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ST516 - Course Notebook

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Theology of Christian Community and Ministry

Based on the lectures of
Ray S. Anderson, Ph.D.
Fuller Theological Seminary
School of Theology

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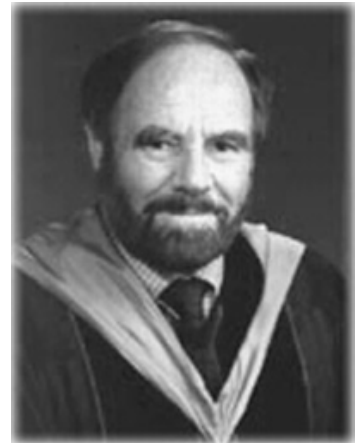
Ray S. Anderson, Ph.D.

Dr. Ray S. Anderson, Senior Professor of Theology and Ministry at Fuller Theological Seminary, has served on the faculty of the School of Theology since 1976.

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Education:

B.S., South Dakota State University

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Biographical Information:

Before coming to Fuller, Dr. Anderson taught for four years as assistant professor at Westmont College in Santa Barbara. Prior to that, he pastored the Evangelical Free Church in Covina, California for eleven years. He also taught continuing education classes for the Veterans' Administration. Before pursuing his calling as a minister and theological educator, Ray Anderson began a career in agriculture on graduating from South Dakota State University in 1949 with a B.S. degree.

Dr. Anderson graduated from Fuller with a B.D. in 1959, and from the University of Edinburgh with a Ph.D. in 1972, and has been teaching at Fuller since 1976. He currently holds the position of senior professor of theology and ministry.

Anderson is ordained in the Evangelical Free Church of America and has over 45 years of pastoral and teaching experience. He believes that the practical side of theology should be emphasized and his lectures are informed by years of pastoral counseling. In addition to teaching courses in Systematic Theology, he also regularly teaches courses on Barth and Bonhoeffer. Anderson has published over 20 books, including *Judas and Jesus: Amazing Grace for the Wounded Soul* (2005), *The Soul of God--A Theological Memoir* (2004), *The Shape of Practical Theology--Empowering Ministry with Theological Praxis* (2001), *The Soul of Ministry: Forming Leaders for God's People* (1997), and *Self Care: A Theology of Personal Empowerment and Spiritual Healing* (1995). He is also a contributing editor for the *Journal of Psychology and Theology*.

Dr. Anderson lives in Huntington Beach, California, with his wife, Mildred. They have three daughters, Carol, Jollene, and Ruth, five grandchildren, and two great-grandchildren.

Areas of Expertise, Research, Writing, and Teaching:

Theology, death and dying, contemporary ethical issues, theology and ministry concerns.

ST516: Theology of Christian Community and Ministry

Contents

This course notebook contains the following sections:

Course Planner
Syllabus
Study Guide
Sample Paper
Course Bibliographies
Expanded Lecture Syllabus

For ease of use, tabs indicate the beginning of each notebook section. Sections are internally paginated, meaning that the material in each section of the notebook begins at page one. All page references contain both a page number and section.

Course Planner

This section is intended to help you plan how to proceed through the course. It will aid you to think about studying independently and to schedule specific activities to complete course requirements on time. Tailor these suggestions to your own schedule and study methods.

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Get Started

Theology of Christian Community and Ministry

Welcome to Fuller Theological Seminary's Individualized Distance Learning program. You are about to embark on what we believe will be a very rewarding educational experience. This section will give you guidance in how to begin your course.



Step One

- Check your course materials to ensure that you have received everything you need to start the course

Step Two

- Read the Guide for Students Studying at a Distance, which you should have received with your first IDL course. If you do not have a copy of this guide, please contact the Distance Learning Office. In it you will find information pertaining to:
 - taking exams
 - library resources
 - important campus contact numbers
 - turning in completed coursework
 - IDL policies
- Know and adhere to your course due date using the *Get Organized* section of the “Course Planner.”

Step Three

- Examine the sections of the course notebook:

Course Planner

Guidelines for getting the most out of your course

Syllabus

Course goals, required reading, and assignments

Study Guide

Lesson-by-lesson guide for completing the course, including lesson objectives, reading and audio lecture assignments, study questions, and life application exercises designed to help you personalize your learning

Sample Paper

Sample paper provided to help you understand the expectations for your written assignments

Course Bibliographies

References provided by the lecturer

Expanded Lecture Syllabus

Detailed outlines of the lecturer's presentations with accompanying diagrams

Get Organized

As a student studying at a distance, you will face a number of unique challenges. This section is designed to help you to address some of those challenges and to provide you with tools to structure your progress through the course. We hope that this will relieve any concerns you may have and greatly add to your enjoyment of the course.



Tips for successfully studying at a distance:

- **Understand how studying at a distance is different**

While you have much in common with the on-campus student, your experience as a distance-learning student will be unique. The most important difference for you will be the absence of the “traditional classroom” environment. One challenge you will face is to find ways of juggling various demands in your life while studying at home without the discipline of physically attending class. This section will provide you with guidelines to accomplish this and suggest how best to allocate your time.

- **Know that a bit of anxiety is normal**

Some of you will be returning to school after a long absence. It is normal to feel some anxiety, especially if you are entering the world of academia for the first time or reentering it after some time away. You will need to reintegrate yourself both to the stimulation that comes from learning and to the adjustment of dealing with new demands placed upon you mentally, physically, and spiritually. Returning to school can also bring a great sense of accomplishment, challenge your perspectives, and provide opportunities for personal growth and change.

- **Pace yourself**

This is crucial to success in the distance-learning environment. You must be realistic about the time it will take to complete coursework. To assist you in thinking through factors; you need to take into account in setting a pace that is right for you; we have provided guidelines in the “Course Organizer,” which can be found on page 5 of this section of the course notebook. Once you have read this section, design a schedule that will allow you to complete the course within the registration period. We have provided you with a suggested schedule for completing the course in 20 weeks.

- **Schedule time every week to do course work**

Set aside a regular time every week to do the work you have allotted for yourself. Undoubtedly, you are very busy and have many pressures on your time. It is important to build “class time” into your weekly schedule. It may be helpful to choose a quiet place where you can complete your work without being disturbed.

Course “To-Do” List

To help you keep track of all items you must submit, we have compiled a check list of course requirements and forms for this course.

- A or B Grade track form: this form can be submitted along with your first paper to indicate whether you are pursuing an A or B grade for the course. If you change your mind after you submit this form please contact the Distance Learning Office.

For A-track (4 papers):

- Part 1, Paper 1
- Part 1, Paper 2
- Part 2, Paper 3
- Part 2, Paper 4

For B-track (2 papers):

- Part 1, Paper 1
- Part 2, Paper 2

- Book Review of Dyrness, Belleville, Rowland, or Thomas

- Course evaluation:** During the course of your studies, you will receive a course evaluation form from the Office of Distance Learning. Return this evaluation with your final assignment

- Include a **self-addressed and stamped** envelope if you want the Distance Learning Office to return your graded coursework

Course Organizer

The course organizer is designed to help you pace yourself as you work through the course material. Before you begin your studies, it is important to set a schedule for yourself.

- Determine the number of weeks you have to complete your coursework. To do this, you need to know your course due date, which you will find on the registration letter enclosed with these materials.

Students studying in the United States:

The average length of time that you have to complete your course if you are studying within the United States is 20 weeks. However, you may have more or less time than this depending on when you registered within the enrollment period for this quarter.

Students studying outside the United States:

The average length of time that you have to complete your course if you are studying outside the United States is 12 months. However, you may have more or less time than this depending on when you registered within the enrollment period for this quarter.

- Consider the suggested sequence for lessons and assignments provided in the *Course Organizer*. The organizer is based on the average 20-week registration period and will demonstrate how all of the requirements for the course can be completed in that time. Students studying outside of the U.S. should make adjustments accordingly.

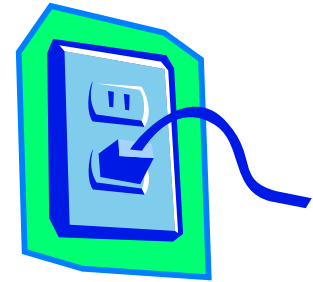
Evaluate your current commitments and determine your own due dates. You should base this evaluation on both tips provided in the *Get Started* section above and your own personal study habits.

Lesson 1	God's Ministry: Covenant and Creation	<i>Suggested Sequence</i>	<i>Your due date</i>	<i>Notes on progress</i>	<i>Done</i>
	• Complete reading & lesson	Week 1			
Lesson 2	Christ's Ministry: Revelation and Reconciliation	<i>Suggested Sequence</i>	<i>Your due date</i>	<i>Notes on progress</i>	<i>Done</i>
	• Complete reading & lesson	Week 2			
Lesson 3	The Spirit's Ministry: Charisma and Calling	<i>Suggested Sequence</i>	<i>Your due date</i>	<i>Notes on progress</i>	<i>Done</i>
	• Complete reading & lesson	Week 3			
Lesson 4	The Church: Founded by Christ through the Holy Spirit	<i>Suggested Sequence</i>	<i>Your due date</i>	<i>Notes on progress</i>	<i>Done</i>
	• Complete reading & lesson	Week 4			
Lesson 5	The Church as Charismatic Community	<i>Suggested Sequence</i>	<i>Your due date</i>	<i>Notes on progress</i>	<i>Done</i>
	• Complete reading & lesson • Write and submit for grading Part A of written assignments	Week 5			

Lesson 6	The Church as Apostolic Community	<i>Suggested Sequence</i>	<i>Your due date</i>	<i>Notes on progress</i>	<i>Done</i>
	• Complete reading & lesson	Week 6			
Lesson 7	The Ministry of the People of God: Empowered and Equipped	<i>Suggested Sequence</i>	<i>Your due date</i>	<i>Notes on progress</i>	<i>Done</i>
	• Complete reading & lesson	Week 7			
Lesson 8	The Church as Incarnational Community	<i>Suggested Sequence</i>	<i>Your due date</i>	<i>Notes on progress</i>	<i>Done</i>
	• Complete reading & lesson	Week 8			
Lesson 9	The Church as Sacramental Community	<i>Suggested Sequence</i>	<i>Your due date</i>	<i>Notes on progress</i>	<i>Done</i>
	• Complete reading & lesson	Week 9			
Lesson 10	The Church as Eschatological Community	<i>Suggested Sequence</i>	<i>Your due date</i>	<i>Notes on progress</i>	<i>Done</i>
	• Complete reading & lesson • Write and submit for grading Part B of written assignments • Write and submit for grading book review of your choice	Week 10			

Get Connected

One of the challenges of studying at a distance is that you are physically separated from both your instructor and other students taking the same course. This can feel very disconcerting at first and it will be important for you to be aware of all the ways that you can get support while you study.



Find a mentor

We encourage you to find someone in your local area that will be able to support and encourage you as you begin this new adventure. This could be your pastor, spiritual director, a covenant group, or a friend. It would be helpful for you to meet with this person during the time that you are studying both to help you be accountable to your schedule but also to have someone to talk over some of the issues that you are dealing with in the course. This is by no means required, but we recommend that you get as much support and encouragement as you can to make this as an enjoyable experience as possible.

Contact the Distance Learning staff

In addition, you will have the support of the Distance Learning staff. Do not hesitate to call, write, or e-mail us with any questions concerning policy, procedures, elements of the course you are working on, or just to chat about various facets of the program. Our contact numbers are:

email:	dl@fuller.edu
phone:	(800) 999-9578 x 5266 (626) 584-5266 (direct)
Fuller's homepage:	http://www.fuller.edu

Syllabus

The course syllabus provides all of the information that you need to complete the course for credit, including a list of required textbooks, guidelines for written assignments, and a grading scale.

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Syllabus

Theology of Christian Community and Ministry

Ray S. Anderson, Ph.D.
Fuller Theological Seminary
School of Theology

Course Description

This course is designed to show how the Church as the continued presence and ministry of Jesus emerges out of the sending of the Holy Spirit in the world, the apostolic witness, and the existence of a community of believers. The Church is understood as the continued ministry of Jesus Christ through the power and presence of the Holy Spirit. A theological paradigm for ministry will be developed, showing how Christ's ministry through his whole Church empowers all members of the Church, both men and women, for the full ministry of Christ.

Course Goal

This course will enable those in ministry to understand the theological issues present in basic human questions related to membership in the body of Christ, the meaning of the sacraments, spiritual growth, the ministry of women and men in the church, motives and methods of evangelism in light of the return of Christ and the final judgment

Required Reading

Anderson, R. S. *Expanded Lecture Syllabus*

This is the lecturer's complete lecture syllabus that covers in great depth all the topics under investigation. It is intended to be used in conjunction with the lectures and serves to facilitate the learning process by enabling the lecturer to cover some issues in depth while still providing the student with all the relevant material and sources.

Anderson, Ray. *The Soul of Ministry*. Westminster John Knox, 1997, 223 pp

Green, Michael. *I Believe in the Holy Spirit*. Eerdmans, Revised edition, 2004, 334 pp

Kraus, C. Norman. *The Community of the Spirit*. Herald Press, 1993, 187 pp

Ogden, Greg. *Unfinished Business: Returning the Ministry to the People of God*. Zondervan, Revised edition, 2003, 271 pp

Bloesch, Donald. *The Church: Sacraments, Worship, Ministry, Mission*. Downer's Grove: InterVarsity, 2002, 287 pp

Elective Reading

Students will read one of the following books and submit a 500-word review with their final papers.

Belleville, Linda L. *Women Leaders and the Church: Three Crucial Questions*. Grand Rapids: Baker, 2000.

Dyrness, William. *Learning About Theology From the Third World*. Grand Rapids: Zondervan, 1990

Rowland, Christopher, ed. *The Cambridge Companion to Liberation Theology*. Cambridge; New York: Cambridge University Press, 1999.

Thomas, Linda E, ed. *Living Stones in the Household of God: The Legacy and Future of Black Theology*. Minneapolis: Fortress Press, 2004.

Academic Integrity Commitment

At the beginning of this course we, as faculty and students, reaffirm our commitment to be beyond reproach in our academic work as a reflection of Christian character. We commit to honesty in all aspects of our work. We seek to establish a community which values serious intellectual engagement and personal faithfulness more highly than grades, degrees, or publications.

Students are expected to review and understand the commitments to academic integrity as printed in the Student Handbook and the Seminary catalogue. Some infractions can be addressed by personal confrontation and corrective counsel. The following violations of these commitments will be firmly addressed formally:

- Submitting the same work in whole or in part in more than one course without the permission of the professor(s)
- Submitting as one's own work paper(s) obtained from another source
- Plagiarism, i.e., large and/or multiple unattributed quotations or paraphrases of ideas from published or unpublished sources
- Collaboration in preparing assignments
- Cheating on exams by any means
- Aiding another student on papers and tests in violation of these commitments

Any of these violations will result in a failing grade on the assignment and possibly in the course, and will be reported to the Academic Integrity Group (see below) which may impose further sanctions in accordance with the Academic Integrity Policy. Evidence of repeated violations will result in a formal disciplinary process. (For the full statement on Academic Integrity see *The Student Handbook*, which can be obtained from the Distance Learning Office if you were not sent one).

The note on plagiarism is highlighted, because this is the most frequent violation of the academic integrity commitment. Some comments regarding plagiarism: it is not true that this is standard or accepted practice; that everyone does it; that "pastors regularly do it, so is acceptable for students to do it." When plagiarism occurs, faculty must fill out and file a formal report of the incident of plagiarism. This is reviewed by a committee, and the form is placed in the student's file.

Course Requirements Overview

- Reading: 1500 pages for A-track or 1000 pages for B-track
- Papers: Four 5-page papers for A-track or two 5-page papers for B-track
- Book Review: Required of all students

Course Requirements

1. Students are expected to read 1,500 pages from the required reading textbooks, including the expanded lecture syllabus, which follows and expands on the lecturer's presentations.
2. Students will read one of the texts listed in the "Elective Reading" section of the syllabus and write a 500 word book review. The review should present the main argument and key insights of the reading, and should engage the text critically.

3. The written assignments are divided into Part One and Part Two. Students choosing to pursue an A-level grading track are required to answer TWO questions out of the four options in Part One, and TWO questions out of the four options in Part Two. Students choosing to pursue the B-level grading track are required to answer ONE question from Part One and ONE question from Part Two. The grading criteria for these two options are outlined below in the section entitled Grading.

All responses to questions should be typewritten, double spaced, and no longer than five pages each (including notes at the end).

PART ONE

For the A track you must answer ONE of the first two questions (1, or 2) and ONE of the last two questions (3 or 4). For the B track you may choose any one of the four questions.

ANSWER ONE OF THE FOLLOWING TWO QUESTIONS:

1. In an adult Sunday school class in which you are teaching on the "fruit of the Spirit" (Galatians 5:22-23), a member of the class offers the opinion that these characteristics are often found in non-Christians as well as in Christians. "In fact," the class member adds, "I know some non-Christians who exhibit more of these qualities in their lives than many Christians do. What does Paul mean by 'fruit of the Spirit' and what are we to say about people who have this 'fruit' without having the Spirit of Christ?" You are saved by the bell, since the class ends before you have time to reply. In preparation for next week's session, you write out a brief statement of your response to share with the class, using endnotes to document sources and to discuss some of the more technical theological points in your discussion.

2. In a discussion with a member of the Greek Orthodox Church, you are told that the Western church, both Catholic and Protestant, has an inferior view of the Holy Spirit. The Greek Orthodox Christian with whom you are talking describes the introduction of the *filioque* clause into the Nicene Creed by the Western church as a serious error, and a teaching that subordinates the Spirit to the Son. He argues that only when the Spirit proceeds directly from the Father can the Spirit have full parity with the Father and the Son, and only then will the church be liberated to experience the Spirit as the immediate presence and reality of fellowship with God. You decide to write a letter to this person, explaining your own view of the relationship of the Spirit to the Son, and how you respond to the argument that the *filioque* clause leads to an inferior view of the Holy Spirit. Attach endnotes documenting sources and discussing some of the more technical theological points.

ANSWER ONE OF THE FOLLOWING TWO QUESTIONS:

3. On Pentecost Sunday in your church, three members of the congregation each deliver a brief sermon (5-6 pages) on the topic "The Spirit as God's Gift to the Church." You have been asked to be one of the participants. As you write your sermon, you recall that during the past year, there has been considerable uneasiness and some controversy in your congregation over the "gifts of the Spirit" and the "charismatic" question. You hope to write a sermon that will provide the church with a basis for understanding and unity in these areas. Attach endnotes documenting sources and interaction with some of the more technical theological points.

4. A young man has recently returned to your church after spending a year at a Bible college. In an adult Bible class discussion on the nature of the Church, he makes the statement: "The Church was born at Pentecost of the Spirit and exists by grace. Therefore, the promise of God to Israel in the Old Testament as well as much of the early teaching of Jesus relating to the Kingdom of God do not apply to the Church." You challenge him on this point, but he is unable to do any more than to repeat his statements, without giving any theological basis for them. The

teacher of the class asks you to prepare a brief discussion paper for the next session, pointing out where you disagree with the stated position and giving a biblical and theological rationale for your own understanding of the relationship of the Church to Israel. Attach endnotes documenting sources and discussing some of the more technical theological issues.

PART TWO

For the A track you must answer ONE of the first two questions (5 and 6) and ONE of the last two questions (7 and 8). For the B track you may choose any one of the four questions.

ANSWER ONE OF THE FOLLOWING TWO QUESTIONS:

5. A friend of yours who is Roman Catholic tells you that your church (Protestant) cannot be the true church because it does not have a bishop who can trace the office directly back to one of the founding apostles. "Without apostolic succession," you are told, "a church cannot be considered to be founded upon the apostles." You had not really thought much about this question before, but decide to do some studying and thinking about it with a view to writing a letter presenting a Protestant view of what constitutes an apostolic church. Write the letter not so much to argue as to inform, drawing on some reading you have been doing as well as on biblical material. Attach endnotes documenting sources and interaction with some of the more technical theological points.

6. The church of which you are a member has recently caused a stir in the community by sponsoring a halfway house for young people in trouble with the law on church property, located in an economically and socially blighted area of the city. Despite reasonable attempts at security and supervision, the police, through an undercover agent, have discovered that there has been illegal use of drugs by young people at the halfway house, and have made some arrests. At a congregational meeting in the church, the pastor delivered an eloquent argument for the continuation of this ministry, on the basis of an "incarnational theology" that is prepared to take risks for the sake of a Christian presence in the world. The editor of the local newspaper heard about this meeting and asked you to write an article for the religious section of the Saturday edition, explaining the nature of an incarnational ministry and how it could be considered to be a ministry of the gospel of Jesus Christ. (Why wasn't the pastor asked to write this? Who knows? Perhaps she did not take this class when she completed her MDiv degree!) You consider this an excellent opportunity to offer a witness to the community, and agree to write the article. Before you send it to the newspaper, you submit it to the professor of a course you are taking in theology, for criticism and suggestions. Include endnotes, documenting sources and discussing some of the more technical theological points not appropriate for a newspaper article.

ANSWER ONE OF THE FOLLOWING TWO QUESTIONS:

7. Bob and Sue come to Pastor Anderson with a similar problem, each from a different background. Bob was baptized as an infant in the church to which his parents belonged. Last year, he experienced a spiritual turning point in his life and professed his faith in Jesus Christ as Savior. Sue, on the other hand, was baptized in a Baptist church when she was 12 years old, after her confession of faith in Jesus. Now, however, she says that she doubts that she was really a Christian at that time. She, too, has come to personal faith in Christ during this past year. Both Bob and Sue want to know if they are really baptized, and whether or not they should or could be re-baptized. They ask Pastor Anderson to write out a short paper on the meaning of Christian baptism as it relates to faith, so that they can study it and make their own decisions. Write this

paper, explaining the nature of baptism, and suggesting to Bob and Sue what their options might be. Include endnotes to document your sources and to discuss more technical theological points.

8. Joe is an alcoholic who has made a profession of faith in Christ as Savior, but still struggles with the problem of drinking. He is not a member of the church, although he attends frequently and meets regularly with the pastor for counseling. On a certain Sunday when communion is being held at the evening service, Joe meets the pastor outside the church and says that he does not plan to come in because he has been drinking and, in fact, is somewhat intoxicated. The pastor urges him to enter the church and receive communion, saying that this is just where Joe should be, embraced by the Body of Christ in a time of need. During the following week, the chair of the church board talks to the pastor and explains that members of the board of elders are quite concerned about this incident. They want to meet with the pastor on Saturday and receive an explanation of his action in inviting the intoxicated man into the church to receive communion. The pastor decides to write out a brief statement on the nature of the Lord's Supper, and use the occasion to share with the elders his belief about the theological significance of this sacrament with regard to the life of the church. As you write this paper, include endnotes documenting sources and discussing some of the more technical theological points.

Guidelines

- a. In preparing the assignment, material should be integrated from both class lectures as well as reading assignments. The case situation approach attempts to create an integration and practical focus for basic theological themes, demonstrating competence in approaching life situations from a theological and biblical perspective. Your work will be evaluated on the basis of the precision and coherence achieved in dealing with the topic, depth of theological insight which goes beyond mere paraphrasing of other material, and the overall helpfulness of your responses for those to whom they are directed.
- b. The responses should be typed and no longer than five pages each (including the notes at the end). They must be comprised of two sections: the main body of the question (for details see section c below) and the endnotes (see section d below).
- c. The main body of the question (four pages, double spaced) should be directed specifically to the situation that confronts you in the case question and therefore should be written in language that is relevant to those concerned. Do not use theological jargon. Do not assume that the person has any specific knowledge of theology unless it is obvious from the question that the individual does. This section is designed to demonstrate your ability to translate technical theological concepts into language that a lay person can understand. For an example of the required format for the main body of the assignment read the sample paper included in the "Supplemental Study Materials" section of the course notebook.
- d. Use the endnotes (one page, single spaced) for critical interaction and technical discussion, as well as for source documentation. It is here that you can demonstrate that you have mastered the more technical aspects of the question and provides a place in which you can reflect on the issues that it has raised for you. For an example of the required format for the endnotes, read the sample paper included in the "Sample Papers" section of the course notebook.
- e. It is important to keep to the four-page limit for the body of the question. This limitation tests your ability to communicate difficult theological concepts in a small amount of space. In doing this you will learn to discern and focus on what the essence of a question is rather than looking at all the possibilities that any one question could present. This will

help you when you are dealing with people in ministry, and enable you to understand the nature of the question you are being asked.

- f. Take time to read the questions carefully. Each question draws you into a specific situation and your response must be tailored to the issues and concerns of the individuals that you are addressing. Each question gives you clues as to the concerns that are at the heart of the question, read carefully for those clues. Do not try to cover all the issues. Try to stay focused on what is central to the situation and the theological issues that it raises.
- g. Do not feel that you have to come up with the definitive answer to the problem you are tackling. Many of the questions have no easy answers. It is important for you to demonstrate that you know what the issue is and offer whatever ideas you think are most helpful, even if you are not certain that your response is what you will finally settle on. An important part of the learning process is the dialogue that you enter into with the class materials and the readings.
- h. It is not important for you to agree with the professor or the readings. However, it is essential that in your endnotes you dialogue critically with the position that is presented in the lectures and ensure that you can defend the position that you have taken. This should involve more than proof-texting, but rather encompass the reading that you have done and a critical examination of what you have read and heard in the lectures.
- i. Choose your questions relatively early in the course so that you can think about the questions as you listen to the lectures and do your readings. It may be helpful to keep a separate notebook page for each question and take notes as you come across relevant material. As you read, look out for issues that you may want to deal with in a deeper and more technical way in the endnotes.
- j. Research beyond the lecture materials, required readings and the Expanded Lecture Syllabus is not essential but will broaden your understanding of the issues involved and your competency in dealing with the question. An extended bibliography which is grouped according to topic is included in the Course Bibliographies section of the course notebook to assist you in finding further reading in given areas.
- k. Be creative in your answers. There is no “right” way of dealing with the question, however, it is important to ensure that you don’t get too far off track.
- l. See “Basic Guidelines for Writing School of Theology Term Papers” found at the end of this section. This resource will give you help in formatting your papers.

There is no required order for the submission of assignments. All assignments are due by the course due date. However, it is recommended that Part One of the required assignments be completed by the mid-point of the course. This will allow you to receive back graded work with comments which may be helpful for the completion of Part Two.

Grading: Your final grade for the course will be computed on the following basis:

Students wishing to work towards an A level grade will be required to read 1,500 pages, including the assigned reading, and complete four exam questions.

Grades will be assigned as follows: A grade = superior work; A- grade = above average; B+ grade = average; B grade = below average.

Students wishing to work towards a B level grade will be required to read 1,000 pages of reading from the assigned reading list, and complete two exam questions.

Grades will be assigned as follows: B+ grade = superior work; B grade = average work; B- or below = below average work.

The book review on one of the elective reading texts is required at both grade levels. Both grade levels also require that a reading list of books and pages read be turned in upon completion of the final assignment. Completion of required readings is expected as a matter of personal maturity and responsibility.

Basic Guidelines for Writing School of Theology Papers

4/11/00

These guidelines are meant to be a starting place for help in constructing both the content and format of your papers. The course notebook indicates if there are any specific guidelines to be followed in writing papers for that course. Be sure to check those instructions. These guidelines are only meant as a general introduction and are not meant to replace or alter instructions given in your course notebook. These guidelines are not the only way to format a paper but we strongly urge you to use them. A paper's format will never compensate for any lack of content but a well-formatted paper will help you to express your learning and thoughts to the professor.

Before writing your papers or completing assignments it is expected that you comply with Fuller's non-discriminatory language policy as well as abide by Fuller's Statement on Academic Integrity. Both of these are found in the provided Guide for Students Studying At a Distance. It is also found in the Fuller Student Handbook.

Size

- Paper dimensions should be 8.5 x 11 inches. (Students submitting papers from outside the United States may use a standard paper size for your country.)

Margins

- Paper margins should be between 1 and 1.25 inches.
- Margins should be aligned on the left.

Indentation

- All paragraphs should be indented consistently, usually one-half inch.
- Large blocks of quoted material should be indented from the left consistently. (Note: Professors discourage the use of large quotations. They prefer that you state the material yourself to show your understanding.)

Spacing

- Papers should be double-spaced.
- Long quotations, notes, headings and the bibliography should be single-spaced with a single line between entries.

Pagination

- All pages except the title page should have a page number. The page requirements for assignments refer to the pages in the body of the paper and do not include footnotes.
- Page numbers should appear either in the center bottom of the page or in the upper right hand corner.

- It is not necessary and can be a distraction to include information in a running header or footer other than the page number. This information can be included on a title page.

Footnotes / Endnotes

Either footnotes or endnotes may be used to cite works you have directly quoted or from which you have drawn ideas. (Note: Professors discourage the use of large quotations. They prefer that you state the material yourself to show your understanding.)

- See following pages for examples.

Font

- Times New Roman, Times and Helvetica are standard fonts. Do not use large fonts such Avant Garde.
- Body text size should be 12 point. Footnote size should be 10 point.
- Do not **bold** or *italicize* the entire text of a paper.
- It is obvious when font size or typeface is altered in order to meet the page limits. It is better to develop the content of the paper instead of making up for lack of content with interesting formatting.

Title Page

Information on the title page should include the following:

- Your name
- The course number and title of the course
- The quarter in which you are registered (remember that the quarter in which you submit the paper may not be the quarter in which you registered).
- The name of the assignment as indicated in the course notebook (e.g., final paper, paper #2, practicum reflection). This information is very helpful to the Distance Learning Staff in accurately recording the assignments you have submitted.
- Title of the paper.
- The professor's name correctly spelled.

Bibliography

This is an alphabetized list of sources used and cited. It should be the last page of your paper.

- Font size should be 12 point.
- See following pages for examples of how to write bibliographic entries.

Miscellaneous

- Handwritten papers are NOT acceptable unless strictly noted so in the course notebook.
- Always keep a copy of your papers.
- Staple or clip your paper together.
- Do not use report covers or special bindings such as sheet protectors. These make it difficult for professors to write comments and make the paper

unwieldy. They increase postage and are often larger than standard envelopes.

Examples: How to Write Footnotes/Endnotes and Bibliographies

Different kinds of sources require different formats for citation. Footnotes and endnotes are formatted differently from bibliographic entries. We have given you examples of both formats for the most common sources used. For more examples we suggest looking at a manual for writing papers such as Kate Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*.

Single Author Book

Footnote/Endnote:¹ Nicholas Thomas Wright, *Who Was Jesus?* (Grand Rapids, MI: Eerdmans Press, 1993), 9.

Bibliography: Wright, Nicholas Thomas. *Who Was Jesus?* Grand Rapids, MI: Eerdmans Press, 1993.

Two-Author Book

Footnote/Endnote:² Sherwood Lingenfelter and Marvin Mayers, *Ministering Cross-culturally: An Incarnational Model for Personal Relationships* (Mahwah, NJ: Paulist Press, 1987), 79.

Bibliography: Lingenfelter, Sherwood, and Marvin Mayers. *Ministering Cross-culturally: An Incarnational Model for Personal Relationships*. Grand Rapids, MI: Baker, 1986.

Edited or Translated Work

Footnote/Endnote:³ John Calvin, *The Institutes of the Christian Religion*, trans. Henry Beveridge (Grand Rapids, MI: Eerdmans, 1989), 230.

Bibliography: Calvin, John. *The Institutes of the Christian Religion*, Translated by Henry Beveridge. Grand Rapids, MI: Eerdmans, 1989.

Journal Article

Footnote/Endnote:⁴ Jerry Muller, "Coming Out Ahead: The Homosexual Moment in the Academy," *First Things* 35 (August/September 1993): 18.

Bibliography: Muller, Jerry. "Coming Out Ahead: The Homosexual Moment in the Academy," *First Things* 35 (August/September 1993): 17-24.

Volume in Set with General Title and Editor

Footnote/Endnote:⁵ Wayne A. Meeks, ed. *Library of Early Christianity*, vol. 8, *The New Testament in Its Literary Environment*, by David Aune (Philadelphia: Westminster Press, 1987), 107.

Bibliography: Meeks, Wayne A., ed. *Library of Early Christianity*, vol. 8, *The New Testament in Its Literary Environment*, by David Aune Philadelphia: Westminster Press, 1987.

Revised Edition of a Work

Footnote/Endnote:⁶ Luke Timothy Johnson, *The Writings of the New Testament: An Interpretation*, rev. ed. (Minneapolis: Fortress Press, 1999), 303.

Bibliography: Johnson, Luke Timothy. *The Writings of the New Testament: An Interpretation*. rev. ed. Minneapolis: Fortress Press, 1999.

In footnotes or endnotes when a work is cited a second time the following is appropriate:

⁷ Luke Timothy Johnson, 305.

However, if you are using two works by the same author be sure to differentiate them by including the title of the book or an abbreviation:

⁸ Luke Timothy Johnson, *Reading Romans*, 34.

Study Guide

The **GOAL** of the Study Guide is to lead you through the content of the course in an organized, deliberate way. Each lesson includes four sections:

<i>Get Focused</i>	Each lesson begins with an introductory paragraph that gives an overview of material to be covered.
<i>Objectives</i>	Goals for each lesson will help you to organize material in readings and lecture presentations.
<i>Action Plan</i>	Required reading assignments and lectures for the lessons are listed, along with study questions that relate to the lecture material.
<i>Life Application</i>	Complete personal reflection, Bible study, and other exercises to help you to integrate lesson material into your life and ministry.

All study guide questions and exercises are for your own personal use in understanding course material. You will not turn in or be graded on any of these questions or exercises.

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God's Ministry: Covenant and Creation

Get Focused

Students entering this course may well have in mind preparation for ministry – in the world and/or in the gathered church, in a lay or ordained capacity. We open our studies together by summarizing the nature of *God's* ministry to creation. It will be important to grasp that whatever ministry we carry out as members of the Body of Christ rests on the ministry of God, and that we, in fact, share in this same ministry, granted to us by the Spirit of Christ. This concept is foundational for understanding of the “inner logic” that will shape our study of the theology of ministry and the Christian community.

