

foundations

Issue No.17
Autumn 1986

Contents

Editorial	page 1
Review of Theological Journals: 1985-6, Part II <i>The Editor</i>	page 2
Exegesis 3: Congregational Worship <i>John Cook</i>	page 13
Mission Part I: Back to Basics	page 18
Mission Part II: Abandoning Basics <i>Robert Rodgers</i>	page 26
Male and Female, Part I <i>Hywel Jones</i>	page 35
Book Reviews	page 42

The personal views of authors are not necessarily endorsed by all the churches of the BEC.

For more information about the British Evangelical Council
please write to the General Secretary:

Rev. Alan Gibson, BD
BEC, 113 Victoria Street
ST. ALBANS, Herts. AL1 3TJ
Tel: (0727) 55655



foundations

A Theological Journal
published by the
British Evangelical Council

Price £1.25
Issue No.17
Autumn 1986

Theological Journals 1985-6

Congregational Worship

Mission

Male and Female

Book Reviews

foundations

Foundations is published by the **British Evangelical Council** in November and May; its aim is to cover contemporary theological issues by articles and reviews, taking in exegesis, Biblical theology, church history and apologetics — and to indicate their relevance to pastoral ministry; its policy gives particular attention to the theology of evangelical churches which are outside pluralist ecumenical bodies.

Editor Rev Dr Eryl Davies MA BD
9 St. Isan Road, Heath,
CARDIFF CF4 4LU
UK

All MSS, Editorial Correspondence and Publications for Review should be sent to the Editor.

Associate Editors Rev Professor A.C. Boyd MA BD
Rev S. Dray MA BD
Rev N. Richards
Rev. H.R. Jones MA
Rev Professor J.D. MacMillan MA BD

Price £1.25 post free within the UK.
Overseas subscribers PLEASE NOTE:-
If remitting in currencies other than sterling allow at least £1 equivalent IN ADDITION to cover exchange costs.
Cheques to be made out to "BEC".

Orders *should be sent to:*
BEC
113 Victoria Street
ST. ALBANS AL1 3TJ
UK

Editorial

Readers continue to express to us their appreciation of this journal and how much they look forward to receiving it each May and November. This is an encouragement to the editorial board and we are thankful to God for any help or blessing which comes to readers and churches through the ministry of *Foundations*. If you have specific subjects you would like handled in the journal or suggestions for improving its over-all content and value then the Editor will be pleased to hear from you. Please put pen to paper and write to us!

In this issue I complete the second part of my **Review of Theological Journals '85**. I concentrated on New Testament studies in Part I but Part II is more wide-ranging and takes in church history, contemporary theology, ecumenism and new religions.

Exegesis is a brief study in 1 Corinthians 14:26 on **congregational worship** by John Cook. **Back to Basics** and **Abandoning Basics** are the titles chosen for two articles by Dr. R.E.L. Rodgers on "mission". This again, like the subject tackled in *Exegesis*, is an extremely relevant and much-debated subject. Part I deals with the nature of mission and Part II provides a detailed examination of the changed concept of mission in the World Council of Churches 1961—1968. In my review article on ecumenical theology in the last issue, I drew attention to the new concept of mission which emerged within the WCC during the sixties. Now Dr. Rodgers fills in some of the details for us in a study which was originally part of his MA thesis in the University of Hull.

Our final article, **Male and Female**, is the first part of a consideration by our Associate Editor, the Rev. Hywel Jones, in which he pinpoints and surveys the relevant biblical texts relating to a subject which is receiving considerable attention at the present time from both theologians and churches. The second part has been held back until our next issue, as has the Editor's **Focus** article on **Christology**.

We hope this issue will again be helpful to you and your church.

Foundations For Overseas Readers

An evangelical lecturer in education overseas wishes to receive Foundations regularly but writes, "It is next to impossible to get money for such a thing from Nigeria to Britain these days".

There may be churches or subscribers in the UK willing to sponsor such overseas readers. It would be a valued example of evangelical fellowship across national boundaries. Particular readers could be proposed by sponsors or we would gladly suggest names. The cost at present would be £2.50 a year covering two issues sent by surface mail.

Anyone interested in taking part, either as a sponsor or as a sponsored reader, is invited to write to the BEC office in St. Albans.

Review of Theological Journals: 1985—6

(Part 2)

The Editor

The Evangelical Quarterly included an article by Dr. Michael Haykin of Central Baptist Seminary, Toronto, on **The Fading Vision? The Spirit and Freedom in the Pastoral Epistles** (Vol.LVII/No.4, Oct. 1985). "The paucity of references to the Holy Spirit in the Pastoral Epistles has often led scholars to see a more rigid, less charismatic understanding of Christian theology and practice in them" but the author questions this interpretation of the biblical data. Haykin is countering the views and writings of the calibre of B.S. Easton (**The Pastoral Epistles**, 1947). Ernst Kasemann (whose most extensive comments on the pneumatology of the Pastoral Epistles occur in the midst of an essay entitled 'Ministry and Community in the New Testament' in his **Essays on New Testament Themes**, London, 1964) and James Dunn (his view of the doctrine of the Spirit in the Pastorals is developed in his books **Jesus and the Spirit** and **Unity and Diversity in the New Testament**, published in London in 1975 and 1977 respectively).

Without detailing the different arguments and exegesis, this article is a positive contribution to the defence of the Pauline authorship of the Pastoral Epistles as well as a masterly exegetical work. His conclusion deserves quoting in full: "The Spirit in the Pastoral Epistles is still regarded as Lord over the Church, for it is he who provides freedom from sin and empowerment for ministry, and who ensures that the truth is expounded in a living and authoritative way from generation to generation. Clearly, there is nothing with regard to the Spirit in these letters which Paul could not have written. A final word should be said about the influence of the circumstances which the Pastoral Epistles address upon the pneumatology of these letters.

There is no direct evidence that the opponents who are in view in the Pastoral Epistles claimed the inspiration of the Spirit for their teaching. Nevertheless, there is indirect evidence that the Pastoral Epistles were written to refute a movement whose doctrine and conduct were characterized by enthusiastic excesses. For instance, the great emphasis upon self-control in the Pastoral Epistles would seem to indicate such a state of affairs. Thus, the Pastoral Epistles reiterate the frequent concern of Paul to strike a balance between barren orthodoxy and unbridled enthusiasm. And as such, the pneumatology of these letters remains a challenge and guide for the Church of today" (pp.304-5).

In the same issue of the *Evangelical Quarterly*, Michael Austin seeks to throw even more light on the parable of the Prodigal Son, possibly the most discussed of all the parables of Jesus. Austin challenges the widely-held view

that Luke chapter 15 forms a self-contained unit with the three parables illustrating the one theme set out in verses 1-3.

One difficulty with this view, argues Austin, is that “all three parables must be seen to be illustrating the supposed theme. The theme, rather than the content of the stories themselves, becomes the dominant interpretative criterion” (p.307). He then observes that the first two stories are introduced by a similar question in verses 4 and 8 but the third parable, that of the Prodigal Son, is not introduced in this way. In fact, the father in the third story does not take the initiative as does the shepherd and the woman in the other two stories. Furthermore, the first two stories conclude with a similar refrain (vv. 7 and 10) but there is no comparable conclusion at the end of the third story. Another objection Austin brings against the single theme would here be broken (see, e.g., Luke 13:18-19 and then verse 20; chapter 14 verses 29-30 and verses 31-32). Why not let the Lost Sheep and the Lost Coin stories “stand as a pair therefore and disconnect the Prodigal Son from them, especially in view of the fact that the first words of 15:11 indicate a break from what precedes?” (p.309).

Dr. Austin urges us to link the parable of the Prodigal with that of the Unjust Steward (Luke 16:1-8) so that “each of these two parables provides an interpretative context for the other” and he observes some remarkable similarities between them. Both stories are about relationships between two men; in both stories there has been a reckless waste by one man of another man’s property. Again, the younger son “came to himself and said ...” (15:17) while the servant “said to himself ...” (16:3).

This is a stimulating article with some detailed and compelling exegetical insights. Make sure you read it!

Among some of the New Testament publications reviewed and generally recommended in the *Evangelical Quarterly* are **Jesus and the World of Judaism** by Heza Vermes (London, SCM, 1983, 197 pp., £5.95); **The ‘Son of Man’ as the Son of God** by Seyoon Kim (soon to be published by Eerdmans but no details yet available). Howard Marshall says of this book, “It is very much indebted to the present school of NT study in Tübingen ... it is also not afraid to pose important critical questions to contemporary scholarship, especially in so far as the latter does less than justice to the recorded teaching of Jesus in the Gospels. Above all, it offers an original thesis which may solve the problem of why Jesus used the ‘Son of Man’ as a self-designation ... this is a remarkably learned and stimulating piece of work which could be the basis for a creative, conservative understanding of the person and work of Jesus” (p.369); a republication of Ralph Martin’s **Carmen Christi: Philippians 2:5-11 in Recent Interpretation and in the Setting of Early Christian Worship** (Eerdmans, 1983, Revised edition, 367 pp., £7.25) and **The Contribution of British Writers between 1560 and 1830 to the Interpretation of Revelation 13:16-18** by David Brady (Tübingen: J.C.B. Mohr, 1983, 343 pp.).

In *Evangel*, Tony Lane reviews and commends John Calvin’s **Sermons on the Epistles to Timothy and Titus** (Banner of Truth Trust, 1983, h/b £17.95) and

writes: "... these sermons are more than historical interest. Calvin exemplified many virtues needed in preaching today: careful exposition and brevity, profundity and simplicity, attention to the meaning of the text and practical application. We have here some first-rate sixteenth-century sermons ... Despite the gap of more than 400 years, many of the sermons speak forcefully to our contemporary situation" (p.21, Spring 1985). If one can cope with the archaic spelling and language then this commentary is a must for preachers.

While not strictly a theological journal, **Christian Arena** (the journal of UCCF Associates) has published some helpful material within its pages and the December 1985 issue (Vol. 38, no.4) is no exception as the biblical principles of leadership are considered alongside such titles as 'The headship of Christ' and 'Democracy in the local church?'

The **Calvin Theological Journal** continues to provide value for money with good articles plus ninety pages of book reviews. One of the reviews looks at Klaas Runia's valuable book, **The Present-Day Christological Debate** (IVP, 1984, 120 pp., £4.95). In this book the author surveys and evaluates in a most helpful way various contemporary theories of Jesus Christ and the review concludes, "Runia's conclusion is right: Chalcedon, for all its difficulties, preserves the doctrines of the trinity and the incarnation, the doctrine of Christ's ability to save, and, not least, the authority of Scripture to inform us on these things. Even in its somewhat obscure language, Chalcedon preserves a Christ who is worthy of doxology and worship ..." (p.155, Vol.20, No.1, April 1985). Runia's book should be compulsory reading for church leaders and it is one of the more significant books published by IVP in recent years. The book may help to counteract the tendency even among some evangelical scholars to depreciate the Chalcedon statement in a bias towards a more 'functional' approach.

The theme of the **Holy Spirit** receives considerable attention in Volume 9 and Number 4 issue of the **Evangelical Review of Theology**. Edwin Orr writes the first article under the title, 'A Decade of Revival 1900-1910'. He reminds us that the "... worldwide Awakening of the early twentieth century came at the end of forty years of evangelical advance which followed the outpouring of the Spirit far and wide in 1858-59 and the sixties. Thus it did not represent a recovery from a long night of despair caused by rampant infidelity, as was the case in the days of Wesley. It seemed, rather, a blaze of evening glory at the end of the nineteenth century ..." (p.296).

Dr. Orr goes on to claim "... it was the most extensive awakening of all time, reviving Anglican, Baptist, Congregational, Disciple, Lutheran, Methodist, Presbyterian and Reformed churches and other evangelical bodies throughout Europe and North America, Australasia and South Africa and their daughter churches and missionary causes throughout Asia, Africa and Latin America. More than five million folk were won to an evangelical faith in the two years of greatest impact. In countries experiencing awakening in the wake of the revival, there arose the Pentecostal denominations".

Whilst most ministers know about the Welsh revival, they are nevertheless

unaware of the extent of the Awakening in other English-speaking countries. For example, "churches of the various denominations ... were moved from Newfoundland to British Colombia across Canada, in both spontaneous prayer and ardent evangelism, while students eagerly responded as in the States. Church membership in the United States in seven major Protestant churches increased by more than two million in five years and then continued rising ..." (p.300). But the revival extended as far as Asia, Latin America and Africa. In India, Orr continues, "... the Awakening moved every province while the Christian population increased by seventy per cent, sixteen times as fast as the Hindu, the Protestant rate of increase being almost double that of the Roman Catholic ... In Burma 1905 brought an ingathering quite surpassing anything known in the history of the mission ... the Korean Revival came in three waves, 1903, 1905 and 1907, the membership of the churches quadrupling within a decade, the national church being created from almost nothing by the movement ... In Indonesia, the number of Evangelicals, 100,000 in 1903, trebled in the decade of general Awakening ..." (p.302).

Another absorbing article in this issue comes from the pen of Dr. Klaas Runia, entitled, **The Holy Spirit and the Church**. After some exegetical work under the sub-headings: (a) the Spirit's Relationship to Jesus Christ and the Church and (b) the Spirit Given to the Believers Collectively, he then compares the relationship between the Spirit and the Church as viewed differently by Roman Catholics, Spiritualist (Radical Reformation which laid **all** the stress on the immediate subjective experience of the Spirit) and Protestants, particularly Calvin.

A third article on the theme of the Holy Spirit is equally absorbing and is written by G.A. Cole and entitled, **Renewal: Catholic, Charismatic and Calvinist**.

The author reminds us that since Vatican II (1962-1965) renewal has been an important concept for Catholics and Cardinal Suenens, a renowned R.C. Charismatic and ecumenist, is singled out by Cole for consideration. "Cardinal Suenens exemplifies many aspects of modern Catholic renewal", adds Cole, "in his concern for the Spirit and concern for a revitalized church through social action, individual renewal and ecumenical dialogue" (p.326). He then chooses Michael Harper as a representative of the charismatic movement which "has renewal as its chief desideratum ... A defining characteristic of the movement is an accent on the exercise of spiritual gifts based on the model ... in Paul's Corinthian correspondence ..." Harper argues that the "Holy Spirit continues Jesus' work in the Church in three areas. First: He speaks forth God's words through God's people. Second: He foretells the future through certain members of the body of Christ. Third: He enables God's people to have an intuitive grasp of God's message ... For Harper there is continuing revelation" (p.329).

