



THE

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Faculty, students, alumni, and those interested or connected with I.T.C. in any way are urged to contribute to the publication. Address all communication to the editor, The Interdenominational Theological Center, Atlanta 15, Georgia.

The title of this publication was submitted by Dr. Joseph A. Johnson, Jr., Professor of New Testament, and it was designed by the editor, Dr. Lester R. Bellwood, also Professor of New Testament of I.T.C. In the same way that the four participating seminaries have converged into one Interdenominational Theological Center, so do the letters of THE CENTER as well as the cross. The cross is a deep red symbolizing its dark moment in human history, the brilliant light shining from it casts a sharp shadow, denoting its true meaning—"The Light of the World."

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Apocalyptic Eschatology

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The Bible is a record of man's search for God. It contains, in part, various attempts to explain and solve the problem of evil, specifically the affliction and suffering of the righteous. Such endeavors are frequently cast in the form of eschatology, that is, they are concerned with last things, with death, the end of the present age and life in the age to come. Apocalypticism is a unique form of eschatology. It is unique because it follows a specific pattern which other eschatological systems do not necessarily share with it. There are those, for example, who hold that Jesus' view of last things is eschatological but not apocalyptic.¹

What is apocalypticism? Martin Rist defines it as the eschatological belief that the power of evil (Satan), who is now in control of this temporal and hopelessly evil age of human history in which the righteous are afflicted by his demonic and human agents, is soon to be overcome and his evil rule ended by the direct intervention of God, who is the power of good, and who thereupon will create an entirely new, perfect, and eternal age under his immediate control for the everlasting enjoyment of his righteous followers from among the living and the resurrected dead.²

According to this definition, apocalypticism is distinct from prophecy in that prophecy is essentially concerned with this age of human history. Likewise, it differs from the Pharisaic (as well as Jesus') concept of the Kingdom of God, for it assumes that God's reign will be established in a new age rather than in the present age. Apocalypticism embodies several primary qualities which distinguish it from other forms of eschatology. They are as follows:

- (1) Apocalypticism is eschatological, though not all eschatology is apocalyptic. For example, many of the mystery religions are eschatological because they embrace the idea of immortality, but they are not necessarily apocalyptic, because they fail to exhibit the rest of the features essential to apocalypticism.

¹CH Guignebert, *Jesus* (New York: Alfred A. Knopf, 1935), pp. 325-342. Cf. Martin Rist, "Revelation," *The Interpreter's Bible*, XII (1957), 343.

²Martin Rist, "Revelation," *The Interpreter's Bible*, XII (1957), 347ff.

- (2) Apocalypticism is dualistic in three respects:
- (a) There is a dualism of two opposing supernatural powers of good and evil. These two powers are both personal and cosmic in character. In Christianity, God is the power of good and Satan is the power of evil.
 - (b) A dualism of two distinct ages is also inherent. The present age which is evil, temporal, limited, and irredeemable, is temporarily abandoned by God and left in a hopeless condition under the dominion of evil forces. A future age is to be perfectly righteous, timeless, eternal, and under the dominion of God, who is then immanent rather than transcendent. Only the righteous living and the resurrected dead share in the future eternal age with God.
 - (c) There is also a dualism of two worlds. The present world, originally created good, is now so completely evil because of Satan's reign that in the future age it is either renovated and restored to its original purity, or it is destroyed and replaced by a new and perfect world.
- (3) Apocalypticism attempts to explain the presence of evil, particularly among righteous individuals. In the book of Revelation, for example, God has abdicated from this age and evil forces are free to torture, persecute, and even make martyrs of those who remain righteous.
- (4) There is little that anyone can do to improve his present desperate situation. He can remain righteous only if he is loyal and faithful to God and fulfills certain ritualistic requirements, even if he is forced to suffer martyrdom. He is able to endure his present suffering because he is assured that God will soon come to his rescue, destroy all evil, and establish him, as well as the resurrected righteous, in a New Age free from evil, corruption, persecution, and death.
- (5) Apocalypticism is deterministic in that all that has happened and is to happen is willed by God. Only God knows when the end is to come and who is to be saved. Yet, the apocalyptic writer always feels that he is a member of this favored group.

The aforesaid primary features form the basic pattern of an apocalypse; however, there are numerous secondary characteristics which are not essential to apocalypticism. For example,

- (1) some are pseudonymous, that is, written under an assumed name to gain prestige and authority for them;
- (2) some, like the Revelation of John, contain a Messiah, others do not as in the case of Daniel and II Baruch 85;
- (3) some claim to be visionary experiences;
- (4) some include a messianic reign of a specified number of years (Revelation includes one of 1000 years; II Esdras, 400 years; and, the Neo-Hebraic Apocalypse of Elijah, 40 years);
- (5) some contain an Antimesiah or Antichrist; and,
- (6) some embody numerology as well as strange and bizarre imagery, including animal symbolism. For numerous additional secondary features see *The Interpreter's Bible*, Vol. XII, pp. 350-51.

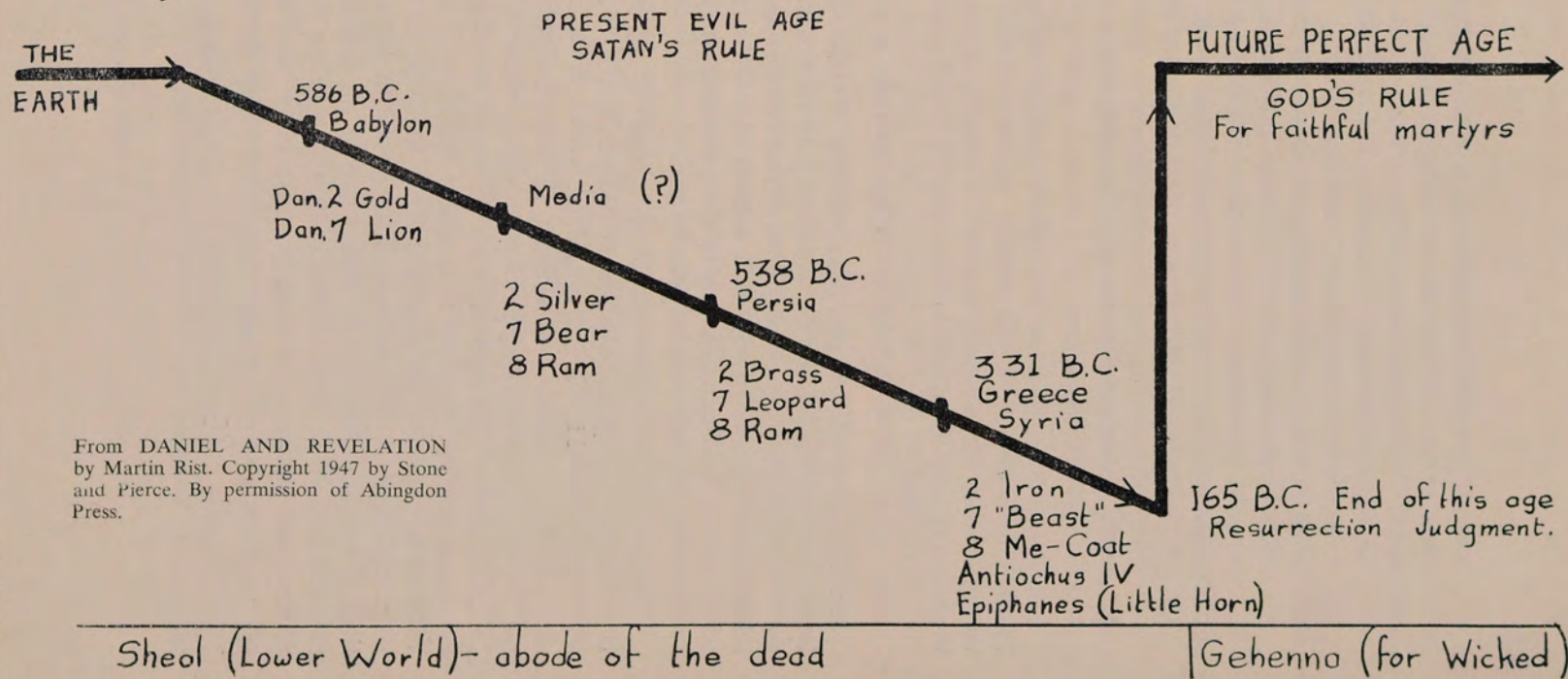
Daniel and Revelation are two classic examples of apocalypses, for they both contain all the primary qualities as well as an extended number of secondary aspects. A graphic representation of these two literary works is found in figures 1 and 2 respectively.³

Interpretation of Figures 1 and 2

Dr. Martin Rist's graphic representation of both Daniel and Revelation (Cf. Figs. 1 and 2) immediately reveal that they contain the primary features of apocalypticism. Both patterns are deterministic for they claim to be written as a result of a vision or dream in which all that has happened or is to come is willed by God and revealed to the respective apocalyptic writers.

Another primary characteristic of apocalypticism depicted in both is the attempt to explain and solve the problem of evil. For example, the book of Daniel is a Jewish apocalypse written in the second century B.C. during the Maccabean revolt. Its purpose was to encourage the faithful Jews during the afflictions and persecutions by Antiochus IV (Epiphanes). The Jews had suffered untold hardships from the evil hands of rulers (thought of as agents of Satan) as early as the Babylonian Captivity, but none seemed as harsh as the Hellenistic king, Antiochus IV. This ruthless leader forbade all the special practices of Judaism, including the observance of the Sabbath and the rite of circumcision. He established pagan idols in the Temple (one of Zeus and perhaps another of himself) where swine's flesh was offered in sacrifice—a complete desecration of the Temple and an

³Martin Rist, *Daniel and Revelation* (New York: The Abingdon Press, 1947), pp. 16 and 33. Cf. *The Interpreter's Bible*, XII (1957), 365.



From DANIEL AND REVELATION
by Martin Rist. Copyright 1947 by Stone
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Fig. 1. BOOK OF DANIEL

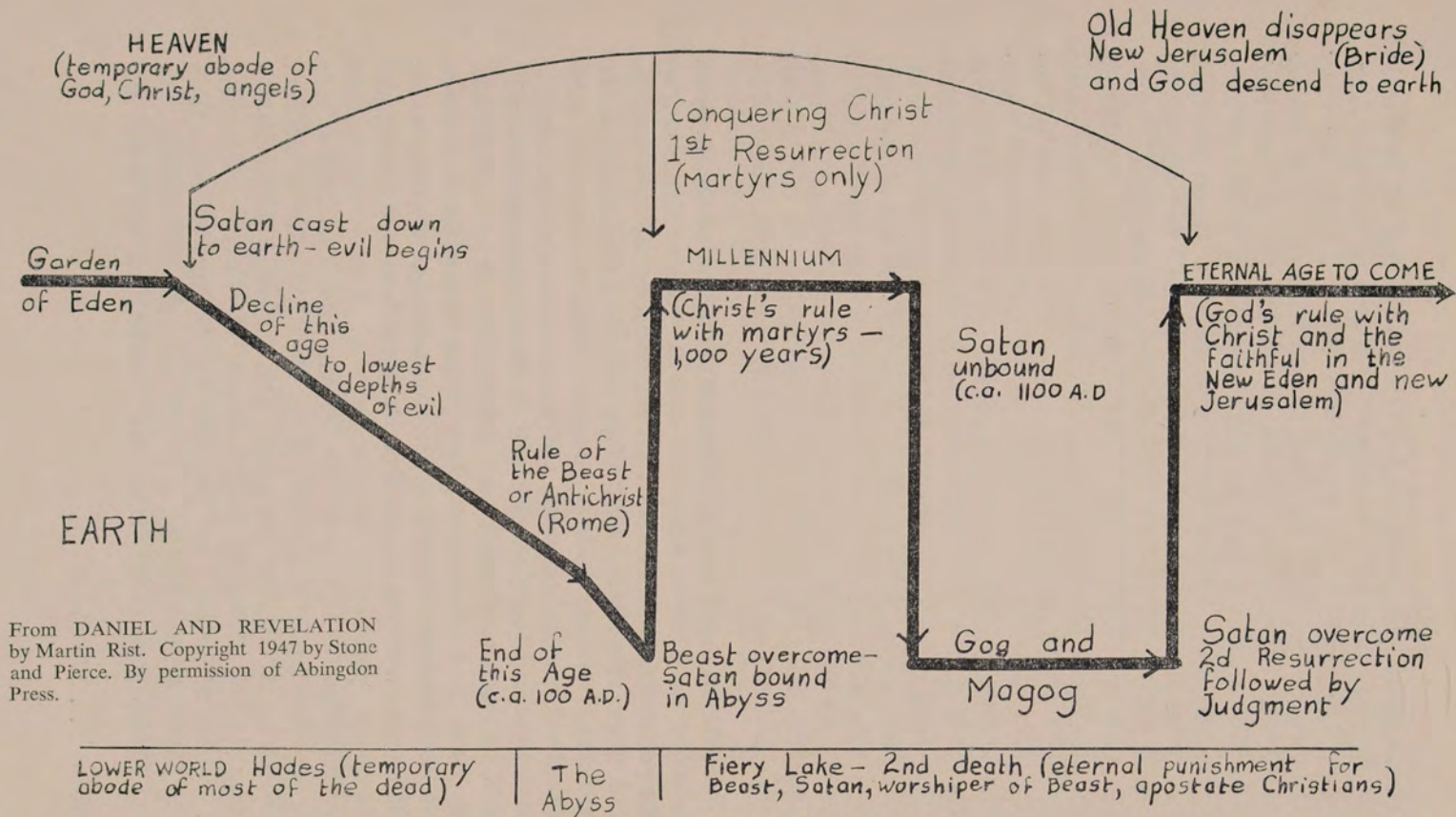


Fig. 2. REVELATION OF JOHN

offense against the Jewish religion. He ordered that all Jews make the foregoing sacrifices to idols and forced them to burn their Scriptures. The penalty for disobeying his orders was death, and many chose martyrdom rather than yield to such blasphemy. The message of the book of Daniel was intended for the saints of the Most High who refused either to heed the king's prohibitions, or to bow down to his images and eat meat sacrificed to the idols. Daniel attempted to explain and solve this grave problem of evil. Accordingly, the author felt that his age in history was under the dominion of Satan and there was little that one could do to improve his immediate situation except to maintain absolute conformity to the requirements of *Torah*, even if one suffered martyrdom. This request was not unreasonable since the martyrs would receive deliverance and vindication by divine intervention at the end of the age of Satan, and share in the future Golden Age characterized by justice, peace, and infinite bliss. Most satisfying to them was the fact that the New Age would be a political kingdom exercised in an earthly state and administered by Jewish saints. All evil forces (as well as apostate Jews) would be overthrown and the will of God would be supreme and unchallenged. Thus, the immediate problem of evil confronting the faithful Jews was explained and solved by the author of Daniel in this unique way.