Objectives

Introduce the character of God's ministry as seen in creation, the call of Moses, and the life of Abraham

Reflect on the priority of grace and redemption in God's dealings with human beings

Consider the life of Abraham, an example of God's ministry, as a judgment against all ministry based on human possibility

“Impossibility from the human perspective is the condition that demonstrates most clearly the inner logic of grace.”

— Ray Anderson, *The Soul of Ministry*, p. 44

“In God's mercy, he destroys all our finest concepts of himself.”

— C.S. Lewis

God's Ministry: Covenant and Creation

Action Plan

Read:

Anderson, *The Soul of Ministry*, pp. 1-66
Expanded Lecture Syllabus, pp. 1-8

Listen to: Lesson 1

Ask:

1. On the basis of the "Prolegomena" (see ELS 2-5), what is meant by "inner logic?"
2. Why does Dr. Anderson say that the theological beginning point of the Old Testament is in Exodus, and that ministry precedes and creates theology?
3. In the Expanded Lecture Syllabus, Dr. Anderson uses the phrase, "God's grace presupposes barrenness." Which biblical examples of this are presented and what does this suggest about how God's ministry can work through our ministry?

Life Application

1. Why is it significant to understand Jesus as the Servant of the *Father* who is sent into the world, in contrast to understanding him as called primarily to be the Servant of the world? How can you relate this distinction to the arena of your own ministry?
2. Trace the *ex nihilo* theme through Old and New Testaments in relation to the fulfillment God's promise. How do you understand your role within the creative work of God *ex nihilo*? What does Dr. Anderson mean when he writes that God must first "kill" in order to make alive? What is the "inner logic" of this?
3. "The work of God interprets the word of God." Reflect on the significance and biblical grounds of this statement, recalling Dr. Anderson's statement that Jesus was crucified "on exegetical grounds." What questions does this raise for you? What guidelines can you draw from the lecture to deal with these? In what sense does the Bible itself demand this hermeneutical approach? In other words, what does it mean to say that the effect of God's Word is as much a part of its authority as its written form?

***Christ's Ministry:
Revelation and Reconciliation***

Get Focused

Having explored the barrenness of humanity in relation to the ministry of God's grace, we focus this week on another foundational concept, seeing Jesus as having fulfilled a double movement of ministry. Not only does Christ accomplish in his own person the relational movement of God to humanity as a revelation of divine judgment and grace, but he also provides the foundational human response that makes our own response to God both possible and necessary. This is the movement of reconciliation "from below to above," from human being to God — a human life of freedom and fellowship, obedience and worship, offered to God the Father on our behalf. In this double movement, Christ reveals and enacts the reality of "God with us" and of authentic human being with God.

Objectives

Introduce the concept of the vicarious humanity of Christ as the basis for knowledge of God and for atonement

Reflect on the ministry of Christ as faithfulness to the Father

Present a model of the ministry of Christ as the praxis of Pentecost

Consider the presence of Christ in the world through persons empowered by the Spirit

“As representative of the human race, Jesus was going to have to experience what Adam suffered and conquer it. The temptations were aimed at his vocation as the anointed representation of humankind.”

— Clark Pinnock, *Flame of Love*

***Christ's Ministry:
Revelation and Reconciliation***

Action Plan

Read:

Anderson, *The Soul of Ministry*, 69-106
Ogden, *Unfinished Business*, Introduction,
chapters 1-2
Expanded Lecture Syllabus, pp. 9-11

Listen to: Lesson 2

Ask:

1. Why is there no mention of any ministry of Jesus prior to his baptism? How does this fact relate to the triune nature of God's ministry, and to the gift of the Spirit in relation to the continuing ministry of Christ?
2. What is the two-fold *laetitia* of God? How do we share in this by the Spirit? What are the implications of the vicarious humanity of Jesus for what Dr. Anderson has called the "Christopraxis" of the Church's ministry?
3. Compare *poiesis* and *praxis* understandings of ministry in light of God's ultimate purposes (*telos*). How is this related to what Dr. Anderson has characterized as the "inner logic" of God's ministry? In this context, what is meant by "Christopraxis"?

Life Application

1. Read Genesis 17: 1-8, 15-21 in light of Exodus 3, and Anderson, *Soul of Ministry*, 45-55. What evidences do you see of the double movement in this story? What is Abraham's and Sarah's role and task in relation to God's promise? What questions arise for you about this encounter and interaction? What elements might you pick out from this story to inform your own model of ministry? Why?
2. What are the meaning and presuppositions of the statement that there are truths of Scripture that cannot be known by those who are not engaged in preaching and using it in ministry and worship?

The Spirit's Ministry: Charisma and Calling

Get Focused

When we speak of the presence and activity of the Spirit, the question of discernment arises. "You do not know of what Spirit you are!" Jesus admonished his followers, in response to their eagerness to cast flames of judgment on his enemies. This week, we begin an exploration of the person and gifts of the Spirit in relation to Christ as Bearer and Sender of the Spirit. The crucial factor is the mediation of the Spirit through Christ as Lord of the Church, to continue his own ministry in the life of the world.

Objectives

Examine the nature of creaturely relationship to the Spirit of God

Explore the relationship of the Spirit to the historical Jesus and the new creation

Introduce the Spirit as the formative presence and power of the Church

Consider the question of "calling" to ministry

"The place God calls you is the place where your deep gladness and the world's deep hunger meet."

— Frederick Buechner, *Wishful Thinking: A Theology ABC*

The Spirit's Ministry: Charisma and Calling

Action Plan

Read:

Anderson, *The Soul of Ministry*, pp. 109-116
Bloesch, *The Church*, pp. 17-68
Green, *I Believe in the Holy Spirit*, pp. 11-125
Kraus, *The Community of the Spirit*, ch. 1-3
Ogden, *Unfinished Business*, ch. 10
Expanded Lecture Syllabus, pp. 11-19

Listen to: Lesson 3

Ask:

1. Consider the concept of the “humanizing” of the Spirit in Christ. What is the significance of this for our experience and discernment of the Spirit? Why do we need a human Mediator of the Spirit of God to us? How can Jesus uniquely fulfill this role? How do such questions relate to the *filioque* issue?

Life Application

1. Consider what your destiny is likely to be if you continue your present course. Will you be satisfied that you have “run the good race” in sharing God’s gifts to you? Do you have a sense of a personal calling to ministry? If not, is this of some concern to you? If someone should ask you why you feel called to ministry, how would you answer?

The Church: Founded by Christ Through the Holy Spirit

Get Focused

“This is so subjective!” is an objection frequently heard in reference to relying on the Spirit of God for guidance in knowing God’s will. We take an in-depth look this week at how we can discern the presence and activity of the Spirit of the Risen Christ, as we continue to develop a theological model of the Church’s ministry, grounded in the ministry of God in Christ by the Spirit. The goal is neither to quench the Spirit nor to confuse the Holy Spirit with our own humanity. In this process, we will explore the double mediation of (1) the Spirit to human persons through Christ, and of (2) Christ’s presence to human persons by the Spirit.

Objectives

Outline the double mediation of (1) the Spirit to human persons through Christ, and of (2) Christ’s presence to human persons by the Spirit

Consider the implications of this double mediation for the presence of Christ to the world and the world to God through the Spirit

Explore the relationship of the Kingdom of God to the Church

“[The Spirit comes to us] not as isolated and naked Spirit, but as Spirit charged with all the experience of Jesus, as he shared to the full our mortal nature and weakness, and endured its temptation and grief and suffering and death, and with the experience of Jesus as he struggled and prayed, and worshipped and obeyed, and poured out his life in compassion for [humankind].”

— T.F. Torrance, *Theology in Reconstruction*

The Church: Founded by Christ Through the Holy Spirit

Action Plan

Read:

Bloesch, *The Church*, pp. 69-115
Expanded Lecture Syllabus, pp. 20-29

Listen to: Lesson 4

Ask:

1. Recall the discussion about the Spirit of the Risen Christ, working in the Church to conform us to God's final intention, in relation to the concept of biblical antecedent. Why and how does openness to the work of the Spirit for the present time act to more fully establish biblical authority? For example, should the role of women in the Church correspond to that of the first century, or does the Spirit in our present century anoint women as well as men for ministry?

Life Application

How have you been taught to recognize the Spirit in your life, in the Body of Christ, and in the world? Do you often feel "led of the Spirit" to say or do something? Are you able to sense the difference between your own feelings and thoughts and those generated by the Holy Spirit? How do you respond to someone who says, "The Spirit told me to talk to you about this?"

The Church as Charismatic Community

Get Focused

In popular understanding, “charismatic” is generally used to identify a church with such distinctives as an emphasis on the “baptism in the Holy Spirit” and supernatural spiritual gifts, particularly those of tongues and healing. We will develop a broader understanding this week of the charismatic nature of the Christian community. God’s gift – *charism* – to the whole Church is the Holy Spirit. This is the Spirit of Christ, who makes us God’s children, heirs of God with Christ, and who gifts each member of Christ’s Body to carry out an aspect of the ministry of Christ.

Objectives

Present a concept of the Church as *ecclesia*, equipped by the Spirit for ministry that is organic to its shared life, though the gifts of the Holy Spirit

Introduce an understanding of the divine *latreia* as a twofold service, ministering grace and mercy to the world by the gospel, and offering worship of glory and praise back to God, in and by the Spirit of Christ

Develop the idea that Christ exists in the world as the community of Christ

Propose an understanding of Christ as the fulfillment of Israel and Israel’s hope, in contrast to the concepts of traditional dispensational and covenant theology regarding Israel and the Kingdom of God

“But each of us was given grace according to the measure of Christ’s gift ... to equip the saints for the work of ministry.” **Ephesians 4:7-11**

“The charismata are phenomena not exclusive to the early church, but present and essential elements in the Church. Hence one can speak of a charismatic structure of the Church, which includes but goes far beyond the hierarchical structure.”

— Hans Kung, *The Church*

The Church as Charismatic Community

Action Plan

Read:

Anderson, *The Soul of Ministry*, pp. 117-143
Green, *I Believe in the Holy Spirit*, pp. 126-191
Expanded Lecture Syllabus, pp. 29-41

Listen to: Lesson 5

Ask:

1. Consider the difference between a dispensational theology and covenant theology with regard to the relationship of the Church to the Israel of the Old Testament and to Jews today. Which view can lead to anti-Semitism? What has been your experience with a church that teaches a dispensational theology?

Life Application

1. Does it seem to you that there is much emphasis in the Church today on the charismatic gifts of the Spirit? Do you feel that you have received a gift of the Spirit? If so, in what way do you manifest that gift? Would you consider yourself to be a “charismatic Christian?” What does that phrase mean to you?

The Church as Apostolic Community

Get Focused

How do we maintain continuity with the truth of the gospel proclaimed by Jesus' first followers, commissioned by the Lord himself and equipped by the Spirit? In the course of Christian history, there have been two basic reactions to this question, a focus of an "unbroken" line of pastoral office, maintained by the laying on of hands in ordination, and a focus on faithfulness to Scripture in its witness to Christ. Here we will explore the question of continuity with the apostolic gospel, not primarily as a matter of church tradition, but as a gift of the Spirit. The ministry of the Holy Spirit is to make present to the Church the presence of the risen Lord, the first and living Apostle.

Objectives

Examine the nature of Jesus' apostleship and that of his followers in relation to him

Consider the contemporary apostolic character of the Church as the gift of the Holy Spirit, rooted in faithfulness to the living Lord of the Church

Compare different understandings of what it means to be an "apostolic" church

"Those who seek to re-pristiniate first-century Christianity as the basis for the polity, worship, and style of the church in the present century actually become nonapostolic and finally irrelevant to the apostolic mission of the church today."

Ray Anderson, *Ministry on the Fireline*

The Church as Apostolic Community

Action Plan

Read:

Anderson, *The Soul of Ministry*, pp. 147-165

Bloesch, *The Church*, pp. 189-203

Green, *I Believe in the Holy Spirit*, pp. 192-268

Kraus, *The Community of the Spirit*, chapter 4

Expanded Lecture
Syllabus, pp. 42-47

Listen to: Lesson 6

Ask:

1. Why is it so important to distinguish eschatological preference and historical preference as hermeneutical criteria, in relation to the resurrection of Jesus?
2. In relation to apostolicity, what is the significance of understanding the Spirit at work in the Church to conform us to the coming Christ, preparing Christ's people for the "last century" in which the Kingdom of God comes to fulfillment? Based on three alternatives with regard to apostolic succession presented in the lectures, make your case for the apostolic authority of the church in which you participate.

Life Application

1. What is your own operative approach to determining continuity with the fundamental apostolic core of ministry? How could the understanding of apostolicity suggested in this lesson broaden your own understanding in a way that allows you to follow Jesus more faithfully and freely? What might prevent you from putting this into practice?
2. The death of Pope John Paul II and the installation of Pope Benedict XVI to replace him was a major news event of 2005. What was your reaction to it? Have you had any conversations with Roman Catholics (if you are a Protestant, or with a Protestant, if you are a Roman Catholic) about the role of the Pope as a spiritual mediator between you and God? Is the issue of apostolic succession of any concern to you with regard to how Christ exercises authority over the Church?

The Ministry of the People of God: Empowered and Equipped

Get Focused

Greg Ogden writes in *Unfinished Business* that while it is not unusual for churches to declare that “every member is a minister,” in practice, “ministry” is too often equated with the work of the ordained clergy. We consider this week how the members of the Body, gifted by the Holy Spirit, are empowered and equipped for the work of ministry. We focus, too, on the unique role of the Christian community and its leadership in building up the Body for ministry.

Objectives

Consider the “laicizing” of ministry that has occurred through the Incarnation

View the Body of Christ as the context in which competence, accountability, and renewal for ministry is meant to take place

Explore the concept of the will of God

Examine the character and responsibilities of servant leadership

“The biblical emphasis is not on the ‘omnicompetent’ pastor but upon the ‘multigifted’ body... If we want to see Jesus manifest on earth, it will be corporately through a community of people who lay down their lives for each other and build up each other through the gifts variously distributed throughout the body.”

— Greg Ogden, *Unfinished Business: Returning the Ministry to the People of God*

The Ministry of the People of God: Empowered and Equipped

Action Plan

Read:

Anderson, *The Soul of Ministry*, pp. 189-204

Bloesch, *The Church*, pp. 204-234

Green, *I Believe in the Holy Spirit*, pp. 269-343

Expanded Lecture Syllabus, pp. 47-54

Listen to: Lesson 7

Ask:

1. What steps would you propose for “completing the Reformation” (to borrow a phrase from Greg Ogden) in a way that works against what has been called the “institutional entrapment” of both clergy and laity and the dependency model of ministry that it breeds?
2. Why must empowering for ministry precede equipping? How are each of these processes facilitated?
3. Consider the theological concept of servant ministry within the ministry of the whole Body of Christ. What do you understand to be the leader’s role in building up the Body? When there is a problem of spiritual abuse on the part of leaders, what, in your opinion, causes this to happen? How can spiritual abuse be prevented?

Life Application

1. Consider your own life mission statement, implicit or explicit. What would be missing in the body of Christ if you were not a part of it?
2. In what way is the discussion of “calling” and “God’s will” significant in your life? What is your personal understanding of God’s will? Does God have a “perfect will” for your life, and if so, in what sense? How is discerning the will of God related to the work and wisdom of God?
3. How might concepts regarding servanthood and foresight, on the part of a leader, be of use to you?

The Church as Incarnational Community

Get Focused

We reflect this week on the life of the Church as the form of Christ in this world, continuing his ministry. The Church is always tempted to either separate itself from the world according to its own definitions of “holiness,” or conform to the world by living on the basis of ideology rather than faith. However, the reality of the life of Christ in the Church is one of solidarity with the world, an incarnational ministry lived out in the Spirit of Christ.

Objectives

Present the *kenosis* of Christ, the “self-emptying” (Phil. 2), as the basis and empowerment for the kenotic existence of the Church

Explore the “worldly” form of Christ’s servant existence in the world and its implications for the relationship of the Church to the world

Consider in this context the role of women in the ministry of the Church

“There is at the heart of reconciliation the solidarity with the world which the church does not take on as an extracurricular activity, but which is constitutive of its very existence.”

**— Ray Anderson, “Living in the World,”
in *Theological Foundations for Ministry***

The Church as Incarnational Community

Action Plan

Read:

Anderson, *The Soul of Ministry*, pp. 176-185
Kraus, *The Community of the Spirit*, ch. 6-7
Ogden, *Unfinished Business*, ch. 9
Expanded Lecture Syllabus, pp. 54-75

Listen to: Lesson 8

Ask:

1. Dr. Anderson's lectures make a case for the solidarity of the Church with the world. What questions does this raise about the distinctiveness of the Church as separate from the world (John 17)? What does this mean for our theology of mission and evangelism? Why does the Church need the world? (You may want to consider Torrance's words about the "meeting of Christ with himself" in this context.)
2. Consider the story in John 8 of the woman taken in adultery. What does it mean for Jesus to act as her advocate over against the law? What does it cost him? What kind of responsibility is he taking for her? What is the inner logic that leads him to place himself between her and her accusers?

Life Application

1. What assumptions shape your understanding of "worldliness"? How does this compare to the form of Christ in *your* world?
2. For several years, close friends of yours have been active members of a "seeker sensitive" church, hosting outreach events in their home as well as playing a leadership role in the church. They recently expressed dissatisfaction to you, however, over some activities in which their church had sought to reach "the world" on its own turf. These included videos in a worship service and a women's fashion show — both, according to your friends, in questionable taste. "Of course, we must reach out to the world," one of them told you, "but I'm beginning to think we've gone a little overboard. What are we calling people to? What about holiness? I need to be fed, too!" How might you use the themes of our study this week to help your friends to determine what a proper balance in their church might look like?

The Church as Sacramental Community

Get Focused

Tragically, few issues have been the source of such divisiveness and polemic over the course of Christian history as the understanding and practice of baptism and the Lord's Supper. We explore this week the meaning of these rites as ways in which the incarnational presence of God in Christ is re-presented, to be received by faith. Students will have the opportunity to develop a theology of sacraments not primarily on the basis of any particular historical or denominational tradition, but through the concept of Christ himself as the primary sacrament. He is the Gift of God who can be "looked upon and touched" by human eyes and hands (John 1), bringing us all the riches of God's grace and spiritual blessings (Ephesians 1).

Objectives

Look at baptism and the Lord's Supper in their biblical context, rooted in the life and practice of Jesus

Consider Christ as the objective reality of baptism

Reflect on the meaning of the Lord's Supper in light of its antecedents in the history of redemption and ministry of Christ

"So at the Last Supper, we do not merely remember the Passion of our Lord as an isolated date from 1900 years ago. Rather we remember it in such a way that we know that we are the people for whom our Savior died and rose again, we are the people whose sins Jesus confessed on the cross, we are the people for whom God has made a New Covenant in the Blood of Christ."

— James B. Torrance, in Anderson,
Theological Foundations for Ministry

The Church as Sacramental Community

Action Plan

Read:

Anderson, *The Soul of Ministry*, pp. 166-175, 205-225

Bloesch, *The Church*, pp. 116-188

Kraus, *The Community of the Spirit*, ch. 5

Ogden, *Unfinished Business*, ch. 5

Expanded Lecture
Syllabus, pp. 76-89

Listen to: Lesson 9

Ask:

1. What is the significance of understanding Jesus himself to be the primary sacrament? How does this both support and place in perspective variety in the practice of Baptism and the Lord's Supper?
2. Define in your own words the term "a sacrament of the Church." The lecture material presents a view of the death and resurrection of Christ as the objective reality of a sacrament. What does this mean with regard to the relationship of faith to water baptism and/or who should be included in the Lord's Supper?
3. Consider the eschatological aspect of Baptism and the Lord's Supper. How is this related to the idea of the "presence in absence" of the Risen Jesus in the Church?

Life Application

1. What are the "operative" sacramental acts — those that are commonly used to express (and are experienced as expressing) the presence and promise of God's grace and healing — in your church experience, and/or your own life and worship?
2. In light of what has been presented about the meaning and nature of sacramental acts, consider the implications of understanding healing as a "sacrament of the resurrection." How might you make use of this concept?

The Church as Eschatological Community

Get Focused

Eschatology, the study of “last things,” speaks to us of the end of this age and the fulfillment of God’s purposes for creation. As we complete this course, we consider the life of the Church in relation to its ultimate destiny. While there is a natural curiosity about the signs of the times and the climax of history, we focus on Christ as the One in whom God’s purposes come to fulfillment in the present, while awaiting future consummation.

Objectives

Understand the Church as an “ek-static” community

Reflect on the implications of the already-not-yet nature of our present experience of salvation

Summarize eschatological themes and perspectives, including questions of heaven and hell, in the light of Jesus’ defeat of evil and death

“Only one kingdom will be left standing — the eternal kingdom of God.”

— Donald Bloesch, *The Church*

The Church as Eschatological Community

Action Plan

Read:

Kraus, *The Community of the Spirit*, ch. 8
Expanded Lecture Syllabus, pp. 90-98

Listen to:

Lesson 10

Ask:

1. In the lecture, Dr. Anderson distinguished *telos* as “end” in the sense of meaning or purpose, from *eschatos* as the “last thing.” If Jesus is the *Telos*, how does this guide our understanding of the *eschaton*, the end of this age? How might this in turn affect our ministry with those on the margins of life?
2. What is the relation between the ek-static and kenotic aspects of the Church's life? How do we avoid becoming stuck at one pole or the other?
3. What is the key difference between an ideological and a theological approach to various issues? What is the significance of this difference for the Church as the Body of Christ?
4. What is the meaning and significance of the concept of the eschatological reserve?

Life Application

1. How important to your personal faith is the biblical promise of eternal life in Christ after death? In what way has what you have heard and read in this course challenged your thinking and informed your ministry?
2. Describe the differences between an amillennial, a postmillennial, and a premillennial eschatology with respect to the return of Christ. How would you explain the concept of hell as a place of eternal torment to one who views that concept as contrary to belief in a God of mercy and love?

ST516: Theology of Christian Community and Ministry

Sample Paper

The sample paper will enable you to understand the format that is required for your written assignments. Use this in conjunction with the Guidelines provided in your syllabus.

Sample Exam

Sara, you face the same conundrum that many people face when we come to the question of God and human suffering, and that is how do we wrestle with the meaning of the words power and love? Since these two terms are of critical importance to the subject of suffering from God's perspective and since these terms are typically misunderstood and therefore misused by the church, especially as they concern God's movement towards us, we will find it helpful to first go back and re-build our understanding of power and love in the context of God.

You have heard it said, of course that "God is all-powerful". This statement is regularly meant as an all-encompassing term that collects many of the most important attributes of God and displays them in a nice, neat package for us to buy like any other product available on the Home Shopping Network or at the local mall. Here power means that God is in complete control, He has a "perfect plan" and He will not changeⁱ¹ His plan once it is set in motion, as it has been since before the beginning of time. Now that the ball is rolling, so to speak, it cannot be stopped. This means God's Will is unfolded in the events and experiences of everyday life, He has meant for them to beⁱⁱ², and there is nothing we humans can do to change it.ⁱⁱⁱ³ After all, we are not the ones holding the power, God is. Really, this vision of an all-powerful God equates very well with any other powerful ruler in the world. Think of a truly all-powerful ruler, like a dictator. Which dictator can be in the tiniest bit influenced by those for whom they hold/withhold power?

Unfortunately, if this vision of God's power is true, then as you well know and have apparently previously accepted it applies to your little baby that suffered through those months of agonizing pain. You have already said that you "no longer believe that God is all-powerful". If this is what is meant by power, then I can see why you no longer believe it! You feel like others that have gone before you, even famous theologians whose study of God is their life's work. Like Martin Luther, who wrote of God's whims in a similar context, "This appears iniquitous,

cruel, and intolerable in God...I was myself more than once driven to the very abyss of despair so that I wished I had never been created. Love God? I hated him!"^{iv4}

But look what happens when we take up our second word, love. What if all-powerful was not the catchall phrase that the Bible used to annunciate God, but all-loving was? It is less difficult than you might imagine for us to catch a vision of God as all loving and still be faithful to the biblical apprehension of God. This is never clearer than in the writings of John Son of Zebedee, author of 1 John when he boldly states, "God is love."^{v5} And this is not only the declaration of some lone writer of Scripture, but rather the beat to which all of Scripture plays its symphonic refrain: "The LORD is...abounding in steadfast love (Psalm 103:8)", "I have loved you with an everlasting love; I have drawn you with loving-kindness (Jeremiah 31:3)", and "For God so loved the world that he gave his one and only Son...(John 3:16)."^{vi6} It is not that God's love opposes God's power, as if the two were mutually exclusive, but rather that divine love swallows up divine power; love drives and power goes along for the ride. "According to the Bible, God is not a center of infinite power who happens to be loving, he is loving above all else. Consequently, when we enumerate God's qualities, we must not only include love; to be faithful to the Bible we must put love at the head of the list."^{vii7}

We have laid the groundwork in this pattern for a reason. When we take a proper, biblical view of God's love and God's power we position ourselves to more easily wrestle with God's whereabouts amidst your suffering. To put it another way, there are three comforts that you can hold close as a result of God being all-loving. Each of these comforts is found in the Son of God, Jesus Christ. As you will see, our approach here allows for "a dynamic model that is biblically and theologically sound"^{viii8} because it is Christocentric.

First, be comforted with this: you are not the only one suffering. Usually when this is said we mean that somehow we can take comfort that other women and other parents are also experiencing the same searing loss as you, as if this lessens your pain. But that is not what we mean in this context. Instead, we mean this: God suffers. And this is a natural outcome from our initial discussion of God's love. "God suffers because God wills to love."^{ix9} The very moment

God offered Himself to us in love, God opened Himself to the possibility of suffering. This is what it means to say “God is love”. Think of God as a parent to you and to your little baby. As this child lay dying God was wounded and He ached with a tender compassion in His love.

This may strike you as inauthentic or even worse, unless you consider the second comfort: the evidence of God’s suffering is in the death of His only Son Jesus Christ. God willingly chose to participate in suffering to the point where He became, in the words of Jurgen Moltmann, “the crucified God.”^{x10} Where was God as your baby struggled with this disease? God was present in Christ, God took on the suffering, and God delivered this child from his/her pain. This is a mysterious reality, but a comfort nonetheless. Without Christ it would be impossible to demonstrate such Godly care, but with evidence of His own Son dying an agonizing death, you can take comfort that God is here, present, amidst the dark night of your own soul.

Now this still does not answer why God, now present, did not therefore breath healing life back into your child and save this little one from death. To understand that we need to come back to our groundwork and take up the question of power^{x11}. One of the most poignant aspects to the traditional view of God’s power is that God is in complete control. And if this is true, then God had the power to heal your child, but He chose not to and therefore can be seen as malicious, cruel, and mean. But remember, we are rejecting the traditional view of God’s power in favor of God’s love that holds His power and makes His power subservient to His love. “We are not forced to choose between God’s power and God’s love, but rather to find in God’s love the power to grant freedom to the created order while at the same time, exercise ultimate control.”^{xii12}

Therefore, be comforted in this: God did not kill your child, nor did God take your child from you as if to teach you some lesson. Instead, the natural way of our existence in this temporal and finite world means that some, like yours, are taken long before it seems reasonable, both to us and *to God*. There is a difference. In the traditional way it is hard to get away from the image of God as a tyrannical ruler who sat back and watched or even wished for your child to

die. In this new way “God is in control of the world and of our lives, but does not control, or cause, every event to take place. This allows for both the freedom to initiate and complete actions within the limitations of our finite and temporal existence, but also assures that in God’s providence, his purpose for our lives will be completed.”^{xiii}¹³

Whatever we can say about your struggle with suffering, we must affirm that Jesus is central to it all. Author Michael Jinkins, reflecting on what Luther had come to see of God said this, “God reveals who God is...in complete vulnerability by placing himself in the hands of humanity, in surrendering to suffering and death.”^{xiv}¹⁴ And Dietrich Bonhoeffer, in the suffering of a dark prison, added this, “Only the suffering God can help.”^{xv}¹⁵ This is the grace we offer one another.

ⁱ¹ This view is not built on nothing. Two passages from the Old Testament are regularly used to prove that God does not change his mind. Numbers 23:19 says, “God is not a man, that he should lie, nor a son of man, that he should change his mind. Does he speak and then not act? Does he promise and not fulfill?” 1 Samuel 15:29 seems to echo this commentary on God, “He who is the Glory of Israel does not lie or change his mind; for he is not a man, that he should change his mind.”

ⁱⁱ² Another popular way to say this, especially among theologians, is to say God has “ordained this.”

ⁱⁱⁱ³ Richard Rice, reflecting on the traditional view of God, summarizes this position as follows: “This traditional, or conventional, view emphasizes God’s sovereignty, majesty, and glory. God’s will is the final explanation for all that happens; God’s glory is the ultimate purpose that all creation serves. In his infinite power, God brought the world into existence in order to fulfill his purposes and display his glory. Since his sovereign will is irresistible, whatever he dictates comes to pass and every event plays its role in his grand design. Nothing can thwart or hinder the accomplishment of his purposes. God’s relation to the world is thus one of mastery and control.” (Pinnock, Clark, et al., “The Openness of God,” p.11.)

^{iv}⁴ As quoted in Jinkins, Michael, “Invitation to Theology,” p. 127.

^v⁵ Richard Rice puts it this way, “The statement *God is love* is as close as the Bible comes to giving us a definition of the divine reality.” (Pinnock, Clark, et al., “The Openness of God,” p. 18.) He follows the theology of Wolfhart Pannenberg, which he quotes in the endnotes to his chapter saying, “Another possible definition appears in John 4:24: “God is spirit.” According to Wolfhart Pannenberg, these two statements are the Bible’s only “clearcut sayings about God’s

essential nature” (*Systematic Theology*, trans. Geoffrey W. Bromiley [Grand Rapids Mich.: Eerdmans, 1991], 1:395-96).

^{vi6} These are only a few examples. See also: Isaiah 54:8, Deuteronomy 7:8, Isaiah 54:8 and 63:9, Psalm 30:5; John 15:13; Romans 5:8 and 8:32.

^{vii7} Pinnock, Clark, et al., “The Openness of God,” p.21.

^{viii8} *Ibid.*, p. 112.

^{ix9} Ngien, Dennis, “The God Who Suffers,” *Christianity Today*. February 3, 1997 Vol. 41, No. 2, p. 38.

^{x10} The Crucified God is the title of Moltmann’s book where he argues that God died on the Cross. This theology is significant in refuting the impassability of God, i.e. it is not possible for God to experience pain or pleasure from the actions of another being. I agree with Moltmann’s assessment. I also agree with and value the plain spoken comments of Dennis Ngien on this subject, “If the attribute of impassability is ascribed to God, there can be no real incarnation of God in Jesus. If God is denied suffering, then the Cross cannot be a genuine revelation of God... To say that the son of God, as divine, is impassible is to affirm that Christ’s divinity is untouched by the suffering of his humanity. Consequently there is no real Incarnation; or if there is, it is robbed of its main significance.” (Ngien, Dennis, “The God Who Suffers,” *Christianity Today*. February 3, 1997 Vol. 41, No. 2, p. 38.)

^{xi11} Process theologians John Cobb and David Ray Griffen are extremely helpful on differentiating the two kinds of power. “The problem of God’s relation to evil is usually couched in terms of the first image of power. People want to know, therefore, why does God not snatch a child out of the way of a backing car, stop a bullet that is about to kill an innocent person (or stop the finger that was about to pull the trigger), or prevent the operation of the Nazi death camps. Superman is pictured as doing things like that. If God is even more powerful than Superman, why does God stand idly by? We would despise Superman if he did so... We should not think of God as a super-Superman, out coercing the coercive forces of the world. Rather, God has the evocative, inspiring, transforming power needed by the all-pervasive, loving, creator of the universe. This is the power to evoke order out of chaos, life out of inanimate matter, consciousness out of mere life, love and concern for justice out of hate and indifference, global consciousness out of tribalism, and a resurrected life beyond death.” (*Los Angeles Times*, Nov. 6, 1982, part II, p. 2.)

^{xii12} Anderson, Ray, “Dancing with Wolves While Feeding the Sheep: The Musings of a Maverick Theologian,” re-print of Chapter 9 in course document sharing, p. 8.

^{xiii13} *Ibid.*, p. 9.

^{xiv14} Jinkins, Michael, “Invitation to Theology,” p. 128.

^{xv15} Ngien, Dennis, “The God Who Suffers,” *Christianity Today*. February 3, 1997 Vol. 41, No. 2, p. 38.

ST516: Theology of Christian Community and Ministry

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Course bibliographies contain references provided by the lecturer.

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ST516: Theology of Christian Community and Ministry

Expanded Lecture Syllabus

This is the lecturer's complete lecture syllabus that covers in great depth all the topics under investigation. It is intended to be used in conjunction with the lectures and serves to facilitate the learning process by enabling the lecturer to cover some issues in depth while still providing the student with all the relevant material and sources.

ST516 EXPANDED LECTURE SYLLABUS

FOR

ST516 THEOLOGY OF CHRISTIAN COMMUNITY AND MINISTRY

RAY S. ANDERSON

FULLER THEOLOGICAL SEMINARY

ST516 THEOLOGY OF CHRISTIAN COMMUNITY AND MINISTRY

Ray S. Anderson

Prolegomena to a Theology of Ministry and the Church

THE INCARNATIONAL GOD: A THEOLOGICAL ESSAY

The Inner Logic of Incarnation

The act of God becoming human (the entire event of Jesus' birth, life, death and resurrection) is known as the Incarnation--the Logos becoming flesh (John 1:14). The Incarnation must be perceived as having an inner structure, an 'intrinsic rationality' which can be exposed by penetrating insight into its nature. The question of who Jesus is, is primary to the question of what Jesus has done, although the two cannot be separated, but must be looked at as the simultaneous reality of the person and the work.

