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THE COST OF DISCIPLESHIP
AND
THE REWARD OF RIGHTEOUSNESS

By

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PREFACE

It seems to me, in these days when the men of technical science are striving, not unsuccessfully, to make living easier, and certain types of religion are being presented which salve the conscience of anyone who is unwilling to commit himself completely to the Truth, that it is necessary for Christianity to re-emphasise the central fact upon which it stands, viz., the death and resurrection of Jesus Christ, and the need of man to make the costly sacrifice of his own self-will by participation in Him. The meaning of discipleship is lost unless the full import of its costliness is conveyed to any who would be disciples. This thesis, then, presents an attempt to analyse for the modern man the meaning of the cost of discipleship. As in essence this means dying with Christ, and we cannot separate His death from His resurrection, it was deemed necessary also to analyse the reward of righteousness which in essence is living with Christ, and which is offered to the disciple.

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R. McN. S.

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SUMMARY

CHAPTER ONE

In the Old Testament we meet with the problem of suffering and reward, and the attempts made to resolve it. It becomes the one great problem after the time of the Exile. Most commentators are agreed that it grew to hold that place in relation to the increase of importance of the individual in Hebrew thinking. While certain aspects of the problem are presented in Jeremiah, Ezekiel, Isaiah, and Psalm 73, the most important contributions are made by the Deuteronomist and the poet who wrote the Book of Job. The Deuteronomist theory presents the belief that there is a rigid correspondence between the sins of the individual and his suffering. The reply in Job makes it clear that this is not so. Job himself passes through the desperate situation of feeling deserted by God to a certain faith that whatever happens to him, God is faithful.

CHAPTER TWO

Jesus' teaching on "discipleship." Basically Jesus' teaching centres around Mark 8 : 34, "Whosoever will come after me, let him deny himself and take up his cross, and follow me." The cost of discipleship from this point of view means, then, that even as Jesus Himself bears the cross for the salvation of the world, so the disciple is called upon to bear that cross in association with his Lord. Jesus offers the reward of both a present foretaste and a future consummation of eternal life, as the disciple shares in His resurrection.

St. Paul's teaching of "life in Christ." The central teaching of Paul is found in Romans 6 : 11, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." The cost of discipleship is death, the death of self-will. It means being crucified with Christ. The reward of the righteous man is both a present

and future participation in the risen life of Christ.

CHAPTER THREE

The need of man. Because man is a sinner, being estranged from God in Whose image he was created, he stands in need of being reconciled to God. This he cannot do himself because, to to his sin, he is not able to make the full sacrifice of his self-will. "Man requires to be put right with God because as a matter of fact he is not right."

The Christ. Only in the person of the God-man is God able to effect man's salvation. Jesus, the Christ, who alone of all men did not participate in the sinfulness of man, is this God-man, realising in Himself the fact that salvation can only be wrought by one who is both God and man.

The necessity of the Cross. The death of the Christ is seen to be necessary both from the side of man and from that of God. It was essential that the Christ should give His life for man; everything for His purpose of salvation turns on the will to die. He must give Himself to reconcile man to God.

The sacrifice of the Cross. Seen in the context of the Old Testament sacrificial system, what is important about the sacrifice of the Christ is that on the cross He offered up His life for man. The sacrifice of the Christ is both in the category of divine revelation and that of human response. It is the love of God in its utter self-offering making a way whereby the sinner might be reconciled to Him.

The costliness of this sacrifice. The use of the Ransom Theory of the atonement is regarded as inadequate for expressing this cost. Basically it is a costly sacrifice because it is the self-offering of the Son of God upon the cross.

CHAPTER FOUR

The New Testament picture. A closer analysis is made of the

New Testament teaching of discipleship, where it is seen that it is required of men that he should make, like the Christ, the costly sacrifice of himself.

Soren Kierkegaard. This existential thinker felt the need of awakening men to a full recognition of the costliness of life.

Despair. Man, due to his state of sinfulness is in despair, for "sin can be defined as despair at not willing to be oneself, or at willing to be oneself before God." It is necessary to make the leap of faith to pass from this despair.

The Three Stages. These are the aesthetical, ethical and religious stages. The individual must enter the last by making the leap of faith out of his despair; and this leap means the costly commitment of the self to the Christ.