The Revelation of John is a Christian apocalypse which attempted to do for the martyred Christians what the book of Daniel did for the persecuted Jews. A similar political situation emerged near the end of the first century A.D. which threatened Christianity as the Maccabean age had threatened Judaism. Roman subjects were required to worship both living and dead emperors as gods, and to worship Roma (the personification of Rome) as a goddess. The imperial cult not only served as a political measure to instill political loyalty in the heterogeneous people of the empire, but it also was an added source of state revenue. Consequently, temples, shrines, altars and idols were erected throughout the land with an imperial priesthood appointed to supervise the rites. Roman subjects were not forbidden the right to be initiated into other legal cults as long as they participated in the rites of the state cult. This requirement created no problem for the pagans who frequently participated in many systems of worship simultaneously. Nor was this command a problem of the Jews, for they were exempt from the order since the state recognized Judaism to be an ethnic religion rejecting idols and foreign gods. Christianity, like Judaism, did not permit the

worship of idols and pagan gods, but by the end of the first century A.D. Christianity contained very few Jewish followers and it was clearly recognized by the state to be a new and distinct religion. Thus, Christianity no longer shared with Judaism the immunity from the imperial requirement. In addition, Christianity was a new religion unauthorized by the Roman Senate. Christians were severely repressed, persecuted and in some cases put to death by Roman officials for their refusal to participate in the state cult rites. Suffering and martyrdom among them became extremely critical near the end of the first century A.D. under the violent reign of Domitian. The Revelation of John was written to encourage those who suffered under the evil inflicted by him. It, like Daniel, alleged that Satan was in control of the present evil age, the end of which was imminent. Little could be done immediately to improve one's condition beyond remaining perfectly devoted to God and Christ and absolutely refusing to worship the emperor or state in any way even though one is martyred for nonconformity. Many Christians readily accepted this solution since only the martyrs were given the assurance in the apocalypse that they would not go to the lower world to await a final resurrection and judgment, but would immediately go to heaven and become members of the heavenly army led by Christ. They were told that this army would soon descend and destroy all evil. Satan would be bound in a bottomless pit and Christ (the Messiah) would reign on earth where no evil would prevail for a period of 1000 years. The assurance that only the martyrs would share in this millennium encouraged many Christians to welcome martyrdom. Christians who remained loyal and died for reasons other than martyrdom would not share in the Messianic reign, but were assured that they would receive eternal life at the end of the millennium when there would be a second resurrection (see Fig. 2). Thus, Revelation attended to explain and solve the problem of evil inflicted by Domitian in the same way that the Jewish apocalypse explained and solved the oppression of the Jews under Antiochus IV.

One directly recognizes another primary feature of apocalypticism in the schemata—a dualism of two ages, a present evil age under the dominion of Satan and a future perfect or Golden Age under God's rule (Cf. Figs. 1 and 2). The onset of the present evil age is diagrammatically shown in each chart by the slanting horizontal line moving downward to the right, symbolizing that the present age is growing increasingly worse. Daniel depicts the reign of Satan

under four successive world ages. The final world age under the power of Antiochus IV (Epiphanes) is that in which the author of the book of Daniel lived. Since the book professes to be written by a Daniel who lived shortly after the Exile, it is clearly pseudonymous. Daniel refers to the rulers of each world age in terms of animals, numbers, horns, etc. Though the book of Revelation employs similar symbols to designate evil rulers, it does not depict four world ages as Daniel does. Revelation assumes that the world has grown more evil since Satan was cast down to earth (Fig. 2)—from that instant to the author's day it has declined to the lowest depths of evil, reaching a sudden dip downward under the rule of Rome (specifically Domitian, the Antichrist symbolized by the beast). This abrupt increase in evil indicates that the end of Satan's reign is imminent. Revelation shows two future perfect ages beyond the present evil age, the millennium under Christ, and the future eternal age under God. It will be remembered that the millennium is a secondary characteristic and not essential to apocalypticism. The future age under God in Daniel (as well as the millennium in Revelation) appears in a straight line on the same level as the original creation of the world, signifying that the earth is restored to righteousness (Cf. Figs. 1 and 2).

A dualism of two cosmic forces of evil is another intrinsic characteristic of apocalypticism found in both figures. There is Satan's force, which is presently imminent, and God's transcendent force which is about to launch a destructive and victorious attack upon all evil powers.

A final fundamental attribute embodied in both systems is a resurrection. A comparison of the two diagrams reveals that Daniel depicts only one resurrection, including the righteous dead and a limited number of the sinful ones who died before they received sufficient punishment for their deeds. Revelation contains two resurrections; the first embracing only martyrs will reach its completion just before the millennium begins (ca. 100 A.D.); the second, a general resurrection will take place at the close of the millennium (ca. 1100 A.D.) at which time Satan will be released from the bottomless pit and cast into the lake of fire along with all evil individuals (including apostate Christians, living and dead). The martyrs and all loyal Christians living and dead will then take their earned places in the new heaven which will descend upon earth where a reign of eternal righteousness with God will prevail.

A close examination of figures 1 and 2 reveals that there are many features present which are not indicated here. For example, reference to Gog and Magog in Revelation is a secondary characteristic and not inherent in all apocalyptic literature.

Iranian Religion

The preceding section was devoted to an interpretation of figures 1 and 2, and it was seen that both Daniel and Revelation exhibit all of the primary aspects of an apocalypse. Undoubtedly, the book of Daniel greatly influenced the author of the Revelation of John. The eschatological pattern of Revelation appeared to be different because of the addition of the millennium, a secondary feature, but the primary attributes of the two patterns are the same.

It is believed by many scholars that Persian thought influenced the Jewish and Christian apocalyptic writers,⁴ specifically the eschatology of Zoroaster of Iran, which dates early in the first millennium B.C. Jacques Duchesne-Guillemin ventures to say that "Zoroaster is the first apocalypt."⁵ Without attempting to repeat the many probable contributions of this early thinker to the two authors of the biblical apocalypses it is interesting to study a graphic view of his eschatological system.

Zoroaster's Eschatology

Zoroaster's eschatological view is portrayed in his poems and/or hymns called the *Gathas* of Zarathustra. Though they appear in a certain order in the *Avesta*, their exact chronology is unknown; consequently, specific poems are referred to according to a certain numbered *Yasna*. Jacques Duchesne-Guillemin, for example, arranges his translation of the *Gathas* to enable one to see Zoroaster's eschatological system in a logical sequence.⁶

According to Zoroaster, there is a hierarchical system of gods with one God, *Ahura Mazda* (Wise One), at the head of the total structure of the universe. A Triad of supreme entities (Holy Spirit, Order of Right, and Good Mind) stand next in line. The intimate

⁴Eduard Meyer, *Ursprung und Anfänge des Christentums*, Vol. II (4th ed.; Berlin: J. G. Gotta, 1925), p. 189ff.; Cf. W. O. E. Oesterley, *The Jews and Judaism During the Greek Period* (London: Society for Promotion of Christian Knowledge, 1941), p. 85ff.; W. F. Albright, *From the Stone Age to Christianity* (Baltimore: John Hopkins Press, 1940), p. 275ff.

⁵Jacques Duchesne-Guillemin, *The Hymns of Zarathustra* (London: John Murray, Albermarle Street, 1952), p. 18.

⁶*Ibid.*, p. 23.

relation which unites *Ahura Mazda* with this Triad is metaphysically expressed as a parental relationship. He is the father of the Triad, yet at times the entities of the Triad represent merely aspects of *Ahura Mazda*.

The Holy Spirit is the first entity of the Triad—the only one believed to be identical with the Wise One (Cf. *Yasna* 47. 3; 31. 7), though he is frequently referred to as the Wise One's son (*Yasna* 47. 3; cf. 30). He is the creator of all things (*Yasna* 44. 7) and, as it will be noted later, the exemplar of good choice (*Yasna* 30. 3-8).

The Order of Right is another entity of the Triad. He is the ideal law, ranking highest in the counsel of God. He does not reign among men, but gives strength to anyone who calls upon him (*Yasna* 29. 3-7).

The Good Mind is the third entity of the Triad. He is perhaps one of the most important archangels according to Zoroaster, for he is God turned toward man. He is the entity from whom the revelation of good (and evil) comes to Zoroaster:

As the holy one I recognized thee, O Wise Lord,
When he came to me as Good Mind;
The Silent Thought taught me the greatest good
So that I might proclaim it. . . . (*Yasna* 43. 15).

Good Mind is completely indispensable to man in Zoroaster's thinking, for he is the one from whom revelation comes concerning the order of things.

In addition to the triad (Holy Spirit, the Order of Right, and Good Mind) Devotion appears as another important entity. Devotion is a female deity who is designated as the daughter of Good Mind: "I know, O Wise One, who is the father of the active Good Mind, Whose daughter is beneficent Devotion (*Yasna* 45. 4)."

There are some less prominent deities in the hierarchy of Zoroaster's system of good gods though one may consider all of them to be merely aspects of *Ahura Mazda*. They are as follows: Dominion, who is in some way connected with the duties of Devotion (*Yasna* 47. 1; cf. *Yasna* 30. 7-8; 31. 4); Integrity and Immortality, both having a relationship with man's final destiny (Cf. *Yasna* 41. 1; 31. 6, 21; 51. 8).

There is also a system of evil gods. *Ahriman* is the most powerful of these deities (comparable with Satan in Christianity). He is frequently referred to as Worst Mind. Fury, among others, is a member of his domain.

The Creation

According to Zoroaster, Holy Spirit created all things (*Yasna* 44. 7). He was responsible for the creation and organization of the world (acting directly through the mind of the Wise One) for the good of mankind. His other important function was that of taking an active part in establishing the dualism of good and evil in the world. Zoroaster did not conceive of the fall of man as it is found in the traditional Jewish and Christian literature. According to him, good and evil emerged at the beginning of time when two cosmic spirits met and made a choice. One, the Holy Spirit, chose Righteousness and life, and the other, the Evil Spirit, chose evil, Worst Mind, and non-life. Next the gods chose: Righteousness, Devotion, and Dominion chose Good Mind and the false gods chose Worst Mind. This is recorded in *Yasna* 30. 3-8 as follows:

Now at the beginning the twin spirits have declared their nature,
The better and the evil,
In thought and word and deed. And between the two
The wise ones chose well, not the foolish.

And when these two spirits came together,
In the beginning they established life and non-life,
And that at the last the worst existence should be of the wicked,
But for the righteous one the Best Mind.

Of these two spirits, the evil one chose to do the worst things;
But the Most Holy Spirit, clothed in the most steadfast heavens,
Joined himself unto Righteousness;
And thus did all those who delighted to please the Wise
Lord by honest deeds.

Between the two, the false gods also did not choose rightly,
For while they pondered they were beset by error,
So that they chose the Worst Mind.
Then did they hasten to join themselves unto Fury,
That they might by it deprave the existence of man.

And to him (Holy Spirit) came Devotion, together with Dominion,
Good Mind and Righteousness;
She gave endurance of body and the breath of life,
That he may be thine apart from them,
As the first by the retributions through the metal.

Thus, Zoroaster conceived of a cosmic dualism with the world divided between powers of good and powers of evil.

When the prototypes for good and evil had been established man

had to choose between them though he did not know which was the better choice (*Yasna* 31. 2). It is obvious that this situation presented the need for a revelation from the sources of good. Zoroaster declared that he was the one chosen to reveal the difference between good and evil. The revelation came to him from Best Mind, an entity of the Triad (*Yasna* 31. 2; cf. *Yasna* 46. 3; 44. 1; 28. 7). Not only did Best Mind reveal all good and evil, but he also revealed the future destiny of those who would choose either good or evil.