The life of Israel can be seen as the pre-history of the Incarnation. That is, in God's relation with Israel, we can sense the inner structure of the God-human relation which is intrinsic to the God-person union of the divine and human in Jesus Christ. The essential structure of Incarnation is that of Logos and flesh. The eternal Word (Logos) *becomes*--historical conditioned humanity (flesh). From the beginning of the creation of humans, we can begin to see that Logos and flesh are not in contradiction to each other, but humans have their reality of historical existence through the Logos, the creative Word of God. That which is truly human is determined by its response to God the creator--a response which is not only demanded by the Logos of God, but which is made possible by the Logos of God (see, *On Being Human*, Ray Anderson, Chapter Three). From this we can begin to see that the intrinsic logic of the God-human relation is centered in the human response which God makes possible through the creation of a human logos, existing in the image of God's own self.

In the relation of God to Israel, we see this inner structure worked out in a progressive way. God makes possible a genuine response through the law and cultus, following the sin of Adam and Eve. Israel is chosen as representative of humanity in which the response can be worked out totally through the initiative of God, but not apart from the obedience and faithfulness of Israel. This 'covenant response' begins with an external and physical dimension and progressively moves toward an internal and more personal dimension. All the while, the Logos (Word) of God is moving into closer identity with Israel's own human and historical existence. As a result, Israel is revealed to be the unfaithful and disobedient covenant partner of God, thus revealing the true nature of all human 'flesh' and providing the content by which the word 'flesh' can be understood in John 1:14 (the Word became flesh). This can be referred to as the 'organic relation of Israel to Christ,' that is, the Incarnation itself has the same structure, the same interior rationality as the relation of God to Israel. As Israel becomes increasingly identified with the Logos of God, Israel becomes more and more the 'one Israelite' in whom both judgment and salvation are located.

Jesus Christ, then, is the 'one Israelite' who not only represents the intrinsic relation of Logos to flesh, but he *is* that union in his own person and work.

When we speak of the inner logic of Incarnation, then, we refer to the action of the divine Logos which constitutes genuine humanity, first of all through a creative act in which the response is made possible, and then through a re-creative act in which the covenant response is made *by the Logos himself* in the form of Jesus Christ. This double movement, of God moving toward humanity and of humanity moving toward God, is worked out through the life of Jesus Christ. Christ is the God who is for humans, the eternal Logos coming to reconcile estranged humanity by taking that humanity as his own mode of being. The Incarnation is, therefore, a reconciling act constituted by the very *being* of Christ, not merely by the actions of Christ. But Christ is also the human person who is for God. He is the faithful child of God, who as genuine human person, can make the perfect covenant response from the human side. This double movement exposes to us the *inner life* of Jesus as the Son of God is related to the Father. As the eternal Son of God, Jesus Christ lives out a life of obedience and faithfulness consistent with his divine nature. However, in the Incarnation, the divine life of the Son now has become the historical and human life of the person, Jesus of Nazareth, the Christ. So that, in Christ, a truly human life is lived out of the transcendence of divine being and love (see, *Ministry on the Fireline*, Ray S. Anderson, pp. 29-31).

The very depth of Christ's humanity and his own estrangement ("My God, why hast thou forsaken me" Matt. 27:46) reveal the very *inner depths* of the divine life itself. The cry of forsakenness from the cross was uttered by the eternal Son to the eternal Father out of his own human existence in solidarity with all who are under condemnation of sin and judgment. And so, in his punishment and death, Christ brought the reconciling act of his own person to final completion by bringing humanity into the depths of judgment, without surrendering his own divine sonship. The resurrection, therefore, is not only a vindication of Christ's divine sonship, but the justification of that estranged humanity which he first of all took to himself in conception and birth (Bethlehem) and then finally brought to judgment on the cross (Calvary). The Incarnation continues to be the reality of a reconciled humanity in the person of the resurrected and living Christ.

It is now clear that by the 'inner logic of Incarnation' we do not mean a certain 'life style,' or a 'rationale' by which we should attempt to live our own lives modeled after his. Rather, this inner logic demands of us a radical reconstruction of our own being. Christ's conformity to our humanity through Incarnation demands our conformity to his life and death on the cross. The 'logic' of the Incarnation confronts us with our own complicity in the humanity of Christ, both in its judgment and death, as well as in its resurrection and life. Our relationship to the world and our own historical existence has been fundamentally altered. To think of oneself outside of union with Christ is now irrational and without content. A new style of life, no matter how ethical or religious, can never effect the necessary reconciliation which must come totally from God to humans. And, on the other hand, to think of oneself as included in the Incarnation, as part of Christ, is to think of the new Christian life from 'out of' the life and person of the Incarnate One himself. It is this which leads to what now can be called the 'imperative of the Incarnation.'

The imperative of the Incarnation is that way of thinking which is demanded by taking radically and seriously the implications of the structure of Incarnation as God's grasping of humanity in its condition of fallenness and estrangement. No longer are we permitted to think of any human

person as estranged from God's love and intention to bring healing and reconciliation. It is the Incarnation which now determines the true content of that which we call genuine humanity, or true personhood.

It has now become imperative to think and live in such a way that the true *content* of a human existence has already been revealed and set before us in Jesus Christ. It has now become imperative that we see others and treat others as the 'boundary' of Jesus Christ's existence in the world. The imperative of the Incarnation forces us to look beyond the racial, ethnic, cultural and religious divisions which separate humanity and seek the unity of humanity in being reconciled to God in Christ.

It is the Incarnation which determines the true dimension of human life in the world. The world and history demand now to be taken as seriously as God has turned toward it in Jesus Christ. No dualism can be allowed, either cosmological or anthropological. There is no eternal tension (or antipathy) between physical and ethical, between social and spiritual, or between the phenomenal and the noumenal (to use Kantian terms). The reality of God comes to us in concrete, human and historical structures, all the while maintaining its own transcendent reality as the 'inner logic' of incarnational presence. The reality of our human relation to God does not demand a flight from the world or a denial of our own human existence as a genuine 'worldly' one.

The Inner Logic of the Trinity as Paradigm of Community and Ministry.

The double movement of revelation and reconciliation which occurs in the Incarnation not only reveals to us the inner depths of God's own redemptive purpose for humanity, but reveals to us the inner life of God as a polarity of relation between Father and Son with a unity of personal being attending that polarity in the form of the Spirit of God. This 'trinitarian' understanding of God's personal being emerges out of the historical unfolding of the covenant relation and redemptive act in the form of God's presence and power (see *Ministry on the Fireline*, Ray S. Anderson, Chapter Five).

Jesus was not only conceived in the virgin womb by the Spirit of God, but was anointed by the Spirit at his Baptism, so that it was by the Spirit of God that he performed the works of God (Matt. 12:28). Paul tells us that Jesus was raised from the dead and declared to be the Son of God with power by the Spirit of holiness (Ro. 1:4). While the Spirit of God has no incarnation of its own, it is clear that the Incarnation of God itself occurs as a three-fold event of God's personal being--God as one who begets (Father); God as one begotten and sent into the world (Son) and God as the creative and life giving Spirit of Holiness (Holy Spirit).

The inner logic of God's triune being is revealed to us in God's incarnation whereby the essential and eternal community of God's own being is opened up to create community between persons and God as well as community between persons. The ministry of God thus becomes the basis for community with God and with one another. Ministry precedes and creates community in the same way that God's being precedes and creates human life and community (see, "Toward a Theology of Ministry," in *Theological Foundations for Ministry*, Ray S. Anderson, pp. 1-21).

The paradigm can be stated in Christological terms as follows:

Jesus' Ministry to the Father on Behalf of the World:

Jesus, anointed for his ministry by the Holy Spirit, carries out his ministry not by serving the needs of the world, but by serving the Father in the spirit of his own divine/human Sonship. Jesus does not have to love the world more than the Father. It is the Father who "so loved the world that he gave his only begotten Son" (John 3:16). The needs of the world do not set the agenda for the ministry of Jesus.

Jesus' Ministry in the Spirit for the Sake of the Church:

In receiving the Spirit "without measure," Jesus carries out the ministry of God through the power of the Spirit in such a way that the Spirit mediates the ministry of Jesus to persons and mediates the needs of persons to Jesus. The formation of the community of Christ occurs through the effectual regeneration of humans (new birth) and baptism into the "one body" through the proclamation of the gospel: "For in one Spirit we are all baptized into one body--Jews or Greeks, slaves or free--and were all made to drink of one Spirit" (1 Cor. 12:13). The "gifts of the Spirit" to the members of the body continue the ministry of Christ through each member. So too, the ministry of Christ precedes and creates the church. The church has no other ministry than that of Christ as its source and its imperative.

The Church's Ministry to the World On Behalf of Jesus:

The church continues the incarnational ministry of Christ through the power of the Holy Spirit, not breaking solidarity with the world for the sake of its own privilege and space, but in solidarity with the world, being conformed to Christ in radical obedience and Spirit-filled power. (The above paradigm is developed more fully in Parts Two, Three and Four of *Theological Foundations for Ministry*, Ray Anderson, editor).

PART ONE: A BIBLICAL THEOLOGY OF MINISTRY

I. GOD'S MINISTRY: COVENANT AND CREATION

Firefighters and ministers: a theological parable.

1. Ministry as Promise and Fulfillment.

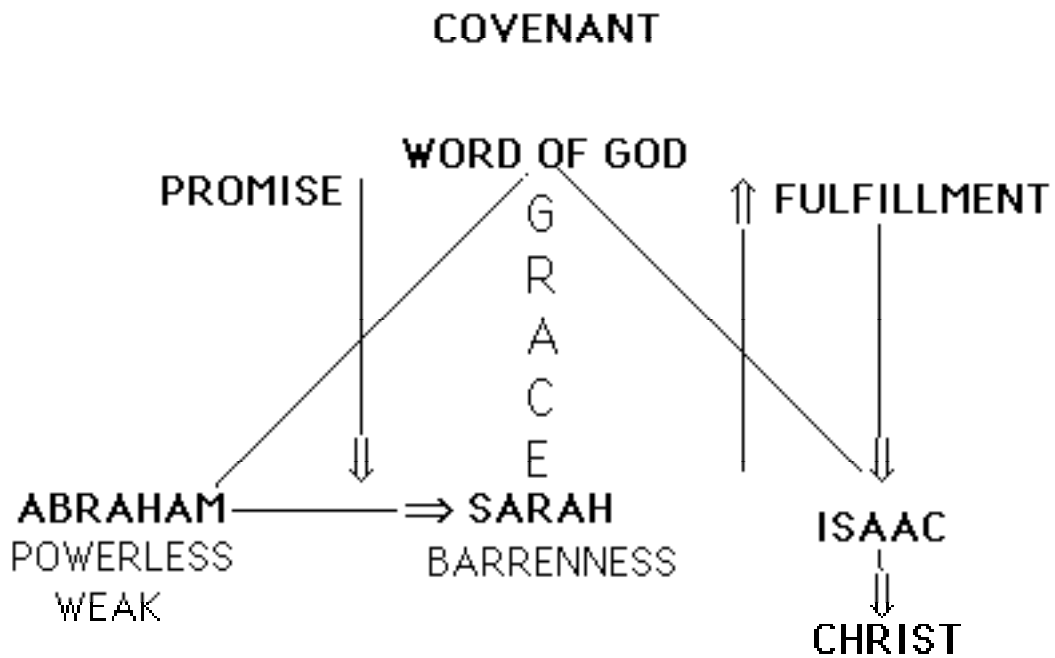
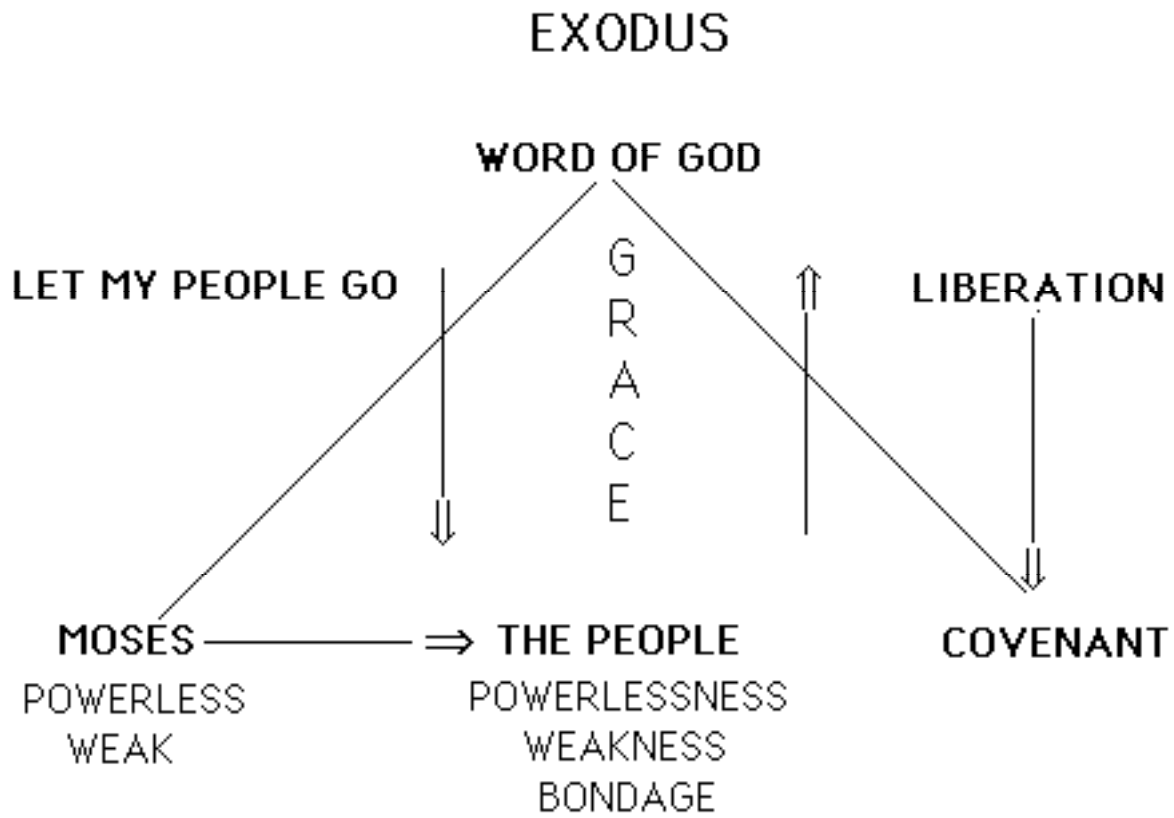
A. The redeemer God who becomes the creator God

B. The Word of God which creates the response

- C. The "ex-nihilo" between Word and response
- D. The grace which precedes sin and disobedience
- E. The overcoming of sin as fate and futility

2. Ministry as Judgment and Grace.

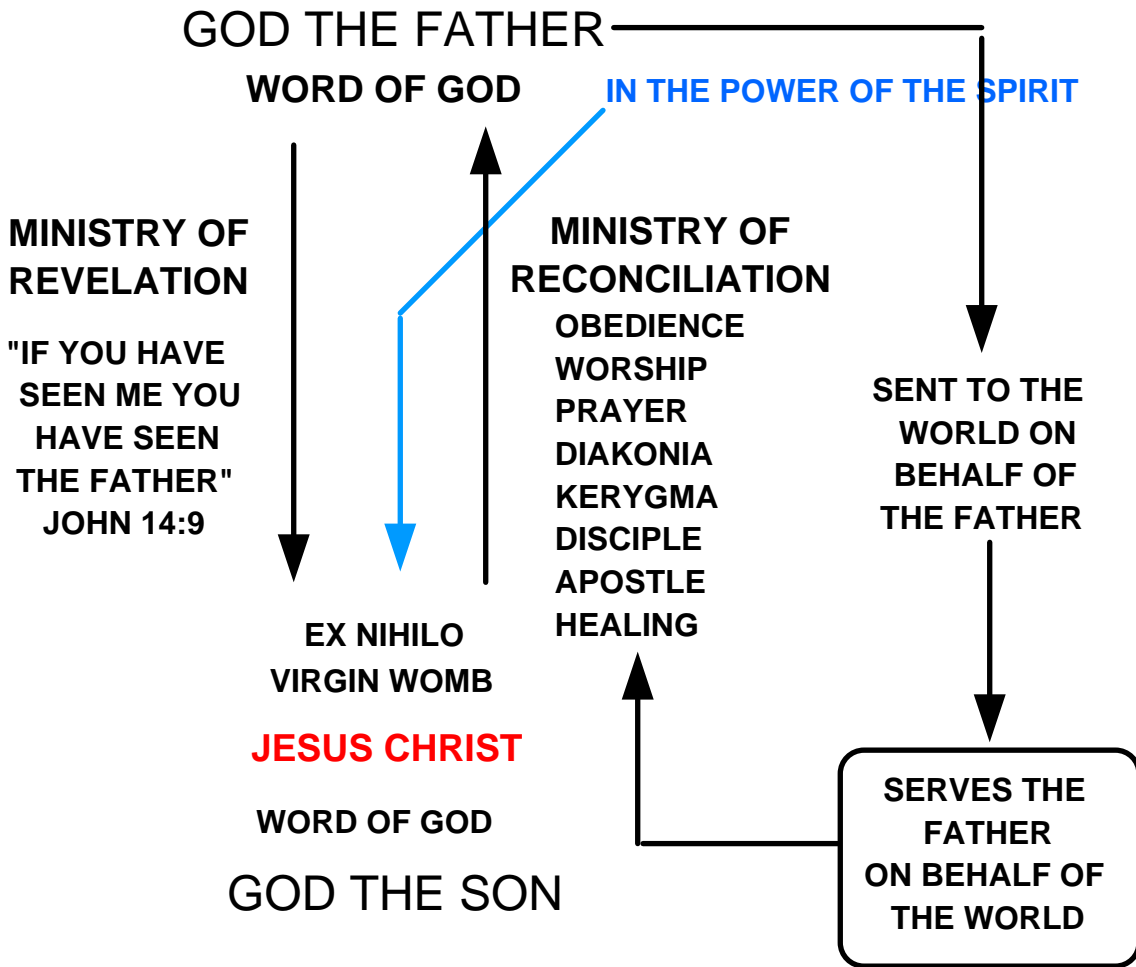
- A. God's ministry is a judgment against all ministry based on human possibility.
 - Abraham is a picture for us of this judgment;
Genesis 12; 1-4; 15:1-6; 17:1-8
 - The birth of Isaac as a judgment against Ishmael.
Genesis 17:18-19
- B. God's grace presupposes barrenness.
- C. Jesus Christ as both judgment against human possibilities and the grace of God's possibility.



II. CHRIST'S MINISTRY: REVELATION AND RECONCILIATION

1. The Two-fold Ministry of Christ: Revelation and Reconciliation:

- from above to below: judgment and grace;
- from below to above: freedom and fellowship.



A. Jesus Christ as God's ministry of revelation.

- 1) The vicarious humanity of Christ is the basis for all true knowledge of God.
- 2) The vicarious humanity of Christ is the basis for atonement.

B. Christ's Two-Fold Service of the Gospel.

- 1) The true vocation of Jesus was grounded in his personal being as the Son of the Father.
- 2) The *latreia* of Christ is performed through his true humanity in a two-fold way.
 - (a) He is faithful in his service of the Father by extending the gospel to the world. In pledging his own humanity to and for others, as we have seen, he is the bearer of divine love, compassion and mercy toward persons who have no righteousness of their own.
 - (b) The second movement of this *latreia* of Christ is the offering of the true service from human beings to God, of praise, worship, and thanksgiving.
- 3) Christopraxis is the continuing humanity and ministry of Christ expressed through this two-fold *latreia*.

C. Jesus Christ as God's ministry of reconciliation.

- 1) Reconciliation is grounded in the vicarious humanity of Jesus.
- 2) Reconciliation is grounded in the service of the Son to the Father on behalf of the world.

2. The Ministry of Christ As Seen Through the Praxis of Pentecost.

SOURCE (DESIGN)



POIESIS

TELOS

= an action which does not include Telos

[results in a product]----->↓

- | maturity
- | perfection
- | value
- | goal
- | meaning
- | character

TELOS



PRAXIS

= an action which includes Telos----->

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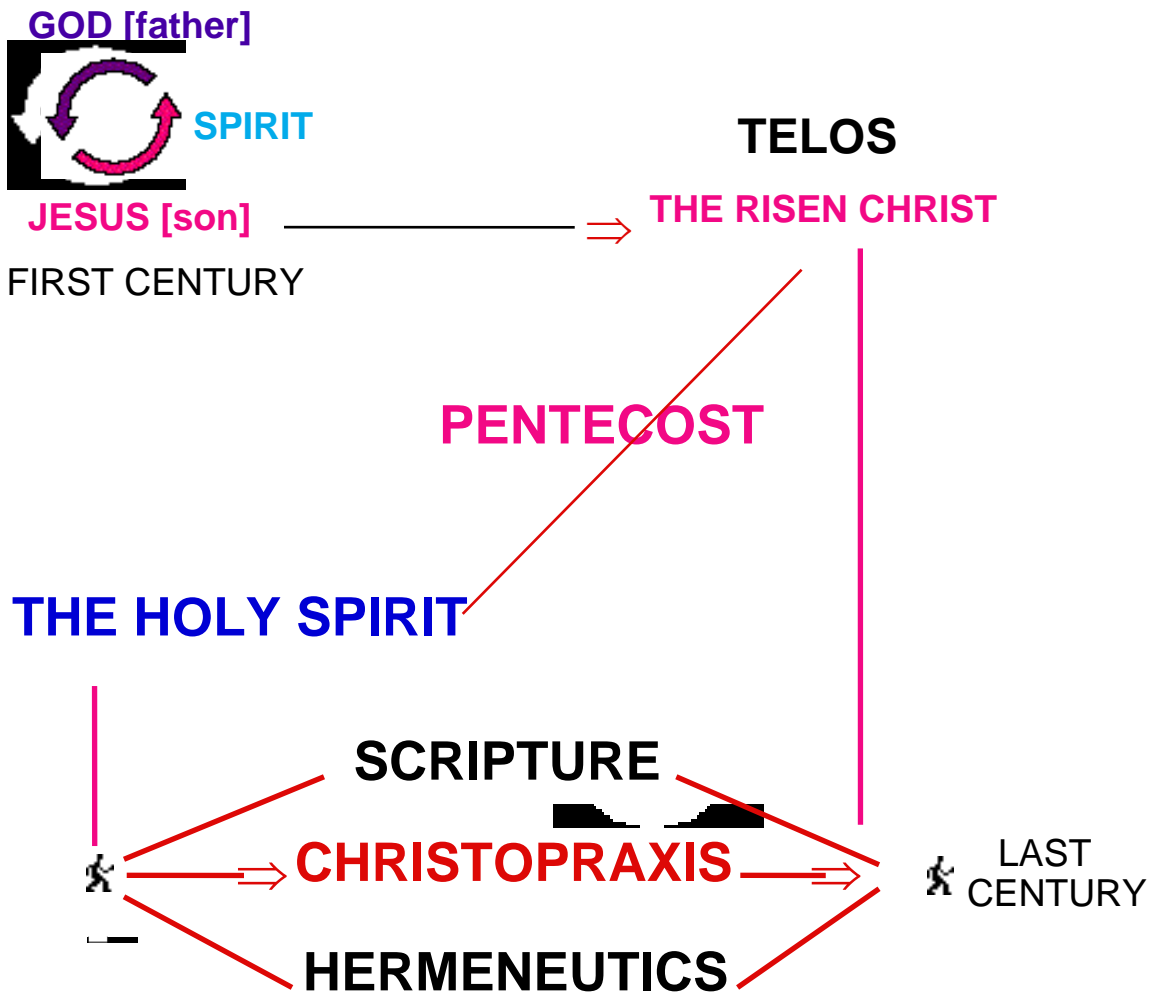
EFFECT

- Telos is disclosed through action.
- Truth is both source as well as effect of the action. Isaiah 55:11

Acts 3:1-10

- There is no Christ for the world other than the Christ who is present in those who are empowered by the Holy Spirit for ministry;
- Christ is revealed to us through his work in the lives of others;
- The power of the Spirit is identified as the person and presence of Jesus of Nazareth as the source of the healing.

CHRISTOPRAXIS



III. THE SPIRIT'S MINISTRY: CHARISMA AND CALLING

1. The Gift of the Spirit and the Formation of the Church

A. The Spirit of God

1) The Spirit as the source and power of life

Ruach/Pneuma wind, breath, the vital animation that produces life

Ruach as 'wind' commonly refers to the strong wind of the storm, the raging blast from the desert, like the one that divided the Red Sea at the Exodus (Exod. 14:21; cf. Ezek. 13:13-14; Hos. 8:7; 13:15). . . . At this level, *ruach* is largely an impersonal concept; it has to do with natural or supernatural strength, force, power, and energy. But it could also carry another meaning as applied to influences and moods of a personal kind, or to 'spirits' conceived of as quasi-personal entities (Nm. 5:14). . . . It was part of the same view of things that a 'spirit' could be described as passing from one person to another. So God promises Moses that he will 'take some of the *ruach* which is upon you and put it upon them' (Num. 11:17). . . . While Elisha asks for a 'double share' of the *ruach* of Elijah (II Kings 2:9). (Alasdair Heron, *The Holy Spirit*, pp. 4,5)

Nephish (soul): the animation of a being which gives it life, common to both human and animals. Genesis 2:7 "God breathed into his nostrils the breath of life; and the man became a living being (*nephish haya*)."

Ruach (spirit) is given by God and the human spirit returns to God (Ecc. 12:7). Thus, though both humans and non-humans have soul (*nephish*), it is the spirit given by God which orients the human soul to God and marks the qualitative distinction between the human and non-human "breath of life."

B. The Spirit of God as the enabling and invading power of God.

We do not possess the Spirit, it possesses us:

Judges 6:34 Gideon

Judges 14:6 Sampson

1 Sam. 16:14 the Spirit "departs from Saul"

Thus, the evidences of the Spirit were phenomenological: the manifestation of "being possessed," of being "beside oneself."

cf. Saul: 1 Sam 19:23-24 "stripped off his clothes."

C. The Spirit of God as an equipping and empowering agent:

1) The endowment of persons with particular qualities of leadership:

Gen. 41:38 Joseph

Nu. 27:18 Joshua

2) The inspiration of persons with a message from God typical of the prophetic function in the Old Testament.

cf. 2 Peter 1:21 "borne along by the Spirit"

- 3) The equipping of persons for a particular skill and task:
Exodus 31:1-5 Bezalel: "I have filled him with the Spirit of God . . . all craftsmanship to devise artistic designs" etc.
- 4) The formation of a community indwelt with God's presence:
Isa 63:11-14 "where is he who put in the midst of them his Holy Spirit?"
Haggai 2:4-5 "my Spirit abides among you, fear not."
- 5) The anointing of a person as an eschatological event:
Isa 11:2; 44:3; Joel 2:28
Later, in the New Testament, this will be called 'edification'.

D. The Spirit of the Holy One: Holy Spirit.

1) The interaction of Jesus and Spirit

(a) Jesus as 'bearer of the Spirit'

Matt. 1:20 conceived by the Spirit
3:16 receives the Spirit (John 3:34 "not by measure")
4:14 led by the Spirit into the wilderness
12:28 exorcised demons by the Spirit
Luke 4:14 acted by the power of the Spirit

Summed up by Peter: "God anointed Jesus of Nazareth with the Holy Spirit and power." Acts 10:38

(b) The 'humanizing' of the Spirit in Jesus:

For God promised, that in the last times He would pour Him [the Spirit] upon His servants and handmaids, that they might prophesy; wherefore He did also descend upon the Son of God, made the Son of man, becoming accustomed in fellowship with Him to dwell in the human race, to rest with human beings, and to dwell in the workmanship of God, working the will of the Father in them, and renewing them from their old habits into the newness of Christ. Irenaeus, *Irenaeus Against Heresies*, Volume 1, p. 334 (III/17/1)

(c) The interaction between creaturely humanity and the Spirit of God takes place in the Incarnation of God in Jesus;

In Jesus Christ, the human person receives the fulness of the Spirit and full participation in the divine life which the Son shares with the Father.

The Spirit which comes to each person in his or her creaturely humanity does not come other than through Jesus Christ as the mediator of Holy Spirit to human spirit (see EXCURSUS on the Filioque controversy)

2) Jesus as the sender of the Spirit.

John 14:26; 15:26; 16:7

The Spirit which comes at Pentecost is the Spirit which Christ received, which Christ 'breathed' upon the disciples following the resurrection, and which Christ promised as an outpouring of power for witness and service (see *Ministry on the Fireline*, Ray Anderson, Chapter One).

A point of tension must be maintained:

- a) The Spirit is strictly subject to the historical Jesus Christ, and has as its task, the effectual outworking of redemption obtained by Christ through death and resurrection.
- b) The Spirit creates a new event which is always contemporary in the series of God's saving acts.

John 14:12 "greater works" will take place when the Spirit comes.

The Spirit creates a world of its own, conversion, sanctification, mission, edification, administration, gifts, etc. At the same time, there is danger of splitting the Spirit away from the objective reality of Jesus Christ as the bearer and sender of Spirit (cf. EXCURSUS on Filioque).

At the same time, there is a progression, an advance in the coming of the Spirit for the Spirit not only is sent by the historical Jesus Christ but by the eschatological Christ, the coming one.

See the essay by Wesley Carr: "Towards a Contemporary Theology of the Holy Spirit," in *Scottish Journal of Theology*, Vol. 28, 1976.

- E. Following Pentecost, the Holy Spirit became the formative presence and power which resulted in the community of God's missionary people--the Church.

Acts 2:38 "repent and be baptized. . . you shall receive the gift of the Holy Spirit."

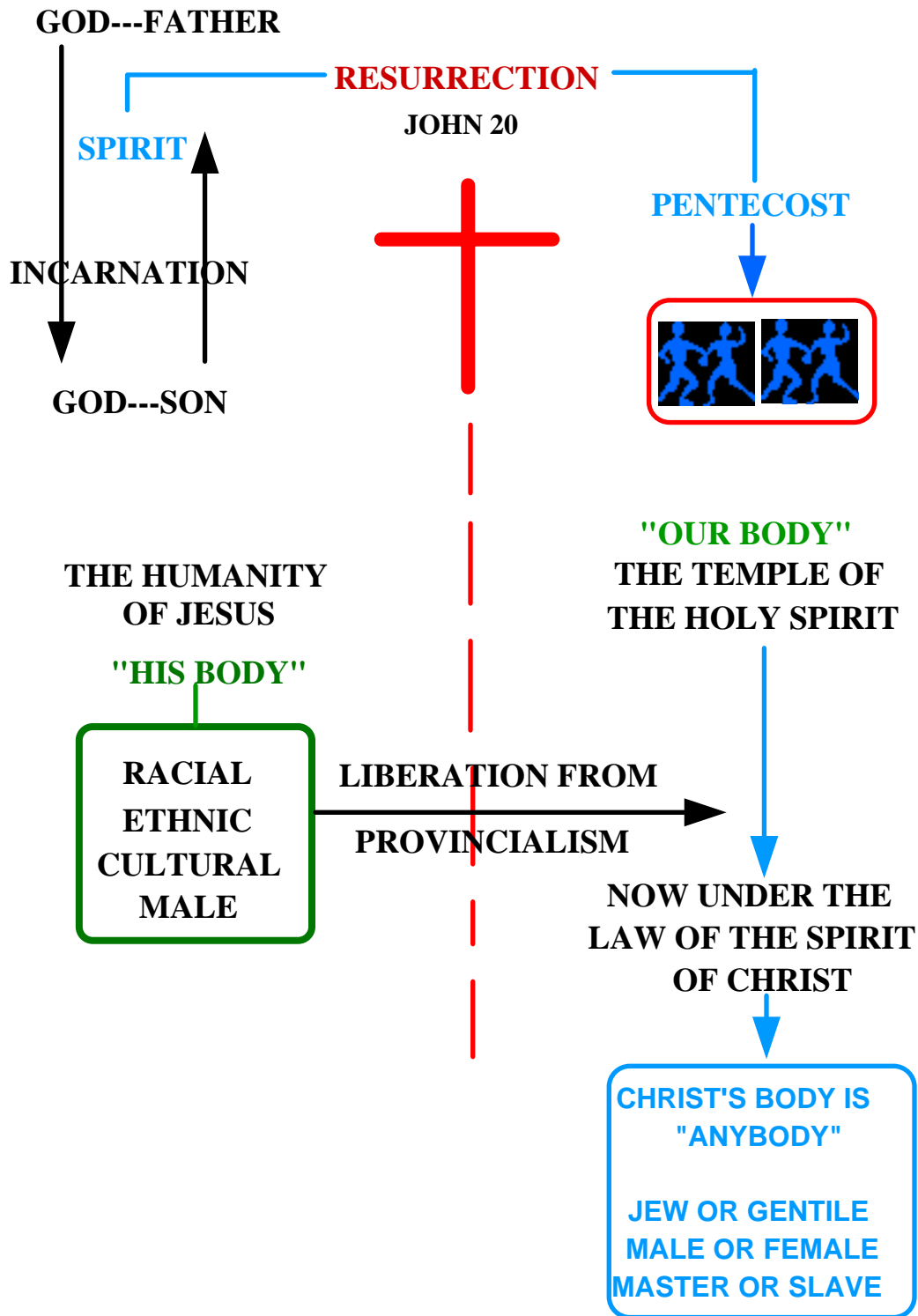
Ro. 5:5 ". . . God's love has been poured into our hearts through the Holy Spirit which has been given to us."

Ro. 6:23 ". . . the free gift (*charism*) of God is eternal life in Christ Jesus our Lord."

1 Cor. 7:7 ". . . each has a particular gift from God, one having one kind and another a different kind."

1 Cor. 12:4 "Now there are varieties of gifts [*charismata*] but the same Spirit."

The book of Acts demonstrates clearly the role of the Holy Spirit from Pentecost to the spread of the gospel through the missionary efforts of Paul and others.



2. The Calling of the Christian to discipleship and ministry.

A. The concept of a "call to ministry."

- 1) Baptism as "ordination" for ministry.

See: "Christ's Ministry Through His Whole Church," ENCOUNTER,
 "Counseling as a Christian Calling," *Christians Who Counsel*, Ray S.
 Anderson, Chapter 8

- 2) The congruence between the "inner life" and the "outer life" as a basis for understanding one's calling as a Christian;
 - The "hand in the soil, and the heart to the hand," a parable.
 - The "hand to the plow, and the plow to the soil," Luke 9:62
- 3) The "call" to serve God, who "sends" into the world.
 - Warning: the fatal flaw in identifying one's calling with one's task (ministry).
 - When calling becomes destiny.