"Purify your hearts." In this book Kierkegaard analyses man's double-mindedness. He comes to two conclusions. "If anybody would will the Good truly, then he must with knowledge of himself be ready to renounce all double-mindedness. If anybody would will the Good truly, then he must be ready to do all for the Good, and suffer all for the Good." His teaching on the cost of discipleship could be summed up thus: "The negating of one's finite self, or the negating of one's finitude means for him nothing less than the conscious sacrifice of all that is finite."

Paul Tillich. Tillich deals with the ultimate problem of being and non-being, and in the "Courage to be" he develops the re-actions of the individual when he is faced with the possibility of his non-being. The individual can either lose himself in his world by the courage to be as a part, or lose his world in himself by the courage to be as himself. These two forms of courage are transcended by the courage to accept acceptance, which is the ultimate courage to be, in which

the individual accepts the fact that though he is sinful, yet God accepts him. This courage is the outcome of faith, which is found in an encounter with the New Being, in which the self is lost in the Christ, being found also in the Christ. The disciple surrenders himself that he may be made more truly himself.

CHAPTER FIVE

In this chapter an attempt is made to analyse the reward of righteousness. This reward is firstly seen to be the outcome of the life of discipleship and not its motive. Basically it is found in the new quality of life which is called eternal life. It is a reward both in the future and in the present. In the future it is the fulness of life in communion, peace and joy in the presence of God. In the present it is a foretaste of that life which is to come, a present possession in the midst of finitude of communion, peace and joy with God. Ultimately this means participation in the resurrection of the Christ.

CHAPTER SIX

We can conclude from this thesis, then, that Jesus the Christ is the prototype of the Christian. Discipleship is costly because it means participation in His utter self-offering of Himself; and the righteous man, who is the one who by faith commits himself to and in the Christ, is rewarded with the new quality of eternal life. The death and resurrection of Jesus the Christ are the criteria of the cost of discipleship and the reward of the righteous man.

CHAPTER I

THE PROBLEM OF SUFFERING AND REWARD IN THE OLD TESTAMENT

The problem of suffering and reward is one which we find occupying the thoughts particularly of the authors of Deuteronomy, and the poet who wrote Job, while in Jeremiah and Ezekiel we get glimpses of what these prophets thought of it. Isolated examples showing deep insight into the problem appear also in Deutero-Isaiah and Psalm 73. Indeed it came to hold an important place in the religious thinking of the Jews. As O.S. Rankin writes, "From the time of the Exile onwards the problem of suffering presented by the belief in reward and retribution, becomes the one great problem." (1)

Old Testament critics do not completely agree on the period in history when this problem first began to make itself felt. Wheeler Robinson is inclined to think that it came late in the progression of thought, while O.S. Rankin takes the stand that it was known from the beginning. In this he is supported by Gunkel and Gressman. But all would agree that it developed in importance alongside the growth of interest in the individual in Hebrew thought. While the concept of corporate personality was uppermost in the minds of the Hebrew thinkers, "Whether in relation to man or to God, the individual person was conceived and treated as merged in the larger group of family or clan or nation." (2) Thus suffering was inflicted corporately, without the guilt or innocence of the individual being taken into consideration. The use of the "ban" illustrates how this was put into practice, and the story of Achan stands out as an example of corporate punishment.

At whatever time the individual rose to his place of importance in Jewish thought, it can be said that Jeremiah and Ezekiel contributed much that was of great value, as they

insisted upon a personal religion and a personal responsibility. To Jeremiah came the understanding that religion involved a personal relation between himself and God, and the individual was regarded, apart from the corporate people, as a religious unit. His teaching that through a new covenant God would put His law in their inward parts and write it on their hearts, is one of the most important aspects of Old Testament religion. A.S. Peake writes of Jeremiah's teaching, "It was ample reward for all his sufferings to have this great experience and to enshrine it in a doctrine in which Christ and the Apostles recognised a fit expression of Christianity." (3)

To Ezekiel the individual was responsible for his own sin, and this is explicitly stated in 18 : 4, "All souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth, it shall die." In Ezekiel "the good man finds his present reward, and the bad man his present punishment, in accordance with the strictest individual equity, and quite unaffected by the solidarity of the family or race, and even by the continuity of the personality itself." (4)

Thus we see in this prophetic teaching that the individual was regarded as standing alone before God, to receive his punishment or reward in accordance with his way of life. In the Old Testament "there is first of all the simple thorough-going theory that righteousness brings to individuals and people material reward, and that evil brings material loss and penalty. This may be termed for convenience the Deuteronomist theory." (5) This theory presents us with the classic and generally accepted teaching of the Old Testament on the subject of suffering and reward. All other discussions of the problem either agree, or are in conflict with what has been written by the Deuteronomist.