Cole thinks it is more difficult to describe a Calvinist view of renewal for Calvinists have been animated — historically at least — by "a particular vision of God" and he takes James Packer as an example whose view of revival is thoroughly God-centred.

The article closes with a helpful summary of six conclusions concerning the comparison between the three positions. Firstly, while all three “see renewal or revival” (surely the terms are not synonymous!) “as a work of God’s Spirit ... it is Packer who understands the phenomenon in the most explicitly trinitarian way. Secondly, all accent the corporate nature of renewal ... However, Suenens of the three is the most committed to the institutional form of his church which he sees as Christ’s own historic body. Thirdly, each appeals to the Bible in stating his position” but Packer alone believes “the Bible alone is to determine the models and categories in which renewal is to be understood and assessed”. Fourthly, not surprisingly there is considerable agreement in views between Cardinal Suenens and Michael Harper and both understand the experience in the same way and also as a means the Spirit is using to draw Christians of different traditions together. Fifthly, Cole observes that Suenens and Harper “make little reference to grace in discussing renewal. Whilst for Packer, revival needs to be considered in the context of sin and grace with the focus on Christ as an all-sufficient Saviour and Lord ... Word and Spirit must not be divorced from each other nor from the Christ to whom both bear witness”. Finally, with regard to the doctrine of justification by faith alone, Packer is the only one of the three who “explicitly relates the Spirit’s work of sanctification to the foundation of justification” (p.333).

The final article on the theme of the Holy Spirit which I want to refer to is **The Work of the Holy Spirit and Evangelization** which consists mainly of reflections by Bruce Nicholls in the Oslo 1985 Consultation on the subject under the joint sponsorship of WEF and ICWE (incidentally, a book summarising the forty papers given at the Consultation and the findings of it is being edited by Dr. David Wells and is now about to be published).

Bruce Nicholls summarises his reflections on this important consultation in ten points. (1) The Holy Spirit empowers God’s people for world evangelization. (2) The work of the Holy Spirit must be understood in the trinitarian framework of God’s mission in the world. (3) It is important to churches seeking their own identity and mission to understand the interpretations given to the work of the Holy Spirit throughout the history of the Church. (4) The work of the Holy Spirit is inseparable from the Word of God. (5) The Holy Spirit constantly renews the Church for mission in the world. (6) The Holy Spirit renews unity in the life-style of the Church. (7) Spiritual gifts as functional ministries of the Holy Spirit continue to be valid today. (8) The power of the Holy Spirit in signs and wonders needs to be balanced by holiness in the life of the believer. (9) The Holy Spirit is the prior cross-cultural missionary. (10) The Holy Spirit speaks to the conscience of the people and of the nation (pp.339-347). He concludes with the words: “Whenever Christians have embraced this role of powerlessness and servanthood, God has been pleased in many cases to multiply their number many times. This law of the harvest has been amazingly evident in recent years in parts of Eastern Europe, Asia, Africa and Latin America”.

Two other articles of a different nature in this issue of ERT deserve mention. One, a most fascinating contribution by Han Chul-Ha, **Belief and Unbelief in**

Prayer: A Comparison Between Calvin and Karl Barth. Rightly he finds Barth's account of prayer in the fourth part of Volume III in the **Dogmatics** inadequate and unscriptural, lacking in the depth and God-centredness of Calvin's teaching on the subject in the **Institutes**. The other article is entitled **The Church and Theological Ferment in Africa** and this highlights the strongly pluralistic and religious nature of the majority of people living in this vast continent. The author then suggests some guidelines for a more relevant mission strategy as well as discussing the role of theological institutions in the mission of the Church in Africa.

In this context, I am glad to report encouraging news from Bangui Evangelical School of Theology (BEST) in the Central African Republic which is growing and exercising a strategic ministry. BEST is supported by the Association of Evangelicals of Africa and Madagascar; it started nine years ago only with 17 students but it has now 57 students from 13 of the 18 French-speaking countries. The College offers a postgraduate training in theology leading to a Master's degree. There is an urgent need for a further five full-time professors and for a qualified librarian. Prayer is requested for the supply of these teachers.

Still Reforming is a theological bulletin published by the Grace Baptist Study Centre and publishes material either of a specialist nature or relating to a distinctively Baptist position. In the May 1985 issue, for example, Stephen Dray provided a study of Deuteronomy 24:1-4 entitled 'Divorce and Remarriage in the OT' and Robin Dowling, the Editor, wrote on 'Implementing Change in the Church'. Nigel Halliday then dealt with 'Attitudes to Money' while Keith Davies wrote on the vexed question of 'Plurality, Equality and Leadership'. I was appreciative of all the articles but especially the latter one. His conclusions, after some careful exegesis and reasoning, are that all elders share a corporate responsibility for teaching, ruling and caring for the flock but that the pastor emerges within the eldership, called of God and recognised by the church as being wholly given over to the work of teaching and ruling. "He is the shepherd to whom the flock particularly relates ... As the church's representative figure, he speaks for the church, leads it in the work and its life, baptises its converts and chairs its meetings" (p.20, no.5).

Having read the history of the church in Germany during the thirties and forties of this century, I was intrigued by Rolf Ahlers' article in the **Calvin Theological Journal** (vol.20, no.1) entitled 'The Community of Brethren': The Contemporary Significance of the Third Thesis of the Barmen Declaration. The 'Theological Declaration' approved by the Synod of Barmen in May 1934 relates to the opposition of some church leaders to the Nazi regime during 1933-1945. The Synod is more famous for the Declaration which Karl Barth helped to prepare but Ahlers reminds us that the same Synod appealed to the various churches to 'develop a responsible interpretation' of the Declaration from the perspective of their various confessions.

The churches' failure to develop this 'responsible interpretation' was a tragedy particularly in view of the importance of the Third Thesis of the Declaration

which deals with ecclesiological matters. "Failure to grapple with its insights has hampered sound ecclesiological and ecumenical reflection among the protestant churches; it is in fact my contention", writes Ahlers, "that these churches have gone without an ecclesiology solidly grounded on the New Testament during most of the period since Luther and Calvin. The Third Thesis of the Barmen Declaration takes a major step toward making up that deficit and is therefore eminently worthy of the responsible interpretation that the Synod of Barmen asked the churches to give it" (p.7). I do not agree always with Ahlers but his arguments deserve to be considered.

The same issue of the Calvin Theological Journal includes articles such as **Were Hooker and Sheppard Closet Arminians?** as well as **The Problem of Tradition in the Christian Reformed Church**. These articles are absorbing as is **'De Afscheiding' — Review and Evaluation** by John Kromminga. The latter article refers to the Secession of 1834 when a number of young ministers and congregations seceded from the Reformed Church of the Netherlands. In this article the author draws attention to the youthfulness of the movement's leaders (average age was only 27 at the time of secession), their diversity and the internal tensions within the group. He also reminds us of the hostile environment in which the leaders worked. In addition to complaints by many against the spirit of the age, there was also 'a ground swell of protest among the laity against developments in the Church. As early as 1830, civil courts had imposed fines on lay individuals as well as clergy who held unauthorized meetings. More than 20 such judgements were made in Groningen alone before the secession. Heuvik De Cock finally came to the step of secession at the urging of his consistory and congregation. Immediately after De Cock and Scholte had taken the step of secession, a number of congregations announced their desire to secede ... By the end of 1835, some seventy congregations had joined the movement, most of them in the northern provinces but also many scattered throughout the rest of the Netherlands. Such was the demand for ministerial services that the ordained men sometimes preached as often as 20 times in a week" (p.50).

Important issues were at stake for these leaders including the reformed faith and religious liberty. The Afscheiding was not schism's sake but one lesson at least is salutary and relevant for us today. "A cause worth fighting for, as theirs was, is also worth the self-denial and self-discipline that restrains Christians from fighting over everything and nothing" (p.57).

Another helpful historical article is found in another issue of the same journal (vol.20, no.2) dealing with **The Background of Metrical Psalmody** and written by Allen Cabaniss. While collating and partly exegeting the biblical references to the singing of the Psalms, the writer concentrates on the history of metrical psalmody. You may be interested in reading his conclusions: "(1) Psalmody, both prose and verse, has been characteristic of prayer and praise from Christianity's inception, without particular regard to parties in the Church. (2) Psalmody has never been used to the exclusion of hymnody except temporarily, among small groups, and in these cases, hymnody has tended to creep back in with paraphrases of New Testament passages. (3) Metrical

psalmody has never been produced in order to replace the prose psalms. (4) Metrical psalmody and hymnody have tended to coalesce and almost imperceptibly in two types of situations — when the Psalms are given distinctively Christian colouring and when biblical texts other than the Psalms are admitted. (5) No-one who believes in the inspiration of Scripture would ascribe that sort of inspiration to a metrical psalter any more than they would to a hymnal” (pp.205-206).

Before I leave the Calvin Theological Journal, I want to refer to two useful reviews of books included in the Journal and relating to ecumenism. The first is **Growth in Agreement: Reports and Agreed Statements of Ecumenical Conversations on a World Level**, ed. Harding Meyer and Lukas Vischer, World Council of Churches, 1984. This book is a collection of documents produced during the seventies in ecumenical conversations at the world level. The collection is not complete but confined to “bilateral interconfessional doctrinal dialogues conducted on the world level”.

The editors emphasise that the bilateral interconfessional doctrinal dialogue is relatively new, emerging only in the 1950's. One major conviction underlying this new approach was that the doctrinal issues dividing Christendom must be faced and resolved. Meyer and Vischer suggest three reasons why this new approach was adopted:

“The bilateral method of dialogue allows for thorough and detailed study of specific issues which separate two traditions ... and also ... brings out more effectively the elements they have in common ...”

Secondly, “the official nature of the discussions helps in reaching results which carry authority in the churches, and thereby contributes to the important process of reception of ecumenical agreements in the life of churches”.

Thirdly, “... the theological differences rooted in the historical heritage of the churches are still operative today. They cannot, therefore, be ignored, but must be taken up and worked through if a strong and lasting fellowship is to be established” (p.148, vol.20, no.1).

The aim of these bilateral dialogues is to reach doctrinal consensus — not merely for its own sake but in order to promote the unity of the Church in a practical way, to translate “theological agreements into practice in the living fellowship of the churches”.

For reference purposes and a careful study of ecumenism, the reviewer, Paul Schrottenboer, regards *Growth in Agreement* as “a valuable aid” (p.149).

The same reviewer also draws attention to **Confessing our Faith Around the World II**, ed. Hans-Georg Link, World Council of Churches, 1983. This book presents 19 statements of faith from around the world expressing the diverse ways in which Christianity is being expressed today. The selection covers a wide spectrum from students in India (1971), the SCM in Alberta (1962) to the RC bishop of France (1978) and the Protestant Charismatic Movement of France (pp.336-7, vol.20, no.2).

On 16 October 1986, John Paul II celebrated his eighth anniversary as Pope and leader of 750 million Roman Catholics worldwide. He is now 66 and already he has had an impact on Roman Catholic church life as he has tried to rescue his people from compromising traditional Roman dogma. An editorial by Kenneth Kantzer in **Christianity Today** (vol.29, no.12) examines the question of where the Pope is now taking the RC Church.

One of the first decisions of the new Pope was to revive the Sacred Congregation for Doctrine of the Faith — previously known as the Inquisition. Charges of heresy were soon brought against a French Dominican and then against the famous Dutch theologian, Edward Schillebeeckx. Another victim was Hans Küng who was removed from his post of teaching RC theology at Tübingen and the interrogation and warning of many others has continued ever since, including the Dutch bishops. Repeatedly the Pope has reaffirmed his commitment to dogmas such as transubstantiation, the adoration of the sacrament, the propitiatory value of the eucharist, masses for the dead, mariology, papal infallibility, etc. In Kantzer's words, "he stands for all those things that have, since the days of Luther and before, divided a biblically rooted evangelicalism from Roman Catholicism" (p.15). Yes, Rome has changed but "Rome is still Rome and Pope John Paul II is simply its most effective voice."

In the same issue of Christianity Today, Dr. James Packer comes to the defence of David Jenkins, the Bishop of Durham, with whom he had once worked as a student counsellor at an evangelistic boys' camp. Dr. Packer insists that Jenkins does not belong to the camp of liberals or radicals who deny the supernatural. "His books show him to be a trinitarian according to Nicaea and an incarnationalist according to Chalcedon" (p.12) but how do you explain his recent denials of cardinal doctrines? The answer from Dr. Packer is that "Jenkins feels doubts that are a hangover from the bad old days. He thinks, as so many once did, that this scepticism enhances Christianity's intellectual credentials. He fails to see that his own understanding of a pre-existent, all-powerful God makes these doubts unnecessary and unreasonable." Packer's defence of Jenkins is, to say the least, astonishing especially in the light of the Bishop's remarks at the July '86 General Synod of the Church of England where he spoke critically of the place of the miraculous in the incarnation and resurrection of Christ. "Such a God", declares the Bishop of Durham, "is surely a cultic idol ... If such a God is not a cultic idol produced by mistaken and confused worshippers but actually exists, then he must be the very devil, for He prefers a few selected worshippers to all the sufferers of our world. Such a God is certainly not worth believing in."

The **Evangel** Editorial (3:1, page 1) is much more perceptive when it declares: "The Bishop of Durham denies chunks of the creed and the XXXIX Articles and will call us liars for saying so. Don Cupitt denies the rest as well, and makes Bishop Jenkins look more than a little conservative. What are we called to do? We are called to perceive and not to be deceived. We are called to maintain our distinctiveness as orthodox Christians, who hold the title deeds

of the faith. We are called to develop a constant and fearless position on the ground of which we can challenge these harbingers of a new theological and ethical order. As we reap the whirlwind of the infidelities of an earlier age, we can do none other than call the nation back to the God from whom she has turned, in the hope that a better sowing may one day yield a better harvest."

One journal I have not previously referred to is **Religion Today**. This is a journal of contemporary religions published by the Centre for New Religious Movements in the Department of the History and Philosophy of Religion at King's College, London. I have enjoyed reading this journal since it was first published about four years ago and it certainly contains a mine of accurate information about cults and religions. For example, vol.2, no.3 issue includes articles such as Religion and the Mega-media: the Worldwide Church of God, Islam in Britain, The Brotherhood of the Cross and Star in Great Britain and The Four Position Foundation. This last article examines the sources underlying the crucially important teaching of the Unification Church, the 'Four Position Foundation' (4PF). This consists in the idea that there is an 'Origin' (usually God), followed by 'Division' (subject and object, a further two points) and 'Union' (the fourth position, and the final goal). The 4PF works itself out in the three 'blessings of the Unification movement — individual perfection, marriage and dominion over creation'.