Dietrich Bonhoeffer: "In 1930 he found his calling [to become a Christian], in 1939 he found his destiny (returning to Germany)." Eberhard Bethge, *Dietrich Bonhoeffer*, p. 581.

- 4) The motives and intention underlying our sense of calling.

Motives may be hidden and conflicted. Intentions are related to actions and are judged accordingly. We may have more than one motive at the same time, but only one intention.

"Though every action must have a motive it is not determined by its motive. It is determined, as this specific action, by the operation of intentions." John Macmurray [*Persons in Relation*, London: Faber and Faber, 1961, p. 110].

Our intentions provide the basis for accountability and correction of our motives. The love that moved Christ to "die for all" (2 Cor. 5:15) is what "constrained" or gripped, Paul. The apostle uses the Greek word *synechei* to express this sense of being grasped by the power of another's love and the source of one's own actions. Jesus uses the same verb in Luke 12:50 to describe his own "constraint" to complete his course of action by going to Jerusalem, even though it meant suffering and certain death.

"Constraint" calls us to live as Christians and to devote ourselves to duty that unifies rather than divides the self. Duty is freely choosing to devote ourselves to others under the constraint of serving Christ. We never merely devote ourselves to duty, but to the "one who called me" and continues to uphold me in love. "The man of duty," wrote Dietrich Bonhoeffer, "will end up having to fulfill his obligation even to the devil." [*Ethics*, New York: Macmillan, 1955, p. 67].

B. Summary:

- A sense of calling is related to the congruence between our inner life and our outer life, where the "heart is attached to the hand";
- God's specific calling is discovered through the vocation or task that fulfills and satisfies our heart and occupies our hand;
- Christian calling involves being under constraint to embody the love and reality of Christ through one's life and work;
- We fulfill our calling through the devotion that binds love for Christ to the task at hand, to make devotion our duty, in freedom and grace;
- In stating openly our intention of fulfilling our Christian calling through our life task, we clarify our motivations and expose them to correction and healing.

"The place God calls you to is the place where your deep gladness and the world's deep hunger meet." Frederick Buechner. *Wishful Thinking: A Theology ABC*. New York: Harper and Row, 1973, p. 95.

EXCURSUS

THE FILIOQUE CONTROVERSY

For references see: Alisdair Heron, *The Holy Spirit*, pp. 90-99; 176-178; Lukas Vischer, editor, *Spirit of God, Spirit of Christ--Ecumenical Reflections on the Filioque Controversy* (WCC. Faith and Order # 103, 1981; Karl Barth, *Church Dogmatics I/1*, pp. 473ff.

Filioque is the Latin word which means 'and the son.' The Nicene Creed (A.D. 325) originally affirmed that the Holy Spirit proceeded 'from the Father (*ek tou patros*).

In the 6th century (in Spain), the filioque clause was inserted into the Creed for liturgical use. It was almost five hundred years later that approval for its use was extended by the Roman Curia. In A.D. 800 a dispute arose over the singing of the creed with the filioque included, which caused Pope Leo III to disapprove of its insertion and express to Charlemagne (who pleaded for its use) the wish that it cease to be sung in the Royal Chapel. However, the general tendency in the West remained much more positive towards its use.

It was the opposition of the Eastern church (Antioch, Constantinople) which finally forced the filioque clause to be officially approved by the Western church. The Creed, which became an official part of the Roman Mass in 1014 included the filioque, and so became a dogma of the Western Church. The Eastern church argued that the Creed could not be officially altered or added to without an ecumenical council, and thus argued against the 'illegitimate and loveless' way in which the West took the lead in the alteration of the Creed. Thus, in the historic rupture between the Eastern and Western church which occurred in 1054, the filioque clause was a major

issue. The Reformers were strongly aligned with Augustinian theology and accepted the filioque as part of the Nicene Creed.

Karl Barth offers two theological concerns which the filioque clause protects, despite the inappropriate way in which it was introduced into the Trinitarian theology of the West: (*Church Dogmatics, I/1*, pp. 479ff)

1. The filioque preserves the connection between the economic and immanent Trinity. The economic Trinity being that understanding of God's being as Father, Son and Holy Spirit as derived out of the economy of salvation history, while the immanent Trinity is that which can be asserted of God's being prior to and independent of God's actions in salvation history. Even the Eastern church did not deny that in the economy of salvation the Spirit proceeds from the Father through the Son. What they deny is that this procession is true of God 'antecedently in Himself.' However, this is to suggest that God could be something different in himself than he is towards us in the history of salvation..
2. The filioque preserves within God's own being the possibility and readiness of a human response. By stating, 'and the Son,' the revelatory work of the Holy Spirit is directly related to the humanity of Jesus, and excludes the direct action of Holy Spirit upon a human possibility or capacity outside of Jesus. On this 'two-sided' communion of the Spirit, from the Father to the Son, and from the Son to the Father, is founded the fact that in Revelation there is a communion in which the human is present to God even as God is present to the human.

Barth adds that the Eastern church's rejection of filioque is suspect on two counts:

1. There is a formal defect in their argument which is based only upon one Scripture text, John 15:26: "When the Advocate comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father," Barth argues that it is pure speculation to conclude from this single verse that the Spirit proceeds directly from the Father to humans independently of Jesus. Other Scripture passages support more strongly, says Barth, the theological concept that the 'sending' of the Spirit by Jesus entails a process by which the Spirit proceeds from the Father *through* the Son. This does not mean that the Son is the origin of the Spirit as is the Father, but that the Spirit comes through the single mediator between God and humans, Jesus Christ.
2. There is a material defect in their argument, adds Barth. The denial of the immanent filioque loses for us the objective content and ground for communion of the Spirit between God and humans. If within the very eternal being of God (immanent Trinity) there is not a mediation of humanity to God and God to humanity through Jesus Christ, then our own humanity must provide directly the basis for our response to God and bear the Spirit solely in our human capacity apart from the humanity of Christ.

For these reasons, Barth and other Western theologians, tend to support the theological intent of the filioque clause, if not its historical and ecclesial propriety as part of the Nicene Creed (See the book edited by Lukas Vischer, *Spirit of God, Spirit of Christ*, for a variety of perspectives on this issue)

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PART TWO: THE CHURCH AS THE EMPOWERED PEOPLE OF GOD

IV. THE CHURCH AS THE FORMATION OF CHRIST BY THE HOLY SPIRIT

1. The Holy Spirit as the Presence and Power of Christ

A. Jesus Christ as the objectivity of Spirit.

The problem of distinguishing the Holy Spirit from our own spirit: at the psychological level, both are experienced as a functional unity.

- 1). The Incarnation brings a transcendent reality of God as objective reality within the boundary of a human and historical encounter.

In Jesus Christ, there is a divine 'holiness' which stands among us, with us, as one of us, and yet over and against us. This is a kind of objectivity which we do not create by 'objectivizing' (*objectivieren*) but which confronts us 'objectively' (*gegenständlich*).

The Spirit has no incarnation of its own; the indwelling of Spirit into our humanity is not an incarnation of God, but the fellowship created between us and the incarnate One.

Thus, in the person of Jesus Christ there is an objectivity which delimits the human spirit and by which the Holy Spirit itself has an objectivity which grounded in the very being of God which resists our 'subjectivizing' of the Spirit.

Jesus Christ is the objective history of Spirit, and the dogmatic content for developing a doctrine of the Spirit.

That is the epistemological relevance of the doctrine of the Spirit. Certainly the history of Christian doctrine makes it clear that wherever the Church has allowed the reality of the historical Jesus Christ to be depreciated there it has also lost a doctrine of the Holy Spirit, through the dissolving of the Spirit into the immanent reason or into man's own attempts at understanding. The doctrine of the Spirit, i.e. of the objective reality and personal Being of the Spirit, stands or falls with the acknowledgment of the active coming and activity of the Being of God himself within our space and time in Jesus Christ. (Thomas F. Torrance, *Theology in Reconstruction*, p. 235)

- 2). The Spirit objectifies Christ in and through us.

We do not objectify Christ. The 'fruit of the Spirit' (Gal. 5:23) is not an objective quality that emerges from us, but the objectification of Christ. (cf. M. Green, *I Believe in the Holy Spirit*, pp. 105f; Lewis Smedes, *All Things Made New*, p. 68.)

Thus, the church as the community of Christ becomes the objective reality of Spirit, because in this community, the Spirit produces the life of Christ in the

members. Herein is the beginning of a theology of the church (cf. T.F. Torrance, *Theology in Reconstruction*, p. 239).

B. The mediation of Spirit to us by Christ and Christ to us by the Spirit

- 1) Jesus is not only the bearer of the Spirit but the mediator of the Spirit (cf. T.F. Torrance, *Theology in Reconstruction*, p. 245).

The incarnation brought Spirit to humanity in Christ, and in this humanity of Christ the atonement prepares humanity to receive the Spirit. The humanity assumed by Christ is fallen humanity, under condemnation and estranged from God through its own 'spirit of disobedience.' Jesus prepares in his own body a human response which is perfect in obedience and in which the human spirit dwells in perfect harmony with the Spirit of God.

The inner life of the triune God now includes humanity in the form of the continuing humanity of Christ as the basis for the Spirit's life with and through human beings.

- 2) This mediation has a double action:

- a) Christ mediates Spirit to the human person by receiving Spirit into his own humanity;

Thus, created and uncreated are joined in common life. The *Koinonia* (fellowship) of the Holy Spirit has an objective basis in which our subjective experience of the Spirit is grounded;

- b) Christ then is mediated to us by the Spirit so that our humanity becomes objectively related to him.

The Body of Christ becomes the corporate manifestation of this life in Christ; the fruit of the Spirit becomes our personal manifestation of this life in Christ.

Thus, union with Christ has both objective and subjective aspects, but the actuality (our humanity in Christ) precedes and creates the possibility (Christ in our humanity).

Thus the Spirit does not come to us as 'naked Spirit,' but clothed with the character and personality of Christ (cf. T.F. Torrance, *Theology in Reconstruction*, p. 247; Michael Green, *I Believe in the Holy Spirit*, pp. 47; 105-6).

God himself opens us toward himself. He who became man for our benefit, who for our benefit descended into the abyss of death, gives himself to be ours and makes us his own. If it is true that God's work in Jesus Christ has happened and is happening, then it is also

true that in the Spirit, Jesus Christ makes himself present to us and makes us those who follow him. Calvin was certainly right when he commented in reference to 1 Corinthians 6:11, where our washing, sanctification, and justification take place 'in the name of the Lord Jesus Christ and in the Spirit of our God,' that 'the Holy Spirit is the bond by which Christ effectually unites us to himself.' The presence of God in Christ is the presence of the Spirit. Real presence is spiritual presence. . . . In the reality of the Spirit, the living and present Lord is 'here.' O. Weber, *Foundations of Dogmatics*, vol. II, p. 239

The subjective aspect of the Holy Spirit is largely absent from the New Testament (cf. T.F. Torrance, *Theology in Reconstruction*, p. 242).

Barth says, a human person *is* not spirit, but *has* spirit (C.D., III/2, pp. 354ff).

For a discussion of the relation of the Holy Spirit to the human spirit see: Arnold Come, *Human Spirit and Holy Spirit*; G.S. Hendry, "Holy Spirit and Human Spirit," in *The Holy Spirit in Christian Theology*.

C. The Presence of Christ to the world and the world to God through the Spirit.

The Spirit is the eschatological presence of Christ, not merely a historical memory. The Spirit prepares the people of God in the world for the 'last century' (the century in which Christ will return), rather than conforming the church to the 'first century.'

Through the Spirit, Christ continues to 'stand' in the world in the *place and time* where Spirit dwells in the people of God. There is no Kingdom of the Spirit and no Body of the Spirit, only the Kingdom and Body of Christ (T.F. Torrance, *Theology in Reconstruction*, p. 254).

The other person thus makes a radical demand upon me to recognize Jesus Christ as present. (see, *Historical Transcendence and the Reality of God*, Ray S. Anderson, pp. 263f; Barth, C.D., IV/3, pp. 756-7)

cf. the problem at the Lord's Supper in the Corinthian church, 1 Cor. 11. 'Discerning' the body had to do with relating to others, not a spiritual interpretation of the bread and wine!

The 'real humanity' of the other person becomes the real presence of Christ, even as my own 'real humanity' is the real presence of the Spirit. The person who "has the Spirit is not in an extra-human condition." O. Weber, *Foundations of Dogmatics*, II, p. 255.

The Spirit neither overpowers us nor leaves us in our supposed autonomy. But it is his mystery that he and in him Jesus Christ is not the concealed riddle which paralyzes every decision nor the imagined guarantee of our autonomous 'freedom,' but that he gives us the freedom. . . . How do I have the freedom to be what I am not in my experience, to do what I truly cannot do and don't even want to do--how have I gained this freedom although I never had a trace of it within me, and how can I implement it although it is by no means mine as a habit is mine? This is not a remorseful, a tortured, or a strained question but an astonished question. If it were placed any other way it would always remain entangled in the insoluble analysis of our spiritual state. Asked

in this way, though, it is not based on the objective change of this our own controlled situation, but rather on the revealed reality that God is greater than our heart (1 John 3:20).

When we ask in this fashion, our inability is seen to be not a lack based on our inherent capacities, so that it is ultimately rendered neutral, but rather our enmity toward grace and our closedness. God is not closed. As the Revealer, as the Reconciler, as our Lord in Jesus Christ, he has gone out of himself. And in every 'today' he emerges out of himself when the Word encounters us and, in the Spirit, demonstrates the capacity to draw us out of ourselves, to grasp us and liberate us so that we can grasp it ourselves. If we were confronting a dead Christ, we would be thrust back into our own problems. But Jesus Christ is the Living Lord for us in the Word which is wrought by the Spirit and made effective by the Spirit. . . . How it happens is the mystery. But it is not a barricaded mystery, but is open in the proclamation of the Community. Wherever this mystery is at work in us, we become active in receiving, rich in our poverty, powerful in weakness (Phil. 4:13; 2 Cor. 12:10). O. Weber, *Foundations of Dogmatics*, II, pp. 256-7.

cf. *Ministry on the Fireline*, Ray Anderson, Chapter Four.

2. The Church and the Kingdom of God

A. A Theology of the Kingdom

1). The Biblical Teaching on the Kingdom of God

- (a) Jesus had very little to say about the church, but a great deal to say about the Kingdom of God (or Kingdom of Heaven).

The phrase "kingdom of heaven" occurs only in Matthew (34 times). Several times in Matthew, and everywhere else in the New Testament, the phrase of "kingdom of God" is used. Ladd says: "'The kingdom of the heavens' is a Semitic idiom, where heavens is a substitute for the divine name (Lk. 15:18)." (*New Testament Theology*, p. 62) One can conclude, as Ladd does, that the two concepts are synonymous, and that no significant theological distinction is to be made.

- (b) The word 'kingdom' (*basileia*) in the New Testament can designate both the manifestation or coming of God's kingly rule and the eschatological realm in which God's rule is enjoyed. Inheriting eternal life and entrance into the Kingdom of God are therefore synonymous with entering into the age to come (Ladd, p. 62).

cf. 1 Cor 10:11 "on whom the ends of the ages have come." (see Ladd, pp. 66-67)

<-----(the age to come)

(this present age)----->

The coming of God's kingdom will mean the final and total destruction of the devil and his angels (Matt. 25:41), the formation of a redeemed society unmixed with evil (Matt. 13:36-43), perfected fellowship with God at the messianic feast (Lk 13:28-29).

- 2) Jesus saw his ministry as a fulfillment of the Old Testament promise of the coming of the kingdom, short of the apocalyptic consummation (Lk. 4:21).

Thus, Jesus proclaims the present manifestation of the kingdom through his own person and ministry (Mt. 12:28).

What perplexed the contemporaries of Jesus was the claim that the kingdom had come but that the expected signs and evidences had not appeared as they looked for them. Jesus responded that the kingdom had indeed come, but that its evidences were hidden in his own presence and ministry (Lk. 17:20ff). The kingdom is present and hidden as the *mysterion* of God's presence in the world.

The kingdom of Christ is a kingdom that, coming down from above is sunk into the cursed ground. It is here present, but as the hidden treasure in the cursed ground. We pass it by without even knowing it, but the fact that it goes unseen becomes a judgment upon ourselves. . . . indeed, it is this hiddenness which really constitutes the curse that weighs upon the ground of the earth; not that it bears thistles and thorns, but that it conceals God's countenance, so that even the deepest furrows of the earth do not unveil for us the hidden God." (D. Bonhoeffer, in *Preface to Bonhoeffer*, by Godsey, pp. 32-3).

- (a) The presence of the kingdom is understood as the presence of God in the person of the anointed one, the Christ (Messiah). This presence is the rule over the powers of the world, not first of all a specific realm in which the kingdom is operative.

"If the Kingdom is the rule of God, then every aspect of the Kingdom must be derived from the character and action of God. The presence of the Kingdom is to be understood from the nature of God's present activity; and the future of the Kingdom is the redemptive manifestation of his kingly rule at the end of the age." (Ladd, *New Testament Theology*, p. 79)

- (b) The coming of the kingdom involves both an event of God's power and presence within history as well as the consummation and end of history (the end of this age):

". . . the Kingdom of God is the redemptive reign of God dynamically active to establish his rule among men, and that this Kingdom, which will appear as an apocalyptic act at the end of the age, has already come into human history in the person and mission of Jesus to overcome evil, to deliver men from its power, and to bring them into the blessings of God's reign. The Kingdom of God involves two great movements: fulfillment within history, and consummation at the end of history." (Ladd, pp. 89-90)

B. The presence of Jesus in the power of the Spirit as the presence and power of the kingdom of God.

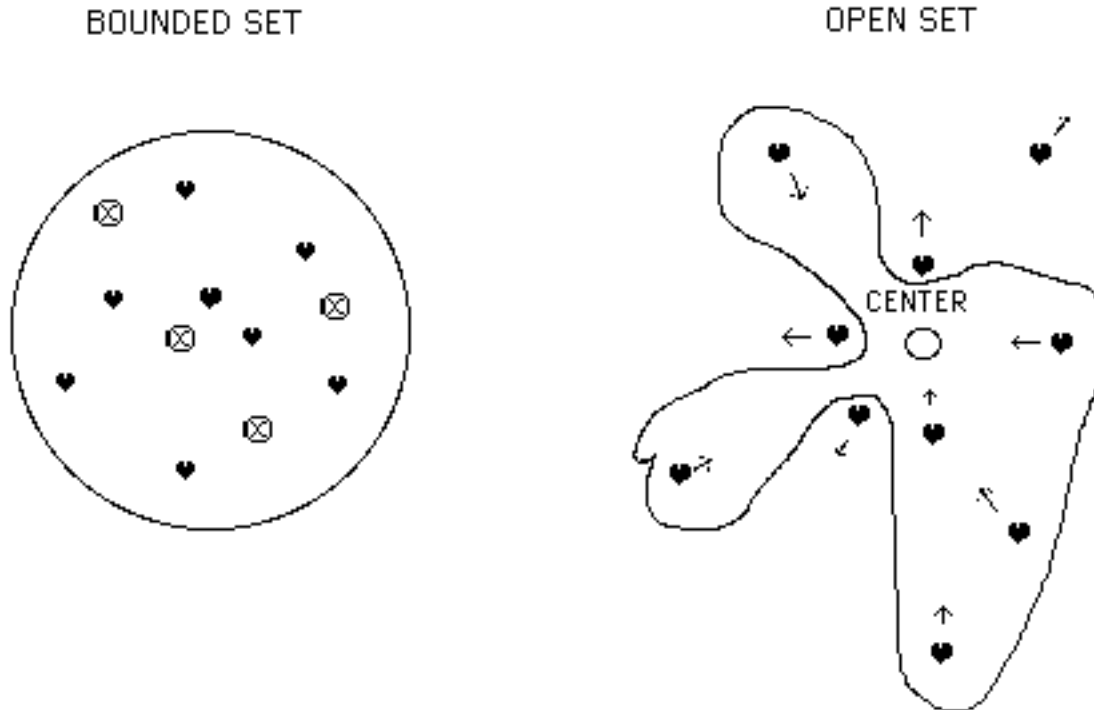
1) Entering into the kingdom required submission to the authority of Jesus:

While Israel as a whole, including both leaders and people, refused to accept Jesus' offer of the Kingdom, a substantial group did respond in faith. Discipleship to Jesus was not like discipleship to a Jewish Rabbi. The Rabbis bound their disciples not to themselves but to the Torah: Jesus bound his disciples to himself. The Rabbis offered something outside of themselves: Jesus offered himself alone. Jesus required his disciples to surrender without reservation to his authority. They thereby became not only disciples but also *douloi*, slaves (Mat. 10:24f; 24:5ff; Lk. 12:35ff). This relationship had no parallel in Judaism. Discipleship to Jesus involved far more than following in his retinue; it meant nothing less than complete personal commitment to him and his message. The reason for this is the presence of the Kingdom of God in Jesus' person and message. In him, men were confronted by God himself. (Ladd, *New Testament Theology*, pp. 105-106)

2) The reality of the kingdom of God becomes the foundation for the reality of the church as the continuing of the presence of Jesus in the world:

The Kingdom of God is the reality of which the church is a sign and to which it points. Jesus came to announce the inauguration of the kingdom, not the church. He taught that men should seek first the kingdom, not the church. He taught that men should seek first the kingdom, and before he died he transferred the "keys of the kingdom" to his disciples, who were to become the apostolic foundation of the church. All this indicates that the church is penultimate to the kingdom, and acquires its identity and role in relation to the kingdom. (Kraus, *The Authentic Witness*, p. 163).

Conversion into the kingdom of God is a process which has a beginning as orientation toward Christ the center. See Paul Hiebert, "Conversion, Culture and Cognitive Categories," in *Gospel in Context*, Vol. 1, No. 4, Oct, 1978, pp. 24-29.



C. The Holy Spirit as the eschatological presence of the kingdom of God in the church.

- 1). The Holy Spirit is the continued presence of Jesus, but as such, he is a presence of the kingdom of God in an eschatological sense.

Christians hope to be one with Christ in the final resurrection and their experience in the Christian community is a partial and anticipatory experience of that end. Their place in this eschatologically oriented community has been brought about by the achievement of Christ (hence the significance of the images of the body and of suffering), and it is realised constantly by the agency of the Spirit which is present as a guarantee or first-fruits of the end--*arrabon* and *aparche*. (Wesley Carr, "Towards a Contemporary Theology of the Holy Spirit," in *Scottish Journal of Theology*, Vo. 28, No. 7, 1975, p. 506)

The dynamic force within this eschatological community is the Spirit, which creates that community and sustains it and at the same time gives to each person within the community his [or her] own individual personhood. . . . Thus the Spirit becomes for the believing community more the environment in which it lives than an object of its consciousness. In particular, the importance of the Spirit as an eschatological phenomenon reminds us that its relation is both to the risen Christ and to the community which is oriented towards God. (Carr, pp. 507, 508)

- 2). The Church as a "sign" of the Kingdom of God.

- (a) The church is not the kingdom, but points toward it.

[T]he Kingdom creates the church. The dynamic rule of God present in the mission of Jesus, challenged men to response, bringing them into a new fellowship. The presence of the Kingdom meant the fulfillment of the Old Testament messianic hope promised to Israel; but

when the nation as a whole rejected the offer, those who accepted it were constituted the new people of God, the sons of the Kingdom, the true Israel, the incipient church. The church is but the result of the coming of God's Kingdom into the world by the mission of Jesus Christ. (Ladd, *Theology of the New Testament*, p. 111)

As a sign of the Kingdom, the church provides a place and presence of the Kingdom within history here on earth, and yet it is also a mixture of the 'wheat and tares,' and does not perfectly represent the kingdom in its membership (Matt. 13:24-30).

[T]he empirical church has a twofold character. It is the people of the Kingdom, and yet it is not the ideal people, for it includes some who are actually not sons of the Kingdom. Thus entrance into the Kingdom means participation in the church; but entrance into the church is not necessarily synonymous with entrance into the Kingdom. (Ladd, p. 111)

(b) The church is a servant (witness) not the 'manager' of the kingdom.

The church has no executive power of its own, but rather becomes the historical expression of the kingdom's power. Christ continues as the 'head' of the church as his body, and the Holy Spirit as the executive power and presence of Christ (Eph. 1:22-23; 4:7-16).

(c) The church is the presence of the kingdom in a penultimate sense.

If Jesus' disciples are those who have received the life and fellowship of the Kingdom, and if this life is in fact an anticipation of the eschatological Kingdom, then it follows that one of the main tasks of the church is to display in the present evil age the life and fellowship of the Age to Come. The church has a dual character, belonging to two ages. It is the people of the Age to Come, but it still lives in this age, being constituted of sinful mortal men. This means that while the church in this age will never attain perfection, it must nevertheless display the life of the perfect order, the eschatological Kingdom of God. (Ladd, p. 113)

(d) The kingdom of God present in the world through the presence of the Holy Spirit, brings judgment upon those "principalities and powers" (Ro. 8:38; Col. 2:10,15), bringing the ultimate power of God into the penultimate.

One aspect of the final consummation at the end is that of judgment, and the Spirit, an eschatological phenomenon, must therefore be associated with judgment. It stands thus in the present as a permanent question mark over all that Christians claim to do in the name of God. The question for the structuring of the Church is whether these witness to an awareness of the judgment of God. If the Church is to witness to this constant relevance of the future for its existence and to the breaking in of that future to the present in the act of God in Christ, then that witness must be substantiated in the structures of the Church. These structures need to be charismatic, i.e., they must reflect the Spirit both as formative force in the community and as representing the judgment of the end upon that community. (W. Carr, Wesley Carr, "Towards a Contemporary Theology of the Holy Spirit," in *Scottish Journal of Theology*, Vo. 28, No. 7, 1975, p. 513)

For an exegetical analysis of the theme of "Spiritual Warfare," see: Robert A. Guelich, "Spiritual Warfare: Jesus, Paul and Peretti," in PNEUMA: The Journal of the Society for Pentecostal Studies, Vol. 13 # 1, Spring, 1991

2. The Church in the Power of the Spirit

A. The Gift of the Spirit and the Formation of the Church

Following Pentecost, the Holy Spirit became the formative presence and power which resulted in the community of God's missionary people--the Church.

Acts 2:38 "repent and be baptized. . . you shall receive the gift of the Holy Spirit."

Ro. 5:5 ". . . God's love has been poured into our hearts through the Holy Spirit which has been given to us."

Ro. 6:23 ". . . the free gift (*charism*) of God is eternal life in Christ Jesus our Lord."

1 Cor. 7:7 ". . . each has a particular gift from God, one having one kind and another a different kind."

1 Cor. 12:4 "Now there are varieties of gifts [*charismata*] but the same Spirit."

The book of Acts demonstrates clearly the role of the Holy Spirit from Pentecost to the spread of the gospel through the missionary efforts of Paul and others.

B. The Law of the Spirit of Life in Christ

Ro. 8:2 "The law of the Spirit of life in Christ Jesus has set me free from the law of sin and death."

Ro. 8:11 "The Spirit of him who raised Jesus from the dead dwells in you. . . "

C. There is no place for setting the Spirit over against law, nor for setting the spirit over against form and tradition.

The true spontaneity of the body is found in the head; where members of the body (hands and feet) act spontaneously without coordination or direction, the result is a spastic condition, not freedom.

Thus, there is a 'rule' of the Spirit as contrasted with the 'rule' of legalistic form. The rule of the Spirit yields freedom from legalistic rules, but not from rule (law) altogether.

D. Christ is the primary **subject** in the church, and acts through the power of Spirit to effect a liberated and free community .

2 Cor. 3:17 "Where the Spirit of the Lord is, there is freedom."

Gal. 5:1 "For freedom Christ has set us free."

Gal. 5:25 "If we live by the Spirit let us walk by the Spirit."

Over against the idea of the Community as an 'institution,' we must chiefly emphasize that the Community does not live from the being and will of a past Christ, but from the existence of the present Christ. . . . If the Community could not be confident that the present Christ were in and with it, it would not be the Community. The Community does not primarily look back upon an institutor and institutive will in the past, but looks upon the present Christ with and in it. This then means, with regard also to the contemporary Community, that it understands itself to be the Community of the age of salvation, that is, it is destined to understand itself in this way. . . . The 'present Christ' is understood, under these circumstances, as a given already invested, so to speak, in the Community. He is not primarily the Expected One in faith in his presence; rather he is 'there' just as anything in the world might be 'there.' This passive 'being there' on the part of Jesus Christ is then actualized in the functions of 'office,' in the activity of preaching, and particularly in the 'sacraments,' which come to the foreground in this situation. This actualization takes place on the basis of the possibility already established by virtue of the fact that Jesus Christ is 'there' already. (O. Weber, *Foundations of Dogmatics*, II, p. 514)

I would prefer to say that the **possibility** of our experiencing Christ as present is due to the **actuality** of his presence in the power of the Holy Spirit. The sacraments and preaching do not actualize Christ, but are only possible as 'real presence' of Christ because of the actuality which precedes the possibility.

3. The Continuing Charismatic Nature of the church.

- A. Every member of the body of Christ is 'charismatic' in the sense of having the 'gift' or charism of the Holy Spirit. Subsequent to this gift of salvation, each member also contributes to the life and ministry of the community through being gifted by the Holy Spirit for the edification of the church and the work of its ministry.

Eph. 4:7-11 "But each of us was given grace according to the measure of Christ's gift. . . .to equip the Saints for the work of ministry. . . ."

Küng ("The Charismatic Structure of the Church," in *Theological Foundations for Ministry*, Ray S. Anderson, editor, pp. 479ff.) states that the charismata are basically:

- 1) everyday, rather than sensational
- 2) serviceable, rather than merely miraculous; cf. 1 Cor. 2, 7; Rom. 12:7-8.
- 3) profane, rather than sacred; that is, not restricted to holy orders, but are fully 'vocational,' related to the entire membership of the body.
- 4) diverse, rather than uniform; that is, there are potentially as many different charismata as the needs of the body, and the contribution of the members;
- 5) extensive, rather than intensive: that is, rather than being concentrated upon particular positions or people, they are found throughout the membership of the body.

Küng concludes:

". . . they are phenomena not exclusive to the early Church, but present and essential elements in the Church. Hence one can speak of a charismatic structure of the Church, which includes but goes far beyond the hierarchical structure of the Church." Küng defines a charism as "the call of God, addressed to an individual, to a particular ministry in the community, which brings with it the ability to fulfill that ministry." (*The Church*, p. 188)

See, M. Green, *I Believe in the Holy Spirit*, Chapters 11, 12.

B. All of the charismata are rooted in the single, great charism of God; the new life which has been given to us in Christ Jesus. "The gift [*charism*] of God is eternal life in Christ Jesus our Lord." In the fullness of Christ's grace the riches of spiritual gifts are revealed to us (cf. 1 Cor. 12:4-6; Eph. 4:8, 11, John 1:16) Thus, the unity of the charismata as given to the members is established in the unity of the Spirit: 1 Cor. 12:4, 7.

But, as we already asked, is it even possible to deny that the Community has charismata? Doubtless much that we find in the New Testament is a matter of the past for us. But in the New Testament the charismata include faith (Rom. 12:3), love (1 Cor. 13), service (*diakonia*) in its manifest senses (Rom. 12:7), and exhortation. The New Testament references to the charismata do not permit the setting up of a system of gifts. But they do not allow one's relegating the gifts to the past either. According to 1 Corinthians 7:7 and 1 Peter 4:10, all members of the Community are charismatics. It would be possible to speak of the past tense of the charismata only if God's 'gift and call' (Rom. 11:29) were also a matter of the past. (O. Weber, *Foundations of Dogmatics*, II, p. 576)

4. Christ as the *Leiturgos* of the church's life and ministry.

A. The ministry of edification.

". . . since you are eager for spiritual gifts, strive to excel in them for building up the church." 1 Cor. 14:12

The root metaphor of 'edification' (building up) is common to Paul (1 Cor. 8:1; 10:23; 14:4,5,12,17,26; 2 Cor. 12:9; Eph. 4:12,16,29; 1 Thess. 5:11).

The purpose of spiritual gifts is clearly that of 'serving' Christ, which means to serve and build up the body and ministry of Christ.

Edification is the total ministry of the community, says Karl Barth, and offers up a comprehensive outline of the ministry of the community under the heading of edification (C.D., IV/3, pp. 865-898):

(1) praising of God (p. 865)

Liturgy as the concrete event of service to God.

Barth's own preference for singing without the use of the organ in church provides a fascinating anecdote:

It is hard to see any compelling reason why it [singing] should have to be accompanied in this by an organ or harmonium. It might be argued that in this way the community's praise of God is embedded by anticipation in that of the whole cosmos, to which the cosmos is undoubtedly called and which we shall unquestionably hear in the consummation. The trouble is that in practice the main purpose of instruments seems to be to conceal the feebleness with which the community discharges the ministry of the *vox humana* committed to it. There is also the difficulty that we cannot be sure whether the spirits invoked with the far too familiar sounds of instruments are clean or unclean spirits. In any case, there should be no place for organ solos in the Church's liturgy, even in the form of the introductory and closing voluntaries which are so popular. (C.D., IV/3, p. 867)

(2) proclamation of the gospel (p. 867)

(3) instruction (p. 870)

(4) evangelization (p. 872)

(5) mission (p. 874)

(6) theology (p. 882)

theology in solidarity with the world

theology as a 'way of life' on the part of the community

(7) prayer (p. 882)

(8) cure of souls (p. 885)

(9) production of examples--Christian life in action (p. 887)

(10) diakonia--service (p. 889)

(11) prophetic ministry (p. 895)

(12) fellowship (p. 898)

baptism and the Lord's supper as signficatory actions which establish fellowship.

B. The ministry of divine service--*latreia*

Jesus is the high priest and minister (*leiturgos*) in the sanctuary (Heb. 8:2).