It is in the writings of the Chronicler that we find the Deuteronomist's theory becoming rigid. There is illustrated for us the rigid correspondence of sin and suffering that was to be an accepted teaching even at the time of our Lord. The Deuteronomist theory easily developed in this direction. "Under a this-worldly ethic, where the only available means of testing the doctrine of recompense are the outward circumstances and events of a person's life, the idea that divine reward and retribution are manifested in an outward manner passes rapidly and naturally into the idea that the outward circumstances of life are an index of character." (6) The story of the man blind from birth that St. John records for us in Chapter 9 of his Gospel shows the belief to be still current in Jesus' time, "Rabbi, who did sin, this man or his parents that he should be born blind?" This rigid materialisation of the doctrine became the standard teaching and accepted belief among the people.

In Deuter-Isaiah's description of the Suffering Servant, and in Psalm 73, however, we find isolated examples that present a very different picture. They look far deeper into the problem than the Deuteronomist theory does.

Isaiah expresses the idea of vicarious suffering, and indicates how this in itself is the reward of him that suffers. "He who has really poured out his soul unto death will not seek or demand reward for himself, for in the certainty that others are blessed through his pain he finds his heart's desire." (7) The one who suffers for another finds his reward then in this vicarious suffering.

In Psalm 73 we have a very pure teaching of reward, viz., that virtue is its own reward. Rankin writes, "The author of Psalm 73 makes a complete departure from the Deuteronomist teaching when he concludes that virtue, the life of

obedience to God, is its own reward, or, expressed in religious terms, the reward is a consciousness of the possession of God and of nearness to Him. The idea of reward is spiritualised, the conception at least of its invariably utilitarian character is abandoned." (8) Here is the poet who is satisfied that his problem is insignificant as long as God is his God; his peace is not disturbed by the sufferings of this life.

However, "Old Testament thought upon the subject of reward and retribution as the means of God's reaction to human conduct and as the method of His providence, operative, so far as the individual is concerned, within the limits of his earthly experience, receives the fullest treatment in the Book of Job." (9) We must therefore take a close look at the teaching in Job to see what light it throws upon our problem and how the poet sought to reconcile the commonly accepted theory with what he saw to be the experience of life.

The situation in Job is this: that a man, to all intents and purposes a righteous man, should suffer materially. According to the accepted teaching therefore, no matter how righteous he appeared, nor how much he called upon God, his sin was such that he was now reaping his just retribution. But Job himself is conscious of no sin in his life deserving such punishment, and thus questions the teaching. That his outward, material circumstances should be used as proof of terrible sins that he has not committed causes Job to question not only the teaching, but the God who is directly responsible for it all. In his suffering his friends seek to comfort him. "They all accept the current view, namely, that all suffering is punishment for sin, and that a man's misfortunes prove that he must have done wrong in the sight of God." (10)

John Paterson in "The Book that is Alive" presents us with the three friends and the answers they brought to

Job. "Face to face with a new and unprecedented situation" they "deal with it in the good old-fashioned way." They offer him these answers:

1. Eliphaz: Suffering may be God's call to a man to examine himself. It may be the divine discipline.

2. Bildad: Righteousness is something arbitrary on which man cannot rely: right and wrong are what the Almighty declares them to be.

