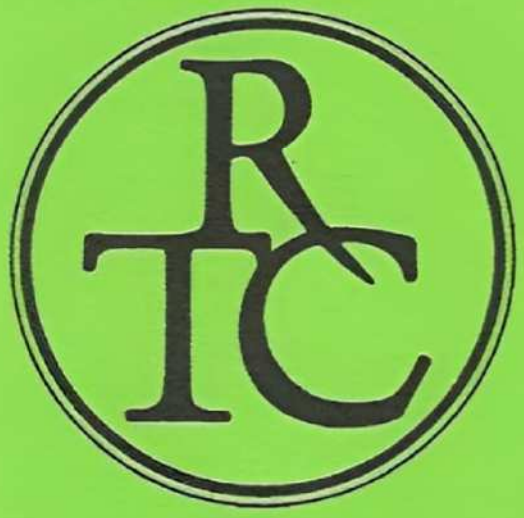

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CONTENTS

A STIMULUS TO PRAISE

According to the Puritan Thomas Watson 'some Providences, like Hebrew letters must be read backwards'. Certainly that is one vital aspect of the Christian view of history. The Providential dealings of God with His people and in His Church and over the nation are seen in the unfolding pages of history.

We would reject the cynical comment of G. W. F. Hegel, that 'what experience and history teach is this — that people and governments never have learned anything from history'. We can't speak for governments, but there is no doubt that Christian people do learn from the past.

This year is remarkable for its series of notable anniversaries. Many in the United Kingdom have been remembering with gratitude the defeat of the Spanish Armada and the Glorious Revolution of 1688. The gracious Providence of God is seen of course not only in those great events in the nation and the Church but also in the lives of individuals. God has always raised up men for the times.

It is fitting, then, that in this issue of the Journal we look back on the lives of two Covenanting ministers of over 300 years ago. James Renwick challenges every preacher of the Gospel to be both faithful and zealous in his ministry. The writings of Samuel Rutherford stimulate our thinking on the Kingship of Christ over the nation. This study rooted in the past, continues to have relevance for the pluralistic society of our day.

A subject in the forefront of theological debate today concerns the spiritual standing of the Jews and whether they are to be regarded as a legitimate missionary target. This is addressed in a welcome article on Two Covenant Theology. The subject of violence and its solution is also discussed and there is a study of sanctification as treated by the Apostle Paul.

We are particularly grateful to three new contributors, Rev. M. MacLeod, Director of Christian Witness to Israel, Rev. A. MacDonald, of the Free Church of Scotland and Michael Parsons of London Bible College.

We trust that this issue of the Journal will stimulate and encourage our readers. It is our prayer that it will help to strengthen in us that assurance expressed by the Psalmist David that 'the Lord of us has mindful been and He will bless us still'.

C.K.H.

THE CHRISTIAN RESPONSE TO THE PEACE MOVEMENT

by Alex J. MacDonald

Alex J. MacDonald is minister of Bon Accord Free Church of Scotland, Aberdeen.

Peace is a great biblical concept, and therefore a great Christian aspiration. The Messiah is the Prince of Peace, His bequest to His disciples was peace and His ultimate aim is to establish universal peace. So any movement which advocates peace has an immediate emotional appeal to the Christian. Indeed in many circles the Peace Movement is seen as a necessary outworking of Christianity. But we must never forget that we live in an age of connotation words, and being "into peace" may not be the same as being a peacemaker. So at the outset we must ask, "What is the Peace Movement? And why has it developed?" These are not easy questions to answer, and I intend to give only a brief outline here.

The Peace Movement is a very loose term describing the development in the second half of the twentieth century of an anti-violence, anti-war stance among a considerable number of people. It is generally a heterogeneous group ranging all the way from Buddhists to Mennonites, and holding a variety of "peace" views ranging from total pacifism, through non-violent resistance, to nuclear pacifism.

As far as the Church is concerned, pacific views have been represented throughout its history, witness Tertullian, the Waldensians, the Anabaptists and the Quakers. But until now it has tended to be the minority view, except possibly among the early Fathers (the majority view being some form of the Just War Theory). But why at this particular moment of history has there been such an upsurge in pacifism?

There is a variety of reasons. First, there were the two World Wars in the first half of the century. Not only is there the sheer dismay at the destruction and devastation, but also fear of what war does even to the victors. C. S. Lewis, in an essay with the delightful

title "Blimpophobia" written during the last war, says,

> We know from the experience of the last twenty years that a terrified and angry pacifism is one of the roads that lead to war. I am pointing out that hatred of those to whom war gives power over us is one of the roads to terrified and angry pacifism.

Second, ever since Hiroshima and Nagasaki, there has been the growing realisation of the horror of nuclear weapons. And now there is the equivalent of 85,000 Hiroshima bombs, or over two tons of TNT for every man, woman and child on earth.

Third, there was the Protest and Civil Rights movement in the early Sixties, developing into the Vietnam Protests and Counter-Culture of the later Sixties and Seventies. Films like "The War Game" and songs like Dylan's "Masters of War" and "Hard Rain's gonna fall" influenced a generation.

> Come you masters of war, You that build all the guns
> You that build the death planes, You that build the big bombs
> You that hide behind walls, You that hide behind desks
> I just want you to know I can see through your masks
>
> Like Judas of old, You lie and deceive
> A world war can be won, You want me to believe
> But I see through your eyes, And I see through your brain
> Like I see through the water that runs down my drain
>
> You've thrown the worst fear that can ever be thrown
> Fear to bring children into the world
> For threatening my baby unborn and unnamed
> You ain't worth the blood that runs in your veins

Fourth, there is the growth of what may be called a superficial gospel. Many people conceive of Jesus as a Man of Peace and the Sermon on the Mount as His main teaching. This way of thinking cuts across all labels from Evangelical to Liberal.

Humanist Element in the Peace Movement

Because there is such a variety in the peace movement, it is important to respond to the Christian element in it separately from what may be termed the humanist element.

In 1958 Martin Luther King said, "Today the choice is no longer between violence and non-violence. It is either non-violence or non-existence." If asked to diagnose what is wrong with the world, many people (perhaps the majority) would answer with one word — "Violence". Included in the connotations of the word would be everything from domestic violence to international war. We seem to have an instinctive abhorrence of the desecration of the human body by violence, yet violence persists and flourishes. Why is this? Why do we have the devastating phenomenon of violence, given its almost universal condemnation? What has secular thinking to offer by way of explanation and remedy? There are generally two explanations offered — the ontological and the evolutionary, neither of which is very optimistic.

The ontological theory says that violence, like evil in general, is simply part of what exists. Violence is merely an aspect of man as man. Nobody can really be blamed for violence any more than he can be blamed for talking. This is a fundamental factor in today's *no fault* morality. But it is not a new idea. It is an essential doctrine of all pantheism. For instance, in Hinduism, everything that exists is part of the One, or a manifestation of the One. And cruelty and death are represented by the goddess Kali, as one manifestation of reality. But if violence, cruelty and all evils are but aspects of the one ultimate reality, then there is no reason to oppose them, or even to say they are wrong.

The same dilemma is represented in a western context by Albert Camus in *The Plague*. The argument is presented against the background of an epidemic of the plaque in the North African city of Oran. The view of the Roman Catholic Church (as perceived by Camus) is represented by the priest who believes that everything is equally God's will, including the plague. Therefore, it's wrong to fight the plague, as that would be fighting God's will. Camus' view is expressed by the doctor who chooses to fight the plague although he has no rational basis for doing so. The dilemma, as presented by Camus, is either we must blindly and irrationally fight evil, or else just accept it as part of "whatever will be, will be". Either way, evil just is.

The trouble with every form of the ontological theory is that it provides no reason for opposing evil in general and violence in particular, nor does it give any hope of finding a cure, because, according to it, evil always has been, and as far as we know, always will be, part of man's humanity. The same criticisms can be levelled

at the evolutionary theory, which is really only another form of the ontological theory.

Evolutionary Theory

According to the evolutionary theory, violence is a form of animal aggression which has got out of hand. Whereas intra-species aggression in the animal world is largely stylised and for defence of territory, in homo sapiens it has got inexplicably out of control. Some, like Arthur Koestler in *The Ghost in the Machines,* are essentially pessimistic: "It appears highly probable that *Homo sapiens* is a biological freak, the result of some remarkable mistake in the evolutionary process" and he closes the book with the words, "Nature has let us down. God seems to have left the receiver off the hook, and time is running out."

Others, like Konrad Lorenz, are optimistic, but it is a blind optimism. In his book *On Aggression* he expresses confidence in "the great constructors" of evolution to restore control. Apart from the sleight of hand in introducing the connotation of personal control with the words "the great constructors", when evolution is blindly impersonal, this view also ignores the fact that violence can be justified in terms of natural selection (the survival of the fittest) one of the pillars of evolutionary theory. If it is beneficial to the human species that the strong survive, and man is only an animal, then who can say that Adolf Hitler was wrong when he said, "I cannot see why man should not be as cruel as nature"? And lest we think that an extreme view, Hitler's principle of "might is right" is not much different from the opinion of U.S.A. Supreme Court Justice Oliver Wendell Holmes Jr., "Truth is the majority vote of that nation that could lick all others."

However, as Dostoevsky pointed out last century in *The Brothers Karamazov,* it is a fallacy to equate human violence with animal aggression:

> People talk sometimes of bestial cruelty, but that's a great injustice and insult to the beasts; a beast can never be so cruel as a man, so artistically cruel. The tiger only tears and gnaws, that's all he can do. He would never think of nailing people by the ears, even if he were able to do it.

There is something so radically different about human violence that not only has evolutionary theory no cure, it does not even have a proper diagnosis.

It will now have become apparent that not all believe violence is wrong. Some, as Os Guinness has shown in *The Dust of Death,* believe that violence is not so much a crisis in society as a catharsis, a constructive and cleansing power. He quotes Franz Fanon, spokesman for the Algerian revolution and the Third World, as one of the most influential: "Violence is a cleansing force. It frees the native from his inferiority complex and from his despair and inaction; it makes him fearless and restores his self respect." This has become the thinking of many in the world today from Latin American, liberationist priests to European, Marxist terrorists.

Along similar lines, if set in a very different environment, was Lindsay Anderson's film, *If*, the story of the eruption of violence in an English boarding school. The violent climax of the film, in which the boys shoot down the headmaster and others with a machine gun, is justified in terms of a cathartic rebellion against repressive authority. The problem with all such revolutionary concepts of violence is that in the modern absence of absolute justice and law, they lead to a downward spiral of counterviolence or to the setting up of a totalitarian regime even more repressive than what it replaced (as in George Orwell's *Animal Farm*).

If the twentieth century has convinced us of nothing else, it has surely convinced us of the fallacy of a Pelagian faith in the goodness of human nature. This is true not only of twentieth century history, but also of twentieth century art and literature. William Golding's *Lord of the Flies,* for instance, is a devastating exposé of the evil that lurks even in the most innocent and civilised. The boys, stranded on an island, create not a utopia, but a tyranny of violence and destruction.

But of course the main emphasis of the Peace Movement is not just on violence in general, but on the possibility of a nuclear holocaust. That changes everything, we are told. But does it? As C. S. Lewis points out in an article "On Living in an Atomic Age", one hundred per cent of us were already doomed to die before the invention of the Bomb, many of us in horrible ways. But it is insisted, what is new is that the Bomb may finally and totally destroy civilisation itself. "The lights may be put out for ever." But is that any different from what the secular humanist already believes about the world? Bertrand Russell wrote —

> That man is the product of causes which had no prevision of the end they were achieving; that his origin, his growth, his hopes and fears, his loves

> and beliefs, are but the outcome of chance collocations of atoms; that no fire, no heroism, no intensity of thought and feeling can preserve an individual life beyond the grave; that all the labour of the ages, all the devotion, all the inspiration, all the noonday brightness of human genius, are destined to extinction in the vast death of the solar system and that the whole temple of man's achievement must inevitably be buried beneath the debris of a universe in ruins — all these things, if not quite beyond dispute, are yet so nearly certain, that no philosophy which rejects them can hope to stand.
>
> Brief and powerless is man's life; on him and all his race the slow, sure doom falls pitiless and dark. Blind to good and evil, reckless of destruction, omnipotent matter rolls on its relentless way ...

If both individual human beings and human civilisation are doomed to extinction anyway, why get excited about nuclear holocaust? And if on naturalistic presuppositions there is no basis for believing that human life is of any value anyway, why not rather push the button and end the whole miserable tragedy sooner rather than later?

Christian Pacifism

The case for pacifism put forward by Christians is based first of all upon the fundamental Christian doctrines of the value of human life and the biblical description of the origin of violence.

Biblical Christianity provides the only firm basis for belief in the value of human life. The relevant doctrines are —

(1) the existence of the unlimited but personal God Who has created the world and revealed Himself in the Scriptures.

(2) the creation of man in the image of God.

Once we know that the ultimate reality of the universe is not the Impersonal, the matter or energy of which it is made, but the Personal, the Creator who made it, then we immediately have a basis for the worth of man and the sanctity of his life. The Bible makes it clear. Man is not the end product of the purely blind and random combination of atoms. He has been created by God as the only personal creature that inhabits the material universe. He is described as being in the image of God (Genesis 1.26, 27; 9.6; 1 Corinthians 11.7; James 3.9), a description that does not cease to be true after the Fall, as three of the above references are to man in his post-Fall condition. It is true that sin has marred that image.

Holiness, righteousness and knowledge have been lost, and these can only be restored in Christ (Ephesians 4.24; Colossians 3.10). However, it is clear from Genesis 9.6, 1 Corinthians 11.7 and James 3.9 that man in his sinful, fallen condition still bears the image of God in some way. Theologians may disagree as to the exact import of that description, but the Biblical description cannot be denied.

The best way of understanding the expression, 'the image of God', is to interpret it in the light of the context in which it was first revealed (Genesis 1.26-30). Man's likeness to God is linked with man's rule over the earth. Indeed it can be said that it is in his ability to rule and have dominion over other creatures that his God-likeness is expressed. The image of God is expressed in all the abilities that distinguish man from the animals and equip him to rule over them.

Man's life has meaning, dignity and value, because he is related, on the level of personal being, to God Who created him. The Creator has endued man with the God-like qualities of rational thought, creativity and speech, he has crowned him with glory and honour, and He is pleased to declare that man is made in His image. It is this doctrine of the image of God that is made the basis for God's protection of human life. Murder is seen as such a heinous crime precisely because it strikes at what is most God-like in this world — a human being (Genesis 9.6).

The Origin of Violence

We noticed earlier how humanism has no adequate explanation of violence upon which to base a hope for peace. Is Christianity any better? Is there any rational explanation? Or are we doomed to a dismal choice: either simply accept it as part of an absurd universe, or irrationally struggle against it, as Albert Camus urges in *The Rebel*? Is there any other alternative?

The alternative is the one from which all these others are trying to escape — that man's violence is part of his "fallenness", his rebellion against his Creator, who made both him and his environment good. The philosopher C. E. M. Joad, who came to Christian belief after many years of agnosticism, says, "It is because we rejected the doctrine of original sin that we on the left were always being disappointed; disappointed by the refusal of people to be reasonable, by the subservience of intellect to emotion, by the failure of true socialism to arrive ... above all, by the recurrent fact of war."

The first murder is recorded in Genesis 4 — the murder of Abel by his brother Cain. But the first murder is inseparable from the first sin (in Genesis 3). The Fall of Adam and Eve leads on to the murder of one of their sons by the other. John Steinbeck in his novel *East of Eden* says: "Two stories have haunted us and followed us from our beginning, the story of original sin and the story of Cain and Abel." Stuart Barton Babbage comments in his excellent book *The Mark of Cain:* "It is these stories which provide the pattern for Steinbeck's exploration of the mystery of inherited guilt, of recurrent evil ... he is able to explore with extraordinary penetration the destructive ramifications of sin."