The *leiturgos* originally meant a public officer acting for the good of the people, serving at one's own cost or expense. In the Greek translation of the Old Testament (LXX) it is used to refer to the priestly service rendered to God. In the New Testament is used

--of Christians serving Christ--Acts 13:2

--of those who aid others with their resources--Ro. 15:27

Paul speaks of a service (*latreia*) which is rendered not only to God but to others. ". . . present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship (*logike latreia*)." (Ro. 12:1)

Paul speaks of his own missionary and pastoral service as a "minister [*leiturgon*] of Jesus Christ to the Gentiles in the priestly service of the gospel of God. . . ." (Ro. 15:16) Paul seems to think of himself as a *leiturgos*, offering up to God his ministry to the Gentiles, or, offering up the Gentiles who receive the gospel as a service to God.

To the Philippian church, Paul writes: "But even if I am being poured out as a libation over the sacrifice and the offering [*leiturgia*] of your faith, I am glad and rejoice with all of you. . . ." (Phil. 2:17) Here Paul sees his own life and ministry as being offered up to God in the *latreia* of the faith of those in Philippi.

The point is this: There is a two fold *latreia*, or service. The first is that *latreia* of God through the gospel where God turns to the world and 'serves' sinful and estranged humanity by ministering grace and mercy through Jesus Christ. There is then a corresponding *latreia*, or service, in which there is offered back up to God the praise and honor due to his name.

In the worship of the church, then, as the true order of Christ's own *latreia*, service to humanity and service of praise to God are joined together. If there is no participation in Christ's service to humanity through the gospel, there can be no real participation in Christ's service to God in the sanctuary.

Barth says that in its worship, the church 'exchanges its working clothes' for its 'festal attire' (C.D. IV/2, p. 697). The 'working clothes' as well as the 'festal attire' are both part of the divine *latreia* which takes place through Christ. See, *Ministry on the Fireline*, Ray Anderson, Chapter Two.

5. The Church as the Community of Christ

Eph. 2:19-22 ". . . members of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone. . . ."

A. The key to the primitive (first century) church is not 'historical memory,' but the 'fellowship of the Spirit' (Brunner, *The Misunderstanding of the Church*, p. 24).

"Where two or three are gathered in my name, there I am in the midst of them" (Matt. 18:20).

The life principle of the church as the ecclesia is Christ's continued presence through the Spirit. "Because I live, you shall live also" (John 14:19).

Christ exists in the world as the community of Christ, wrote Dietrich Bonhoeffer (*Sanctorum Communio* [The Communion of Saints], p. 160). The church is in Christ and Christ is in the church; and to be in Christ is the same as to be in the church, wrote Bonhoeffer (p. 100). The church is a community of love in which new social relations are created (pp. 120ff). Concerning the unique character of Christian love as formative for the community of Christ, Bonhoeffer said:

1. Christian love is not a human possibility;
 2. Christian love is only through faith in Christ (obedience);
 3. Love, as an act of the will, is purposive and intentional;
 4. Christian love loves the real (concrete) neighbor;
 5. Christian love knows no limits
- (pp. 120ff; cf. Barth, C.D., IV/2, pp. 727ff)

The community is not Jesus Christ, wrote Karl Barth, but he is the community. He does not live because it lives, but it (the community) lives because he lives in and through it (C.D., IV/2, p. 655).

For Barth's recognition of the importance of Bonhoeffer's book on the church see: C.D., IV/2, pp. 533ff.

If there can be any possible vindication of Reinhold Seeberg, it is to be sought in the fact that his school could give rise to this man and this dissertation, which not only awakens respect for the breadth and depth of its insight as we look back to the existing situation, but makes far more instructive and stimulating and illuminating and genuinely edifying reading today than many of the more famous works which have since been written on the problem of the Church . . . I openly confess that I have misgivings whether I can even maintain the high level reached by Bonhoeffer, saying no less in my own words and context, and saying it no less forcefully, than did this young man so many years ago. (C.D., IV/2, p. 641. Bonhoeffer wrote his book as his doctoral thesis at the U. of Berlin in 1927 at the age of 21. Barth wrote his comment on Bonhoeffer in 1956 at the age of 70!)

B. The formation of the church as the community of Christ is the work of the Spirit, not human intentionality or agency.

[A]s long as the 'Evangelical Church understands the Word merely as the impulse to a decision, and not, in view of the empowerment through the Spirit, as the decision prepared for man and thus set before him, it will cast people into their own autonomous 'decision' and that is tantamount to casting them into their own 'private' existence. The Church of the Gospel, wherever it may be, needs the courage to combine decision and God's action in holding us together; our own decision is not our autonomous affair, but results rather in the fellowship of the Community in which our faith is stretched beyond its own tangible boundaries by the power of the Word empowered in the Spirit. . . We can never utter the Word of forgiveness to ourselves, not even when we 'know' about it. We need another person, who says it to us. We need the Community which lives by that Word. (O. Weber, *Foundations of Dogmatics*, II, p. 539)

In its concrete social and historical occurrence, the church is the reality of the body of Christ in its visible, not its invisible nature. Christ is present, not as an idealized form of the church, but in the concrete reality of the social relations and structure of its members.

The reason it [the church] is present is to pronounce God's coming and already present dominion in Jesus Christ to all the world. Thus, by analogy, it is visible in a way comparable to the way God in Jesus Christ made himself available to the eyes and ears, the judgment and the condemnation of man. Faith in Jesus Christ does not set aside the ambiguous earthly person of Jesus of Nazareth, in order to return solely to the deity who disclosed himself to us in it. . . . In Jesus Christ we recognize God himself as the 'incarnate God' (*Deus incarnatus*) and in the Community we recognize the body of Christ. (Weber, *Foundations of Dogmatics*, II, p. 541)

For the Reformers, Luther and Calvin, there was a concern to establish the 'truth' of the church over and against its concrete ambiguous existence. For Luther the 'essential' church is found in the 'office of the pure gospel' which tended toward 'pure doctrine' as the mark of the church. For Calvin, the purity of the church was to be found in its essential moral and spiritual integrity as the community of faith (cf. Weber, p. 545).

C. The struggle within the first century church over the ordering of the church and its ministry.

Sources: E. Brunner, *The Misunderstanding of the Church*, and *Dogmatics III*, pp. 3-52)

1) The Pauline concept of the Ecclesia as a charismatic community.

Paul subordinated 'government' (*kybernesis*--1 Cor. 12:28) as one among several charismata. There is no hierarchical order based on an office (Brunner, *Misunderstanding*, p. 33). The Holy Spirit is directly involved in 'ordering' the ecclesia.

If we search the New Testament documents themselves in order to discover some characteristic signs of its mode of being and operating, we shall have to affirm for example that the 'pneuma' is there, manifesting its presence and operating in a self-authenticating manner--even so it is said of Jesus that He preached with authority and not as the scribes; its effects are incomprehensible, striking the beholders with amazement and awe. The Spirit operates with overwhelming revolutionary, transforming results. It manifests itself in such a way as to leave one wondering why and how, and in such a way as to demolish the walls of partition separating individuals from each other. Its mode of operation is such that we find ourselves forced to adopt the terminology of mysticism on the one hand, of magic on the other, since that of logic and even of theology is seen to be inadequate and inappropriate. (Brunner, *Misunderstanding*, p. 49)

In addition to some tendency toward hyperbole on Brunner's part, one might question his use of the word theology as excluding the work of the Spirit! Although from a historical standpoint, we can appreciate his radical judgment against a theology which excludes the Spirit (see *Ministry on the Fireline*, Ray S. Anderson).

Brunner suggests three ways of understanding the Spirit's 'ordering' of the church:

- the organic unity of the community, with its rich life of fellowship;

- the multiplicity of functions within the body and diversity of gifts;
- the infectious propagation of its life, as against a calculated pragmatism.

"People draw near to the Christian community because they are irresistibly attracted by its supernatural power There is a sort of fascination which is exercised mostly without any reference to the Word, comparable rather to the attractive force of a magnet or the spread of an infectious disease. Without knowing how it happened, one is already a carrier of the infection." (Brunner, *Misunderstanding*, p. 52)

The Spirit does not create 'offices,' says Brunner, but 'ministries.' The intrinsic order of the ecclesia is thus **diakonia**--service. The Spirit produces and exists in koinonia, but perishes in an institution. The absence of formal authority, legal structures, and canonical law characterizes the life of Spirit.

Does this charismatic order actually work? Was there not perpetual strife, or at the least uncertainty and the awkward question--what was to happen now? But this strange, this even wonderful charismatic ordering by the invisible Lord alone, did work. Precisely that is the miracle of the Ekklesia, which certainly Paul and the other Christians themselves regarded with ever renewed astonishment as a miracle. Even the worldwide scope of the Ekklesia was not able--and that is a second miracle--to call the charismatic leadership and order in question. (Brunner, *Dogmatics*, III, p. 45).

2) The Jerusalem community and theocratic Ecclesia

While there were other 'pre-Pauline' concepts of Ecclesia, none gained the stature of the Jerusalem community. It was the natural center and was formed on the basis of the apostolic continuity of the 'tradition of the twelve.'

cf. Gal. 2:9, where Paul rather sarcastically refers to Peter, James and John as 'pillars.'

Here in Jerusalem was the 'mother' church and movement which Paul acknowledge had its rightful place, but not its superiority. (cf. the counsel recorded in Acts 15)

By the end of the first century, Brunner argues, Paul's vital charismatic order of the Ecclesia had given way to the more hierarchical and organizationally structured form as found at Jerusalem. The Acts 15 counsel resulted in an uneasy truce, but no real theological basis for agreement.

The Pauline Ecclesia was not deeply enough rooted to survive, says Brunner, and finally gave way to an order in which:

- salvation became linked with sacrament;
- the Ecclesia became a dispensing entity rather than a ministering fellowship;

- the act of administration of the eucharist became separated from the act of reception, with authority vested in the former;
- a distinction emerged between the holy place and the profane people, with a priestly caste mediating grace;
- fellowship became institutionalized and legalized;
- The Word surrendered centrality to the sacrament, the fraternity to the hierarchy, the charismatic to the juristic, and the diakoniai to the dogmatic. (*Dogmatics*, III, pp. 60-66).

As evidence of this early movement, Brunner cites the fact that Clement of Rome (end of first century) wrote reminding the Corinthians that the ecclesiastical office held authority over the local charismatic community. So also, Ignatius, Bishop of Antioch (d. 107), stated that the priestly *episcopos*, or bishop is the central point around which the church is built. "Only the Eucharist may count as the true one which takes place under the bishop's authority," wrote Ignatius, "And where the Bishop shows himself, there let the community also be, just as where Jesus Christ is, there also the universal church is." (Brunner, *Dogmatics*, III, p. 67)

The result was that it only requires two further steps: Irenaeus (Bishop of Lyons, 130-200) stated that the guarantors of the trustworthiness of tradition are the bishops, and Cyprian (Bishop of Carthage, 248-258) stated that the Holy Spirit is bound up with the office, and therefore, that church cannot err which is episcopally organized and guaranteed by the continuity of transmission of office. (Brunner, *Dogmatics*, III, p. 69)

Nothing less than returning to the original, Pauline concept of the Ecclesia can recover the true nature of the church, argued Brunner. The Ecclesia cannot survive without the 'outer shell' of the institutional church, even as the Holy Spirit can only be present in the Ecclesia, and not in the organizational structure of the church.

Karl Barth heavily criticized Brunner's concept of the Ecclesia as essentially charismatic and communal.

To put it bluntly, did this great miracle really happen? Even according to what we find in the witness of the New Testament not to speak of the first centuries, . . . Does not this picture belong to the sphere of that which never was on land or sea, to the world of ideas and ideals? . . . Basically, is not the attempt to discuss the problem of the Church in terms of this criterion a romantic undertaking which makes no serious attempt at theological deliberation? What is the authority for this criterion? (Barth, C.D., IV/2, pp. 686-7)

Barth questions the source of the authority for the institutional church if it does not operate under the order and authority of the Holy Spirit. Is it the State or the sociological principle of organizations?

Yet, even the Roman Catholic theologian, Hans Küng, suggests that traditional ecclesiology has given priority to the Pastoral Epistles as well as the Acts of the Apostles, which tend to locate the authority and order of the church in the office and the transmission of authority through the laying on of hands, and neglects the pneumatological and charismatic order of the church. "The rediscovery of the charisms is a rediscovery of specifically Pauline ecclesiology, the importance of which for the problems of Catholicism and ecumenism cannot be overstated." (Küng, *The Church*, pp. 180-1; reprinted in *Theological Foundations for Ministry*, Ray Anderson, editor, p. 478).

D. Christ--The True Israel and Cornerstone of the People of God

1) Incarnation--the Messianic Community

Jesus receives the Spirit as Israel in the flesh; he prepared a place in his body for community; he prepared a community to become his body.

2) Resurrection--the Eschatological Community

John 20:22-23 Jesus "breathed on them"

Eph. 2:15 "one new person" in the place of two

There is a point of discontinuity--the grave of Jesus is the end of the historical, cultural, and religious factors as determinative for those who belong to the people of God--the discontinuity of death and resurrection.

There is also a point of continuity--it is the same Jesus who is alive after death, but no longer subject to the determination of historical factors. Paul clearly saw this in the case of circumcision, the law, and male/female gender identity, all removed in Christ as determinative of relation to God's people (Gal. 2:28).

The resurrected Christ is the eschatological criterion for interpreting the revealed will of God for the formation of the church as the people of God. See, "The Resurrection of Jesus as Hermeneutical Criterion," Ray S. Anderson, in *Theological Students Fellowship Bulletin (TSF)*, January/ February and March/April, 1986.

3) Pentecost--the Witnessing Community

Acts 1:5 baptized with the Spirit to be witnesses.

The Spirit does not take over where Jesus left off, but Jesus himself returns to be present through the Holy Spirit; his self testimony and witness continues as the core of the witness of the Holy Spirit.

In the baptism, obedience, faithfulness, and service to God rendered by Jesus as the divine Son to the Father, there is a **presentation** of God to the world and the world to God. (cf. T.F. Torrance, *Theology in Reconstruction*, pp. 253f)

Following Pentecost, Christ comes in the power of the Spirit to inaugurate a **re-presentation** of God to persons and persons to God. The witness of the Spirit is thus grounded in the objective ministry of Jesus Christ. See, *Ministry on the Fireline*, Ray Anderson, Chapter One.

E. The Mystery of the Church

1) The *Mysterion* of Christ and the church: Eph. 1:9; 1:17-18; 3:3; 3:9

The church is the revelation of that *mysterion*, so that it no longer is hidden, but a revealed "mystery." The Gentiles are "fellow-heirs" of the promise of Abraham.

The church is the visible and concrete form of the *mysterion*.

"If the 'Church' is the 'body' of Christ, the 'people' of God, the 'temple' of God, then it might seem natural to speak of it with 'transcendent' formulae and to imagine it as an invisible, supraworldly structure, as an 'ideal' Church. But the most superficial look at the New Testament, particularly at Paul, will show that there is no trace there of an 'ideal' Church. The 'Community' which is the 'body' of Christ can be found in Corinth or Rome in concrete tangibility, in all of the concrete processes of life. 'Body; does not mean something 'mystical,' but concreteness, form, reality." (O. Weber, *Foundations of Dogmatics*, II, p. 531)

2) The mystery of election establishes both the uniqueness of the church as grounded in the sheer determination of God that it constitutes the dwelling place of the Spirit as well as its imperishable existence, even though fraught with the ambiguities and disorders which attend its historical and sociological situation. The church exists by God's gift of the Spirit as Christ's body on earth--the veil is only lifted in Christ (2 Cor. 3:4).

The discontinuity between the church and the world is eschatological in nature, not sociological or institutional. This is the same kind of discontinuity which existed between Israel as the people of God and all other nations and peoples. The discontinuity is not between Israel and the church.

6. A Dispensational theology of the church.

Sources: C.B. Bass, *The Backgrounds of Dispensationalism: Its Historical Genesis and Ecclesiastical Implications* (Baker, 1960, 1978), Vern S. Poythress, *Understanding Dispensationalists* (Zondervan, 1987); John Walvoord, *The Rapture Question.*, Craig A. Blaising and Darrell L. Bock; *Progressive Dispensationalism*, (Victor Press, 1994); Robert L. Saucy, *The Case for Progressive Dispensationalism* (Zondervan, 1994).

A. The approach of dispensational theology (based on the seminal thought of John Darby and the Plymouth Brethren Movement in England) is based on a hermeneutical principle of 'rightly dividing the Word of truth' by defining a series of dispensations, or periods, within salvation history. Each dispensational period, according to this hermeneutic, stipulates its own criteria for salvation. Dispensationalists seek to interpret the New Testament particularly along the lines of a dispensation belonging to Jesus' offer of the Kingdom to the Jews, and a new dispensation resulting from the rejection of this offer, the death of Jesus, and the resurrection, whereby salvation is now by grace, not by the law. In the end, after the church is removed prior to the great tribulation, God will again deal with the Jews in terms of the dispensation of the Kingdom. The typical succession of dispensations are: the Age of Innocence (Eden); the Age of Conscience (Adam to Moses); the Age of Law (Moses & Israel); the Age of Grace (or the Church Age); the still future Kingdom Age (i.e. an earthly Millennial reign and, lastly, the Perfect Age of the new heavens and new earth (Rev. 21). (Clarence Larkin, The Greatest Book on Dispensational Truth in the World. Privately published by Clarence Larkin Est, 1918; Glenside, PA; Lewis Chafer, Dispensationalism, Dallas, Dallas Seminary Press, 1936; Dwight Pentecost, Things to Come, Findlay, OH: Dunham, 1959; Charles Ryrie, Dispensationalism Today, Chicago: Moody Press, 1965; John F. Walvoord, The Millennial Kingdom; Findlay, OH: Dunham, 1959; Hal Lindsey, The Late Great Planet Earth, Grand Rapids: Zondervan, 1970).

An early form of dispensational theology in this century in North America was made known primarily through Schofield, and the Schofield Reference Bible. Lewis Sperry Chafer (Dallas Theological Seminary), though influenced by Schofield, emphasized more sharply the discontinuity between the Israel and the church. "Revised dispensationalism" emerged at Dallas Theological Seminary through the work of John Walvoord (who served as President for 34 years), and other theologians such as Alva J. McClain, Charles C. Ryrie and J. Dwight Pentecost (the latter two both on the faculty at Dallas Seminary). This form of dispensationalism sought to establish more continuity, though the spiritual form of the Kingdom of God today is more or less detached from that of the Old Testament. Walvoord is noted for his emphasis on a distinct "parenthesis" in God's plan in which the age of the church belongs.

Not only do the Scriptures indicate that the church of the present age is a distinct body of believers, but there is good evidence that the age itself is a parenthesis in the divine program of God as it was revealed in the Old Testament. . . . Generally speaking. . . those who distinguish clearly between the church and Israel have recognized the present age as an unexpected and unpredicted parenthesis as far as the Old Testament prophecy is concerned. Walvoord, *The Rapture Question*, pp. 23-24.

A more recent approach to dispensational theology has emerged called "progressive dispensationalism." This view, advanced by Robert Saucy (Talbot School of Theology) and Craig Blaising and Darrell Bock (Dallas Theological Seminary), argues that, while each dispensation represents a different "administrative" period, each new dispensation draws from the former so that there is more of a continuity than a discontinuity between Israel and the Church. Progressive dispensationalists continue to emphasize the pre-tribulation return of Christ, but are less adamant about laying out a detailed plan of each event in the final days (for a discussion of

progressive dispensationalism, see, "Charting Dispensationalism," in *Christianity Today*, September 12, 1994, pp. 26-29).

- B. An older tradition uses the covenant relation between God and Israel as the hermeneutical criterion for determining the relation of the church to Israel. In this view, the church represents the spiritual covenant which is the complete fulfillment for the external and historical covenant between God and Israel. As a consequence, there is no discontinuity between Israel and the church, and no future for the Jew apart from entering into the new covenant formed through the church by grace. See Oswald Allis, *Prophecy and the Church*, Philadelphia: The Presbyterian and Reformed Publishing Col, 1945).
- C. Whereas dispensationalists tend to look for the return of Christ to rapture the church from the world and set up a thousand year reign (Pre-millennial) based on the dispensation of the Kingdom, covenant theologians tend to spiritual the thousand year period as covering the entire period of the new covenant (A-millennial).

While the dispensationalists see a definite place for the Jew in God's future dispensation of the Kingdom and thus concentrate on the prophecies which point toward this period, the covenantal theologians see no future for the Jews nor for the restoration of a Kingdom of God based in Jerusalem.

One implication of a radical covenantal approach to the Jewish question can lead to anti-Semitism, while one implication of a radical dispensational approach can lead to a lack of concern for issues of social justice.

- D. A Christological critique of dispensational and covenantal theologies of the church.

It might be said that dispensationalists tend to make too great a separation between Israel and the church while covenantal theologians tend to identify the church as 'spiritual Israel,' neglecting the biblical teaching concerning God's special election of the Jews in Jesus Christ and of the church in that same election in Christ.

The Church. . . as the gathering of Jews and Gentiles, called on the ground of its election, is at the same time the revealed determination of Israel, which is established by it, as elected to bring forth Him in whose person God makes all human sin and need His own concern, as marked out by the hearing of His Word, which must in any case precede faith in it, as the form of the old man who in his passing makes room for the new and coming man. Israel is the people of the Jews which resists its election; the Church is the gathering of Jews and Gentiles called on the ground of its election. (Barth, C.D., II/2, p. 199)

Confessing Jesus Christ, it [the church] confesses the fulfillment of everything that is pledged to Israel as promise, the substance of all the hope of the fathers, of all the exhortations and threats of Moses and the prophets, of all the sacrifice in the tabernacle and the temple, of every letter in the sacred books of Israel. Barth, *ibid*, pp. 208f)

At this point, Barth appears to follow the thinking of a covenantal theology of the church. However, Barth's christological approach places Christ as the only elect One, in whom both the Jews and the church find their common election. In this way, Barth can allow for a 'disunity' between Israel and the church, but not radical discontinuity.

It is in the death and resurrection of Jesus Christ, the elect One, that both Israel and the church find their meeting place.

The election and calling of Israel through Christ as the seed of Abraham (Gal. 3) is also the election and calling of the church as fellow-heirs of the promise to Israel (Eph. 3). (cf. Barth, II/2, p. 208ff).

Barth has argued strongly for the place of the synagogue alongside that of the church during this present age (see, *Dogmatics in Outline*, Chapter Eleven). Barth also takes seriously Paul's argument that God has not abandoned his purpose for the Jews (cf. C.D., II/2, pp. 202-305, for Barth's exposition of Romans 9-11). For further discussion of the relation of Jews to the church see, *The Witness of the Jews to God*, David W. Torrance, editor (Edinburgh: The Handsell Press, 1982). *Messianic Jewish Manifestory*, by David H. Stearns (Jerusalem: Jewish New Testament Publications, 1988, 1991); *Our Father Abraham--The Jewish Roots of the Christian Faith*, by Marvin Wilson (Grand Rapids: Eerdmans).

V. THE CHURCH AS AN APOSTOLIC COMMUNITY

1. The Foundation of the Apostles

A. Christ--The True Apostle

1) The nature of an apostolic commission

Sources: C. K. Barrett, *The Signs of an Apostle*
K.H. Rengstorf, *Apostleship*; D. Müller, "Apostle," in *The New International Dictionary of New Testament Theology*, Vol. 1, C. Brown, editor, pp. 126-137.

The Greek word *apostolos* is based on the Hebrew, *shaliach*, from *shalach*, to send. The emphasis is on the sender rather than the one sent. The one sent was viewed as an extension of the personality of the sender.

The *shaliach* received a specific commission in the nature of a function rather than a status, and could (must) return the commission only to the one from whom it was received.

2) Jesus as the 'first apostle'

Heb. 3:1 ". . . consider that Jesus, the apostle (*apostolos*) and high priest of our confession was faithful to the one who appointed him, . . . "

Jesus' own life was marked by his self conscious testimony to the fact that he had received his appointment and commission directly from the Father. As the 'sent one' he bore in his own person the very personality of the Father (John 14:7).

Cf. Mark 9:37 "Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me."

The chosen ones (the twelve) are brought within the circle of Jesus' own 'sending and returning' and thus become bound into his own apostolic ministry as the Son of the Father. "You are those who have stood by me in my trials; and I confer on you, just as my Father has conferred on me, a kingdom, so that you may eat and drink at my table in my kingdom and you will sit on thrones judging the twelve tribes of Israel." (Luke 22:28-30)

The apostleship of Jesus continued after his death and resurrection, and will only come to an end when he "hands over the kingdom" to God the Father, having completed his commission as the Lord of the kingdom (1 Cor. 15:23-28).

B. The 'marks of an apostle'

The key mark of an apostle is the commission received directly from Christ. The early church, immediately following the ascension of Christ, sought to develop specific criteria by which to continue the apostolic tradition of the twelve by selecting one to replace Judas--Acts 1:21-26).

--he must have been with Jesus from the baptism of John until the ascension;

--he must have been a witness to the resurrection of Jesus;

--he must have the appointment or commission from the Lord himself (thus the casting of lots for the final selection).

Not all who saw the risen Christ became apostles, but only those commissioned by Christ. The eleven were re-commissioned by Jesus following the resurrection (John 20). Assumably, their apostleship came to an end when the one who commissioned them died. This means that there is no direct continuity between the twelve selected prior to the crucifixion and the apostolic commission following.

Paul argued his own apostolic authority on the fact that the risen Christ had also appeared to him as he did to the eleven, giving him a direct commission to be an apostle (Galatians 1).

In the New Testament, there appear to have been several levels of apostleship with many more than the original 'twelve' called to be apostles. James, the brother of Jesus, was considered an apostle and one of the 'pillars' of the church in Jerusalem (2 Cor. 11:5; 12:11). Barnabas was called an apostle (Acts 4:4, 14), as were Andronicus and Junias--a woman! (Ro. 16:7).

"The complex historical event of crucifixion and resurrection shattered many possible kinds of continuity, but it could serve only to cement together the pattern of crucifixion and resurrection in the

teaching, and in the life and death, of Jesus, and the same pattern in the theology and apostolic practice of Paul." (Barrett, p. 81)

2. The Apostolic Character of the Church

See, *Ministry on the Fireline*, Ray Anderson, Chapter Six

The dogmatic basis for determining the apostolic character of the church rests on Jesus' own self testimony as the one sent by the Father. As the primary apostle, Jesus is the basis for all apostleship. As the resurrected Christ, and the head of the church, he continues his apostolic ministry through the members of the body as gifted by the Holy Spirit.

In his high priestly prayer (John 17), Jesus prayed: "As you have sent me into the world, so have I sent them into the world" (17:18). This becomes the 'hinge' on which the apostolic mission of Jesus turns outward into the world through the sending of the Spirit at pentecost.

A. The Holy Spirit and Apostleship.

The reception of the Spirit and the giving of the commission are simultaneous (John 20:21ff).

The Holy Spirit gives to the apostles the pattern of his life and work, and of what God, or Christ, works through them:

cf. Acts 1:4-5, 8; 3:11ff; 10:26; 14:15.

The Holy Spirit gives to the apostle the power to live the Christian life and witness (2 Tim. 1:7). The Spirit gives the power of fulfilling the commission and successfully evangelizing among the unsaved (1 Cor. 9:2).

The Holy Spirit guides the apostles in concrete ways (Acts 16:6-7; 9-10; 19:21; 20:22; 23:11).

cf. the manner in which Philip met the Ethiopian eunuch (Acts 8:26ff), and the manner in which Peter is summoned to the house of Cornelius (Acts 10:1ff).

The Holy Spirit is the "formative principle of the office," and gives the apostles "inner certainty." The Spirit frees the apostle from "vacillation in matters concerning the external arrangement of his work." (Rengstorf, *Apostleship and Ministry*, p. 63)

B. The Question of Apostolic Succession.

It is a matter of historical record that the title and office of Apostle was generally restricted to those witnesses of Christ's self testimony of the first century. (cf. Rengstorf, *Apostleship and Ministry*, p. 45; C.R. Erdman, *The Second Epistle of Paul to the Corinthians*, p. 95).

Now, there is no 'office' in the Community (Church) which as such could protect the unity of the Community from place to place. In earliest Christendom the 'Apostles' assumed this function. We can deduce from 1 Corinthians 14:34 that the Apostle appears as the spokesman of the 'other' Communities. But as little as the apostolate is clearly defined (cf. Rom. 16:7), to that extent it belongs to a defined period of initiation. The later Community is then found to be in the 'apostolic succession' (*successio apostolica*) when it is in the 'evangelical succession' (*successio evangelica*). It does not itself possess an apostolic 'office.' None of the attempts to demonstrate the presence of an 'apostolic succession' for any 'episcopate' can alter this fact. They are dogmatic or historical reconstructions which can resist the massive claims of the 'New Apostolic Movement' only with the greatest difficulty because the latter does not claim to have historic succession but rather the succession in charisma. (O. Weber, *Foundations of Dogmatics*, II, p. 556)

Nonetheless, some continue to make the claim for apostolic succession and transmission of apostolic authority through the office of presbyter-bishop, by a direct chain of official transmission through the laying on of hands. This form of apostolic succession (Roman Catholic, Eastern Orthodoxy, Anglican) carries with it a presupposition with regard to the relation of the Holy Spirit to the office. (cf. A. Richardson, *An Introduction to the Theology of the New Testament*, p. 327)

Barth refers to such an attempt as the 'canalization' of the Holy Spirit; by restricting the spirit to the mechanical transmission of title and office, an official 'canal' for the Spirit is traced through historical succession of office (C.D. IV/1, pp. 717ff).

What is most serious in maintaining a position that apostolic succession is the mechanism for the transmission of the power and authority of the Holy Spirit within the church is the fact that this tends to reduce the Spirit to a matter of historical-critical claims for the order of the church. As Barth put it, in this case it is more a matter of archaeology than of spiritual discernment!

The true apostolic succession, says Barth, is ". . . the existence of a Church in the following of the apostles, only when it takes place in this history that the apostolic witness finds in a community discipleship, hearing, obedience, respect and observance." (C.D. IV/1, p. 719)

C. The Question of Apostolic Authority in the Church.

The question of authority cannot be separated from that of apostolicity. For the word of the apostle is legitimated by the Lord himself, and carries the authority of Christ.

"Anyone who claims to be a prophet, or to have spiritual powers, must acknowledge that what I am writing to you is a command of the Lord." 1 Cor. 14:37; cf. also 2 Cor. 10:8ff

However, Paul makes it clear that the authority which constituted apostleship was not inherent in the person or the office but in the message:

"But even if we or an angel from heaven should proclaim to you a gospel contrary to what we proclaimed to you, let that one be accursed!" Gal. 1:8

It thus follows that there can be no apostolic succession beyond the gospel of Christ, because the gospel is given in its totality, once and for all in Jesus Christ.

"All authority in heaven and on earth has been given to me," said Jesus Christ (Matt. 28:18). This authority has not been transferred to the Holy Spirit nor to any human person. Rather, through the Holy Spirit this authority of Jesus Christ, the 'chief apostle,' continues to be the guiding authority of the church.

D. The Contemporary Apostolic Character of the Church.

While the original apostles occupy a unique position in the church as those who participated in the incarnational event, and thus are foundational for the church, it is Jesus Christ who continues to define the apostolic nature of the church as the living apostle and head of the church.

In this sense, the Holy Spirit does not 'replace' the apostles as Michael Green suggests (*I Believe in the Holy Spirit*, p. 52). Rather, the Holy Spirit continues the apostolic witness and authority of Jesus Christ built upon the foundation of the apostles.

Barth follows the Reformers in locating the apostolic authority and character of the church in the gospel which is preached and which summons persons into obedience and discipleship. The church continues in the 'school of the apostles,' says Barth, when ". . . it learns the meaning of obedience and practices obedience, making after them the movement of service which it sees them make--after them because they know immediately what it is all about, what is the meaning of service in this particular case." (C.D., IV/1, p. 720)

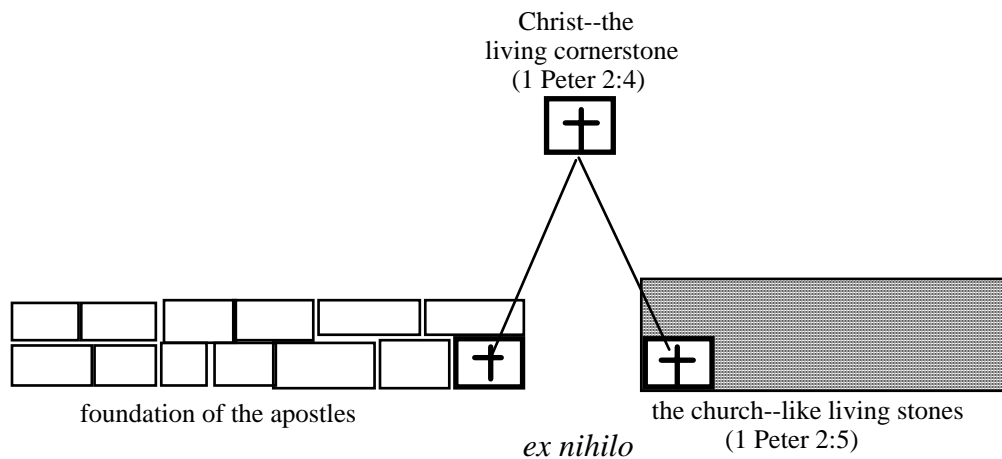
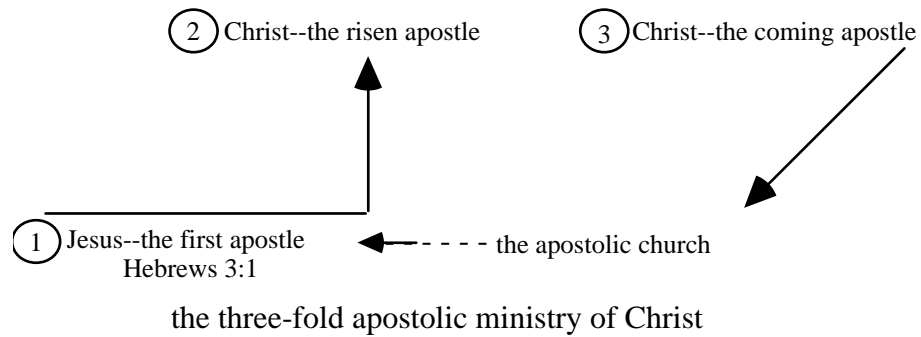
[T]he apostolic community means concretely the community which hears the apostolic witness of the New Testament, which implies that of the Old, and recognizes and puts this witness into effect as the source and norm of its existence. The apostolic Church is the Church which accepts and reads the Scriptures in their specific character as the direct attestation of Jesus Christ alive yesterday and today. . . . The Church is apostolic and therefore catholic when it exists on the basis of Scripture and in conformity to it. . . (Barth, C.D., IV/1, p. 722)

W. Pannenberg stresses the eschatological nature of the apostolic character of the church based on the fact that the Holy Spirit is the presence of the Christ who is coming as well as of the historical Christ. (*The Church*. Philadelphia: Westminster Press, 1983, pp. 44-60)

In this age of historical consciousness, therefore, the church needs a new concept of apostolicity that will allow it to recognize without reservation the difference between the age of the apostles and its own day, without thereby losing its connection with the mission of the apostles. Attention to the eschatological motif in the early Christian apostolate can help us do this. The only criterion of apostolic teaching in this sense is whether and to what degree it is able to set forth the final truth and comprehensive universality of the person and work of Christ in the transforming and saving significance of his resurrection and its power that gives light to the world. To demand that the teaching of the church be apostolic cannot mean that everything that is known from the age of the apostles should be normative for the present day, nor can it mean that only that which is derived from the age of the apostles can be regarded as valid today. It follows that the true *vita*

apostolica is to be sought in the life of the church's leaders and in the life of individual Christians who let themselves be permeated by the final all-encompassing, liberating, and transforming truth of Jesus. The *vita apostolica* does not mean copying the way of life of the apostolic age or what we think that way of life was, and it certainly cannot be lived by borrowing this or that form of life from the regulations of the apostles. That which was apostolic then may be irrelevant today or may even be a hindrance to our apostolic tasks. This insight enables the church to be free to live in its own historicity as opposed to that of the apostolic age and still remain in continuity with the mission of the apostles. (W. Pannenberg, *The Church*, pp. 56-57)

The apostolic character of the church will be more clearly outlined by what Christ wishes the church to be in the last century (the century when Christ returns), than in the first century.