3. Zophar: Job is but a windbag and is doing harm to religion. (11)

From within the context of the old accepted teaching, these three friends approached Job and sought to comfort him. But the comfort offered him was not suited to his circumstances. While they could speak theoretically about what they observed, Job himself knew what he had done, so all their attempts at comfort failed. Job's attitude to the problem is central in the poem, and we see how he moves through resignation and bitterness to a certainty of God's good will which cannot be shaken. He curses the day of his birth (3 : 11f) believing that it would have been better to have been still-born than to suffer as he was now doing. He maintains, however, his right to question God and we see his mental agony as he seeks an answer to his problem. "Strangely enough throughout the poem Job does not seek death, but rather life," writes Paterson. (12) Though he curses his birth, he seeks to be contained in the fellowship of God whatever else he has to go through.

Referring to Job, A.S. Peake writes, "Sure of his own innocence, what can he say but this, that the God who smites the innocent with His curse must Himself be immoral? This, then, is Job's problem, and with its emergence the centre of interest shifts from the trial to which Satan has exposed him to the conflict within his own soul." (13) Job's

thoughts move from the area of material reward and retribution into the area where the soul wrestles with truth as Jacob wrestled with the angel and is unsatisfied till it is blessed. He found no comfort in his three friends, and it was not till he was granted the deep and sure hope of life that he could find rest. This hope is expressed in Job 19 : 25f.

But I know that my Redeemer liveth,
and that he shall stand up at last upon the earth;
And after my skin has been thus destroyed,
yet from my flesh shall I see God:
Whom I shall see for myself,
and mine eyes shall behold and not another;
my reins are consumed within me.

Of this passage Paterson writes, "For a moment the poet allows the veil to be rent and Job sees to the other side: the deepest instincts of his heart are confirmed and he faints for very joy and exultation. God is not Fiend, as his theology led him to say: God is a Friend, as his heart always knew." (14) Job was reassured, and knew that his faith had been justified. He came through his experiences to stand upon a firm rock. Whatever his material circumstances were, they were not important to him as a sign of his relation to God. Outward circumstances could not be taken as an indication of inward religion as rigidly as the old teaching would have it. There could be no more argument in his mind for the inevitable connection between sin and suffering or righteousness and reward. Paterson gives an excellent description of what we see in Job: "The world is here looking on a faith that rises above all that is prudential and calculating by the sheer love of truth. Here we see a man holding to his chosen path by his grip upon reality, acquiring strength and moral capacity because he is pure from all self seeking aims." (15)

We see therefore in the poem of Job a close questioning of the teaching of the day on the subject of suffering and reward. This teaching is rejected in favour of Job's decision that because he has faithfully served God no outward signs of material loss or suffering can separate him from God. Whatever may have happened of this he is sure, that God is faithful. Through the conflict in his own soul he is brought to a glad acceptance of the love of God for His servants. Robinson concludes that, "Job proves that religion and morality are not bound up with the experience of visible retribution, but have a positive and independent worth and vitality of their own." (16)

Job, who gives himself first to resignation and then to bitterness comes through this two-fold experience to a certain faith. "Suffering may be a bitter and painful experience; but when the sufferer has passed through the fire of affliction he will come to the realisation that suffering has strengthened his character," (17) is the conclusion reached by Oesterley and Robinson. But it remains for Paterson to see into the depths of Job's suffering and mental agony, and bring out its meaning for us. He writes, "Blood, sweat and tears are the portion of those who seek the truth and the final vision is won in the sweat of man's heart." (18) "From the dark world of life's uncertainties Job is led into a cosmos that is radiant with God." (19) In this description of what has happened to Job, we see too the experience of all men who have been brought into the knowledge of the Truth. Through the pain of rebirth joy has come into life with a glad acceptance of God's faithfulness.

We see, therefore, that the problem presented in Job goes far deeper than merely that of why a righteous man should suffer physically. Ultimately Job's suffering is not the pain he experiences in his body, but the sense of apparent

desertion by God, and the consequent despair. It is when he passes through this despair into sure confidence in God that he receives his reward. Out of the situation of his despair he passes into the large place of faith and finds peace with God.

In the Book of Job, then, the Old Testament reaches the heights of its discussion of suffering and reward. The narrow rigidity of the Deuteronomist theory with its materialistic and utilitarian conception of God's providence gives place to the justification of the man who trusts in God with his whole heart. In the light of Job's experience of God's faithfulness the impersonal theory of the Deuteronomist fades and we are prepared to accept the teaching of the New Testament.