Some suggest that the roots of 4PF lie in the Rev. Moon's training in electronic engineering, a logical development of Taoist thought and the popular version of Marxism in Korea. One thing is clear, 4PF is not a biblical doctrine and the Unification movement stands condemned by the Word of God.

Perhaps you will allow me to refer to another journal in this field which deals with contemporary religious thought. I refer to **Concilium** which is published in ten volumes annually exploring the latest trends and developments in the sociology of Religion, Liturgy, Dogma, Practical Theology, Fundamental Theology, Canon Law, Ecumenism, Spirituality and Moral Theology. The journal is published in Britain by T. & T. Clark in Edinburgh.

The usefulness and quality of articles/subjects varies from issue to issue. Hans Kung, for example, has written some interesting contributions on Ecumenism (vol.4, numbers 1 and 2) and on Post-Ecumenical Christianity (vol.4, no.6), an Ecumenical Confession of Faith? (118) and Who Has the Say in the Church? (148). My own experience is that it is too expensive to subscribe to Concilium but it is well worth buying individual issues when the subject is appealing and it is always profitable to scan all the issues if they are available in a local library. At the time of writing this review, I am reading Concilium 161 under the title **New Religious Movements**. Articles like The Religious Significance of New Religious Movements, Asiatic Religions in Europe, Neo-Pentecostalism in North America and Europe, Reflections on Pentecostalism in Chile, New Religions in Africa, New Dialogue with Hinduism in India, etc. are interesting and contain some valuable information. The interpretation of these facts and developments is much more questionable.

I am closing this Review with a quotation from a helpful article in **The**

Bulwark entitled *The Necessity of Revival on the Part of Ministers* (August '85): "On looking into the history of the Church, we uniformly find that when God has been pleased to grant a season of revival, he first quickened the souls of his ministering servants, whom he employed in that blessed work ... But I am far from thinking that all our ministers and preachers today are sufficiently alive to the importance of growing daily in grace, and of pleading with God for copious effusion of the Spirit's influence, that a time of refreshing may come from his presence ... let us bestir ourselves, and resolve in good earnest to live wholly to God. We live in eventful times. The enemies of our faith are busy at their work ... Let us take the lead in every holy attainment. Let us cultivate close communion with God. Let us abound in prayer and in active exertions. Let us spend and be spent in the service of Christ. And let us by our united prayers and endeavours, strive to hasten on that bright day of piety and peace, when the Church shall be 'fair as the moon, clear as the sun, and terrible as an army with banners' " (pp.3-4).

Details of Journals

Evangelical Review of Theology

Published in January, April, June and October by the Paternoster Press for the World Evangelical Fellowship. Annual subscription: £7.00.

Still Reforming

The Theological Bulletin of the Grace Baptist Study Centre, 5 Swiss Avenue, Watford WD1 7LL. £1.00 per issue.

Calvin Theological Journal

Published semi-annually in April and November. \$10.00 per year. Calvin Theological Seminary, 3233 Burton Street, S.E., Grand Rapids, Michigan 49506, USA.

Christianity Today

Published fortnightly in the USA. \$2.00 per copy. P.O. Box 1915, Marion, Ohio 43305, USA.

Evangel

A Quarterly Review of biblical, practical and contemporary theology, £1.25 per copy or £4.95 per year. Available from: Rutherford House, 17 Claremont Park, Edinburgh EH6 7PJ.

Religion Today

Published three times per annum. 1 year £4.00, 2 years £7.00. Ethnographica Publishers, 19 Westbourne Road, London W7 8AN.

Concilium

T. & T. Clark Ltd., 36 George Street, Edinburgh EH2 2LQ. Published in 10 volumes annually, approx. £2 per volume.

The Bulwark

Magazine of the Scottish Reformation Society, 17 George IV Bridge, Edinburgh EH1 1EE.

Exegesis

In this series we invite contributors to exegete a biblical text which is immediately relevant but differently understood by Evangelicals. Contributors are free to provide their own careful exegesis and interpretation and it should be understood that the journal does not necessarily endorse the interpretation and conclusions of individual writers.

Texts already handled in this regular series are 1 Corinthians 11:19 and 2 Thesalonians 2:1-12. Here the Rev. John Cook provides an exegesis of 1 Corinthians 14:26 in order to elucidate biblical principles relating to Christian congregational worship.

Exegesis: 3 Congregational Worship

John Cook

Though the New Testament records occasions of congregational worship it rarely provides information about its content. This verse then and its context are particularly important in the discussion as to the basic elements of a Christian church service. If we are concerned with biblical principles and precedents, as we endeavour to have services of worship approved by God, there are valuable lessons to be learnt here. Perhaps it is necessary to begin by insisting that the major concern in congregational worship ought to be the glory of God. Worship should be God-centred, as His people come together to know His presence and to respond to Him as He deserves and requests. There is a real danger that services are fashioned and arranged to please and satisfy human beings, e.g. they must be bright and attractive to the unconverted, lively and jolly so that young people will enjoy them; they must not be “deep” and require too much concentration of the mind. How often such views are aired as if self-evidently right. In this brief study we shall consider first The Ingredients of Christian Public Worship, second The Conduct of Worship, third Divinely Authorised Rule in Worship.

The Ingredients of Christian Public Worship

The apostle Paul mentions five explicitly.

Psalms: Though several commentators suggest that by ‘psalm’ here private compositions for use in musical praise are denoted, the most natural reference is to the Psalms of the Old Testament. Individual Christians had a particular psalm that they wished the whole congregation to sing. Elsewhere in the New Testament we find other terms which would have been more appropriate for such personal compositions, like song (Gk. *ode*) or simply praise (Gk. *epainos*). In Luke 20:42 and 24:44 the Lord Jesus uses the word Psalm in

reference to the book in the Old Testament, and so does Peter (Acts 1:20) and Paul (Acts 13:33). The other Pauline usage of Psalm in Ephesians 5:19 and Colossians 3:16 are also probably to be understood in this way. While it would be improper to argue for 'psalms only' from our text, it does indicate the propriety and normality of psalm singing in the congregational worship of the early Church. God was praised by the singing of scripture truth; the words written by men inspired of the Holy Spirit were the basis of this response.

Teaching: This denotes the explanation, exposition and application of some portion of revealed truth. At Corinth in the 6th decade A.D. this revealed truth would include, together with the Old Testament Scripture, some of the teaching of the Lord Jesus, and authoritative communications from His apostles. Obviously now that the Canon is complete, the storehouse from which Christian teaching is brought into the life of the Church is the Scripture alone.

Revelation: In distinction from teaching this must be fresh disclosure of some truth by means of the New Testament prophets referred to in verses 29-32. It may well have been largely predictive in its content, as the messages given by Agabus were (Acts 11:28 and 21:11). However much of the ministry of prophets was identical to that of teachers in the Church, "Speaking to men edification and encouragement and consolation" (14:3). The communication of God's word was designed for the benefit of men, as they understood its meaning and relevance to them. (This contrasts with tongue-speaking, 14:2.)

Tongues: The miraculous gift of speaking with tongues in which a man "Spoke with God mysteries by the spirit" (14:2). This would include both praise and prayer, directed to God, and though the tongue speaker received some edifying there was no congregational benefit (14:2,4,6). Tongue-speaking was a working of the Holy Spirit upon a person's vocal chords or voice production powers, while his understanding was unproductive (14:4).

Interpretation: This also was a supernatural gift granted to a Christian so that he could "interpret the tongue" for the whole congregation to understand and thus to be helped or edified in worship (14:13-17). This was an immediate working of the Holy Spirit as indicated in 12:11.

This is obviously not an exhaustive list and from other biblical texts two other regular ingredients must be added. The public reading of Holy Scripture and the offering of prayer to God (Nehemiah chs. 8 and 9). The practice of the Lord Jesus Christ (Luke 4:16f) and of Paul (Acts 13:15f) are instructive here. The apostle Paul gives specific directions about prayer in the Church (1 Timothy 2:1-3,8) and mentions the reading of scripture (4:13 of the same epistle).

It is clear that the congregational worship of the New Testament Church was similar to the pattern observed in the Jewish synagogues. All the distinctive features of "Temple worship" had been fulfilled by our Lord's redemptive accomplishments, i.e. no more priestly ritual and offering of sacrifices upon an altar.

The Christian sacraments of Holy Baptism and the Lord's Supper were also

part of congregational worship, and have been mentioned earlier in this epistle (1:14-16; 11:17-34).

The Conduct of Worship

Besides describing its contents the apostle comments upon the conduct of the Corinthian Christians in their congregational meetings. The verse begins with a question rendered, "How is it then brethren?" in the AV, but the sense is probably that of disapproval: "Whatever then is going on brethren?". Certainly the command at its end implies this, "Let everything be done for the purpose of edifying". Presumably the command was necessary because of faults, and in fact it is amplified in the details of verses 27-35. There follows a more general criticism of the Corinthian practice as embodying a proud independent spirit (vv.36-38). Thus it is apparent that the apostle Paul does not portray the Corinthian conduct of worship as an example to be copied, rather as itself in need of correction. Rather surprisingly this point has been frequently missed, and today many commend rather free and spontaneous contributions to worship, without observing that they were criticised and amended by the apostle.

The following verses contain his corrections in three specific areas.

1. **Tongue speaking.** There is firstly a restriction on the number of those who should employ this gift in any one service of worship, two or three at the most. However, when there was no interpreter present in the congregation, the use of tongues was prohibited. This is an application of the general principle that all things should be done unto edifying (v.26c).

2. **Prophecy.** Here again there is a limitation on the number of the prophets who should speak at any one service, and a warning against interrupting another speaker (v.30). There will be due opportunity for each to bring their message from God, and the Spirit who reveals does not overthrow the prophet's self-control. Such regulation is aimed at securing the maximum profit for the whole congregation, "that all may learn and all may be encouraged" (v.31b).

Before moving on to his third topic the apostle insists that no confusion or disorder in worship can be attributed to God; on the contrary, God is the author of peace. This peace was a marked feature in the life of other Christian churches and they were not troubled by such anarchic disharmony. The word translated 'confusion' in the AV (Gk. *akatastasia*) describes, "The disorder and unsettlement due to personal self-assertions and rivalries" (R. St. John Parry). It most directly relates to the exuberance to 'have their say' which marked some of the Corinthian Christians (v.26) and reveals the typical fault among them of conceit. (Six uses of the verb *phusioo*, to puff up with pride, 1 Corinthians 4:6,18,19; 8:1; 13:4.)

3. **Women speaking in the church service.** It seems that some Christian women at Corinth failed to recognise that their new-found liberty in Christ coexisted with their distinctive role in the structure of the family and society (11:3-16). Obviously some disorder in worship was due to their individual contributions, and the apostle totally bans all such. "Women must remain silent in the

churches. They are not permitted to speak but must be submissive according to what the law says.” The practice of women speaking in the Church is further banned in 1 Timothy 2:11-12 and is here denounced as shameful, disgraceful, that is, offensive to God. The extent of this ban on a woman’s individual and vocal contribution to church worship most naturally relates particularly to the divinely appointed services of the Christian sabbath, the Lord’s Day.

Divinely Authorised Rule in Worship

The preceding section has indicated that there was some lack of authoritative guidance and discipline in the Corinthian worship services, which Paul here provides. There was not to be a ‘free for all’ when anyone could make their voices and opinions heard, rather should there be submission to the rule of God. Objectively this was located in the total body of revealed truth, which is now for us in the whole Bible. However, there is still required the application of this rule to particular congregations, and it is asked, “Who applies the rules?” We expect that this has also been made plain in Scripture, and so it has; for God has appointed elders to rule in His Church and churches. In this epistle (4:17; 7:17; 11:16) as now in this 14th chapter, the apostle has referred to the consistency of his practice and church custom in all places. Since then elsewhere he had secured the appointment of elders (Acts 14:23; 20:17) and required it in Crete (Titus 1:5-9), we may presume that the same pattern was worked out at Corinth. This is supported by the reference to some at Corinth who received remuneration for their spiritual labours (9:12). It could also be inferred from the teaching in chapter 12 on the distinctive roles and gifts within the body of Christ, each for the welfare and prosperity of the whole (vv.4-7 and 28). Elders were to rule and preside over the church’s life and this function receives mention when the title itself is not found (Romans 12:8; 1 Thessalonians 5:12 and 1 Timothy 3; Hebrews 13:7,17,24 has a different verb denoting the rule of leadership.) The title of ‘bishop’, or overseer, which also belongs to the elder (Acts 20:17), compared with v.28, Titus 1:5,7) further implies the exercise of rule in the congregation.

We deduce, therefore, that the congregational services of worship were under the control and direction of the elders. They led the church in prayer and praise and some provided the regular ministry of the Word — “those who laboured in the word and doctrine” (1 Timothy 5:17). Such a deduction relates back to our text in this interesting way. It indicates that the elements of praise and teaching upon which Paul has not commented, are to be maintained, but not by an individual’s usurping of the elders’ prerogatives. Further, we observe that the leading of worship lay in the rule of elders even when there were in the congregation men immediately moved by the Holy Spirit, such as tongue-speaking and prophets. The Holy Spirit will not prompt men to do what Christ by His authoritative word does not permit. Indeed the prophet and the truly spiritual man will acknowledge that the apostle’s directions are the commandments of the Lord (v.37).

The conclusion of the chapter (v.40) also concerns authoritative rule with its insistence that all the acceptable ingredients of worship should be carried out “decently and in order”. ‘Decently’ intimates a comeliness of manner, one

that is pleasing to God, and the phrase, 'in order' means 'according to arrangement', and here surely God's order.

Our brief study of this text has led us to consider these three matters which are relevant and important to Christian churches today. 1. Since the ingredients of Christian worship are clearly enumerated in the Scriptures, it is displeasing to God to introduce others. 2. There is no place for 'individualism' in the conduct of worship, but all must be submitted to the divine directions for the common good. 3. God has delegated the exercise of rule in worship to elders who are to ensure that all accords with the divine arrangement.