VI. THE MINISTRY OF THE PEOPLE OF GOD: EMPOWERED AND EQUIPPED

1. The ministry of the laity as Christ's continuing ministry.

The "laicizing" of ministry occurred through the Incarnation, where Jesus performed the ministry of God as the anointed one (Messiah) without professional religious credentials.

The continuation of Jesus' ministry occurs through the praxis of the Spirit in Pentecost where both men and women are empowered to serve as witnesses to the continuing ministry of Jesus Christ.

A. The empowering of the Holy Spirit for effective witness and ministry.

The empowering of the Holy Spirit is the **source** of the ministry of Jesus Christ continued through the members of his body. Jesus is more than an example for the Christian to follow; he continues his ministry of revelation and reconciliation through those empowered by his Spirit.

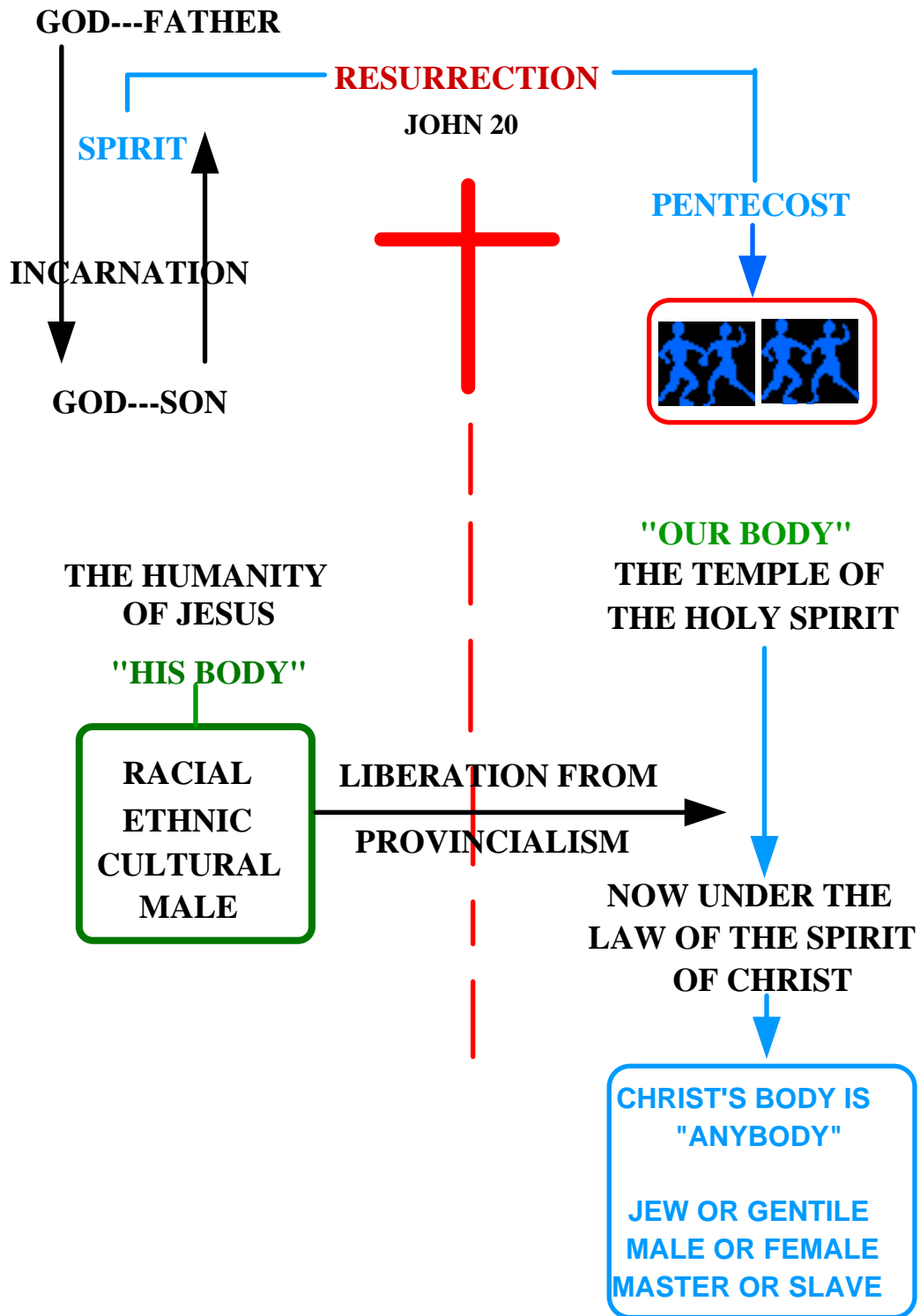
B. Equipping for ministry through discipleship formation.

The "gift" (charism) for ministry constitutes both the empowerment as well as the acquired skills for carrying out the ministry. Equipping without empowerment produces a technician, but not a minister. Empowerment without equipping leads to frustration and futility in ministry.

C. Living and serving in community as a context for discipleship formation.

- 1) The community provides a context for **authentication** of the gifts of the Spirit in the life of the individual;
- 2) The community provides a context for the development of **competence** in the exercise of the gifts as well as the fruit of the Spirit;
- 3) The community provides a context for **accountability** in the practice of ministry as the extension of Christ's own ministry through his body;
- 4) The community provides a resource of **healing and renewal** for the personal life of the one in ministry.

D. The priority for the ministry of the Spirit is the creation and up building of such a community as a context for the ministry of each member.



2) Promise and Prediction

- 1) Effective leadership means reading the signs of God's promise in the context of present events, and translating these signs into goals; this is 'preparing the way of the Lord;'
- 2) Effective leadership means directing and coordinating the energies and resources of the organization; this is being a 'faithful steward' of God's business;
- 3) Effective leadership means maintaining quality control over the character and purpose of the organization; this is to 'give proof before the churches' of love and obedience to Christ (2 Cor. 8:24). From: *Minding God's Business*, p. 65.

C. The Character of Leadership

- 1) Leadership is not self authenticating in terms of its pragmatic and persuasive success.

Dietrich Bonhoeffer warns against leadership becoming vested in the concept of the Leader (*der Führer*), where the humanity of the leader becomes concealed in a role.

Where there is community there is leadership. . . the group is the womb of the Leader. It gives him everything, even his authority. . . . It sees him, not in his reality but in his vocation. It is essential for the image of the Leader that the group does not see the face of the one who goes before, but sees him only from behind as the figure stepping out ahead. His humanity is veiled in his Leader's form. . . The Leader is what no other person can be, an individual, a personality. The relationship between those led and their leader is that the former transfer their own rights to him. It is this one form of collectivism which turns into intensified individualism. For that reason, the true concept of community, which rests on responsibility, on the recognition that individuals belong responsibly one to another finds no fulfillment here. [Dietrich Bonhoeffer, *No Rusty Swords* (New York: Harper and Row, 1965), pp. 186-200]

- 2) Leadership which misuses its authority leads to spiritual abuse.

Unlike physical abuse that often results in bruised bodies, spiritual and pastoral abuse leaves scars on the psyche and soul. It is inflicted by persons who are accorded respect and honor in our society by virtue of their role as religious leaders and models of spiritual authority. They base that authority on the Bible, the Word of God, and see themselves as shepherds with a sacred trust. But when they violate that trust, when they abuse their authority and when they misuse ecclesiastical power to control and manipulate the flock, the results can be catastrophic. Ron Enroth, *Churches that Abuse*, (Grand Rapids: Zondervan, 1992), p. 29. See also, *The Subtle Power of Spiritual Abuse*, David Johnson and Jeff Van Vonderen, (Minneapolis: Bethany House, 1991).

Jesus scolds the Pharisees and teachers of the law for their abuse of authority when they "sat in Moses' seat" (Matt. 23:2). Ken Blue comments:

We often hear today that "knowledge is power." In Jesus' day, the knowledge of the law of Moses was power. The Pharisees knew Moses' teaching by heart and knew how to teach and apply it. They were the experts. From this lofty position of power they looked down on the "mob" (as they called them), which they said was cursed because "it knows nothing of the law" (Jn 7:49). So for those ecclesiastical abusers of the first century, the seat of Moses functioned in much the same way as leadership titles, academic degrees and church offices do for today's spiritual abusers. Ken Blue, *Healing Spiritual Abuse* (Downers Grove: InterVarsity Press, 1993), p. 27.

D. Servant leadership: Trusted to lead Through Power.

The leader is not subservient to the desires and goals of the organization, but is a servant of the mission of the organization; cf. Robert Greenleaf, *Servant Leadership* (1977), and *The Servant as Religious Leader* (1982); *Minding God's Business*, Ray S. Anderson, Chapter Four.

The question "How can servants also be strong leaders?" displays ignorance not only of the bible and social forces but also of church history. The greatest leaders down through the church age did not depend on hierarchical or institutional power but on the voluntary support of their followers. When leaders serve faithfully and effectively, people grant them more and more freedom to lead. Most people understand that if someone is dedicated to building them up and solving their problems, that person can be trusted with power. True servants diffuse any fear of their leadership. [Ken Blue, *Healing Spiritual Abuse* (Downers Grove: InterVarsity Press, 1993), p. 148]

- 1) The servant leader will be able to articulate more clearly than any one else the vision of the organization as a contemporary interpretation of its mission;
- 2) The servant leader will be more closely aligned with the promise which relates the organization to the will of God than anyone else, and will factor that promise into the planning process;
- 3) The servant leader will, more than anyone else, determine the culture of the organization, and will direct the concerns and energies invested in the culture to the planning goals;
- 4) The servant leader will lead managers who are responsible for directing the planning process into full disclosure of the promise, vision and goals which he or she holds to be essential to the planning process;
- 5) The servant leader in a christian organization will, more than anyone else, be an advocate for those affected most by the changes which result from planning for change.

E. Leading Through Motivation

Thesis: Successful leadership depends as much upon communicating the motives of the leader as it does upon delegating tasks and sharing information. See: "Leadership in Decision Making: Motivation," in *Leadership in Christian Ministry*, by James E. Means (Baker, 1989), Chapter 11, pp. 167-184.

1) The Importance of Motives

"All our activities, whether practical or theoretical, have their motives as well as their intentions, and are sustained by an emotional attitude." (John Macmurray, *Persons in Relation*, London: Faber and Faber, 1961, p. 33)

(a) Actions and words can communicate motives as well as intentions.

(b) Motives can be either negative or positive.

No action can have contradictory intentions. We cannot aim in different directions at the same time. It can, however, have contradictory motives, one of which is suppressed, and therefore 'unconscious.' . . . In our relations with other persons this ambiguity of motivation is felt as a tension and a constraint between us, and therefore in each of us. (Macmurray, p. 102)

(c) Intention provides the moral basis for communication.

"The intention of one particular agent is therefore inherently related to the intention of the Other, and not merely accidental. Consequently, the morality of an action is inherent in action itself, . . ." (Macmurray, p. 117)

2) Communicating Motives

(a) Leader motivation

communicating vision involves the exciting of emotion--motive

Jehu to Jehonadab: "Is your heart true to my heart as mine is to yours? . . . If it is, give me your hand."

And Jehu took him up with him into the chariot. And he said, "Come with me, and see my zeal for the Lord."

(2 Kings 10:15-16)

(b) Task motivation

Delegation of tasks requires more than communication of the mission coupled with job description.

A concept of mission without communicated motivation will be sabotaged by motivation;

A delegation of task without communication of motivation will be subverted by motivation;

Task motivation couples organizational motivation with leadership motivation;

(c) Response motivation

Where the intention which directs motive in communication is personal, it aims at producing a motivated response;

All communication must assume that negative emotion, or negative motivation exists in the form of fear, or even hostility, usually concealed;

In any actual community of persons, then, there is not merely a common life, but also a consciousness of the common life, . . . But all personal consciousness is problematic; so that the consciousness of the common life is ipso facto a consciousness that it may or may not be realized in action. It is the consciousness that hostility may take the place of fellowship, and the unity be broken. This will happen if personal relations become negatively motivated, if fear of the others replaces love for the others. Thus the problem of community is the problem of overcoming fear and subordinating the negative to the positive in the motivation of persons in relation. (Macmurray, p. 161)

The communication of intention, then, is the moral basis by which motivation in the communicator can be disclosed and negative motivation in the other can be overcome so as to produce a response.

PART THREE: THE CHURCH IN THIS WORLD AND THE NEXT

VII. THE CHURCH AS INCARNATIONAL COMMUNITY

1. The Form of Christ in the World

A. The church as a 'kenotic community.'

There is at the heart of reconciliation the solidarity with the world which the church does not take on as an extra curricular activity, but which is constituted of its very existence as the 'kenotic community.' (See, "Living in the World," Ray S. Anderson, in *Theological Foundations for Ministry, chapter 19*).

The 'kenosis' of Christ is the 'self-emptying' (Phil. 2) which constitutes the inner movement of condescension and humility which characterizes the life of the Son to the Father (See, *Historical Transcendence and the Reality of God*, Ray Anderson, pp. 227-238; 252-276; Barth, C.D., IV/3, pp. 769ff).

As Jesus drew his disciples into his own 'self emptying' life and ministry of obedience and service to the Father on behalf of the world, he formed them into a 'kenotic

community.' As the continuing presence of Christ in the world following pentecost, the church exists as the 'place' where the world can discover and experience its own participation in the 'self emptying' of God in Christ for the sake of their reconciliation and salvation.

1) The reformation of human existence in the form of Christ.

The church is not 'formed' by its own efforts, nor is it 'conformed' to the world (Ro. 12). Rather, the church is conformed to Christ, who "though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness." (Phil. 2:6)

The 'form of Christ' in the world thus becomes the paradigm for the church in the world. This form is not a principle or style to be adopted by an already existing institution, nor is it a 'shape' determined by the need of the world. Rather, it is conformity to Christ who is in the world as one who shares in human solidarity as the incarnation of God in human flesh.

The form of the church is thus 'incarnational,' not another incarnation, but a continuing of the one incarnate life of God in the form of Jesus Christ.

2) In this presence of the church in the world as incarnational community, it confronts the world in its true nature.

The world must be known as it really is; but the world itself does not know this:

The world does not know itself. It does not know God, nor man, nor the relationship and covenant between God and man. Hence it does not know its own origin, state nor goal. It does not know what divides nor what unites. It does not know either its life and salvation or its death and destruction. It is blind to its own reality. Its existence is a groping in the dark. (Barth, C.D., IV/3, p. 769).

Thus, the revelation and knowledge of God in Christ is also the revelation and knowledge of the world as to its true nature. This is to know the world as:

(a) affirmed by God, even in its fallenness (1 Tim. 4:4; Gen. 1)

"Whoever sets eyes on the body of Jesus Christ in faith can never again speak of the world as though it were lost, as though it were separated from Christ; he can never with clerical arrogance set himself a part from the world."
(Bonhoeffer, *Ethics*, p. 205)

(b) brought under judgment through the revelation of grace.

In the cross all human possibility is brought to an end; Jesus brings the whole of humanity under judgment; this cuts through all presumption based on the

intrinsic ability of the creature apart from the Creator. This is a judgment against human ideologies as well as human institutions and human religions.

(c) reconciled in the humanity of God.

Easter is the affirmation of hope in the face of all impossibilities.

". . . in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us." (2 Cor. 5:19)

". . . [in] the incarnation of God in Christ. . . all men are taken up, enclosed and borne within the body of Christ, and that this is just what the congregation of the faithful are to make known to the world by their words and by their lives." (Bonhoeffer, *Ethics*, p. 206)

However, Bonhoeffer goes on to say that this testimony is 'foreign' to the world, and will actually be a threat when announced. Because this is a reconciling word it carries as its presupposition the judgment of God. Grace first kills and then makes alive. (It is this truth which kills and makes alive" (Barth, CD IV/2, p. 576)

B. The Formation of Christ in the World.

1) The church does not 'possess' Christ as its own.

"Everything would be ruined if one were to try to reserve Christ for the Church and to allow the world only some kind of law, even if it were a Christian law. Christ died for the world, and it is only in the midst of the world that Christ is Christ." (Bonhoeffer, *Ethic*, pp. 205-6)

Cf. the parable in Matt. 25:31-46. The formation of Christ in the world occurs through the outcast, through the imprisoned, through the poor, the hungry, the naked.

It is not as though the world needs the church in order to have Christ; the church also needs the world in order to know Christ.

2) Christ's existence in the world is thus 'non-religious' or 'worldly.'

Here we find Bonhoeffer's endeavor to think out the form of Christ in the world at its most radical and incarnational.

"What do a church, a community, a sermon, a liturgy, a Christian life mean in a religionless world? How do we speak of God--without religion" . . . In what way are we 'religionless-secular' Christians, in what way are we the ekklesia, those who are called forth, not regarding ourselves from a religious point of view as specially favoured, but rather as belonging wholly

to the world? . . . What is the place of worship and prayer in a religionless situation" (Bonhoeffer, *Letters and Papers from Prison*, 281-282, see also, pp. 369ff).

There is thus a certain 'boundary-lessness' to the church in the world. Because Christ is the true center, there are no longer any boundaries by which one can determine or define the existence of God in the world.

A boundary mentality for the church becomes, insular, positivistic, and distorting. This raises the question of church membership, participation in the Lord's Supper, as well as all religious distinctives which are turned outward toward the world in order to create this 'boundary.'

2. The Reality of the World for the Church

In Christ we are offered the possibility of partaking in the reality of God and in the reality of the world, but not in the one without the other. The reality of God discloses itself only by setting me entirely in the reality of the world, and when I encounter the reality of the world it is always already sustained, accepted and reconciled in the reality of God. This is the inner meaning of the revelation of God in the man Jesus Christ. . . . One is denying the revelation of God in Jesus Christ if one tries to be 'Christian' without seeing and recognizing the world in Christ. (Bonhoeffer, *Ethics*, pp. 195f)

A. The solidarity between the church and the world.

". . . the true community of Jesus Christ does not exist esoterically and invisibly but visibly and exoterically, so that it may be noted by the world around." (Barth, C.D., IV/3, p. 772)

For a discussion of the concept of the visible and invisible nature of the church, see Barth, C.D., IV/3, pp. 772ff.

O. Weber says:

Seen Christologically, every rejection of the world by the Community would have to place in question 'docetically' the incarnation of Jesus Christ. It would have to have been the case that God did not become 'true man' in Jesus Christ if the Community were intended not to be 'truly' in the world. But above all, the victory of the Resurrected One over the 'cosmos' (John 13:33) would have to be disregarded if the Community were supposedly to understand the 'world' solely as a confusing, alien reality, to be held at a distance and excluded. (Weber, *Foundations of Dogmatics II*, pp. 525-6).

The incarnational solidarity between Christ and the world binds the church to the world and the world to the church in a critical but positive tension of judgment and reconciliation, of sin and grace.

Solidarity with the world means full commitment to it, unreserved participation in its situation, in the promise given it by creation, in its responsibility for the arrogance, sloth and falsehood which reign within it, in its suffering under the resultant distress, but primarily and supremely in the free grace of God demonstrated and addressed to it in Jesus Christ, and therefore in its hope . . . Solidarity with the world means that those who are genuinely pious approach the children of the world as such, that those who are genuinely righteous are not ashamed to sit down with the

unrighteous as friends, that those who are genuinely wise do not hesitate to seem to be fools among fools, and that those who are genuinely holy are not too good or irreproachable to go down into 'hell' in a very secular fashion. . . since Jesus Christ is the Savior of the world, [the church] can exist in worldly fashion, not unwillingly nor with a bad conscience, but willingly and with a good conscience. It consists in the recognition that its members also bear in themselves and in some way actualise all human possibilities. (Barth, C.D., IV/3, pp. 773-4)

Barth adds, that the church may have often to engage in tactical withdrawal from the world, but never strategic withdrawal (C.D., IV/3, p. 780)

B. There is an obligation which the church has to the world.

This obligation is the responsibility for the world, or to the world which Christ assumed in coming to the World. One cannot discharge obligation to God and at the same time be irresponsible toward the world. James makes a scathing indictment of such a contradiction: James 2:14-26; cf. 1 John 3:11-18

'You are not at all like my rose,' he said, 'as yet you are nothing. No one has tamed you, and you have tamed no one. You are like my fox when I first knew him. He was only a fox like a hundred thousand other foxes. But I have made him my friend, and now he is unique in all the world. . . . Men have forgotten this truth,' said the fox, 'But you must not forget it. You become responsible forever, for what you have tamed. You are responsible for your rose. . . . One runs the risk of weeping a little, if one lets himself be tamed.' (from *The Little Prince*, by Antoine de Saint Exupéry)

"I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, . . . " (John 15:15).

C. There is a contradiction which must be borne within the 'same body'.

The tension between Christ and the world is an irreconcilable contradiction. The darkness does not know the light; those who are part of Christ are 'not of the world' (John 3:19-20; 17:9, 16, 25).

This contradiction cannot be synthesized into a 'religious' humanity. This dissolves the contradiction and leads to presumption and self righteousness (cf. the Pharisees in Jesus' day).

The reconciliation of the world to God produces and sustains the contradiction for the sake of its healing. Thus, the 'kenotic' community exposes the contradiction by virtue of its solidarity with the world--the Christian and the world are in 'the same boat.'

Barth discusses the problem between the reconciliation actualised in Christ and the contemporary situation of the Christian in the world as the 'divine problem,' and says that God takes up this 'problem' and solves it in the presence and action of the Holy Spirit (C.D., IV/2, pp. 342ff).

D. There remains a 'difference in solidarity.'

"In Jesus Christ the community and the rest of humanity constitute a differentiated, yet in this differentiation firmly integrated, whole." (Barth, C.D., IV/3, p. 826).

Thus Barth says:

- 1) the world would be lost without Jesus Christ and His Word and Work;
- 2) the world would not necessarily be lost if there were no church;
- 3) the church would be lost if it had no counterpart in the world.
(C.D., IV/3, p. 826)

The 'difference' is the presence of Christ--"Where two or three are, there am I . . . (Matt. 18:20). (See Barth, C.D., IV/2, pp. 275ff, for a discussion of the difference between human and 'christian' love).

3. The Ministry of Christ for the World.

A. Jesus Christ is the *diakonos par excellence*, the one who serves the Father on behalf of the world. (See, "Service in Jesus Christ," T.F. Torrance, *Theological Foundations for Ministry*, Ray S. Anderson, editor, Chapter 26).

Christ was Himself the *diakonos par excellence* whose office it was not only to prompt the people of God in their response to the divine mercy and to be merciful themselves, not only to stand out as the perfect model or example of compassionate service to the needy and distressed, but to provide in Himself and in His own deeds of mercy the creative ground and source of all such *diakonia*. He was able to do that because in Him God Himself condescended to share with men their misery and distress, absorbed the sharpness of their hurt and suffering into Himself, and poured Himself out in infinite love to relieve their need, and He remains able to do that because He is Himself the outgoing of the innermost Being of God toward men in active sympathy and compassion, the boundless mercy of God at work in human existence, unlimited in His capacity to deliver them out of all their troubles. (Torrance, "Service in Jesus Christ", *Theological Foundations for Ministry*, p. 718)

- 1) The diakonal nature of Jesus' life and ministry.
Cf. Karl Barth, C.D., IV/3, pp. 604ff; 831f.

Jesus came 'not to be ministered unto, but to minister' (Mark 10:45)

"I am among you . . . as one who serves" (Luke 22:27)

Jesus assumes the role of the servant in the footwashing of the disciples (John 13:2ff).

- (a) he condescended to share and absorb human hurt, taking upon himself the sicknesses and weakness of humanity;

- (b) he allied himself with persons against evil, as their advocate, casting out the demonic, restoring health and wholeness;
 - (c) he hazards his own existence, placing himself in the judgment which falls on the sinner, taking upon himself the sins and weaknesses of the people (cf. Mark 1:40ff);
 - (d) he places himself in concrete situations of human existence, where he serves God by extending mercy and serves humans by raising up a response of prayer and faith to God;
 - (e) he creates a healing reconciliation in his body, uniting both judgment and mercy, creating a new humanity out of old estrangements.
- 2) The diakonal nature of the disciples.

All of this is the incarnational nature of *diakonal* existence. He drew his disciples into this *diakonal* life, and made *diakonia* the essential mark of the church (cf. *Historical Transcendence and the Reality of God*, Ray Anderson, pp. 275-276).

B. The diakonal nature of the Christian's life and ministry.

1) The role of the *diakonos*.

The role of the *diakonos* in Greek society was not an honorable one. The only person with lower status would have been the *doulos*, the bond slave, a term which Paul likes to use in referring to his own indentured relation to Jesus Christ (cf. Ro. 1:1). While the term *doulos* refers primarily to one's status, *diakonos* referred primarily to one's role or function.

"In the eyes of the Greeks such service [*diakonia*] was undignified and menial. . . the only *diakonia* regarded as honourable was that rendered to the State." (C. E. B. Cranfield, "Diakonia in the New Testament," in *Service in Christ*, James McCord and T. H. L. Parker, editors, Eerdmans, 1966, p. 37).

In the New Testament, *diakonia* is used to refer to the service of Jesus to others (Mark 10:45); of service rendered to God (Ro. 13:4; 2 Cor. 6:1); of service rendered to Christ (John 12:26; 2 Cor. 11:23; Col. 1:7; 1 Tim. 4:6); of service to the gospel (Eph. 3:7; Col. 1:23); of service to the fellow disciple or to the Church as a whole (Mark 9:35; Col. 1:25).

The term *diakonos* refers to the person rendering this service, and in some cases, to one who holds the office of a *diakonos* (Phil. 1:1; 1 Tim. 3:8, 12). In Romans 16:1, Phoebe is described as a '*diakonos* of the church that is at Cenchræ.' This indicates that women as well as men held this office. Phoebe is called a 'deacon,' not a 'deaconess.' The masculine ending for the noun being used by Paul, indicating that in this case he made no distinction between the gender of the one holding that office.

2) Christians called to be servants.

The diakonal nature of the Christian life is bound up in the calling of the Christian to share in Christ's own life of service and ministry.

Even as the servant-existence of Jesus was his true mode of existence in the freedom of the Son to serve the Father on behalf of the world, so the servant-existence of the Christian is the true mode of Christian freedom.

Once we were 'slaves' of sin and of the law, writes Paul, but now we are 'slaves' of Christ through obedience. This calling into the servanthood of Christ is a calling to share in his own freedom of being a child of God.

For whoever has died is freed from sin. But if we have died with Christ, we believe that we will also live with him. . . Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? But thanks be to God that you, having once been slaves of sin, have become obedient from the heart to the form of teaching to which you were entrusted, and that you, having been set free from sin, have become slaves of righteousness. Ro. 6:7, 16-18).

The Christian, and the church, is called out of the world in order to be sent into it:

Called out of the world, the community is genuinely called into it. And the reality of its calling out depends upon there being no gap between it and the calling which ineluctably follows, upon the separation from and the turning to the world taking place in a single movement. (Barth, C.D., IV/3, p. 764)

The distinctive between the Christian and the world is not so much a boundary as a center, a source of life in communion with Christ who always comes to the center of humanity in order to serve them by offering up to God as his Father in heaven, the lives of those who are loved by God and redeemed through the death and resurrection of Jesus Christ.

4. The Church as the Continuing Ministry of Christ in the World

All ecclesiology is grounded, critically limited, but also positively determined by Christology; and this applies in respect of the particular statement which here concerns us, namely, that the Church exists for the world." (Barth, C.D., IV/3, p. 786)

A. Christ continues his ministry through the members of the church.

The Church cannot be in Christ without being in Him as He is proclaimed to men in their need and without being in Him as He encounters us in and behind the existence of every man in his need. Nor can the Church be recognized as His except in that meeting of Christ with Himself in the depth of human misery, where Christ clothed with His Gospel meets with Christ clothed with the desperate

need and plight of men. (T.F. Torrance, "Service in Jesus Christ," p. 9; *Theological Foundations for Ministry*, p. 724).

1) The charge upon the church.

Christ must be re-presented to the world as he is in his own *diakonal* existence and ministry. There is thus a mandate which lays upon the church, a commission which determines the very existence of the church to be the continuing ministry of Christ through the members of his body.

There is a two-fold temptation in carrying out this mandate: (T. F. Torrance, "Service in Jesus Christ," pp. 11ff; *Theological Foundations for Ministry*, pp. 727ff).

- (a) to use worldly power to fulfill this commission; to build up a power structure of its own; to institutionalize and politicize human need in order to perpetuate the existence of the church as committed to ideological cause and task.
- (b) to abandon the world in its physical and temporal life to its own resources, and to limit its ministry to that of announcing forgiveness of sin as merely a spiritual word.

The incarnational life of *diakonia* avoids these temptations by seeing ministry as two fold:

- (a) as the service of the Word, in which Christ is re-presented as Savior, offering himself in the Spirit, through proclamation (*kerygma*), sacramental life, and fellowship (*koinonia*).
- (b) as the service of response to the Word, in which Christ is re-presented in his ministry of binding up the wounds of the broken, healing the sick, feeding the hungry, acting as the representative of the sinners, lifting them up toward the Father. But this is not only the service of 'deacons' as appointed representatives of the church, but of all Christians as the re-presenters of Christ in life, word and deed.

Through his baptism Christ was initiated into the ministry which led him to the cross and resurrection. . . . Similarly through our baptism Christ incorporates us and ordains us for participation in his ministry. . . . Baptism is the ordination into the apostolic, charismatic and sacrificial ministry of the church. ("Christ's Ministry Through His Whole Church and Its Ministers," in *Theological Foundations for Ministry*, pp. 432, 434).

2) The church as ministering community.

- (a) Intercession.

Even within the world to which it belongs, it [the church] does not exist ecstatically or eccentrically with reference to itself, but wholly with reference to them, to the world around. It saves and maintains its own life as it interposes and gives itself for all other human creatures. (Barth, C.D., IV/3, p. 762)

In the ministry of intercession there is certainly prayer, but prayer without *diakonia* is not true prayer, even as *diakonia* without prayer is not true *diakonia*.

In this intercession there is a struggle against evil; identification with those who are estranged and alienated, an 'argument' with God on behalf of those who have become disenfranchised.

cf. Moses: Exodus 32:30-34. Moses intercedes for the people who have worshipped the golden calf.

In this intercession there is responsible action which entails guilt:

[T]he structure of responsible action includes both readiness to accept guilt and freedom. . . . In this Jesus Christ who was guilty without sin, lies the origin of every action of responsible deputyship. If it is responsible action, if it is action which is concerned solely and entirely with the other man, if it arises from selfless love for the real man who is our brother, then, precisely because this is so, it cannot wish to shun the fellowship of human guilt. Jesus took upon Himself the guilt of all men, and for that reason every man who acts responsibly becomes guilty. . . . If I refuse to incur guilt against the principle of truthfulness for the sake of my friend, if I refuse to tell a robust lie for the sake of my friend. . . , if in other words, I refuse to bear guilt for charity's sake, then my action is in contradiction to my responsibility which has its foundation in reality. (D. Bonhoeffer, *Ethics*, pp. 240, 241, 245; *Theological Foundations for Ministry*, p. 561).

(b) Witness.

In the ministry of bearing witness there is certainly a declaration of the gospel, even 'evangelical address' (Barth, IV/3, pp. 844-50); the divine Word must be **heard** in the world, therefore it must be spoken.

Yet, this Word, this witness must be enfleshed, incarnated as *diakonia*. Here again, witness without *diakonia* is not true witness, even as *diakonia* without witness is not true *diakonia*. cf. James 2:14ff.

Because the source and content of witness is love, this witness only abides in actions and attitudes of love (1 John 3:14-18).