It is clear that Zoroaster did not consider himself to be a Redeemer—he thought of himself as the agent through whom the Good Mind spoke so that he might “put living men to the choice” (*Yasna* 31. 3). A Redeemer, according to Zoroaster, would be the prince who accepted his revealed doctrine and realized the Dominion of Righteousness and Good Mind. He might be anyone who practiced Righteousness (*Yasna* 49. 9). Zoroaster evidently looked upon a certain Prince by the name of *Vistaspa* as a probable recipient of this honor (*Yasna* 51. 16).

Man's Destiny

According to Zoroaster, a final judgment by *Ahura Mazda* (The Wise One) will be carried out by means of an ordeal with fire and molten metal (*Yasna* 51. 9; cf. 32. 7). This judgment will be at the entry of the “Bridge of the Separator” (*Yasna* 51. 13). Even after the judgment the Bridge of the Separator must be crossed successfully. The evil ones, of course, will fail to cross and fall into a dwelling place of darkness where there will be suffering and bad food (*Yasna* 30. 10; 31. 20). Those who make right choices will successfully cross the bridge and dwell in the Golden Age where the good new life will begin. This will be the reign of Order—the counterpart of the origin of existence, which corresponds to the Primordial Choice (*Yasna* 30. 10; 45. 10).

Man's Method of Attaining the Good

If one is to attain the good he must follow the precepts of Zoroaster. The wise choices which seem to be of most value in uniting one's self with the Wise One are the virtuous acts of cattle raising and fighting against the wicked. Fire sacrifice is another technique which creates a mystical bond between man and the Wise One, including Righteousness.

From this analysis of the *Gathas* a schematic diagram of Zoroaster's system of eschatology is depicted in figure 3. The eschatological pattern is the same as that of Daniel and Revelation.

Paul's Eschatology

Paul's system of eschatology which is revealed in his extant epistles, is also apocalyptic. Because Paul has been interpreted variously by different scholars, one immediately meets difficulty in attempting to diagram his doctrine. It is true that a schematic representation of Paul's eschatology may differ slightly from the schemata of those who do not share the particular view of Paul presented here; however, the basic pattern would not differ greatly.

Paul's world view, like that of Daniel and Revelation, is not a happy one. It too is dualistic, for two cosmic forces of good and evil (God and Satan) are arrayed against each other for control of the universe, and man's fate rests on the outcome of this cosmic struggle.

Paul uses the term *cosmos* variously: it frequently means the material universe or world of matter (Romans 1:20; cf. I Cor. 3:22; 8:4); it means the world of intelligence which inhabits the *cosmos* including man as well as intermediary beings who inhabit supernatural and lower regions (Cf. Romans 3:6ff.; I Cor. 4:9; 6:2, 3; Col. 2:20); it also means the earth proper (Cf. Romans 1:8; Col. 1:6; 2:20) as well as human society (Cf. Romans 3:19; 4:13; I Cor. 1:27ff.; II Cor. 7:10) including the wicked (Cf. I Cor. 1:20; II Cor. 7:10). This world or *cosmos* has been created in some indescribable way by Christ—a pre-existent cosmic figure, having the nature, attributes and functions of God (Cf. Phil. 2:5-8; Col. 1:15-20).

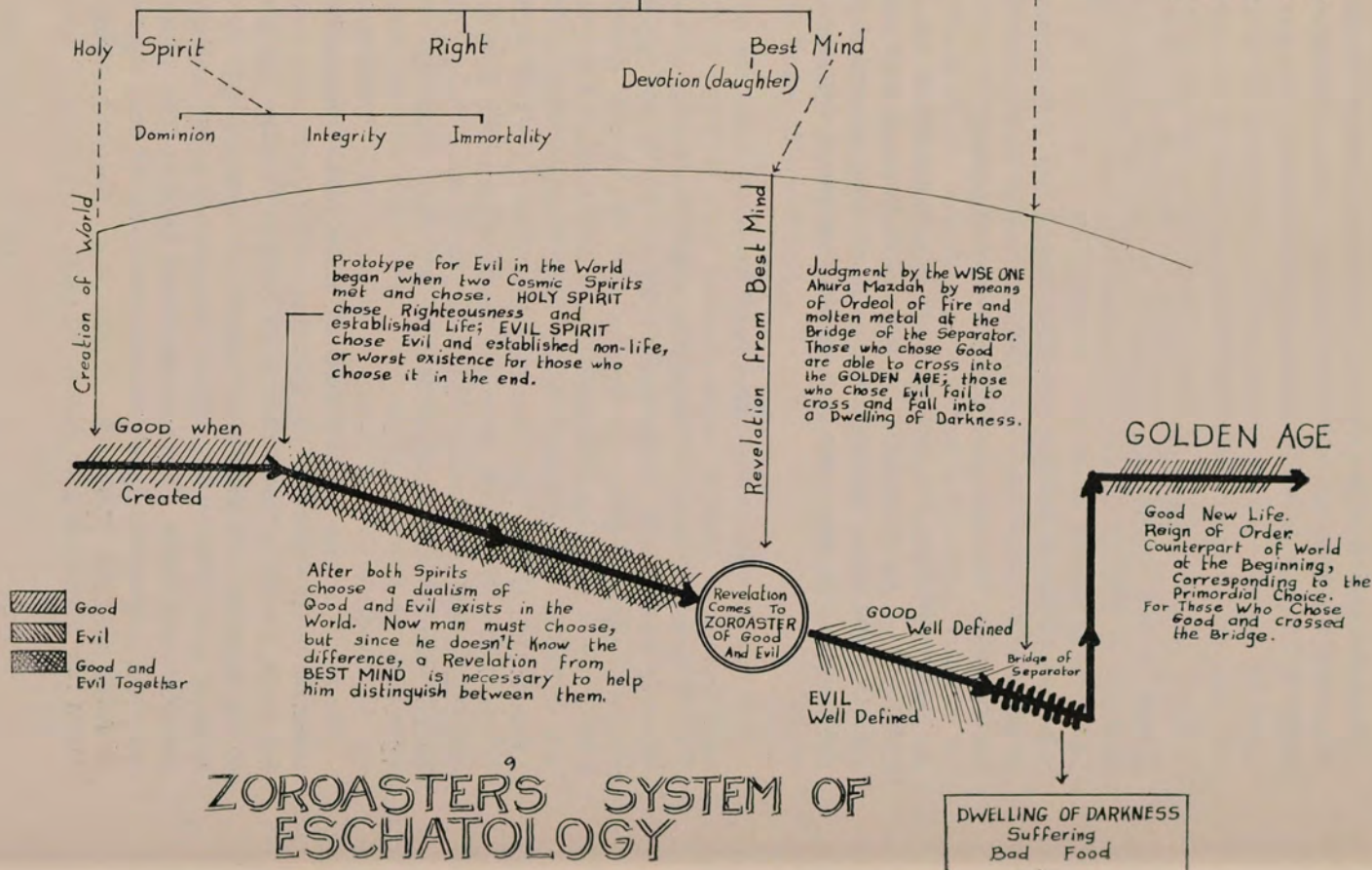
The world of man becomes involved in the cosmic struggle between the two protagonists, God and Satan, not by an act of his own, but by an accident or misfortune, in the yielding of Adam and Eve to the seduction and deception of Satan. Because of their disobedience to the Creator they fell into the power of Satan's subordinates, Sin and Death. Man's submission to these despotic powers represents a temporary victory of Satan over God, for since the fall of Adam God has temporarily left the scene while both Sin and Death rule relentlessly over men of all races.

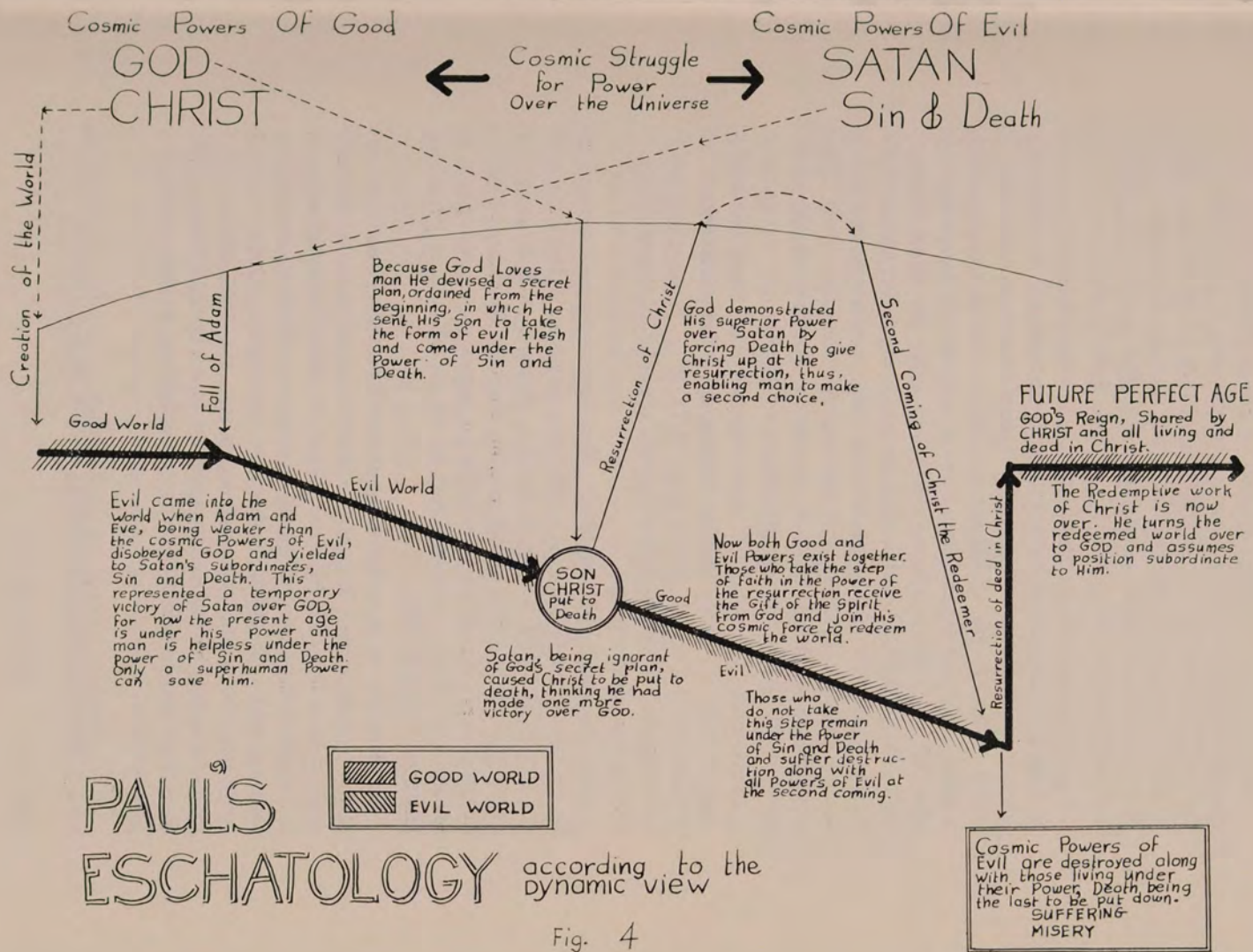
Before Creation Was One God

WISE ONE

Named AHURA MAZDAH And Metaphysically Expressed as
Father To A Kind OF Triad OF Supreme Entities

(Powers of Evil)





Sin has several meanings to Paul: it means a transgression of the law, an attitude of rebellion or insubordination to the authority of God (Cf. Romans 2:12f.; 3:23; 4:25; 5:12; I Cor. 6:18); and, it means a deed that is wrongly committed against one's brother. Likewise, death means death of the body (Cf. Phil. 1:20; 2:27, 30) as well as the loss of eternal life (Cf. II Cor. 2:16; 7:10).

For Paul, both Sin and Death are also sentient beings (Cf. Romans 5, 6, and 7) capable of entering into the world and into the body. Since the fall of Adam they are sovereign over man. Man lives in Sin, is a slave to Sin and in the end Death renders him completely helpless. Sin and Death have a cause and effect relationship—the effect of Sin is Death (Rom. 5:12). In death Sin reigns triumphantly (Romans 5:21). Since the cosmic forces of Evil empower the present world, all adverse phenomena such as physical and mental disease, drought, lightning, and thunder are caused by them. Man is helpless to do anything about his present situation, though to escape would be the greatest possible achievement.

Paul's total eschatological system is far from being pessimistic since he gives assurance that the coming age will be under the reign of God (Cf. I Cor. 15:20-28; Rom. 8:18-39). Thus, man's salvation ultimately depends upon the overthrow of the cosmic forces of evil by the cosmic God.

How, then, can man be saved? God does not intend for man to be his natural enemy, for he is His own creation. Adam's sin does not change this fact (Rom. 8:20-21). Because man is under the rule of the cosmic forces of evil resulting from the deception of superhuman powers, an additional act of superhuman power is required to release him. This is accomplished by an act of God in permitting His Son to be crucified.

Scholars are not in complete agreement concerning Paul's concept of the release of man from the power of Sin and Death. A traditional view is based on Romans 3:21-26 in which the death of Jesus is thought to be a substitutionary, atoning, sacrificial act, reconciling God and man. According to this view the death of Christ is of primary importance and the resurrection is a succursal aid to man's faith. God sets the seal of His approval to the ignoble death of His Son. Now that God and man are reconciled the world's redemption is effected.⁷

⁷H. J. Holtzmann, *Lehrbuch der neutestamentlichen Theologie* (Freiburg und Leipzig: Akademische Verlagsbuchhandlung von J. C. B. Mohr, 1897).