Footnote:

The writer is of the opinion that tongue-speaking, interpretation of tongues and predictive prophecy have no place in public worship today on the grounds that such miraculous gifts have been withdrawn from the Church.

Rev. John Cook BA, BD, is Tutor in New Testament at the Evangelical Theological College of Wales at Bridgend.

"... that with one heart and mouth you may glorify the God and Father of our Lord Jesus Christ." Romans 15:5-6

The whole object of the apostle's prayer is to bring the minds of the Romans to true union of spirit, and to make them harmonize with each other. He shows, at the same time, this bond of unity to consist in their being of the same mind according to the will of Christ. Every conspiracy, combination and union, out of God, is misery; and whatever alienates our affections from the truth is out of God. And to make our union in Christ still more desirable, Paul points out its great necessity, since we cannot glorify God truly, unless the hearts of all believers unite to celebrate his praise, and their tongues also sing one joyful hallelujah to his glory. Let none dare to boast that he will glorify God in his own way; for the Fountain of love sets so high a value upon the unity of his servants, that he will not suffer his glory to be sounded in the midst of the din of discord and contention. This one thought, "our harmony in praising God", ought to silence for ever the madness and wantonness with which dispute and controversy are carried on by too many at the present period.

John Calvin

Mission Part I: Back to Basics

a Reminder of the Nature of Mission

Robert Rodgers

In his *Politica Ecclesiastica* Voetius stated the three-fold aim of Christian missions as the Conversion of the Heathen; the Establishment of the Church; the Glorification and Manifestation of Divine Grace.¹

That this statement is valid for the contemporary Evangelical may be seen in the fact that Professor R.B. Kuiper employs the same outline in a chapter entitled **God and the Aim of Evangelism**.² Kuiper also makes the point, important to the Evangelical, that the aim is singular though understood in a three-fold manner. In other words, the ultimate aim is the glory of God to which the conversion of the heathen and the establishment of the Church contribute. None of these elements may be divorced from the others without damage to the overall aim. There is a progression of thought though a practical division is impossible. As the Evangelical sees it, the salvation of individual souls leads to the establishment of the Church and together these issue in the glory of God.³

Professor J.H. Bavinck also borrows the outline from Voetius and adds:

It must be emphasised, however, that these three purposes are not distinct and separate but they are in fact three aspects of a single purpose of God: the Coming and Extension of the Kingdom of God.⁴

The Conversion of the Heathen

The Evangelical believes that man is a fallen being. He regards the third chapter of Genesis as historical and as accounting, therefore, for the fact of sin.⁵ Since Adam was not only the natural head of the human race but also the representative head of all his descendants,

the guilt of his sin was naturally imputed to all those he represented; and as the result of this they are all born in a corrupt state.⁶

A situation exists, therefore, where man needs to be saved and it is only against this background that the significance of the Gospel can be understood. The Gospel, as its name implies, is the “good news” that, in Christ Jesus, God has dealt radically and finally with sin. Professor P.E. Hughes has written:

Through the grateful appropriation by faith of Christ’s atoning work, what was forfeited by the Fall is restored to man: his true and intended dignity is recovered, the purpose of life recaptured, the image of God restored and the way into the paradise of intimate communion with God reopened.⁷

In speaking of “appropriation by faith”, Hughes is emphasising a major evangelical doctrine. This good news of the incarnation, death and resurrection of the Lord Jesus Christ who is the only Saviour of men, demands a response and a confession of faith on the part of those who believe.⁸

The Bible is replete with references to the saving activity of God so that Canon Michael Green can say, “ ‘God’ and ‘Saviour’ are synonymous throughout the whole of the Old Testament” whilst J.R.W. Stott draws attention to the fact that, in the New Testament, God is described repeatedly as “God our Saviour”.⁹

Evangelical exegetes often stress the meaning of ‘Jesus’ (Saviour) which is the equivalent of the Old Testament ‘Joshua’. For them, the name describes the mission since the Angel, reassuring Joseph about the birth of Mary’s child, says, “... and thou shalt call His name Jesus: for He shall save His people from their sins”.¹⁰

Emphasis is also given to the fact that the individual responds to the preaching of the Gospel with repentance towards God and faith in our Lord Jesus Christ. Repentance and faith are seen as the two elements which comprise conversion and as the result of the regenerating work of the Holy Spirit.¹¹

Repentance may be defined as a change of mind which issues in a change of conduct. Professor Louis Berkhof quotes Walden who concluded that the term ‘*metanoia*’ means “a general change of mind which becomes in its fullest development an intellectual and moral regeneration”.¹²

The second element in conversion is **faith** (*pistis*) or *fiducia* (trust) and this is of great importance. Professor J.I. Packer has underlined the fact that faith is not merely *fides* but *fiducia*, personal trust and confidence in God’s mercy through Christ.¹³

The call to repentance and faith is addressed to men by means of preaching. “Faith cometh by hearing and hearing by the Word of God”.¹⁴ Men hear the good news because others have been sent by God to preach.¹⁵ For this reason the Evangelical feels very keenly the force of the Lord’s command conveyed in the words of the Great Commission.¹⁶ He notes the order and progression in the command in that the risen Christ specifies first of all the making of disciples, then their baptism and, finally, their being taught.¹⁷ Thus, **The Frankfurt Declaration**, after asserting that “it is the goal of mission to make known to all people in all walks of life the gift of His (Christ’s) salvation”, says:

We therefore challenge all non-Christians who belong to God on the basis of creation, to believe in Him and to be baptised in His name, for in Him alone is eternal salvation promised to them.¹⁸

This is not to assert that Mission has taken place only when preaching has resulted in conversions. The reality of Mission, according to the Evangelical, is not to be gauged by numerical success but by the faithful proclamation of the Gospel.¹⁹ By ‘proclamation’ is meant quite literally the preaching of the Word though evangelical missions have usually employed medicine, education and other social measures in their evangelistic activities.²⁰ The precise status of these ‘extra-kerygmatic’ functions has been keenly debated between Evangelicals and ecumenists, the former describing them as subordinate to preaching and the latter, in many instances, seeing them as having replaced proclamation.

We may summarise this section of the discussion by saying that the Evangelical, under the sovereignty of God and in obedience to the Lord's command, believes it to be incumbent upon the Church to send forth 'heralds' to preach the good news of God's saving activity in Jesus Christ. He believes it to be a matter of urgency to call men to repentance and faith and thus to salvation.²¹

The Establishment of the Church

The second point of emphasis for the Evangelical is the establishment of the Church since he believes that the work of the Holy Spirit does not stop with the individual but bears a direct relationship to the whole body of believers. After writing of the work of the Holy Spirit in relation to the individual, Professor Edwin H. Palmer goes on to say:

The Bible goes beyond this atomistic approach, however. It also reveals a corporate work of the Spirit, that is, a work that relates to believers considered collectively. It tells us what the Spirit does, not only in the believer as an individual, but in the Church as a whole.²²

All those who exercise saving faith in Christ become members of Christ's Body, the Church.

Since he lays such stress on the written Word of God, the Evangelical will point to the fact that, after the formation of local churches following the Day of Pentecost, the New Testament knows nothing of a believer who has not been added to a local assembly.²³ That same written Word employs various pictures to represent the idea of the incorporation of the individual into the Church invisible. That Church is a "holy temple" in which the believer has been set as a "stone" and a "body" of which the individual is a member.²⁴

The relationship between the individual and the Church is well articulated by the **Frankfurt Declaration** which speaks of "the primary visible task of Mission" being "to call out the messianic, saved community from among all people" and adds:

Missionary proclamation should lead everywhere to the establishment of the Church of Jesus Christ, which exhibits a new, defined reality as salt and light in its social environment.²⁵

As far as the Christian is concerned, it is within the Church that he finds spiritual nourishment through the Word of God and the sacraments and it is in fellowship with other believers that he seeks to witness to non-Christians. In other words, the believer is to be concerned not only with his individual witness but with the corporate testimony of the Church. Thus the **Frankfurt Declaration** seeks to underline the work of the Holy Spirit in the congregation:

Through the Gospel and the Sacraments, the Holy Spirit gives the members of the congregation a new life and an eternal, spiritual fellowship with each other and with God Who is real and present with them. It is the task of the congregation through its witness to move the lost, especially those who live outside its community to a saving membership in the Body of Christ. Only by being this new kind of fellowship does the Church present the Gospel convincingly.²⁶

The Glory of God

For the Evangelical, major emphasis is placed on the glory of God. He subscribes to the belief that "man's chief end is to glorify God and to enjoy Him forever".²⁷

The main areas through which God is glorified are the salvation of individual souls and their incorporation in the Church. In Christ's high-priestly prayer recorded in John 17 there is repeated reference to the glory of the Father. This enables Professor Kuiper to say, "It is evident that the Saviour regarded the salvation of men as a means to the end of the glorification of God".²⁸ In the writings of the apostle Paul the direct relationship between the preaching of the Gospel, personal salvation and the glory of God is seen to good effect. Writing of those who in times past have not believed in God but yet have obtained mercy, Paul marvels at the depths both of the wisdom and knowledge of God and concludes the doctrinal section of his epistle to the Romans in doxology — "For of Him and through Him and to Him are all things: to whom be glory forever, Amen".²⁹ Likewise, the practical section of the epistle ends with praise. For Paul, as for contemporary evangelicalism, the establishment of believers in the faith and the preaching of Jesus Christ redounds to God's glory — "To God only wise be glory through Jesus Christ forever".³⁰

It is absolutely vital that Mission should incorporate the three features outlined above. Walter Freytag has said that "nothing can be called Mission in the biblical sense which is not ... directed toward conversion and baptism"³¹ and it is this basic conviction which inspires the evangelical response to the ecumenical view of mission.

The Social Implications of the Gospel

Throughout the history of evangelical protestant missions from the 17th century to the end of the 19th century the importance of the social implications of the Gospel was recognised. Evangelicals have had a fine record as far as their duty towards their fellow-man's physical and mental welfare was concerned and were in the forefront of social activity. Reflecting on the history of evangelical social concern, Millard Erickson felt able to say:

For all the liberal's concern for alleviating social needs, it was the fundamentalist, not the liberal, who, on the foreign mission field, led the way not only in direct evangelism but in medical work, literature and education.³²

Sadly, the impetus with regard to evangelical social concern has not been maintained so that some of their leaders are now emphasising the need for a rediscovery of the social relevance of the Gospel.³³ Today, there is an increasing awareness among Evangelicals that they have failed signally to maintain a truly biblical emphasis with regard to the proper areas in which their faith operates. Thus, Harold Lindsell wrote:

The orthodox have not always tried, and have often failed, to relate their theology to the world in which we live. There has been some degree of introversion involving a self-centredness and an other-worldly piousness

that has been unbiblical. There have been efforts to delimit the sphere in which Christianity operates, to the extent that the faith has been working in a vacuum without relevancy to the world in which the believer must live and for which he does live that the world may receive benefits.³⁴

Such has been the introversion and isolation demonstrated by Evangelicals that Professor Dr. Walter Künneth of Erlangen University has said:

The Church is not called to flee and despise the world; not forced into a narrow-minded isolation, not condemned to a ghetto-existence; just the reverse is true: The Church is called to be a display before the world ... The Church has become the beginning of a new creation.³⁵

Inasmuch as Evangelicals have failed to recognise today the importance of social concern, they have been untrue to their history.

Pietism has a richly deserved reputation for social involvement. So deeply concerned were the Pietists in service to their fellow-man that one historian regarded them as "aggressive not contemplative; practical rather than theological".³⁶ Pietism regarded all true theology as issuing in practical and ethical concerns. "A concern for social amelioration, Francke insisted, is the indispensable fruit of conversion".³⁷ The multiplicity of good works initiated by Spener and Francke gave tangible evidence of the latter's conviction that "conversion and regeneration should lead men into service on behalf of the social betterment of the world".³⁸

Spener and Francke set the pattern for all subsequent pietistic social concerns so that Professor John Howard Yoder, the Mennonite scholar, could write:

It is certainly not the case that pietism, whether we think now of the 18th century movement or of its more recent spiritual heirs, was uninterested in social or political ethics. Few movements in Church history and few schools of theological conviction have been, in proportion to population, so productive of institutional inventiveness and cultural creativity as have been the Moravians, the Methodists and their counterparts within the larger churches.³⁹

John Wesley worked for the abolition of slaves and instituted clinics and credit-unions. He complained about the uneven distribution of members of parliament and the increase of personal wealth. His pamphlet entitled **Thoughts on the Present Scarcity of Provisions** displays quite advanced social views.⁴⁰

William Carey, together with his colleagues Marshman and Ward, founded Serampore University College in 1818 to which they admitted both Christian and non-Christian students. Charity schools were also founded and in his translation of the entire Bible into the language of the people, Carey laid the foundations of modern Bengali.⁴¹

"The Clapham Sect" was a "group of distinguished Evangelicals", to use Dr. Alec Vidler's description, consecrated to good works, noble causes and to the abolition of the slave trade. The King (George III) looked upon them as dangerous revolutionaries but Vidler makes clear that they were nothing of the sort.

They were indeed full of benevolence and philanthropy towards the poor ... they interested themselves a good deal in the social as well as in the moral and religious needs of the industrial poor, for example in the provision of hospitals and education. They denounced the barbarity of the criminal law and the state of prisons and they were ahead of their time in being willing to allow state interference in order to improve factory conditions.⁴²

David Livingstone also worked for the medical and social betterment of the people to whom he had gone with the Gospel. In fact, one historian of missions divides Livingstone's time in Africa into two distinct periods, 1841-1852 during which time he regards Livingstone as a missionary pure and simple and 1852-1873 when he was a missionary-explorer.