However, the Genesis account itself does more than explore, it provides us with the explanation of the origin of evil in general and of violent tendencies. God saw all that He had made, including man, and declared it to be very good. And in the light of the fact that violence is everywhere condemned as evil in Scripture, it was obviously not part of man as he was created. That is the first indication of hope in the Christian position — violence is not part of man's essential humanity.

How then is the existence of violence explained? The biblical explanation is that violence (along with all evil) had an origin at a point in the history of the human race. That point we call the Fall, the point where man chose to disobey God and rebel against him. Therefore, the Christian explanation of evil is a moral one. Evil is not due to what man *is* essentially, but to what he has *done*, and what he has *become* as a result. In the case of Abel's murder, we see that the violent tendency of man is one of the miserable consequences of the Fall, the result of man's alienation from God, but also resulting in further alienation, as Cain is sent out from the presence of the Lord. Again we see that in this moral explanation of evil there is hope. If evil is a disease, there is the possibility of a cure. If evil came by a man, then by a man evil may be destroyed. And also, Christianity does not have Camus' problem, as Francis Schaeffer pointed out in *The God Who is There.* When we fight "the plague" we are fighting not *against* God, but *for* God. He is irreversibly opposed to all evil and one day He will put an end to it. In the present He allows good and evil to coexist as He works out His purposes in history, but this means neither that He condones evil, nor that He is impotent to prevent it, only that He is patient and longsuffering, giving men opportunity for repentance.

Response to Violence

Thus far all evangelicals should be agreed. But it is specifically when we come to consider the question of the Christian's response to violence that Christian pacifists take their distinctive line. They take as their foundation our Lord's words in the Sermon on the Mount, "Do not resist an evil person ... Love your enemies ..." and in His non retaliatory behaviour especially in the Garden and at Calvary. No matter what other passages of Scripture may say, their construction of this data is seen to be normative in formulating the Christian's response to violence. The Cross in particular is presented as God's way of dealing with violence. Jim Wallis contrasts the Cross and the Bomb —

> In the Cross, violence is defeated; in the Bomb violence is victorious.
> In the Cross, evil has been overcome; in the Bomb evil has dominion.
> In the Cross, death is swallowed up; in the Bomb death reigns supreme.
> Which will hold sway in our times?

Ronald Sider puts it more carefully, if less poetically —

> The foundation of Christian non-violence lies not in some calculation of effectiveness. It rests in the Cross. The ultimate ground of biblical opposition to taking life is the nature of God revealed first in Jesus' teaching and life and then most fully in his death. (p. 42)
>
> If God in Christ reconciled his enemies by suffering servanthood, should not those who want to follow Christ also treat their enemies in the same way? (p. 145).

In other words, there is only one legitimate Christian response to violence — mercy, kindness and non-retaliation. And it is very difficult to see how, logically, on this principle, distinctions can be made between nuclear and conventional warfare and even the use of force by police or parents. It is clear that Jesus overcame the power of evil by His death and resurrection, but it is a logical and biblical non-sequitur to believe that individual conversion and the individual practice of non-violence is the only means whereby He will implement that victory in the world. *All* authority in heaven and earth is given to Him. He is King of kings and, as we shall see, they are his servants to punish evil.

Critique of Christian Pacifism

We live in an age of extremes and we are always in danger of moving from one extreme to the other. This is true concerning the sanctity of human life. In reaction to the tendency to undervalue human life there appears to be a growing emphasis upon a right to life without distinction. In an age that hates absolutes, the right to life might almost become a new absolute. Where there's life, there's a right to life. The question of guilt or innocence is not considered. No deed is considered so evil that the perpetrator ought to forfeit his right to life. Or even more sinisterly, exceptions to the absolute right to life are made, not on the basis of guilt or innocence, but on the basis of the presumed utilitarian value of a person to third parties or to society in general. It is thus that people with a generally high regard for human life justify the abortion of unplanned babies, and the euthanasia of handicapped newborn children or of the senile aged. And we have now the strange situation where many people are anti-war, anti-force and anti-capital (and corporal) punishment, while simultaneously being pro-abortion.

What is the Christian alternative? Is it pro-life in the sense that all human life has an absolute right to life? No. The Bible is quite clear that the taking of human life is sometimes justified — in capital punishment and in the waging of a just war, for instance. But surely this is just as inconsistent as those who make exceptions for abortion! No, because in that case no moral guilt worthy of death can be attributed to the baby, whereas in this case, such guilt is precisely what is attributed to those killed. Let us look at the biblical data.

It is sometimes claimed that the principle of *Lex talionis* — "a life for a life" — is restricted to the criminal law of Israel in the Old Testament, and because Israel, as a theocracy ruled directly by God, has come to an end with the New Testament, it is argued that this criminal law no longer applies. It is true that capital punishment is a prominent feature of the penal code of Israel, and that the theocracy has come to an end, but it is not as simple as that. The death penalty is first laid down long before the existence of Israel as a theocracy (in Genesis 9.6) and is reiterated in the New Testament (Romans 13.4) after the cessation of the theocracy. The Genesis 9 passage is part of the covenant God made with Noah, and through Noah with the whole human race. Therefore, its stipulations apply to all human beings (unless later changed or revoked by God). The relevant

section reads —

> ... And from each man, too, I will demand an accounting for the life of his fellow man. Whoever sheds the blood of man, by man shall his blood be shed; for in the image of God has God made man. (Genesis 9. 5, 6).

The reference to the *image of God* not only gives the reason for the severity of the penalty because of the value of the life taken, but it also gives the basis for the administration of the just retribution. God is the ultimate judge, but because man is God's image, he is also entitled to judge his fellow man. This is why rulers and judges are referred to as "gods" in the Old Testament (Psalm 82. 1, a passage which Jesus quotes with approval, "Scripture cannot be broken").

This position is re-emphasised in the New Testament. In Romans 13.1-7 the Apostle Paul deals with the role of civil authority or ruler —

> For he is God's servant to do you good. But if you do wrong, be afraid, for he does not bear the sword for nothing. He is God's servant, an agent of wrath to bring punishment on the wrongdoer. (Romans 13.4)

Therefore, it would appear that it is still God's decree in the New Testament age, that the civil authority should have the power of capital punishment and war (of which the sword was the symbol).

It is clear that the Christian faith provides the necessary distinction between violence and the legitimate use of force. Violence is the violating of another's right to life (or other rights as in the cases of robbery or rape), but the civil authority has the right to restrain and punish evildoers, using force if necessary, and has the power to take the life of the murderer, or the aggressor in war, who has forfeited his own right to life.

Participation in the State

Many pacifists would allow a good deal of this, but would argue that participation in the State's activities is prohibited for the Christian. This is really an extraordinarily difficult position to maintain without a shred of New Testament evidence to support it. Instead, in its pages we meet Christian soldiers and a Christian proconsul and we are exhorted to pray for and honour kings. How can we pray for them and honour them if what they are required to

do is evil? How can we render to Caesar what is Caesar's, if what is Caesar's is evil? And if it is not evil, why is it not open to the Christian? In any case Paul tells us specifically the ruler is both "God's servant to do you good" and "God's servant, an agent of wrath". Punishment of evil is doing good. And doing good is what Christians are commanded to do. Therefore, the Christian has a duty to participate in just government.

Certainly we must recognise the biblical emphasis on non-retaliation in personal matters. But does that mean that there is no place for justice? On the contrary, Paul says that in our refusal to take revenge we are leaving room for the wrath of God. And that does not refer only to the judgement of God in the life to come, for in the immediately following passage we are assured that the governing authority is an agent of God's wrath.

It needs to be stressed that there will come a day when God will judge the world through Jesus Christ and He will sentence the wicked to hell, a second death far more horrific than mere physical death, a holocaust far more terrifying than the worst nuclear conflagration. And here and now He exercises judgement through the governing authorities. *He* resists the evil-doer. so resisting the evil-doer cannot be wrong absolutely.

War and Nuclear Weapons

Many would say that modern warfare, and especially nuclear warfare is irreconcilable with Christian principles, and that therefore we must at least be nuclear pacifists and urge unilateral nuclear disarmament. Let us consider war in biblical terms.

It is simply indisputable that God commanded Israel to wage war in the Old Testament period. These wars were always for just reasons. In the case of the Canaanites, it was because their sins were complete. Their gross wickedness, which included the religious sacrifice of children and ritual prostitution, called for total extermination. In other cases God stipulated that only the men were to be put to death. The women and children were to be spared. Other just wars were in self defence (as in Gideon's war with the Midianites and the various wars with the Philistines) or to defend a treaty partner against an aggressor (as in the case of Joshua's defence of the Gibeonites). If war was not only allowed, but commanded, for Israel, how can it be disallowed for governing authorities in the new

Testament age, who are agents of God's wrath punishing the evil-doer? In fact there is no such prohibition in the New Testament.

An acceptance of this led to the formulation over the centuries of what is known as the Just War Theory by such intellectual giants as Augustine and Hugo Grotius. War may be waged for just causes and by just methods. It is particularly in the area of method that we have problems today, especially with regard to avoidance of the killing of non-combatants. And the problems are not only with nuclear weapons. What about the firestorm bombing of Dresden in World War II? Granted, purely if possible, civilian targets should not be attacked, but there may be circumstances in which non-combatants are killed because of the proximity of cities to military targets. There may also be occasions when the guilt of a nation may be such that indiscriminate attacks may be justified, but only to prevent further crimes of the aggressor and to bring in a just peace, as was the intention in the case of the blanket bombing of German cities and the nuclear bombing of Hiroshima and Nagasaki.

We are now, of course, in a different situation. But it must be said that the difference of our situation does not lie in a new ability of man to kill millions of his fellow men. The Assyrians and Julius Caesar in Gaul managed that quite well with swords and spears. The difference lies in the fact that the superpowers confront each other in peacetime knowing they have the capability of mutual destruction. And that knowledge has kept the peace in Europe for over 40 years. And it is only when both sides believe there is a military balance that there is stability and a desire to reduce the phenomenal costs by multilateral arms reduction. In contrast, the growth of what C. S. Lewis called "a terrified and angry pacifism" in the Thirties was one of the roads to the Second World War. Hitler believed Britain would not go to war.

It should be noted that war or the threat of war is not necessarily the worst alternative. Stalin killed 20 million of his fellow countrymen in peacetime in the "Gulag Archipelago". And twice as many people have been killed in Vietnam in the years since the war ended than were killed in the whole 30 years previously. Sometimes it is right to go to war or to threaten credibly to go to war in the cause of justice.

What about the specific strategies of nuclear defence? Are there problems there for the Christian? At the present time, nuclear deterrence defends Western Europe, not only against nuclear attack, but also against conventional attack. In other words it

involves the "first use" of nuclear weapons if Russian tanks rolled into West Germany (as they have rolled into Hungary, Czechoslovakia and Afghanistan). Now it is often said that this is because it is cheaper to have a nuclear deterrent than the massive conventional forces required to repel a Soviet attack. No doubt it is cheaper. But it is wrong to assume that by replacing nuclear deterrent with conventional deterrent we will be safe. As long as the USSR could back up conventional attack with nuclear attack, NATO forces would have to surrender. For the moment then we have to maintain our nuclear deterrent and be prepared to use it.

There would seem to be only two safe alternatives. The first is the multilateral reduction of nuclear arms, such as is being negotiated at the present, but with the accompanying equalisation of conventional forces, which is not being done at present. The other alternative, which seems more likely to maintain peace, is the development by both sides of an adequate early-warning and interception system such as the "Strategic Defence Initiative". This may be phenomenally expensive, but that may be the price we have to pay for peace in a fallen world.

Conclusion

We must respond to the Peace Movement by first of all carefully distinguishing between the humanist and Christian elements within it. To the humanist we must say that he has no basis for the value of human life in any case. And he has neither an adequate moral basis upon which to oppose violence, nor a realistic hope of preventing it.

To our fellow Christian in the Peace Movement we must say that we agree with him about the value of human life and about the evil of violence, but we also believe that innocent human life is protected against the violence of the aggressor by the sanction of capital punishment and the just war. We believe in non-retaliation in individual matters, but we also believe that the Christian ruler has no right to turn other people's cheeks, rather he must defend them. If this is inconsistent, as the pacifist argues it is, then the inconsistency is not ours but Christ's, Who did not retaliate when violence was offered to Him personally, but as Messiah He did cleanse the temple by force, and as King of kings He will cleanse the universe in the day of the wrath of the Lamb.

Only two things remain to be said. First, there comes a time when the Christian must obey God rather than man. Not all wars declared by our country may be, or have been, right. We must refuse to take

part in an unjust war. Second, although we disagree with the pacifist position and believe it to be profoundly dangerous in the present situation we will defend the pacifist's freedom of conscience in the matter and would defend him from violence or unjust treatment by the State.

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JAMES RENWICK: PREACHER, PASTOR, PATRIOT

by Adam Loughridge

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The year 1662 was filled with gloom and foreboding for the people of Britain. The nation had begun to reel under the tyranny of the irresponsible and licentious Charles II. The pattern for the oppression of the Church was soon made clear in the infamous Act of Uniformity. Godly men were ejected from their pulpits. Parishes that had been nourished by the faithful preaching of the Gospel were, for the most part, now destitute. The Presbyterians of Scotland, pledged to uphold the Covenants that had been signed in 1638 and 1643, were driven to the open fields and bleak wastelands to seek and to worship God according to conscience. The nation was threatened by a godless regime.

In a weaver's cottage in Moniaive, Dumfriesshire, on the 15th February, in that fateful year of 1662, a boy was born, who, in his short and adventurous life, would resist tyranny to the utmost of his ability, and would, at the age of 26 give his life for the principles he held so dearly. In the providence of God he was raised up to stand for truth and righteousness and liberty and to be used to prepare the way for the rejection of the Stuart regime and the establishment of a happier settlement in the Revolution of 1688.

James Renwick had the inestimable privilege of being raised in a godly home. His parents, who had suffered the bitter loss of several children, dedicated him to God for His service from his birth. Throughout his whole life he gave evidence of the importance of home discipline in preparing a man to preach the Word. In his early behaviour there were signs of grace that gave to his parents great satisfaction. His biographer, Alexander Shields, tells us that "by the time he was but two years of age he was discerned to be aiming at prayer, even in the cradle and about it"!

The word of God to the Prophet Jeremiah might well have been written of him. In Jeremiah chapter 1 verse 5 we have the divine commission of a young man: "Before I formed thee in the belly I knew thee; before thou camest forth out of the womb, I sanctified

thee and ordained thee a prophet to the nations". When the reluctant young man hesistated and pleaded the inexperience of youth, God said to him: "Thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces, for I am with thee to deliver thee".

We rightly stress the value of theological training in preparation for the work of the ministry, but how blessed and how profitable it is when a student, in early life, has been nurtured, as Renwick was, in an atmosphere of prayer, devotion and loyalty to Christ.

His formal training for the ministry began at Edinburgh University. We can hardly imagine the extent of the sacrifice this meant to his mother. His father had died when James was 13, and while his mother's toil provided a livelihood for the family, there were no luxuries in the home and James was in that noble tradition of Scots lads who gained distinction while subsisting on the simplest of diets. After a distinguished career at the University, he refused to graduate on grounds of conscience. An Act of 1661 had required every graduate to take an oath which acknowledged the supremacy of the king over the affairs of the Church. This was completely foreign to Renwick's principles and he refused to take the oath.

The Turning Point

James Renwick was not yet fully committed to the Covenanting cause. Indeed in June 1681 he seemed to be moving in the opposite direction when he was enrolled as a Burgess in the town of Lanark. This step might well have taken him into the Royalist camp, but God had other plans for the young man. A gracious providence brought him to Edinburgh on the 27th July and on that fateful day he witnessed the martyrdom of the saintly Donald Cargill. He was deeply moved by Cargill's courage and testimony. The appeal made from the scaffold by the 71 year old martyr touched the young man's heart and he resolved there and then to cast in his lot with the persecuted remnant of the Church. He was God's gift to a needy people.

