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EDITORIAL

Some time ago one of our London fraternalists suggested that an occasional issue of our Journal might be given over to a collection of essays on a particular theme. This July number of *THE FRATERNAL* is devoted to a discussion of some aspects of the work of the Holy Spirit. We hope that it will be helpful and that the articles will suggest fresh lines of thought and, at the same time, remind us of some of the central features of our faith. George S. Hendry described the doctrine of the Spirit as "the snorkel, the breathing tube which we reach out to the vivifying breath of God". Two articles in this issue discuss the biblical data whilst a further three focus attention on the doctrine of the Holy Spirit in relation to worship, the cure of souls, and evangelism. In all these areas we need the breath of life. Without it, worship will become monotony, pastoral caring drudgery, and evangelism degenerate into lifeless formalism. Well might we pray, 'O breath of life, Come. . .'. Of course, any exposition of the Spirit's work is bound to be inadequate. Alec Vidler used to say that to write about the Holy Spirit is like writing a book about breathing. If you can breathe, you don't need a book; if you can't, a book won't help you. Over a hundred years ago Frederick Denison Maurice wrote: "I cannot but think that the reformation in our day, which I expect is to be more deep and searching than that of the sixteenth century, will turn upon the Spirit's presence and life". Maurice did not live to see it. Perhaps we may. When He comes He uses men who have abandoned their own ambitions in order to discover His.

R.B.

THE SPIRIT OF GOD IN THE OLD TESTAMENT

The word for spirit in the Old Testament is *ruach*, which means "wind" or "breath", and right away this linking of a spiritual fact with observable natural phenomena provides an important clue to its character and meaning. In order to live man must breathe, and the breath of life which fills his lungs (or his "nostrils" as the Hebrews expressed it) is none other than the breath of God which blows upon the earth. Man's breath comes from God, and the spirit or "wind", which provides this breath belongs to God. It is therefore fundamental to the Old Testament conception of the spirit that it is related to the ordering of the physical world, and to man's receiving of life. The very creation of life was in man brought about by God's breathing into him the breath, or spirit (Gen. 2:7), and for man to remain alive is to be continually dependent on this life-giving breath of God (Ps. 104:30). It is important therefore that God's spirit is regarded as active in the creation of the world, hovering over the face of the primeval

chaos, the Great Deep, to imbue order and life into it (Gen. 1:2). This key verse, which has been much discussed, shows at once the extraordinary interplay of physical and spiritual features in the conception of God's spirit in the Old Testament. The NEB translates: "a mighty wind swept over the surface of the waters", and relegates the more traditional rendering to a footnote. The danger of this procedure is that it tends to miss the theological overtones which were undoubtedly present to the Hebrew mind, which conceived of the spirit of God as a physical force, and at the same time as a much more subtle and pervasive spiritual energy which affected the life of man. In Exod. 14:21 and 15:8 God sends a strong east wind to drive the Red Sea back so that the escaping Israelites can cross on dry land. Thus the fact of the wind from God becomes a means of securing the deliverance of the Israelites. In this way, therefore God's control of the wind becomes the means of his bringing salvation to Israel. We are thus faced with a twofold way in which the spirit of God is related to man's experience of salvation and divine blessing. Because wind is breath, or spirit, God's control of the wind is related to his giving the breath of life to man, and, in a more directly historical recollection of the crossing of the Red Sea, God uses his wind to bring salvation to Israel. We find in the conception of the spirit, therefore, a combination of physical and psychical ideas which was reinforced from a particular historical direction.

The connection of God with the wind provides in itself a very remarkable and influential image of the nature of the divine activity. Like the restless wind God is never still, and ceaselessly pervades all his creation with his power and movement.

Because the spirit was related to life itself, and especially to God as the source of life, it is natural that we can go on from this to see how the Old Testament connects the activity of the spirit with manifestations of unusual vigour and strength. This is especially evident in the story of Samson, but it appears in the work of several of the Judges. When Samson breaks free from the ropes which hold him a prisoner of the Philistines "the spirit of the Lord suddenly seized him, the ropes on his arms became like burnt tow and his bonds melted away." (Judges 15:14). Similarly in the case of Elijah, his remarkable feat in running from Carmel to Jezreel ahead of the chariot of Ahab is ascribed to the fact that the spirit of the Lord came upon him (1 Kings 18:45-46). The exceptional physical feat is interpreted as a consequence of the special access of vigour conveyed by the spirit.

Yet throughout the Old Testament the physical energy conveyed by the spirit is really subsidiary to the more psychical and spiritual features of its activity. Elijah's possession of the spirit is primarily related to his prophesying, and here the physical and psychical aspects overlap. Elijah's sudden appearances in various places led men to believe that he could be suddenly whisked away into the mountains by the spirit (1 Kings 18:12; cf. 2 Kings 2.16). This belief may well be related to the experience of ecstatic trances which are certainly found in the prophet Ezekiel (Ezek. 8:1ff. etc.), where the prophet

felt himself to be transported across great distances by the power of the spirit. Thus once again the psychical and the physical aspects of the spirit are not to be wholly separated.

In the case of the Judges of Israel, Othniel, Gideon, Jephthah and Samson are all endowed with God's spirit (Judges 6:34; 11:29; 13:25 etc.), which gives them strength to achieve victory. This comprises not only the physical strength for battle but also the spiritual strength of effective leadership at a critical time. The prominence of this spirit-endowed leadership in Israel, and its significance as an early religious and political institution, led the eminent sociologist Max Weber to describe it as "charismatic" leadership. It was a regard for such Judges who were appointed solely by God and empowered for their office by his spirit, which held Israel back from any enthusiastic acceptance of a monarchy, with its ideas of dynastic succession (I Sam. 8:1ff.). Only when the evident charismatic gifts and succession of David combined the status of a king with the qualities of a charismatic judge could the kingship achieve a strong and enduring place in Israel. In this regard it is instructive to see how the hope of a future king, who would fulfil the role of a new David, attached great importance to the hope that he would be especially endowed by God's spirit (Is. 11:2). In Israel's evaluation of the worth and importance of its political institutions, the first requirement was for the manifestation of the gifts of God's spirit. This meant far more than a desire for men of exceptional vigour and energy, and contained a belief that such leadership could only be achieved if it rested on divinely given power and was administered in accordance with the divine will. Thus for Israel all true leadership was created and endowed by God.

Throughout the Old Testament the belief is never lost sight of that the spirit is, and remains, the spirit of God himself. Even where the manifestation of the spirit is in man, it never becomes absorbed into his personality to become a part of himself. Thus by means of the spirit man can become an agent and extension of the divine activity. "The spirit is God himself in creative and saving activity" (E. Jacob, *Theology of the Old Testament*, 1958, p.124).

In touching upon the way in which the spirit empowered Elijah to run before Ahab's chariot we have already seen something of the spirit's connection with prophecy. In Gen. 41:38f. Joseph's ability to interpret pharaoh's dreams is ascribed to the fact that he has the spirit of God (or "a god") in him. Thus supernatural knowledge, whether through dreams or other means, was readily ascribable to possession of God's spirit. In the books of Samuel we learn that the ability of a seer or prophet to prophesy was interpreted in terms of their possession of the spirit of God. When Saul met a company of prophets "the spirit of God suddenly took possession of him, so that he too was filled with prophetic rapture". (I Sam. 10:10). This was associated with ecstatic behaviour and a trance-like state, so that here too we see the ancient connection between the physical and the psychical manifestations of the spirit. The same unusual ecstatic behaviour is present in the prophet Ezekiel, who, foremost among the prophets, ascribed his

inspiration and prophesying to the coming of God's spirit upon him (Ezek. 8:3; 11:1 etc.). By means of this experience of the spirit the prophet was able to see, in a vision, the activities of men in Jerusalem from his place of exile in Babylon. That unusual physical behaviour could still be closely associated with the prophet's inspiration by the spirit is shown by the quotation of the popular attitude in Hos. 9:7. Yet it was not the unusual outward behaviour that provided true evidence of the presence of the spirit, but the prophet's ability to proclaim God's word, with all its moral and spiritual earnestness. From being a strange, unseen force that could empower men to perform remarkable feats, it came to be recognized that the true evidence of the spirit's activity was a knowledge of God and of his will. Thus in the prophets the spirit was especially related to the moral and spiritual nature of God, and to the prophet's ability to reflect this in his message and preaching. Nowhere is this better illustrated than in Is. 61:1:

"The spirit of the Lord God is upon me
because the Lord has anointed me;
he has sent me to bring good news to the humble,
to bind up the broken-hearted,
to proclaim liberty to captives
and release to those in prison."

The saving ministry of God's word through the prophet—the news of imminent deliverance from oppression, release from imprisonment, comfort for those who mourn and the restoration of Israel—were made possible by the spirit's breathing into the prophet and instructing him in the purpose of God. In a significant way the empowering by the spirit is called an "anointing", although there is no evidence at all that any prophet was ever anointed to his office as an act of ordination. Clearly what has taken place is a "spiritualizing" of the rite of anointing, so that the outward act is no longer intended literally, but is simply a metaphor for the inward receiving of the spirit. The gift of the spirit has come to be regarded as the natural gift of God to men, by which he communicates his own power and will. The highest meaning that any ritual act can possess is that it becomes a vehicle for the gift of the spirit.

Since the prophets claimed to be inspired by the spirit, it was necessary for them to show that not everyone who claimed to be so inspired was in reality so favoured. In a scathing passage Jeremiah condemns certain false prophets for their false optimism, and their ignoring of God's moral demands. He accuses them of being nothing but wind, thereby playing upon the double meaning of *ruach* "wind, spirit": "The prophets will prove mere wind, the word not in them." (Jer. 5:13). In Jeremiah's day the objective and spiritual meanings of the word *ruach* had become sufficiently distinct for no one to be in doubt as to his meaning. In a much more striking and unusual passage the prophet Micaiah-ben-Imla could describe the false message of the prophets of Ahab's court as originating from a lying spirit which had taken control of their mouths (I Kings 22:21-22): "Then a spirit came forward and stood before the Lord and said, 'I will entice him'. 'How?' said the Lord. 'I will go out', he said, 'and be a lying spirit in the mouth of all

his prophets." Here we find that the spirit, although remaining part of God's heavenly court, has taken on a kind of independent reality of its own, and is no longer simply the spirit of God, but one spirit among many, each with a character of its own. This personifying, however, and the tendency with it for the spirit to become split up into a multiplicity of lesser spirits remains very much on the fringe of Old Testament thought.