It was to a large extent Livingstone's horror of slavery as he saw it in South Africa that turned him into an explorer. The ambition which he formed was to open up central Africa in order that by the establishment of proper trade-routes and by the discovery of satisfactory outlets to the sea, the slave-trade might be rendered unnecessary and eventually be suppressed.⁴³

The Salvation Army, since its inception in 1865, has followed a vigorous policy of social involvement whilst individuals such as George Whitefield, Charles Haddon Spurgeon and George Müller founded orphanages and other benevolent institutions. In the realm of labour relations, too, Evangelicals played their part and the trade union movement owes its existence to men of that persuasion.⁴⁴ Thus, the Evangelicals exemplified the saying of William Penn: "True godliness does not turn men out of the world but enables them to live better in it and excites their endeavours to mend it".⁴⁵

In seeking an explanation for the reversal in evangelical theory and practice regarding social involvement two phenomena need to be considered. Firstly, the rise of Plymouth Brethrenism in the latter half of the 19th century, with its emphasis upon the dispensational theory of prophetic interpretation, greatly influenced evangelicalism generally and contributed to the decline of social action.⁴⁶ Secondly, and the two are not unconnected, the increasing influence of liberal theology which gave rise to the "Social Gospel" produced such an evangelical backlash that the Fundamentalist/Liberal controversy was born. The two camps were so divided the one from the other that an individual must decide whether or not he belonged to those who preached the Gospel or to those who sought the amelioration of human need. It seemed impossible at that time that one could both preach the Word and be socially involved.⁴⁷

The Evangelicals were also characterised at this point in their history by an anti-intellectualism which repelled many and yet Reinhold Niebuhr could argue that it was not the incredibility of faith so much as its social impotence that rendered it suspect to the intellectuals.⁴⁸

Happily, there has been a determined effort over the past 35 years to rectify this imbalance between an emphasis on the **devotional** life and the neglect of the *diakonia* (service).⁴⁹

The point to be underlined here, however, is simply that even at the height of its social involvement evangelicalism was assured that all commitment in this sphere was subservient to the preaching of the Word of God.

Once again we must emphasise the primacy of the preaching of the Word of God. Whatever form of service may be undertaken with the kerygmatic element, it must never be permitted to oust preaching from its principal position. In defining 'evangelism' some authorities would render their definition solely in terms of 'proclamation' whilst others would include a reference to extra-kerygmatic activity. Nonetheless, Evangelicals have always given the priority to preaching.⁵⁰

This 'order of mission' was one of the major areas of debate between Evangelicals and ecumenists in the decade prior to Uppsala 1968 and, if anything, the tension has heightened since then. The call to Evangelicals must be, however, to return to basics and to remember the New Testament priority of the indicative of grace over the imperative of the new obedience.

References

1. J.H. Bavinck, AN INTRODUCTION TO THE SCIENCE OF MISSIONS, p.155.
2. R.B. Kuiper, GOD CENTRED EVANGELISM, Chapter 9.
3. Loc.cit. Cf. E.H. Palmer, THE HOLY SPIRIT, pp.77-86; 141-151.
4. J.H. Bavinck, op.cit., p.155. Cf. article 'Philosophy of History' by E.E. Cairns in C.F.H. Henry, CONTEMPORARY EVANGELICAL THOUGHT, p.211 where he says: "The Glory of God in the present by the life of the Christian and at the end of history by the triumph of Christ is paramount".
5. Cf. E.J. Young, INTRODUCTION TO THE OLD TESTAMENT, p.51 and E.J. Young, GENESIS 3, passim.
6. Louis Berkhof, SYSTEMATIC THEOLOGY, pp.237ff.
7. P.E. Hughes, article 'Fall' in J.D. Douglas (Ed) NEW BIBLE DICTIONARY, p.414.
8. MATTHEW 1:18-25; I CORINTHIANS 15:1ff; ROMANS 10:9.
9. J.R.W. Stott, CHRISTIAN MISSION IN THE MODERN WORLD, p.82.
10. MATTHEW 1:21. Cf. H.D. McDonald, JESUS HUMAN AND DIVINE, pp.125ff.
11. Louis Berkhof, SYSTEMATIC THEOLOGY, pp.480ff.
12. Berkhof, op.cit., p.481 quoting Walden, THE GREAT MEANING OF METANOIA, p.107.
13. J.I. Packer, article 'Faith' in BAKER'S DICTIONARY OF THEOLOGY, p.211.
14. ROMANS 10:17.
15. ROMANS 10:14.
16. MATTHEW 28:19-20.
17. Cf. E.F. Harrison, article 'The Great Commission' in BAKER'S DICTIONARY OF THEOLOGY, p.131.
18. THE FRANKFURT DECLARATION, paragraph 3.
19. Cf. Gordon Fyles, article 'The Life of James Haldane' in the BANNER OF TRUTH, August-September 1979, pp.12-28, and Stephen Neill, SALVATION TOMORROW, p.1.
20. C.H. Dodd, THE APOSTOLIC PREACHING AND ITS DEVELOPMENTS, p.7.
21. 'Herald' (Kerysso) is the most characteristic word in the New Testament for preaching and occurs more than 60 times.
22. E.H. Palmer, THE HOLY SPIRIT, p.141.
23. ACTS 2:41-47. Cf. Johannes Schneider, BAPTISM AND CHURCH IN THE NEW TESTAMENT, pp.45ff.
24. Cf. William Hendriksen, EPHESIANS, pp.141-146.
25. THE FRANKFURT DECLARATION, paragraph 5.
26. Loc.cit.
27. WESTMINSTER SHORTER CATECHISM, Question and Answer 1.
28. R.B. Kuiper, GOD CENTRED EVANGELISM, p.116.
29. ROMANS 11:30,33,36. Cf. Peter Beyerhaus, SHAKEN FOUNDATIONS, p.41.
30. ROMANS 16:25-27; I THESSALONIANS 2:13; II THESSALONIANS 2:13; EPHESIANS 3:14-21; PHILIPPIANS 4:19-20.

31. Walter Freytag, quoted in Beyerhaus, *MISSIONS: WHICH WAY?* p.18.
32. Millard Erickson, *THE NEW EVANGELICAL THEOLOGY*, p.30.
33. Cf. Donald Bloesch, *THE EVANGELICAL RENAISSANCE*, pp.128, 167 and Bloesch, *THE REFORM OF THE CHURCH*, p.168.
34. Harold Lindsell, *AN EVANGELICAL THEOLOGY OF MISSIONS*, p.151.
35. Walter Kunneth quoted in C.F.H. Henry, *EVANGELICALS AT THE BRINK OF CRISIS*, p.53.
36. John F. Hurst, *HISTORY OF RATIONALISM*, p.86.
37. D.G. Bloesch, *THE EVANGELICAL RENAISSANCE*, p.122. Cf. pp.150f.
38. Erich Beyreuther, *AUGUST HERMANN FRANCKE*, p.181.
39. J.H. Yoder, *THE CHRISTIAN WITNESS TO THE STATE*, p.85.
40. Cf. Bloesch, *RENAISSANCE*, p.125 and Kathleen Heasman, *EVANGELICALS IN ACTION*, p.19.
41. Carey also translated the Bible into Sanskrit and Marathi. Cf. S. Neill, *A HISTORY OF CHRISTIAN MISSIONS*, pp.261-266.
42. Alec. R. Vidler, *THE CHURCH IN AN AGE OF REVOLUTION*, p.37. Cf. K. Heasman, *op.cit.*, p.20.
43. C.H. Robinson, *HISTORY OF CHRISTIAN MISSIONS*, p.318. Cf. Iain Murray, *THE PURITAN HOPE*, p.181.
44. See K. Heasman, *op.cit.*, pp.64-68; Victor Feather, *THE ESSENCE OF TRADE UNIONISM*, p.16; Robert Moore, *PIT-MEN, PREACHERS AND POLITICS*, *passim*.
45. Cited in W.J. Whalen, *THE QUAKERS*, p.29. See also E.E. Cairns, *SAINTS AND SOCIETY*; B. Wyatt Brown, *LEWIS TAPPAN AND THE EVANGELICAL WAR AGAINST SLAVERY*; T.L. Smith, *REVIVALISM AND SOCIAL REFORM*; N.A. Magnuson, *SALVATION IN THE SLUMS; EVANGELICAL SOCIAL WORK 1865-1920*; R.W. Moore, *THE FURTHERANCE OF THE GOSPEL*; Robert Sandall, *THE HISTORY OF THE SALVATION ARMY*.
46. H.H. Rowdon, *THE ORIGINS OF THE BRETHREN*, pp.301-306. On p.301 he says: "Their study of prophecy was a powerful factor in determining the attitude of the Brethren towards life in the world. Since they were convinced that the world, as well as the professing Church, was ripe for God's judgment, they deemed it necessary to steer their course as far clear of it as possible".
47. See C.F.H. Henry, *EVANGELICALS AT THE BRINK OF CRISIS*, p.54 and N.B. Stonehouse, *VALIANT FOR TRUTH*, *passim*.
48. Reinhold Niebuhr quoted by D.G. Bloesch, *THE REFORM OF THE CHURCH*, p.167.
49. Cf. Bloesch, *op.cit.*, p.167 and D.O. Moberg, *THE GREAT REVERSAL*, p.161.
50. Cf. *WHAT IS EVANGELISM? A Symposium of views collected by John R. Mott and published in EVANGELISM*, Vol.3, The Tambaram Series, pp.48ff.

Mission Part II: Abandoning Basics

the Concept of Mission in the World Council of Churches 1961—1968

The year 1968 proved to be a watershed in the history of the ecumenical understanding of missions and the purpose of this paper will be to examine, albeit briefly, the background to the crisis and the ideas to which it gave rise.

Naturally, the missiological thinking in ecumenical circles during the decade of the sixties was influenced by that of the fifties and there can be little doubt that the outstanding concept developed during that period was the idea of "Missio Dei". In this idea, the old notion that Mission is something that belongs to the Church has been abandoned. Mission is no longer regarded as something that the Church does but as something that belongs essentially to God.¹

This thinking was reflected in the editorial of the **International Review of Mission** for April 1969 which was the first issue of the oldest ecumenical journal to use the word 'Mission' in its title in the singular form. This change in title, it was claimed, was made not only to make the publication more palatable to Asian, African and Latin American readers but because there had been a growing conviction among ecumenists, finding expression within the journal, that "the mission of the Church is singular in that it issues from the one triune God and His intention for the salvation of all men".²

A similar emphasis is to be found in Professor Alan Richardson's **A Dictionary of Theology** where the contributor defines Mission as "an activity of God having its origin in the Holy Trinity".³ This emphasis upon the Trinity is found particularly in the writings of Lesslie Newbigin and has served to guard against undue stress upon either christology or pneumatology.⁴

The 'Missio Dei' concept of Mission originated on the Continent in the 1950s and was disseminated through the writings of Professor Georg Vicedom. Briefly, in this idea a foundation was sought for Mission, not in the Great Commission (Matthew 28:18-20), but in "the fact of God's action towards men. Here the entire emphasis is laid upon God's activity and man is regarded as passive". In addition:

If the Mission is not ours but the Lord's, it can no longer be defined as a special activity of those Christians or Christian agencies who claim to have a special call or assignment for Mission, but it should rather be described as the dynamic structure of the total Church of Christ, as the *raison d'être* of the Church in the world.⁵

As a result of this dynamic concept of 'Missio Dei', Hoffmann calls for the abandonment of the old "platonic" and "heretical" dualism which defines 'Mission' in terms of the soul and 'service' in terms of the body. God's actions, it is maintained, are aimed at the whole man and, therefore, witness and service and word and deed can never again be divorced.⁶

Such a concept has led to a reappraisal of the content of Mission. Indeed, it

enables Martin Achard to say:

The evangelization of the world is not a matter of words or of activity but of presence: the presence of the people of God in the midst of humanity, the presence of God among His people.⁷

Walter Horton puts the matter even more strongly:

It is a great mistake, from the point of view of strategy, to allow the straight preaching of the Gospel to bulk too large in any well-rounded programme of missions ... In terms of methods, evangelism often comes last, following modestly in the train of education and medicine. Deeds have to come ahead of words. The healing of sick bodies, the liberation of minds from the curse of illiteracy, the setting up of a new economic standard of living through scientific agriculture or new social mores giving women and children a fair chance for the first time, all convey the love of Christ far more effectively than words.⁸

The foregoing quotation from Horton introduces us to certain words and phrases which have attained great importance in the ecumenical vocabulary. Such terms as 'education', 'medicine', 'literacy', 'economic progress' and 'enhanced opportunities for women and children' all find a place in the linguistic analysis which is an important part of contemporary ecumenical methodology. Some examples may illustrate the method to which we refer.

The first example is the German term 'Heil'. Regarding the English term 'salvation' as having been "accentuated in the direction of rescue and redemption", Hendrik Kraemer draws attention to the word 'Heil' which, in his opinion, better expresses the content of the biblical idea.⁹ 'Heil' "presupposes that which is broken and then restored to wholeness, to full integrity" and finds equivalents in the sanskrit 'sarva' (whole); Greek *holos*; Latin 'solus' which is 'totum'. These terms, according to Kraemer, point to the meaning bound up in the Latin 'salvus' meaning 'without fail', 'whole', 'healthy' and 'healing'.¹⁰ The matter is enlarged a little further thus:

Basic to the witness of both the Old and the New Testaments is the conviction that God has taken a direct hand in earthly human affairs, particularly in a specific chain of events by which the total welfare of mankind, its salvation (German 'Heil') is being prepared for and revealed to the world.¹¹

The second term to which we must give attention is the word *shalom*. Precisely the same content as is given to Heil is attributed to the Hebrew term *shalom*. Acknowledging his indebtedness to Johannes Pedersen who has "so ably demonstrated" the significance of this Old Testament concept, Kraemer stresses that the adequate translation of *shalom* is not simply 'peace' but 'wholeness', 'integrity', 'heil', 'the state of complete integration of a community, its God-willed design'.¹² Professor Dr. H.J. Margull's definition is precise: "Shalom is, in fact, the Old Testament term for peace and wholeness".¹³ Dr. Hans Hoekendijk has paid particular attention to this aspect of the matter and has defined *shalom* as:

A secularized concept taken out of the religious sphere (salvation to those who have strictly performed the prescribed rites) and commonly used to

indicate all aspects of the restored and cured human condition: righteousness, truth, fellowship, communication, peace etc. (Cf. Psalm 85).¹⁴

Margull, of Hamburg University, sees Hoekendijk's definition and use of the term shalom as an attempt to concretize the concept of the Kingdom of God which suggests that both he and Hoekendijk would subscribe to Linnenbrink's idea that one of the two misconceptions upon which the restriction of salvation to personal conversion is based is that which he denominates 'spiritualistic' i.e. reducing it to the spiritual life of man. According to Linnenbrink,

The conversion of the individual, the creation of the new heart, the spiritual dimension of individual lives, do not comprise the whole Kingdom of God towards whose consummation we are moving in hope.¹⁵

He is insistent that Mission can no longer be equated with individual salvation. The latter is identified as part of the pietistic tradition and is contrasted by Linnenbrink with 'church-centred' missions. Such missions "do not see the real purpose of their work as personal conversion but rather as the founding and extension of the Church, the gathering of the new people of God".¹⁶

According to the same writer, the resurrection of Jesus Christ was the dawn and inauguration of the promised Kingdom of God and the atonement offered by Jesus was universal in its scope so that it is a species of reductionism to emphasise personal salvation. God's kingdom, he says, cannot be reduced to a conviction of personal salvation in view of the cosmic scope of the work of Christ. An over-emphasis upon individual conversion belittles the significance of the resurrection of Christ Who came to reconcile the world.¹⁷

The aim of Missions, therefore, must go beyond the personal conversion of the individual because the social aspect of human life, man's social dimension, is also affected.¹⁸

This emphasis upon shalom as a concrete term is undergirded by Hoekendijk's definition of shalom as "a social happening, an event in inter-human relations".¹⁹ In this we are reminded of Karl Barth's argument that God's method of effecting this heil or shalom was by entering into concrete human existence in Christ in whom all things will be gathered in one. Kraemer, indeed, refers to Barth and says, "In Jesus' 'state of being with man', in His 'being there for man', it became manifest that 'the togetherness of man' is the natural fundament of human life".²⁰

Shalom as a social happening is emphasised in precisely these terms in the Draft Document for Section II at Uppsala 1968. Arguing that the term is used to gather up into one a number of other biblical ideas such as righteousness, truth, fellowship and peace, the Document goes on to state that the single word shalom "summarises all the gifts of the messianic age". It points to the fact that both Old and New Testaments refer to Messiah as Shalom (Micah 5:5; Ephesians 2:14) whilst the Gospel which is a Gospel of shalom (Ephesians 6:15) proclaims the God of Shalom.