Henry Beach Carre', among other scholars, emphasized that when one interprets Paul in this way the bulk of the rest of his writing is ignored. In Paul's thought, the way in which Christ made salvation possible is in terms of power, not sacrificial atonement or reconciliation. Christ, not the Gospel, is the power and wisdom of God (I Cor. 1:24). He is a dynamic Savior (Col. 1:3-24). According to Carre', Paul is misinterpreted when he is represented as teaching that salvation was effected by the death of Jesus apart from the resurrection. Together and only together do they constitute the redemptive work of Christ⁸ (Cf. I Thes. 4:14; II Cor. 5:14-15; Rom. 4:23-25; 5:10; 6:8-10; 7:3-4; 14:9; Col. 1:17-20; Phil. 3:10-11). Thus, the resurrection of Christ does not affirm the fact that God accepts the sacrifice of Jesus' death, but is a dynamic act necessary to salvation itself (Cf. I Thes. 1:10; I Cor. 6:14; II Cor. 4:14; Rom. 1:4; 8:11). The death and resurrection equally are vital to the redemptive process (Cf. Rom. 5:10). At times Paul appears to treat the resurrection as a dominating fact in man's redemption (Cf. I Cor. 15:14-17; Rom. 4:25; 6:8-10); in fact, in one case he makes the resurrection alone the object of faith:

If thou wilt confess with thy mouth Jesus as Lord
and wilt believe in thy heart that God raised
Him from the dead, then shalt thou be saved (Rom. 10:9).

Accordingly, without the resurrection the death of Jesus is only another victory of Sin and Death over God (I Cor. 2:6-8). In fact, the secret plan devised by the superior wisdom of God enables Christ to triumph over the powers of Sin and Death. Logically, since man is under the power of Sin and Death because he is weaker than the superhuman powers of evil, only another superhuman power can free him. Thus, the need for God's secret plan in which He permits his pre-existent Son to take the form of human flesh and come under the dominion of Sin and Death. Being ignorant of this hidden Power of God in Christ (I Cor. 2:7-8) the cosmic Powers fall victims to their own devices when they put Him to Death (Phil. 2:8; cf. Lk. 22:3; Jn. 13:2, 27). However, their assumed conquest over God is a sham victory, for in the resurrection Death is forced to relinquish Christ. At this point God emerges victorious over the evil forces which have dominated man since Adam and Eve (Rom. 1:18-25). God's superior power over the cosmic forces of evil,

⁸Henry Beach Carre', *Paul's Doctrine of Redemption* (New York: The Macmillan Company, 1914), p. 54ff.

even Death, is demonstrated beyond doubt in this encounter.

Since God is now demonstrably superior to Satan, man is again free to make a second choice between the cosmic forces, though he must first be called by God (Cf. I Cor. 1:9; 7:17-24; Gal. 5:8; I Thes. 2:12; 4:7). Man may then choose faith in the powerful God over Death as revealed in Christ's resurrection (Rom. 10:9). This done, God then sends a free gift of the Spirit (of Christ) which enters into man (Cf. Gal. 3:5; 4:19; I Cor. 6:12-20; I Thes. 3:8) as Sin and Death had previously done. The believer, in identifying himself with Christ by faith, dies to the cosmic power, Sin (Cf. Gal. 2:19; Rom. 6:6), and transfers his allegiance from Satan to God. In this process, called repentance, man overcomes the powers of Sin and Death as did Christ (Cf. Gal. 3:2; 5:16-26; Rom. 6:1-14; 8:3-9; I Thes. 4:1-6; I Cor. 5:3-13; Col. 3:5-12). He is now an agent of God sharing in the cosmic struggle for the salvation of the world (I Cor. 3:5ff.). Evidence of one's own salvation is further revealed by the life one leads since it is the Spirit that guides him (Rom. 6:15-23). His life will be a life of love which fills all requirements of the law (Cf. Rom. 13:8-10; Gal. 5:14, 22; I Thes. 4:9-12), for love is an expression of the cosmic power of the Spirit (I Cor. 13:1ff.) which dwells in him.

Powers of evil still reign over the present evil age, though God's victory in Christ has partially overthrown them. Those denying faith in the resurrection continue to be enslaved agents of Evil (Gal. 4:3ff.). Nevertheless, Christ remains superior to the intermediary beings of the universe (Cf. Eph. 1:20-21; 4:15; Phil. 2:5-11; Col. 1:17-19). Final consummation is imminent when Christ will conquer all evil forces (Eph. 1:2-22; Col. 2:10; I Cor. 15:24-25), the last being Death (I Cor. 15:26). His redemptive work will then be completed and He will take a subordinate place as God becomes the all in all in the New Age.

Though little is written about Heaven or the New Age by Paul, he states in Romans 8:18 that the present day sufferings are not worthy compared with the glory that is to be revealed in us. Note that it is a New Age and not a continuation of the present age.

Paul's concept of man's resurrection is limited to those dead in whom dwells the Spirit of Christ (Rom. 8:11). They, together with those alive in Christ, are then to be transformed into glorified bodies (I Cor. 15:52-54) and to share in the New Age. Those alive and under the cosmic powers of evil will suffer sudden destruction (Cf.

I Thes. 5:3; Rom. 2:9; 6:23; I Cor. 3:17; 5:5). Though this destruction is referred to as death, its precise nature is somewhat obscure. Possibly it relates to a condition of unhappiness and misery (Cf. Rom. 2:4-11; I Cor. 6:9-10; 15:50) rather than absolute destruction. There is no reference to Gehenna or to a lake of fire.

In this conceptual framework Christ's death is a cosmic and dynamic act and not one of punishing an innocent sacrificial victim to atone for man's sin, reconciling God and man. It is a cosmic encounter on behalf of man whose sinful weakness is unable to cope with the superhuman powers of evil. A graphic representation of this dynamic view of Paul is found in Figure 4 (Cf. Figs. 1, 2, and 3).

Conclusion

Not only do the book of Daniel and the Revelation of John exhibit the primary characteristics of apocalypticism, but Zoroaster and Paul the apostle also disclose the same features in their respective writings. It is not asserted here that Paul wrote an apocalypse as such, but his thought, like that of Zoroaster, contains all of the essential elements of apocalypticism. The primary features embodied in all four studies under consideration are as follows:

- (1) All of them attempt to explain evil.
- (2) All are deterministic in that the past and the future are revealed.
- (3) A dualism of two ages, two worlds, and two cosmic powers of good and evil, is found in all of them.
- (4) They all assume that the world was created good, and though it has been under the dominion of evil, it is assured that the power of good will reign in the end.
- (5) Evil forces are immanent and the powers of good are transcendent.
- (6) All four thinkers depict man in a helpless state prior to divine revelation. It is only after divine intervention that the difference between good and evil is well defined, and man can then, determine his own destiny by making the right or wrong choices (except in Paul's thinking one must also be called by God). According to both Daniel and Revelation, one allies himself with the powers of good only if he chooses to remain loyal to God and refuses to worship foreign gods even if he suffers martyrdom; in Paul's system one must choose faith in the power of the resurrection of Christ and fulfill certain ritualistic requirements; in Zoroaster's concept one is

saved only if he chooses the good in the divine revelation which came to him from Good Mind. Man is also limited in all four systems of eschatology, for he is helpless to bring about the final consummation by his own power—he must wait for divine action to put an end to evil and establish the New Age.

The ideas of Paul and Zoroaster not only contain all of the primary qualities of apocalypticism, but much of their thought is strikingly similar. They both depict a resurrection only of the righteous dead. The trial by ordeal of fire and molten metal at the "Bridge of the Separator" in Zoroaster's system is secondary and not essential to apocalypticism, but Paul's thinking alludes to a similar secondary quality (Cf. I Cor. 3:13-15). For Zoroaster, the Holy Spirit is creator of the world; for Paul, Christ is the creator and Paul frequently speaks of Christ and the Holy Spirit synonymously (Cf. Rom. 8:3-11; Gal. 5:16-26). According to Paul, evil enters into the world of man as a result of the choice of Adam and Eve; Zoroaster credits the presence of evil to the primordial choice of two cosmic spirits. The disposition of the evil ones is also similar, for both writers conceive of a dwelling place of suffering and misery for them (Cf. Figs. 3 and 4). Daniel, on the other hand, refers to a place called Gehenna, and Revelation depicts a fiery lake of eternal punishment.

It was noted in the beginning of this article that this dualism of two ages and two worlds is not a characteristic either of the doctrine of the kingdom of God, of the ideas of prophecy, of the Pharisees, or even of Jesus. In these views, God has not for one instant abandoned this world, leaving it under the control of Satan. Rather, certain evils of the world are God's punishment for those who have not been faithful to Him. More basic to them is the belief of the psalmist, "the earth is the Lord's and the fulness thereof, the world, and they that dwell therein" (Ps. 24:1).⁹ For them, God's kingdom will be in this world and in this age.

⁹Martin Rist, "Revelation," *The Interpreters Bible*, XII (1957), 348.

Christ, The Eschatos

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The apparently ultimate fact of death forces upon each life the necessity to think about eschatology. Death seems to bring an end to time, the dimension in which life moves. The body, which provides the physical frame of life, finally weakens and dies in spite of all our care for it. Much good characterizes life, but evil and suffering bring us at last to the bitter end of death. Personal meanings and relationships, which render life worth living, are ruthlessly destroyed by death, which seems always to have the last word and represent the ultimate reality in life. If life is to hold any permanent meaning, we must confront eschatology, the consideration of final or ultimate things.

The question which we must face is whether death is actually ultimate in its power to destroy the structure and values of life. Is the end of time the end of life, or is there some form of eternal life beyond death's limit? Is the physical body essential for personal existence, or is there a "spiritual body" which survives the shattering destruction of death? Does death have the last word, or does goodness give a sure word of hope for the ultimate reality of value, meaning and relationship for persons?

It is our conviction that the answer to such questions is found in Jesus Christ. By virtue of his death and resurrection, he has robbed death of its finality and established himself as the open bridgehead of new, eternal life. Thus eschatology is not speculation about immortality, but rather personal relationship to him who is the *eschatos*.¹

Closely related to eschatology for the individual person is the broader context of the consideration of ultimate things for human history. The questions noted above for the individual are similar to those which must be asked concerning the destiny of mankind as a whole. Formal, as well as individual, eschatology confronts such problems as the relation of time and eternity, the connection of matter with spirit, and the question of the victory of good over evil. If the history of mankind is to have any permanent significance, adequate answers are needed for these and similar questions of ultimate reality. Indeed, a satisfactory eschatology for the individual

¹Rev. 22:13.

seems largely dependent upon finding a suitable answer to the problems of history's end, because the individual is integral to history.

In the larger dimension of eschatology, as in that for the individual, the view proposed here is that Jesus Christ in himself is the answer to the meaning of history for he constitutes the ultimate fact of history. If temporal history is to come to an end, Christ is the center of eternity, the end beyond the "end." If spiritual reality and personal meaning for the race appear threatened with the cataclysm of physical destruction, he provides the new reality of life and spirit beyond the extreme of the dissolution of the physical frame of existence. Likewise his redemptive death and victorious resurrection constitute him the *eschatos* who renders the apparent triumph of evil no longer ultimate.

We turn now to a consideration of each of the three problems noted above, viz., the relation of time and eternity, the question of the ultimate reality of matter or spirit, and the final victory of good or evil. In each of these areas we shall endeavor to consider the absolute relevance of Christ for both individual and racial eschatology.

Time and Eternity

The first of these areas, which seems fundamental for any adequate eschatology, is that of the relation of time and eternity. This has been called "the ultimate philosophical problem."² However, before we discuss eternity and its bearing on time, we need first to consider the nature of time.

Time is a category of life so basic and important that it should seem that its nature would be clear to all. Actually its definition is so difficult that we are usually content to deal with time in terms of its measurements as they exist on this planet, both the natural divisions of day and night and the seasons as well as the artificial divisions of the clock and the calendar. The regular round of the days and years resulting from the earth's rotation and orbit around the sun naturally suggests a cyclic view of time.

The familiar course of human life seems to support this view of time as a cycle. Each individual and each generation in turn is born, grows, flourishes, fades and dies. In spite of individual differences, the basic pattern is essentially the same.

²H. Wheeler Robinson, *Redemption and Revelation*. New York and London, Harper and Brothers, 1942. p. xlii.

History also reveals a similar pattern in the course of nations and empires. Each follows a life-cycle of rise, pioneer vigor, power and wealth, then decay and fall. This fact leads to such clichés as, "History repeats itself," and "There is nothing new under the sun." Time for the cyclic philosophy of history is portrayed by the endless circle. But if this be true, it is difficult to find any permanent meaning in merely endless repetition. A cyclic view of time would seem to reduce human history to the level of the life-cycle of animals.

Another notion of time is linear. Our inescapable experience of time as past, present, and future suggests a straight line rather than a circle. In spite of our inability to define clearly these categories, we appear to be under the necessity to live only in the elusive present, conditioned by the memory of the past and the expectation of the unknown time before us. The result is a linear, sequential understanding of time.