CHAPTER II

DISCIPLESHIP IN THE NEW TESTAMENT

The Teaching of Jesus

In our chapter on the Old Testament teaching of suffering and reward we have seen how the Deuteronomist theorised to the effect that material reward would be the outcome of righteousness and retribution would follow from sin. Rigidly applied this was to teach that material reward was a sign of righteousness, and punishment a sign of sin. In Job we found this rejected in favour of a far more spiritualised doctrine. Job in his anguish wrestled with God, till he was rewarded with the confidence that whatever he suffered materially and physically his reward was with God. His mental doubts were dissolved in his new-found faith in God which transcended all suffering and found itself in a full commitment to the care of God.

In the New Testament we find the call to complete committal to Christ. This is the Cost of Christian discipleship. The rigid correspondence between sin and suffering (still believed by many Jews in Jesus' time) was denied, but it was taught that the Christian was called to a life of self-sacrifice - to the giving of self to and for the Saviour Jesus Christ. Let us therefore consider Jesus' teaching on the subject.

The Cost of Discipleship

While the teaching of Jesus on discipleship shows throughout what the cost of discipleship must be, there are certain passages which we shall study here as containing the core of His message. Nowhere did Jesus attempt to tell men that His calling was to an easy, uncostly way of life. His saying, "My yoke is easy, and my burden is light," could never be understood to offer discipleship that requires nothing of the disciple, merely giving him an easy life.

H.H. Farmer writes, "One of the constantly recurring notes in the teaching of Jesus is the costliness of discipleship to Himself and of entry into what He calls the Kingdom of Heaven. Again and again He warns His hearers that if they would follow Him they must be prepared to give things up, to make surrenders. It would inevitably cost them something." (1)

Mark 8 : 34 "Whosoever will come after me, let him deny himself and take up his cross, and follow me."

Here the call and cost of discipleship are expressed in simple and unequivocal terms. A.B. Bruce writes of this verse, "The doctrine here taught is for all Christians in all ages; not for apostles only, but for the humblest disciples; not for priests or preachers, but for the laity as well; not for monks living in cloisters, but for men living and working in the outside world. The King and Head of the Church here proclaims a universal law binding on all His subjects, requiring all to bear a cross in fellowship with Himself." (2) This is required of all men, that they should bear the cost of discipleship. Dietrich Bonhoeffer has this to say, "The cross is laid on every Christian. It is that dying of the old man which is the result of his encounter with Christ. As we embark upon discipleship we surrender ourselves to Christ in union with His death - we give over our lives to death. Thus it begins; the cross is not the terrible end to an otherwise god-fearing and happy life, but it meets us at the beginning of our communion with Christ." (3)

In this verse therefore we find the core of Jesus' teaching concerning discipleship. Even as He gave Himself to bear the cross and die for the salvation of the world so He calls all men to bear that cross as they follow Him.

Mark 8 : 35 - 37 "For whosoever will save his life shall lose it; but whosoever shall lose his

life for my sake and the gospels, the same shall save it. For what shall it profit a man if he shall gain the whole world and lose his own soul? For what should a man give in exchange for his life?"

T.W. Manson says of this, "To save one's life at the cost of treachery to Jesus and His mission is to lose it; and to sacrifice one's life in the service of the Kingdom of God is to save it." (4) Bonhoeffer writes, "If we lose our lives in His service and carry our cross, we shall find our lives again in the fellowship of the cross of Christ. The opposite of discipleship is to be ashamed of Christ and His cross and all the offence which the cross brings in its train." (5) This relates these verses with the previous verse, and sets the whole in its context. A.B. Bruce writes, "This deep pregnant saying may be expounded and paraphrased: Whosoever will save, i.e. make it his first business to save or preserve his natural life and worldly wellbeing, shall lose the higher life, the life indeed; and whosoever is willing to lose his natural life for my sake shall find the true eternal life." (6) The giving of the life of self is rewarded with the gift of eternal life.

Matthew 13 : 45 - 46

"The Kingdom of Heaven is like unto a man seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had, and bought it."

Farmer says of this verse, "The picture of the merchant selling all his pearls, gathered at such cost and over so long a period of years, in order to buy one pearl of great price is a picture of Jesus Himself." (7) The merchant has given his all for that which is of supreme worth, and while this merchant is generally agreed to be Jesus Himself, it is so required that the Christian should give all for that pearl of great price. The pearl for the Christian is Christ.