Whilst prophecy provided the central focus of man's awareness of the activity of the spirit, it was in no way restricted to this. All men could share in the blessing of God's spirit, for its gifts could become evident in all. We can distinguish three particular aspects of the spirit's work in man. First we learn in Job 32:8 that it is the spirit of God in man which makes him wise:

"But the spirit of God himself is in man,
and the breath of the Almighty gives him understanding."

For this belief we may compare also Neh. 9:20 and Zech. 7:12. This helps to illustrate why one of the particular gifts which the coming messianic ruler is expected to enjoy is "the spirit of wisdom and understanding" (Is. 11:2). Such wisdom, of course, was not mere "cleverness", but a knowledge of the will of God, and of what constituted the true welfare of man.

Secondly the spirit was a sanctifying power which could work in the hearts of all who would seek God. The beautiful petition of the psalmist shows how man's experience of spiritual strength and insight was seen to be a gift of God:

"Create a pure heart in me, O God
and give me a new and steadfast spirit;
do not drive me from thy presence
or take thy holy spirit from me."

(Psalm 51:10-11)

Man could only be holy by the grace of God, yet this grace was neither hard to find nor difficult to receive, but was dependent simply upon man's seeking God. This moral and sanctifying power of the spirit is further shown by Ezekiel's promise for the restored Israel to which he looked forward:

"I will cleanse you from the taint of all your idols.

I will give you a new heart and put a new spirit within you; I will take the heart of stone from your body and give you a heart of flesh. I will put my spirit into you and make you conform to my statutes, keep my laws and live by them."

(Ezek. 36:25-27)

This passage is almost Pauline in its conception of the work of God's spirit in man, which gives him a whole new moral attitude and strength. By the spirit the fulfilling of the demands of the law would become the natural outworking of the divinely sanctified personality.

In a third way the Old Testament testifies to the work of the spirit in man, which is of great importance for the biblical conception of God. It is by the spirit that man enjoys communion with God. Thus God's very presence with Israel can be described in terms of his spirit. Hagg. 2:5 reads: "Begin the work, for I am with you, says the Lord of Hosts, and my spirit is present among you." The spirit here is no longer thought of

simply as a power emanating from God, but as the very presence of God with his people, so that it is by the spirit that Israel enjoys communion with its God. When Joel 2:28 looks forward to the future blessing of mankind, the greatest gift that God can give is his spirit:

"Thereafter the day will come
when I will pour out my spirit upon all mankind:
your sons and your daughters shall prophesy,
your old men shall dream dreams
and your young men see visions;
I will pour out my spirit in those days
even upon slaves and slave girls."

(Joel 2:28)

With this promise of the extension of the gift of the spirit to all mankind the Old Testament conception reaches a climax. From being a quasi-physical force that gave life and energy to man, it came to be seen more and more as the divine source of moral insight and endeavour. By the spirit man was able to know and to do the will of God, and through it to enjoy communion with him. From being a force that came intermittently, it came to be seen as the mode of God's presence with his people.

RONALD CLEMENTS

THE HOLY SPIRIT IN THE NEW TESTAMENT

I. MARK

The Spirit descends upon Jesus like a dove at his baptism and then drives him into the wilderness for his conflict with Satan (1:10, 12). Since Mark has chosen to record (probably an abbreviated form of) the Baptist's prediction that the coming One would baptise with the Holy Spirit (1:8), it will be seen that "Spirit" is a key word and concept which links his three opening pericopae (vv. 2-8, 9-11, 12-13), which introduce the crucial summary of Jesus' preaching (14-15).

The descent of the Spirit seems to indicate an equipment for the task and role of Sonship indicated by the divine voice (1.11). In Mark's theology, the Baptist's prediction may begin to be fulfilled from then on (rather than at Pentecost, as in Luke's view—see below), especially in the light of 3:28-30. The dove symbolism is not unambiguously clear but may evoke the creation story and indicate, as a piece of theological symbolism, that a new creation is being wrought in the Jordan waters. A somewhat primitive Old Testament concept of the Spirit seems to appear at 1:12, however, as though the Spirit is an external force compelling Jesus to a certain course of action.

The blasphemy against the Holy Spirit saying (3:28f) forms part of the Beelzebub debate in Mark. It may have been an

independent logion originally inserted by Mark at this point, as the editorial comment (v30) might indicate. Mark would thus indicate that for him (a) Jesus' exorcisms were performed by the Spirit (b) and therefore the scribes were guilty of the sin against the Spirit because they ascribed Jesus' exorcisms to Satanic influence. It seems to me that the saying is probably an oriental, hyperbolic way of asserting the impenitent state of those who confuse good and evil. It is safe to say that those who think they are guilty of it are probably not!

Surprisingly little, then, emerges in Mark on the relation of Jesus and the Spirit. There is even less on any future gift of the Spirit to the disciples—only 13:11 in fact. The authenticity of this has been disputed but it may be defended (a) it is a very limited promise—help before tribunals (b) its absence from Lk. 21:14-15 may be accounted for by the fact that Luke had already used a Q version at 12:11-12. (c) Lk. 21:14-15 seems more likely to be a post resurrection formulation—the risen Lord will inspire his followers—than Mk. 13:11.

The limited scope of the promise of Mk. 13:11 ought to be noticed and its context—before tribunals with the power to sentence to death. It should not be made the grounds for depreciating preparation before speaking under normal circumstances.

II. MATTHEW

He takes over all the above Marcan sayings, preferring the Q form of the Baptist's prediction (3:11), refining Mk. 1:12 into "Jesus was led by the Spirit" at 4:1, and putting Mk. 13:11 into his composite discourse especially for the use of missionaries in chapter 10 (v.20).

In addition, Matthew presupposes Jesus' birth by a virgin through the agency of the Holy Spirit (1:18-20). The primary purpose of 1:18-25 is not, however, to defend the virgin birth, but to explain how Jesus, though born of Mary, could be incorporated into the Davidic line. He shows that Joseph by marrying Mary, and naming the child as commanded by the angel (1:24-25) was the legal father of Jesus. The angel assures Joseph that Mary's pregnancy is due to the activity of the Holy Spirit (1:20) and this is how Scripture (LXX. Isa. 7:14) was fulfilled in Matthew's eyes (1:22-23).

Like Mark, Matthew sees the exorcisms as due to the Spirit, 12:28 (though this version must be judged secondary over against Luke's version "by the finger of God" 11:20). Indeed, by his use of Isa. 42:1-4 at 12:18-21, Matthew shows that as far as he is concerned the whole of Jesus' activity springs from God's gift of the Spirit to him (v.18c).

The closing verses of the gospel contain the command to baptise in the Trinity. Since these are words of the *risen* Jesus, they clearly fall into a different category from the words of the earthly Jesus. What they do show is that by (let us say) the nineties Matthew's church was practising baptism in the Trinity.

III. LUKE—ACTS

In the opening chapters of Luke there is the supreme event of the conception of Jesus by the Holy Spirit (1:35) and equally

an outburst of the Spirit's activity to interpret this—see 1:41,67; 2:25-26 (the inspired canticles have the same interpretative function in Lk. 1-2 as the Old Testament quotations in Mt. 1-2). As the cloud of the divine presence overshadowed the Tent (Ex. 40:34), so now the Spirit overshadowed Mary that the one born of her might be wholly separated for God, that is, the Son of God.

It is interesting to observe the tendency by Luke to objectivise the Spirit's descent at 3:22 "in bodily form", just as in the Pentecost account the Spirit's advent is described in terms of a rushing wind and tongues of fire.

Like Matthew, Luke tones down Mk. 1:12: he says (4:1) that Jesus was "full of the Holy Spirit" and "was led" by the Spirit into the desert. From the desert he returns "in the power of the Spirit" into Galilee (4:14). In the Sermon at Nazareth (probably L material), Jesus uses Isa. 61:1-2a to describe the 'programme' of his ministry: he has been anointed by the Holy Spirit (cf Acts 10:38) to perform certain tasks enumerated. Elsewhere Luke inserts that Jesus "rejoiced in the Spirit" (10:21—not in Mt. 11:25).

Thus the picture given of Jesus in Luke appears to be that of a Spirit-filled person whose whole activity is guided by the Spirit given him by God.

As pointers to the gift of the Spirit to the church, we have:

- (i) the Baptist's prediction (Q—3:16: a very similar word is reported in Acts 1:5; 11:16 as what Jesus said)
- (ii) 12:12 (Q cf Mk. 13:11)
- (iii) 24:49 which is a clear allusion (along with Acts 1:8) to Pentecost.
- (iv) Though "Holy Spirit" at 11:13 must be considered a Lucan interpretation of "good things" in the original Q version (Mt. 7:11), it does show that for Luke the supreme gift among the Father's numerous good gifts was the gift of the Spirit.

The programmatic verse Acts 1:8 prepares us for the gift of the Spirit to the church at Pentecost. This is interpreted as a fulfilment of Joel 2:28-32 (universalising of the Spirit, a democracy of the Spirit) and as the gift of the now exalted Jesus from his Father (2:33). There is probably one if not two symbolic themes behind the Pentecost story:

- (a) the coming of the Spirit reverses the curse of Babel and unites men, overcoming division (2:8-11)
- (b) there was a rabbinic tradition that the Law had been heard in every language of the nations but that only Israel responded. Now the gospel ("the mighty acts of God") is proclaimed in every language (the list in vv.9-11a which many believe to depend on an astrological catalogue would then symbolize the nations of the world): it is intended for all peoples (cf the dramatic assertions of 13:46; 18:6; 28:28).

In Acts, the Spirit is the director of the Church's mission (practically each dramatic leap forward is traceable to the Spirit's intervention—see 8:29; 10:19; 11:12; 13:2,4; 16:6-7) and of its internal life (9:31; 15:28—the church meeting!;

20:28): Sometimes, as regards the latter, prophets are his mouthpiece 11:28; 21:4. cf 5:3,9.

Luke's terminology is interesting: a person may be described as full of the Spirit (6:3; 7:55 Stephen; 11:24 Barnabas; 18:25 Apollos) as Jesus was (Lk. 4:1), but equally a person may be filled with the Spirit for a particular task on a specific occasion (4:8 Peter before the Sanhedrin; 13:9 Paul before Sergius Paulus)—surely seen by Luke as a fulfilment of the promise in Luke 12:12 (cf. 21:14f).