At first glance, it appears that a linear conception of time gives more meaning to life and history than the cyclic view. Yet merely endless sequence may be quite as static and meaningless as the endless cycle. Unless time moves toward a goal or destiny, it is difficult to see how it can have more than passing meaning for men or nations. Personal life, as well as "history, has positive significance only when it has a culmination."³

However, a cult of the future may fail to provide ultimate meaning for time as surely as either a backward look, which tries to live in the glamour of the past, or the philosophy of the present moment, whose motto is "*carpe diem*." The nineteenth century made much of belief in future progress. The theory of evolution seemed to support an escalator philosophy of history as moving onward and upward toward inevitable perfection. Such utopian dreams deify the future at the expense of the past, and even of the present.⁴ But the real failure here is the lack of an eternal dimension within time which alone can give ultimate or permanent significance to the life of an individual or the course of history.

Such a transcendent dimension of time marked the thought of Plato, the ancient Greek philosopher. The platonic metaphysic makes the world of ideas the eternal reality of timeless truth, while

³Nicolas Berdyaev, *The Meaning of History*. New York, Charles Scribner's Sons, 1936. p. 204.

⁴"Such a consummation, celebrated by the elect among the graves of their ancestors, can hardly rally our enthusiasm for the religion of progress." "No future perfection can expiate the sufferings of the past generations." *Ibid.*, pp. 190, 189.

time is only a "moving image of ternity."⁵ Thus time becomes unreal for Plato, or, at least, unimportant. Universal ideas, abstracted from particular objects and events in time, represent eternal realities which are reflected in each temporal particular.

While the platonic scheme serves to dramatize or illustrate the fact of a relationship between time and eternity, and has held an important place in metaphysical thought to the present, it falls short of a dynamic view of life. Such dualism renders time empty and leads men to flee from its emptiness toward the "realities" of the eternal realm.

In contrast to the static and abstract view of Plato and other Greeks, the biblical understanding of the relation of time and eternity is dynamic and personal. The Old Testament portrays the faith of Israel by which the events of their history were held to embody and realize divine meaning. Time and space are for the Hebrews not abstract categories, but rather the concrete expressions of God's activity in vital relation with his people, Israel.⁶ It was their belief that eternity often enters into the temporal processes of their experiences and fills them with divine meaning by living relationship with the source of all being. In the Old Testament conception, "history is the result of a deep interaction between eternity and time, it is the incessant irruption of eternity into time."⁷ Time is therefore actual for God, and eternity has decisive significance for man.

The New Testament brings the faith of Israel regarding history to its fulfillment in the central doctrine of the Incarnation. The advent of God in Christ is said to be "the fulness of time."⁸ Eternity, i.e., the living, eternal God, entered the actuality of time thus rendering temporal existence capable of realizing eternal meaning, in short, that man may experience genuine history.⁹

⁵*Timaeus*, 37f.

⁶"To say that the Greeks affirm truths of reason while the Hebrews affirm the truth of events is now virtually a theological banality." Carl Michalson, *The Hinge of History*. New York, Charles Scribner's Sons, 1959. p. 170.

⁷Berdyayev. *Op. cit.*, p. 67.

⁸Gal. 4:4. Have R.S.V. and most modern translators lost the proper force of the literal rendering here?

⁹"Christ takes all times off their hinges and becomes himself the Lord of time. (I Tim. 1:17). As Lord of time he holds all moments together in the coinherence of his life. (Col. 1:17). To know who he is means to have a history. For history is life with a meaning, and only one who is at the beginning and end of time, only one who is the Lord of time holds all times together. Only he who is the fulness of time fills time with ultimate meaning that constitutes it as history." Carl Michalson, *Op. cit.*, p. 173. Cf. Oscar Cullman, *Christ and Time*, translated by Floyd V. Filson. Philadelphia, The Westminster Press, 1949.

The historical actuality of the Incarnation of God in the person of Jesus Christ is essential for our understanding of the Christian view of time and eternity. Yet, with due regard for all the values achieved, the "quest of the historical Jesus" was aimed in the wrong direction. It is important to gain all the light possible on the record of the events of Jesus' life within the sequence of our human chronology. What is even more important is the *eternal* character of his life and work and its bearing upon the divine dimension of time.

The meaning of time is probably the most important dimension of it, yet it is one which does not exist within the plane of any quantitative measure. It is not sequential, thus not historical in the sense of the chronology of events. Indeed, the personal significance of an event may so dominate the measure of clock time that a moment may seem like "an eternity" when "time stands still," while a lifetime may be "but as yesterday when it is past." The hours hasten or drag as we find life full or empty with regard to purpose, achievement, and personal relationships. While the framework of the temporal order may not be successfully ignored, persons appear to have the mysterious faculty of imposing value and meaning upon it. Personal meaning thus becomes an essential element of time; indeed, it may well be its ultimate and decisive dimension.¹⁰

The faculty of persons to create and realize meaning for time is due largely to the cumulative nature of personality. We are more than points of consciousness passing through a temporal sequence. Memory and meaning give time a permanence and actuality which are not destroyed when the present becomes the past. Personality is compacted of the significant residuum of our experiences like a snowball rolled across the lawn.

The fear that haunts us is that the content, which we have realized from the time through which we have passed, may be as transitory as the fleeting moments themselves. It is possible that we have hinged the meaning and relationship of our lifetime upon values which do not themselves transcend the passing continuum. In a word, we are afraid of death.

It is at this point that the Gospel assumes absolute importance. Christ is presented as the personal eternity within the stream of our evanescent time. In his life he achieved supremely divine purpose and fellowship. In his death he entered the darkest region of our

¹⁰Such a conviction seems to inform the more recent quest of the "historical" Jesus. E.g., see Bultmann, *Theology of The New Testament*, translated by Fredrick Grobel. New York, Charles Scribner's Sons, Vol. I, 1951, Vol. II, 1955.

fear, viz., the apparent end of time and all its personal meaning. His claim to lordship, including the mastery of temporality, is contingent upon his resurrection for its validation. But the significance of the resurrection of Jesus is to be found, not only in its "historicity" as an event in the time-stream, but supremely in its establishment of God's personal eternity as the ultimate actuality of human history.

Christ is not the center of history merely because our calendar is divided into B. C. and A. D. by his advent. Rather, in him the very dimension of temporal sequence is transcended in the victory of eternal life. Fear that the future may be destroyed by becoming past is overcome in the "presence" of God in Christ. "The resurrection is an eschatological event, hence beyond history, but beyond world history in such a way as to give all history its end, its limit, its destiny, its ultimate sense, its salvation. . ."¹¹

While his resurrection is "past" in the category of temporal sequence, it is "future" in the sense of providing the infinite possibility of abundant life. This seems to be the meaning of the "eschatological" account of the resurrection by Bultmann and others. "Freedom from the past, openness for the future—that is the essence of human existence."¹²

Jesus experienced the end of time in death in accord with the common lot of men. Nothing seems more final than death when "time runs out." Yet his resurrection establishes a new end as goal or *telos* beyond the temporal end as terminus. He himself replaces death as the ultimate point of man's life. In the vision of John on Patmos, the risen Christ declares his temporal actuality. "I am the Alpha and the Omega, . . . who is and who was and who is to come . . ."¹³ But also he announces his achievement of a new end or *eschatos* beyond death's finality which has reduced temporal man to terror. He says, "Fear not, I am the first and the last, (*ho eschatos*), and the living one; I died, and behold I am alive for evermore, and I have the keys of Death and Hades."¹⁴

Christian eschatology is thus personal, for Christ himself *is* the *eschatos*. Eternity is not timeless like Plato's heaven of static ideas, but rather timeful for he has filled time with personal, divine meaning. He is the giver of eternal life because he has broken through

¹¹Michalson, *Op. cit.*, p. 194.

¹²Rudolf Bultmann, *Primitive Christianity*, translated by R. H. Fuller. New York. Meridian Books, 1956, p. 189. Cf. *Theology of the New Testament*, Vol. I, pp. 42 ff.

¹³Rev. 1:8.

¹⁴Rev. 1:17, 18. Cf. 22:13.

the barrier to the future raised by death and provides a new ultimate of infinite, qualitative possibility. For all of history, as truly as for each individual believer in him, Christ has become the focus of the future, the ultimate person, the living *eschatos*.

Matter and Spirit

The second major problem, which eschatology must consider, is that of the relation of matter and spirit. The life of the spirit of man, his conscious, personal existence, seems dependent upon his material body and environment. Yet the material frame of life is subject to constant change and inevitable destruction. If this dissolution of physical matter is not to remain the end of the human spirit, some more adequate frame must be found. The personal or spiritual life must achieve a new ultimate beyond the limit of the ability of matter to support that life.

While man recognizes his dependence upon matter, he cannot long believe that he is *only* matter. Rational attention and control of the spirit over its physical framework make for the stable relationship of spirit and matter essential for our present life. The struggle to provide adequate food and shelter occupies a major portion of our thought and energy. The threat of disease and injury to the body calls for elaborate and constant measures for protection. The primitive man with his magic and the civilized man with his science seek control over matter and its changes in order to insure reasonable security for life in the natural world.

Modern science has provided many wonderful drugs and techniques for the control of the material substance of life. We have conquered many of the diseases which would destroy us. Recalcitrant matter and enormous energies are being brought under control to be put to work as servants of the spirit of man. The life expectancy has been increased from about twenty-four years in 1 A.D. to about seventy years at the present time.

Yet, in spite of this remarkable increase in dominance over material nature, inevitably death seems to conquer in the end. The body breaks down at last and even the most sublime spirit succumbs to the apparent finality of the dissolution of its physical organism. Man's "ultimate enemy"¹⁵ seems to set the limit to the control of spirit over matter.

Even the matchless life of Jesus was subject to every limitation of material substance as well as those of the temporal order. Much of

¹⁵*Eschatos echthros*, I Cor. 15:26.

his ministry was devoted to healing the sick and even, on occasion, raising the dead. Yet in the end he too succumbed to the attack of physical pain and the human life of supreme worth was brought to the common end of man. The universal reign of Death seems to have achieved its maximum victory when it accomplished the destruction of the Lord of life.

In such an extremity, the resurrection of Jesus from the dead takes on primary significance. If it be true that he achieved a new *eschatos* beyond the farthest limits in the power of death, then spirit, not matter, is ultimate. If this victory over death is complete, then indeed he "holds the keys of Death and Hades."

The post-resurrection experiences of Jesus recorded in the Gospels present many baffling problems, but they point clearly to one central fact, viz., that he established a new spirit-matter relationship. We need not be tempted by fruitless speculation regarding the metaphysics of this new pneumo-somatic status, yet it may be well to note briefly some aspects of the recorded incidents.

Identification of the risen body with the crucified body is said to have been established "by many proofs" to the Disciples. He talked audibly with them, showed them the scars of crucifixion, invited their empirical investigation of his physical actuality, and even ate food before them to demonstrate his relation to the world of matter.¹⁶

Yet there were also new characteristics exhibited in his post-resurrection experiences. At least twice he is said to have appeared among the Disciples in a room barred against normal entrance.¹⁷ At least once he "vanished out of their sight."¹⁸ Finally his body was seen to ascend contrary to the supposedly absolute law of gravity.¹⁹

Such accounts leave us bewildered. Probably any attempt to understand the conditions of the "spiritual body" within the categories of the physical body is doomed to failure from the start.²⁰ Undoubtedly the records reflect some "mythologizing" of the resurrection by recounting spiritual events as if they had taken place in the space-time world of nature. They are presented apparently not to satisfy our speculative curiosity, but rather to depict the reality of the fullness of life that Christ accomplished for man. They spring

¹⁶Jn. 20:19, 20; 26-28; Lk. 24:36-43.

¹⁷Jn. 20:19, 26.

¹⁸Lk. 24:31.

¹⁹Acts 1:9.

²⁰Yet see the striking suggestions by Nikolai Lossky in *Freedom of the Will*, translated by Natalie Duddington. London, Williams and Norgate, Ltd., 1932.

from the central faith of the early Church that Christ has "abolished death and brought life and immortality to light through the gospel."²¹

"Spiritualizing" the resurrection may avoid the dangers of a grossly materialistic view. But there is also the danger of "dematerializing" to the extent of rendering the present relation of matter and spirit incommensurable with that of the status beyond death. This effort seems to be drawn from the platonic dualism which holds the immortality of the soul as essentially good and denies that matter, as essentially evil, can have any relation to the soul's existence in "heaven." On the contrary, Paul's figure of the seed and grain²² seems to bear out the implications of the accounts of Jesus' post-resurrection appearances, viz., that the new pneumosomatic existence bears a direct relationship with the former one.

If matter is ultimately a form of organized energy, as modern science seems to indicate, then it may well be true that the apparent dependence of spirit upon matter should be inverted. Is it not as reasonable to suppose that matter, as we now experience it, is an expression or manifestation of the energy of spirit on which it finally depends? If this should be the case, it may perhaps provide a new perspective from which to view the problems of death and resurrection. A "spiritual body" may not be necessarily a de-materialized form of existence,²³ but rather a new expression of spirit, a new organization of energy, better adapted to the free exercise of a person's activities and relationships.