The merchant is searching for pearls, as the person for life, and, as the merchant finds the pearl of great price, so does the Christian in Christ, and for Him he gives up all.

Matthew 13 : 44 "The Kingdom of Heaven is like unto treasure hid in a field; the which when a man hath found he hideth, and for joy thereof, goeth and selleth all that he hath, and buyeth the field."

T.W. Manson writes of this, "The point of the parable is that the finder realises that he has stumbled upon something of great value, and immediately sets about securing it for himself. If you will show such energy and determination in order to secure worldly wealth, how much more you should strive to secure the treasure of all treasures." (8) Farmer says, "Even when you have found the treasure and been thrilled by the sight of it, it is not yet yours. You must give up something in exchange, indeed give a lot in exchange, all that you have." (9)

It is quite natural that Matthew should record these sayings together. Interpreters usually draw the distinction between the man who stumbles upon the treasure as if by luck and buys it, and the merchant who searches for the pearl until he finds it. But the basic message is the same, that to possess what they had found they had to give their all.

Luke 14 : 26 "If any man come to me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple."

Commenting on this verse T.W. Manson writes, "The meaning is not that a disciple's relatives are to be hated by him, but that they must take second place in his regard. The first place in his affections must be given to the Kingdom manifest in Jesus." (10) The disciple is not to count

anything, even those most dear to him, - his own relatives, as too much to give up for the sake of Christ. If need be he must be willing to give them up. These words emphasise strongly the teaching of Jesus that, "if the hand offends, cut it off." (Matt. 5 : 30) Nothing is to come between the disciple and his love for the Saviour. Jesus must be first and foremost. Also involved in this is Jesus' answer to the rich man, "Yet one thing thou lackest, sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow me." (Luke 18 : 22) Where there is this inordinate and quite unproportionate love of this world's goods so that they come first, there can be no discipleship. This is not to teach excessive ascetism, but rather that dedication to Jesus Christ must always come first in the life of the disciple.

These sayings represent the central teaching of Jesus regarding discipleship. A man is expected to sell all that he has, to give up what would come between him and his Saviour, and to take up his cross and follow. There is nothing in this teaching to suggest that the way of discipleship is the wide and easy path, but it is the narrow path that leads to life.

The Reward of Righteousness

This self-giving of the disciple for and to his Lord is not to be without reward. Indeed, ultimately it is a reward in itself, for it is the gift of grace. To use Bonhoeffer's phrase, it is "costly grace." It is not out of place here to quote extensively from Bonhoeffer, "Such grace is costly because it calls us to follow, and it is grace because it calls us to follow Jesus Christ. It is costly because it costs a man his life, and it is grace because it gives a man the only true life. It is costly because it

condemns sin, and grace because it justifies the sinner. Above all it is costly because it cost God the life of His Son. 'Ye were bought at a price', and what has cost God much cannot be cheap for us. Above all it is grace because God did not reckon His Son too dear a price to pay for our life, but delivered Him up for us. Grace is costly because it compels a man to submit to the yoke of Christ, and it is grace because Jesus says, 'My yoke is easy and my burden is light.'" (11) Thus this very discipleship is a reward in our response to Christ.

But there is more to it than that. Peter asks the question that springs to the lips of all men, "Behold we have forsaken all and followed thee; what shall we have therefore?" (Matt. 19 : 27) Is there no definite reward other than the gift of grace - the gift of life - which we know in this life? Jesus in His teaching did offer a reward that was more than this. In answer to Peter's question Jesus offers the disciples thrones.

Mark records the words of Jesus, "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospels, but he shall receive an hundredfold now in this time, houses, and brethren and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." (Mark 10 : 29 - 30) A.B. Bruce writes of this, "Godliness is represented as profitable for both worlds. In the world to come the men who make sacrifices for Christ will receive eternal life; in the present they shall receive along with persecutions, an hundredfold of the very things which they have sacrificed. As to the former of these, eternal life is to be understood as the minimum reward in the great Hereafter. All the faithful will get

that at least. What a maximum is that minimum." (12) He goes on to show that while the promise regarding the hereafter must necessarily be taken on trust, the rewards concerning the present life may be tested by observation. He shows that there are examples of historic fulfilments of this very promise; that in the experience of life, God has indeed rewarded thus. Also he shows that "whatever is sacrificed for truth, whatever we are willing to part with for Christ's sake, becomes from that moment immeasurably increased in value." (13)

Here we see the reward offered in this life. There is an increase in value of those very things we deny; we are given an hundredfold of those things we give up; and life itself becomes rewarding. The ultimate reward lies in the gift of eternal life.