The precise moment of the gift of the Spirit is puzzling, and the 'untidiness' of Acts on this point must surely reflect historical realities (a later reconstruction would have left us a neat, schematic pattern): (i) before baptism—Cornelius (10:44-48; 11:15-17; 15:8-9) and possibly Paul (9:17-18) but this is uncertain. (ii) in baptism 2:38 (iii) after baptism—the Samaritans (8:15-17) and the Ephesians (19:1-6).

We can only baldly state without discussion that we believe that God in his sovereign freedom gave the Spirit to Cornelius and his friends to compel their reception as Gentile believers into the church and that he withheld it in the case of the Samaritans for the purpose of proving to the Jerusalem leaders that the ancient breach was to be healed in the Christian church (or else there was something defective in their faith and the apostles came down to see why they had not received the Holy Spirit). Either the Ephesians were John the Baptist's disciples (i.e. at 19:1 Luke is not as careful with his phrase "disciples") and so had not received the Holy Spirit. As an explanation of the fact that they knew nothing about the Spirit, we have probably to reckon with a certain variety in the Baptist movement (it was one among many) off Palestinian soil. Or they were Christians, possibly of a non Jerusalem type, who had had connection with the Baptist movement, but whose experience was clearly defective. Apollos by contrast was definitely a Christian believer and teacher (18:25) and he may have been "fervent in Spirit", though the Greek could mean a man of burning zeal or enthusiasm. Presumably it must have been felt that in his case (possibly like the apostles) there was no need for baptism (though he did need further instruction 26b) unless we are incorrect to assume from Luke's silence that he was not baptised.

IV. PAUL

The Spirit is active in a man's conversion. The Christian confession of faith is made under the prompting of the Holy Spirit (this is the implication of I Cor. 12:3) and the Spirit is active in baptism (I Cor. 12:13; 6:11), though equally Paul can link the reception of the Spirit with faith (Gal. 3:2,14). Probably for him the moment of faith was linked indissolubly both theologically and temporally with baptism into Christ and his Body the church.

Perhaps it may not be illegitimate to say that in conversion the Spirit is working upon us and that after conversion he works with us (our bodies are his temple to dwell in, I Cor. 6:19-20), so that we know God as our 'Abba' (Rom. 8:15; Gal. 4:6) and that we are led ever more deeply into a grasp of

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spiritual truth. Since spiritual truth can only be spiritually grasped, we need the Spirit's help to lead us into an understanding of God's ways (I Cor. 2:10-16). The Spirit assists us in prayer when we are at a loss for words to express our thoughts (Rom. 8:26-27), indeed our very loss for words, our sense of inadequacy before God, is a sign of the Spirit's presence within us, and the Spirit acts as a kind of interpreter of our state.

The Spirit too is the source of the believer's ethical life. In two important passages (Rom. 8; Gal. 5), Paul contrasts Spirit and flesh; this is *not* a contrast between the spiritual and the physical, since he can speak of the "mind" of the flesh, and his list of "the works of the flesh" includes such things as envy, jealousy, enmity, strife (*we* tend to call these "sins of the spirit"!). It is a contrast rather between the man led by the Spirit and the man dominated by sin. The man who is led by the Spirit displays the fruit of the Spirit in ethical virtues (Gal. 5:22-23), is delivered from fear and enters a liberty from the power of sin and a life of righteousness (Rom. 8:1-17). This is clearly not something automatic which happens willy-nilly: we can "grieve" the Spirit (Eph. 4:30) and the exhortations to "walk in" or "live by" the Spirit are clear signs that the life in the Spirit which comes about through faith in Christ is something which must be continually maintained by a living faith (it is "existential").

The Spirit in Paul is, however, not just related to the individual but also to the corporate life of the church. The Church also is the temple of the Spirit (I Cor. 3:16) for him to dwell in. The same Spirit gives different gifts to different Christians (I Cor. 12:4, 11) "for a useful purpose" (v.7). Some of these are listed (vv.8-10, 28-31 cf Rom. 12:6ff). The acid test of the value of spiritual gifts is whether they build up the Church, the test which throughout chapter 14 is applied to speaking with tongues. The best gift of all is, of course, love, which everyone ought to possess and pursue (I Cor. 12:31-14.1a).

Paul sees the gift of the Spirit as an eschatological sign, i.e. a kind of guarantee that God will fulfil his saving purpose and redeem the whole man (see his use of the "first-fruits" idea Rom. 8:23; the "down payment" idea II Cor. 1:22; 5:5; Eph. 1:14, cf. also the idea that believers are sealed by the Spirit unto or for the day of redemption Eph. 4:30).

There are times when Paul seems to equate the risen Lord and the Holy Spirit (e.g. II Cor. 3:17). While this is hardly likely in fact, he does speak of being in the Spirit and in Christ and vice versa with equal facility.

V. JOHN

There is a dualism running through John expressed by various pairs of terms (spirit/flesh; above/below; not of this world/of the world; heaven/earth). It is not what we may call a metaphysical dualism, since one can pass from being of the flesh/below etc. to being of above, of the Spirit. (This is why Bultmann, for example, calls it a "dualism of decision"). Such texts mentioning "spirit" in this way are 3:6; 6:63, cf. 4:24. By himself man belongs to the flesh, the realm "below". He needs

to be "born from above" "by the Spirit of God". (cf. 3:5, 6b).

The Spirit "abides" fully in Jesus: his is no momentary or intermittent inspiration but full communion—see 1:32-33 (the Baptist's testimony) and for this reason he speaks the words of God (3:34). Unlike the Synoptics there are however no exorcisms in John, and the miracles are never formally and explicitly linked with the Spirit in Jesus, though if he speaks the words of God because he possesses the Spirit in a measureless way, *pari passu* he performs the works of God for like reason.

In contrast to the Synoptics, John's gospel is full of references to the work of the Spirit in believers. It should be noted first that the Spirit only comes when Jesus has been "glorified" (i.e. crucified and exalted)—see the evangelist's comment at 7:39; and also 16:7 (note too 14:17 "is *with* you" i.e. because Jesus is with them, "and will be (i.e. after Jesus' glorification) *in* you").

In relation to the disciples, the Spirit's didactic role is stressed:

- (i) He teaches the disciples all things, 14:26.
- (ii) He reminds the disciples of things said and done by Jesus (14:26) and helps them understand these events (for examples of this see 2:22; 12:16 in particular—and the whole gospel in general!). He takes the things of Christ and "declares" them to the disciples, 16:14.
- (iii) He guides into all the truth, 16:13.
- (iv) He glorifies Christ (16:14), presumably by this very activity of interpreting and teaching.
- (v) He announces future events, 16:13.

All these references are from within the farewell discourse. From other passages we learn that the Spirit is active in baptism, effecting a birth from above (3:5ff), and in worship (4:23f).

Vis-a-vis the world, the Spirit has a role too. Here we need to bear in mind the legal framework of the fourth gospel, which has aptly been described as God's 'law-suit' against the world. The concept of bearing witness is a legal one. (For the law court scene as a literary form, see especially Mic. 6:1-8 and many passages in Isa. 40-55; possibly also Deut. 32). Jesus comes as the accredited envoy (one who is "sent") of the Father to bear witness to the truth (18:37) and against the world (7:7). Once he has gone, the Spirit continues this role of bearing witness and from 15:26 we learn that he does so through the disciples, i.e. presumably through the preaching of the church. According to 16:8ff the Spirit has a threefold case to present against the world: he seeks to convince it that it was wrong in rejecting Jesus, that Jesus was in the right ('proved' by his return to the Father) and that the prince of this world has been judged (cf. 12:32; also Rev. 12:10) and therefore the world is wrong to give allegiance to him.

It is this legal setting which best explains the term *Paracletos* which John uses and which originally meant 'one called in by the side of' to help, and then took on a legal flavour, one's

advocate. The Spirit—through the church—continues God's 'case' against the world.

The insufflation at 20:22 (recalling Gen. 2:7) presumably is the fulfilment of the promise of the gift of the Spirit in the earlier parts of the gospel. We note that this gift is closely linked with the mission of the disciples (vv. 21b, 23) who are now sent into the world by Jesus just as he had been sent by the Father.

In the Johannine letters which emanate from either the same author or circle as the fourth gospel, the Spirit's presence in the believer is the presence of God (3:24; 4:13). He leads believers to confess that Jesus is the Messiah, the Son of God who has come in the flesh (4:2a). Since the Spirit of Truth is opposed by the spirit of falsehood, believers must test "the spirits" (4:2), i.e. presumably prophetic type leaders. The confession of faith becomes a sign of whether God's Spirit really inspires those who claim to be preachers and teachers. In the difficult passage (5:6-8) the Spirit's role of bearing witness is mentioned: the best interpretation seems to be that the Spirit bears witness through preaching and also through the sacraments (v. 8 where water and blood stand for baptism and the Lord's Supper, though in v. 6 they stand for Jesus' baptism and death).

VI. HEBREWS & I PETER

(a) As for I Peter the Spirit inspired the Old Testament prophets (1:11), so for Hebrews he is the 'author' of Scripture (3:7; 9:8; 10:15).

(b) Heb. 9:14 may mean that it was the eternal Spirit who enabled Jesus to offer up himself in perfect obedience to God or the phrase 'eternal spirit' may refer to the quality of Jesus' life (cf. 7:16). Similarly I Pet. 3:18 may mean that Jesus was quickened by the Spirit or in spirit, i.e. a spiritual body (the "in which" of v. 19 however probably means "at which time").

(c) The Spirit is at work in the Christian mission (I Pet. 1:12; Heb. 2:4). He is the agent of sanctification and Christians may know his presence amidst persecution (I Pet. 1:2; 4:14). To apostatize is for Hebrews equivalent to insulting the Spirit of grace (10:29), given to every Christian when he believes (6:4).

J. MORGAN-WYNNE

THE HOLY SPIRIT IN CHRISTIAN WORSHIP

I

Clearly our study should open with a short discussion of the meaning of Christian worship. At its most elemental level, worship may be defined (as by Evelyn Underhill) as "the response of the creature to the Eternal" or "an acknowledgment of Transcendence." That response or acknowledgment is best interpreted and expressed in terms of adoration as the worshipper, conscious of his creatureliness and finiteness, bows before the transcendent and wholly other being who is God.