In the writings of John and Paul, the transformation of the material structure of life is held to take place by the operation of the Holy Spirit. The risen Christ is closely related to, if not identified with, the Holy Spirit.²⁴ It is he who makes actual in the believer's experience the personal presence of God. The life of faith is one of moment-by-moment transformation of the "natural" by the "spiritual." Paul writes,

Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another; for this comes from the Lord who is the Spirit.²⁵

²¹II Tim. 1:10.

²²I Cor. 15:35-43.

²³Note Paul's fear of being "unclothed." II Cor. 5:1-4.

²⁴E.g., note the various terms apparently used interchangeably by Paul in Rom. 8:9, 10.

²⁵II Cor. 3:17, 18. Cf. Phil. 3:20, 21.

The return of Christ, which is the central event of traditional eschatology, is apparently identified with the coming of the Holy Spirit by the writer of the Fourth Gospel. He records Jesus' word, "I will come to you," and, in almost the same breath, "I will pray the Father, and he will give you another Counselor, to be with you forever, even the Spirit of truth . . ." ²⁶ The possibility that two separate events are indicated here is unlikely. Rather, the two meanings of *parousia* seem to flow together in these sayings. In the person of the Holy Spirit, the risen Christ is both "present" and "coming."

Paul also sees the Spirit as the "firstfruit" and "guarantee" now of the fullness of life to be realized then.²⁷ Perhaps this is the eschatological "future" in the sense of infinite potentiality, which transforms the "present" by God's "presence."

In this connection Kierkegaard used the term "repetition" by which he meant the reversal of the Greek relation to eternal truth by way of recollection or reminiscence. Plato had sought to deliver himself from transient "becoming" by restoration to his true "being" through recollection of the past when his knowledge of truth was perfect. On the contrary, Kierkegaard would look forward into eternity so that "repetition" causes the present to be "educated by the possibility."²⁸

To return to Paul, in Romans 8, (the *locus classicus* regarding the work of the Holy Spirit), he joins the redemption of "creation" from "its bondage to decay" with the final victory and "glorious liberty of the children of God." God's will that men should "be conformed to the image of his Son" includes "the redemption of our bodies," which means nothing less than the complete transformation of our material nature by the Spirit of God. "If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit which dwells in you." (Vs. 11).

Our present physical life is in the pattern of the "first man Adam." Our new existence may be in the mode of "the ultimate Adam" or "the eschatological Adam," Jesus Christ.²⁹ Beyond the physical end which seems so final, he has established a new ultimate of eternal

²⁶Jn. 14:18, 16, 17.

²⁷Rom. 8:22, 23; II Cor. 1:20-22; Eph. 1:9-14.

²⁸Soren Kierkegaard, *Repetition*, translated by Walter Lowrie. Princeton, Princeton University Press.

²⁹*Ho eschatos Adam*, I Cor. 15:45.

life whose pattern and guarantee he is. It is the risen, "spiritual" Christ who declares, "I am . . . the *eschatos*."

Evil and Redemption

The problem of evil is doubtless the most difficult of those which must be confronted seriously by any adequate eschatology. Much of the evil we suffer may be attributed to the abuse of our freedom, or explained as the natural result of breaking the "laws" of nature, or even explained away as disciplinary, instrumental good. But a deeper problem of stubborn, irrational, "surd" evil seems to pervert the very structure of existence. The natural evil of suffering and death seems to destroy everything we love or cherish. The cancer at the heart of existence appears to make hope an impossibility. Evil is the ultimate problem.

Guilty man labors under the unavoidable conviction that the evil which he suffers is the result of the evil he does, that natural evil is his punishment for more evil. Pain and even death he might endure, but not the sense of guilt. "The sting of death" is not pain, sorrow, or loss, but rather "sin."³⁰ This "sin" is not merely moral, not only that one has *done* wrong, but it is ultimately spiritual, the fundamental condition of *being* wrong in one's absolute relationship to God. No theory of evil can explain away guilt, the knowledge of essential enmity against God, the realization that one has cut his own life-line, so that the future holds only one possibility for him, viz., the abyss.

At the cross of Christ this problem reached its final climax. Here is to be found the fullest expression of man's enmity toward God. Here every man may still confront sin's *eschatos*. "No sin *can* prosecute its cause beyond the impaling of God! It had done its worst. To conceive a greater infamy is not possible to man. . . Sin . . . worked its ultimate perfidy."³¹

But if evil reached its nadir at the cross, there too the zenith of divine love met the challenge of demonic hate. No love can do more than to suffer itself to be impaled in utter, self-giving for the beloved. Sin wrought its worst in suffering and death: love achieved its best in sacrifice of its life. The final lines are drawn: here alone the ultimate victory must be won or lost.

When Jesus lay dead in Joseph's tomb, the question was not

³⁰I Cor. 15:56.

³¹Stanley F. Hopper, *Crisis of Faith*. New York, Abingdon-Cokesbury Press, 1944. p. 281.

whether a man who was dead might live again. For him to have returned to the life he had lived would have been, in effect, to reverse the course of time and nullify the event of the cross. But temporal events in themselves do not admit of change. Apparently God himself cannot rescind the actuality of time. The cross must remain a permanent fact of the calendar of human events.

However, beyond the temporal fact, we have seen that the *meaning* of the fact becomes its most important element. It is personal meaning which remains in the present rather than being locked in the irrevocable past. Thus meaning is subject to change so that the past may be redeemed by creative dealing with its present import. Likewise the future is redeemed, for its possibilities are liberated from bondage to the evil significance of the past event.

Surely there is much that we can do to change evil meanings of past occurrences into good. This is the method employed by much psychotherapy which assists the patient in recalling events of early childhood which have been repressed from the conscious memory. Relief from guilt feelings, for example, may be found when distorted meanings of "forgotten" incidents are reviewed and revised by mature understanding. Past injuries and quarrels may become the present occasions of transforming enmity into friendship by the redemptive power of the human spirit.

Yet the enmity of sin, man's attempted independence from the creative love of God, involves one's ultimate relationship, viz., that of his very being, for he is a creature. Absolutely dependent upon God, the sinner is unable to establish anew his lost fellowship with God, for every effort to do so necessarily expresses his sinful independence from God. This is not to say that man is merely passive in his salvation, but rather that his transforming creativity is completely dependent upon that of God. His spirit is contingent upon the Holy Spirit and his realization of divine fellowship is responsive only, evoked by the redeeming love of God in Christ.

On the cross Jesus did much to change its meaning. Those who destroyed him filled the dark hours with hatred and murder. But Jesus refused to deal with the cross according to their evil intent. Their enmity was not requited with an attack by "twelve legions of angels," but rather with the prayer of divine love, "Father, forgive them."

Beyond the meaning of the cross for him, it is the faith of the New

Testament that, in Jesus' action of Calvary, God was dealing decisively with the sin of all men.³² God took unto himself, all our sin, not as sin, but as suffering. By bearing it all with unfailing grace he turned even this event with its awful meaning into an expression and instrument of holy love. Grace transformed the judgment seat into a "mercy seat." This is redemption.

The sin-marred world, viewed as a whole, is transformed into a realm of victorious and forgiving love. This transformation is in the deepest sense a redemption, for it ransoms history from its bondage to the irrevocable. The world's value to God is not simply restored but immeasurably enhanced, and this not by any process of bookkeeping, but by the miracle of grace. The whole world is redeemed, for its meaning is transformed.³³

It was the resurrection of Jesus which established and vindicated the divine intent and the cosmic, eternal significance of the cross. He did not return from the past, but moved forward triumphantly into the future. The barrier of death and the dead-end of sin have been broken open to become the path of God's reconciliation of man to himself. The "ultimate enemy" has been robbed of his supreme power to set a final limit upon the destiny of man. A man in Christ has already passed from death into the infinite openness of eternal life because Christ alone has become for him the *eschatos*.

³²Jn. 3:16; I Cor. 15:3, 4; II Cor. 5:14-21; I Jn. 4:7-10; *et passim*.

³³H. Wheeler Robinson, *Op. cit.*, pp. 275 f.



TO THE ALUMNI AND FRIENDS OF I. T. C.

These are eventful days here at I.T.C. Many things are happening. I wish I could tell you about all of them, but in this brief space I can only mention a few.

First is the building of the new plant. The original contract, totalling \$969,000, was awarded in early December to one of the leading construction firms in America. Additional construction and price increases have raised the contract to slightly more than one million. Work began on December 14, 1959. The weather was extremely bad, many working days were lost, but in spite of this the work proceeded rapidly, and now the first four buildings are just about completed. They are the Administration, Classroom, Library and Refectory buildings.

They are fine structures in every way, fireproof, modern, beautiful, equipped with the very latest facilities for effective study and teaching. Four other buildings are now under construction, the Gammon and Phillips dormitories for single students, one apartment building containing 24 "efficiency" units for married students, and one building of 8 apartments for larger student families, making 32 new apartments in all. These four buildings are slated for completion in the early spring.

An "Open House" for the first four buildings will be held on Sunday afternoon, January 29, from three to seven. We invite you to come and view our lovely new home. We think you will be very pleased.

We still need to build the Chapel. This will be the central building of the campus. We are already seeking funds for this, and we hope to start on it within the year.

A second great achievement was the completion of the Center's drive for its first million in endowment. In September we received a gift of \$90,000 from a friend who wishes to remain unnamed. This brought the Center's total endowment to \$1,025,100. This is one-half of the goal. The Center must have \$2,000,000 of endowment for balanced financial operation. We are now seeking the second million. We, of course, will need your help in many ways in reaching this necessary goal.

Third and most encouraging is the enrollment for this year. It is 115. This is a historic figure! It is the first time in our racial history that this many Negro ministerial candidates have ever been assembled in one school at one time on the highest, that is, on the B.D. level. It is the most fortunate thing that could happen in our religious life. We say again what we have often said before—a trained leadership in these crucial days is the only hope of racial progress in our complex American life.

You can help here, too, in keeping the enrollment large and growing. If you know of promising young men or women who could or should be in some field of Christian service, send us their names at once. It does not matter how young they are, from grade school up. Christian work offers some of the most attractive careers available both at home and abroad. Why not help some worthy youngsters to enter these exciting and satisfying fields.

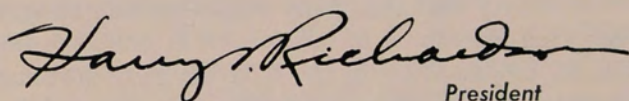
In general, the I.T.C. is moving along splendidly on all fronts. The four cooperating schools have all had sharp increases in their enrollments, some as much as 100 per cent and more. They are awakening new interest in theological education in their respective denominations. The faculty is large and growing, and is already distinguishing itself by scholarship and by services of various kinds to the community. We have a vigorous

extension program for in-service pastors which now conducts classes in Birmingham, Alabama, Thomasville, Georgia, and Atlanta. The plan of cooperation in ministerial training which the Center represents is being studied by other schools all over the nation and abroad. It may well become a pattern for many other groups.

All in all, these are busy, eventful days. We are grateful for your interest and aid, and we ask your growing cooperation in the days to come. It will all mean a more effective ministry, a greater church, and a better nation under the benevolent guidance of God.

We pray that every blessing shall be yours as we work together in the days to come.

In Christian fellowship,

A handwritten signature in cursive script, reading "Harry I. Richardson". The signature is fluid and elegant, with a long horizontal flourish extending to the right.

President

Christmas Meditation

WILLIAM V ROOSA
Professor of Church History

O little town of Bethlehem,
How still we see thee lie;
Above thy deep and dreamless sleep
The silent stars go by.
Yet in thy dark streets shineth
The everlasting Light.
The hopes and fears of all the years
Are met in thee tonight.

Christmas is a revelation of the light and love of God. It reveals the sacredness of childhood, the glory of worthy parenthood.

Christmas is a revelation of the infinite worth of every life in the sight of God, and of the divine dignity and destiny possible for each of us. It shows the boundless concern of the Eternal Father for every one of His children — to the humblest, the lowliest, and the lost.

Christmas is a revelation of the beauty and power of a life completely dedicated to the will of God. It reveals the true measure of glorious living at its highest and best.

Dr. Frank C. Laubach tells of a sunset of surpassing splendor one night in the Philippines. As the earth was flooded with matchless beauty, his soul was overwhelmed with a sense of the empowering presence of God. Then came a still small voice, "All life can be like this if you will have it so."

Christmas is a mountain-peak of testimony that all human life can be lived with vision and power if we are determined to have it so. God is ever ready and eager to bestow upon us His richest gifts. But he has left to us the royal power of choice. He does not thrust Himself upon us. He will wait through the ages, if need be, until we open our hearts and lives to His love and light. Only then can He entrust to us our true inheritance. Until we open the door, He must wait.

Some years ago a magazine article carried these penetrating words:

My heart sinks at how starved most faces are. Dreams and ideas have forsaken them, THINGS have got them, they've given up the quest, they've stopped seeking.

They haven't looked upon enough beauty, heard enough great music or poetry, loved enough, thought enough about God and stars, and life and man and the value of each to each, and what it's all about.

They have lived too much with fear and smallness, when their heritage and goal are love and greatness.

How often life is barren and meaningless because we make the great refusal. How tragically our experiences illustrate the deep insight of the Psalmist, "He gave them the desires of their hearts, but sent leanness into their souls."

