of John the Baptist also became the application or close to the Gospel as found in v. 46
    - (1) We seem to have a sandwich pattern:

<sup>381</sup>“As I began to look at church growth records from around the country, I found to my horror that 80 to 90 percent of those making a decision for Christ were falling away from the faith. That is, modern evangelism was creating 80 to 90 of what we commonly call backsliders for every hundred decisions for Christ. ... The tragedy of modern evangelism is that, around the turn of the twentieth century, the church forsook the Law in its capacity to convert the soul and drive sinners to Christ” (Kirk Cameron and Ray Comfort, *The School of Biblical Evangelism: 101 Lessons* [Gainesville: Bridge-Logos, 2004], 26).

<sup>382</sup>Cameron and Comfort, *The School of Biblical Evangelism*, 21.

- (a) Repentance as preparation (Law as tutor)  
Notice that the Gospel in Romans begins not with God's love, but with His wrath because of sin, Rom 1:18ff.
  - (b) The Gospel (death of Christ for sins, His burial and resurrection)
  - (c) Repentance for the forgiveness of sins
- 3) "Would be proclaimed
  - 4) "In His name
  - 5) "To all the nations,
  - 6) "Beginning from Jerusalem."

Conclusion: This commission uniquely presents both Christ's work and man's responsibility both to respond to this message by repentance and then to proclaim this message. It also provides a divine interpretive grid for all the sermons of the Book of Acts, which are, as we have seen, seemingly contested as to what Gospel they actually proclaim—see kerygma notes above.

### G. Biblical Terms for Gospel:<sup>383</sup>

1. εὐαγγέλιον - εὖ, good; ἀγγέλιον, news, tidings; hence, good news, gald tidings, or Gospel (76 occurrences in New Testament):

Introduction:

- a) εὐαγγέλιον (gospel) is **not used** in John's Gospel or John's epistles, although it is used once in Revelation (14:6). However, λόγος (word) is used 36 times in the Gospel of John, 7 times in the epistles of John, and 18 times in Revelation.
- b) εὐαγγέλιον (gospel) is not found in the book of Luke and is found only twice in the Book of Acts (15:7 and 20:24). It is clear that there is a variance in terminology used for the Gospel. However, λόγος (word) is used 32 times in the Gospel of Luke and 65 times in the Book of Acts.
- c) εὐαγγέλιον is found 9 times in Romans. λόγος is used 7 times in Romans.
- d) Twenty-five uses of "gospel" in the New American Standard Bible come from translating the word εὐαγγελίζω (evangelize) as "preach the gospel," rather than from the Greek word εὐαγγέλιον.
  - a. The use of εὐαγγέλιον (Gospel) without modifiers:  
Matt 26:13; Mark 1:15; 13:10; 14:9; 16:15; Rom 1:16; 11:28; 1 Cor 4:15; 9:14 (twice); 9:18 (twice); 9:23; 15:1; 2 Cor 4:3; 8:18; Gal 1:11; 2:2, 5, 7; 4:3, 15; Eph 3:6; Phil 1:5, 7, 12, 16, 27 (twice); 2:12; 4:3, 15; 1 Thess 1:5; 2:4; 2 Thess 2:14; 2 Tim 1:8, 10; Phm 13
  - b. εὐαγγέλιον with different modifiers:
    - 1) Gospel of God: Mark 1:14; Rom 1:1; 15:16; 2 Cor 11:7; 1 Thess 2:2, 8, 9; 1 Pet 4:17
      - a) Gospel of the grace of God, Acts 20:24
      - b) Glorious gospel of our blessed God, 1 Tim 1:11
    - 2) Gospel of Christ: Rom 15:19; 1 Cor 9:12; 2 Cor 2:12; 9:13; 10:14; Gal 1:7; Phil 1:27; 1 Thess 3:2:
      - a) Gospel of His Son, Rom 1:9
      - b) Gospel of Jesus Christ, Mark 1:1
      - c) Gospel of our Lord Jesus Christ, 2 Thess 1:8
      - d) The light of the Gospel of the glory of Christ, 2 Cor 4:4
    - 3) Gospel of the kingdom: Matt 4:23; 9:35; 24:14
      - a) Gospel of the kingdom of God: [ἡ—Mark 1:14]
    - 4) Gospel with personal pronouns:
      - a) My Gospel, Rom 2:16; 16:25; 2 Tim 2:8
      - b) Our Gospel, 2 Cor 4:3; 1 Thess 1:5; 2 Thess 2:14
    - 5) Other modifying words:
      - a) Word of the Gospel (τὸν λόγον τοῦ εὐαγγελίου), Acts 15:7

<sup>383</sup>Chapter 7, Defining Evangelizing, "Biblical Terms for Evangelism," is a parallel study to this one, focusing on the propagation of the message rather than on the message.