The United Covenanting Societies, influenced by Sir Robert Hamilton, accepted him as a candidate for the ministry. He was one of six young men whom the Societies examined, but as they could afford to send no more than four to Groningen in Holland, the lot was cast and Renwick was one of the four to receive the Societies' support. He was given £25 "to defray the expenses of his voyage,

and what was needful to provide clothes and other necessaries was to be taken up in an offering at Edinburgh".[2]

God prepared him for his work, not only by formal training at this ancient university, but by testing his faith and causing him to endure serious mental conflict through a sense of divine withdrawal from him. But he came through the testing time enriched and strengthened in his faith. A letter from Mr. Brakell, minister of Leeuwarden to the United Societies at this time, commends the young student and mentions particularly his life of prayer.[3]

His correspondence at this period of his career is full of concern for developments in Scotland and it becomes increasingly clear that his commitment to the covenanting cause was total and irrevocable.

His course of training was short but effective. He was thoroughly tested in a four hour long examination and recommended for licensure and ordination. The United Societies, not being formally organised were unable to carry out the ordination. They sent three notable representatives, — Sir Robert Hamilton, Sir Alexander Gordon and Mr. George Hill, who were associated with the Presbytery at Groningen when Renwick was ordained to the office of the Gospel ministry on the 10th May, 1683.[4] He felt the burden of responsibility keenly and made the following comment:

> Our ordination is going on. Pray that the Lord may let His hand be seen with poor weak unworthy me. Without Him I can do nothing. O, what excessive madness to go on without Himself.[5]

On his return journey to Scotland he was delayed by a violent storm and was in grave danger of being apprehended during his enforced stay at Rye on the South Coast of England. He reached Dublin in August 1683 and was warmly received by friends who were sympathetic to the Covenants. Their encouragement gave him "many confirmations of God's calling him into the work, wherein my desire is only to be faithful".[6]

He returned to Scotland in September and in the four years and five months that remained of his life, he proved that faithfulness in God's service as an outstanding preacher of the Word, a diligent pastor of God's persecuted people and an ardent patriot in the cause of his beloved Scotland.

A Prince Among Preachers

It is a matter of regret that more of James Renwick's sermons were not recorded. From the fragments we have it is possible to

form a picture of his gifts and how he used them for the glory of God. Three things may be stressed about his preaching:

1. He had a boundless delight in the Word of God. His choice of themes ranged over all Scriptures, but he was specially drawn to the Psalms, the Song of Solomon, the Prophecy of Isaiah and the Epistle to the Hebrews.

In the first sermon at Darmead in November 1683 he took for his text the words of Isaiah 28 verse 10, "Come my people, enter thou into thy chambers and shut thy doors about thee. Hide thyself as it were but a little moment until the indignation be overpast". This had been the text from which Donald Cargill preached his last sermon and by choosing it, Renwick was declaring himself to be Cargill's heir and pledging his intention of maintaining the same cause and proclaiming the same Gospel. In a message of comfort and challenge he outlined God's tender compassion and concern for His people. He reminded them that God had made a hiding place for His people where they would find sure protection. He comforted them by showing that there would one day be an end to the tyranny, — the indignation would pass over, — and in earnest tones he pleaded with this hearers to come to Christ.

> There is both ability and willingness in the Lord to give you whatsoever your necessity requires. He is able, — but not more able than willing. O, Sirs, come; ask what ye will and He shall give it.[7]

James Nisbet gives the following impressions of his style of preaching.

> I went sixteen miles to hear a sermon preached by the great Mr. James Renwick, a faithful servant of Christ Jesus, a young man endued with great piety, prudence and moderation. He prefaced on the 7th Psalm, lectured on 2nd Chronicles 19 from which he uttered a sad applicatory regret that the rulers of our day were as great enemies to religion as those of that day were its friends. He preached from Mark 12 : 34, giving thirteen marks of the hypocrite, backed with a full, free offer of Christ to all sorts of perishing sinners. His method was both plain and well-digested, suiting the substances and simplicity of the Gospel. It was a great day of the Son of Man to many serious souls.[8]

2. He had a limitless zeal for Christ, preaching often from the Song of Solomon. Ebenezer Nesbit heard him on the Song of

Solomon 3: verses 9 and 10, and recorded his impressions.

> He treated greatly on the Covenant of Redemption agreed on between the Father and the Son in favour of the elect, as also in the Covenant of Grace established with believers in Christ. Sweet and charming were the offers he made of Christ to all sorts of sinners.

On another occasion he said:

> Though I had ten thousand times ten thousand years, yea, and the faculty of angels, I could in no way lay out my obligations to free grace, but, beloved, when I had babbled my fill, to seal up all with this, that Christ is matchless.

In his application of the Song of Solomon 1 verse 7 he pleads: "Love Him, and you shall not come short of the enjoyment of Him hereafter". Speaking on the love of Christ from the Song of Solomon 5 verse 16 he describes it as strong, pure, sincere, enriching and free, — offered alike to all.[9]

3. He had an unquenchable passion for souls. His sermons were full of evangelical fervour and tenderness. He stood in rain and storm pleading with sinners even when a protecting canopy had been erected to shelter him. He was so anxious to identify closely with his people that he would suffer as they suffered. The word of appeal most frequently on his life was: "Come"!

> His invitation is to all, Everyone come! He that thirsteth, Come! He that hath no money, Come! We must preach this word 'Come' to you as long as you are here until you be transplanted out of this spiritual warfare into celestial triumph.

He would ride through fire and water or cover miles; through rain and storm to plead with sinners to come to Christ.

A Diligent Pastor

His preaching and his pastoring went hand in hand. He preaches best who knows best his people's needs and meets those needs out of the treasure-house of God's Word. The breadth of his pastoral care may be judged by the fact that in four years he baptised no fewer than six hundred children. This was a monumental task. He administered the Sacrament in no formal fashion, but prepared

parents for the ordinance by patient instruction and addressed them faithfully on their parental responsibilities.

He visited his flock to comfort and encourage them. He was unable, on account of the trying circumstances of the times, to carry out a programme of systematic visitation. Often it was a case of finding refuge in a sympathetic home as he fled from his enemies. He paid one such visit to John and Isabel Brown at Priesthill. It was a short time before John was martyred. His little daughter opened the door and though she hesitated at first on seeing a stranger, she was quick to realise that he was a friend and, taking him by the hand, she brought him to a seat by the fireside. The fugitive Renwick was deeply touched, and laying a hand upon the child's head he said, "The blessing of him that was ready to perish be upon thy young head, dear child". The night was spent in prayer and fellowship, with only a brief period of rest. Renwick, before dawn, went on his way greatly refreshed. As God's servant his visit had brought peace and courage to a god-fearing family and John was strengthened for the death he was soon to die.[10]

The love he showed for his people was Christ-like love that inspired courage. He would tell them:

> Love is an undaunted champion, a resolute soldier. Love's eye is so much taken up with contemplating the Beloved that it cannot see dangers in the way, but rushes blindly upon them; yet not blindly, for it knoweth for what and for whom it so ventureth.[11]

He exercised a wide pastoral ministry by correspondence. In all his letters he showed courtesy, friendship and warm affection. He wrote letters to prisoners in the Canongate Tolbooth in Edinburgh. He addressed them as, "Dearly beloved in the Lord, and much honoured sufferers for His Name". They were awaiting banishment and he comforted them with the words:

> No created power can banish you from your God or your God from you. Remember that the earth is the Lord's and the fullness thereof. Wherever you might be cast, study always to be in your duty, and let the Lord be your portion in the land of the living.[12]

King James had, in 1885, offered an Indulgence to prisoners who would renounce their attachment to the covenanting cause. Renwick urged them not to be snared by such deception and subtlety. Liberty

would be a poor exchange for a good conscience.

> I hope that no true sons of the Church of Scotland will so renounce their interest in Scotland's cause, Covenants and contendings. Wait upon God for your outgate. You know not what He may do. He can make prison-houses hiding-places.[13]

One of his longest letters was written to exiles in Holland, He calls them 'The Honourable Society of Strangers'. He thanks them for their prayers and encourages them by gracious loving words.

> The greater the difficulties in the way, a right sight of the kingdom makes the way more pleasant. If I could commend anything besides Christ, it would be the cross of Christ. Let zeal be accompanied with meekness that you may be free from lukewarmness and indifference.[14]

He was always gracious and courteous to those who had shown him kindness. He expressed appreciation of the hospitality he had received from ladies in Groningen. And no matter how busy he was, he took time to give Sir Robert Hamilton regular reports on the state of affairs in Scotland. In his pastor's heart there was loving concern, sincere sympathy and unfailing love.

An Ardent Patriot

Preaching to the nation is a vital part of a minister's responsibility. The finest patriot is the man with the prophetic voice, who, like Isaiah, shows, "my people their transgression and the house of Jacob their sins". James Renwick was faithful in discharging this duty and in declaring that Christ alone is King and that in all things he must have the pre-eminence. He put Christ first, not only in his preaching but in his programme for Scotland's good.

His Informatory Vindication was written to defend himself and his followers from the slanders heaped on them by their godless enemies and compromising friends. They called him "a flagitious and scandalous person," "a self-appointed leader of ignorant people". They called his followers "nurseries of sedition", and their conventicles "rendezvous of rebellion". They spoke of his leadership as "a malign influence of a wretched impostor". They offered immunity from prosecution to any one who might kill or mutilate him, and promised the sum of £100 sterling to any who would apprehend "the aforesaid traitor, James Renwick". This scurrilous

attack is unworthy of even the most miserable and wretched of the Royalists. It shows the bankruptcy of their policies and the blindness of their outlook. It was a last despairing effort to win support for a godless regime that since 1685 had become increasingly committed to a total rejection of Reformation principles.

James Renwick met this vicious assault calmly and quietly. His unswerving loyalty to Christ gave him courage to face death every day. In spite of the fact that he was outnumbered and outlawed, he had a growing confidence that, in God's providence, good days were at hand for Scotland. Writing to prisoners in the Tolbooth he said:

> God is hastening His work; He is working fast. He is coming post-haste to us. He must come, for our mother is in her pangs. She must either get help and be delivered, or else she will die in travail. But she will not die. The greatness of her pain will make her delivery the more joyful. Mercies, mercies, mercies are swimming towards the Lord's people.

On the scaffold he reached a climax in patriotic fervour in these thrilling words:

> Make your peace with God through Christ. There is a great trial coming. As to the remnant, I have committed them to God. Tell them from me not to be weary, not to be discouraged in maintaining the testimony. Let them not quit or forego one of these despised truths. Keep your ground and the Lord will provide you teachers and ministers, and when He comes He will make these despised truths glorious in the earth.[16]

A few short months after his death on the 17th February, 1688, deliverance came to the sorely tried Scottish Church. The revolution was a striking vindication of the principles that Renwick had maintained. He and those who suffered with him were pioneers in the cause of liberty. A few poetic lines sum up the truth:

> Weep, Scotland, weep; Thy Renwick's dead,
> Whose noble crime gave freedom's trumpet breath
> An hour before the time.

James Renwick, like Abel, being dead, yet speaketh. He counsels us to seek the Lord.

> Make sure of your personal reconciliation with God in Christ. When you come to look pale death in the face, ye will not be a little shaken and terrified if ye have not laid hold on eternal life.

He urges men to make full use of the means of grace.

> I would exhort you to much diligence in the use of means. Be careful in keeping your Societies. Be frequent and fervent in secret prayer. Read much the written Word of God and examine yourselves by it. Don't be weary in maintaining the testimony, for when Christ goes forth to defeat anti-Christ, with that name written on His vesture and on His thigh, King of Kings and Lord of Lords, He will make it glorious in the earth.[17]

He sets an unparalleled example of loyalty and stedfastness. One of his judges, Viscount Tarbet, has left on record this estimate of his character:

> He was the stiffest maintainer of his principles that ever came before us. Others we used to cause to waver at one time or other; but him we could never move. Where we left him, there we found him. We could never make him yield or vary in the least. He was of old Knox's principles.[18]

W. H. Carslaw, in "The Life and Letters of James Renwick", sums up Renwick's outstanding influence in a few lines:

> Every age has its peculiar dangers and difficulties, but fidelity to Christ and to His cause is always our duty and is never without a great reward. But for Renwick and his friends, the Revolution of 1688 might never have been effected, and we might still have been groaning under civil and ecclesiastical tyranny.[19]

Alexander Smellie quotes words spoken of Renwick by Ebenezer Nesbit who knew him and loved him dearly:

> When I speak of him as a man, none more comely in features, none more prudent, none more heroic in spirit, yet none more meek, more humane and condescending. He learned the truth and counted the cost, and so sealed it with his blood.[20]

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TWO COVENANT THEOLOGY

by Murdo A. MacLeod

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At the Newmarket Consultation on Jewish Evangelism held in 1983,[1] the following statement was issued:

> We proclaim that it is a fundamental tenet of the New Testament that salvation comes through Jesus Christ alone. Yet it is frequently maintained today that the Jewish people have their own covenant which is sufficient for salvation, and that therefore Christians have no evangelistic obligation to Jews. We believe that the mission to the Jewish people is the foundation stone upon which the Christian mission to all the peoples of the world is built. It is the Jewish people who were the original focus of Jesus' mission: and even when the Church widened its approach to include the Gentiles, its witness was still 'to the Jew first'. If this foundation stone is dislodged, then the universal mission of the Church is in danger of theological collapse.[2]

Is there good biblical basis for such an emphatic statement? A strongly affirmative answer to that question is the main thrust of this study.

Two Covenant Theology deals with the relationship of the Jewish people to God. Its proponents maintain that Jews are accepted by God through the Sinaitic Covenant and the relationship established with them there. It is maintained that there are two ways to God; the Jews are accepted by God through the Sinaitic Covenant and the Gentiles through the New Covenant inaugurated by the death and resurrection of Jesus Christ.

It is not unexpected that this error should be found where little weight is given to the Divine, final and absolute authority of the Word of God. If there is confusion concerning the Gospel as it applies to the Gentile it is no wonder that there is more confusion in its relevance to the Jew.

It is found however in some evangelical circles also. It is felt there is not the same urgency in presenting the Jew with the claims of Jesus Christ; that to do so denies the Divine origin of the Old

Testament[3] in so seeking of the Jew that he enter the Church of Jesus Christ.[4] These ideas are not usually stated in a clearly defined doctrine but nevertheless they wield a destructive power in many churches, dampening any incipient desire to become involved in a missionary enterprise to the Jewish people.

The question is often stated so that it appears to enhance the grace of God. What, it is asked, of those multitudes of Jews who were condemned by the Nazis and who marched into the gas chambers reciting the *Shema* 'Hear , O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might'.[5] Were not these accepted by God and received into His presence?

This question is part of a larger one, namely the uniqueness of Christianity and whether there is any way to the Father except through the Lord Jesus Christ. It is not, Can the devout Jew through his devotion find acceptance with God? But rather, Is there any other name by which men may be saved except by the Name of Jesus. This larger issue must first be dealt with before we can deal with the narrower one of the relationship of the followers of Judaism to the One True God.

One preliminary point must be clarified. It is not for man to say what may have been the destiny of any particular fellow man or even to speculate upon it. All are in the hands of God and 'Shall not the judge of all the earth do right?'[6] 'The secret things belong unto the Lord our God; but the things which are revealed belong unto us and to our children'.[7] We are, and must only be concerned with what is revealed. We are not dealing with individuals and their destinies but with what God has made known to us in His Word.