We are told that the first Lord Northcliffe, the eminent British journalist, once faced the threat of total blindness. But extended examination by specialists showed that organically nothing was wrong with his eyes. In fact, he had unusually keen vision out in the open — among hills and valleys, amid forests and stars. But for many years he had pored over so many thousands of columns of fine print, that his eyes had revolted and demanded a rest. They were made for vast open spaces and far horizons, and they rebelled when enslaved to littleness.

So God has made us for great adventures. He has destined us for the stars of aspiration, and the mountain heights of rugged endeavor. He has made us for love and beauty, for peace and brotherhood. He has set eternity in our hearts. "For God created man to be immortal, and made him in the image of His own eternity." He has made us for Himself, and we can never claim our true heritage until we catch step with His eternal purposes for His universe.

Christmas is the pledge that we — like Him who was born in ancient Bethlehem — may some day attain to our full stature as sons and daughters of the Eternal Father. "Ye shall be perfect, as your Father in heaven is perfect."

Christmas challenges us to the daring faith that this inherent power of the individual is as great today as when the Master uttered these amazing words.

In his dramatic description of *The Bomb That Fell on America*, Hermann Hagedorn pictures the sense of awe and helplessness that swept over him as he witnessed the terrific devastation of that mighty atomic blast in the desert. Then came a sense of confidence and hope.

I said, "This is the end.

I am dust, and the wind will scatter me.

This is the end.

Who shall look Truth in the face, and live?"

But the Voice said, "This is the beginning, this is daybreak.
Give me your life, and day shall be like a new world.
The unclean shall be clean, the cowardice, courage, the
weakness, power.

Give me your life and I will make it a spade to dig the foundations of a new world, a crowbar to pry loose the rocks, a hoe to mix sand and cement, a trowel to bind stone and stone and make them a wall.

Man without God is a bubble in the sea, a single grain of sand on an infinite beach.

God without man is a mind without tongue or ears or eyes or fingers or feet.

God and man together, We are such power as not all the atoms in all Creation can match! . . ."

"THERE IS POWER IN THE HUMAN SOUL," SAID THE LORD,

"WHEN YOU BREAK THROUGH AND SET IT FREE.
LIKE THE POWER OF THE ATOM.

MORE POWERFUL THAN THE ATOM,

IT CAN CONTROL THE ATOM,

THE ONLY THING IN THE WORLD THAT CAN.

I TOLD YOU THAT THE ATOM IS THE GREATEST
FORCE IN THE WORLD. SAVE ONE.

THAT ONE IS THE HUMAN SOUL!"¹

Christmas is the pledge and the prophecy of the divine dignity and destiny of man, if he will rise and claim his true heritage.

How silently, how silently

The wondrous gift was given.

So God imparts to human hearts

The blessing of His heaven.

No ear may hear His coming,

But in this world of sin,

Where meek souls will receive Him still,

The dear Christ enters in.

¹Hermann Hagedorn, *The Bomb That Fell On America*, quoted in *The Questing Spirit*, edited by Halford E. Luccock and Frances Brentano, pp. 703-4; Used by permission of the author.



JOHN H. GRAHAM

In Appreciation Of John H. Graham

BY HARRY V. RICHARDSON

The best way to measure the work of a man is to compare the way things were before he began working with the way they stand at the end. This is especially pertinent in the case of John Graham.

In 1953 the enrollment at Gammon Theological Seminary, of which I was then President, had dropped to 46 students. Most other seminaries at that time were having large increases, but ours was declining. Something had to be done at once.

We asked Dr. Ralph A. Felton of Drew University to come down and help us to design an effective recruitment program. Dr. Felton had devoted his life to enlisting and training ministers in many parts of the world. He was perhaps the best possible person to do what we needed.

In 1953 Dr. Felton came. He worked hard and long, and eventually laid out a complete program. Thus we had the program, but we needed someone to work it.

I had known John Graham for many years. I knew of his scholarship at Drew University, of his outstanding work as a minister, and of his appointment as one of the youngest District Superintendents in the Methodist Church. I knew, too, of his industry, his loyalty and his attention to details in doing his work. He had been trained in a field in which we needed a teacher, the field of rural sociology and religion. From all angles he was the person for the work.

It took more than a year to interest John, and to tear him away from his work as city pastor and college minister at Rust College. He finally came in September 1953. The enrollment then was 46. In 1959, when Gammon joined the I.T.C., it was 93. In 1960 it was 115. This tremendous increase, over 100 per cent, was in large part the work of John Graham. His understanding of student aims and problems, the patient persistence with which he followed through with a prospect in making his vocational choice and in facing the problems of coming to seminary, all made John Graham one of the most effective persons in America working in ministerial enlistment.

In addition to his recruiting work, he also organized and managed the program of supervised field work. Then as if this was not enough, he taught at least a half load every year, sometimes more.

When word came that Professor Graham had been appointed to the Board of Missions in the Methodist Church we, of course, rejoiced at the recognition that had come to him. We regret, however, to lose a fellow worker who played such a large, important and successful part first in the life and work of Gammon, and then in the I.T.C. We shall miss him sorely, but we wish him highest success in the great new work to which he has been called.

Faculty and Staff News

President Harry V. Richardson recently addressed the Georgia Council on Human Relations. He has been appointed to membership on the Board of Directors of the Gulf Side Pastors' School, which embraces the Birmingham, Nashville and New Orleans Area of the Methodist Church.

President Harry V. Richardson and *Dr. Ralph L. Williamson*, were two of forty leaders called to a study conference on the Rural Church, held in Hotel Chittenden, Columbus, Ohio. The conference was held under the auspices of the Methodist Rural Fellowship. Dr. Richardson, who is Treasurer of the Fellowship, led one of the workshops. Dr. Williamson, a member of the Standing Advisory Committee, served on the Finding Committee of the Conference.

Dr. Charles B. Copher has been elected to serve a second four-year term on the Curriculum Committee of the Board of Education of the Methodist Church. He represented ITC at the inauguration of the President and the Dean of the new Methodist Theological School in Columbus, Ohio.

Mrs. Carrie L. George is on leave and is doing work on her doctorate degree at New York University.

Dr. Samuel C. Kincheloe joined the faculty of ITC as Professor of Sociology of Religion. He holds the Ph.D. degree from the University of Chicago. Prior to his coming to ITC he served as President of Tougaloo Southern Christian

College. Before this he was on the Faculty of Chicago Theological Seminary as Professor and Director of the Bureau of Research and Survey. Dr. Kincheloe is a Phi Beta Kappa and he is listed in *Who's Who in America*. He is an active leader in many national religious bodies including the Board of Missions of the Congregational-Christian Church and the Constituting Committee of the National Council of Churches.

Mrs. Evah O. Kincheloe joined the Library Staff of ITC. She has served as Assistant Librarian at the Chicago Theological Seminary, and she was Head Librarian at Tougaloo Southern Christian College. She is a member of the American Theological Library Association.

Mrs. Ruth Cox Lantz joined the Faculty as Instructor in Religious Education. For five years she was a teacher at Vanderbilt University. Also she has conducted leadership training courses in the Methodist Church, served as President of the Atlanta Camp Fire Girls, and edited *The Shepherdess*, a magazine for ministers' wives.

The *Rev. Homer E. McEwen*, Pastor of the First Congregational Church in Atlanta, joined the Faculty as Visiting Instructor in Homelitics. His manysided interests and activities can be seen by the membership he has on the following boards: Pitts Children's Home, Happy Haven Home, the Metropolitan Association for the Blind, Hughes Spalding Pavilion, Dillard University, and also the

National Commission of the Urban Work of the Congregational Church.

Rev. J. Edward Lantz delivered the Tenth Anniversary Address for the National Council of Churches at Green Lake, Wisconsin.

Dr. Thomas J. Pugh and *Dr. Melvin M. Watson* attended the Ninth Annual Institute of Religion and Health which convened at the Veterans Administration Hospital, Tuskegee, Alabama, on Monday, November 14. The theme of the Institute was "Relating Faith, Knowledge, and Skill to Good Health." Dr. Pugh served as moderator of one of the panels and presented a paper on "The Therapy of Tears." Dr. Watson presented a paper entitled "That They Might Have Life More Abundantly."

During the month of October Dr. Pugh was the lecturer on human relations and the leader of a workshop in an evaluation conference for the improvement of instruction in secondary education, under the auspices of the Phelps-Stokes Fund held in Virginia. During the same month he attended the Seventh Bi-Annual Conference on Clinical Pastoral Education, in the Roosevelt Hotel, Washington, D. C.

Rev. Josephus R. Coan lectured on Christian Education and Missions at the institutes of the South, Southwest and The Atlanta, Georgia Annual Conference of the A.M.E. Church, held at Bainbridge, Donaldsonville and Atlanta respectively, and preached the closing sermon for the South Conference.

Book Reviews

THE PULPIT AND THE PLOW. By RALPH A. FELTON. New York: Friendship Press, 1960. pp. viii, 168. \$2.95.

Dr. Felton's latest book is designed for the study of missions by classes and individual ministers, missionaries, and lay members around the world. It aims to arouse the concern of church people for the welfare of agricultural folk and to impart a knowledge of how the church can proceed to help solve agricultural and rural church problems.

The book is voluminously illustrated with many terse case stories, data from the author's research and correspondence as well as visits to many places in this country and in the lands of the younger churches. It abounds with references to places and agencies. For example, in two chapters selected at random there are 62 such references outside the United States and 25 inside the continent. This makes for easy reading and recall of its points.

There are two main sections which are titled "The Church in The Rural World" and "Problems of the Rural Church." The first emphasizes principally the agricultural situation and the church's responsibility. Hunger, land ownership, the church's relation to its agricultural setting, and its responsibility toward such programs as rural cooperatives, health, and literacy are discussed. The author is committed to the proposition that the Christian church should be involved in helping meet the needs of which those mentioned are typical.

The principal problems discussed in the second section are: parish enlargement, church cooperation, stewardship, specialized training for rural pastors, and the recruiting of leadership.

The underlying assumptions of the book are as follows: rural mission is one around the world, agriculture has much in common throughout the earth, rural church problems and needs are similar in nature in the various lands, and the American rural church needs

to acquire a sense of responsibility towards rural churches elsewhere.

This book is descriptive in nature, rich in ideas and written with a sense of urgency. Many years ago, James Michel Williams, sociologist, wrote a research book entitled *The Expansion of Rural Life*. It had to do with the expansion of modern rural community life. Dr. Felton might well have subtitled his book, "The Expansion of Christian Rural Life" for he is pleading, and illustrating, that the church in its rural parish shares and leads in a worldwide expansion of rural life so that the Gospel in all its aspects may be more completely lived among men everywhere.

Ralph L. Williamson,
Professor of Town and
Country Work

CHILDREN IN THE CHURCH. By IRIS V. CULLY. Philadelphia: The Westminster Press, 1960. pp. 204, \$3.75.

This book on Christian education of children continues the author's discussion of her earlier work: *The Dynamics of Christian Education*, (The Westminster Press, 1958) which dealt with the foundation of the church, she points out, is the Christian gospel, which is defined as the good news of God's redeeming love shown to mankind in Jesus Christ. The book shows a strong belief in the dynamic biblical theology of today.

In *Children in the Church*, the author, deals with the practical approaches to the Christian nurture of children. She relates the presuppositions of a vital Christian faith to a dynamic methodology of Christian teaching within the context of the church. The book is concerned with the task of Christian teaching from the position of the parent and the teacher trying to understand both the child and the Christian faith. It interprets the church and children to parents and teachers and sets forth the basis for a life-centered method of teaching.

As a unique feature, the book brings to light the latest findings in theology, psychology and anthropology on the subject of Christian nurture of children. In so doing the author brings to the old subject of Christian nurture a wealth of new ideas. One of them concerns the subject of the nature and the needs of the child. In harmony with recent theological studies, stress is placed upon the child as a unique person created by God. The child is to be taught the church's conception of God as a person, and should come to know God personally rather than merely know about Him.

Chief among the child's needs is "to be loved and to share love." Stemming from this basic need are those of the child's sense of acceptance, security and belonging. The author has brought into the discussion the concept of "developmental tasks," an idea taken over from recent studies in educational psychology. He feels strongly that developmental tasks provide a clue to church school learning and lead to the child's encounter with God.

Another set of new ideas, based upon recent theological studies, deals with the nature of the church and its specific tasks for children. The church is defined as a group of people of all ages who love God and Jesus and who tell others so. Although the whole church is responsible for the nurture of children, the teacher is the key person in the religious nurture of children. The Christian teacher witnesses to the gospel by words and deeds; proclaims what God has done and is doing for him; helps the child in his individual development; shares his knowledge and experiences, and participates in the life of the church fellowship.

In discussing the "Christian faith and the needs of the child," avenues are described by which abstract theological concepts might have lively meaning for children. The starting point is with "elements in religious development." One element is the child's dependence upon parents, teachers, and other adults in his environment. Another is the child's awareness of himself. From his self-awareness the child achieves "self-transcendence."

On the subject of "the child and his

family relationship in the church," the author discusses the responsibilities of Christian parents and the church. Christian nurture should begin in the home and extend to the church. Parents' daily examples of Christian living are a basic factor. Through parental education, home calls, and ministries to parents during the months they are expecting the arrival of a child are suggested as means by which the church might help parents fulfill their share of Christian nurture.