Two important aspects of worship are already implicit in this opening statement. One is the *theocentric* nature of Christian worship. It is an exercise of the human spirit which is directed primarily to God; it is an enterprise undertaken not simply to satisfy our need or to make us feel better or to minister to our

aesthetic taste or social well-being, but to express the worthiness of God Himself. And this observation lines up with the derivation of the very word we use. "Worship" means by its etymology "worth-ship." We use the term loosely when we say of a man, "He worships his money" or his car or his golf clubs, meaning thereby that he attaches inordinate value to these objects. At a different level, we may recall that in the Marriage Service of the Book of Common Prayer, the prospective husband's promise is, "With my body I thee worship." This is a pledge of utter loyalty and devotion to his bride who is worthy of this, at least in his eyes. Now if we elevate this thought to the realm of divine-human relationships, we have a working definition of "worship" ready-made for us. To worship God is to ascribe to Him supreme worth, for He is uniquely worthy to be honoured in this way. And for confirmation of this proposal we need only glance at the hymnbook of the Second Temple.² "Ascribe to the Lord the glory due his name" (Psalm 96:8). Because the Lord is great, He is "greatly to be praised" (Psalm 96:4). "Extol the Lord our God, and worship at his holy mountain" is the call of Psalm 99:9, with the reason for this invitation to worship supplied as "for the Lord our God is holy."

The other side of worship is derivative and secondary, but nonetheless important in its place. Because God is eminently praiseworthy and worship-ful, the man who addresses himself to God in an act of acclamation and devotion will want to offer his very best and to demonstrate by his offering of praise, prayer and giving the seriousness with which he regards this religious exercise. If the theocentric aspect of worship heads the list of priorities, a second element will be that the Christian intends by what he does in worship to make a *thoughtful, costly and worthy offering*, appropriate to the high occasion and in line with the serious intent of his coming into the presence of the All-holy who is the All-gracious God.³ The Old Testament rituals and ceremonies heavily accent this need for the worshipper's preparation for and participation in the various prescriptions and requirements which have to be met. David "will not offer burnt offerings to the Lord my God which cost me nothing" (2 Samuel 24:24). "You cannot serve the Lord" was Joshua's admonition (Joshua 24:19) to a people who in their easy-going, idolatrous ways had forgotten that "He is a holy God" who requires a whole-hearted and unshared dedication to His name and a commitment to His cause in terms of a full allegiance and avowal. Put into modern terms, these biblical verses stress the seriousness of our worship and the imperious claim it lays upon us to have done with all that is slipshod and unthinking. A flippant attitude to worship is most obviously out of place and shows only that we have not yet even begun to understand what the worship of God is intended to be and do. Conversely a deep sense of privilege in our approach to God will mean that our worship will be ordered with careful thought and so be acceptable to Him.

II

With this introduction we may turn now to see how the Holy Spirit plays His role in promoting just these two heart-felt

desires within the worshipping body of Christ. He leads the church to think on God as central and to direct our thought from self-centred ways and works to a God-oriented perspective. Furthermore, it is a mark of His leading that we are disposed to worship at all, and to do so in a manner which is worthy of the enterprise to which we set ourselves. Both these ministries of the Spirit may be covered by Paul's general rubric, stated with clarity and force in Philippians 3:3: "We worship by the Spirit of God," and read out from the familiar verse of John 4:24: "God is spirit, and those who worship him must worship him in spirit and truth."

The New Testament teaching on the offices of the Holy Spirit is organized only in a loose fashion. There is no systematic statement, and our task is to draw together the various threads which hang down from a number of passages in the hope of weaving them into a pattern. The overall impression we gain is that the first Christians had a vivid awareness of the Spirit's presence and power,⁴ and their worship (to use the expressive phrase of W. C. van Unnik⁵) stood within the "magnetic field of the Holy Spirit." To justify this notable description we may note the following features of the Spirit's activity.

(a) "No man can say 'Jesus is Lord' except by the Holy Spirit" (I Cor. 12:3) is usually taken to mean that it is the Spirit's gracious work to lead a person by way of conviction of sin (John 16:8) and apprehension of the truth of the Gospel to the place of faith in Christ and confession of His name. Wesley's lines which begin, "No man can truly say, that Jesus is the Lord" make this point. But, the context of Paul's writing is that of the exercise of spiritual gifts in the church and it is more likely that the cry "Jesus is Lord" echoed in a meeting for congregational worship when also the heretical ejaculation, "Jesus is damned" was heard. Paul's reply is to indicate that no influence of the Spirit of God in the Corinthian assembly would ever lead to this blasphemy which probably reflects an attempt to tear apart the Jesus of the gospel tradition from a heavenly Christ-figure whom the Corinthian gnostics exaggerated at the expense of the former.⁶ "Jesus is Lord" is Paul's counter-statement of apostolic confession; and such a tribute, he remarks, can only be made as the Holy Spirit works in the church at worship. There are alternative possibilities of the meaning of this text. But whether it is the danger of uncontrolled enthusiasm expressed in speaking in ecstatic language (as in I Cor. 14:32f.) or the specific temptation of a Christian's being subjected to interrogation for his faith and being enticed into denying that faith under cross-examination (as was the case later in Polycarp's time), it seems clear that Paul's rebuttal of any suggestion which he regards as blasphemous is to be found in the invocation of the lordship of Jesus which the Spirit alone can make possible.

(b) The various parts of early Christian worship are pervaded by the Holy Spirit, according to the Pauline teaching. He inspires the church to pray, helping believers in their weakness (Rom. 8:26, 27) and in a mysterious way which Paul does not pause to explain, interceding for Christians by apparently interpreting before God the hidden secrets and

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unspoken requests which we find hard to articulate in words. "Praying in the Spirit" (Eph. 6:18; cf. I Cor. 14:15) carries this sense of calling upon His assistance in prayer and allowing Him to express through our spirits the desires which accord with God's will for our lives and the well-being of His people. Our entire access to God through Christ the Son depends upon the vivifying ministry of the Spirit who makes real and vital in our experience the nearness of the Father as we plead the intercessory work of the Redeemer. So, in a succinct statement, "through Him (Christ the Lord) we both (Jews and Gentiles, now one in the new man) have access in one Spirit to the Father" (Eph. 2:18). "The Spirit gives life" (2 Cor. 3:6) is a well-attested Pauline conviction (Rom. 8:2, 11, Gal. 5:25).⁷

(c) We may tabulate the many-sided facets of New Testament worship by observing some of the characteristic language which is used.

(i) The *charismatic* element is prominent in the Corinthian correspondence. By this term we understand the offering of enthusiastic praise and prayer under the direct afflatus of the Holy Spirit, whether in intelligible speech—what Paul calls "speaking . . . with my mind" (I Cor. 14:19), or ecstatic speech—what he refers to as the gift of tongues (in I Cor. 14:2, 6 ff.). While Paul does not condemn the latter practice, he is sensitive to its apparent dangers of exhibitionism and meaninglessness (I Cor. 14:20-23); he knows how easily such an exuberance can get out of hand (I Cor. 14:32, 33); and how in this way the motif of worship on its manward side can be defeated, as a selfish lust for spiritual experience cancels the believer's concern for the upbuilding of the whole brotherhood (I Cor. 14:12). Paul, in fact, sets some controls by his channeling of *glossolalia* into the realm of the Christian's private devotion (clearly I Cor. 14:2, 18); and whenever the gift is practised "in church" (I Cor. 14:19, 28) when worship is a public affair as Christians come together (vv. 23, 26), Paul insists that there shall be a corresponding interpretation to explicate the tongue and make its message plain and meaningful, so that in this way the body of Christ may be edified (I Cor. 14:5). "Interpreting" the esoteric message of a tongue is itself a gift of the Spirit (I Cor. 12:10). This is part and parcel of the apostle's basic interest: "To each is given the manifestation of the Spirit for the common good" (I Cor. 12:7).⁸

(ii) Congregational worship in the Pauline churches has its *didactic* side. This term covers all ministry by the spoken word which aimed at clarifying the will of God for His people. Various verbs are used to show how seriously Paul took this ministry of instruction and Christian education: Teaching (I Cor. 12:8; 14:26; Eph. 4:11; I Tim. 3:2; 4:13; 5:17); instructing (I Cor. 2:13); prophesying, which from I Corinthians 11:4, 5; 14:3, 31 looks as though it meant what we today call preaching; and discerning the truth and testing the content of prophetic utterances (I Cor. 14:29; I Thess. 5:21). This ability to speak the word of wisdom and knowledge, to prophesy, and to distinguish the genuine oracle from the spurious utterance (see I John 4:1)—all this ministry is made possible as those who engage in it "are inspired by one and the

same Spirit" (I Cor. 12:11). He is Christ's gift to the church (Eph. 4:7)⁹ and through Him Christ's bestowal of ministry (Eph. 4:11, 12) is made effectual. And once more Paul's insistence stands, "Let all things be done for edification" (I Cor. 14:26).

(iii) The third feature of corporate worship strikes the note of praise, for which the term *eucharistic* conveys the exact sense. From the Greek verb to "thank" or "praise" this description applies equally to prayers of thanksgiving (referred to as "blessing [God] in the Spirit," I Cor. 14:16), and to hymns of praise inspired by the Spirit (in Eph. 5:19, 20 = Col. 3:16, 17), and to the occasion *par excellence* when believers met to celebrate with thankful spirits the festival of redemption at the Lord's table. At Corinth party rivalries and selfish behaviour marred the assembling for the Lord's supper (I Cor. 11:20) and the very objective which the eucharistic gathering should have achieved, namely a true fellowship between believers, was never attained. The purpose of edification and mutual enrichment within the body of the Lord was frustrated. To that extent the desire of the Spirit to achieve a unity within the body (I Cor. 12:13; Eph. 4:3, 4) failed of its purpose because of this massive breakdown of fellowship and concord. "Not discerning the body" (I Cor. 11:29) sums up the tragic denial of the Spirit's work to create *koinonia* at Corinth.

Our conclusion seems an inevitable one. Whatever the outward forms or expression of worship, the work of the Holy Spirit was to promote the well-being of all participating members of the one body in Christ and to build up that body in its true oneness. The thought that the church at worship is an accidental convergence in one place of a number of isolated individuals who practise, in hermetically sealed compartments, their own private devotional exercises, is alien to the New Testament picture.