Shalom is a social happening, an event in inter-personal relations. It can, therefore, never be reduced to a single formula; it has to be discovered as God's gift in actual situations.²¹

When, therefore, we look for 'signs of shalom' we must look for humanization and reconciliation at the human level. As Professor J.G. Davies says:

Mission is concerned with the overcoming of industrial disputes, with the surmounting of class divisions, with the eradication of racial discrimination ... we are to enter into partnership with God in history to renew society.²²

The emphasis upon the concretisation of shalom found expression in Section Report **Renewal in Mission** presented at Uppsala in 1968. In that report it was recognised that the message and ministry with which the Church has been charged transcend the material and yet it stresses that the physical and social needs of people can never be treated as secondary to the needs of the spirit.²³ 'Signs of shalom' must, therefore, be recognised in the face of the concrete situation which includes world hunger, revolution and racism.²⁴

Another word that is included in the biblical idea of salvation, according to the ecumenical theologians, is **Liberation**. Professor Jose Miguez-Bonino of Buenos Aires argues that liberation from oppression and slavery — a costly business — is one of the concrete tasks in which we may see salvation. He continues:

Christian faith and consequently Christian mission are never mere declaration. They are to be sought in God's action. To become witnesses of Jesus Christ, the liberator, in the struggle for the liberation of man and the transformation of society is to be called to concrete tasks. We have the task of thinking together about the road to liberation.²⁵

According to this type of thinking, liberation will be effected when the Church calls upon centres of power such as government, business, industry, military establishments, labour and the churches to account for their uses of power. **Christian involvement in revolution cannot be ruled out** especially "where the maintenance of order is an obstacle to a just order".²⁶ This involves a struggle "for a just society without which the new humanity cannot fully come".²⁷

Dr. Hans-Ruedi Weber has expounded Luke 4:18,19 in a liberation context. He links the passage in Luke with Leviticus 25 vv.8ff., which deals with the Year of Jubilee. He notes that four notable events took place during that Year, land reform, economic reform, release of slaves and a year of rest. These four elements, taken together, are, according to Weber, to be equated with liberation and thus with salvation.²⁸ Professor Bonino likewise refers to the Lukan passage and interprets the Gospel in terms of social action though he prefers to speak of "struggle for justice".²⁹ The practical outworking of this thinking is seen in the establishment in 1969 by the World Council of Churches of its **Programme to Combat Racism**.³⁰

The final word to engage our attention here is **Dialogue**. Certainly it was not a new idea in the decade of the sixties but during that time it may be said to have assumed an even greater degree of importance for ecumenists. Instead of limiting the idea to dialogue between Christians of various traditions, the word is now applied to contacts between Christians and men of other faiths.³¹

Once again, there is in this concept, an expressed desire to abandon a narrow understanding of salvation and to embrace the cosmic scope of the work of

Christ. All mankind, no matter to what century, country or creed they belong, are, according to this dialogical emphasis, the objects of God's love and salvation. A greater emphasis needs to be placed upon the corporate character of salvation as also upon the fact that it "embraces all aspects of man's existence".³²

At the consultation on dialogue with men of other faiths held at Kandy, Ceylon, from February 27th to March 6th 1967, the participants drew attention to the Vatican Council's **Dogmatic Constitution of the Church** in which the Council stated that:

Those also can attain to salvation who through no fault of their own do not know the Gospel of Christ or His Church, yet sincerely seek God and, moved by grace, strive by their deeds to do His will as it is known to them through the dictates of conscience.³³

With this position the Consultation was in agreement. As far as it was concerned the Church is an open fellowship which simply cannot be regarded as co-terminous with the historical community that bears God's name.³⁴ The solidarity of the human race is emphasised, the oneness and universality of history is underlined and the common tasks and hopes of men are presented in order to provide the basis for the Christian approach to men of other faiths.³⁵

Respecting the religious faith of the other as part of his culture and humanity, the Christian must, says the Consultation, be prepared to listen and learn as well as to proclaim and teach. "Dialogue implies a readiness to be changed as well as to influence others".³⁶ Indeed, the spirit of dialogue will prevent the Christian from expecting too much from people in other faiths who embrace Christian discipleship. Whilst baptism and church membership normally follow conversion it may be inappropriate for some to follow this course and they should be free to decide for themselves whether or not to do so.³⁷

The Consultation candidly admitted that its members were not agreed among themselves about the question concerning God's purpose in redemption "to bring about an increasing manifestation of the Saviour within other systems of belief as such".³⁸ It recognised the need for the further study of many questions in this field but resolved the matter into the fluid nature of an ongoing and dynamic dialogue.³⁹

The rather affirmative tone of the foregoing outline must not be interpreted to mean that, within the ecumenical movement, the whole question of 'Mission' has been settled and that a consensus of opinion has been reached whereby a 'missiological canon' can now be recognised. Ecumenists have found it easier to dispense with 'outmoded' ideas than to replace them with concepts upon which they are all agreed. We may look, for example, at the International Missionary Council's meeting at Willingen in 1952 when the enlarged meeting of the Committee issued a statement on **The Calling of the Church to Mission and Unity** which contained the following celebrated words on the scandal of disunity: "Division in the Church distorts its witness, frustrates its mission and contradicts its own nature".⁴⁰ That conference, however, left a number of problems unsolved among which Dr. Norman Goodall identified the problems of mission and eschatology. The question at the heart of the matter is, "With

what hope and to what end do the missions carry on their educational, medical and evangelistic work and found churches?"⁴¹

Those unsolved problems reflect the fact that radical changes were taking place in missiological thinking. Indeed, so distinct had been the shift in the theological emphasis with regard to missiology that Professor Dr. Walter Freytag of Hamburg could write, "Formerly Mission had problems: today it has itself become a problem".⁴²

The situation had not changed appreciably in the decade of the sixties. Writing after the Uppsala Conference (1968) two ecumenists stated their conviction that the missionary enterprise had undergone more radical change in the previous fifteen years than in the previous century.⁴³ Yet, whilst 1968 was in itself "a decisive year", the period was "a decade of dilemma".⁴⁴ Barry Till, writing about Uppsala 1968, says:

Another debate which ended in compromise was that of the mission of the Church. For a decade ... the issues of mission and unity had been wedded but there remained fundamental uncertainties as to what actually is the mission of the Church — uncertainties which inevitably inhibited the actual plans made to pursue that mission.⁴⁵

The fluidity of ecumenical thinking during the period under review may be seen in a report from Professor Dr. H.J. Margull on a seminar on Mission held at Hamburg University where he held the Chair of Missions. With regard to the fundamentally important matter of conversion Professor Margull reported that the question remained unanswered "for several old and familiar reasons but also because of some new considerations which have to be accepted".⁴⁶

Thus, little progress appears to have been made between 1963 and 1970 when Professor Margull first produced his paper. In 1963 the Commission on World Mission and Evangelism (formed as a result of the 1961 merger of the International Missionary Council with the World Council of Churches) had its first full meeting in Mexico City. Under the general theme **Witness in Six Continents** the question of the form and content of the salvation which Christ offers men in the secular world was raised. The Conference "acknowledged its inability to give a satisfactory answer".⁴⁷

Nevertheless, whilst it was found impossible to arrive at decisive answers to specific questions, the ecumenical movement proceeded during this period to abandon some of the older concepts of mission such as individual conversion and church planting. Aagaard puts the matter in the following manner:

The 'Crisis in Mission' first became explicit concerning the motivation for mission. The spirit of crusading for Christ and the plantatio ecclesiae among the heathen became impossible notions in a world in which the name of Jesus is loved and respected among millions of people who do not belong to the Church and in a world in which the Church is already present but often in forms which contradict the very nature of the Gospel.⁴⁸

During the sixties it became fashionable in ecumenical circles to question everything. Questions were posed which would not have occurred to missionary stalwarts of a former generation — questions such as, "Is there a

missionary message?"; "What is the Christian Message?" and "What is Mission Today?".⁴⁹ The report entitled **The Church for Others** put the matter like this:

Questioning has become the 'piety' of thinking. Nothing remains outside the act of questioning. Even the fundamental datum and presupposition of our theology, God, is no longer self-evident and certainly no longer taken for granted.⁵⁰

Though the word 'confusion' is placed within inverted commas in the same report, it is, nevertheless, the term that is employed to describe the situation in which theologians, among others, found themselves at that time with regard to the whole question of mission.⁵¹

The new missiology, whilst seeking to answer the problems it identified with the older, classic concepts of mission, could not avoid raising problems of its own. These have been described as leaving us with a "natural and necessary uncertainty" and yet they have contributed substantially towards making "the decade of dilemma" also "a decade of polarisation".⁵²

Dr. Robert Rodgers, MA, MTh, is a former Baptist minister now working in Northern Ireland and is associated with the International Christian Network.

References

1. Wm. H. Crane, INTERNATIONAL REVIEW OF MISSION, Vol.LVIII, No.30, April 1969, pp.141-144. (This was an editorial entitled "Dropping the 'S' "). Cf. Johannes Aagaard, Trends in Missiological Thinking during the Sixties, I.R.M., January 1973, pp.11ff.
2. Crane, op.cit., pp.141ff.
3. A. Richardson, (Ed) A DICTIONARY OF THEOLOGY, art., 'Mission', London, S.C.M., 1969, pp.217-220.
4. Lesslie Newbigin, THE RELEVANCE OF TRINITARIAN DOCTRINE FOR TODAY'S MISSION, London, Edinburgh House, 1963, passim. Cf. I.R.M., January 1971, p.23.
5. G. Hoffmann, Considerations on Integration of Church and Mission, I.R.M., Vol.LVIII, No.231, July 1969, pp.283,284. Cf. Rodger C. Bassham, Seeking a Deeper Theological Basis for Missions, I.R.M., July 1978, p.332; Georg Vicedom, THE MISSION OF GOD, St. Louis, Concordia, 1965, passim.
6. Hoffmann, op.cit., p.284. Cf. UPPSALA 68: DRAFTS FOR SECTIONS, Section II, Geneva, W.C.C., 1968, p.33; WORLD CONFERENCE ON CHURCH AND SOCIETY, Geneva, W.C.C., 1967, p.208, paragraph 6.
7. Martin Achard, quoted in J. Blauw, THE MISSIONARY NATURE OF THE CHURCH, New York, McGraw Hill, 1962, p.43.
8. W.M. Horton, OUR CHRISTIAN FAITH, Boston, Pilgrim Press, 1947, quoted in A. Glasser, "Mission and the Church's Message" in H. Lindsell, (Ed) THE CHURCH'S WORLDWIDE MISSION, Waco, Word Books, 1966, pp.39-51. The quotation is on page 40.
9. H. Kraemer, THE COMMUNICATION OF THE CHRISTIAN FAITH, London, The Lutterworth Press, 1957, p.20.
10. Loc.cit.
11. A.J. Ehlen, "Old Testament Theology as Heilsgeschichte", CONCORDIA THEOLOGICAL MONTHLY, xxxv, October 1964, p.517.
12. Kraemer, op.cit., p.20. Cf. T. Paul Verghese, 'Salvation', I.R.M., October 1968, p.403, where he translates the world shalom as 'welfare' in Psalm 72:3 and pp.405 and 416 where 'welfare' is said to be "the central content of salvation".
13. H.J. Margull, "Mission 70. More a Venture Than Ever", MISSION TRENDS I, p.51. Cf. DRAFTS FOR SECTIONS, p.43.
14. Quoted by Margull, loc.cit.