To the old subject of the "process of learning," new insights on "relationship" are added. For leaders, emphasis is placed on proper relationship to God, to other members of the family and to society. The focus of children learning is that "God shall make himself known through Jesus Christ in such a way that one lives a new life in the power of the Holy Spirit." The author makes the teacher "the channel through whom God can make Himself known to the child."

"Participation" is explained as a basis of effective method. Through it the child learns, because he is involved in what he is doing. Through participation comes insight. This leads to response, then to appropriation of the Christian faith in the child's life, then to decision and commitment. Only when a child has appropriated the Christian faith into his own life can he have faith of his own and will he be able to tell what he knows and feels.

A final discussion deals with the child's understanding of the Bible. Helpful suggestions are offered for leading the child to understand the Bible. Emphasis is placed on its presentation as a mode of God's self-disclosure; His Word spoken directly to individuals as well as to groups of people. As such, it makes God known as Creator and Savior through Jesus Christ, and shows man's response to God.

In presenting these new ideas for approaching an old task, the author has done a great service to the cause of Christian nurture. In spite of some weakness of repetition, the strong points of this study are prominent. It should be a great service to parents and teachers of children.

Josephus R. Coan,
Associate Professor of Religious
Education and World Missions

STEPS TO SALVATION, THE EVANGELISTIC MESSAGE OF JONATHAN EDWARDS, By JOHN H. GERSTNER. Philadelphia: The Westminster Press, 1960. pp. 192, \$3.95.

Anyone concerned with evangelism and the old saw that one should pray like an Augustinian and preach like a Pelagian will find this book of great interest. How could the author of "*A Careful and Strict Enquiry into the Modern Prevailing Notions of that Freedom of Will which is Supposed to be Essential to Moral Agency, Virtue, and Vice, Reward and Punishment, Praise and Blame*," be one of the first great American evangelists? The most cursory acquaintance with Edwards is sufficient to show that he never preached like a Pelagian or even an Arminian. Although one may question the author's assertion that "evangelistic preachers are very frequently predestinarians" (p. 13), Edwards most certainly was both a notable predestinarian and an evangelist. *Steps to Salvation* deals with the content of Edwards' message by analyzing the sermons of Edwards, most of which exist in manuscript form in the Yale and Andover Newton libraries. One of the chief merits of this interesting and thorough study is that Jonathan Edwards is allowed to speak for himself.

Edwards is all too commonly thought of as simply a preacher of hellfire and brimstone. This is certainly true, but his purpose was always to convict men of sin in order to bring them to seek salvation in Christ and Christ alone. Men cannot make the decision to choose God; God must choose them. However, it is possible, and even probable, that God will choose those who earnestly seek salvation and use the means which God provides. "Men were not able to believe, but they were able to seek, and so Edwards always was exhorting them to do so and telling them how to do it," Edwards did exhort men to choose Christ as in the great sermon on Rev. 5:5-6, "The Excellency of Christ," as well as in the example mentioned by Gerstner. Nevertheless, Edwards was usually more careful to define what he meant. In this matter of calling men to seek "to be enabled to believe and be saved" (p. 95) Edwards differed radically from Wesley who preached for a decision for Christ as if it were in natural man's power to choose.

Edwards himself did not have much to say about steps to salvation as part of a temporal process. The title of this study is a bit misleading in that respect. It is nonetheless a thorough and completely fascinating study of "one point and one point only: 'The evangelistic message of Jonathan Edwards'" (p. 12). It is the sort of book which opens up new vistas and should inspire many readers to know more of one of the giants of the church in America.

It is most unfortunate that an excellent study like this is seriously marred by the lack of an index. Other than the brief indications of the Table of Contents there is simply no way of finding where a particular subject, scripture reference, or man has been discussed. Also the author has adopted a rather confusing system of references (explained in the Preface). Possibly this comes from a desire to eliminate footnotes, but there are times when they are really necessary. The result is a considerable degree of confusion. Yet, in spite of these serious deficiencies, this is a book worth serious study by every one concerned with preaching the gospel of Jesus Christ. "Edwards opened the door to Christ and he opened it wide. The people came in" (p. 138).

Hugh M. Jansen, Jr.,

Associate Prof. of Church History

THE GOSPEL OF TRUTH: A VALENTINIAN MEDITATION ON THE GOSPEL. Translation and Commentary By KENDRICK GROBEL. New York-Nashville: Abingdon Press, 1960. pp. 206, \$4.00.

Kendrick Grobel's translation and commentary of *The Gospel of Truth, a Valentinian Meditation on the Gospel*, has opened a new avenue for English readers to study the relationship of Gnostic thought to early Christianity. Gnosticism was a philosophico-religious movement which flourished during the first four centuries of the early Christian movement. The relationship of Gnosticism to the development of early Christianity has again become a live topic for New Testament scholars. Many think that it was the growing force of Gnosticism that led the early Christians to strengthen their position more clearly by canonizing the New Testament.

Peasant laborers, making excavation in Upper Egypt in 1945, discovered a large

jar full of books—a regular library consisting of some forty-eight works. One of these volumes contained *The Gospel of Truth*. This manuscript was sold to private persons in 1946, but in 1952 it became the property of the Coptic Museum. *The Gospel of Truth* was written in Coptic, and Dr. Grobel has translated this work into English and written an excellent commentary on it.

Dr. Grobel, following the lead of W. C. van Unnik, Professor of New Testament at Utrecht, argues that Valentinus is the author of *The Gospel of Truth* and that it was written ca. 140-170. Grobel indicates that this translation of *The Gospel of Truth* was undertaken for several reasons: (1) "The English version is the least satisfactory of the three in *Ev. Ver.* It is a translation of a translation—the French—with little or no reference to the Coptic . . ." (p. 29). (2) . . . "There are ambiguities in the Coptic, sometimes mentioned in the notes of *Ev. Ver.*, but not often, to which no single translation can do justice (p. 29)." (3) "There are many who are neither technical theologians nor Coptists to whom a small and inexpensive form of this document ought to be welcome—theological students and students of history and philosophy, the non-specialized student of comparative religion, and many a Christian laymen interested even in the byways of the history of his faith (p. 30)."

The Gospel of Truth begins with this rather august declaration:

The Gospel of Truth is a joy for them who have received the boon, through the Father of Truth, of knowing it by virtue of the word who came from the Pleroma, (the Word) who is in the thought-and-mind of the Father, (the Word) who is called the Soter, that being the name (Soteria?) of the work he is to do for the redemption of those who were a—Gnostic of the Father when the N(ame . . .). (pp. 32-36).

The Gospel of Truth is not a Gospel in the same sense as the Four Gospels of New Testament Literature. *The Gospel of Truth* has a different plan, content, and method. It is in no sense a narrative and it contains not a single story about Jesus. The words of Jesus are never explicitly cited, and *The Gospel of Truth* never names any country, city, geographical entity, or dates. It

neither mentions any apostle, nor uses the name of any human being except Jesus. The claim is never made that it is *the* gospel or even *a* gospel. According to Dr. Grobel, the word *Gospel* in the title is used in Paul's sense—that is, "the good news proclaimed and embodied by Christ and now bequeathed to believers as a responsibility for further proclamation." Dr. Grobel also insists that "the gospel which is the subject of praise and reflection in this writing is the underlying good news behind the four canonical gospels and the N.T. as a whole (p. 20)."

Dr. Grobel discovers the idea of the Trinity in *The Gospel of Truth*. Deity consists of the Father, the Son and the Holy Spirit. The name God appears twice in *The Gospel of Truth* and the context leaves no doubt that the Hebrew-Christian God is meant, a God whose will is supreme and who is also the creator of heaven and earth (p. 21). The Son is the Father's beloved Son "who pre-existed as the Father's secret. His Word, upon whom he conferred his name, whom the Father revealed, and who thereupon revealed the Father, thus bestowing saving knowledge of Him, salvation (p. 22)." The Spirit is not prominent in the meditation. He appears as the Helper or Sustainer, and is once referred to as "the spirit of power."

The Gospel of Truth will be welcomed by all readers who are interested in further study and a more complete understanding of the New Testament and early church history.

Joseph A. Johnson, Jr.

THE PROVIDENCE OF GOD, BY GEORGIA HARKNESS. New York-Nashville: Abingdon Press, 1960. pp. 192, \$3.50.

Dr. Georgia Harkness' *The Providence of God* represents an attempt to deal with the theological doctrine of providence within the framework of the question, "Does God Care?" This appears to be the logical place to begin because Dr. Harkness thinks that "great uneasiness among many Christians centers about the efficacy of prayer, particularly petitionary and intercessory prayer, the possibility of miracle, and the reality of God's providential guidance and care in

events that seem enmeshed in a network of casual relations (p. 9)." She has discovered also that on many of the college campuses there is a devoted minority who take their religion seriously. But these persons are haunted by the questions, "God may be believed on philosophical grounds to be personal, but how can He be personal to me (p. 10)?" "How can the Creator of this vast universe pay any attention to each individual of the whole human race? When I pray, does this do any more than make over my own personal attitude? If I pray for someone else, does this do anything except to increase my desire to help him (p. 10)?"

Dr. Harkness does not pretend in this book to have found all the answers to the questions raised. She does think that within the context of the Christian doctrine of providence the basic issues can be defined; "the biblical faith which bears upon them can be stated; the relevance of this faith both to the scientific presuppositions of the modern world and to life within can be suggested (pp. 15-16)."

The topics discussed by Harkness and used to discover answers to the questions raised are, "What is Providence?" "Providence, Destiny, and Fate," "The God Who Creates," "The God Who Redeems," "Divine Sovereignty and Human Freedom," "Providence and Prayer," "Miracle and Natural Law," and "Of Time and Eternity."

Georgia Harkness' *The Providence of God* should be read by all persons seeking to discover the answer to the question "Does God Care?" It is possibly the best answer to this question, given within the context of personalism—that theological system which insists that personality is the most meaningful concept which one may apply to God.

When the doctrine of providence is discussed within the context of personalistic theology, one is immediately made aware of the limitations imposed on the will of God, both for human life and for history. The providence of God means, for Dr. Harkness, "the goodness of God and His guiding, sustaining care. Belief in providence in the most general sense implies the goodness as well as the power of God in the creation, ordering, and maintaining of His world, em-

bracing the entire world of physical nature, biological life, and human persons (p. 17)." Hence, to believe in divine providence "is to believe that God sees the way before us and looks after us as we seek to walk in it (p. 17)." The belief in a personal God is implied by these definitions of providence. "Only a personal God can know or care what happens to persons (p. 18)." Harkness is careful to point out that even when God says "No" to our prayers we must be able to discern His hand in the event.

The doctrine of providence naturally raises the question of its relationship to predestination. Harkness points out that the term predestination in the history of Christian thought has had two meanings. Predestination "can mean foreordination to redemption by the grace of God in Christ, that is, a doctrine of divine election (p. 31)." But the term predestination may also mean that "God foreordains every particular event. On this view no matter what happens among the manifold details of life, God wills it, and therefore it is to be accepted with resignation (p. 31)." According to Harkness, Paul does not believe in predestination in the second sense in which this term has been defined. She asserts that the statement of Paul's doctrine of providence is found in Rom. 8:28, 31, 35, 37. Harkness interprets Paul's understanding of providence and its relation to predestination by saying, "Providence means the guiding hand, the encompassing goodness, the supporting power of God in any situation, however dark, however evil, however unwilling by Him. 'If God guides, then He has a plan, a 'best good,' a destiny towards which He seeks to lead us. We may thwart it, and others may thwart it. Faith in providence centers in the confidence that however much His will may be thwarted, God never forsakes us—God never, 'lets us down.' (p. 32)."

When the concept *Person* is used to define or describe the nature of God, then the function of God and His will is *person-centered*. Pain, human suffering and evil become a problem for God. Now, the concept "personality", when used as the root metaphor to interpret the doctrine of providence, imposes a drastic limitation on God's will for human life and history, and at the same time assumes that the will of God is concerned completely with the produc-

tion of human happiness and the realization of *man-made goals*. Human happiness, man-made goals, the elimination of human suffering, and man's triumph over evil become the criteria which determine how God's will is to function in the world. However, one should not forget that the realization of the will of God in human history may involve human suffering, and the destruction of all man-made goals and ideals.

The difficulties of the personalistic conception of providence may be eliminated if one recognizes, as Tillich and Barth have argued, that *creation* and *providence* belong together. Tillich argues that providence is a permanent activity of God. God, for Tillich, is never a spectator. "He always directs everything toward its fulfillment . . . Providence works through the polar elements of being. It works through the conditions of individual, social, and universal existence, through finitude, non-being, and anxiety, through the interdependence of all finite things, through

their resistance . . . Providence is not interference; it is creation. It uses all factors, both those given in freedom and those given by destiny, in creatively directing everything toward its fulfillment." (Paul Tillich, *Systematic Theology*, Vol. I., pp. 266-67.)

Evil, human suffering, pain and all other existential conditions may be problems for man, but for God these present new opportunities for his creative functions. Providence becomes the divine condition in every group of finite conditions and in the totality of finite conditions. Providence is the quality of "inner directedness present in every situation." (Tillich, p. 267).

Dr. Georgia Harkness' *The Providence of God* is recommended. But one must be aware of the theological perspective from which the doctrine is discussed.

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