There are two consequentials to be drawn from Paul's insistence that worship on its "human" side is to be understood as upbuilding. One is that Christian worship is a truly corporate experience. It is not a case of the individual seeking his own ends. He must remember that he worships as an individual who is a member within the body of Christ. This rule puts a check upon selfishness and the gratification of personal taste. But, secondly, there is equally a reminder that we all have a part to play. Eduard Schweizer has shown that most of modern worship is defective at this point. "It is completely foreign to the New Testament to split the Christian community into one speaker and a silent body of listeners,"¹⁰ when we have regard to Paul's full exposition of the Spirit-in-the-community-at-worship in I Corinthians 12 and 41:26ff. The opposite extreme is hinted at in I Corinthians 14:33ff. on which J. Moffatt comments, "Worship is not to be turned into a discussion-group, he insists."¹¹ The middle ground between worship as a monologue from pulpit and lectern and worship as a free-for-all rap session has to be sought.

III

In a final section we may deduce some practical considerations which I will state categorically as discussion-pointers.

(a) The centrality of God-in-Christ in the pattern of New Testament worship emphasizes the function of the Spirit's ministry to enable us to emerge from the straitjacket of our emotional hang-ups and over-sensitive preoccupation with our "feelings" at any given time, and rise into the presence of God through a contemplation of Him in His goodness, beauty and truth, and especially in His redeeming acts. This is the role of the Johannine Paraclete (John 16:13-14).

(b) Our reliance upon the Spirit to arouse in us a desire to worship God will mean that we will then want to offer our best, and to turn away from an indifferent, casual or mechanical observance of our holy offices of praise.

(c) The gifts of the Spirits are all personal, and this reminds us that the Holy Spirit acts upon the worshipping company as persons. He respects us as personalities made by God and for God. Therefore true worship will disown any practice which suggests a manipulation of people, a cajoling of them to accept what the preacher says, or an unhealthy play upon the emotion.

(d) The polarization "liberty" versus "liturgy"²² is really a false one, since the Spirit is greater than all our forms and can work both through them and apart from them. The Pauline emphasis on upbuilding is more important, and the use (or non-use) of service-books, set-prayers, sung responses and ceremonial acts needs to be decided in the light of the prior question, what is the pattern of worship which best conveys the richness of divine grace, faithfully interprets the gospel in our modern world, and helpfully consolidates the body of Christ?

(e) Congregational participation follows directly from the teaching on the gifts of the Spirit, for the *charismata* are imparted not to a spiritual elite or a ministerial caste but to the entire body. This gives a dignity to the worshipping company in the exercise of its priestly function (I Peter 2:1-10)²³ and makes real in our modern church life the fulfilment of that ancient promise that God will pour out His Spirit upon all flesh (Joel 2:28ff; Acts 2:16-21).²⁴

RALPH P. MARTIN

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2 This designation of the Book of Psalms does not prejudice the question of the dating and structure of the psalms. See H. H. Rowley, *Worship in Ancient Israel* (SPCK, 1967), pp. 176ff., 256ff. for the worship patterns in the Psalter.

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THE HOLY SPIRIT AND OUR PASTORAL RESPONSIBILITY

In our own time pastoral work is rightly given high priority. Former generations of theological students were initiated into the elusive art of preaching, but recent decades have witnessed a remarkable change of emphasis. Many of us still prefer to believe that any attempt to separate these two aspects of our work is fatal, but that is another theme. The purpose of this article is to focus attention on some central features of our pastoral responsibility, particularly where they have a clear and obvious relation to the work of the Holy Spirit. The subject is vast and inevitably we shall have to be selective; another writer might easily expound some entirely different but equally important aspects of our theme.

There is hardly any other work which is more demanding than that of the Pastor. The thought of shouldering the responsibility on our own is intolerable. No Minister of Christ can be at his best unless he is reassured about the vast spiritual resources that are at his disposal. Ours is not the kind of work which can be effectively undertaken with an elementary knowledge of psychology, a smattering of sociology, some hints about case-work and our own limited insights. Of course, every relevant discipline ought to be brought to bear upon our work and no human skills should be ignored nor their values minimised, but the Pastor is aware of something more. What Sangster used to call 'the Plus of the Spirit' is our unfailing help. The dedicated Pastor faces the challenge of his daily

work with the unshakable conviction that the Holy Spirit Himself is the utterly dependable Helper in the exercise of this ministry. In the fifth century, Theodoret, Bishop of Cyrus, a devoted shepherd of souls wrote about the limitless help of the inexhaustible Spirit: "Even to this day the fountain of the Holy Spirit gushes forth in the Church of God, distributing to men the gifts of His grace. His bountiful grace is not exhausted but . . . supplies the greatest of gifts not only to those who are worthy of them, but to others who fall short of perfection."¹ The words of this bishop remind us that our sense of personal unworthiness for the pastoral office must not keep us away from it. Theodoret rejoiced in the truth that the Spirit comes to the aid of men when they fall far short of their own ideal. Without His vital equipment our work may well become dreary, our faith shattered, our standards lowered. The Pastor who ventures to cope with a round of increasing duties in his own strength exposes himself to some sinister perils. Frustration, discouragement, despondency or cynicism may well overtake him, mar his usefulness in ministry and make him less than the Minister he really wants to be. In serving God, the saints have always gone to the limit of their powers, but only because they have been conscious of a greater power at work within them, equipping them for the many calls made upon them. We must remind ourselves that this spiritual power is not given that we might *feel* better, but that we might *be* better at our work. What is more, somehow or other, mysteriously and unconsciously, this inner strength and grace can communicate itself to those we are eager to help. Another gifted Pastor of the early Church, Basil of Caesarea, was keenly attracted to this aspect of the Spirit's work: "Souls that carry the presence of the Spirit, and are illuminated by it, not only themselves become spiritual but emit grace to others."²

We all know what he means, and long to be like it. They said it of Thomas Chalmers, the great Scottish preacher. Lord Rosebery described him as "a man, bustling, striving, speaking and preaching with the dust and fire of the world on his clothes, but carrying his shrine with him everywhere". He testifies to its magnetic effect on those who met Chalmers: "Oratory must, then, have been one main secret of his amazing power . . . but his base was character. Through all the splendours of his speech, through all his activity of administration, through all his powerful and voluminous writings, there flamed the glory of a living soul: a supreme, unquenchable, fervent soul. For him Christianity was everything; his faith inspired every action of his life, every moment of his day, every word he uttered, every letter that he wrote. That was the real secret of his power, that drew all hearts willingly or unwillingly to him . . . There was an unconscious sanctity about him which was, as it were, the breath of his nostrils; he diffused it as his breath, it was as vital to him as his breath. It is not breaking the tenth commandment to covet his spirit"³ Evelyn Underhill used to describe these kind of people as 'contagious Christians'; it "makes people *catch* the love of God from you. Because they ought not to be able to help doing this, if you have really got it: if you yourselves feel the

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Alice in Wonderland; Lewis Carroll.

I have long been a devotee of Lewis Carroll—this may be because my mind runs on quixotic lines or simply because I have never grown up. Be that as it may I can never see a column of figures without adding it up.

In my case I rarely have a slate with me now (I used to fifty years ago with a smelly piece of damp sponge in an old cocoa tin) so that I find my columns of figures these days mainly on hymn number boards.

I feel cheated if there are only four hymns, happy with five hymns and positively overjoyed when I score a bull with five hymns and five alternative tunes.

I arrive at some curious results in round pounds and now of course I add .00 to show that there are no new pence.

I see too some very curious figures in letters from deacons in relation to the rebuilding costs of Churches, of halls and of manses or investment properties. I verily believe that so hit and miss (mainly miss) are the sums insured for which some diaconates seek cover that they can only have arrived at those figures by adding up the dates for the Church Anniversary, Gift Day, Home Mission Sunday and B.M.S. Sunday all of which happened to have been noted on an Agenda which at the tail end showed the item "Insurance—if time permits"!

Of course, many deacons responsibly deal with this question of adequacy but too many do not tackle the matter seriously. Somehow some deacons comfort and delude themselves with the thought "It can never happen to us".

In July 1964 I quoted from Romeo & Juliet, "He jests at scars who never felt a wound." Make sure your Church takes such precautions in terms of insurance that if the wound of fire damage or accident legal liability is felt the scar will be healthy.

Yours sincerely,

C. J. L. COLVIN

General Manager.

love, joy and peace, the utter delightfulness of the consecrated life . . . That is what wins people above all . . . People want to see and feel this in those who come to them with the credentials of religion: the joy, the delightfulness, the transfiguration of hard, dull work and of suffering, which irradiate the real Christian life.”⁴ Shattering words those, and they were originally addressed to Ministers.

Evelyn Underhill's mention of joy leads us to a further thing. Many of our people fight lonely battles and are called upon to endure hardship. Contacts with their Pastor ought to be memorable experiences which cheer and encourage. Luther maintained that the ambitious preacher was a pestilence to the Church; the gloomy Pastor is an equal menace. A man who is concerned with the care of souls knows that he must leave the troubles of one home behind before he enters the next. He must not traffic in sad tales. There ought to be a radiance and brightness about his ministry which, whatever his personal difficulties, commend the joy of his Lord. Despite their precarious existence and intense hardship, the first century believers faced the cruel, hostile world with an infectious joy. They did not only learn it from Paul. They took seriously the teaching of Hermas who, like the apostle, dared to talk about longsuffering and joy in the same breath: “If thou be longsuffering the Holy Spirit that dwells in thee will be pure, not darkened by the presence of another, a wicked spirit; but dwelling in a large room, it will exalt and be glad with the vessel wherein it dwells and minister to God with much cheerfulness . . . Clothe thyself therefore with cheerfulness, for the Holy Spirit given to men is a cheerful Spirit”.⁵ The Acts of the Apostles recounts many perilous and costly experiences. There are arrests and imprisonments, beatings and partings, but the book abounds with references to an irrepressible Christian joy. It is those who gladly receive the Word who are baptised. In days of peace, they eat their meat with singleness and gladness of heart. In times of adversity they rejoice that they have been counted worthy to suffer shame for His Name. Of course, someone will rightly interject that it is far from easy for the Pastor to be radiant and cheerful if there are aspects of his work which genuinely discourage or depress him. The Minister must never allow himself to forget that, in moments of fierce temptation and physical hardship, the Lord Jesus relied on the Spirit. In the Lucan tradition it was in this unique power that he both entered the wilderness conflict and emerged triumphant from it (Lk. 4:1, 14). The same Spirit who was with Him as He expounded the truth in public (Lk. 4:18) was at His side as He encountered the Enemy in the desert. Those who preach about the Paraclete must of all people remember that it is part of His promised ministry to cheer His servants on, and encourage them in difficult times. In his brief but illuminating study of the New Testament doctrine of the Spirit, William Barclay (friend of preachers!) illustrates the use of *paraklein* in Classical literature and quotes a description of a naval battle from Aeschylus: “The long galleys cheered (*paraklein*) each other line by line”. Polybius used it, says Barclay, of “a general putting fire and

courage into dejected troops before they face a battle against desperate odds”.⁶ The Pastor knows that as he is cheered by the Spirit, so he will be able to encourage others. The call of the New Testament is to heroic Christian living. Gregory Nazianzen could describe the Holy Spirit as “the true partner and companion of my days” and assert: “With the Spirit as my guide . . . I would cut my way through the perplexities of life”.⁷