15. G. Linnenbrink, "Witness and Service in Mission", I.R.M., Vol.LIV, No.216, October 1965, p.431.
16. Ibid., p.430.
17. Loc.cit. Cf. Crane, op.cit., p.141 and report of Adam Taft in The Miami Herald, November 17th 1965: "Dr. E. Edmund Perry, Professor of History and Religion at Northwestern University, told the Methodist Council of Evangelism that seeking to save an individual's soul is not evangelism and is no longer even Christian. 'I abhor the notion of individual salvation. Christianity is a society term', he said." Quoted in C.F.H. Henry, EVANGELICALS AT THE BRINK OF CRISIS, Waco, Word Books, 1968, p.74.
18. Linnenbrink, op.cit., p.431. Cf. THE OFFICIAL REPORT of the World Conference on Church and Society, (1966), Geneva, W.C.C., 1967: "Christians in the Technical and Social Revolutions of Our Time".
19. Quoted by Margull, op.cit., p.51.
20. Karl Barth, CHURCH DOGMATICS, Edinburgh, T. & T. Clark, 1971, III, 2 and Kraemer, op.cit., p.21.
21. DRAFTS FOR SECTIONS: UPPSALA 68, p.34. Cf. MISSION TRENDS I, p.51 and THE CHURCH FOR OTHERS, Geneva, W.C.C., 1968, p.14.
22. J.G. Davies, quoted in J.R.W. Stott, THE CHRISTIAN MESSAGE IN THE MODERN WORLD, p.19. Cf. THE CHURCH FOR OTHERS, p.15 and The World Conference on Church and Society's OFFICIAL REPORT, p.208.
23. UPPSALA 68 SPEAKS, Geneva, W.C.C. and New York, Friendship Press, 1968, p.28 and W.C.C.S. OFFICIAL REPORT, p.207 where 'words' and 'acts' are conjoined.
24. H.J. Margull, op.cit., p.52; DRAFTS FOR SECTIONS, Sect II, p.43 and W.C.C.S. OFFICIAL REPORT, p.49.
25. Jose Miguez-Bonino, "The Present Crisis in Mission", MISSION TRENDS I, pp.45,46.
26. UPPSALA SPEAKS, pp.30,31 (emphasis mine). Cf. Aagaard, "Trends in Missiological Thinking in the Sixties", I.R.M., January 1973, pp.23-25. At the W.C.C.S., one of the speakers was Mr. Eduardo Mondlane, leader of the Mozambique Liberation Front. Cf. OFFICIAL REPORT, p.16.
27. UPPSALA 68 SPEAKS, p.31. Cf. Aagaard, OP.CIT., p.24f., and Darrill Hudson, THE W.C.C. IN INTERNATIONAL AFFAIRS, Leighton Buzzard, 1977, pp.106,115-117,123, 124,140,141,285.
28. H.R. Weber, exposition at Bangkok '73 on the theme 'Salvation Today'. Cf. THE CHURCH FOR OTHERS, pp.77, 78; I.R.M., April 1973, p.199; MISSION TRENDS I, p.41. Salvation here is seen to operate in four social dimensions:
 - i) In the struggle for economic justice against the exploitation of people by people.
 - ii) In the struggle for human dignity against political oppression by their fellow-man.
 - iii) In the struggle for solidarity against the alienation of person from person.
 - iv) In the struggle for hope against despair in personal life.
- I.R.M., April 1973, p.200.
29. J. Miguez-Bonino, op.cit., p.41.
30. Hudson, op.cit., p.106.
31. Cf. I.R.M., Vol.LIX, No.236, October 1970 entitled 'Faithful Dialogue', particularly the article entitled "Christians in Dialogue with Men of Other Faiths", pp.382-391; I.R.M., Vol.LVI, No.223, July 1967, pp.338-343; Carl F. Hallencreutz, NEW APPROACHES TO MEN OF OTHER FAITHS, Geneva, W.C.C., 1970, passim. This is the W.C.C. research Pamphlet No.18.
32. Statement by P.O.C.C., I.R.M., July 1967, p.338.
33. Loc.cit.
34. Loc.cit.
35. Ibid., p.339.
36. Ibid., pp.339, 340. Cf. David Jenkins, "Commitment and Openness", I.R.M., October 1970.
37. I.R.M., July 1967, pp.342, 343. Cf. The discussion between Lesslie Newbigin and M.M. Thomas on the question, 'What is a Hindu?', MISSION TRENDS I, p.228.
38. I.R.M., July 1967, pp.342, 343; S.J. Samartha, "Quest for Salvation and Dialogue Between Religions", I.R.M., October 1968, p.431.
39. I.R.M., July 1967, p.343.

40. DOCUMENTS ON CHRISTIAN UNITY, edited by G.K.A. Bell, iv series, 1948-57, O.U.P., 1955.
41. Cited from W. Andersen, TOWARDS A THEOLOGY OF MISSION, London, S.C.M., 1956, pp.45,46. The reference is to Goodall's introduction to the volume MISSIONS UNDER THE CROSS, and the four problematic areas to which reference is made are:
 - i) The relation between history and salvation-history.
 - ii) Missions and Eschatology.
 - iii) The bearing of the doctrine of the Holy Spirit on the nature of the Church and the Christian ministry.
 - iv) The theological distinction between foreign missions and missionary responsibility in general.
42. Quoted by W.B. Frazier, "Guidelines for a New Theology of Mission", MISSION TRENDS I, p.23. Cf. A.D. Falconer, "The Churches and Social Action", DOCTRINE AND LIFE, November 1978, pp.557ff.; "Mission and Vatican II", I.R.M., July 1967, p.294 where Walter Freytag is quoted thus: "The traditional concepts of what Mission is all about are now in doubt". Cf. S. Neill, A HISTORY OF CHRISTIAN MISSIONS, pp.454,455.
43. G.H. Anderson and T.F. Stransky, MISSION TRENDS I, Foreword, p.1.
44. Cf. MISSION TRENDS I, p.13 and Aagaard, op.cit., p.9.
45. Barry Till, THE CHURCHES SEARCH FOR UNITY, London, Penguin, 1971, p.265. The emphasis is Till's.
46. Margull, op.cit., p.55.
47. J.R.W. Stott, op.cit., p.88; Cf. Verghese, op.cit., p.399.
48. J. Aagaard, op.cit., pp.10,11,19.
49. MISSION TRENDS I, pp.5ff.
50. THE CHURCH FOR OTHERS, p.91.
51. Loc.cit.
52. Aagaard, op.cit., pp.15 and 9.

"... the engrafted word ..." James 1:21

Meekness toward God is the quiet submission of the soul to His whole will, according as He is pleased to make it known, whether by His Word, or by His providence. It is the silent submission of the soul to the Word of God — the understanding bowed to every divine truth, and the will to every divine precept — and both without murmuring or disputing. The Word is then an "engrafted Word", when it is received with meekness, that is, with a sincere willingness to be taught, and desire to learn. Meekness is a grace that cleaves the stock and holds it open, that the Word as a shoot, may be grafted in; it breaks up the fallow ground, and makes it fit to receive the seed; it captivates high thoughts and lays the soul like white paper under God's pen ... It opens the hearts, as Lydia's was opened, and sets us down with Mary at the feet of Christ — the learner's place and posture ...

Matthew Henry, Discourse on Meekness

Male and Female

Hywel Jones

The relationship between male and female in the Bible is a very live and important issue in current evangelicalism. Much has been written and is still appearing on the subject. One book which should be read is **The Role of Women** in the series entitled 'When Christians Disagree' published by IVP. The aim of this article is to identify the biblical areas in controversy and to engage in some initial expansion of them.

A useful introduction to the contemporary discussion of this subject is provided by a quotation from an essay by R.K. Johnson entitled 'The Role of Women in the Church and Home: An Evangelical Test Case in Hermeneutics'.

"It is almost impossible for the interested individual to keep abreast of the burgeoning discussion on women's place in the church and Christian home. Stirred by the steady stream of feminist literature which has caused a revolution in western society and prodded by the more liberal wing of the Church which opened up the discussion on the ordination of women twenty or more years ago, contemporary Evangelicals have become increasingly interested in re-evaluating the role of women."¹

This statement is useful because it identifies two factors which are responsible for the prominence of the whole subject in our time, viz feminism and women's ordination. These are of course interconnected. But they do need to be seen as parts of a larger whole, namely the social upheaval which results from the technological revolution. This fuelled the demand for equality which began as a consequence of the Industrial Revolution.²

But let us proceed with R.K. Johnson as he describes the two sides taken in the debate:

"The one side argues that the female in today's 'liberated' society is still a 'woman' and as such should fit into God's ordained and orderly creation, fulfilling her role of submission and dependence in church and home without impatience on the one hand or servitude on the other." (These are called 'Traditionalists'.)

"The other side argues that a Christian woman in today's society should be ordained to ministry if she possesses the gifts and has the training. It also holds that wives should join their husbands in egalitarian relationships characterised by **mutual** love and submission."³ (These are called 'Egalitarians'.)

Now which of these is right? There is of course a prior question, namely, "How can we decide which is right?" To answer this question by saying "By what the Bible teaches", though correct, is not adequate because both sides would give it. That is the particular difficulty of this subject. R.K. Johnson

speaks on this as follows:

“Use of the Bible as a source of authority in the debate has brought mixed approaches and results. Feminists have tended to emphasise the broader affirmations of the gospel which stress oneness in Christ. Traditionalists have usually centred on specific passages of advice in Scripture such as Ephesians 5 and 1 Timothy 2. Moreover, in regard to specific biblical texts, differences of opinion have arisen at almost every conceivable place. Both sides ground their positions in Scripture and yet opposite conclusions are reached. Clearly one’s method of understanding Scripture is crucial at this point ... What is at stake ultimately is the nature and authority of Scripture itself as reflected in the current theological debate.”⁴

That quote indicates the degree of difficulty involved in this subject and the grave danger. We could end up not only having misunderstood a scriptural statement but having abrogated the authority of Scripture.

In this treatment of the subject I have isolated the matters which, in my judgement, lie closest to the heart of the debate for us to consider. I have divided these into two groups, namely, matters which are general in nature and those which relate to specific passages and statements of Scripture. I am only going to allude to the first.

General Matters

There are two of these to which I want to draw attention. Strictly speaking the second is contained in the first or rather is a sub-division of it. They are the subjects of Biblical Interpretation and Culture. It will be appreciated that these are large subjects. My comments on each are going to be minimal, focussing on the bearing of each on our subject. They form together the context of thinking in which the male-female question has been given attention of late. They are most important for that reason.

Biblical Interpretation

Of late evangelical scholarship has been concentrating on interpretation. “From Inerrancy to Interpretation” could justly be the title for a history of recent evangelical thought on or about the doctrine of Scripture. This is indicated by the publications, statements and summit conferences of the International Council on Bible Inerrancy. This is a recognition by inerrantists (perish the word) that the battle over inerrancy is a battle over a starting line and not a finishing tape. It is a battle for the Bible as a whole in order that it may have its full and intended effect. R.C. Sproul has written: “Discussion of inerrancy is mostly an academic exercise unless it concerns the individual Christian on the level of his growth in God.”

Added to this is the growing influence of the New Hermeneutic as an interpretive approach to which Evangelicals have had to respond in some way. This involves a recognition of “the contextual approach and the hermeneutical circle” in which the different contexts of writer and reader are stressed and a tuning-in fading-out process is necessary for an understanding of what is in the text. This is a challenge to grammatico-historical exegesis.

Rene Padilla has written: “How can the chasm between past and present be

bridged? An answer is found in the contextual approach which combines insights received from classical hermeneutics with insights received from the modern hermeneutical debate. In the contextual approach both the context of the ancient text and the context of the modern reader are given due weight.”

The result is that interpretation is by no means as straightforward as it used to be i.e. textual, linguistic, historical, theological study under the guidance of the Holy Spirit.

Culture

This matter was brought to light partly by the above approach. Context and culture are almost synonymous. The Lausanne International Congress on World Evangelisation in July 1974 gave it prominence in its report and subsequent meetings of its Theology and Education group pursued it. The Willowbank Report on the Gospel and Culture is a case in point. In this it was accepted that: “The writing and reading of the Bible, the presentation of the gospel, conversion, church and conduct — all these are influenced by culture.”

The task is therefore: “To develop our understanding of the inter-relation of the gospel and culture with special reference to God’s revelation, to an interpretation and communication of it, and to the response of the hearers in their conversion, their churches and lifestyle.” This involves: determining what is cultural in any given passage and teaching; determining what is cultural in our view of the subject. In this way the biblical teaching can be distinguished from its cultural wrapper.

Now male-female relations form an aspect of culture. But are they **only** cultural? Is the relevant OT material to be regarded as **merely** patriarchal and the NT material merely rabbinic? Or are there data in those passages which are trans-cultural? The real danger in this approach is that something may be regarded as cultural and passé which is permanent and authoritative.

The reality and dimensions of this problem are indicated by the following quote:

“I enjoy living in a group of human beings whose affluent economy is based on loaning and borrowing money at interest, in a place where I wash my own feet before bed rather than having someone else wash my feet before meals, where my wife wears short and stylish hair without a head covering, where women talk and pray in church. I have always been told that biblical teaching of another kind of behaviour was for the people of biblical days. But suddenly I find myself confronted with a new brand of interpreter who assures me **for the same reasons** that divorce is to be preferred to a dead marriage, that homosexual conduct is fine as long as it is faithful, that pornographic literature is excellent therapy for a sexually weak marriage, that pre-marital and extra-marital sex is the best way to love under some circumstances, that husband/wife roles should be inter-changeable. Suddenly I am made aware that every teaching of Scripture is “cultural” and that the idea of expecting obedience only to the principle that can be discerned behind any specific command of Scripture has made possible the

rejection of any teaching at all that is not deemed appropriate by any group of people. I have found myself increasingly willing to wash my brother's feet before the Lord's Supper, insist that my wife let her hair grow long and cover it in church, stop putting money in the bank to earn interest or borrowing it for the purchase of an automobile or any other alternative to giving up my Bible. I am not sure this is necessary but I have found myself facing seriously this alternative. I am convinced that God intended the Bible to mould our culture not to have the meaning of Scripture moulded by our culture."⁵

The possibility clearly exists that we should in the name of Christ, claiming the authority of Scripture, set up a pattern in church and home contrary to His will revealed in His Word.

Particular Passages

These can be listed and grouped as follows:

- 1) Genesis 1:26-28; 2:18-25; 3:16
 - 2) Galatians 3:28
 - 3) 1 Corinthians 11:3; Ephesians 5:23; 1 Corinthians 14:34; 1 Timothy 2:11-15
- I am going to comment on these, focussing as precisely as I can on the areas where the most important problems lie for this subject.

The Genesis Passages

The passages listed above are found in differing though connected theological contexts, viz. Creation and Fall. That fact is an important one in the debate because an attempt is made to locate all rule or role between the sexes in the Fall narrative, i.e. Gen 3:16. F.F. Bruce has written: "It is in the Fall narrative, not in the Creation narratives, that the superiority of the one sex over the other is first mentioned. And here it is not an inherent superiority but one that is exercised by force."⁶ Further Valerie Griffiths says while dealing with Genesis 3: "For the first time the rule of one person over another is mentioned."⁷

The suggestion of Bruce's statement seems to be that there is, to use his term, no "superiority" of male over female as created. Griffiths locates all rule of one over another in the context of the Fall. Both deny it a place in mankind as created and subdivided into male and female. The question then which has to be considered is "Was there no order or structure in the male-female relationship **before the Fall?**" The answer to this question is of major importance in the whole debate because if there was not and it only appears in the context of the Fall, then it is not only affected but, in principle at least, annulled by redemption.