- b) Truth of the gospel, Gal 2:5, 14; Col 1:5
  - c) Mystery of the gospel, Eph 6:19
  - d) Eternal Gospel, Rev 14:6
  - e) Faith of the Gospel, Phil 1:27
  - f) Hope of the Gospel, Col 1:23
  - g) Glorious Gospel, 1 Tim 1:11
  - h) Gospel of your salvation, Eph 1:13
  - i) Gospel of peace, Eph 6:15
  - j) Another gospel, 2 Cor 11:4
  - k) A different gospel, Gal 1:6
- c. Places where the NASB inserts the word “gospel” as a partial translation of the verb εὐαγγελίζω (evangelize) or once for προεὐαγγελίζομαι (Gal 3:8): Matt 11:5; Luke 3:18; 4:18; 7:22; 9:6; 16:16; 20:1; Acts 8:25, 40; 14:7, 15, 21; 16:10; Rom 1:15; 15:20; 1 Cor 1:17; 9:16 (twice), 18; 2 Cor 10:16; Gal 1:8, 9; 4:13; 1 Pet 1:12; 4:6
- d. The use of εὐαγγέλιον in different contexts:
- 1) The proclamation of the Gospel of salvation, Mark 1:14; 13:10; 16:15; 1 Cor 15:1-8
  - 2) The Gospel as a body of truth, Gal 1:6-12; 2 Thess 1:8; 1 Tim 1:10-11
  - 3) The Gospel as the four biographies of Jesus found in the four early books of the New Testament, Mark 1:1
2. Biblical terms for the Gospel dealing with Jesus Christ:<sup>384</sup>
- Introduction: Christ as a body of truth, Eph 4:20
- a. “Christ,” Acts 8:5; Phil 1:15, 17, 18
  - b. “Christ crucified,” 1 Cor 1:23
  - c. “Faith in Jesus Christ,” Acts 24:24
  - d. “Jesus,” Acts 8:35; 28:23; Rev 17:6
  - e. “Jesus Christ,” Rom 16:25
  - f. “Jesus Christ, and Him crucified,” 1 Cor 2:2
  - g. “Jesus Christ as Lord,” 2 Cor 4:5
  - h. “Lord Jesus Christ,” Acts 28:31
  - i. “Mystery of Christ,” Col 4:3
  - j. “Testimony of Jesus,” Rev 1:2
  - k. “The resurrection of the Lord Jesus,” Acts 4:33 (e.g. Luke 24:9-11, John 20:24-25)
  - l. “This is the Christ,” Acts 9:22; 17:3; 18:25 (cf. Acts 28:23)
  - m. “This is the Son of God,” John 1:34
  - n. “Bear my name,” Acts 9:15
  - o. “Christ is proclaimed,” Phil 1:18
  - p. “Demonstrating by the Scriptures that Jesus was the Christ,” Acts 18:28
  - q. “Explaining and giving evidence that the Christ...” Acts 17:3
  - r. “Preached Jesus,” Acts 8:35
  - s. “Preaching Jesus as the Christ,” Acts 5:42
  - t. “Preaching the good news of the kingdom of God and the name of Jesus Christ,” Acts 8:12
  - u. “Preaching the Lord Jesus,” Acts 11:20
  - v. “Proclaim Jesus,” Acts 9:20 (cf. Acts 9:22)
  - w. “Saying, ‘This Jesus whom I am proclaiming to you is the Christ,’” Acts 17:3
  - x. “Solemnly testifying ... that Jesus was the Christ,” Acts 18:5
  - y. “Solemnly testifying ... repentance toward God and faith in our Lord Jesus Christ,” Acts 20:21
  - z. “That I might preach Him [Jesus] among the Gentiles, Gal 1:16 (cf. Col 1:28)
  - aa. “To preach the unfathomable riches of Christ,” Eph 3:8
  - bb. “Teaching of the Lord,” Acts 13:12

<sup>384</sup>See examples of Jesus Christ as the message in T. Johnston, *Mindset*, Chap 2, V., “Introduction,” 3. “Preaching Christ is synonymous with preaching the Gospel.”

3. Passages with the word *kerygma* (κήρυγμα):
  - a. "The preaching of Jonah," Matt 12:41
  - b. "The preaching of Jonah," Luke 11:32
  - c. "My gospel and the preaching of Jesus Christ," Rom 16:25
  - d. "The foolishness of the message preached," 1 Cor 1:21
  - e. "My message and my preaching were not..." 1 Cor 2:4
  - f. "Then our preaching is in vain," 1 Cor 15:14
  - g. "In order that the proclamation might be accomplished," 2 Tim 4:17
  - h. "The proclamation which was entrusted," Titus 1:3
4. Biblical Terms dealing with the Word:
  - a. "Word" (τὸν λόγον), Acts 8:4; 14:25; 16:6; 18:5; 2 Tim 4:2
    - 1) Acts 8:4, lit "They therefore who had been scattered went about evangelizing the word" [Οἱ μὲν οὖν διασπαρέντες διήλθον εὐαγγελιζόμενοι τὸν λόγον]
  - b. "Word" (ῥῆμα), 1 Pet 1:25; 2:2
    - 1) 1 Pet 1:25, lit "And this is the word by which you were evangelized" [τοῦτο δέ ἐστιν τὸ ῥῆμα τὸ εὐαγγελισθῆν εἰς ὑμᾶς]
  - c. "Word of Christ," Rom 10:17
  - d. "Word of God" (ὁ λόγος τοῦ θεοῦ), Acts 4:31; 6:7; 8:14; 11:1; 13:5, 7, 44, 46; 17:13; Col 1:25
    - 1) Notice that this word is used also of the message following the reception of the Gospel, Acts 6:2; 18:11
  - e. "Word of God's message," 1 Thess 2:13; Rev 1:2
  - f. "Word of His grace," Acts 14:3
  - g. "Word of life," Phil 2:16
  - h. "Word of reconciliation," 2 Cor 5:20
  - i. "Word of the cross," 1 Cor 1:18
  - j. "Word of the Gospel," Acts 15:7
  - k. "Word of the Lord" (ὁ λόγος τοῦ κυρίου), Acts 12:24; 13:44, 48, 49; 15:36; 16:32; 19:10, 20; 1 Thess 1:8; 2 Thess 3:1
    - 1) Notice that Paul used "Lord" synonymously for Jesus Christ, 1 Cor 6:14
    - 2) Notice that this term is used also of the message following the reception of the Gospel, Acts 8:25; 15:35
  - l. "Word of truth," Col 1:5
  - m. "Scripture" (τῆς γραφῆς), Acts 8:35
  - n. "Scriptures" (τῶν γραφῶν), Acts 17:2, 11; 18:28; cf. Acts 18:24
  - o. "Sacred writings" (τὰ ἱερὰ γράμματα), 2 Tim 3:15
5. Terms dealing with God:
  - a. "The Father has sent the Son to be the Savior of the world," 1 John 4:14
  - b. "The kingdom of God," Mark 1:15; Luke 9:60; Acts 28:23, 31
  - c. "The whole purpose of God," Acts 20: 27
  - d. "Faith toward God," 1 Thess 1:8
  - e. "Gospel of God," Mark 1:14; Rom 1:1; 15:16; 2 Cor 11:7; 1 Thess 2:2, 8, 9; 1 Tim 1:11; 1 Pet 4:17
  - f. "Gospel of the grace of God," Acts 20:24
  - g. "Gospel of the kingdom of God," Luke 16:16 (cf. Mark 1:15)
  - h. "Grace of God in truth," Col 1:6
  - i. "Hope in the living God," 1 Tim 4:10
  - j. "Knowledge of God," 2 Cor 10:5
  - k. "Repentance toward God and faith in our Lord Jesus Christ," Acts 20:21
  - l. "Salvation of God," Acts 28:28
  - m. "The testimony of God," 1 Cor 2:1
  - n. "Word of God," Acts 4:31; 6:7; 8:14; 11:1; 13:5, 7, 44; 17:13; Col 1:25
  - o. "Word of God's message," 1 Thess 2:13; Rev 1:2.