The Pastor not only needs joy and courage, but also humility. The arrogant are rarely able to help the needy. To quote *The Shepherd* again: “Prove the man who has the Divine Spirit by his life. In the first place he who has the Spirit that is from above is quiet and humble minded . . . On the other hand the pretender exalts himself and desires to take the first place in the assembly, and at once gives himself airs, is unblushing and talkative . . . and takes money for prophesying or if he cannot get it he does not prophesy”.⁸ Even the first century Church did not escape the embarrassment of self-assertive clerics, and it appears that, even by their time, the size of the preaching fee had assumed an importance it hardly deserved. The main point here, however, is that the true servant of God is proved ‘by his life’, by an attitude of meekness and humility. When, at the close of his days, the apostle Peter was sharing his own deep concern about pastoral work he urged the elders of the churches in Asia Minor to be “clothed with humility” (1 Peter 5:5). The saying may well be a reminder of that unforgettable moment when the perfect Servant took a towel and girded himself, pouring water into a basin in order to perform a dirty but necessary task for his self-important men. To do Christ's work effectively every Pastor must be willing to kneel. The servant is not greater than his Lord. He needs the constant reminder that when his people dignify him with the title of ‘Minister’ they are referring to someone who is among them as a servant, not a dictator. His gifts and qualities of leadership will be all the more effective and attractive if he can guide and direct them in the spirit of lowliness. This means, of course, that, like a true servant, he will be eager to listen and not weary his people with seemingly endless talk. His congregation will know him to be a man who really gives himself to them when they long to unburden themselves and share their anguish.

This kind of ministry calls for patience, a quality that rarely comes until we too are buffeted. It is easy to be patient with the incurably sick, the bewildered sufferer, the lonely man or woman bereft of their lover. Patience comes almost naturally when we are trying to understand and help the doubter, win back the believer who once ran well, or lead a genuine seeker to the One who is Himself the Truth. But what of those grim times when, all unwillingly, we are thrust into the demanding company of the grumbler, the malcontent, the unhelpful critic, the unbalanced crank, the persistent time-waster. These are moments when we need what the apostle calls “power, unto all patience and longsuffering with joyfulness” (Col. 1:11) and it will not be denied us. There are times in our ministry which call for an enduring love, and such love is part of the Spirit's

harvest in our souls. Awkward people can be a means of grace if we see them as He sees them. Unhappy experiences in the ministry can rob us of faith in our fellow men long before they make an attack on our faith in God. The Pastor recognises this as one of his occupational hazards. Basil the Great, to whom we have already referred, was a Pastor who encountered innumerable problems and fought, in addition, a hard battle against illness when other men were at the height of their powers. He was only in middle life when he compared his weak body to a frail cobweb. A crippling form of rheumatism made movement difficult, but he still had to face those tiring journeys around the churches. Frequent attacks of fever became an additional burden and, robbed of sleep, even the nights were without relief. In that kind of grim experience, on top of all the intrigue, slander and misrepresentation of his opponents, one is hardly surprised at his despondency. Basil began to wonder whether love was anything more than a beautiful noun, "an empty word that gives a fair seeming appearance to the speaker, but does not actually exist in human hearts". Owen Chadwick says of him: "There was self-pity, towards the end, but never the kind of self-pity which weakens the will. He had somewhere acquired a steel backbone".⁹ Every man who gives himself to the shepherding of souls must have that as part of his equipment.

Something must be said about the quality of hope. It is the Holy Spirit who will save us from pessimism as we consider some of the most difficult and least attractive aspects of our work. He will not allow us to despair. However great the problem or serious the issue, we must have hope. We must meet the guilty with the offer of pardon reminding them that, whatever their sin, there is certain forgiveness. They need the assurance of cleansing, the promise of a new beginning. Perhaps John Wyclif was right when he said that "no one sins against the Holy Spirit but he who sins by finally despairing".¹⁰ In the care of souls nobody must be allowed to feel that he can never be different. The sensitive Pastor knows what miracles the Spirit can still accomplish. Gregory the Great rejoiced in the sheer artistry of His transforming work: "... how great an artist the Holy Spirit is . . . The Spirit fills the fisherman and makes him a preacher; He fills the persecutor, and converts him into the teacher of the Gentile world; He fills the publican, and the publican becomes an evangelist". Gregory knew that He not only forgave the past but equipped for the future: "They have no need to learn their new calling; as soon as He touches the mind, he teaches it. The mind of man is changed immediately as it falls under His enlightenment; at once it renounces that which was and shews itself as that which it was not".¹¹ It is the Spirit who keeps us alert to the possibility of the changed life. He can accomplish it—a different outlook, an easier disposition, a more Christ-like character. The Holy Spirit can do this for our people. But what the Pastor expects of his people must always be characteristic of himself. A sane and reliable guide in matters of pastoral theology has said that the Minister must "keep the

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springs of his own life clean, and his hold on spiritual realities strong, if he is to quicken and guide others in the ways of truth and righteousness. He can never lift others to a higher moral and spiritual level than that on which he himself lives.”¹²

It is the Spirit surely who enables us to see our work in its eternal dimension. The Pastor is more than a good counsellor, a wise advisor, a reliable friend, good and essential as these qualities are. He knows that more is required because more is at stake. He does his work as one who is accountable for his ministry among men (Heb. 13:17). He takes his orders from the Lord God by whom alone he is sustained, and to whom he is answerable. The Pastor cannot ignore this aspect of his mission. His service has eschatological perspective. It is not only for today.

But who is sufficient? Were it not that promised grace (James 4:6) is most certainly given, all of us would utterly fail. God takes the Pastor's inarticulate longings and high resolves and, where they are mixed with sincerity, turns them to strength. Although our work will not be done without human effort, in the end it is something more than effort which achieves what most we need. Rudolph Otto is surely right when he says: “The recipient of Divine grace feels and knows ever more and more surely, as he looks back on his past, that he has not grown into his present self through any achievement or effort of his own, and that, apart from his own will or power, grace was imparted to him, grasped him, impelled, and led him. And even the resolves and decisions that were most his own and most free become to him, without losing the element of freedom, something that he *experienced* rather than *did*. Before every deed of his own he sees love the deliverer in action, seeking and selecting, and acknowledges that an eternal, gracious purpose is watching over his life.”¹³ The Pastor rejoices in that.

There is a passage in *The Shepherd of Hermas* which sums up much of what we have had to say: “Patience is great and strong, and possesses a power that is sturdy and thrives in great enlargement, it is joyous, exultant, free from care, glorifying the Lord at all times, with no bitterness in it, remaining always meek and quiet.”¹⁴ It is a good text for Pastors.

RAYMOND BROWN

- 1 Theodoret, *Proem in xii proph.*, cf H. B. Swete, *Holy Spirit in the Ancient Church*, London 1912, 272.
- 2 Basil of Caesarea, *De Spiritu Sancto*, IX.
- 3 Lord Rosebery, *Miscellanies, Literary and Historical*, London 1921, Vol. I, 245, 247.
- 4 Evelyn Underhill, *Concerning the Inner Life*, London 1947, 6f.
- 5 *The Shepherd of Hermas*, Commandments V and X.
- 6 William Barclay, *The Promise of the Spirit*, London 1960, 34.
- 7 Gregory Nazianzen, *Oration XXV*.
- 8 *The Shepherd of Hermas*, Commandment XI.
- 9 *Theology*, Vol. LVI, No 391, January 1953, 23.
- 10 John Wyclif, *Epistola de Peccato in Spiritum Sanctum*, ed J. Loserth, Wyclif's Latin Works, London 1913, 11.

- 11 Gregory the Great, *Hom in Ev. XXX.* 8, F. H. Dudden, *Gregory the Great*, London 1905, Vol. 2, 349ff.
- 12 T. H. Hughes, *The Psychology of Preaching and Pastoral Work*, London 1939, 249.
- 13 Rudolph Otto, *The Idea of the Holy*, Oxford 1925, 91.
- 14 *The Shepherd of Hermas*, Commandment V.

THE HOLY SPIRIT AND OUR EVANGELISTIC OPPORTUNITY

We were discussing the Baptist Union report “Ministry Tomorrow”, and one of the deacons could contain himself no longer. With an explosion born of frustration he revealed his complete amazement that the possibility of the Holy Spirit revitalising our work had been briefly mentioned in the post-script. “We are trying to produce an organisational answer to a spiritual problem”, he said. Many will sympathise with his feeling, but many will want to ask how we are going to discover and utilise the power of the Spirit in our ministry, and particularly our ministry of evangelism.

Some with Pentecostal leanings will answer that we need to discover first the dramatic gifts of the Spirit which were so prominent and effective in the first days of the Church; only as we are revitalised by the Spirit ourselves can our evangelism be renewed. Having witnessed two ministries of which this was emphatically true, I am attracted by this view, but feel poorly qualified to expound it. The purpose of this article will, therefore, be to investigate some of the ways in which the less spectacular but equally important gifts of the Spirit may be employed in our evangelistic ministry.

The Gift of Evangelism

Paul states quite clearly that evangelism is one of the gifts of the risen Christ to His Church (Eph. 4:11). He also makes it clear that it is a gift made available to some and not all; that it is one gift, along with others, which is to be used together in the task of ministry to which God calls His people and for which He equips them.

One important conclusion to be drawn from this is that not every Christian is an evangelist. Every Christian is called and empowered by the Spirit to be a witness, as Acts 1:8 makes plain, but the catch-phrases “every Christian a missionary” and “every Christian an evangelist” over-simplify the way we are intended to fulfil our Lord's command to preach the gospel to the whole creation and to make disciples of all nations. To be engaged in evangelism is not the same as to be an evangelist.