The Pre-Fall Situation

The material which is relevant to this question is, of course, Gen 1:26-28 and 2:18-25. While there is broad agreement about the teaching of the former, there is not about the latter. Gen 1:26-28 teaches that man and woman are alike in their relationship to God. Each is as human as the other and each bears the image of God as fully as the other. Together they share in ruling for God.

Gen 2:18-25 — and this must of course be co-ordinated with 1:26-28 and located within what the passage teaches — stresses the relationship between man and woman. The key-note of this passage is differentiation but a differentiation which does not destroy the element of unity and equality before God presented in the first chapter. It rather partakes of the character of complementarity. Woman stably complements man and we may infer that man complements woman. However equality in the humanity which both share does not amount to identity in the humanity which each bears. This element of differentiation between male and female does not appear in Gen 2 for the first time though it is more specified there. It is found in Gen 1:27. The female is not less a distinct and full human being than the male and vice-versa — and there is no such person as a neuter human.

This must be stressed against two other views:

a) The Androgyne Myth

The term is composed of the Greek words for male and female. This view sees every human being as partly male and partly female. Henri Blocher writes: "... the neighbour ... is a woman; she does not merely add a few feminine attributes to a 'neutral' humanity. As the hormones permeate the body, so femininity permeates the entire person, intelligence, feeling and will."⁸ There is therefore no such thing as a sexless freedom apart from a few bodily characteristics.

b) The Incompleteness of Man as Human

This is not so much a view as an over-statement which is worth pointing out. God's declaration, emphatically expressed, that while everything was good, it was not good for man to be alone is slightly distorted by Valerie Griffiths who quotes David Clines with approval as follows: "What Adam lacks is not so much a wife that he may procreate like all the animals but another person so that he may **become** a human being."⁹ What Genesis says was not good was not man as male but man as alone. What of Gen 2:18-25? On this passage, Valerie Griffiths writes: "Four facts have led people to assume from these passages the secondary and even inferior status of woman in relation to man, although there is no explicit statement on subordination in this passage: firstly, she was created after man in time; secondly, she was "taken" from him; thirdly, she was named by him; and fourthly, she was created as his helper."¹⁰

She proceeds to deal with this by way of reference to other biblical material as follows: Man was created after animals and priority there does not indicate superiority; man was taken from the dust and that did not glorify dust; the naming refers to a common nature possessed; and "helper" does not have to denote someone who is subordinate because it is used of God elsewhere in the OT. So the conclusion she draws from this is that the teaching of the passage is of mutual need and complementarity and not subordination or a hierarchy.

The interpretation of Gen 1-3 bristles with difficulties — of a general and particular kind. Answers to these views have been expressed on the basis of a different exegesis of the verses. How can the varying constructions be evaluated? Henri Blocher grants the possibility of some force in the arguments Griffiths presents e.g. that priority and help do not **necessarily** imply

subordination. His judgement therefore is of particular value in this matter and his reasoning sound. He writes: "If Paul, however, supports this argument about man as woman's head by the order of creation (1 Tim 2:13) it is because of its significance in the narrative (i.e. Genesis). 'Neither was man created for woman but woman for man' (1 Cor 11:9). That argument is not a dubious one, and it gives meaning to the order of creation."

Blocher goes on to refer to the man initiating a new household and not the woman and from this and his naming of the woman he concludes "an order governs the relationship between the sexes". Also he says: "The face-to-face partnership of man and woman is not a mere reciprocity equally readable from right to left and from left to right."¹¹

An element of order can be legitimately found in Gen 2:18-25 as shown in 1 Cor 11 and 1 Tim 2 and it can be said that it does not contradict Gen 1:26-28. There a partnership in ruling for God is referred to; here the roles in partnership are apportioned. The most which 'egalitarians' claim is that Gen 2:18-25 does not **have** to teach subordination. Whether in the light of the NT it can fail to teach it is a question which we will have to answer when we examine those passages. Blocher regards the NT as unambiguous and definitive on the matter.

The Post-Fall Situation

What is the meaning of Gen 3:16? This describes what effect the Fall had on the relationship between male and female as created in the image of God, for God and for each other. I have viewed Gen 2:18-25 as being an unfolding of what is contained in 1:26-28. This is consistent with the nature of OT material as a progressive and homogenous unfolding of God's truth. Gen 3:16 therefore must be integrally related to those passages, but how? On what basis?

The connection between 1:28 and 3:16a helps us on this point. 3:16a introduces a new element into the procreative pattern established in 1:28. While the power to generate, bestowed by God, remains in spite of the Fall, the process of procreation becomes associated with real pain for the woman, also at God's command. The verb rendered "greatly multiply" does not have to refer to numerous childbirths, it can be enough for it to mean an enlargement of pain and sorrow. This principle of the **alteration of something existing** rather than the **introduction of something completely new** holds good with regard to and makes sense of Gen 3:16b. This means that within procreation and in relation to life, the female's sexual desire for the male will provide him with the opportunity to dominate her.

History is full of examples of this tyranny — but from the beginning it was not so. Headship and responsibility on the one hand and tyrannical domination on the other are by no means synonymous. They can be connected but they do not have to be. The first exists in Gen 2; the second is introduced in Gen 3 which is not the only relevant OT passage to a subordination.

From the Genesis passages the following conclusions can be drawn:

1) Order in the male-female relationship was established in creation not the

Fall.

2) Order is not destructive of the fundamental equality of male and female as fully human and bearers of the divine image.

3) Order underwent an alteration as a result of sin and is therefore open to being affected by good or evil, by grace or sin in the course of history. When affected by grace, the Genesis 1 and 2 situation is restored. One must not use either the reality of creation in the divine image or redemption into the divine image to obliterate this distinction.

The second and third groups of passages, which comprise in fact the New Testament material from the Pauline epistles, will be considered in the second part of this article in the next issue.

(To be concluded)

Rev. Hywel R. Jones MA

Principal, London Theological Seminary

References

1. SCRIPTURE TRADITION AND INTERPRETATION, Eerdmans, 1978.
2. " " " " " "
3. " " " " " "
4. " " " " " "
5. J. Robertson McQuilkin, "Limits of Cultural Interpretation" in JOURNAL OF EVANGELICAL THEOLOGICAL STUDIES, June 1980.
6. CHRISTIAN BROTHERS REVIEW, no.33, "Women in the Church".
7. THE ROLE OF WOMEN, p.76, ed. Shirley Lees, IVP 1984.
8. IN THE BEGINNING, Henri Blocher, IVP 1985, pp.100-1.
9. THE ROLE OF WOMEN, p.76.
10. Ibid., p.74.
11. IN THE BEGINNING, p.103.

"Don't have anything to do with foolish and stupid arguments because you know they produce quarrels and the Lord's servant must not quarrel, instead he must be kind to everyone, able to teach, not resentful." 2 Timothy 2:23-24

It would seem that this reference to the Lord's servant reminds us of the Servant of the Lord who does not strive or cry, who does not break the bruised reed or quench the smoking flax and who comes meek and lowly, riding on an ass. The danger so often in controversy and differences is that we come on a war horse with our visors down and our lances pointed. No wonder the other chap looks to his weapons. We should notice that it is a condition of leadership for elders that they are not strikers and not quarrelsome — and that is the opposite of being pugnacious and the trigger-happy, looking for a theological fight.

Michael Griffiths
Fellowship Magazine, July/August 1985

Book Reviews

Calvin and His Times

Jansie van der Walt
Central Publications Dept.,
Potchefstroom University for
Christian Higher Education,
Potchefstroom 2520, Transvaal,
Republic of South Africa
154pp Rand 7.50

This is a well-written, readable but authoritative work on the famous reformer's life and work, providing also a wealth of insight relating to the period.

There are 21 chapters beginning with Calvin as a student in Paris, then contrasting him as a humanist student and, later, as a student of the Bible. Calvin's conviction that the Church needed to be reformed and his attempts at reformation, particularly in Geneva, are detailed over 15 chapters. Other chapters deal with his married life, bereavement and his last years.

The value of the book is enhanced by a glossary of terms (pp.147-151) and two pages of bibliography. This is a book for church leaders but also one we can recommend to our church members for their profit and enjoyment.

Pulpit and People

Edited by Nigel M. de S. Cameron
and Sinclair Ferguson
Rutherford House Books,
Edinburgh
148pp.
Casebound: £11.90 Limp: £8.90

Here is a book written in honour of William Still, Aberdeen, whose influence on younger generations of

ministers and churches in Scotland over the past forty years has been considerable.

Sinclair Ferguson's biographical introduction to William Still is interesting but somewhat too brief. I suspect that the self-effacing subject of the biography may have ordered it this way! One important message, at least, is underlined by the biographer: "He took a radical decision: Abandoning the Saturday night 'rallies' he began a meeting for prayer instead. The effect was instantaneous and numerically dramatic. Between one Sunday evening and the next, the congregation at the evening service dropped by between two and three hundred ... But Mr. Still had stumbled on something which was to leave an indelible impression on him ... the challenge to become a man or woman of prayer, to share in the very nerve of the church's life ... From that time until today, his ministry has been to smaller rather than to large congregations ... he has set his heart on quality, even if it should be at the expense of quantity ..." (pp.3-4).

The book is divided into three sections. In the first section, James Philip provides an historical survey of expository preaching. His conclusion is that "even in the best evangelical preaching ... e.g. Charles Simeon ... and Charles H. Spurgeon ... it was the classical, Puritan tradition, which grew out of the *Artes Praedicandi* of the Middle Ages that was followed, rather than the simple homily of the Reformers and those who followed Calvin's

practice of systematic, consecutive exposition of the Scriptures in 18th, 19th and indeed in the 20th centuries ... have been conspicuous as exceptions rather than the norm. It is to be hoped that those in our own day who have the vision of the dynamic potential that this method represents will exercise an increasing influence on the preaching ministry of the late 20th century ... Without this, the process of decay in the life of the Church is likely to continue, and its future history likely to be short" (p.16).

The next article is by Douglas F. Kelly on **The Recovery of Christian Realism in the Scottish Expository Ministry Movement**. This is a challenging, penetrating chapter as the writer warns that historically the Church has been tempted to veer away from a real knowledge of God in Christ by going astray on one of two different directions, namely, 'liberal' idealism and 'conservative' nominalism. But in God's providence William Still and his Scottish expository school of ministers have given themselves to exercising a theologically realist ministry because this was scriptural and their major strength was in their "wholesale commitment to both the absolute authority and the full inspiration of the Holy Scriptures" (p.22). Other features of this Scottish expository school include the realistic way "it faces the high cost of letting the whole Christ through the whole Word loose in our whole lives" (p.24), the "cutting out of panicky, evangelistic gimmicks" (p.25) recognising that "the truest, deepest evangelism is carried out in the non-dramatic, regular course of

preaching through the various books of Scripture in the week-by-week, consistent ministry of the local church ... oiled and set on fire through the prayers of believers ..." (p.27) and, finally, its high view of the corporate church.

Nigel Cameron then writes on **Preaching and the Logic of Authority**, demonstrating the necessity and consistency of submitting unreservedly to the authority of the Bible.

The second section contains three articles by David Wright (**Word, Ministry and Congregation in the Reformation Confessions**), Howard Marshall (**Church and Ministry in 1 Timothy**) and Francis Lyall (**Concerning Confessions**). These three chapters are helpful, although predictable.

In the final section of the book there are seven chapters on **Building the Church Today** (George Philip), **The Reformed Doctrine of Sonship** (Sinclair Ferguson), **Psychological Aspects of Inner Healing** (Montagu Barker), **Reflections on a Biblical View of Man and Nature** (Rowland Moss), **The Children for Christ** (Douglas Macmillan), **The Problem of Apostasy in Hebrews** (Henry Tait) and **Suffering: A Study on Romans 8:18-30** by Brian Moore. All these contributions are basic, clear and stimulating but the reviewer was particularly impressed by Sinclair Ferguson on 'Sonship' and Douglas Macmillan on 'Paedobaptism'. The latter deserves a wide readership among Paedo-Baptists as it is a clear, forthright exposition of the subject. A good book with plenty to stimulate and challenge.

The Editor

S.O.S.! Books for the Philippines

What good is a bookstore without books? The two ACTION bookstores in Manila are faced with this dilemma due to import restrictions. We cannot meet the book needs of pastors, Christian workers and Christians without books!

If you have Christian books you aren't using, how about sharing them with those who need them? Here is what you can do:

1. What to send: Please select only good Christian books or Bibles in usable condition.
2. How to send: Wrap books well, about 6 to 8 to a package, so that the weight is not more than 11 pounds. Mail "Book Rate" at your post office and be sure to write "Free Books" clearly on the package.
3. Where to send: If you are sending more than one parcel of "Free Books", send one parcel each to any of the following addresses:

ACTION
P.O. Box 110 Greenhills
Metro Manila 3113 Philippines

Christ for Greater Manila
P.O. Box 1467
Manila 2800 Philippines

Christ for Greater Manila
292 Shaw Blvd., Mandaluyong
Metro Manila, Philippines

In addition to this request from Action Ministries, readers may like to know that Brian Ellis, a British missionary in the Philippines, would like to increase the number of volumes in their local branch of the Evangelical Library, currently loaning about 150 books a week. His address is: Rev. Brian Ellis, ACPO Box 245, Quezon City, Philippines. He too would be grateful for books sent in the same way.

It cannot be stressed too strongly that rubbish is no more use in the Philippines than it is in Britain! And you will be paying for the postage. If you are in any doubt about whether a book would be appreciated ask either your own minister or contact the Evangelical Library, 78A Chiltern Street, London W1M 2HB, telephone: (01) 935 6997.

"Speaking the truth in love." Ephesians 4:15

I recall how a good friend once told me that he was somewhat disappointed, because in my exposition of the second chapter of this Epistle to the Ephesians I had not once mentioned Calvinism as I worked through the chapter. My simple reply to him was, The text does not mention that term. My friend was so much in the grip of a party-spirit that he was becoming doubtful of my position! A party-spirit is generally the result of approaching the truth in a purely intellectual manner, and also being governed by prejudice which is often the result of one's upbringing. Truth must produce passion, and in a truly Christian profession there is emotion and feeling. A truth which is only held in the intellect becomes hard, and arid and dry; and a man of whom this is true can never speak the truth in love.

D.M. Lloyd-Jones
