

(4) God is always Subject, never object; always a self-disclosing Person, never an objective, impersonal thing.

(5) Revelation is kerygmatic

The Christian message (kerygma) is that God has acted decisively for man's salvation in the death and resurrection of Jesus Christ. The kerygma is the proclamation of the act of God in Jesus Christ as the possibility of His act in the here and now.

(6) Revelation is Geschichte

Revelation is not past historical event, but present personal encounter. Being radically transcendent, God is hidden to every eye except the eye of faith. Through the eye of faith events that are otherwise fully explained in terms of this-worldly causes are seen as the acts of God. What in one way is fully and even correctly understood in physical or historical categories is nevertheless seen by faith as having an entirely different meaning, perceived only by the believer.

(7) Truth is found in the Revelation encounter

The event of faith is truth for the believer (and for him only). The event is for him the act of God, the place where transcendence is revealed. As such it transforms the way in which he understands his own existence. It does not give him new information about any other subject.

(8) Faith is irrational response to the Kerygma

In the radical decision of faith (total surrender of the self to God), God's act in Jesus Christ becomes present, in death to the old self and resurrection to the life of freedom in love. This faith is response to the preached kerygma, not intellectual assent to an affirmation of fact. With this faith there comes into being a self-understanding of human existence.

(9) The New Testament is a human witness, in mythological form, to divine Revelation.

Although the New Testament is the one authoritative source of the Kerygma, every proposition in the New Testament is an interpretation, in human language, of the Kerygma, and is therefore couched in mythological form. Myth is an objectifying in a this-worldly plane what belongs to the transcendent or other-worldly. The New Testament has mythologized the Kerygma; i.e., couched the gospel message in the mythical, obsolete, first-century world-view, which attempted to express the transcendent. But the New Testament myths do not furnish use with objective, this-worldly knowledge about otherworldly, divine reality; rather they provide us with expressions of human feelings and attitudes toward life.

(10) The New Testament must therefore be demythologized; i.e., stripped of its mythological language and first-century setting in order to uncover the