(c) Reconciliation:

The diaconal service of reconciliation has its scope in the whole of creation, viewed from Christ as its center and now brought by his service to God and humans under his dominion (2 Cor. 5:18). To live in Christ, therefore, is to

have one's own small being rooted in that service which gives cohesion to all things.

"For in him all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross." (Col. 1:19-20)

See, "Christological Understanding," by W. A. Whitehouse, in *Theological Foundations for Ministry*, chapter 7.'

Only by rooting the ministry of reconciliation in Christ's own *diakonal* existence, by which human motives and possibilities are brought under judgment before being raised to new possibility, can the taint of a patronising attitude be eradicated from Christian ministry. We do not give as those who have something to offer to those who have not, but as those who have not ourselves, we receive **for** and **with** all others what God gives abundantly and without favor, through Jesus Christ.

Reconciliation is not the church's 'task.' The reconciliation of the world to God, the divine covenant, the kingdom of God, the new reality of the world can only be the accomplished *diakonia* of Christ, for which the church, as John the Baptist, prepares the way, making smooth the road, leveling every hill, filling every valley. (Barth, C.D., IV/3, p. 835)

3) The role of women in the ministry of the church.

See: Ray S. Anderson, "The Resurrection of Jesus as Hermeneutical Criterion--A Case Study for Sexual Parity in Pastoral Ministry," *TSF Bulletin*, March/April, 1986. *Ministry on the Fireline--A Practical Theology for an Empowered Church* (Downers Grove, IL: InterVarsity Press, 1993, pp. 92-98).

There are biblical antecedents for the role of women in ministry, both in the Old Testament and the New Testament. In certain cases, God has clearly expressed what I have called "preference" by anointing and setting apart women for ministry. Huldah was recognized as a prophetess (2 Kings 22:14), as was Deborah (Judges 4:4) and Noadiah (Neh. 6:14). Despite Paul's restriction on the role of women in certain cases, he affirmed the role of such women as Phoebe, a deacon (not deaconess!) in the church at Cenchreae (Ro. 16:1); and probably most amazing of all, Junia, who was identified along with Andronicus as "prominent among the apostles" (Ro. 16:7). Until the 13th century commentators on Romans 16 (including Origen, Jerome, Theophylact and Abelard) regarded Junia as a woman. Paul uses the same word for Junia and Adronicus that he repeatedly uses for himself, namely, *apostolos*.

John Chrysostom, a famous fourth-century preacher (who otherwise was not known as an advocate of Christian women!) said of Junia:

"To be an apostle is something great. But to be outstanding among the apostles--just think what a wonderful song of praise that is! They were outstanding on the basis of their works and virtuous actions. Indeed, how great the wisdom of this woman must have been that she was even deemed worthy of the title of apostle" (In *Epistolam ad Romanus*, Homilia 31,2).

Yet, in the thirteenth century, a Latin-speaking scholar in Rome, Aegidius, reasoned with male logic, that anyone who was outstanding among the apostles must have been a male (*vir*). Other commentators naturally followed him, including Martin Luther, who surmised that the nominative form of this name had to be "Junias." (Source: S. Scott Bartchy, "The Domestication of Paul, A Radical Jew," unpublished public lecture, February 14, 1996, UCLA, Los Angeles, California.

According to Paul, the baptism of the Spirit by which persons become part of the body of Christ removes historical discrimination between Jew and Gentile, male and female (1 Cor. 12:13; Gal. 3:27-28). Through baptism into Christ both men and women share in Christ's praxis of ministry through the Spirit. Edward Schillebeeckx makes this point emphatic when he says:

The baptism of the Spirit removes historical discriminations. In principle, Christian baptism completely removes all these social and historical oppositions within the community of believers. Of course this is a performative and not a descriptive statement; however, it is a statement which expresses the hope which needs to be realized now, already, as a model in the community. . . . According to Paul and the whole of the New Testament, at least within Christian communities of believers, relationship involving subjection are no longer to prevail. We find this principle throughout the New Testament, and it was also to determine strongly the new Testament view of ministry. This early-Christian egalitarian ecclesiology in no way excludes leadership and authority; but in that case authority must be one filled with the Spirit, from which no Christian, man or woman, is excluded in principle on the basis of the baptism of the Spirit. Edward Schillebeeckx, *The Church With a Human Face--A New and Expanded Theology of Ministry* (New York: Crossroad Publishing Company, 1985), pp. 38-39.

4) The Ordination of Women.

Some in the church today may feel compelled to deny the office of pastoral ministry to women either on traditional grounds or Scriptural grounds in order to be apostolic. In fact, they may be placing a hindrance on the apostolic ministry of Christ in the church today. If the Spirit of the resurrected Jesus is present in the contemporary church, anointing and calling women as well as men to the office of pastoral ministry, then this is surely an apostolic ministry as commissioned by Jesus as the living apostle.

From a Roman Catholic Perspective, Edmund Hill writes:

Are there any doctrinal, theological, revealed reasons why women should not, and indeed cannot, be validly ordained? I confess I have never come across any. all the reasons that have been put forward have been based on the premiss of the natural subordination and inferiority of women--which we have been at pains to see is by no means a premiss of revelation. The only reason of any strength that can be put forward is that this has never

been done in the Catholic Church or the Orthodox Church or any of the ancient churches. This argument from custom is a powerful one. But in the light of what may be regarded as the revealed doctrine of the Church on the equality of the sexes, one needs to ask *why* women have never been ordained. and on examination all the reasons why they have not turn out to be cultural, not doctrinal. As I have suggested above, these reasons boil down to a prolonged and regrettable cultural inheritance from Israel and Judaism, which really has no place in the universal Catholic people of God of the future. *Being Human: A Biblical Perspective--Introducing Catholic Theology* (London: Geoffrey Chapman, 1984), p. 178.

The lay Roman Catholic scholar, Michael Novak, argues for the more traditional position regarding ordination of women when he writes:

The Catholic priest is a representative figure selected according to the conditions of embodied, en fleshed persons in concrete human history. The choice was made from all eternity. The selection of males alone as Catholic priests is a sign (a sacrament, bearing grace) of several important revelations about God: about the Trinity, about the Incarnation, about the relation of Christ and His people, and about the importance of gender differentiation. . . .The priest is male because gender differentiation is significant to the self-revelation of God in history. . . . Why is the priest male? It figures. It fits. The priest's maleness is a reminder of the central role played in our salvation by the sacramentality of human flesh--not flesh-in-general, but male flesh. "Women, Ordination, and Angels," *First Things* , April, 1983.

For some contemporary Protestant views see: Jewett, Paul K. *The Ordination of Women*. Eerdmans, 1980; Hull, G.G. *Equal to Serve: Women and Men in Church and Home*, Old Tappan, N.J.: Revell, 1987; Gundry, P. *Neither Slave nor Free: Helping Women Answer the Call to Christian Leadership*, San Francisco: Harper & Row, 1987.

EXCURSUS (see The Soul of Ministry, pp. 90ff)

THE CHURCH--A CONCEPT AND COMMITMENT

(Developed as a series for Covina Evangelical Free Church, Spring, 1970)

OUR CONCEPT AND COMMITMENT--HONESTY (1)

"Speaking the truth in love" means that we are committed to honesty. (Eph. 4:15)

The model for the Christian is Jesus Christ, who above all else was an honest person:

In the midst of a religious culture that prized appearance and cultivated form, he appeared among us clothed simply in grace and truth.

He refused to recognize as spiritual that which was artificial and affected. He valued the truth of being and doing over the righteousness of words and prayers.

He told it like it was--both in the street and in the temple. He had one language for both the saint and the sinner.

He stated divine realities in terms of human experience. His life-style was that of a human person living among humans.

Because he was the truth, he had no fear of exposure, nothing to defend.

Because he was human, he had no fear of humanness, in himself or others.

Because he came in love, he had no fear of love. He was open to all who were open to him, closed to all who were closed to themselves.

Our Concept:

A real Christian must also be a genuine human being.

Spiritual growth is manifested in those who demonstrate the fruit of the Spirit in relationship with others (Gal. 5:22-23).

The Christian is to be related to one's own society in the same way that Christ was related to the world (John 17:18).

The test for truth in a Christian is what the world sees in us of Jesus Christ, not what other Christians see in us as a Christian.

Our Commitment:

To live a transparent life, willing to be known for who we really are not only by who we say we are.

To live in openness toward others, accepting them as Christ has accepted us, having a spirit of tolerance toward others who do not share our concepts or convictions. And we know that openness is not permissiveness, and tolerance is not compromise.

To acknowledge the fact that a Christian does have anxieties, temptations, moods, doubts, frustrations and problems--that we are still human!

To have no ulterior motive or religious device in our love for God and our love for our neighbor--that is, to be honest.

OUR CONCEPT AND COMMITMENT--INTEGRITY (2)

"Speaking the truth in love" means that we are committed to integrity.

The integrity of God in the world resides in his Son, Jesus Christ (Matt. 17:5; Col. 2:9-10)

In the person of Jesus there was a spiritual integrity that revitalized the spirit of human persons amidst the dead weight of tradition and legalism

where Jesus was there was life.

In the life of Jesus was a moral integrity that brought an absolute sense of right to specific human situations.

where Jesus was there was truth.

In the truth of Jesus there was a personal integrity that spoke with authority against the enslaving influences of religious formalism and demonic delusion.

where Jesus was there was freedom.

Our Concept:

Jesus Christ is all the religion any person needs. One whose life is centered on Jesus Christ thereby has spiritual integrity (Col. 2:18-19).

There is no Christ other than the Christ of Scripture. The integrity of Christ exists in the integrity of Scripture as the Word of God written (John 5:39).

The integrity of Christian fellowship rests in the person of Jesus Christ as the object of personal faith and the ground of mutual commitment.

where Jesus is, there is the church (Matt. 18:20).

Our Commitment:

To include all in fellowship who seek to know Jesus Christ as Savior and who honor the integrity of Christ between us.

To keep good faith between one another and so preserve the unity of Christ in fellowship. Within this integrity of fellowship there is room for disagreement but not divisiveness. It is the wisdom of the Spirit and the patience of love to know the difference.

To allow Jesus Christ perfect liberty in the creating of his church in the world. Our concepts, prejudices, traditions, successes and failures constitute no obligation upon his will.

To so live, in word and deed, that our motives are perfectly clear and our methods consistent with the message that is, to have integrity.

OUR CONCEPT AND COMMITMENT--INDIVIDUALITY (3)

"Speaking the truth in love" means that we are committed to the individual.

Everyone was a person to Jesus Christ

He ignored the categories established within his own society. For him the despised Samaritan was a woman who could give him a drink, the self righteous Pharisee a man who wanted to talk, the leper a person who needed to be touched.

While people came to him in bunches, needs came with a name. A congregation was not a mob to send home to eat, but individuals to be fed with bread broken with his own hands.

In a crowd he was never simply pushed by people, but touched by someone who hurt.

Within the shouting sounds of a multitude he heard the cry of the blind man, the sigh of a sinner, the murmur of a skeptic.

He let people be like who they were and offered to help them become who could be.

He had no uniforms for his disciples and no masks for his friends. He did not ask for conformity but for commitment. His style was love, his pattern devotion.

Our Concept:

Love is to treat people as persons.

People are persons even before they become Christians.

Young people are persons even before they become adults.

Christians are persons even after they become Christians.

Ministry is to relate to people as persons.

The church is made for people, people are not made for the church (Mark 2:27).

Outreach is to love people as persons.

Every person in the world has a right to know that a particular individual loves him or her for Jesus' sake.

Our Commitment:

To help each person find their particular gift to the body of Christ (1 Cor. 12:7,11).

Until each individual contributes to our function as a fellowship, we are less than the whole body.

Until the body permits each individual the full expression of his or her personality, we are less than a whole person.

To seek unity of Spirit without requiring conformity of life-style (1 Cor. 12:7,11).

We recognize the bonds of love but make no one slaves to a system. The greatest difference between us is far less than the smallest task shared in Christ.

To see persons as Christ sees them, not as prospects or problems, but persons who bear a name and a need. To know that we do not love humankind until we love one person so that he or she comes to know that God loves him or her
that is, to be committed to the individual.

OUR CONCEPT AND COMMITMENT--COMMUNITY (4)

"Speaking the truth in love" means that we are committed to community.

Jesus called men and women out of estrangement and into a redemptive relationship.

He came as a Son and introduced God as the Father. Out of this relationship he coined new words to explain human problems and possibilities: prodigal, enemy, reconciliation, friend, brother and sister, flock.

He defined spiritual values in terms of human relationships. God forgives us as we forgive one another; to hate our brother is to hate God; to give of ourselves to another is to love Christ.

He gave himself as the new basis for the community of persons. Those who love Christ become his body, with a common life and one heart.

Our Concept:

There is no such thing as a solitary Christian. One cannot "come to Christ" apart from coming into the fellowship of his body--the church.

This fellowship (koinonia) is not only spiritual, but personal and social. It may not always be structured as an organization, but it will always be an organism.

The highest act of the individual is to surrender his or her right to exclusive self-existence in order to create a community of faith and love.

Because each Christian retains individuality, even in community, the community of Christ is a continuing creation--community is broken whenever the individual acts exclusive of others or loses individuality in the group.

Personal spiritual growth is measured in terms of the individual's contribution to the common good of the entire body. The fruit of the Spirit are relational realities: love, joy, peace, patience, kindness, etc., are evidenced in our relationship with others.

Our Commitment:

To give priority to the organism of the church over the organization.

Organization is the servant of the organism to carry through the functions that contribute to growth and life:
the life of one person is more important than the entire organization.

To maintain the integrity and health of the body of Christ through responsible participation and loving discipline.
the life and health of the body of Christ is more vital than the demands of one person.

To set no limits on love that are not intrinsic to the nature of love itself as revealed by Christ.

To go as far as Christ would go, to share as much as Christ would share, to live in fellowship with those in whom Christ lives
that is, to be committed to community.

OUR CONCEPT AND COMMITMENT--CHARITY (5)

"Speaking the truth in love" means that we are committed to being charitable.

Jesus revealed the heart of God to be most charitable toward us.

He brought a new degree of tolerance to the sharp edge of divine justice. He held back the law long enough for people to discover why they were law breakers, and to receive mercy (John 8:1-11).

He brought a new spirit of liberality into the up-tightness of a religiously structured society. He taught that the sabbath was made for humans, not humans for the sabbath
everything doesn't have to be perfect to please God
and pleasing God is more important than pleasing others.

He brought a new dimension of practicality to the word love.

Love from God can be worn on the back, put on the table and sit down beside you--it is human as well as divine, tangible as well as spiritual. It is Jesus.

Our Concept:

Love is something you do. The feelings, expressions and words of love have little substance apart from being "incarnated" into an act (James 2:15).

Clothing is love to the naked; food is love to the hungry; you being there is love for the one in prison, and a seat beside you is love for the sinner.

Love is common to both God and human persons. When God loves it means the same thing as when we love. The difference is that it is God loving, not a separate kind of love. Therefore, our love for God is evidenced by our love for one another (1 John 4:8,12).

Love is the point of contact in the world for Jesus Christ. The love of the Christian for the non-Christian is the bridge by which persons come to God.

Our Commitment:

To create a fellowship that embodies as much of the Spirit of Christ as the truth of Christ.

To be tolerant of all that seems contrary to us and intolerant of all that is contrary to Christ. And to be willing to learn the difference!

where the Spirit of the Lord is, there is freedom (1 Cor. 3:17).

To allow people in the world to see the interior life of our Christian fellowship.

And in knowing us, leading them to know God.

where love is, there is God.

To make no discrimination in our love between the body and the soul, the spiritual and the personal, between mine and yours

that is, to have charity.

OUR CONCEPT AND COMMITMENT--MATURITY (6)

"Speaking the truth in love" means that we are committed to maturity.

Jesus Christ fulfills the greatest potential and God's highest purpose for human persons.

He liberated the spirit from the law and created children of God out of slaves.

He lifted the burden of the law by fulfilling it, not by breaking it, and pointed beyond it to a higher fulfillment.

Those who become his slaves find their freedom (John 6:63; 2 Cor. 3:4-6).

In his own life, he brought both body and soul into balance.

Because he understood and accepted his own humanity, he never condemned another for being human.

He demonstrated that a holy purpose can only be completed when the spirit and the flesh become one.

He was in every sense a mature person:

his feelings ran deep but they had a bottom,

his love flowed freely and yet within boundaries,
 he was sensitive to pain but not easily hurt,
 he had a dream, but consecrated his life in duty.

Our Concept:

Growth is a greater value than conformity.

This means that there must be room to grow for the immature and reasons to grow for the more mature.

When standards become barriers to growth they must be moved.

Responsibility is a higher motive than guilt. Instead of exploiting guilt to achieve results, we seek to enlarge responsibility to produce growth.

Love is a better fruit than work. Only the capacity to love engages the whole person and fulfills the complete law.

In learning how to love the Christian brings every part of life into discipleship (Ro. 13:8-10).

Freedom is the highest act of personhood. It is achieved by one who is neither slave to self or to the world. Only one who is free can love. It is complete submission to the Spirit of Christ which produces this freedom (Gal. 5:1,13; 2 Cor. 10:5).

Our Commitment:

To bring each person to his or her highest level of responsibility. With the assumption of responsibility comes the removing of restraints. Responsibility is itself a law of God working within and through the individual's perception of oneself and God.

To bring each person to his or her greatest capacity to love. This will mean the exposure of each other to the risks of love and the expectation from each other of the fruit of love (Heb. 10:24).

To help each person to become a whole person--effectively able to receive and apply God's grace, fully equipped to live a creative and purposeful life, meaningfully involved in the functions of the body of Christ

that is, to have maturity.

VIII. THE CHURCH AS A SACRAMENTAL COMMUNITY

1. Jesus Christ as the Primary Sacrament

A. The Concept of Sacrament.

1) Sacrament as *mysterion*.

The Greek word *mysterion*, as found in the New Testament, was translated by Jerome into Latin as *sacramentum*. In Ephesians 5:32, for example, where Paul speaks of marriage and the 'one flesh' relationship as a great *mysterion*, Jerome used the word *sacramentum*, thereby creating the theological concept of marriage as a sacrament.

The word 'sacrament' originally meant a 'thing set apart as sacred,' and 'a military oath of obedience,' where a citizen in Rome was inducted into the army and loyalty to Caesar, who was considered to have divine status. (cf. Ron Wallace, "Sacrament," in *Baker's Dictionary of Theology*)

Augustine later defined sacrament as a 'visible word,' or an 'outward and visible sign of an inward and spiritual grace.' The similarity between the outward form and the hidden grace tended to be stressed. As a result, the ritual of a sacrament came to be regarded as 'conveying grace,' rather than relating humans to God through participation in Christ through faith.

The technical term for this direct mediation of grace through the elements and ritual of a sacrament was described as *ex opere operato* (on the basis of the work wrought). In other words, the grace of God conveyed in the sacrament was not dependent upon the recipient nor the officiant, but the act itself (cf. Berkouwer, *The Sacraments*, p. 62).

2) Sacrament and the Word of God

Both Luther and Calvin rejected this doctrine and agreed upon the effective relation of Word to Sacrament and the importance of faith. However, they also wanted to protect the sacraments against an undue subjectivising, a charge which Rome made against the Reformers in their rejection of *ex opere operato*.

Berkouwer points out that the Roman Catholic doctrine contains within it a subjectivising factor itself--there is the necessity of a certain disposition, or rather, the absence of a 'negative disposition' which constitutes the effectiveness of the sacrament. Supernatural grace is prevented from entering the soul **if** an obstacle is in the way (*The Sacraments*, p. 68).

Reformed theology, particularly as found in Calvin, reached beyond the synthesis of objectivity/subjectivity in the Roman doctrine of *ex opere operato* and posited a third possibility. The objectivity in the sacrament is not in the elements or the act but in the 'object of faith,' Jesus Christ, the true *mysterion* (Berkouwer, *The Sacraments*, pp. 72ff). Thus Calvin took the outward form of the sacrament with full objective seriousness, but did not locate the *mysterion* in the relation between physical sign and grace, but in the person and work of Christ himself. Thus, the grace of the sacrament is the same grace as in justification. For Calvin, the sacrament is directed toward faith in order to nourish and strengthen it. This is what Barth described as Calvin's 'cognitive sacramentalism' (C.D. IV/4, p. 130).

3) Sacrament as signs

By the 12th century, the medieval church had concluded that there were 7 sacraments, and the Council of Trent made this a dogma of the church. In addition to Baptism and the Lord's Supper, Confirmation, Holy Orders, Marriage,

Confession, and Extreme Unction. The Reformers rejected the additional five as having no biblical basis. A Sacrament is a sign, but not all signs are sacraments (Berkouwer, *The Sacraments*, p. 24). Therefore, the doctrine of the sacraments cannot be based on a phenomenological basis, but must be a recognition of those signs through which God has determined to act.

Here we must heed Berkouwer's warning against developing a general concept of sacrament and then applying it to Baptism and the Lord's Supper. The Bible does not speak of sacrament, but only of those concrete actions directed by Christ (Berkouwer, *The Sacraments*, p. 9).

B. Revelation as sacramental.

"Revelation means sacrament" (Barth, C.D., II/1, p. 52). For God to reveal Godself, this revelation must be disclosed in creaturely objectivity, adapted to our creaturely existence and knowledge. The theological concept of sacrament is thus bound up in the structure and nature of God's revelation.

Thus, there is **ambiguity** from the perspective of the human person--the objectification of divine revelation is not a predication of the creaturely mind--and a **provisional** aspect to revelation--the final Word of revelation encompasses the 'end of history' as well as its significance. This means that there is an eschatological tension between the revelation of God in its historical form and its ultimate reality. This is true both of revelation and sacrament a sign of revelation.

1) The life, death and resurrection of Jesus Christ as the primary sacrament.

Jesus Christ is the *mysterion* through which all sacramental 'mystery' is mediated and objectively confirmed (1 Tim. 3:16).

In the New Testament *mysterion* denotes an event in the world of time and space which is directly initiated and brought to pass by God alone, so that in distinction from all other events it is basically a mystery to human cognition in respect of its origin and possibility. If it discloses itself to man, this will be not from without, but only from within, through itself and therefore once again only through God's revelation. . . . Faith as a human action is nowhere called [in Scripture] a mystery , nor is Christian obedience, nor love, nor hope, nor the existence and function of the *ecclesia*, nor its proclamation of the Gospel, nor its tradition as such, nor baptism, nor the Lord's Supper. (Barth, C.D, IV/4, pp. 108-9)

The human nature of Jesus is the sacramental reality of revelation on the ground of the hypostatic union between the divine and human in the one person. There is an **attestation**, or witness of God to humans and humans to God in this primary event which is determinative of all secondary occurrences of the Christ event.

For, in the light of the attestation which occurred through the man Jesus, we find the attestation of God wherever it is the attestation of that occurrence. That the eternal Word as such became flesh is a unique occurrence. It happened only once. It is not therefore the starting point for a general concept of incarnation. But its attestation through the existence of the man Jesus is a beginning of which there are continuations; a sacramental continuity

stretches backwards into the existence of the people of Israel, whose Messiah He is, and forwards into the existence of the apostolate and the Church founded on the apostolate. The humanity of Jesus Christ as such is the first sacrament, the foundation of everything that God instituted and used in His revelation. . . . And, as this first sacrament, the humanity of Jesus Christ is at the same time the basic reality and substance of the highest possibility of the creature as such. (Barth, C.D., II/1, p. 54)

- 2) The true *mysterion* is located in the single event of the incarnate presence of God in Jesus Christ.

Baptism and the Lord's Supper are regarded in the New Testament as two aspects of the one event. There is, therefore, properly speaking, one sacrament, of which Baptism and the Lord's Supper are correlated expressions.

The language that the New Testament uses about Baptism is interchangeable with that it uses concerning the Lord's Supper. Cf. Mark 10:38f; 1 Cor. 10:1f; 12:12,13.

Thus, the relation between Baptism and the Lord's Supper is bound up in the Word of God as incarnate, inscripturated, and proclaimed. This locates the objective reality of the sacraments in the presence of Christ both as an event within salvation history and as the Lord of the church. There is a primary objectivity through Christ to which both the objective (physical) and subjective (personal) nature of the sacraments are bound.

Here it is important to see that the true *mysterion* is located in the primary objectivity--the incarnation-- and not in the secondary objectivity, the physical aspects of the sacrament.

In the sacrament, undergirded by the Word of God and attended by the Spirit of Christ, the sacramental action of the church itself takes place, through which the mysteries of the Kingdom of God concerning Jesus Christ are made known. The original **presentation** of God to humans and humans to God becomes a **re-presentation** in the sacramental life of the church.

2. Sacrament as The Re-presentation of Christ.

- A. The sacrament gives to the church a 'communion in the mystery of Christ,' and thus the sacrament is a true sign of this mystery.

Matt. 18:20 "For where two or three are gathered in my name, there am I in the midst of them."

John 14:21, 23 "They who have my commandments and keep them are those who love me; and those who love me will be loved by my Father, and I will love them and

reveal myself to them. . . . Those who love me will keep my word, and my Father will love them, and we will come to them and make our home with them."

According to Torrance, Calvin meant by the term 'signify' as used of a sacrament, or the term 'present, not merely that which recalls to memory, or that which symbolizes a thing, but that which designates the thing itself, that which re-presents a thing; thus the sacrament is an act of **re-presenting** the same Word which is given in the incarnation. (*Conflict and Agreement, II*, pp. 140-1).

". . . . *kerygma* is in the fullest sense the sacramental action of the Church through which the mystery of the Kingdom concerning Christ and His Church, hid from the foundation of the world, is now being revealed in history . . . in *kerygma* the same word continues to be 'made flesh' in the life of the Church." (T. F. Torrance, *Conflict and Agreement II*, pp. 158-9)

The very withdrawal of Jesus from visible and direct relation to the world casts the church into an eschatological relation with Christ the head of the church. The church lives between the cross and the *parousia* and thus the original sacramental relation of the creature to the creator in the hypostatic union (incarnation) is now re-presented through the enactment of the life of the church itself. But in this re-presentation the full presence of the *parousia* is screened, permitting the church to have a genuine history in relation to the world. In God's revealing to and through the church in Jesus Christ, God also is concealed in order to be present, not merely as another 'presence' alongside the existence of others, but in and through their existence. (cf. Barth, C.D., II/1, p. 55)

Here is the danger of idolatry in the sacrament--"The call to worship can be the temptation to idolatry," said Barth, but this is a call which cannot be avoided (C.D., II/1, p. 55).

The work and sign of Christ's presence is not frustrated by unbelief, however, precisely because the re-presentation is governed from the side of divine action, 'offense can be taken' through the substitution of the sign for that which is not signified (Barth, C.D., II/1, pp. 55-6). This danger of 'offense' seems to be greater for one who stands within the church than one who comes in from without, and may actually be an 'unbeliever' in the church's eyes (cf. 1 Cor. 11).

B. The Eschatological Aspect of Sacrament.

- 1) Jesus, is the *eschatos*--the one who is the 'end of the age,' the final Word of God to humans, who has already come, is present, and is yet to come.

In Christ, the eschaton broke into the present and yet the final Word of judgment and present redemptive action of the Word are 'held apart' to leave room for repentance and faith. Cf. Mark 2; the healing of the paralytic. An interval of time

occurs between the word of forgiveness and the healing of the body. This is what Torrance called, an 'eschatological reserve' between the Word of the Kingdom and its power (*Conflict and Agreement II*, p. 159).

The church is redeemed, not in Word only, but in power, and yet it waits for the redemption of the body. The sacrament functions to preserve this unity between Word and power while maintaining the eschatological tension. The word of forgiveness is proclaimed, yet the final healing of the body (resurrection) is delayed. As we shall see, this means that all healing is provisional, and a miraculous healing may be understood itself as a kind of sacrament of the resurrection.

2) There is a 'presence in absence,' associated with the sacrament.

Paul says, "From now on, therefore, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we know him no longer in that way." (2 Cor. 5:16) In the words of institution that Paul received for the Lord's supper he says, "Do this in remembrance of me. . . . For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes (1 Cor. 11:24, 26).

The 'until he comes' portrays for us the provisional nature of the sacramental life of the Church. With the ascension Christ withdraws from one form of presence to enter into a new form of presence, attested in the sacraments of baptism and the Lord's supper, among other forms.

The sacraments point to their own disappearance as interim events sustaining the life of the church between pentecost and resurrection. "The really significant event in Baptism is a hidden event; it recedes from sight in the ascension of Christ and waits to be revealed full at the last day." (Torrance, *Conflict and Agreement II*, p. 167.

3. Baptism as an Event within Salvation History.

A. The baptism of Jesus is the basis for christian baptism.

Jesus is baptized by John in the Jordan (Matt. 3:13ff).

The baptism of John was a polemic against the Jews who assumed that they had standing within the Kingdom of God by virtue of their circumcision. Proselyte baptism of Gentiles was on the basis of their non-circumcision. Thus, for a circumcised Jew to be baptized by John was virtually to say that one was a 'gentile' in the eyes of God! (cf. Barth, C.D., IV/4, p. 45f)

Behind the motif of proselyte baptism lies the powerful theology of participation in the Exodus event, the crossing of the Red Sea, and the sanctificatory cleansing in the establishment of the covenant at Sinai. Torrance states that Paul uses the

language of proselyte baptism in 1 Cor. 10:1ff; 2 Cor 5:17; 6:14ff; 7:1; Ro. 6:15f; Eph. 2:11f. (cf. Torrance, *Conflict and Agreement II*, pp. 96f).

For the Jew to be baptized was a blow struck at the heart of the security claimed by adherence to Mosaic law, drawing the Jew under the judgment of the law and driving them to repentance and hope in the one who baptizes with the Spirit.

The baptism by John had its counterpart in the cleansing of the temple by Jesus in preparation for his sacrifice as the Lamb of God, a cleansing which points to the sanctification of the church.

For Jesus to submit to John's baptism, was an act of obedience and hope through which he drew his own humanity into the judgment which the law demands, offering up through that humanity the obedient response in hope to the Father.

In this sense, Jesus' baptism by John was substitutionary and was completed in his baptism of blood on the cross when he died as the representative of all.

Luke 12:50 "I have a baptism with which to be baptized, and what stress I am under until it is completed!" (cf. Mark 10:38)

To reject John's baptism was to reject the very counsel of God:
Luke 7:30 "But by refusing to be baptized by him, the Pharisees and the lawyers rejected God's purpose for themselves."

In baptism, the church binds itself to the salvation history of Christ. Jesus is the baptized one who baptizes with the Holy Spirit (John 1:33), thus continuing the work of his own baptism.

B. Christ as the objective reality of baptism.

1) Baptism is salvation through reconciliation as a divine act.

In rejecting the *ex opere operato*, the Reformers were careful not to separate baptism from salvation, for the New Testament directly links baptism with a salvation event.

1 Cor. 10:1ff--baptism corresponds to the exodus.

Titus 3:5 "He saved us . . . by the washing of regeneration"

1 Peter 3:21 "Baptism . . . now saves you--not as a removal of dirt from the body, but as an appeal to God for a good conscience, through the resurrection of Jesus Christ, . . ."

Cf. also, Gal 3:27; Ro. 6:4; Eph. 5:26; Acts 22:16; John 3:3-5.

Baptism, says Berkouwer, is indeed "a cause of grace" (*The Sacraments*, p. 112).

However, the objective character of baptism as saving grace is bound to the redemptive event of Christ's life, death and resurrection. The original

'regenerative' aspect of baptism is the 'regeneration' of the body of Christ in resurrection. It is the humanity of Christ that is regenerated through his baptism (death and resurrection). Our baptism is a sign and seal of our participation and regeneration in his own new life, but always with the eschatological tension between Word and power of this act.

Thus, the regenerative aspect of baptism is associated with the 'baptism of the Holy Spirit' (1 Cor. 12:12-13), not with the physical act itself.

2) Baptism is salvation through faith as a divine act of grace.

There must be no disjunction between the objective aspect of baptism as a divine work and the human appropriation of baptism as a subjective act through faith and water on the part of the human subject. Faith is not a condition which effectually causes baptism to regenerate, but regeneration through the Holy Spirit effectually binds the human subject through faith to the salvation of Christ.

Paul repeatedly refers baptism to the historical work of Christ in obtaining salvation. There is no 'second cause' of salvation through baptism allowed in the form of faith as a subjective act. The fact that faith is indispensable to baptism issues out of the fact that baptism of the Holy Spirit is the effective cause of faith, apart from which there would be no sharing in the baptism of Christ.

The unity, the point of juncture between faith and baptism, is not found in the sequence of human or interpersonal acts but in him. That removes them from the realm of manipulation. We can neither see faith based in baptism, nor see baptism grounded in faith. Both are based in the salvific act of God in Jesus Christ which is effectively communicated to us through the Holy Spirit. The error of the Anabaptist view is that it places this conjunction of human faith and humanly given and received baptism in a temporal sequence, whereas they can only be understood in a pneumatic way in their conjunction. What they failed to see is the surpassing significance of the Covenant, concluded in Jesus Christ and directed toward the Eschaton, still to come in terms of its visibility. This failure will always arise when human behavior, faith, and a human-ecclesiastical action, baptism, are brought together as such. In that situation, faith will be examined for its controllable correctness and durability. And in that situation, baptism becomes an inner-worldly, calculable consequence of faith. but only in that situation! The Covenant of God surpasses both faith and baptism and comprehends them both. (O. Weber, *Foundations of Dogmatics II*, p. 609)

The temporal or chronological sequence of faith and water baptism are both relative to the baptism of Christ. As the base of the 'triangle,' faith and water baptism converge in the 'apex' of Christ as the objective reality and content of both baptism and faith.

C. Baptism as obedience and hope.

cf. Barth, C.D., IV/4,

1) obedience.

There is a place for a truly human response in salvation, objectively made possible by the human response (obedience) of Jesus, and subjectively made possible by the baptism of the Holy Spirit (1 Cor. 12:12-13).

Thus, Baptism carries an imperative, a command, to be conformed to the death of Christ and to his resurrection (Romans 12:1ff). To ignore this imperative is to forfeit the place given to our humanity by the work of reconciliation accomplished in Christ.