6. Terms dealing with aspects of salvation:
  - a. Grace:
    - 1) "The grace of God," Acts 13:43; 2 Cor 4:15
    - 2) "The grace that is spreading," 2 Tim 4:15
  - b. Salvation:
    - 1) "Gospel of your salvation," Eph 1:13
    - 2) "Salvation of God," Acts 28:28
    - 3) "Way of salvation," Acts 16:17
  - c. Repentance:
    - 1) "Repentance for forgiveness of sin," Luke 24:47
    - 2) "Repentance leading to a knowledge of the truth," 2 Tim 2:25
    - 3) "Repentance toward God and faith in our Lord Jesus Christ," Acts 20:21
    - 4) Notice that repentance was the summary of God's message to Israel through His prophets, Jer 35:14-17 (and a lack of repentance led to their demise!)
  - d. Faith:
    - 1) "Faith toward God," 1 Thess 1:8
    - 2) "The faith," Acts 13:8; 1 Tim 4:1
    - 3) "Your faith," Phm 6 (NIV)
  - e. Righteousness, self-control and the judgment to come, Acts 24:25
7. Terms dealing with ἀλήθειαν - truth, John 8:32; 18:37; Rom 2:8; 2 Thess 2:12; 1 Tim 4:3 (cf. John 14:6):
  - a. "Knowledge of the truth," 1 Tim 2:4; 2 Tim 2:25; Titus 1:1; Heb 10:26
  - b. "Love of the truth," 2 Thess 2:10
  - c. "Message of truth," Eph 1:13
  - d. "Repentance leading to a knowledge of the truth," 2 Tim 2:25
  - e. "Way of God in truth," Matt 22:16 (cf. Mark 12:14)
  - f. "Way of truth," 2 Pet 2:2
  - g. "Word of truth," 2 Cor 6:7
8. Terms dealing with the message:
  - a. κήρυγμα - preaching, message: Matt 12:41; Luke 11:32; Rom 16:25; 1 Cor 1:21; 2:4; 15:14; 2 Tim 4:17; Titus 3
    - 1) "The preaching of Jesus Christ," Rom 16:25
  - b. διδασχῆ - teaching: "being amazed at the teaching of the Lord," Acts 13:12
    - 1) διδασχῆ τοῦ κυρίου, Acts 13:12
  - c. ῥήματα - message, "the whole message of this life," Acts 5:20
    - 1) πάντα τὰ ῥήματα τῆς ζωῆς ταύτης, Acts 5:20
  - d. λόγος - word, message:
    - 1) "Message of truth," Eph 1:13
    - 2) "Word [in you] of exhortation" (λόγος ἐν ὑμῖν παρακλήσεως), Acts 13:15
9. Other terms speaking of the Gospel:
  - a. ὁδός - way, Acts 9:2; 19:9, 23; 24:24, 22:
    - 1) "I am the way," John 14:6
    - 2) "New and living way," Heb 10:26
    - 3) "Way of salvation," Acts 16:17
    - 4) "Way of truth," 2 Pet 2:2
  - b. οἰκονομία - stewardship, administration:
    - 1) "Administration of God," 1 Tim 1:4
    - 2) "Administration of the mystery," Eph 3:9
    - 3) "Stewardship," Eph 3:2 (cf. 1 Cor 9:17; Col 1:25)
  - c. "The grace that is spreading," 2 Cor 4:15
  - d. "Eternal life," 1 John 1:2
  - e. "The kingdom," Acts 20:25
  - f. "Hope of Israel," Acts 28:20