Christianity as it is found in its definitive and normative documents is quite remarkably intolerant. It is not one of many religions but is *sui generis*. In the modern climate of thought such a statement will no doubt be considered uncharitable. We can do no other than submit to the claims of the Word of God. 'Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved'.[8] Friedrich Schleiermacher was the first major Christian thinker to discuss Christianity as one among other religions and so became the father of Comparative Religion. But Christianity cannot be fitted into such a discipline. If by the use of the word 'religion' the subjective expression of belief alone was intended then a comparison would be possible. For example J. H. Bavinck does this in describing the act

of prayer and other cultic observances, as 'religion'. He understands religion as man's response to the consciousness of the divine.[9] If we are to use 'religion in this way, then comparative language could be used. However, as the use of the word 'religion' generally denotes the comprehensive content of belief and practice it is necessary to distinguish between the Christian Faith and human religions. Such a distinction is difficult to maintain consistently, as Christianity goes beyond mere belief and responds to the Divine revelation in religious life.

It is however essential. As Visser 't Hooft comments, 'Christianity understands itself not as one of several religions, but as the adequate and definitive revelation of God in history. To classify this faith as one of the expressions of a general phenomenon called religion is to set it in a framework which is foreign to its nature. One cannot exaggerate the confusion created by modern terminology in this respect. Every time Christians use the word religion meaning something wider than Christianity, but including Christianity, they contribute to the syncretistic mood of our times'.[10]

The Scriptures unanimously teach that the revelation given by the God of the Scriptures is unique and authoritative. In this connection the name predicated of Christ as 'The Word', is profoundly significant. He is not called 'a word' but 'the Word'. The silence has been broken by Him alone. Christ is so identified with the word of revelation that it is sometimes difficult to distinguish between them.[11] Christ Himself claims to be the Word of revelation. 'I am the Truth'.[12] Christianity is primarily a faith that has been revealed. It is in *the Truth* that has been revealed that *the Way* to *Life* with the Father is alone made known. 'No man knoweth who the Son is but the Father and who the Father is but the Son and he to whom the Son will reveal Him'.[13]

There are two ways by which the subject may be approached, either by the way of Systematic Theology or by the method of Biblical Theology. The former is a more abstract discipline while the latter is tied more immediately to the Biblical data. Much ink has been spilt and hairs split as theologians have grappled with the issues in these abstract ways.[14]. I have decided therefore to submit this paper within the parameters of Biblical theology. I hope to show that the unanimous consent of both Testaments is that there is only one Way to the Father.

The revelation in the Old Testament is not different in essence from that contained in the New. This is most evidently seen in the

case of Abraham. Paul's argument in the letter to the Romans well illustrates the point.[15]

Those who were accepted by God in Old Testament times followed the way of faith revealed by God. The obedience rendered was the obedience of faith. Here again the example of Abraham is normative. The obedience rendered to the Divinely ordained code of later times was of similar import.[16] Every endeavour to keep the precepts and regulations of the Old Testament and so make us acceptable with God is vain. Christ has fulfilled these in Himself.[17] How much less will there be acceptance with God in substituting the commands of men for the requirements of God, placing the Talmud and the teachings of the rabbis above the Word of God. For it must be remembered that although much stress is laid on the Sinaitic covenant, what is really under discussion is the Talmudic re-interpretation of that covenant. To suppose that there is a way of acceptance with God through the Old Testament covenantal arrangements as these are understood today flies absolutely in the face of the total thrust of the New Testament. If the New Testament is of any normative value then it is patently clear as we hope to show that Jews as well as the Gentiles must submit to the claims of Jesus. The absolute demands of the Gospel make no allowance for any alternative way of acceptance with God. There is no discrepancy on this issue between the Old and the New Testaments. The teaching of the New Testament is not something foreign that has been grafted on to the Tenach. It is relevant therefore and necessary to show this identity of view.

The question is, Did the New Covenant apply only to those who were outside the provisions of the Old? Or was it binding upon all men who would enjoy the fellowship of God; that fellowship which is the essence of the covenantal love of God when He says, 'I will take you to me for a people and I will be to you a God'?[18] I hope it will become clear from the biblical data that the answer to the last question is resoundingly in the affirmative.

As long as those theologians who answer in the negative continue largely to ignore the biblical data there seems to be little profit in a discussion along systematic theological lines. This is not an avoidance of their arguments but a statement of the ultimate futility of such discussion. When those who answer in the negative are prepared to make a serious attempt to grapple with the given data then profitable discussion can begin. It must be recognised however that the ground of difference between us and such theologians lies

not so much in the interpretation of the data but rather in the area of the nature of revelation and epistemology. As an example of the approach of those who take the negative view of our question, a brief look at the writings of Paul M. van Buren will suffice. In his two volume Theology,[19] in which he argues for a Two Covenant approach, he totally ignores such crucial passages as John 14; 6 and Acts 4; 12, apart from saying once in a reference to the John passage, 'Jesus is the way for the Gentiles to come to God'. This *a priori* unproven assumption underlies his whole approach. He prefaces this with the words, 'the Gentile church has really no grounds at all for speaking of the "divinity of Jesus"![20] It is interesting that these passages do not appear even once in his indices!

I will collate the Scripture references under *two main categories.*

The first brings together Old Testament and New Testament passages which show the transient nature and limited effectiveness of the Sinaitic Covenant,

The second deals exclusively with the New Testament and shows how consistently and insistently Jesus and all His apostles demanded from the Jewish people repentance and faith in Jesus as the Messiah.

FIRST MAIN SECTION

Part One

Here stress is laid upon the Old Testament data which even then indicated the limited effectiveness and the temporary nature of the Sinaitic Covenant.

1

Passages which promise the ingathering of the Gentiles

This is very pertinent in stressing the limitation of the Old Covenant, which was specifically directed to the people of Israel for it was with them alone that the covenant was made. 'You only have I known of all the families of the earth'.[21] But God's purpose of grace was towards all men, even towards those outside of that covenantal arrangement. The covenant as originally made with Abraham contained this promise. It is evidenced in several passages but most dramatically in the call to Nineveh to repentance through the

preaching of Jonah.[22] However there was no promise of a continuing relationship with such nations or peoples. Such was possible only through a covenantal relationship and such an arrangement was then made only with Israel. The ingathering of the Gentiles to God was therefore not possible under the former covenant. The coming in of a better hope made a new covenant necessary. That the Jewish people would also come under its provisions will be shown later.

Gen. 12/3	In thee shall all families of the earth be blessed
Num. 14/21	"As I live, all the earth shall be filled with the glory of the Lord".
Deut. 32/43	Rejoice, O ye nations, with his people.
Psalm 117/1	Oh praise the Lord, all ye nations...
Isa. 11/10	a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek.
Isa. 60/3	the Gentiles shall come to thy light, cf, vv.5, 9, 10, 11, 16.
Isa. 65/15	and ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name.
Joel 2/28	I will pour out my spirit upon all flesh.
Mala. 1/11	For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in *every place* incense shall be offered unto my name — and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts.

2

Passages which stress the continuance of Israel with the promised ingathering of the Gentiles

The Scriptures make it abundantly clear that although the Gentiles shall 'inherit the spiritual things of Israel',[23] Israel itself will continue as an entity alongside the New Covenant people of God. But it is the New Covenant community that becomes the Community of Faith. It is in this concept that there lies the solution to the difficulty of defining the relationship between Israel and the Church. It is worth noting in this context the comment of Karl Barth:

> Who and what is Jesus Christ Himself in His relation to the community of God? ... He is the promised son of Abraham and David, the Messiah

> of Israel. And He is simultaneously the Head and Lord of the Church, called and gathered from Jews and Gentiles. In both these characters He is indissolubly one. And as the One He is ineffaceably both. As the Lord of the Church He is the Messiah of Israel, and as the Messiah of Israel He is the Lord of the Church. ... Jesus Christ is the crucified Messiah of Israel ... As such He is the suffering inaugurator of the passing of the first human form of the community. But precisley as the crucified Messiah of Israel He is also the secret Lord of the Church which ... God founds as the graciously coming (and abiding) form of His community.[24]

It is important to emphasise that the enlarged community has a continuity with the Old Covenant people of God. The term 'new Israel' is legitimate if it is remembered that the 'old' or ethnic Israel is still an entity in the purpose of God. The New and enlarged Israel which essentially consists of the people of Israel who believe in Jesus together with the believing Gentiles is the new form of the "Community of Faith".

Deut 32/43	Rejice, O ye nations, *with* his people...
Isa. 60/2-3, 5	the Lord shall arise upon thee, and his glory shall be seen in thee. And the Gentiles shall come to thy light... The wealth of the Gentiles shall come unto thee...
Isa. 54/3	For they shall break forth on the right hand and on the left; and their seed shall inherit the Gentiles.
Zeph. 3/20	I will make you a name and a praise among all people of the earth.
Zech. 8/23	...take hold of the skirt of him that is a Jew, saying, we will go with you: for we have heard that God is with you.

3

One of the most important passages relating to this aspect of the argument is the pivotal statement in Jeremiah chaper 31 verses 31-37. This is a specific statement of *the cessation of the Sinaitic Covenant for Israel and Judah and of its substitution by a New Covenant,* applicable in the first place to the former covenant people of God and not to the Gentiles. We must not be ashamed of the logic of the writer of the letter to the Hebrews, 'For if the first covenant had been faultless, then should no place have been sought for the

second. For finding fault with them he saith ... I will make a new covenant with them'.

The argument of Jeremiah is that despite all God did for Israel in His covenant 'they broke it'; and the breaking of it resulted in their failure to obtain its blessings. A new covenant therefore was promised by God which would not be subject to the same brittleness because it would not be written on tables of stone but on the fleshy tables of the heart. It would not be outward but inward in its observance or administration.

Part Two

Here we deal with the New Testament material relating to *Passages in the New Testament which indicate the passing of the old dispensation and its ineffectiveness.*

(The second category which requires of the Jewish people to believe in Jesus Christ because they, like the Gentiles can find hope in Him alone, will be dealt with in the Second Main Section).

1
The Teaching of Jesus

(a) *The Kingdom replaces the Mosaic economy*

Mark 2/21-22 new cloth and new wine cannot fit old
Mat. 21/43 The Kingdom of God shall be taken from you...
John 4/21-24 Neither in this mountain, nor yet at Jerusalem.
Mat. 12/8 The Son of Man is Lord even of the Sabbath day — (the Kingdom can adjust the cornerstone of the Mosaic practice).

(b) The judgement of Israel

Mat. 8/12 children of the Kingdom shall be cast out — (covenant privileges not guaranteed by descent).
Mat. 23/39 Destruction of Jerusalem and dispersal.
Luke 21/23, 24

(c) *Christ's death nullifies Mosaic restrictions*

Mat. 27/51 Rending of the temple veil. (Strictly not part of the teaching of Jesus but worth noting here.)

2
Teaching of Paul

Romans Chapters 4 and 7 No clearer statements could be found indicating the futility of the law to provide a saving relationship with God.

2 Cor. 3/11 For if that which was done away was glorious...
Eph. 2/15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances...
Gal. 3/24-25 Wherefore the Law was our schoolmaster ... but after that faith is come we are no longer under a schoolmaster.

3
The letter to the Hebrews

The arguments in the letter to the Hebrews are largely inferential but they must never be consequently dismissed. There is an unfortunate tendency to apologise for these arguments as though they were accommodations to the unsophisticated thinking of the time that then was. The subject of Messianic predictions in the letter and indeed throughout the New Testament writings, infers the insufficiency of the old dispensation. However that is a vast subject which would demand treatment by itself.

Heb. 7/12 For the priesthood being changed there is made of necessity a change also of the law.
Heb. 7/18 For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof.
Heb. 8/13 In that he saith a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

4
The Relationship of Torah to the Gospel

These passages are crucial because they clearly indicate the New Testament perspective of the ineffectiveness of the law to bring men into a saving relationship with God; the law being the very thing by which the Jews are said to be right with God, according to those who hold to the Two Covenant theory. The question of the

relationship of the Law to the Gospel and the relationship of the Abrahamic Covenant to the Sinaitic Covenant is one on which there is great confusion of thought. It is worthy of a full discussion to itself. I would like here to introduce a comment by my namesake, Professor Donald McLeod, which I feel is particularly helpful:

> ... the continuity between the two dispensations is remarkable. The reason we so often fail to see it, is that we mistakenly identify the Old Testament with *the law* and assume that the Sinaitic covenant completely dominates the earlier dispensation. In fact, as Paul points out repeatedly, the dispensation of grace embodied in the Abrahamic covenant remained in force throughout the Old Testament period. It was never abrogated. Indeed it *could* not be abrogated: "And this I say, that the covenant, that was confirmed before by God in Christ, the law, which was 430 years after, cannot disannul, that it should make the promise of none effect" (Gal. 3: 17). To replace grace with law would be to make God guilty of glaring inconsistency. As Paul sees it, the regulative principle of the Old Testament was laid down in the covenant with Abraham. The Patriarch was justified by faith (Rom. 4: 1ff.). David was justified in the same way (Rom. 4: 6). And throughout the Old Testament that was the arrangement that prevailed. Sinai never abrogated it. The opening words of the Decalogue were themselves words of grace: "I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage". The position was not that they were redeemed because they kept the law. On the contrary, they kept the law because they were redeemed. Their law-keeping (like that of Rom. 12.1) was a response to the mercies of God.
>
> The way Paul speaks of the Law itself indicates very clearly that even during the old dispensation it occupied a subordinate position. It was something additional. (Gal. 3: 17). It entered so that offences might be multiplied. (Rom. 5: 20). As almost all the commentators point out, the verb used in this latter passage (*pareiselthen*) suggests that the law was an afterthought. It came in as a virtual parenthesis in the divine plan, for the relatively brief period between Moses and Christ. And even then it existed only to serve the interests of the Abrahamic promise. It was never the way of life. Its function was to lead men to grace by multiplying transgressions and thus heightening the sense of human need.
>
> We need no desire to minimise the change ushered in by the advent of Christ. But as the New Testament understands things, the meaning of the change is that the Sinaitic covenant (a parenthesis, as we have seen) is superseded and the Church returns consciously, to the Abrahamic arrangement, now given full and explicit revelation through the Cross.[25]

(a) *The purpose of the Law*

Rom. 3/20	The knowledge of sin By the law is the knowledge of sin.
Rom. 5/20	the law entered that the offence might abound.
Gal. 3/19	wherefore then serveth the law? It was added because of transgressions.

(b) *The effect of the Law*

Gal. 3/10	A curse. For as many as are of the works of the law are under a curse.
Gal. 3/24	Drives to Christ. Wherefore the law was our schoolmaster to bring us unto Christ...

(c) *The Law's ineffectiveness to save*

Rom. 8/3	What the Law could not do in that it was weak through the flesh.
Gal. 4/24-25	The one from Mount Sinai, which gendereth to bondage.
2 Cor. 3/6-11	The letter killeth — the ministration of death written and engraven in stones —

Attempts have been made to show Paul did not believe that obedience to the law was impossible.[26] But such endeavours have been in vain. It is a continuing wonder that such erudition can be expended on such futile exercises.[27]

(d) *Gospel blessings existed before the Law and without it*

Rom. 4/10	Before circumcision for Abraham, (see above)
Rom. 4/13	Promised without Law
Gal. 3/2	Spirit received by "hearing of faith" not "works of the law".

(e) *Christ's work delivers from the Law*

It is essential to remember that the apostles had primarily in view the Jewish people under the Law of Moses, not under some theological abstraction of a 'Covenant of Works'.

Rom. 7/4 Ye also are become dead to the law by the body of Christ: that you should be married to another.

Rom. 10/4 For Christ is the end of the law for righteousness to everyone who believeth.

Gal. 3/13 Christ hath redeemed us from the curse of the law; being made a curse for us...

Col. 2/14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.

(f) *The Law was a period of immaturity*

Gal. 4/1-3 Even so, when we were children, we were in bondage under the elements of the world, but...