The teaching of Jesus, therefore, contains both the call of discipleship and its cost, and the offering of reward to the man who hears and answers this call. There is no teaching of a rigid correspondence between the cost and the reward. The reward is far beyond the deserts of any man. While there is the promise of material reward, this is by no means the full meaning of reward, for this is found ultimately in a full life now (John 10 : 10), and eternal life in the future. Indeed we have a foretaste in this life of the life to come. This reward is offered to the man who answers the call of Jesus to follow Him, a call which involves the denial of self and complete committal to the cross of Christ.

In Jesus teaching, then, we see that the Christian way is a costly way - that discipleship is not to be lightly considered. Basically this is so because it involves the disciple in cross-bearing, by which he identifies himself with the sacrifice made by Jesus. It means that he must

willingly give up himself through Jesus Christ, and follow in the steps of his Lord. Should he do so, Jesus offers him the reward of eternal life. "He that believeth in me hath eternal life." (John 6 :47) This reward is set before the disciple as the joyous outcome of his discipleship, and it is both for the present and for the future.

St. Paul's Teaching of "Life in Christ"

As the apostle of the cross St. Paul himself lived the life of utter self-giving, and his epistles abound with his teaching on the subject. For our purposes we shall consider three passages in particular.

Philippians 3 : 7 - 11

"But what things were gain to me, I counted loss for Christ. Yea doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead."

Here, as indeed always, Paul speaks from his own experience. For Paul the taking up of his cross was "fellowship of his suffering." Nothing in life is worth anything except there be Christ. Paul here unites the crucifixion of Christ with His resurrection. "This is one of those characteristically Pauline passages in which the death and resurrection of Jesus Christ are regarded as inseparable coefficients of the same mighty achievement. The words must not be parsed, but interpreted in their broad significance.

They do not suggest that the cross meant one thing and the resurrection another. For Paul the cross was unintelligible apart from the resurrection, and the real import of the resurrection becomes clear only in the light of the cross." (14) For Paul, to be "in Christ" was to share in His death and resurrection. Such was the commitment of the disciple to his Lord that he died and lived with Christ. This is given expression as well in Romans 6.

Romans 6 : 11 "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

Even as Jesus Christ Himself died for sin, so the Christian disciple is called to die unto sin. This verse concludes a passage which contains Paul's teaching on baptism and the death of the old man. Even as in baptism we have the symbol of dying and rising with Christ, so it should be in the Christian life. The old man is crucified with Christ that the new man may live. "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." (II Cor. 5 : 17) The Christian lives as being dead to sin, but alive to God through Christ. "Jesus calls His death a baptism, and Paul in turn calls our baptism a death, that has its fulfilment under the sign and the law of the crucifixion. We are crucified and buried in the likeness of His death, so as to awake in the likeness of His new life." (15)

Galatians 2 : 20 "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me."

G.S. Duncan writes of this verse, "It is not that the sense of his own failures has caused Paul to turn in despair to Christ; rather it is that the contemplation of

the redeeming love of Christ has constrained him to be done with self forever. Paul the natural man, Paul the self-assured and self-righteous Pharisee, has gone out, and Christ has come in." (16) This is not merely the experience of one man, but ought to be the experience of all Christians. J.S. Stewart regards this, as indeed it is, as a direct consequence of Paul's encounter with Christ on the road to Damascus - "the man's surrender to the divine love which now stood revealed." (17)

These three passages contain the burden of St. Paul's message. For him discipleship was the death of self - in association with the cross of Christ - it was the true life sharing in the resurrection of Christ.