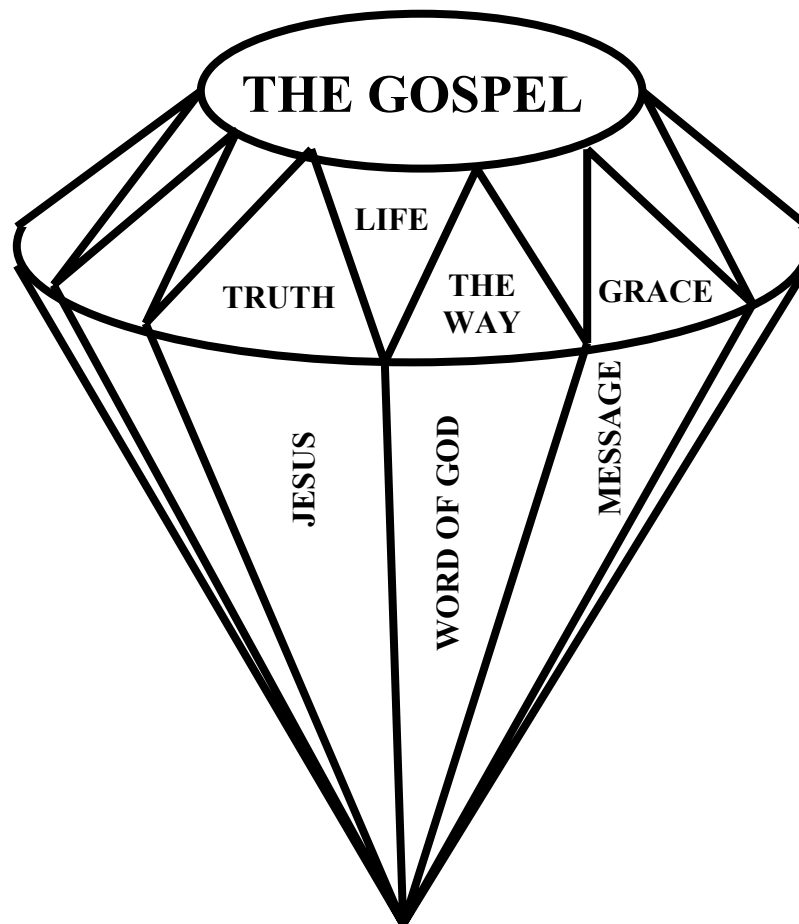
## Conclusion:

The terms for the Gospel point to the roles of God and Jesus, the Gospel message, aspects of salvation and the blessings of salvation. These are all used to speak of the Gospel. This should free the herald of the Gospel to utilize the breadth of the Gospel message to meet the needs of the person with whom he is sharing, following the leading of the Holy Spirit.

## Erickson adds a warning:

Because the Gospel has been, is, and will always be the way of salvation, the only way, the church must preserve the Gospel at all costs.<sup>385</sup>

**BIBLICAL TERMS FOR THE GOSPEL**  
(Also see Book of Charts)



#### H. The Fifty-Two Evangelistic Conversations:<sup>386</sup>

Introduction: In the 52 evangelistic conversations in the Gospels and the Book of Acts, based on my analysis, the following are aspects of the Gospel shared:

1. The person of Jesus, 47 times
2. The Word of God, 2 times
3. Serving God, Law and prophets, hope of the resurrection, 1 time
4. Testimony, 1 time.

<sup>385</sup>Erickson, *Christian Theology*, 1066.

<sup>386</sup>The idea for this study came from a chart titled "Interviews in the Gospel of John" in Merrill C. Tenney's *John: The Gospel of Belief, An Analytical Study of the Text* (Grand Rapids: Eerdmans, 1948), 316. In this chart, Tenney lists 27 interviews of Jesus in the Gospel of John, some of which were evangelistic.

## I. Five Audiences in the Book of Acts:

Introduction: There are five distinct audiences in the Book of Acts, clearly differentiated by the use of different words. These are (1) Gentiles (both τὰ ἔθνη [13 uses in Acts], the Gentiles, and τοὺς Ἑλληνιστὰς [13 uses in Acts (various forms)] the Greeks), (2) Jews, (3) Godfearers (both σεβομένους, “one who worships God” [6 times], and φοβούμενος, “God-fearing” [3 times in Acts]), (4) Disciples of John the Baptist, and (5) Believers. Each group has sermons (or conversations for the Disciples of John the Baptist), directed to that group in particular, other sermons are for Jews and Godfearers. Some principles for developing an effective Gospel message can be derived from a study of these sermons. The following charts this idea.

The Content of the Gospel: A Look at the Book of Acts (see book of charts):

The Engel Scale <sup>387</sup>		Johnston's Five Audiences in Acts <sup>388</sup>	
-7	No awareness of Christianity	<b>1. Gentiles:</b> a. Message: God as Creator, spoke through His Son b. Example: Acts 17:22-31 (sermon cut short) c. Present Day: Non-theistic beliefs, New Age, secular humanism	<b>2. Jews:</b> a. Message: Christ as Messiah, repentance and belief b. Example: Acts 13:16-41 c. Present Day: Theistic worldviews, works salvation
-6	Awareness of Existence of Christianity		
-5	Some knowledge of the Gospel		
-4	Understanding the Fundamentals of the Gospel	<b>3. Godfearers:</b> a. Message: Grafting in through Jesus. b. Example: Acts 10:34-48 c. Present Day: Searching	<b>4. Disciples of John the Baptist:</b> a. Message: Spirit baptism of Jesus b. Example: Acts 18:24-19:7 c. Present Day: Untaught Christians
-3	Grasp of Personal Implications		
-2	Recognition of Personal Need		
-1	Challenge and Decision to receive Christ	<b>0 CONVERSION</b>	
+1	Evaluation of the Decision		
+2	Incorporation into a Fellowship of Christians	<b>5. Christians:</b> a. Message: Stand Firm b. Example: Acts 14:22 c. Present Day: Christians	
+3	Active in Propagation of the Gospel		

Note 1: While the Gospel message never changes, the emphasis of the Gospel is different in these different cases. It may be that Rom 15:8-9 explain this differentiation:

“For I say that Christ has become a servant to the circumcision on behalf of the truth of God to confirm the promises *given* to the fathers, and [whereas] for the Gentiles to glorify God for His mercy; as it is written, ‘Therefore I will give praise to Thee among the Gentiles, And I will sing to Thy name.’”