5

Teaching of Hebrews on the law

In view of the fact that this letter was written to Jewish believers it is of particular significance in regard to the impermanence of the old covenantal arrangements. It is important to stress that while the covenantal arrangements (the Law) were superseded, the covenant itself remains as originally made with Abraham and contained in the promise, 'I will take you to me for a people, and I will be to you a God'. It is also important to note that the terms of the New Covenant and the Old, as re-affirmed to Israel as they left Egypt are identical. The administration may change, the Covenant remains.[28]

(a) *The sufficiency and excellence of Christ*

(i) Greater than Moses 3/3-6
(ii) Appointed of God 5/10 with an oath 6/17.
cf7/20-21; 7/16; 9/24

(b) *The insufficiency of the Levitical economy*

Heb. 7/11 The need for a new priesthood implies failure of old.

7/18 The "weakness and unprofitableness of the Law".

8/5. 10/1 The ordinances were only a shadow of the true.

9/7-8 Restriction on entry to holy place showed ineffectiveness of sacrifices.

10/1-3	Repetition of sacrifices showed ineffectiveness.
9/15	Sins of old covenant were only purged by death of Christ, not Levitical.

(c) *The New Covenant arrangements replace the old*

8/7: 8/13

So we are thrust back to the Old Testament promise of a coming New Covenant which has specific concrete application to the Jewish people in the first instance.[28]

SECOND MAIN SECTION

Passages in the N.T. in which the Jews are required to believe in Jesus.

The importance of this section must be stressed because the passages completely undermine the contention of those writers such as van Buren who maintain that Jesus is the Way for the Gentiles alone. It is of significance also in relation to the oft made claim of Jewish and other writers that there is a conflict between the position of Jesus on this matter and that of Paul, who it is claimed changed the emphasis of Jesus. (An * marks the most crucial verses).

1

The Synoptic Gospels

(a) *Passages stating the purpose of Jesus' coming in relation to the Jews.*

Matt. 1/21	To save *His people* from their sins
Matt. 2/6	To be the Shepherd of Israel
Luke 1/31-33	To be King upon David's throne over the house of Jacob forever.
**Lu. 1/67-79*	To bring salvation to Israel, to fulfil the covenant with Abraham, to bring the knowledge of salvation to Israel.
Luke 2/29-32	To be for the glory of Israel

(b) *Passages showing that the Gospel was to be preached "to the Jew first" in point of time.*

**Matt. 10/5-7*
**Matt. 15/24*
**Luke 24/46-47*

(c) *Passage where Jesus and His disciples preached the Gospel to the Jews ... in the synagogues and to the multitudes*

Matthew	**Mark**	**Luke**
**4/17, 23*	**1/14-15, 21-22*	**4/14-32*
**9/35*	**1/38-39*	*6/6,17*
**10/5-7*	*2/1-2*	**8/1*
13/1-9	*4/1-9*	**9/1-6, 10-11*
13/54	*6/1-2*	*10/1-20*
	6/7-13	*13/1-10*
	6/34	*15/1-32*
		20/1-47

These examples suffice to show that Jesus intended the Jews in general to hear His message and to believe in Him. The Gospels depict a ministry all but wholly to the Jews at that particular time.

(d) *Passages teaching that the Gospel must be taken to every creature and every nation without exception*

**Matt. 28/16-20*
**Mark. 16/15*
**Luke 24/46-47*

2

The Gospel of John

In many passages John makes unmistakably plain Jesus' insistence that eternal life was only for those who believed in and followed Him. It cannot be emphasised too strongly that there are no exceptions to this demand.

**1/11-13*	But as many as received Him...
**3/14-21*	Whoever believes in Him...
**3/34-36*	He who believes... he who does not believe...

**5/22-23*	he who does not honour the Son does not honour the Father.
**6/22-59*	the Bread of life § 8/12, 19, 24-47, 48-59
**9/35-41*	but now you say, 'We see'. Therefore your sin remains
**10/7-39*	I am the door. I am the good shepherd.
**11/25-27*	I am the resurrection and the life
**12/48-50*	He who rejects me... the word that I have spoken will judge him...
**14/6*	I am the Way etc.
**17/3*	And *this* is eternal life, that...
**20/30-31*	that believing you may have life in His name.

3

The Acts of the Apostles

1/8	in Jerusalem and in all Judea...(to the Jew first)
**2/14, 22 29,36*	37-39 Peter addressed his Jewish brethren, calling them to repent and believe. (See Gal. 2/7 where we are told that Peter was specifically called to preach the Gospel to the Jews)
**3/11-26*	Men of Israel... repent (n.b. ver. 19) therefore and be converted.
**4/8-12*	Rulers of the people and elders of Israel... there is no other name...
9/20	He preached the Christ in the synagogues
13/5	they preached... in the synagogues.
13/46	It was necessary that the word of God should be spoken to you first...
14/1	they went together to the synagogues...
17/1-4	Paul preaches Christ in the synagogue.
18/4	And he reasoned in the synagogue every Sabbath.
18/19	He himself entered the synagogues and reasoned with the Jews.
19/8-10	A further example of "to the Jew first"
**20/21*	testifying to the Jews... repentance towards God and faith towards our Lord Jesus Christ.
26/23	light to the Jewish people...
29/17-29	Paul called the leaders of the Jews together.

The Apostolic example is unanimous and clear in its emphasis that the Gospel is for the Jews. Even Paul who was pre-eminently the Apostle to the Gentiles went always to the Jews first.

4

The Epistles of Paul

(a) *Romans Chapters 1-11 become meaningless if acceptance with God is possible apart from faith in Christ.*

See especially —

**1/16*	the Gospel... the power of God... to the Jew first.
**2/17-29*	(espec. v. 28). The Jews need inward circumcision.
**3/1 - 4/25*	The Law and circumcision cannot save. Justification is by faith in Christ alone.
**9/30-33*	No salvation for the Jews by the Law
**10*	(espec. vv. 11-13)... no distinction between Jew and Greek...
**11/20-23*	if they do not continue in unbelief...

(b) *I and II Corinthians*

1 Cor. 1/30-31	Christ Jesus... our redemption
**12/12-13*	baptized into *one* body... whether Jews or Greeks.
15/20-23	New life for those who are Christ's
**2 Cor. 4/3-5*	Those who do not see the glory of Christ are blind and perishing.

(c) *Galatians, Ephesians, Philippians and Colossians*

Galatians

1/6-12	There is only *one* Gospel
2/7	Peter... the apostle to the Jews
2/16	Justification is by faith in Christ and not by works.
**3/5-14*	Justification by faith, not works.
**3/19-4/7*	The purpose of the Mosaic covenant of law clearly stated.

Ephesians

**2/11-22*	One people of God in Christ... not two ways, two people.
4/4-6	*One* body, one Spirit etc.

Philippians

2/9-11	God expects *all* to acknowledge Jesus.
**3/2-14*	Paul counts all of his Jewishness loss for Christ

Colossians

1/19-23	Reconciliation is through *Christ*
**3/8-11*	Greek and Jew are united together *in Christ*

(d) *Thessalonians, Timothy, Titus, Philemon*

**1 Thes 2/14-16*	Wrath upon those Jews who rejected Jesus
**2 Thes 1/6-10*	and on all those who do not obey the gospel.
1 Tim. 2/2	*One* Mediator
2 Tim. 1/8.10	Immortality and life came through the Gospel.
**Titus 3/4-7*	Salvation through faith, not works etc.

5

Hebrews

**2/1-3*	how shall we escape if...
**3/7-19*	Those who do not believe cannot enter in.
**4/1-7*	those to whom it was first preached did not enter in because of disobedience.
7	The imperfection of the Levitical priesthood
8/7-13	First covenant... obsolete.
9-10/4	The true Atonement, implying the need of faith in Christ
**10/26-31*	No mercy for those who reject Christ
10/37-39	*Faith* leads to salvation
**12/22-26*	No salvation for those who refuse the Gospel. "See that you do not refuse him who speaks".

6

James, Peter, John, Jude

1 Peter

1/3-12	The Gospel of Jesus is that message to which the prophets of Israel pointed. *This* is God's way of salvation.

2/6-8	One spiritual house, built upon Jesus
**4/17-18*	Only those who obey the Gospel are to be saved.

1 John

**2/22-23*	Whoever denies the Son does not have the Father either.
**3/23-24*	God commands belief in Jesus
**4/1-6*	Those who deny Jesus are not of God. Those who do not hear our message do not know God.
**4/14-16*	God abides in those who confess Jesus as Son of God
**5/1*	Only believers in Jesus are born of God
5/5	Only those who believe in Jesus overcome the world.
**5/10-13*	He who does not have the Son does not have life.

2 John

**7-11*	Those who deny Christ do not have God.

7

The Revelation

Central to this book is the throne of God and of the Lamb. God's work, God's victory and God's redemption in the world are depicted as being in and through the Lamb. The whole redeemed company is shown as related to the Lamb (7/10 "Salvation belongs to our God who sits on the throne, and to the Lamb"). There is no other company of redeemed arriving in Heaven apart from the Lamb (7/9-10).

The cumulative evidence is overwhelming. There is only one way to the Father. 'I am the Way the Truth and the Life. No one comes to the Father but by me'. The legitimacy of our task is beyond denial if the Scriptures are to be taken seriously. The only way in which the task of Jewish evangelization may be questioned is by denying the absolute authority of these Scriptures. To enter into arguments with those theologians who deny the legitimacy of this work, whether professedly Christian or Jewish is to enter into discussion over a view of Scripture and even more fundamentally into the vast question of epistemology. That task we must leave to others. For us it is surely enough that we have the clear unambiguous imperative of the whole testimony of Scripture that the gospel must be preached in all the world beginning at Jerusalem to the Jew first as well as to the Gentile.

References

1. Held in Newmarket, England under the auspices of the Lausanne Consultation on Jewish Evangelism August 1983.
2. Published in the L.C.J.E. News Bulletin No. 1 1984.
3. The terms Old and New Testament are used to prevent unnecessary confusion, though they may be unacceptable with some.
4. Some of our dispensational brethren may prefer other terminology but I think the intent is clear.
5. Deut. 6 ; 4.
6. Gen. 18 ; 25.
7. Deut. 29 ; 29.
8. Acts 4 ; 12.
9. J. H. Bavinck, *The Church between the Temple and the Mosque.* Grand Rapids, Eerdmans, 1981 p. 18).
10. Visser 't Hooft, *No Other Name.* S. C. M. London, 1963, p. 95.
11. Hebrews 4 ; 12.
12. John 14 ; 6.
13 Luke 10 ; 22.
14 The terms are of course not exclusive but again it may be better to use them than to creat unnecessary circumlocution.
15. Rom. 4 ; 1.ff.
16. 1 Sam 15 ; 22.
17. Rom. 10 ; 4.
18. Ex. 6 ; 7 et al. Although this is the form in which the covenant appears in the Sinaitic narrative it is in essence the same as that made with Abraham in Gen. 12.1-3. A great deal of confusion has been caused by identifying the 'covenant' with the 'law'. The 'law' was the 'old' administration. When the writer to the Hebrews speaks of the old covenant becoming obsolete he means the old administration of the covenant.
19. Paul M. van Buren, *Discerning the Way.* A Theology of the Jewish-Christian Reality; Seeburg Press, New York, 1980. And *A Christian Theology of the People Israel* Part II. Seeburg Press, 1983.
20. Op. cit., p. 261.
21. Amos 3 ; 2.
22. Jonagh 1 ; 1, 2.
23. Rom. 15 ; 27.
24. Karl Barth, *Church Dogmatics:* Vol. II part 2 pp. 197-198. Editors G. W. Bromiley and T. F. Torrance; T & T Clark, Edinburgh 1957.
25. Donald MacLeod. *Infant Baptism: The objections.* The Monthly Record; May 1986. Free Church of Scotland; Edinburgh.
26. E. P. Sanders. *Paul, the Law and the Jewish People.* Philadelphia. Fortress Press 1983.

27. cf., Thomas R. Schreiner. *Westminister Theological Journal vo. XLVII. pp. 245-278.*

28. cf. Donald MacLeod, above pp, 17, 18. This matter is also dealt with by David Torrance in a booklet that was unfortunately published too late to be incorporated into my discussion of the subject. David Torrance, *The Mission of Christians and Jews.* The Handsel Press, Edinburgh 1986.

SAMUEL RUTHERFORD ON CIVIL GOVERNMENT

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Few subjects are more likely to stir controversy than that of the relationship between religion and politics. Whilst some believe that the two should be kept entirely separate, this has never been possible in practice and those who hold a Reformed position believe that the Word of God applies to all of life, including the realm of government.

The Covenanters of the seventeenth century were confronted in a very pressing way with questions about the nature and powers of the State, especially in matters of religion, and their name has been used to support a variety of views in subsequent centuries. It seems, however, that beyond knowing that the Covenanters resisted the Stuart kings' claims to authority over the Church, and that they often died heroically, few know much about their actual views.

In the period of the Second Reformation, beginning in 1638, the Covenanters' outstanding theorist of government was Samuel Rutherford (1600-1661), who is better known for his letters of spiritual counsel. He deals with the subject of civil government extensively in *Lex Rex* (1644) and in several other works, and an examination of his views will serve to explain the main ideas held by the majority of Covenanters of the period.

The Source and Form of Government

At the outset of *Lex Rex,* Rutherford traces the origins of institutions of social organisation back to "Natural Law". This Law he does not regard as something existing in and of itself — it is rather the expression of God's will for the ordering of his creation. Rutherford is thus saying that God has so made human beings that it is natural for them to join in civil society and to provide themselves with government. This would have been the case even without the Fall, although the entrance of sin into the world has had an effect on the way in which government is exercised.

As far as the precise form of government is concerned, Rutherford holds that it is to be chosen by each community, guided by the light of nature. He does not consider what effects sin may have had on the minds of men and women as they try to see "the light of nature", but he evidently believes that they can discern enough to establish a form of civil government.

Rutherford emphasises that all men are born equally free and that none naturally has authority over others. Thus he demolishes at a stroke the claim of any — to be born to rule. In his view authority to rule must be given to rulers by the people, since it is to the people as a whole that God has delegated that authority. As Rutherford states:

> ... power of government is immediately from God, and this or that definite power is mediately from God, proceeding from God by the mediation of the consent of a community, which resigneth their power to one or more rulers.[1]

Such a view is not original to Rutherford, being found for example in the 1579 work *De Jure Regni Apud Scotos* by Scottish theologian George Buchanan, tutor to James VI, and even in a writer such as the Spanish Jesuit Francisco Suarez. Each tradition of course gave the doctrine its own particular colouring, and Rutherford developed his view from a position firmly within the Reformed tradition.

Although he makes application specifically to the situation of his own day — primarily to the monarchy — he recognises that the principles he is expounding are of universal application. Dealing with a monarchy, however, he finds the Old Testament very congenial and draws heavily on it, whilst making relatively few references to the New Testament.

One of his favourite passages is *Deuteronomy* 17: 15ff where the regulations for the future monarchy in Israel are set out, and he refers often to the outworking of these principles in the appointment of Saul to be king. Central to Rutherford's argument is his contention that the very existence of such regulations in Scripture proves that the people of a nation really do make a king and that, contrary to the view of the Stuarts, God does not make a king directly. Rutherford argues in support of this view at great length and concludes with a vital principle: the king "in abstracto" (i.e. the institution of kingship) is from God alone, whilst the king "in concreto" (i.e. the man filling the position) is from the people.

Rutherford goes on to say that the king and all other magistrates are under God and are answerable to him, but that they are also appointed by the people who delegate their God-given power to specific individuals. Thus he argues that Saul was not king until the people of Israel actually elected him. The prior choice of Saul by God was necessary but not a sufficient condition of his reigning over the nation. One consequence which Rutherford draws fom this is that the first-born son of the king will reign only if the people choose him. Rutherford has no time for a "divine right" conveyed by birth. Thus he contends "there is no dominion of either royalty or any other way by nature."[2] He believes that son followed father in Judah and Israel simply because God commanded it, and he does not take this as a pattern.