One of our church members recently challenged me to state what evangelism was being done by one of the organisations in our church. The implication of the inquiry was that some of our sections were not engaging in activities at which direct appeals for decision were made. The implication was correct, but missed the point, for evangelism is too vast an enterprise to be

defined merely in terms of appealing for decisions. I pointed out that an organisation which is engaging in regular pastoral visitation is demonstrating the evangel by loving care. Our evangelistic thrust is often blunted by refusal to incorporate within the purview of our total evangelism the activities of those whose gift is not evangelistic but pastoral.

A second important conclusion to be drawn from Eph. 4:11 is that the minister himself is not necessarily the evangelist in the local church. There has long been an assumption on the part of ministers and laity alike that the minister is the minister precisely because God has entrusted him with all the spiritual gifts necessary for the evangelistic ministry of the church. It is very flattering for the minister, but very dangerous for him, for the church, and for evangelism.

The Evangelist in Action

How does the gift of evangelism look in practice? For an answer to this question we can do no better than follow the career of Philip the evangelist. Luke mentions that he was one of the Seven, that is the seven "deacons" who were appointed to administer the widows' relief fund (Acts 6:5). One wonders how long Philip remained in this work, for he appears elsewhere in Acts exclusively in the role of evangelist. He held a campaign in Samaria which included preaching and healing (Acts 8:4-13). He engaged in personal conversation with the Ethiopian official, and brought him to the point of faith and baptism (Acts 8:26-39). He then continued his preaching ministry at Azotus, and from there moved through several unnamed places until he reached Caesarea. He must have settled there, for that is where we find him when Luke met him in Acts 21:8.

Philip thus exercised a threefold evangelistic ministry: as a travelling evangelist, staying in a place as long as was necessary to preach the faith and win converts; as a "personal worker", answering an inquirer's questions, helping him to understand the Scriptures, and to make his own response to Christ; and as a resident church worker, presumably engaging both in preaching and in personal work.

The report of the Evangelical Alliance commission on evangelism "On the Other Side" strongly urges us to rediscover within the local fellowship the evangelistic gift, as this would be true to Scripture. The suggestion may have caused despair to ministers working in small situations with limited leadership potential, and this would be a pity, because Ephesians 4:11 seems to view the gift of evangelism as a gift to the whole Church rather than to the local church, and the references to Philip the evangelist indicate that there were at least three varieties of use. An evangelist may well be found within the local fellowship, but it may be necessary for the church to call on the help of an itinerant evangelist.

When a church does have a member with an obvious evangelistic gift, either for preaching or personal work, let him be used to the full. He will be particularly useful among the young people, and opportunities should be created for such a person to work with them. A coffee bar with low lights and background music has been found by many churches to be an

ideal setting for evangelism among young people. It provides for meeting rather than meetings. The age of the evangelist is not an important factor for, while acknowledging that not all Christians are suitable for work among young people, I am firmly persuaded that what the modern generation are looking for in a world of uncertainty, cynicism, and double standards is conviction, sincerity, openness, and unshockability.

The Minister as Evangelist

Sooner or later we have to face the fact that it is frequently the minister who is called upon, both by God and by his church, to be the evangelist in the fellowship or to lead the fellowship in its evangelism. There is good scriptural precedent for this: Timothy was instructed to do the work of an evangelist (2 Tim. 4:5).

Timothy's tutor saw evangelism as an essential part of his ministry. One wonders whether by the time of the Pastoral Epistles evangelism had become a function as well as, or instead of, being a gift. Whether that be so or not, evangelism was necessary, and we, like Timothy, must respond accordingly. But what if the minister, looking honestly and realistically at his own capabilities and limitations, feels that he does not possess the gift of evangelism, nor does he feel able to stand in the role of evangelist? This is when he can become the mobiliser and co-ordinator of the evangelistic resources of the local church. Happy is the minister who has in the fellowship a person with an evangelistic gift; he must ensure that, without jealousy or the fear of being outshone at "soul-winning", he utilises the gift. Happy is the minister whose church is so aware of its evangelistic responsibility that it welcomes the participation of a visiting evangelist to work with the members and help them to reach visible results. Happy is the minister who can activate the latent resources which are to be found in every church. All members must be brought to realise that each has a vital part to play in the evangelistic ministry of the church. To achieve this the minister will need to structure church organisations to provide a framework for evangelism, and he will need to equip church members spiritually, so that their conduct in church and in society prepares the way for specifically evangelistic operations.

The Church's structure as Evangelistic

In its excellent second chapter the Baptist Union study in evangelism "Call to Obedience" speaks of the part played by the local church: "The worship and fellowship, the service and witness of the local church, whether assembled or dispersed, are component parts of its total mission". This is well said and often forgotten, or paid lip service only. The report goes on to say "Evangelism is the communication of the Gospel, a necessary part of which is the verbal declaration of the message". Again the stress on verbal declaration of the message being only part of the total communication of the gospel is important, although I feel that the heart of evangelism is the verbal declaration of the message, and the communication of the gospel in other ways is the necessary accompaniment to it. The root meaning of the word "evangelism" is "making good

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Superintendent of the West Ham Central Mission

news known", and the essence of news is that it is a message in words. The message may be accompanied by excitement, urgency, or compassion, but the news is the verbal message.

In these days when linguistic philosophy makes its attack on the validity of "God-talk", we have become frightened to use words to convey what we believe. But Jesus himself assured His followers of the help of the Holy Spirit in giving us words to speak. True, He was referring to believers being put on trial, but are we not on trial whenever we are called to account for our faith by unbelievers?

Let us follow through two examples of structuring church organisations for evangelism. Uniformed organisations have always attracted large numbers of young people not connected with the church in any other way. The organisation provides the necessary "communication in other ways", and the parade service gives the opportunity for direct evangelism. The service thus needs to be marked by more than a brief talk for the young people in the early part of the service or a modern tune to the third hymn. The only televised service I have ever seen was made memorable for me by the use of a camera, during the sermon, to focus on a Cub Scout who had dropped his cap on the floor, and found the view of the service from under his seat more interesting than the view from above! Parade services are one of the few occasions when we can make a direct appeal to the young people without offending the older members, for we are often told that young people's addresses are much more interesting and easier to listen to than the usual sermon!

The local church also needs to be structured pastorally, so that the compassion of Christ which is of the essence of the gospel can be shown when and where it is needed. At the very least the minister should be willing to visit any whom he is asked to visit, whether they are connected with the church or not. The appointment of pastoral deacons, pastoral groups, or a visiting panel will greatly facilitate the task of tracking down cases of need, and of passing information back to the right person. All church members have contacts apart from the church, and the existence of a formal pastoral structure will encourage them to make needs known. We must never engage in a ministry of compassion with a view to "getting people converted", but it hardly needs to be said that without a ministry of compassion it is certain that nobody will be converted.

The Church Member's Evangelism

Another essential part of evangelism, and a part through neglect of which there is so much concern these days about "declining numbers and lack of impact", is the witness of the church member in his daily work.

One of our members who died recently had been a supplier of canteen equipment. A deacon who helped to clear up the business was thrilled to find as he went round that canteen managers, many of them with no church affiliations at all, spoke warmly of this church member's Christian faith and life. Whether we like it or not, Christians are marked people, for the church member is Christ's representative for good or ill wherever he is.

I have often wondered whether the use of ordained ministers as industrial chaplains has been found necessary, in part at least, because of our failure to emphasise that the industrial chaplains par excellence are the church workers who work in industry, with their unique opportunities for witness among their fellow workers. The Christian who wants to witness to his faith does not really have to create his own opportunities for, once it is known where his allegiance lies, others make the opportunities for him. God is present in industry in the lives of Christian workers and, if He is not, the industrial chaplain will be hard put to it to persuade his contacts of the reality of God.

There are many people who, without often acknowledging it, are deeply impressed by the testimony of an ordinary Christian whose simple but faithful witness gives ample evidence that the Spirit of Christ still makes new men of us. The non-verbal witness of the Christian's life can be backed up, as opportunity arises, by verbal testimony. The power behind such witness is the power of the Holy Spirit.

There has been a spate of popular books and reports recently on evangelism in the secular, industrial 20th century. In addition to those already mentioned one thinks of *God's Frozen People* by Gibbs and Morton, *God on Monday* by Simon Phipps, *The Christian Citizen* by H. F. R. Catherwood, and *The Gaggling of God* by Gavin Reid. In spite of the different viewpoints theologically, what all of them are saying, and saying rightly, is that this last aspect of evangelism is the one which we have too long neglected and which now merits our closest attention. Evangelistic involvement must be by the local Christian, in his own church, his own home, his own place of work, his own sports club. The New Testament Christians would be astonished to find that we in the 20th century think such ideas are new.

H. H. GORDON

CHRISTIAN PATRIOTISM

If you are dreadfully anxious to be fashionable in thought, as well as in dress, you will know that it is not the "in" thing to be patriotic. The contemporary man is an international man, which often means in practice that he finds something to love in every country except the land of his birth. The truth is that patriotism is one of the most confused and misused concepts of our time. It is not to be equated with mindless flag waving or with the bigotry that declares "my country—right or wrong." The definition of a patriot that appeals to me is that of "one who exerts himself to promote the well-being of his country." A Biblical proverb spells out for us what the highest well-being of a country is: "Righteousness exalts a nation, but sin is a reproach to any people" (Proverbs 14:34).

Suppose we consider our own nation in the light of this searching word of God. Is it a nation exalted by righteousness? If only we could answer with an unqualified "Yes"! Realism

compels us to admit that our nation, together with every other nation in the Western world, needs quite desperately to recover a fundamental righteousness. Face the brute facts. Wanton luxury exists alongside degrading poverty. Privilege exists alongside prejudice. We pollute our air, land and water. We pollute our minds with sickening pornography. Our novels, films, and plays are boringly sex-saturated—all masquerading of course, under the guise of an incisive probing into the human situation. Our statute books are increasingly filled with permissive legislation. There are serious thinkers who see Western civilisation plunging rapidly after the ancient Roman civilisation in its decay and death. Take one rather vivid illustration. The next "progressive" move on the stage, we are informed, is public copulation as an art form. This is demanded in the interests of realism. Fascinating, isn't it, that the latest recorded examples of this kind of realism come from Roman civilisation? When Nero had the "Pasiphae" performed, the actors (who were, of course, slaves) had to perform acts of adultery on the stage—"in mimicis adulteriis ea quae solent simulatio ferre effici ad verum iussit"—(i.e. no pretence about it this time.) The Emperor Domitian later took the next logical step to depravity. If the interests of realism demanded genuine sperm, why not genuine blood? So he had a mime devised to include a genuine crucifixion. A long thought, this, for the Actors' Union! Is this the direction our civilisation is taking?