Note 2: Some studies of the *kerygma* mentioned in the first point in this section, may deal exclusively with the message of the Apostles to the Jews, and may ignore or treat as one the other named audiences.

<sup>387</sup>“Engel Scale” (by James Engel, Wheaton Graduate School) taken from Edward R. Dayton, “To Reach the Unreached” in Ralph D. Winter and Steven C. Hawthorne, eds., *Perspectives on the World Christian Movement: A Reader* (Pasadena, CA: William Carey Library, 1981): 591.

<sup>388</sup> Johnston’s Five Audiences” from Thomas P. Johnston, *Evangelism and Discipleship: A Biblical Introduction* (Deerfield, IL: Evangelism Unlimited, Inc., 1997): 57. Revised by author for “A Theology of Mission – Through the Lens of the Book of Acts” (Seminar paper, Southern Baptist Theological Seminary, 1999).

## J. The Organization of the Book of Romans:

Introduction: The Book of Romans has been and continues to be the most important theological book to NT Christians. It cannot be and must not be ignored nor reinterpreted by equivocating theologians.

### 1. Organization of the Book of Romans:

Theme verses, Rom 1:16-17

Introduction:

- 1) Note that Paul begins with the wrath of God against sin, Rom 1:18
- 2) He does not speak of love until Rom 5:5, 8
- a. Sin, Rom 1:18-3:20
- b. Righteousness by faith in Jesus Christ, not by works, Rom 3:21-5:21
- c. Coming to God by faith alone, Rom 8:1-11:36

Example: the Roman Road Gospel Plan...

### 2. The Roman Road:

- a. **Need** (Why?)
  - 1) God says that all are sinners, Rom 3:9-10, 23
  - 2) God tells us the reason all are sinners, Rom 5:12
- b. **Consequence** (What?) God tells us the result of sin, Rom 6:23
- c. **Remedy** (How?) God tells us of His concern for sinners, Rom 5:8-9
- d. **Condition** (Who?) God's way of salvation is made plain, Rom 10:9-10, 13
- e. **Results:** God tells us the results of salvation, Rom 5:1, 8:1
- f. **Assurance:** God gives the saved sinner assurance, Rom 8:16

Question: Is this Pauline method as old or older than the Paulicians of the 8<sup>th</sup> and 9<sup>th</sup> Century? It is at least as old as the Apostle Paul who wrote it!

Comment: On this point, R. A. Torrey made an insightful and helpful differentiation between the teachings of Christ and those of the apostles:

We are sometimes asked how we know that the apostles correctly reported what Jesus said—"they may have forgotten?" True, they might forget, but Christ Himself tells us that in the Gospels we have not only the apostles' recollection of what He said but the Holy Ghost's recollection, and the Spirit of God never forgets. In John 16:13,14, Christ said that the Holy Ghost should guide the apostles into "all truth"; therefore in the New Testament teaching we have the whole sphere of God's truth. The teaching of the apostles is more complete than that of Jesus Himself, for He says in John 16:12, 13, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of Truth, is come, he shall guide you into *all truth*." While His own teaching had been partial, because of their weakness, the teaching of the apostles, under the promised Spirit, was able to take in the whole sphere of God's truth.<sup>389</sup>

## K. The Simple Gospel, with Historical Examples:

Introduction: The "Simple Gospel" has been derived from 1 Cor 15:1-8. It is generally similar to the kerygma as noted in Rom 16:25. In this kerygma of primary importance is Christ and his death and resurrection. From this flows the message of the Gospel as generally understood in most evangelical circles.

Luther, Hubmaier, Calov, and Spurgeon provide four historical precedents of gospel plans—including what some call "prooftexts" for the use of specific verses:

1. Martin Luther's four fundamental points of Christianity (from his Wartburg Castle Address, 1522)<sup>390</sup>

<sup>389</sup>R. A. Torrey, "Ten Reasons Why I Believe the Bible to Be the Word of God," in Roger Martin, *R. A. Torrey: Apostles of Certainty* (Murfreesboro, TN: Sword of the Lord, 1976), 283.

<sup>390</sup>"It is given to me to resound the Gospel in your ears.... How much is it not necessary for each of us to be undergirded with principles to sustain us at this important hour!... These principles, they are the great doctrines of Christianity.... I will be as brief as possible.

## 2. Balthasar Hubmaier's five points in his tract, "Summary of the Entire Christian Life" (1525)<sup>391</sup>

"And first, that we are in our nature children of wrath and that all our thoughts, our affections and our works serve us as nothing, now there is a fundamental truth. We must always have at our disposition several solid passages of Scripture to prove it. The Bible is full of declarations that contain the essence of this doctrine; but the third verse of the 2<sup>nd</sup> chapter of Ephesians goes more directly to the point. Write it in your spirit: *We are all*, says the Apostle, *children of wrath*.