It may be asked what place the motif of "covenant" plays in Rutherford's thinking since it held a significant place in Knox's view of government. In *Lex Rex* Rutherford makes no use of the idea of a covenant between God and the nation, but he does mention a covenant between ruler and people, which he believes was present when David was made King of Israel. He seems to regard this as a usual feature of government, although it is difficult to assess how far he would go in this view. It would appear that such a covenant, dealing with the powers and obligations of the ruler, could be implicit rather than written and that succeeding generations would be bound unless the parties to the covenant broke their bond.

One of the difficulties raised by Rutherford's position is his exclusive use of Old Testament Israel as a paradigm for civil government. From time to time he even speaks of Old Testament times in terms of seventeenth century Scotland. Numerous hermeneutical problems are raised by this approach. It is legitimate to ask if Israel is meant to be a pattern of a political constitution, and the place of the Old Testament law today is the subject of widespread debate. Unfortunately Rutherford does not spell out the principles of interpretation which he is using to reach his conclusions, and it is not easy to deduce them from his practice. Thus he can take details of Old Testament historical narratives as examples for his own time, yet he holds that nations today are under no obligation to copy the Israelite monarchy. He considers that aristocracy and democracy are equally legitimate, and in his opinion the best form of government is the mixed monarchy of England and Scotland:

> This government hath glory, order, unity, from a monarch; from the government of the most and wisest, it hath safety of counsel, stability, strength; from the influence of the commons, it hath liberty, privileges, promptitude of obedience.[3]

Many intriguing questions, however, are left unanswered.

The Nature of Civil Power

In discussing the nature of the power exercised by civil rulers, Rutherford begins with the recognition that rulers are lieutenants of God, exercising authority under him and answerable to him. Much could be deduced from this principle, but Rutherford chooses not to develop the point. His chief interest is the relationship of the ruler to his people without forgetting that both are subject to God.

It is in this context that Rutherford makes most use of the idea of a covenant, specifically "a covenant politic and civil".[4]

The introduction into Scottish theology of the ideas of a covenant between ruler and people seems to have been the responsibility of John Knox. His view finds expression in his 1558 work *The Appellation from the sentence...*[5], in which he devotes much space to exhorting the civil rulers to suppress the idolatry of Romanism. He believes that those who lead others into idolatry should be put to death, a principle which he finds most clearly expressed "in that solemned othe and covenante"[6] made by King Asa with the people in order that they might serve God (II Chronicles 15).

Knox regards the principle of covenanting in this way as being valid for all peoples, not only the Old Testament Jews. When any nation has received spiritual enlightenment, both ruler and people are bound to covenant before God to preserve true religion:

> To this same law, I say, and covenante are the Gentiles no lesse bound, then sometyme were the Jewes, whensoever God doth illuminate the eyes of anie multitude, province, people or citie, and putteth the sworde in their own hand to remove such enormities from amongst them, as before God they know to be abominable.[7]

Rutherford develops Knox's view and applies it to a wide range of duties which fall within the province of the civil magistrate, whilst also stressing that the covenant imposes mutual obligations on ruler and people. Above all, the covenant places definite limits on the power of the ruler. He must, for example, "govern the people in

righteousness and religion with his royal power".[8] A further important consequence is that the people have the right to hold their ruler to his covenant promise, so that, in Rutherford's view, if the King harms the land he has sworn to protect, the citizens would have grounds for a civil action. How that action would be prosecuted, Rutherford does not say.

Difficulties arise with Rutherford's opinion that a written covenant is not necessary. He says, for example,

> the general covenant of nature is presupposed where there is no vocal or written covenant.[9]

All the Old Testament examples which he quotes relate to written covenants and he offers no biblical support for the idea of an implicit civil covenant. Such an idea seems to stem from Rutherford's view of Natural Law, so that the civil covenant is thought of as containing those things which Natural Law shows to be just.

Rutherford goes on to argue that since the king is a "minister" of God for the good of his subjects, he is to heed God's Law and govern according to God's will. Once again the monarchy is being kept within strict bounds, bounds determined by Scripture. Thus when the king acts contrary to God's Law, he is not acting as king. Rutherford is quick to stress, however, that the fact of some sins and lapses does not automatically make the king to be no longer a ruler. Saul, for example, was not "unkinged" at once when he sinned. Such a ruler is still to be obeyed in things lawful. On the analogy of a marriage covenant, Rutherford can say that a covenant is not destroyed by one or two sins.

It is important to note that Rutherford regards lesser magistrates as also being "vicars" of God just as much as the supreme ruler. This is a principle which plays a large part in Rutherford's view of civil resistance. He stresses that the consciences of these men, whom he also terms "judges", are not subject to the dictates of the king. Rutherford envisages a law-making function for these men, and so they do not immediately translate into modern terms where the division of executive, legislative and judicial powers is rather different.

The principle of the spread of authority, however, is very important, and Rutherford draws out the corollory that the king does not have absolute power. He believes he sees a parallel in the spread of power in Old Testament Israel among king, princes and

elders. Above all Rutherford stresses that the people give the king his power and that they have no absolute power to give. They do not have, for example, the right to destroy themselves, and "they cannot give what they never had"[10] The exercise of absolute power by a rule reduces the people to slaves and such cannot be the ordinance of God but is rather to be seen as a judgement.

It is in this context that Rutherford deals with the relationship of the king to the law, a matter which was of more than academic importance when the Stuarts were asserting that the king was above the law, and were behaving accordingly. In direct opposition to this view Rutherford asserts that the king is not above the law: "if you give to a king a prerogative above a law, it is a power to do evil, but there is no lawful power to do evil".[11] On this account, the king does not have the power, for example, to inflict punishment without the consent of his subjects.

The king's exercise of power is limited because parliament, representing the people, has a law-making power alongside the king. The king, says Rutherford, is supreme only as the executor of the law, whilst it is the people who are the fountain of the law. The law is thus above the king — indeed the law makes the king and he is bound by it. The king can therefore be called to account if he breaks the law, although Rutherford does not specify how this is to be done.

The Limits of Obedience

The name of the Covenanters is often invoked in connection with resistance to the government when it makes unlawful demands, sometimes with little understanding of the principles undergirding their actions. It is vital therefore to grasp what Rutherford says on the subject.

As has been noted, he stresses that sovereignty is given by the people, and given in such a way that they can resume it in case of necessity. All else that Rutherford says is built on this foundation principle. He argues that tyranny is a work of Satan, thus no power to oppress or tyrannise can be from God, and that no community can give away its power of self-defence so as to allow itself to be oppressed.

Once again the role of the law is vital, harking back to the title *Lex Rex*. Rutherford holds that the king has real power to make and execute good laws, but in concert with parliament. Parliament, he contends, is above the king, since it is part of the people who make the king. As a consequence the people have the power — indeed, the

duty — to resist tyrannical laws. As usual Rutherford turns to the history of Israel and cities as an example of the popular resumption of power the action of Elijah and the people executing the prophets of Baal. Rutherford passes over the fact that Elijah was a prophet and in no sense a magistrate when he applies the story to contemporary conditions.

It should be noted carefully, however, that Rutherford states clearly that such resumption of power by the people is not to be on any slight pretext. He stresses that the people "are to suffer much before they resume their power",[12] and not every defect in a ruler is a ground for disobedience or resistance. It is, for example, better to yield to an unjust ruler with respect to one's property than to take up arms. Thus he says,

> I would think it not fit easily to resist the king's unjust exactions of custom or tribute.[13]

In support of this he cites the example of Christ's paying tribute to Tiberius, whom Rutherford regards as an unjust usurper. Leaving aside this historical issue, it may be asked in what circumstances he would consider resistance on the grounds of attacks on property, since he seems not to exclude the possibility entirely.

Rutherford goes on to state that his concern is not with a ruler who is an habitual tyrant (although members of the Stuart dynasty cannot have been far from belonging to this category), but with the king who "upon some acts of misinformation... comes in arms against his subjects".[14] It seems that Rutherford has in view situations where the ruler poses a threat to life or religion, for example in seventeenth century Scotland when the king threatened to kill some of his subjects or to impose Roman Catholicism on them. In such cases the king is acting contrary to his God-given power. Such abused power is not of God and may therefore be resisted. In holding this view Rutherford is making an important distinction between a ruler who is of God and a particular exercise of power that is not of God. As he says, "That power which is contrary to law, and is evil and tyrannical, can tie none to subjection".[15]

The upshot of this discussion is that people are not resisting God's ordinance of government by resisting the sinful will of a man who is king. Once again Rutherford distinguishes the office from its holder, and contends that *Romans* 13 refers to the office of

magistrate (the magistrate "in abstracto"), i.e. to a person using his power lawfully. Thus a king acting unlawfully is at that point not a "higher power", but is acting as a mere man. As Rutherford expresses it: the will of parliament is the king's legal will, and one must obey that legal will when it conflicts with the king's personal will.

With regard to resistance, Rutherford places leadership in the hands of the "estates", the subordinate magistrates and rulers of that period, since he is very concerned for due process of law. He does, however, leave a number of questions unanswered. Such a view, for example, seems to require laws framed on Christian principles and "magistrates" willing to enforce them. What if neither is the case? Is there a place for popular resistance where subordinate rulers refuse to act? Who then would take responsibility? For many today such questions are of pressing concern.

Civil Government and Religion

In recent centuries Covenanters have laid great stress on the doctrine of the Mediatorial Kingship of Christ over the nations,[16] which asserts that as Mediator, Christ has been given supreme authority over all nations, a fact which is to be acknowledged by rulers and people. Rutherford's approach exhibits similarities and also significant differences.

He believes that civil rulers are to use their power for things which contribute to a spiritual end, thus indirectly promoting the Kingdom of Christ as Mediator. He then goes on to say, however, that even a Turk who punished heretics would be doing the same thing. The reason behind this surprising statement is Rutherford's view that "(the) Magistrate as a Magistrate is not the vicar nor Deputie of Jesus Christ as Mediator,"[17] Such a view he stigmatises as the "heart and soul of Popery".[18] In saying this he seems to be trying to guard against views that would make the magistrate a kind of church officer. Rutherford believes that if the magistrate were a vicar of Christ's mediatorial rule that would make him a mediator, something which would be in conflict with his civil calling.

In Rutherford's view, the kingship of Christ as Mediator is only over the elect and redeemed of God. If all were his subjects in this sense, all would be slaves, and this is clearly not the case. Christ's mediatorial power "is all spiritual, all Ecclesiastical power",[19] and carnal weapons have no place in his Kingdom.

Rutherford does not deny that Christ exercises universal rule, but he believes that he does so as God and Creator. Thus he can say "All the Kingdoms of the earth are His, all the crowns in the world".[20] This stands in sharp contrast to the mediatorial kingship which is exercised only over those saved by his gracious mediation.

It is Rutherford's view, however, that the civil magistrate has great responsibilities with respect to both Tables of the Law. Even a heathen magistrate has the same powers and duties: a Christian magistrate simply has a "charisma" that enables him to keep God's Law and govern for the benefit of Christ's Kingdom.

The civil ruler is therefore to ensure that there are preachers of the gospel and that true religion is practised (although he must confine his concern to outward acts). He may censure ministers who preach error and must in turn submit to the Church's rebuke. Rutherford believes that ecclesiastical discipline should be accompanied by civil penalties, although he insists that church and civil judicatures are to be totally separate, according to God's institution. Thus he says,

> ... the magistrate (is) obliged to follow, ratifie, and with his civil sanction to confirme the sound constitutions of the Church: But conditionally, not absolutely and blindely, but in so far as they agree with the Word of God.[21]

Rutherford expects the civil ruler to test church decisions by Scripture, including matters of church discipline, and he may command the church to re-try a case if he disagrees with the verdict. All this while strictly maintaining separate jurisdictions.

In common with most seventeenth-century theologians, Rutherford does not believe that diversity of religion can be tolerated within a nation. In his 1649 treatise *A Free Disputation Against Pretended Liberty of Conscience* he says that it is a mark of love for the soul of the guilty and of desire for God's glory when a magistrate "coerces" heretics. He can deal only with the outward conduct of citizens, and Rutherford eschews any idea of conversion by force, but the magistrate is to control expression of religious opinion. To Rutherford's mind it is not a valid excuse to claim that one's views are a matter of conscience. If a false teacher persists in error, the Church uses excommunication and the magistrate is to use the sword as a means of protecting the souls of others from the harm wrought by error.

According to Rutherford, error is not to be tolerated, and this includes error in matters not relating to the substance of the gospel. He believes that to allow error in "non-fundamentals" would imply obscurity in Scripture. It is no excuse for a heretic to claim a lack of understanding as that would be an attempt to shift the blame onto God. The Christian faith is not dubious or subject to debate, and so toleration is impossible. In Rutherford's opinion only a few matters have been left indifferent by God — his examples being questions regarding meats and whether the earth will be renewed or annihilated — but he does not indicate how he determines these "indifferent" matters.

Rutherford's view of toleration implies that there cannot be two churches in a nation and so the civil magistrate must not tolerate doctrinal division. He believes that the Old Testament principle of punishment for error remains valid, although he does not insist on the details of the sentence. Clearly the civil ruler is given a wide range of doctrinal issues to consider and determine.

In Rutherford's opinion the Solemn League and Covenant of 1643 bound the three kingdoms to such a religious system. He is therefore outraged that the English have permitted great diversity of views and have granted "cursed Liberty of Conscience".[22] The planned uniformity of religion has not been achieved and Rutherford believes this is due to English duplicity. Only six years after the signing of the Covenant he thunders,

> Confess and glorifie God, You sware the Covenant in a Jesuitical reserved sense.[23]

He regards the English as worse than pagans on account of their behaviour. The different opinions of the Scottish and English signatories of the Covenant as to the practical implications of the document soon became evident and Rutherford's hopes of a covenanted uniformity in religion according to a Presbyterian pattern were dashed.

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ESCHATOLOGICAL TENSION

The Holy Spirit, Sanctification and Progress in Paul's thought

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It would be difficult to exaggerate the importance of the work of the Holy Spirit in Paul's writing. In this short article I want to take that as read and to touch on some areas of its relationship to eschatology (the doctrine of Last Things) and the Christian life, believing as I do that the Holy Spirit Himself forms a link between the eschatological indicative of the believer's status in Christ and the ethical imperatives of Paul's correspondence. This will become clear as we continue.

The Eschatological Spirit

In line with Old Testament thinking, Paul connects the work of the Spirit with the eschatological in his theology. Just as the Old Testament revealed the coming of the Holy Spirit to be a prophetic sign and manifestation of the Messiah, the new age and supernatural life (for example, Joel 3: 1f; Isa 11: 2; 28: 5; 42: 1; etc; Ezek 36: 27; Jer 15: 17), so the apostle links the Spirit's eschatological work with the resurrection of Jesus and with consequent soteriology (doctrine of salvation) in general (for example, Rom 1: 4; 8: 11; Gal 6: 8; 1 Cor 6: 14; 2 Cor 5: 5; Eph 1: 19-20, etc.). In this way Paul sees the Spirit pre-eminently as the eschatological gift. Ridderbos, commenting on this, describes Him as 'the Author of the new creation' Who 'gives life because of the righteousness accomplished in Christ' — His work constitutes part of 'the basic eschatological structure of Paul's preaching.'[1] It is within this context that He is seen as eschatological gift to the Church and His work as eschatological activity. In this sense, the primary thrust of Paul's writing is, perhaps, that the new creation, the eschatological era is the pneumatic era. With the Spirit the power of the new age has already broken into the old, but not to bring the old to termination nor to render it totally ineffective, but rather to enable the believer to live in and through the present age by

the power of the one to come. This determines the present-future tension of Christian living: there is renewal which is presently taking place (2 Cor 4: 16), but there is also the fact of the consummation of this renewal only in the future. This is part of the 'already'/'not yet' tension of Christian existence.

The eschatological tension in the reality of the Holy Spirit's presence is best seen in three Pauline images: the first instalment, the first-fruits and the seal. The terms 'first-instalment' and 'first-fruits' are not synonymous, of course, but do seem to carry the same significance in Paul's writing. But, whereas the former indicates something of the validity of the eschatological expectation, the latter suggests the partial and the temporary nature of the believer's present condition. They both imply that the life begun in the Spirit is essentially the life of the age to come.