Baptism may therefore be linked with conversion:

- it is a concrete visible act, by which conversion becomes a matter of public knowledge;
- it is a social, communal act, by which the church as the community of Christ attests to its sanctification and cleansing by the Word and Spirit;
- it is a free, obedient act, by which the true beginning of a human decision is directed to its proper goal--Jesus Christ. (Barth, C.D., IV/4, pp. 135-136)

Thus, Barth concludes that baptism involves both renunciation and pledge, by which the human act of obedience follows justification and sanctification as the objective grounds for salvation.

2) hope.

There is a goal announced in baptism, which is the eschaton--the reality sealed by the baptism of the Holy Spirit. The goal of baptism does not lie in its administration in a teleological sense, as though one could produce or determine a 'result.' Rather, the goal is eschatological, baptism directs us to baptism by the Holy Spirit, which as both source and goal, is transcendent and yet present.

"It would be strange if Christian baptism were plainly better and stronger than that of Jesus in the sense that it had its goal somehow within itself, in the faith of the community, in that of the candidates in an efficacy proper to the act because somehow imparted to it or change which they undergo in, with and under the baptismal water. Christian baptism, like John's, is in no sense a self-sufficient act which is in some way divinely fulfilled or self-fulfilling within itself." (Barth, C.D., IV/4, pp. 70-71)

Baptism is the foundation of the Christian life from below, in correspondence with its goal as already achieved in the event of redemptive history--God's act of judgment and grace, of salvation and revelation through Jesus Christ. Luther, when under stress and temptation, took a chalk and wrote on his table: *baptizatus*

sum--I have been baptized; thus the goal becomes itself a source of strength and hope.

4. The Lord's Supper as an Event Within Salvation History.

A. The inauguration of the 'new covenant' in the body and blood of Jesus Christ.

The antecedents of the Lord's supper can be located in the history of redemption as portrayed through Israel.

- The passover meal with its commemoration of the exodus from Egypt, with its meal of unleavened bread;
- The assimilation of the covenant meal (*kiddush*) at Mt. Sinai which took account of the mighty events of Israel's redemption to the passover, with the addition of the rite of sanctification using a cup of wine (Exodus 24:11);
- The rite of thanksgiving (*chaburah* meal) or blessing along with the breaking of bread at the start of the meal along with the cup of wine at the end.
(cf. T.F. Torrance, *Conflict and Agreement II*, pp. 134-5)

Jesus seems self-consciously to draw these elements together in his own identification with the messianic implications of these rites.

Jesus must have followed the Jewish custom of passing round a cup of wine in token of thanksgiving to God; but before that was done, a piece of bread and a cup of wine were set aside for the Messiah in case He should suddenly come to His own in the midst of the feast. Then at the end of the meal, fully charged with pascal and covenantal significance, Jesus took the bread and wine set aside for the Messiah, and said, 'This is my body broken for you. This is my blood which is shed for you.' By breaking the bread and giving it to the disciples, by passing round the cup, He associated them with His sacrifice, giving their existence in relation to Himself a new form in the Kingdom of God, indeed constituting them as the Church congregate with Himself. (T.F. Torrance, *Conflict and Agreement II*, p. 170)

B. The apostolic recognition of this event as foundational for their new life in the mystery of the Kingdom.

After the resurrection and ascension the disciples understood why, again and again, Jesus had gathered the lost sheep of the House of Israel, the cultically unclean and those debarred from the Temple liturgy of sacrifice, and although it scandalized the priests He deliberately broke down the barriers erected by the cultus, and enacted in their midst a sign of the Messianic Meal, when many would come from the east and the west and sit down with Abraham, Isaac, and Jacob in the Kingdom of Heaven. That eschatological meal was not an eating and drinking between holy priests and people, but the marriage-supper of the Lamb, who because he had come to bear their sin, gathered the poor and the outcast, the weary and the heavy laden, the publicans and sinners, and fed them with the bread of life and gave them living water to drink. The disciples remembered also the parables of the prodigal son and his feasting in the father's house, of the bridegroom and the wedding feast, and the final judgment which would discover those who had given or not given food to the hungry and drink to the

thirsty, and they understood their bearing upon the Lord's Supper as the great eschatological meal of the Kingdom of God through which that very Kingdom is realized here and now, as far as may be in the conditions of this passing world. The disciples recalled, too, those Galilean meals of fellowship with Jesus, the miraculous feeding of the multitudes by the Great Shepherd of the sheep, and the equally wonderful words He spoke about manna and water, about His flesh and blood, and the life-giving Spirit, and they knew that what had been parable and sign and miracle then had at last materialized in the Easter breaking of bread. (T.F. Torrance, *Conflict and Agreement II*, p. 169)

The resurrection qualifies the last Supper, and transforms it into an eschatological re-presentation of Christ; his presence continues to be with them, yet it is a 'presence in absence.'

Thus, we have to distinguish, in a doctrine of the 'real presence' of Christ in the elements of the Lord's supper, between the eschatological *parousia* and the final *parousia* in judgment and new creation. It is the same Jesus who is present through re-presentation, and yet this presence is veiled so as to create a space between the Word of forgiveness and the final power of healing for the church to reach out and bind the lost into this fellowship.

Certainly bread and wine are signs, in contrast to 'something' else. They remain what they are--it is senseless to speculate about whether their 'substance' is transformed. But, on the other hand, they are certainly not random 'signs,' . . . They are elect signs, destined for their meaning. What gives them their validity is neither our faith, nor their symbolic power, nor any salvific effectuality which inheres in them intrinsically, but solely the intended historical act of Jesus. There is no 'something' which is present in them. He has determined that they will be the 'elements' of the Supper which he conducts with his disciples, 'until he comes.' Therefore, the '*est*' is to be understood neither significantly nor synecdochally, but 'salvation-historically,' historical in the sense of eschatological history. He has determined himself to give his own a share in himself in that they receive these 'elements' within the context of the Meal. In the Meal, that is, in the giving and taking of bread and wine, he desires to be present among his own--and 'to take them into the victory of his lordship by the power of the Holy Spirit.' (O. Weber, *Foundations of Dogmatics II*, p. 627)

C. Jesus Christ as the objective reality of the Lord's Supper.

- 1) The mode of sacramental relation reflects the mode of hypostatic union between humanity and deity in Christ.

Christ as the objective union of human and divine in his own person is also the objective **presence** of God to humans and humans to God. All forms and theories with regard to this 'presence' are relative to this objective 'presence' of God in Christ. Again, we must say that the *mysterion* is located in the Incarnate One, not in the mechanical or supernatural relation between physical element and spiritual grace.

- 2) The medieval doctrine of **transubstantiation** was confirmed in 1215 as official dogma. This formulation of the relation of Christ to the elements takes the **is**, 'this is my body' with the strictest literalism. Philosophically, this miracle was

explained by Thomas Aquinas on the basis of the Aristotelian distinction between the accidents of a thing (its perceptible characteristics, such as taste, texture), and the essence or substance of a thing (the true reality of a thing). Thus, in the miracle of transubstantiation, when the prayer of the Priest invokes the presence of Christ into the elements, the substance of bread is transformed into the substance of flesh, while the accidental qualities of bread remain. Thus Christ is assumed to be actually present as real substance in the bread and wine, leading to the adoration of the elements as well as a propitiatory immolation of Christ in a 'sacrifice.' (cf. Geoffrey Bromiley, "Transubstantiation," in *Baker's Dictionary of Theology*, p. 530; G.C. Berkouwer, *The Sacraments*, pp. 219ff)

The Reformers agreed on the rejection of this notion of 'real presence' and sacrifice based on the doctrine of transubstantiation, with Luther holding that Christ is truly present 'under and with the elements,' in such a way that the humanity of Christ becomes capable of omnipresence wherever the Lord's supper is held due to the doctrine of the ubiquity of the human nature of Jesus. This is explained in Lutheran theology by the concept of *communicatio idiomatum*--where the properties belonging to one of the natures of Christ is fully incorporated into the other. Some have termed this Lutheran view, 'consubstantiation.'

"What is the Sacrament of the Altar? It is the true Body and Blood of our Lord Jesus Christ, under the bread and wine, given unto us Christians to eat and to drink, as it was instituted by Christ himself." Luther, *Small Catechism*, Book of Concord, I, 374.

Calvin, on the other hand, while denying 'real presence' in terms of substance, spoke in terms of a 'spiritual' presence of Christ in the form of the assembled company of believers who receive the elements.

". . . he has favored his church with another sacrament, a spiritual banquet, in which Christ testifies himself to be the bread of life, to feed our souls for a true and blessed immortality. . . Now, the only food of our souls is Christ, . . ." Calvin, *Institutes*, IV, 17, 1.

The view of Zwingli tended to be more of a memorial supper focusing on the historical event of Christ's death and resurrection, with his presence 'in the Spirit,' so that the sacramental elements themselves were totally symbolic, possessing no qualities of 'presence.'

"The 'presence of Christ' in the Lord's Supper is understood by Zwingli in an 'idealistic' fashion, so to speak, by Luther in a tangible-'objective' fashion, by Melancthon in an actual fashion, and by Calvin in a spiritual fashion." O. Weber, *Foundations of Dogmatics II*, p. 632.

Karl Barth adds a warning: "From the standpoint of the community itself, of the company assembled round the table of the Lord, what takes place will always be highly problematical." IV/2, p. 704.

- 3) The eschatological union between creature and creator grounds the church both in a history as well as in a future.

The Lord's supper reaches back into the event of Christ's death--"On the night on which he was betrayed" . It also reaches forward into the future--"Until he comes" (1 Cor. 11:23, 26)

"Through the Eucharist the Church becomes, so to speak, the great arch that spans history, supported by only two pillars, the Cross which stands on this side of time, and the coming of Christ in power which stands at the end of history." (Torrance, *Conflict and Agreement II*, p. 171)

David Watson suggests that the Lord's supper causes the Christian to look in four directions:

- To *look back* by remembering God's mercy when he delivered his people from bondage; and to the cross, the great event of deliverance from sin;
- To *look in* by purifying oneself from everything evil;
- To *look around* by including one's entire household as well as the stranger;
- To *look forward* by anticipating the coming of Christ and the completion of the Messianic age.

(Watson, *I Believe in the Church*, pp. 237-241)

D. The Lord's Supper as faithfulness and freedom; as upholding and uplifting. (cf. Barth, C.D., IV/2, pp. 702ff)

- 1) Faithfulness: "Where two or three are gathered in my name, there I will be with them." (Matt. 18:20)

There is an 'upholding' of those who bear the name of Christ, a faithful act on the part of Christ, binding himself to our time and place.

We are affirmed and 'named' even in our inability to believe. Christ comes to us through the act of receiving the elements, we do not 'ascend' to Christ through the elements.

Thus, to 'discern the body' (1 Cor. 11), is to perceive the presence of Christ in each other.

The issue of the presence of an 'unbeliever' at the Lord's table is not dealt with by Paul in 1 Cor. 11. His emphasis is on the 'unworthy' partaking, not an 'unworthy person.'

Wesley considered the Lord's supper to be a 'converting ordinance,' where non-Christians would come to know Christ.

One of the salient features of the Methodist Revival was the fact that the Sacrament of the Lord's Supper came to be regarded not simply as a confirming, but as a converting ordinance. . . the Lord's Supper can mark the beginning of the Christian life. It would be possible to give a lengthy list of early Methodists who were, like Susanna Wesley, the mother of John and Charles, converted at the Lord's Supper. It was the actual experience of the Lord's Supper as a converting ordinance that led the Wesley's so insistently to contend for its use by men and women *before* conversion. They took this stand against the Moravians who would have denied the Sacrament to all except those who had received full assurance of faith. (John C. Bowmer, *The Sacrament of the Lord's Supper in Early Methodism*, London: Dacre Press, 1951, pp. 106-7; see also, John R. Parris, *John Wesley's Doctrine of the Sacraments*, London: Epworth Press, 1963, pp. 68ff)

Weber argues that the Lord's Supper should not be viewed in this 'evangelistically' way:

The Meal is not a means of mission; it has never been that. The totality within which and in which Christ through the Holy Spirit gives himself to us is a mystery. But in this it is important that the *proprium* of the Supper in comparison with baptism, which is also physical, is that it deals with us in our supra-individual (and not just trans-subjective) existence as the Community. (*Foundations of Dogmatics II*, p. 636).

At the same time, Weber says further:

The New Testament has no trace of the idea of 'partaking on the part of unworthy people.' There is also no reason to interrogate the participants at the Supper about their 'worthiness' or 'unworthiness' or to investigate it. This is all the more remarkable since otherwise there is definitely the practice of 'ecclesiastical discipline.' What we do find in Scripture is the term 'unworthy' (*anaxios*) in 1 Corinthians 11:27. There is the 'partaking' which is itself 'unworthy' (*manducatio indigna*), but there is no trace of the idea of 'partaking by those who are unworthy' . . . The question of the 'partaking by the unbeliever,' or, as it is put in the Wittenberg Concord, the 'partaking by the unworthy' (*manducatio indignorum*), is not raised by the New Testament. It is a question which arises in the practice and teaching of the Church. (*Foundations of Dogmatics II*, p. 645)

2) Freedom.

There is an 'uplifting' of our own humanity, a freely given participation in the life of God.

This in turn transforms the whole conception of the analogical relation in the sacramental participation. Not only is it one which has Christological content, but it is an *active analogy*, the kind by which we are conducted upward to spiritual things, and are more and more raised up to share in the life of God. This is an elevation or exaltation into fellowship with the divine life through the amazing condescension of the Son who has been pleased to unite Himself with us in our poverty and unrighteousness, that through redemption, justification, sanctification, eternal life, and all the other benefits that reside in Christ we may be endowed with divine riches, even with the life and love that overflow in Christ from God Himself. (T.F. Torrance, *Conflict and Agreement II*, p. 145)

In the Lord's supper we 'celebrate' divine service as an act of thanksgiving for God's rendering of service to us through Christ (Barth, C.D., IV/2, p. 702).

This *eucharist* is properly that of the Son to the Father into which we are uplifted as we fellowship with Christ in the Spirit through the communion (*koinonia*) of the meal. cf. John 16:32-33; 17:24.

Thus the Sacrament is an action in which we receive Christ and feed upon His Body and Blood by faith, giving thanks for what He has done in the whole course of his obedience, but it is also an action in which we set forth the bread and wine and plead the merits of Christ, taking shelter in His sole and sufficient Mediation and advocacy on our behalf, and lift up our hearts in praise and thanksgiving for His triumphant resurrection and for His ascension, in which we cling to the royal intercessions of the ascended Lord who is set down on the throne of God Almighty. . . . It is our entering within the veil through Christ, who ever lives to make intercession for us and our consecration before the face of the Father. (T. F. Torrance, *Conflict and Agreement II*, pp. 147-8).

IX. THE CHURCH AS AN ESCHATOLOGICAL COMMUNITY

1. The Church as Ek-static Community

". . . God is the measure of all reality and propriety, . . . eternity exists first and then time, and therefore the future first and then the present, as surely as the Creator exists first and then the creature. He who understands that need take no offense here." (Barth, C.D., I/1, p. 531)

The church is simultaneously the kenotic community and the ek-static community. See, *Historical Transcendence and the Reality of God*, Ray S. Anderson, pp. 238-251; 277-305.

The ek-static dimension of the church's life is its orientation toward its ultimate destiny, by which it 'stands out' (*ek-stasis*) of its existence in solidarity with the world toward the source of its life and being in the Christ who is coming.

Imagine that geese could talk, Kierkegaard once said, and that they had arranged things so that they too could have their church services and their worship:

Every Sunday they would assemble together and a gander would preach. The essential content of the sermon was the exalted destiny of geese, the exalted goal for which the creator has destined geese (and every time his name was named all the geese curtsied and the ganders bowed their heads). With the help of their wings they could fly away to far countries, blessed countries, where they were really at home: for here they were just like exiles.

And so every Sunday. Then the gathering broke up, and every goose waddled home. Then the next Sunday off they went to the service again, then home again. That was all. They thrived and grew fat, they became plump and tender. . . That was all. For while the sermon sounded so exalted on Sundays, on Mondays they would tell one another of the fate of the goose who wanted to take his high destiny seriously, with the help of the wings the creator had given it. And they spoke of the horrors it had to endure. But they prudently kept this knowledge among themselves. For of course to speak of it on

Sundays was most unsuitable, for as they said, in that case it would be obvious that our service would be a mockery both of God and of ourselves.

There were also among the geese some that looked ill and thin. Of them the others said, 'You see, that's what comes of being serious about wanting to fly. It is because they are always thinking of flying that they get thin and do not thrive, and do not have God's grace as we do. That is why we get plump and fat and tender, for it is by God's grace that one gets plump and fat and tender.'" (S. Kierkegaard, *The Last Years*, Ronald G. Smith, editor, pp. 292-3)

So it is with Christians, added Kierkegaard; they conclude that the domesticating grace of God is not meant to take seriously the wings of the Spirit, for to do so emaciates one's well-being and destroys one's peace as an earth-bound creature. Whereas, in fact, the wings are meant to be used--humans have Spirit, and thus are destined to live a transcendent life of ek-stasis.

A. The tension between the 'now' and the 'not yet.'

There is both an 'on-look' (kenotic community) and an 'out-look' (ek-static community).

Cf. Acts 3:1-9: Peter and John arrive at the temple to enter and pray:

v. 4 "Peter looked intently at him. . . "

This is the 'on-look,' the person in need becomes visible and the object of an intense concentration. There is no hint here of a quick glance as if to see the cripple only indirectly.

v. 5 "and he [the cripple] fixed his attention on them, expecting to receive something from them."

This is the 'out-look' which was created by the words of Peter: "look at us" (v. 4).

The cripple is a symbol of the needy world in which the Christian (church) lives in solidarity. Not only is there a recognition of this needy person, but a new 'out-look' is created and an expectation beyond merely a few alms for daily sustenance.

"I have no silver or gold, but what I have I give you; in the name of Jesus Christ of Nazareth, stand up and walk" (3:6).

"Jumping up, he stood and began to walk, and he entered the temple with them, walking and leaping and praising God" (3:8).

This incident is a parable of the ek-static dimension of the church as the eschatological community of Christ. The church lives in that tension between the promise of forgiveness of sins and the ultimate resurrection of the body.

Mark 2, the healing of the paralytic. There is first of all announced the forgiveness of sins, and then, after a delay, the miracle of healing of the body. T.F. Torrance calls this interval the 'eschatological reserve,' where the ultimate healing is held back so that faith lives by the promise and expectancy of that glorious event (*Conflict and Agreement II*, p. 159).

Romans 8:18-25, where the world (cosmos) itself is portrayed as sharing in this 'outlook,' longing and waiting for its redemption.

B. The Ek-static Community is one characterized by:

- Faith: Heb. 11:1; Acts 6:5;
- Spiritual perception: 1 Cor. 2:6-16; 2 Cor. 5:5;
- Worship (*Latreia*): Ro. 12:1, the ministry of serving God and others, offering up sacrifices of praise and thanksgiving to God;
- Presence of the Kingdom: Matt. 18:20; John 3:3; Matt. 12:28; Luke 17:21.

C. Resurrection as the Eschaton of History.

Eschatology [is not] a matter of the last locus of dogmatics, or the last chapter of a text book on systematic theology, but . . . a matter of the Kyrios--the Lord--as **the** Eschatos. . . The message of Jesus' resurrection is the foundation and source of all Christian eschatology. . . . Eschatology is not a projection into the distant future: it bursts forth into our present existence, and structures life today in the light of last things. (Berkouwer, *The Return of Christ*, pp. 18-19)

2. The Eschatological Presence of Christ as Reconciliation and Liberation

A. The kingdom of God will come and is coming.

"Your kingdom come. Your will be done, on earth as it is in heaven" (Matt. 6:10).

The Christian faith does not supplant history so that history would become an indifferent matter to believers. Because the Christian can hope in the new future through faith in Christ, he begins to suffer in the unredeemedness of the present and realizes solidarity with all who suffer consciously or unconsciously in this unredeemedness. But neither does he become absorbed into history so that the future would become indifferent to faith. Because he can hope in this future, he begins to oppose the 'scheme of this world' and the systems of the present and to change them. (J. Moltmann, *Religion, Revolution and the Future*, Eerdmans, 1969, pp. 198-9).

The church as the eschatological community of Christ seeks the conversion of sinful structures which oppress as well as persons who are caught in the futility and frustration of sin.

The kingdom of God in the form of the eschatological presence of the people of God in the world is 'powerless' in the face of the world's power, but not passive in the face of the world's evil. The 'meekness' of those who are children of the kingdom strikes at the very heart of the 'piled up' contradiction of sin found within all human societies and structures, exposing their sickness, violence, and oftentimes demonic efforts at resisting God.

The liberation of social, economic and political structures is not an ideological mandate, but is grounded in the reconciling act of God by which all sinful structures are grasped by God for the sake of liberation and restoration.

See, John De Gruchy, "No Other Gospel: Is Liberation Theology a Reduction of the Gospel?," in *Incarnational Ministry*, edited by Christian Kettler and Todd Speidell, Helmers and Howard, Publishers, Chapter 12; "The Ministry of Reconciliation Today: The Realism of Grace," in *Incarnational Ministry*, Chapter 8.

1) The ideological approach to social justice:

Appeals to universals, absolutises historical action, operates out of a polarity between innocence and guilt, good and evil, and seeks self-justification for its actions in moral principles;

2) A theological approach to social justice:

Appeals to the command of God as the absolute, relativises historical action, for the sake of making intervention into evil and sinful structures, accepts guilt and complicity, and seeks justification by faith in God's grace and forgiveness.

For Bonhoeffer, acceptance of responsibility and freedom entail also the acceptance of guilt, with no appeal to universal principles and no attempt to remain 'innocent' over and against evil. The ultimate reconciliation must come from God; we live and act in the penultimate.

Radicalism hates time, and compromise hates eternity. Radicalism hates patience, and compromise hates decision. Radicalism hates wisdom, and compromise hates simplicity. Radicalism hates moderation and measure, and compromise hates the immeasurable. Radicalism hates the real, and compromise hates the word. . . . In Jesus Christ we have faith in the incarnate, crucified and risen God. In the incarnation we learn of the love of God for His creation; in the crucifixion we learn of the judgment of God upon all flesh; and in the resurrection we learn of God's will for a new world. There could be no greater error than to tear these three elements apart. (Bonhoeffer, *Ethics*, pp. 13-131)

B. Love as the Content of the Ek-static Community

"God is love, and those who abide in love abide in God, and God abides in them" (1 John 4:16).

God abides in every **work** of love. Every work of **love** abides in God. (see Barth, III/2, pp. 275-285, for a discussion of the difference between 'human love' and 'Christian love'). Christian love is not 'human nature' with its intrinsic possibilities raised to a higher power. Human nature is the created freedom to be for the other. It exists without regard to the gift of the Holy Spirit and the operation of the Word of God. The 'children of the world' may, in fact be wiser than the children of God (Luke 16:8). That is, they may sense the expediency of love and practice it out of self interest.

When Paul says, "love never fails," this cannot be said of human nature (1 Cor. 13:8).

If he lives in Christian love, he lives in the power of this divine Yes which frees and saves himself and his humanity from sin and death. He owes it to the faithfulness and constancy of the covenant which God made with the creature if his heart is not merely free for this or that togetherness with the other, but free in the peace and joy and holiness and righteousness of a commonly obligatory service to be together with him in the community of those who may live by the forgiveness of sins and therefore for the magnifying of this grace. Hence humanity and Christian love are two very different things.

But it must also be said of Christian love that in it and it alone is it a question of the freedom of the one for the other. This is the new co-existence of man and man which is not merely formal but filled out with positive content. In it, then, humanity is not shamed but honoured. The faithfulness and constancy of the covenant, to which man owes wholly and exclusively the gracious gift of the Holy Ghost, is simply the faithfulness and the constancy of God the Creator acknowledging His work by saving it, and by renewing it as its Savior. (Barth, III,2, p. 281)

"If a brother or sister is naked and lacks daily food, and one of you says to them, 'Go in peace; keep warm and eat your fill,' and yet you do not supply their bodily needs, what is the good of that?" (James 2:15-16).

"How does God's love abide in anyone who has the world's goods and sees a brother or sister in need and yet refuses help?" (1 John 3:17).

The resurrection is the ek-stasis of the body; thus, in its present form, our embodied existence is the threshold of this transcendent reality.

3. Summary of Eschatological Themes and Perspectives.

1. The term 'eschatology' has only been in use since the 19th century. It is derived from the Greek word *eschata* (last things), and simply means the study of, or the doctrine of last things. The concept of eschatology is based on those passages of Scripture that speak of the 'last days' (*eschatai hemerai*), Isa. 2:2; Micah 4:1; the 'last time' (*eschatos ton chronon*), 1 Peter 1:20, and 'the last hour' (*eschate hora*), 1 John 2:18. If the term itself is fairly recent as a designation of that aspect of dogmatic theology which concerns the future and final destiny of humans and the world, the concept is intrinsic to the very structure of biblical theology in both the Old and New Testaments.

1.1 Old Testament prophesy distinguishes only two periods: 'this age' (*ollam hazzeh*; Gr. *aion houras*) and the 'age to come' (*ollam habba*, Gr. *aion mellon*). The 'last days' immediately precede the coming of the Messiah and the end of the world. The Hebrew concept of time is not cyclical (like the Greek) nor purely linear (in which case the *eschaton* is the terminal point of a line), but is related to God's creative purpose. Thus, for Israel, history is determined in its course by the word of promise which God, in sovereign freedom, gives and fulfills from time to time. The 'present state of affairs' must perish because Jahweh is coming and will create everything new. It is not that a catastrophe will produce the 'new thing,' but the new thing itself will destroy the old. For Israel, therefore, history and eschatology are inseparably woven together, for the God who will come and usher in the 'new age' is the God who has already come from time to time to constitute Israel's history. The prophets characteristically depict the final act of God as analogous to his earlier acts of salvation (deliverance out of Egypt: Isa. 10:27-34; march through the wilderness: Isa. 48:21; Hos. 2:14-15; conclusion of the covenant on Mt. Sinai: Jer. 31:31-34; Ezek. 37:26; victory over the Midianites: Isa. 9:3; 10:26; covenant with David: Isa. 55:3).

2. It can be clearly seen from this, that eschatology is not an afterthought of God's action with the world, nor an appendage to dogmatic theology itself; rather, eschatology is the very structure upon which theology itself is stretched. Contrary to Greek dualism of a cosmological nature (reality belonged to the realm of the invisible, the good, the unchanging, which could be apprehended only by a flight from the visible, the material world), the Hebrew dualism was strictly eschatological; there is a duality of God and humans, Creator and creature in a single construct of reality. Human being's purpose and true good can be realized within the dimension of time (cf. George Ladd, *The Pattern of New Testament Truth*, pp. 36-40). Because God's activity is known basically as his intervention in the affairs of humans to provide salvation, biblical eschatology is essentially soteriological, and concerned with humans in their history. Biblical eschatology is, therefore, both individual (or national) and cosmic (or universal) in nature. The matters of life, death, immortality, resurrection, and Sheol (the afterlife) are intimated in the Old Testament, without a clear picture being drawn. In the broader sense, eschatology is conceived in terms of the world, or 'this age' as it faces its destiny with God's purpose. Into this universal, cosmic eschatology the destiny of the individual is drawn as Israel is given a national identity and destiny in the final 'day of the Lord.'

2.1 The distinctive element of the eschatological structure of the Old Testament is thus a single view of the Day of the Lord in terms of an expectation of a single, and totally future event:

- it will be a day of prosperity and blessing: Isaiah 4:2
- it will be a day of vindication for the righteous: Isaiah 2:12
- it will be a day of transformation for the earth: Isaiah 11:6-9
- it will be a day of deliverance by a Messiah: Isaiah 11:1-5
- it will be a day of historical, cosmic judgment and vengeance:
Joel 2, 4

- 2.2 While the New Testament presupposes the Hebrew rather than the Greek form of eschatological dualism (see G. Ladd, *The Pattern of New Testament Truth*, pp. 41ff,) the eschatological tension reaches its decisive moment in the person and ministry of Jesus Christ in such a way that the future and present comes together without one being subsumed totally into the other. It is this complex structure which must be understood in order to avoid confusing the diverse eschatological elements of the New Testament.
- 2:3 "The time is fulfilled," said Jesus, "The kingdom of God is at hand" (Mark 1:15). "But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come to you" (Matt. 12:28; cf. Luke 11:20). At the same time, in another place, Jesus encouraged his disciples to pray for the kingdom to come (Luke 11:2), and pointed toward a future event in which the kingdom would come with power (Mark 9:1) and with the Son of man "in clouds with great power and glory" (Mark 13:26).
3. What is the *eschaton*, the 'last thing' which is the proper subject of hope and prayer in the New Testament? If it came in the person and ministry of Jesus, then it cannot be the absolute end of time, for time continues to flow on. F.F. Bruce suggests that the *eschaton* (last thing) should really be termed the *Eschatos* (last One). That is to say, Jesus himself is the fulfillment of the hope of the people of God, the true 'end of history.' ("Eschatology," in *Dictionary of Theology*, Baker, 1960, p. 190). If Jesus is the *Eschatos*, then we can understand how the kingdom has come to us in his **person**, while the 'age to come' awaits his second, final coming (*parousia*). Those who hold that the ministry of Jesus was consistently eschatological in terms of an *apokalypse* (a radical breaking into history to inaugurate the 'age to come'), maintain that this concept was proved wrong by his death, and that his interim ethic (the Sermon on the Mount) was based on his conviction that the kingdom was at hand (cf. Albert Schweitzer, *The Quest of the Historical Jesus*, Blackwell, London, 1911). In this view, when the eschatological conditions were destroyed by his death, rather than the kingdom being ushered in with power and glory, the proclamation of the kingdom was replaced by the teaching of the church under the power of the Spirit.
- 3.1 Just the opposite view has been advanced, among others, by C. H. Dodd (*Parables of the Kingdom*, Nisbet, London, 1935) who held that the kingdom of God can be conceived as coming in the events of the life, death and resurrection of Jesus, and that to proclaim these facts in their proper setting is to proclaim the gospel of the kingdom of God. Here there is no reference to a future aspect of the kingdom, for it is taken to be completely realized in the person and ministry of Jesus Christ. Dodd later modified his position to indicate that there could be allowed a future element to biblical eschatology when we 'meet again' at the end of history the Incarnate Christ (*The Coming of Christ*, Cambridge University Press, 1951).
- 3.2 This tension between a present fulfillment of the eschatological hope as revealed in the incarnation of God in Jesus Christ, and the future, not yet realized, events of the end of the world has been explored creatively by George Ladd (*Crucial Questions About the Kingdom of God*, Eerdmans, 1954) drawing upon the work of Oscar Cullmann (*Christ and Time*, Westminster Press, 1950). In this view, the *eschaton* has been inaugurated by the first coming of Christ. This present age has been invaded by the event of Jesus' birth,

life and death. With the resurrection of Christ, total victory was achieved over the forces of this world, and God has vindicated himself as the Lord of history and the eternal sovereign of human destiny. This vindication has yet to be universally and cosmically recognized and the 'believer in Christ,' who possesses the spiritual realities of the 'age to come' in terms of justification from sin and eternal life, lives 'between the times,' expectantly awaiting the *parousia*, the second coming of Christ who will deliver his own people and bring judgment and destruction upon those who are resisting the divine will. While the people of God experience the resurrection life here and now (those who refuse Christ are 'condemned already,' John 3:18), they must wait until the second coming of Christ to receive the consummation of this eschatological reality in the form of a bodily resurrection and a translation into a new form of existence.

4. We can now say that the New Testament conceives the eschatological 'Day of the Lord' as one event centered in the person of Jesus Christ, but separated in its inauguration and consummation by an indefinite interval of time known as the 'last days' (Acts 2:17; 2 Tim. 3:1; Heb. 1:2). The Day of the Lord is here (Acts 2:16) and yet the Day of the Lord is still coming in the future (1 Thess. 5:12; 2 Thess. 2:2-3). Christ is the dividing event between 'this age' and the 'age which is to come' (Eph. 1:31). 'This age' is characterized by death (Luke 20:34), hostility to God (Mark 4:19), the power of Satan (2 Cor. 4:4); the 'age to come' is characterized by immortality (Luke 20:34-35), blessings and honor for the righteous (Matt. 13:41-43), judgment and vengeance against the enemies of God (2 Thess. 1:5-10).
 - 4.1 Eschatology, therefore, does **not** simply concern the second coming of Christ and the events which will occur at that time, but it concerns Jesus Christ as the *Eschatos* (the last One) whose effective presence (*parousia*) to the world through the incarnation gives the world and human destiny ultimate and present significance (see, Adrio König, *The Eclipse of Christ in Eschatology--Toward a Christ-Centered Approach*. Eerdmans, 1989) This *Eschatos* (last One) is not merely past, nor merely future, but is contemporary to humans through the Word and the Holy Spirit (see, Wesley Carr, "Towards a Contemporary Theology of the Holy Spirit," *Scottish Journal of Theology*, Vol. 28, 1976, pp. 501-517). Christian life is, therefore, an eschatological life. It is eternal life experienced as a temporal reality, and it is temporal life moving toward its eternal destiny.
 - 4.2 The character of this eschatological life is therefore to be measured in terms of the reality of eternal life (we are not to be conformed to this world, Ro. 12:1-2) and the validity of temporal life (everything created by God is good, and nothing is to be rejected if it is received with thanksgiving, 1 Tim. 4:1-5). The world is passing away (1 John 2:17), evil will intensify, there will be demonic deception (2 Thess. 2:3, 9-12), apostasy (Matt. 24:9-13), tribulation (Matt. 24:21,22) and a cosmic catastrophe (Matt. 24:29-30). However, these events which cluster around the second coming of Christ are to hold no terror for those who are 'in Christ,' for they have already been judged, justified and given eternal life through the power of the Holy Spirit. The effect of Christ's coming will be the immediate translation of believers into a new form of existence with God, and the resurrection of all who have died, to either eternal life or judgment (1 Thess. 4:13-18; Matt. 25:31,46). The eschatological hope of the world is first of all an eschatological reality in the present tense. Christ will not bring more than he has already given.

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