"Secondly, the great and merciful Jehovah sent us his unique son, in order that we might believe in him, and that by faith in this Savior we would be freed from the law of sin and might become the children of God. *To all who believe in his name*, says Saint John, *he gave them the right to become children of God*. To defend this article, we must also arm ourselves of proofs taken from Scripture, and that, like Achilles shield, serve us to thwart the flaming darts of the evil one. Heretofore, to speak the truth, I have not found a fault in one or the other of the fundamental points of the Christian religion. I have often preached, before you, on these articles, and, I am not ashamed to note it, many of you have a much better state than me to defend the authority of the Scriptures.

"But there is a third point, my dear friends, that needs to captivate your attention,—that is that we ought to do good one to another, as the example of Jesus Christ, who showed us his love by his deeds. Without this love, the faith is a cold speculation and without any usefulness. Also saint Paul has said: [quote of 1 Cor 13:1]...

"Fourthly, continued Luther, we have need of patience. There must be persecutions. Satan is never sleeps...

The Christian, enriched by his spiritual gifts, dreams not of his own advantage; full of goodwill for his brother, he renounces for love's sake those things which he is free to practice. *All is permitted*, says saint Paul, *but all is not convenient*. All have not made the same progress in the faith..." (Martin Luther, "Fragment of the Discourse that Luther Pronounced at Wittenberg upon Returning from the Castle of Wartburg [1522], in Franck Puaux, *Histoire de la Réformation Française* [Paris: Michel Lévy Frères, 1859], 408-9; translation mine).

<sup>391</sup>"First, Christ, when he teaches a Christian life, says: amend your lives and believe in the gospel. Now to amendment of life belongs the taking heed to our way, and remembering our sins of commission and omission. Then we will confess that we have disobeyed God, and will come to Him for help. We find that there is no health in us, but rather poison, wounds, and all impurities....

"Again: The Samaritan must come—that is to Christ—who brings medicine with him, wine and oil, and pours it upon the wounds of the sinner. Wine He gives to men in the repentance of their sins, and oil with which he anoints the sores and mollifies them, saying: believe in the gospel; this wine and this oil clearly show that I am the physician who has come into the world to make the sinner righteous and godly. The gospel teaches also that I am the only gracious, reconciling, interceding, peacemaker with God our Father. He who believeth on me, shall not be damned, but hath eternal life....

"Thirdly, after man, inwardly and by faith, has surrendered himself to a new life, he must testify to it, outwardly and openly in the churches of Christ, in whose fellowship he enrolls himself, according to the ordinance and institution of Christ....

"...He shall testify this publicly when he receives the water of baptism.

"Fourthly: because man recognizes that by nature he is an evil, worm-eaten poisonous tree, and can, of himself, bear no good fruit, therefore he makes this profession and open confession, not relying upon human strength or power, for that would be presumption and audacity, but on the name of God the Father, and the Son, and the Holy Ghost. In the name of our Lord Jesus Christ, that is, in the grace and strength of God, for these strengths are all one.

"From all this follows that this outward baptism unto Christ is nothing else than a public profession of the inward obligation. By it, man confesses publicly that he is a sinner, and admits his guilt. Yet he believes that Christ, through His death, has atoned for his sins, and that by the resurrection has made him righteous in the sight of God, our heavenly Father. Therefore he has determined to confess openly and publicly the faith and the name of Jesus Christ. Also he has promised to live henceforth according to the Word of Christ, but not in human strength, lest the same thing befall him as befell Peter. Without me ye can do nothing, says Christ, but in the power of God the Father, and the Son, and the Holy Ghost. Man must, by word and deed, confess and magnify the name and praise of Christ, so that others through us may become holy and blessed. Just as we, through others who have preached Christ to us, have come to faith, and that the kingdom of God may increase.

There follow persecution, crosses, and all sorts of tribulations for the sake of the gospel in this world. For this world hates life and light and loves darkness. The world does not want to be convicted of sin, but to be deemed pious and just in its own works, and to make its own rules of life. By that means it presumes that it will find salvation and it despised the unpretentious, plain and simple rules of Christ. Here the old Adam shows himself, that is the corrupt nature that we received from the womb of our mothers. He does not want to give up his old ways...

"The flesh should be mortified; yet it strives to live and act according to its lusts. But the spirit of Christ conquers, and brings a man to good fruitage, which bears witness to a good tree. A man must exercise himself day and night in all that concerns the praise of God and brotherly love.

"This is a summary and a proper ordering of an entire Christian life. It begins with the Word of God. The follow acknowledgement of one's sin, and the forgiveness of the sin, through faith. Faith is not idle, but industrious in

3. Abraham Calov's seven points on biblical holiness (1652)<sup>392</sup>
4. Spurgeon's tract, titled "Ark of Safety"<sup>393</sup>

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all good Christian works. But those alone are good works which God himself has bade us to do, and for which we will give an account at the last day. (Matt. 26)

"Fifthly: after we, in faith, out of the Word of God, have recognized clearly and plainly the inestimable and inexpressible goodness of God, we must be thankful therfor [sic] to God our Heavenly Father, who so ardently loved the world, that he did not spare his only begotten Son, who was given to death for our sakes... [then discussed the Lord's Supper]" (Balthasar Hubmaier, "A Summary of the Entire Christian Life," W. O. Lewis, ed., trans. by G. D. Davidson [Liberty, MO: Archives, William Jewell College Library], 1:59-63).