Many of us are inclined to throw up our hands in despair, and to assume that the situation is beyond redemption. This is tragically wrong. There is a motto that says: "It is better to light a small candle than to curse the darkness." So it is. It is better to promote our own bit of righteousness than to bewail the unrighteousness of society in general. Each one of us is a microcosm of the macrocosm. "One of the most necessary things," says Laurens Van der Post, "is to see how everything which happens in the world outside begins minutely in ourselves; and until we can accept responsibility for our own minute contribution to the inadequacies of our time I don't think we shall be free from the repetition of one discredited pattern after another from which life has suffered so long." What, then, can we do as Christian patriots to exalt our nation?

We can repent. It takes courage to repent. The art of passing the buck is more popular by far. Listen to the speeches made in the United Nations Assembly, and you begin to wonder why there is tension and war among the nations. Every representative says convincingly: "We are innocent. Our hands are clean. Peace is our only aim." The same thing happens nearer to home. Someone else is always to blame for every crisis. It is the Politicians, Big Business, the Trade Unions, the Establishment, the Students, And we are even more sophisticated. We call Science to our aid—psychology, sociology, biology—and we disclaim all personal responsibility for high wickedness or low. It is all traceable to our ancestry, our parents, bad housing, inferior education, or the secretions of our glands. A magazine cartoon depicted a small boy showing his decidedly poor report card to his father. "What is it, Dad," the boy enquires, "Heredity or environment?"

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The recovery of righteousness in national and personal life begins when we are honest enough to confess that we are part of the problem—and to repent before God. "If we refuse to admit that we are sinners," says John, "then we live in a world of illusion, and truth becomes a stranger to us" (1 John 1:8). George Bernard Shaw was brave enough to declare, while his nation was still at war; "We shall not see a better world at the close of this war unless we say, not how can we punish the Kaiser, but God forgive us all." Albert Speer was one of the three or four most powerful Nazi leaders of the Third Reich, and at the Nuremberg trials he was sent to prison for twenty years for war crimes and crimes against humanity. Nothing is more significant in his fascinating memoirs, *Inside the Third Reich*, than his frank acknowledgement of guilt. "My moral failure," he writes "is not a matter of this item or that: it resides in my active association with the whole course of events." Such an attitude of responsible repentance is vital to the solution of our problems today, and if it happened on a grand scale it would be a sign of hope in a world of despair.

We can protest. We are tired, perhaps, of protest demonstrations. We do well to be tired of negativism, violence, sheer destruction and dirty abuse. Any witless fool can scatter four-letter words up and down the landscape. But the passion for protest is sound. The form it takes may not always be congenial to our temperament or viewpoint, but it is a basic right in a free society. A Christian patriot's politics must often be the politics of protest. When no one dares to speak out, cares to speak out—this is the real time to be anxious.

And this is precisely a problem on our hands today. The silent majority are too silent! Instead of a concern for national righteousness, you get ignorance, indifference, a refusal to become involved in any kind of disturbing action. It is a shocking indictment that a majority of solid citizens should allow sin to reproach our nation and filch away cherished standards and freedoms bought at a great price—without a protest. It is a shocking indictment that we should wallow in abundance while so many, just as precious in the sight of God, lack so much—without a protest. It is a shocking indictment that Christians should so easily forget the radical nature of the Gospel and supinely allow public opinion and action to be moulded by the non-Christian majority—without a protest. An ancient Greek scholar was once asked to name the date on which Athens would achieve justice, and become a righteous city. After a moment's reflection, he replied: "We will achieve justice in Athens when those who are not injured are as indignant as those who are."

We can witness. The Christian patriot, believing in Jesus Christ as the Saviour of the world and the Lord of history, has a uniquely positive contribution to make for his nation's good. Our vocation as Christians is to share the gladness of the Gospel, to witness to One Who has the power to change man from within that he might better shape his society without. By the reality of our words, the integrity of our lives, the charity of our deeds, we are actively to create righteousness and to

point men to the Christ Who is our hope and joy and peace. Malcolm Muggeridge tells us that his ambition today is to light a lamp of witness—"a little lamp to signify that whatever the darkness, however profound the sense of lostness, the light of Christ's love and the clarity of His enlightenment still shines, and will continue to shine for those who have eyes to see, a heart to love and a soul to believe." Lord Reith, in his autobiography, *Into the Wind*, graphically describes the impression made on him by his first glimpse of the front line in the War of 1914-18. He saw a line of little lights from fires, hurricane lamps and candles, stretching right and left in the darkness ahead. The front line, he was told. And he reflects on all the gigantic machinery of a nation at war: cabinet meetings, munition works, patriotic speeches, national efforts of every kind, G.H.Q. Division and Brigade headquarters, et cetera, et cetera. Then he adds the significant sentence: "It all fined down in the end to a thread of twinkling lights." There is a moral equivalent for war—a nation exalted by righteousness in the battle against evil. And it all fines down to a front line in which individual citizens accept responsibility for the nation they love. The Christian patriot will let his light shine in that front line, praying with St. Francis of Assisi: "Lord, make me an instrument of Thy peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is sadness, joy; where there is darkness, light."

JOHN N. GLADSTONE

MINISTRY TOMORROW

When the report *Ministry Tomorrow* was published, it gave rise naturally to considerable discussion and debate. It produced a host of reactions which varied from general approval to considerable hostility. Unfortunately the report was also thought to say certain things which it did not say and statistical projections assumed the proportion of categorical conclusions. It is important, therefore, for all of us to understand how things now stand in relation to the report.

The Baptist Union Council has 'received' the report. This means that the group which the Council set up has done its work and has presented its report. The group has been discharged—with thanks! The Council having received its report now has to decide what to do about it. Let us all understand that the report has *not* been adopted. If it had have been that would have meant that the Council was bound by all that the report put forward.

Having *received* the report, the Council set to work in March to decide what to do about it. After a long and usually competent debate, which was based on guide-lines drawn up on general principles raised by the report, certain resolutions were passed. These are:

1 That the Council place on record its determination to maintain the principle of the liberty of the local church under

the guidance of the Holy Spirit to interpret and administer Christ's laws which is the basis of the Baptist Union and its continued conviction that in its local and universal manifestation the Church is a fellowship of believers and that a pastoral ministry is essential to it.

2 That the Council, approving in principle the idea of supplementary ministry, instructs the General Purposes and Finance Executive to pursue (along the lines given below) the implications of this, the conditions which would be required for its official recognition and the possibility of providing the necessary training, and report to the Council as soon as possible.

- (a) That recognition be given by the Baptist Union to supplementary ministry alongside the normally accepted "full-time" ministry, and that churches which could benefit from such a form of ministry be encouraged to adopt it wherever advisable.
- (b) That the Baptist Union try to assess likely groupings of churches and the likely need for supplementary ministers over say the next ten years.
- (c) That preparation be made for the fuller use of supplementary ministry by:
 - (i) Encouraging theologically trained men not now in pastoral churches to engage in pastoral ministry of this type.
 - (ii) Encouraging our theological colleges to prepare men not only for full-time ministry but alongside this for supplementary ministry in the light of the need revealed.
 - (iii) Revising ministerial recognition rules and other constitutional matters to make possible this form of ministry.
 - (iv) Forming a ministerial list in four parts, as indicated in the report.

3 That the Council requests the General Purposes and Finance Executive (or some such committee or group as it may appoint):

- (i) to examine the material in section IV of the Report in the light of its acceptance of the principle of supplementary ministry,
- (ii) to assess the number of ministers likely to be required to supply the pastoral needs of the churches of the Union, and
- (iii) to discuss with the Colleges the implications of the decisions made by the Council in its discussion of the report.

It further requests that a report be presented to the Council as soon as possible.

4 That the churches be asked to consider closer contact with neighbouring Baptist churches through groupings or amalgamations of churches, where these are appropriate, in such a way that the stronger churches may help the weaker and that provision may be made for more adequate ministerial oversight.

- 5 That churches be encouraged, in seeking closer co-operation, to consider seriously some form of group or team ministry.
- 6 That the Union give careful thought to future recruitment of deaconesses, having in mind the suggestion in the report that deaconesses be encouraged to receive training as ministers and be regarded as such.
- 7 With respect to ministerial stipends:
- (i) that the churches and the B.U. itself be asked to look most carefully at ministerial stipends in the light of those suggested in the report with a view to beginning to implement the suggestions made there. This would be achieved as churches and individual Christians recognised the claims upon them of responsible giving in the form of rising local budgets and in their taking seriously the call to stewardship by, for example, some form of tithing.
 - (ii) that the B.U. give careful thought to a policy of paying service increments at regular intervals throughout a man's ministry.
 - (iii) that careful consideration be given to the encouragement of various forms of pioneer ministry, and the financial provision necessary for such development.
- 8 That plans be drawn up for a continuation of theological and ministerial training throughout a man's ministry in the way indicated in the report.
- 9 That the probationary period be retained for the present and be reviewed after a reasonable length of time in the light of changed circumstances.
- 10 That, since the report has revealed the need for further study concerning the nature of the Church, the Council asks the General Purposes and Finance Executive to give urgent thought to the setting up of a theological study group to look into this matter.
- 11 That the Council, believing it to be the will of God in the present age to build, revive and expand His Church and the purpose of the Holy Spirit freely to bestow the gifts of the ministry on the Churches, receives this report in the desire that its ultimate effect will be to encourage and develop an effective ministry for the blessing of the Church and for witness to the world.

These resolutions have now been passed to relevant committees for consideration and already a special group is in the process of formation to discuss matters mentioned in resolution 3. No further action can be taken until reports from the relevant committees are made to the Council.

Every endeavour will be made to report the situation as it develops to readers of *The Fraternal*, but being only a quarterly publication we cannot and do not attempt to compete with the weekly *Baptist Times* which seeks to keep its readers abreast of events.

W. M. S. WEST

This paper seeks to identify that, while the three versions have significant differences in vocabulary to combat the cultural issues of the time, all three remain unchanged in their core message and remain cohesive with traditional Baptist teaching. The evolution controversy in the early 20th century generated the need to react to the heresy by modifying the New Hampshire Confession of 1833 in a manner that reinstated Baptist faith by applying the same biblical principles amidst a changing culture. The Baptist Faith and Messages was thus created as a doctrinal statement of confession to affirm