'Arrabon' is, perhaps, best translated by 'first-instalment' which implies that what is to come is a fuller measure of what is already taking place. However, it could be argued that 'guarantee' suggests the Pauline emphasis on assurance. The word is a semitic loan-word which denoted a down-payment, a security, a deposit or a first-instalment in legal and commercial transactions and paid part of the purchase price in advance — very often a considerable portion of it. The closest modern parallel is hire purchase and the deposit system. It was an undertaking by which the person concerned guaranteed to give the complete payment to the recipient.

The word 'first-instalment' is used by the apostle in three significant places, each of them showing the Spirit to be the first-instalment, each putting the idea into the context of the consequent certainty of the future eschatological blessing. In 2 Corinthians 1: 22 and 5: 5 Paul writes, 'He.... put His Spirit in our hearts as a deposit guaranteeing what is to come.' At Ephesians 4: 14, he says, similarly, '.... the Holy Spirit .... is a deposit guaranteeing our inheritance ....' The question arises: What did Paul imply by such an assertion? Hamilton's suggestion that the apostle means to say that the Spirit, enjoyed now, is merely the first-instalment of the whole of the Spirit in the future is to be rejected. The Holy Spirit is 'not given in parts', as Barrett, in his commentary, argues.[2] It would also be wrong to read the idea of knowledge into the context — to claim that the imperfect knowledge that believers now possess by the Spirit is the beginning of the full knowledge that we will possess in the future. Although this idea is certainly Biblical it has little to commend it within the present context of thought. It would seem

that Paul, in speaking in the context of present-future tension, intends that the recipients realize that the salvation that is now theirs in part will certainly be their full possession in the future.

Paul's use of 'first-fruits' suggests a similar interpretation. This term recalls the idea of harvest and the first-fruits that were given to God (Deut 18: 4; 26; 2 Neh 10: 35-37). The first-fruits constituted the beginning of the harvest itself, 'more or less the first swing of the sickle'[3] and represented the certainty of the full harvest to come. In Romans 8: 23 Paul says, '.... we ourselves, who have the first-fruits of the Spirit, groan inwardly....'. In the use of the appositional phrase he reverses the relation of giver and recipient in stating that it is God in this case, not the worshipper, who gives the first-fruits. Again, Paul is speaking in the 'already'/'not yet' context and shows that in this sense the believer's reception of the Holy Spirit is provisional. The possession of the Spirit suggests to the apostle the incomplete nature of the believer's present salvation — they wait eagerly for their adoption as sons, the redemption of their bodies (Rom 8: 23; cf. 25). That is, to live in the Spirit is to live in the present enjoyment of a future inheritance but also to have the assurance of its coming fulness.

The apostle employs another image which is relevant to our consideration: that of the seal of the Spirit. In contemporary useage a seal was a guarantee of the genuineness of a document; or, conversely it was used to mark ownership and, sometimes, to protect against tampering or harm. In two passages the apostle uses the idea of seal in conjunction with 'first-instalment' (2 Cor 1: 22; Eph 1: 13-14), whilst in another (Eph 4: 30) it stands as the only image denoting the Holy Spirit. Paul thus utilized the idea as an eschatological image of the Spirit. What was his intention?

First, we should notice that the Holy Spirit Himself is the seal. The Ephesian texts make this plain. Some commentators go adrift at this point and suggest that the seal denotes part of the work of the Spirit, but this is not so. The 'seal' refers to the Spirit. Because of this, it is difficult to agree with Philip Hughes who interprets the seal as 'a stamping of the divine character upon the human personality'. In rightly trying to avoid the idea of 'a mere static deposit' he misses the point that the apostle makes. William Hendriksen's interpretation falls down on the same lines. He claims the seal to be an inner assurance which the Spirit gives. Both are correct if these are seen to be the *results* or *necessary consequences* of having been sealed: but

both seem to negate the proposition by emphasizing the inference.[4] The apostle's promise is that the Spirit, Himself, is the seal.

Second, the seal of the Spirit is received at the time of the coming of the Spirit of God into the life of the individual. This is in line with Paul's assertion in Ephesians 1: 13-14: 'And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit, who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession — to the praise of his glory.' Stoeckhardt's comment is very much to the point here: 'The statements, that the Gentiles have heard the Gospel, that they have believed in Christ, and that they have been sealed by the Holy Spirit, are, as far as content is concerned, co-ordinated.'[5] It is also clear from the close connection between the seal of the Spirit and being joined to Christ — Eph 1: 13; 2 Cor 1: 21.

Third, the emphasis of Paul's usage is eschatological. Commentators differ as to their idea of the apostle's primary implication. For example, Hughes emphasizes identification and protection; whereas Hendriksen stresses genuineness. I would suggest, though, that Paul's inference is that of possession in relation to the future. This seems to be B. B. Warfield's conclusion, 'But, the purchase is one thing, and "the delivery of the goods" another .... because we are purchased and are God's possession, we are sealed to him and to the fulfilment of the redemption, to take place on that day.'[6] In 2 Corinthians 1: 22 Paul links the seal of the Spirit with the future-orientated idea of 'first-instalment' guaranteeing what is to come; as he does in Ephesians 1: 13-14. In the latter text he speaks of 'the promised Holy Spirit'. The context here seems to point to the conclusion that Paul is speaking of the Spirit as a sign of the certainty of the eschatological future fulfilment of salvation. That is, the Spirit is not so much the One promised in the Old Testament, but the One Who promises much in the age to come: He is the Spirit of promise.

The coming and the presence of the Holy Spirit puts believers into tension — they are members of the new aeon, the new world, they are a new creation, but they inhabit the old aeon, the old world from which they will not be delivered until death or the parousia (second coming). In the meantime the Spirit conforms us to the image of the Lord Jesus Christ. It is to the Spirit's work of ethical renewal and to our progress against the background of the eschatological tension that we now turn.

The Sanctifying Spirit

The Holy Spirit stands in closest possible relation to the ethical life of the believer, as we have implied above. John Murray is clear on this: 'It is only they who are after the Spirit, who have the mind of the Spirit, who are indwelt by the Spirit of God and have the Spirit of Christ, who are able to do that which is well-pleasing to God.'[7] (Rom. 7: 6; 8: 5-14; 13: 8-14; 15: 30; 2 Cor 3: 6; Gal 5: 16-25; Col 1: 8). The eighth chapter of Romans and the fifth of Galatians make this point, as does Paul's description of the Spirit's work as essentially that of sanctification (eg. Rom 15: 16; 2 Thes 2: 13). In this double role of enlightening the mind and strengthening the will the Spirit may be seen to be the source of the believer's moral existence (eg. Phil 2: 12-13; 1 Thess 4: 7-8). Indeed, the ethical teaching of the apostle presupposes transformation of life effected by Christ through His Spirit.

Specifically, it is the eschatological aspect of the Spirit's work that underlines the apostle's teaching. Life given by the Spirit in its ethical dimension is fundamentally an invasion of the coming age of which the Spirit is the first-instalment, the first-fruit and the seal for the believer. John Murray makes the following comment: 'The Holy Spirit is dynamic in the realisation of the Biblical ethic. This is the guarantee of fulfilment and it is the urge and incentive to the engagement of our whole being in the outworking of the eschatological salvation.'[8] Both of these eschatological and ethical inferences are present, for example, in Galations 5: 5-6, 'For by faith we eagerly await through the Spirit the righteousness for which we hope. For in Christ Jesus neither circumcision nor uncircumcision has any value. The only thing that counts is faith expressing itself through love' (1 Cor 13: 4f; Rom 5: 5). The context (Gal 5:1 — 6:10) suggests that the believer's responsibility consists in remaining within the sphere of the Holy Spirit and in the freedom which he gives in Christ. In this way the believer is enabled to fulfil the Spirit's leading (5: 16). The Spirit and the flesh are not seen as being in equipoise here, but rather, the Spirit dominates the flesh in the new creation and counteracts sinful inclination. Romans 8: 1-17, in many ways a parallel passage, reveals the same ideas. Believers live according to the Spirit as opposed to the sinful nature (8: 4, 5, 9, 13-14). This puts them under obligation (v12) and directs them to the future eschatological fulfilment of the Spirit's ethical work — that is, to resurrection (v11) and to sharing in the glory of Christ (v17).

Four times in this section Paul speaks of the Spirit's indwelling of the Christian — that is, verses 9, 10 and twice in 11. Verse 23 also implies this. This is the crux of Paul's theology of the Spirit in connection with his ethics and is related, of course, to his metaphor of believers being the temple of God. In the Corinthian correspondence, in particular, this image comes to the fore. In both 1 Corinthians 6: 19-20 and 2 Corinthians 6: 14 the apostle uses the image with individual denotation. In the former it forms the reason for fleeing sexual immorality and for honouring God. In the latter it is the basis for Paul's exhortation not to be yoked together with unbelievers. Here he intimates the metaphor as having its origin in the covenantal passages of the Old Testament (eg. Lev 26; Jer 32; Ezek 37) where God declares his gracious purpose to live with his own people. In 1 Corinthians 3: 17, however, the image signifies the local church congregation: 'Don't you know that you yourselves are God's temple and that God's Spirit lives in you?' The context (3: 1-23) makes it clear that this undergirds Paul's arguments against division in the church at Corinth. It is also possible that the apostle's use of the temple image in Ephesians 2: 19-22 is taken up again in the indicatives of 4: 11-3. Here, 2: 21, Paul speaks of the 'universal' Church — including both Jews and Gentiles — becoming the temple of God.

It is within this concept of the relationship between the eschatological Spirit, the Church and individual believers within the tension of the present that the idea of growth and progress occurs. Sanctification is the work of the Spirit for and in the believer perfecting holiness *until* the day of salvation, viz the coming of Christ. Thus, without minimizing Paul's insistence on definitive sanctification,[9] it is true to say that he pictured the believer's moral life as one of transformation and conformation: that is, salvation entailing as it does the ethical sphere of existence is not simply a finished achievement, but is progressive and dynamic. This is generally held to be central to the apostle's theology. However, some notable scholars seem to reject the notion of progress conceived in this way. Victor Furnish, for instance, says, 'If "progress" is to include the idea of increasing "achievement", then Paul allows no progress.' He bases this on the following reasoning: 'The idea of progressive achievement supposes that there is some programme of action which can ultimately be accomplished, such as full compliance with a law or full correspondence to a pattern or example. But nothing of this sort exists for Paul.'[10] He insists that

achievement is wholly given, *not* attained. A few remarks need to be made in the light of this idea.

The words and images that Paul uses indicate the possibility of progress: A few examples only can be given. a) 'prokopto' in Philippians 1: 25, for instance, means literally 'to cut one's way forward', 'to press on', 'to strain towards what lies ahead.' This emphasizes the believer's own application, as does the word 'katergazesthe' in the next chapter of the letter — v12.

b) 'auxano' (to grow) occurs nine times in Paul's letters — out of a total of only twenty-two in the New Testament, whilst the noun (auxesis) is found only in Ephesians 4: 16 and Colossians 2: 19. The word implies a continuous process. 'auxein is the mode of the church's being. The church exists as it grows.'[11] This finds expression in the image of the harvest. In 2 Corinthians 9: 10, for example, Paul speaks of the Lord supplying and increasing the seed and enlarging the harvest of the Corinthians' righteousness. This acknowledgement of the divine origin of the believers' righteousness is accompanied by the reminder of *their* responsibility: 'men will praise God for the obedience that accompanies your confession of the gospel of Christ,' Paul writes. Ephesians 4: 16, similarly, conjoins the sovereign gift of life with the continuous efforts of the church: 'From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each does its work' (cf. 2 Cor 2: 19).

c) The related metaphor of 'upbuilding' is interesting in this context. This is the mechanical image parallel to the organic image previously considered. It comes to the fore in Ephesians. The apostle lists the gifts of apostles, prophets, evangelists, pastors and teachers (4: 11) as integral to the Lord's work of preparing his people for works of service 'so that the body of Christ may be built up....' The idea generally has both quantitative (extensive) and qualitative (intensive) connotations, but here Paul has in mind the intensive growth of the church 'until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fulness of Christ.' It is clear from this that upbuilding is a present process in which the Church is involved.

d) The imagery of athletics and the military are related and both imply strenuous effort and moral exertion. The former suggests the incompleteness of the present situation and has largely an individual aspect (1 Cor 9: 24-27; Gal 2: 2; Phil 2: 16; 3: 12). The latter image

suggests outside assistance and the need for more than the believer's own resources (Rom 13: 12; 2 Cor 10: 3-4; 1 Thess 5: 8; Eph 6: 10-17). e) The word 'sanctification' (hagiasmos) sometimes denotes the progress into a state of holiness in Paul's writing. More often, however, it suggests the result of this process, that is, the state of holiness. The latter inference is pronounced in Romans 6: 22, for example, but the apostle maintains the idea of progress: 'now that you have been set free from sin and have become slaves of God, the benefit you reap leads to holiness, and the result is eternal life.' Also, 2 Thessalonians 2: 13 links the idea with the Spirit's activity. It is He Who is the dynamic of the process. *Paul made it his aim to 'present everyone perfect in Christ.'* This he says in Colossians 1: 28. It is the motivation-force behind his admonishing and teaching. To this end he labours, struggling (v29). Here he employs the word 'teleios' (perfect) and suggests that this state of affairs is not yet attained — but *is* attainable. This is significant in reply to Furnish's thesis. 'teleois' often means 'totality', 'end-result'; although 'whole' is suggested by its antithesis in 1 Corinthians 13: 10).[12] In Colossians 1: 28 it is probably best translated 'mature' signifying a degree of conformity to the Lord Jesus Christ, the possession of the qualities of salvation. The point is, however, whilst recognising the imperfection now present, Paul labours to 'present (itself an eschatological concept) everyone perfect in Christ.'

This was not only his intention in preaching to others, of course; it constituted his own goal. Philippians 3: 12-16 is instructive in this context. This, as the passage shows, may have been written against a perfectionism of some sort — Paul seems to infer a perfectionism deduced from the law (3: 9). But the following brief comments are worth making. First, he writes from a realisation of imperfection. He categorically states this in verse 12. He has *not* obtained it, he is *not* yet perfect. He reassures them again in verse 13. Second, he uses verbs which imply exertion and moral energy to make the point. He presses on to take hold (v12), he strains toward what is ahead (v13). Third, having testified to his own 'incompleteness' he nevertheless allows no excuses. The moral implication is obvious to the apostle: believers must live up to what they have already achieved (v16) whilst strenuously forging ahead to attain perfection.

Two other concepts are related to that of 'perfection': namely, 'maturity' and 'the fulness of Christ.' Both appear in Ephesians 4: 12-14. They are written here as synonymous ideas. To be mature is to have attained to the whole measure of the fulness of Christ. This

points to eschatological attainment. Whereas the idea of 'teleios' primarily applies to the individual, 'helikia' (maturity) implies a goal that has been set for the Church which is being built up as the body of Christ. The passage indicates that maturity is that which distinguishes the grown man from the child, the minor (v14) who is tossed about and easily influenced.[13] The measure, then, of what constitutes maturity is Christ himself. Maturity is, therefore, conformity, not by 'imitative assimilation', but by 'impartation of the fulness of grace in Christ.' It is 'the plenitude of life, of grace, of truth, of wisdom, of knowledge, of goodness, of mercy, of righteousness and of power' which comes from the Lord.[15]

Paul outlines at least three aspects of the Church's life that must progress and develop in the pursuit of the goal of maturity: they are knowledge, love and faith (particularly in its hoping aspect). For example, it is the apostle's assertion that God's gift to the body of Christ are directly related to the believer's growth in knowledge of the Son of God and maturity (Eph 4: 12-13). It is his prayer that the Philippians' love would 'abound more and more in knowledge and depth of insight' (cf also Col 1: 9f). Both of these passages are directly related to the ethical life of the communities. The former is part of their attaining the whole measure of the fulness of Christ; the latter (Phil 1: 9f) is so 'that they may be able to discern what is best and may be pure and blameless until the day of Christ....'