<sup>392</sup>"First, because Paul so instructs his Timothy (2 Tim 2:24; 1 Tim 1:18-19, 3:2, 4:7, 12; Tit. 2:7-8). Second, the Holy Spirit, who is the true and only schoolmaster, will not dwell in a heart subject to sin (John 16:12; 1 John 2:27). The world cannot receive the Spirit of truth (John 14:17). Third, a student of theology deals with divine wisdom, which is not carnal but spiritual and holy (James 3:15) and whose beginning is the fear of the Lord (Psa 111:10; Prov 1:7; 9:10). Fourth, theology does not consist merely of knowledge but also of the feelings of the heart and of practice, as we have just heard from Justin Martyr. Fifth, blessed is the man who turns words into deeds, said the ancients. "If you know these things," said Christ, "blessed are you if you do them" (John 13:17). So the disciples of Christ should search the Scriptures so as to put them into practice and do what they know. Sixth, wisdom will not enter into an evil soul and will not dwell in a body that is subject to sin (Wis of Sol. 1:4). Whoever is addicted to sins, therefore, cannot become a dwelling place of the Holy Spirit. Seventh, as the Levites had to wash before they went into the tent of meeting (Exod. 30:18-21; I Kings 7:23-26; II Chron. 4:2-6), so those who wish to enter and leave the house of the Lord must also bestow pains on the sanctification and purification of their lives." (Abraham Calov, *Paedia Theologica de Methodostudii Theologici* [Wittenberg, 1652], 57-58; quoted in Philip Jacob Spener, *Pia Desideria* [Minneapolis: Fortress, 1964], 105-06).

<sup>393</sup>"God's people are always safe. But God's people are only safe through *the blood*, because He sees the blood mark on their brow. They are bought with the precious blood of Christ. Nothing can hurt them, because 'the blood' is upon them.

"Christ Jesus, like the lamb, was not only a divinely-appointed victim, but He was *spotless*. Had there been *one* sin in Christ, He had not been capable of being our Saviour; but He was without sin. Turn, then, your eye to the cross, and see Jesus bleeding there and dying *for you*. Remember, '**For our sins not His own, He died to atone.**'

"The blood is *once shed* for the remission of sin. The paschal lamb was slain every year, but Christ, once for all, hath put away sin by the offering of Himself. He has said, 'It is finished.' Let that ring in thy ears.

"The blood of Christ, nothing but it, can ever save the soul. If some foolish Israelite had despised the command of God, and had said, 'I will sprinkle something else upon the doorposts,' or, 'I will adorn the lintel with jewels of gold and silver,' he must have perished; *nothing* could save his household but the sprinkled blood. My works, my prayers, my tears, can not save me; *the blood*, the blood has power to redeem. Nothing but the blood *alone*, of Jesus has the slightest saving power. Oh, you that are trusting in baptism, confirmation, or the Lord's supper, nothing but the blood of Jesus can save. If you make ordinances the basis of *your soul's salvation*, they are lighter than a shadow. There is not-I repeat it again-the slightest atom of saving power anywhere but in the blood of Jesus. THE BLOOD stands out in the *only* rock of our salvation.

"'Oh,' says one, 'I could not trust in Christ if I *felt* my sins more!' Sir, is thy repentance to be a part-saviour? *The blood* is to save thee, not thy tears; *Christ's death*, not thy repentance.

"'Nay,' says another, 'but I feel that I do not value the blood of Christ *as I ought*, and therefore I am afraid to believe.' My, friend, that is another insidious form of the same error. God does not say, 'When I see your estimate of the blood of Christ, I will pass over you; no, but when I see *the blood*.'

"'Nay,' says another, 'but if I had more faith, then I should have hope.' That, too, is a very deadly shape of the same evil. You are not to be saved by the efficacy of your faith, but by the efficacy of the blood of Christ.

Faith comes from meditation upon Christ. Turn, then, your eye, not upon faith, but upon Jesus. It is not '*your hold of Christ*' that saves you, it is '*His hold of you*.'"

"'Oh,' says another, 'if I had such and such an experience, then I could trust!' Friend, it is not thine experience; it is the blood. God did not say, 'When I see your experience,' but, 'When I see *the blood of Christ*.'

"Yet again, we may say of the blood of Christ, it is *all-sufficient*. There is no case which the blood of Christ cannot meet; there is no sin which it can not wash away. There is no multiplicity of sin which it can not cleanse, no aggravation of guilt which it cannot remove. Ye may be double-dyed like scarlet, you may have lain in the lye of your sins these seventy years, but the blood of Christ can take out the stain. 'The blood of Christ cleanseth us from *all* sin.'

"But go further. The blood of Christ saves *surely*. Perhaps says one who is believing in Christ, 'Well, I *hope* it will save.'

"My friend that is a slur upon the honor of God. If any man gives you a promise and you say, 'Well, I *hope* he will fulfill it,' is it not implied that you have at least some doubt as to whether he will or not? Now, I do not hope that

The three essential items to a Gospel presentation are (1) sin, (2) the work of Jesus, and (3) commitment. These are the core that should not be missed in a Gospel presentation, particularly in a Christianized area. In a pagan or non-evangelized area, one may begin with an explanation of God as creator. In a Christianized area, many often begin with the love of God or peace with God, bridging to anthropology and the sinfulness of man.

1. Sin:

a. Several Principles:

- 1) Without a knowledge of personal accountability for sin, there can be no true repentance, confession or forgiveness.
- 2) Here is a need for understanding of the holiness, justice and judgment of God to understand the need for the death of Jesus Christ for sin.
- 3) The Holy Spirit convicts of sin, righteousness, and judgment, but there are three biblical requirements for the Holy Spirit to work most powerfully:
  - (a) That the person who is sharing the Gospel be a pure vessel.
  - (b) That the Word of God be used in the testifying, Heb 4:12.
  - (c) That the fact and accountability of sin be made clear in the witness.
- 4) There is an innate knowledge of sin and of its consequences in man (Rom 1:32):
  - (a) Some consciences may be seared by years of sin.
  - (b) Sharing about sin and personal accountability for sin from the Bible will allow the Spirit to soften the heart, In. 16:8

b. Stages in an understanding of sin:<sup>394</sup>

- 1) The fact of personal sin, Eccl. 7:20, Rom 3:9-12,23
- 2) Personal accountability for sin, Eccl. 12:13-14, Rom 3:19-20, Heb .9:27, Rev 20:15
- 3) Personal punishment for personal sin, Rom 6:23; 7:11; James 1:15 (cf. Ezek 18:4; Gal 6:7-8)

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the blood of Christ will wash away my sin. I know it is washed away by His blood; and that is true faith, which does not hope about Christ's blood, but says: *I know it is so*; that blood *does* cleanse.

“The Israelite, if he was true to his faith, did not go inside, and say, ‘I hope the destroying angel will pass by me;’ but he said: ‘*I know* he will; I know God can not smite me. There is a blood-mark there; I am secure beyond doubt; there is not the shadow of a risk of my perishing.’

“O sinner, I have not the shadow of a doubt as to whether Christ will save you, *if you trust in His blood!* I know He will. I am certain His blood can save; and I beg you, in Christ's name, believe it; believe that the blood is *sure* to cleanse, not only that *it may* cleanse, but that *it must* cleanse. If we have that blood upon us we must be saved, or else we are to suppose a God unfaithful.

“And yet again, he that hath this blood sprinkled upon him is saved *completely*. Not a hair of the head of an Israelite was disturbed by the destroying angel. So that he believeth in the blood is saved from all things. There is a destroying angel *for Egypt*, but there is *none for Israel*. There is a hell for the wicked, but none for the righteous. Christ saves completely; every sin washed, every blessing insured.

“This brings us to the ONE CONDITION.

“‘When I *see* the blood, I will pass over you.’

“Sinner, I have a word from the Lord for thee: if you feel your need of a Saviour, that blood is able to save you, and you are bidden simply to trust that blood, and you shall be saved. If you can rely simply on the blood of Christ, that blood is able to save. Leave off doing altogether; get Christ *first*, and then you may do as much as you like. See the Saviour hanging on the cross; turn your eye to Him, and say, ‘Lord I trust Thee; I have nothing else to trust to; sink or swim, my Saviour, I trust Thee.’ And as surely, sinner, as thou canst put thy trust in Christ, thou art safe. He that believeth shall be saved, be his sins ever so many; he that believeth not shall be damned, be his sins ever so few, and his virtues ever so many. Trust in Jesus *now*, Jesus only” (C. H. Spurgeon, “Salvation and Safety,” *Royal Dainties*, no. 169 [Minneapolis: Asher Publishing Co., affiliated with The Union Gospel Mission, n.d.], 1, 2, 3, 4; found at <http://www.wheaton.edu/bgc/archives/docs/tract01.html>; Internet, accessed 4 January 2001).

<sup>394</sup>Note the content of the preaching of Devereux Jarrett, an Anglican revivalist clergymen who preached in Virginia beginning in 1773, “I endeavor to expose, in the most alarming colors, the guilt of sin, the entire depravity of human nature—the awful danger mankind are in by nature and practice—the tremendous curse to which they are obnoxious, and their utter inability to evade the sentence of the law and the strokes of divine justice by their own power, merit, or good works” (W. M. Geweher, *The Great Awakening in Virginia* [Durham, NC: Duke University, 1930], 139; quoted in W. L. Muncy, Jr., *Evangelism in the United States* [Kansas City, KS: Central Seminary, 1945], 53-54).

## 2. The Work of Jesus Christ (Luke 24:46):

The work of Jesus Christ speaks chiefly of the death and resurrection of Jesus. In evangelism it is especially necessary for the person who is being shared with to understand that Jesus Christ died and rose again for them. Although no one can understand the complete depth and significance of the death and resurrection of Jesus, there are some basic aspects which are important for a saving knowledge.

- a. The death of Jesus for sin, Isa 53:5-6, Rom 5:8,6: 10, 1 Pet 2:24.
- b. The resurrection of Jesus, Rom 4:25, 1 Cor 15:20
- c. The forgiveness due to the death of Jesus, Isa 53:5-6, 2 Cor 5:21, Col 2:13, 1 Pet 2:24.

## 3. Commitment (Luke 24:47):

It is important that the person who is being shared with understand that a commitment must be made. This is often where someone who has been open will begin to be ill at ease. However, this is the time for boldness and a sense of urgency.

*Every person who hears the Gospel should be encouraged to make some type of commitment.* This is where the different types of commitments are good to keep in mind. Refusing some type of commitment is refusing the Gospel. However, a seed has been planted, and there might be openness in the future—if that is available.

- a. The need for a commitment to Christ:
  - 1) The command to call for commitment, Luke 24:27
  - 2) The need for commitment, Matt 10:38-39, 2 Cor 5:15
  - 3) The urgency of a commitment, Heb 3:7, 2 Cor 6:2
- b. The aspects of commitment to Christ:
  - 1) Repentance, Isa 55:6-7, Mark 1:15; Luke 24:47
  - 2) Belief, Mark 1: 15, John 5 :24, Acts 16:30-31
  - 3) Acceptance, John 1:12, Rev 3:20
- c. The role of works:
  - 1) God is the initiator and giver of salvation, John 3: 16, Rom 5:8
  - 2) Works show man his sinfulness, Rom 3: 19-20
  - 3) Salvation is not by works, Eph 2:8-9
  - 4) Works necessarily follow true salvation, Eph 2:10, James 2:17, “Even so faith, if it has no works, is dead, being by itself.”