In the Thessalonian correspondence the apostle prays that the Lord would make their 'love increase and overflow to each other and for everyone else' (2 Thess 3: 12). Again, this is in the context of being blameless and holy at the parousia (cf. 2 Thess 1: 3).

It should be clear from the foregoing points that though Furnish's idea contains the right assumption of the divine origin of sanctification, it is incorrect to single this aspect out without the balance that Paul makes of the strenuous effort needed on the part of the believer to attain the goal of perfection. Sanctification, then, *is* a gift of God to His people. But we must insist that there is real growth and progress. Sanctification, in this sense, cannot be an accomplished fact here and now. We can and must grow into the likeness of Christ. This is done by the concurrent activity of believer and Spirit (Phil 2: 12-13) in the context of present tension and eschatological hope — a hope based on the certainty of the promises of God, witnessed by the indwelling of His Holy Spirit. This gift necessarily implies both the indicative of the presence of the eschatological Spirit and the imperatives which enjoin the exertions of the believer

through this present age. Thus, we see, that eschatology and ethics in the apostle's writing are related through the personal presence and work of the Spirit of God.

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3. J. D. G. Dunn, *Jesus and the Spirit* (London: SCM, 1975) 159.
4. P. E. Hughes, *Commentary on the Second Epistle to the Corinthians* (Grand Rapids: Eerdmans, 1971) 41, 174. He seeks to show what he calls, 'the active vivifying operation of the Holy Spirit within the believer.' Whilst those who are sealed with the Spirit will demonstrate this kind of new life, it is not true to say that this new life *is* the seal. W. Hendriksen, *Ephesians* (Edinburgh: Banner of Truth, 1976) 91.
5. G. Stoeckhardt, *Commentary on St. Paul's Letter to the Ephesians* (St. Louis: Concordia, 1952) 79.
6. B. B. Warfield, *Faith and Life* (Edinburgh: Banner of Truth, 1974) 293. See his stimulating sermon on the subject, 'The Sealing of the Holy Spirit', 289-297.
7. John Murray, *Principles of Conduct* (Grand Rapids: Eerdmans, 1957) 224.
8. Ibid 228.
9. In Murray's words, 'There is a once-for-all definitive and irreversible breach with the realm in which sin reigns in and unto death.' *Collected Writings* vol 2 (Edinburgh: Banner of Truth, 1977) 279.
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11. H. Schlier, *Der Brief an die Epheser* (1965) 144 — quoted by W. Gunther, 'auxano' *Dictionary of New Testament Theology* vol 2 (Exeter: Paternoster Press, 1976) 129.
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14. Murray, *Collected Works* vol 2, 304 and 303, respectively.

BOOK REVIEWS

Theological Diversity and the Authority of the Old Testament, John Goldingay, Eerdmans/Paternoster, 1987. 308pp. £12.95.

This proved to be a difficult book to review, largely because of its attempt to deal with so many different aspects of Old Testament interpretation; it seems at times that the author is determined that no aspect of Old Testament Theology and no views of Old Testament theologians shall be left untouched; there is even a reference to feminism on p. 153!

The Introduction lists in considerable detail the forms of diversity of viewpoint to be found in the Old Testament. One feels that Goldingay makes too much of the diversity, especially when he finds "substantial" and "fundamental" contradictions, though he insists that there is theological coherence in the O.T. The illustrations of "fundamental" contradictions that he gives — between God and Baal and between Yahweh and the Queen of heaven — are unfortunate, for in each case one is categorically rejected.

Goldingay deals with three different approaches to the problem of diversity; in each case he explains in detail the approach, and then applies the approach to a particular Old Testament theme.

A Contextual Approach

Different viewpoints are the consequence of different contexts. A clear example is the different messages about the survival of Jerusalem and Judah brought by Isaiah and Jeremiah. Are there some contexts more illuminating than others? Goldingay uses the analogy of a trajectory with certain high points to suggest that there are certain contexts which are particularly illuminating. For example, the high point of O.T. law is its link with the covenant.

The basic theme that Goldingay uses to illustrate the contextual approach is "the people of God". Out of the stages in the history of the people of God he picks out two high points — the theocratic nation and the suffering of the exile: glory and humiliation are both parts of God's purpose for His people.

An Evaluative or Critical Approach

When there is diversity of viewpoint in the Old Testament it seems necessary to have some standard of evaluation by which the varying viewpoints can be assessed. Goldingay feels that this standard must be sought within the Old Testament itself, either in some aspect of God Himself, or in God's relationship with His people. When, in chapter 5, he comes to illustrate the evaluative or critical approach by applying it to Deuteronomy, he uses the latter focal point, God's relationship with Israel, as Deuteronomy's theological perspective, with its two emphases, "You are Yahweh's special people" and "Yahweh is your God". Sometimes the Divine initiative is stressed, sometimes the human response, but every aspect of life is capable of reflecting the confession that "Yahweh is our God and we are His people" (p. 152).

It is in some of his qualifications of this theological perspective of Deuteronomy that Goldingay leaves himself open to criticism. He may apply Christ's explanation of Moses' modification of the law on divorce (Mark 10. 2-9) to support his thesis that all the law is set in the context of the fact that people are sinners, and therefore fail to reach the ethical standard which the law sets, and so the law at times can only limit sin's consequences. But there is no justification whatever for saying that many of the laws and rites of Deuteronomy are adaptations of ancient taboos shared with other nations, and therefore leave room for compromises. This strikes a fatal blow at the law's authority.

The critical and evaluative approach comes very near the rationalist approach which makes man the measure of things.

A Unifying or Constructive Approach

In effect Goldingay's constructive approach seems to be that diverse perspectives have to be set side by side. He uses two analogies to explain what he means. Diverse perspectives are like different shaped building blocks fitted into one building: they are like portraits by different artists all contributing to the picture as a whole. All parts contribute to the whole, and it is the whole that counts. Stripped of the illustrations — which make the thesis seem harmless enough — what Goldingay does is to accept N. Lohfink's suggestion "that we can properly predicate inspiration (and truthfulness) of the Bible only as a whole, and not of its individual authors or its individual writings..." (p. 187). This is quite unacceptable. What authority can there be in the Bible as a whole that is not

in the inspired writings of individual authors? The unity — and authority — of the Bible lies in the fact that "holy men of God spoke as they were moved by the Holy Ghost" (II Peter 1. 21).

Goldingay courageously takes as his example of diverse perspectives united by his constructive approach what he describes as "creation" and "salvation" in the Old Testament — virtually the wisdom literature (including Psalms) on the one hand and narrative and prophecy on the other. To relate the wisdom literature to narrative and prophecy is a notoriously difficult problem. Perhaps his linking of the wisdom literature with "creation" and the narrative and prophetic sections with "redemption", though neat and suggestive, to some extent begs the question. But, granting his rather wider-than-usual definition of wisdom, the points that he makes do provide suggestive links between what has been considered to be two divergent approaches: The World God redeems is the World of God's Creation; The World God Created is a World that Needed to be Redeemed; Human Beings are Redeemed to Live Again Their Created Life before God; the Redeemed Humanity Still Looks for a Final Act of Redemption/Re-creation. His solution is to set "salvation" and "creation" side by side, each influencing the other.

It is questionable if Goldingay really resolves the problem of the theological diversity of the Old Testament. Perhaps the basic reason for his limited success is that while his title is: *Theological Diversity and the Authority of the Old Testament,* he has little or nothing to say about the authority of the Old Testament. Indeed at many points he seems to undermine that authority by capitulating to critical scholarship. He seems to accept the view that the various O.T. writings "express the self-understanding which the Israelite tradition developed over a long period", and to reject "the traditional view that God was the real author of Scripture" (p. 26). On p. 146 and p. 164 he seems to lean towards a seventh-century date for Deuteronomy and the law. Attention has already been drawn to his view that Deuteronomy's ritual laws took over views that were current outside Israel and accommodated them (p. 158). He claims that the reference to God's activity in nature in Psalm 19A and Psalm 104 has developed "under foreign influence", and "is historically late and theologically secondary" (p. 202). Frequent references to the assumed sources of the Pentateuch, e.g., on p. 11, suggest that he is willing to accept such diverse sources as one of the grounds of diversity. Referring to the book of Isaiah he accepts "The diversity

of the book's origins" (p. 237). All these capitulations to the critical approach, and others hinted at, mean that what is lacking in this stimulating book on Old Testament Theology is the one thing needful — an unqualified submission to the Word of God.

Hugh J. Blair

A Theology of the Holy Spirit: The Pentecostal Experience and the New Testament Witness, Frederick Dale Bruner, Eerdmans, 1986. Pb. 390 pp. £10.25.

One of the most striking features of church life over the past 25 years has been a considerable upsurge of interest in the ministry and gifts of the Holy Spirit. This has been stimulated by the rapidly developing charismatic movement and there can scarcely be a pastor or congregation unaffected by the ripples of controversy and change. Books and articles have appeared in abundance, ranging from the hysterically approving to the implacably hostile, and it is sometimes difficult to know where to turn for a balanced, Scripturally-based examination of the charismatic claims. In this book Frederick Dale Bruner has provided such a treatment.

The book is divided into two main parts, the first "given primarily to hearing, in its fulness and nuance, the intriguing and rather intricate Pentecostal doctrine of the Holy Spirit" (p.15). In chapters 1 and 2 the author assesses the contemporary place and significance of the Pentecostal movement and gives an account of its background and history, tracing its early development from Montanus via John Wesley through to Charles Finney and the "higher life" movement of the late 19th century. An outline sketch of 20th century Pentecostalism is given, from its outbreak in Topeka (1901) and Los Angeles (1906) to the emergence of neo-pentecostalism or the charismatic movement in the early 1950s.

Chapter 3 is an extensive explanation of the Pentecostal doctrine of the baptism of the Holy Spirit. It is believed that this baptism is a definite experience subsequent to conversion and leading to a deeper relationship with God and increased effectiveness in Christian service. The initial evidence that the baptism has taken place is speaking in tongues. Various conditions such as prayer, obedience

and "yielding" must be fulfilled before the experience can be granted.

The final chapter in the first section deals with the gifts of the Spirit, as understood by Pentecostals. These find their most proper and prominent sphere of operation in the local church meeting and they can be classified as non-remarkable gifts, largely neglected in the modern charismatic movement, and remarkable gifts, notably healing, prophecy, tongues and interpretation.

The second section of the book exegetes the major biblical sources used by Pentecostalism and suggests appropriate theological critique. Chapter 5 is an exhaustive and most thorough study of the main passages in Acts, fifteen in all, dealing with the baptism of the Holy Spirit. Chapter 6 gives a systematic account of the New Testament witness regarding the condition, means and evidence of the Spirit. The concluding chapter examines in detail I Corinthians 12 - 14 and II Corinthians 10 - 13, two vital passages in the debate.

The work as a whole is balanced and fair. Unlike some writers, Bruner has sought to understand Pentecostalism before criticising it. He has attended many meetings and conferences, talked with members and leaders and read voluminously in the literature. A staggeringly comprehensive 54 pages of documents and bibliography bears witness to his extensive knowledge and, incidentally, provides a most useful basis for further study. Pentecostal writers are allowed to speak for themselves and to state their doctrines in their own words. Where they are stressing an element of truth, neglected perhaps by more orthodox bodies, or where their activities pinpoint current weaknesses in the church, Bruner is not afraid to hold them up as examples worthy of imitation. The tone throughout is eirenic and constructive, a model of what Christian controversy should be. This means that when the author gives his verdict against charismatic teaching, as he does, the reader is readily disposed to accept it. One reviewer speaks of his "unmistakable *no*, all the more devastating for its measured gentleness".

Another virtue of Bruner's case is that it is grounded in detailed exegesis. Charismatic claims are rejected, not on the basis of dogmatic presuppositions or generalizations, but as the result of a painstaking examination of the words of Scripture. Here is a truly biblical theology of the Spirit.and the book could be used profitably as an expository commentary on the passages dealt with, quite apart from any controversial considerations.

One or two minor criticisms might be offered. The author has

been heavily influenced by Continental New Testament scholarship and, while this provides some refreshing and unusual insights, his theological stance would seem to differ in some respects from that of the historic Reformed faith. The fact that the book was first published in 1970 means that some of its assertions about the charismatic movement have been overtaken by events. There are obviously no references to significant recent writers. But these are spots on the sun. Taken as a whole, this book provides an extremely valuable antidote to charismatic teachings. Any minister would profit immensely from a careful study of its pages.

Edward Donnelly

Historical Theology: An Introduction, Geoffrey W. Bromiley, T & T Clark, 1978. Hdbk. 464 pp. £10.95.

Every preacher, every student of Scripture and indeed every Christian is to some degree a theologian. We live under the authority of the truth which God has revealed. We desire to grow in our understanding of that truth and to listen as it speaks to our day. We are therefore thankful for those gifts of expounding the truth which Christ has given to His Church, both in our own generation and in previous ones.

Geoffrey Bromiley asserts that one of the functions of historical theology is "to bring to the Church of today a valuable accumulation of enduring insights as well as relevant hints and warnings". For Bromiley, historical theology is a discipline of the Church and "contributes to the understanding of God's Word and to the forging of its proclamation in authentic contemporary terms". The study of historical theology will therefore help the Church in that two-fold ministry summarized in the Westminster Confession as 'the gathering and perfecting of the Saints'.

The Book is divided into three Parts of almost equal length.

In Part I, the author, who is Professor of Church History and Historical Theology at Fuller Theological Seminary, Pasadena, California, deals with Patristic theology. Here, as in the other Parts of the book, Bromiley follows his stated method of 'choosing a few theologians and making the introductions by a fuller exposition and

discussion of selected pieces'. He introduces the Apostolic Fathers and Apologists, the Alexandrians and early Ecumenists. Separate chapters are devoted to Athanasius and Augustine. The author shows how the Church responded to heresy and sought to maintain a united witness to the truth. Examples of preaching during the period are given by quotations from the homilies of John Chrysostom.

Part II covers Medieval and Reformation theology.

As representative of the Medieval period the author has chosen Anselm, Thomas Aquinas, Peter Abelard and Peter Lombard. He also deals with the controversies on the Lord's Supper and the doctrines of Predestination.

The great issues of the Reformation period are considered in six chapters on, The Word of God, Justification, Law and Gospel, Baptism and the Lord's Supper, and the Church. Bromiley summarizes the teaching of the Reformers on these topics and gives liberal quotations from their writings.

Part III deals with Modern Theology. This section covers the period from the Puritans to Barth. It is, of necessity, highly selective. Comparisons are made between Lutheran and Reformed on the doctrine of Scripture, between Reformed and Puritans on Theology and Covenant and between Reformed and Methodist on Predestination and Sanctification. We are also introduced to Thielicke and Schleiermacher.

Each chapter in this work is clear and concise. This is one of the author's great strengths. He has gone to the original sources and has been able to give a faithful summary and useful comments.

Study of the book is facilitated by the very helpful and comprehensive "Contents" sections which runs to fourteen pages. The reader will find it easy to locate the author or the topic in which he is particularly interested.

Geoffrey Bromiley in his introduction to the book makes the startling assertion that "an ideal Historical Theology — or even an introduction to it — lies beyond the limits of human possibility". He may well be right. He acknowledges that he had to make onerous choices both as to the Theologians to introduce and which of their works to use for the purpose. The final choice was highly personal and therefore arbitrary. Nevertheless he has given a very helpful introduction which will certainly be adequate for those at whom it is aimed. "This work" he says "is composed for beginners, for inquirers, for those who know nothing or very little of the history of

theology but who want to know something". He accomplishes this purpose well.

It is the author's conviction that historical theology should serve the ministry and mission of the Church. His book makes a very valuable contribution to that end.

Knox Hyndman