Paul's teaching of reward could be summed up in the one word, "resurrection." The reward of the Christian is that he is to share in the resurrection of Christ. It is for this prize that he runs the race of life, that the crown of righteousness might be his. Paul writes this to the Colossians, "Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." (3 : 24) E.F. Scott says of this that the reward "consists of the eternal life which God has laid up for His people. It has sometimes been objected that Paul seeks to reconcile the slaves to this world's injustice by bidding them to look forward to some imaginary recompence in the future. To this he would doubtless have answered that the only real reward a man can work for is that which he receives 'from the Lord.' Without the consciousness that by your earthly labour you have won something for the enrichment of your soul, all other payment amounts to little." (18) The inheritance of eternal life through the final resurrection is the reward of being in Christ.

Indeed St. Paul could write to the Corinthians, "But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. If in this life only we have hope in Christ we are of all men most miserable." (I Cor. 15 : 13, 14, 19) Thus to Paul the resurrection from the dead was the essential reward of the Christian. If he could not look forward to that, he might as well not have faith in Christ.

That this risen life is not merely something of the future is an essential part also of Paul's teaching. The Christian life is one in which the resurrection is a present experience. He who in this life dies with Christ, shall in this life also live with Him. This is clearly explained in Paul's teaching on baptism in Romans 6 : 1 - 4. The Christian partakes here and now of the risen life of Jesus Christ. He is made a new creature and shares in the risen life of Jesus now, though he looks forward to the even greater crown of glory in the life to come.

We see, accordingly, that in the teaching of Jesus and the writing of St. Paul, there is shown the cost of discipleship and the reward to the righteous, or faithful man who willingly gives his all. As H.H. Farmer sums up the New Testament teaching, "The New Testament writers are by no means averse to asking Christian people to fight and endure and be doggedly loyal to duty, and to keep their eyes lifted to the rewards of heaven, even though at the same time they seek to lift their readers to a plain where love, and love alone, is the fulfilling of the law." (19)

CHAPTER III

THE COSTLY ATONEMENT

In the previous chapter we discussed the basis in the New Testament of discipleship and reward, and saw that the disciple is a committed man offered the reward of eternal life. We must move, however, from this New Testament teaching to the doctrine of the work of Christ, and return from that later to discuss the meaning of commitment.

In this chapter, therefore, we discuss the doctrine of the atonement, and particularly that aspect of it which shows the cost to God to save men. With this in mind we can treat the subject under the following heads:-

- 1) The Need of Man
- 2) The Christ
- 3) The Necessity of the Cross
- 4) The Sacrifice of the Cross
- 5) The Costliness of this Sacrifice

1) The Need of Man

A discussion of the need of man generally underlies any attempt by theologians to answer the question "Why did Jesus die?" It is seen as a necessary part of that answer. Without it the death of the Christ would appear to be meaningless, as would all teaching on salvation through atonement.

The death of the Christ presupposes a definite need on the part of man for atonement to be made. As James Denney writes, "To conceive the Atonement, that is, the fact that forgiveness is mediated to us through Christ, and specifically through His death, as clearly and truly as possible, it is necessary for us to realise the situation to which it is related. We cannot think of it except as related to a given situation. It is determined or conditioned by certain

relations subsisting between God and man as these relations have been affected by sin." (1) No doctrine of the atonement can be formulated, or any theories put forward, till the presupposition of sin has been dealt with. Man is seen to be sinful and in need of reconciliation to God, a reconciliation which he cannot make for himself, try as he may.

The doctrine of sin is considered by theologians generally in the context of the Biblical teaching of the Fall, and is therefore associated with the doctrine of creation. Man is created in the image of God, but cannot be regarded as remaining true to that image. The problem of man's fall is perennial in theological discussion, and it has been intensified in recent debate largely as a result of the extreme position taken by Barth. Brunner has played an important role in this discussion, and John Baillie has asked some pertinent questions.

Barth, while he accepts that man was indeed created in the image of God, holds that this image, through the Fall, has been totally defaced. Man is totally corrupt; thus only an act of new creation can bring him back into the right relationship with God. Brunner, however, who agrees with Barth that the original image of God is demolished, makes a distinction between form and content. Form is wholly retained to leave some responsibility in man, but the content of the image is utterly lost. Baillie, in criticising this, writes, "Now it seems to me that Dr. Barth in his reply has no difficulty in demonstrating the untenability of such an absolute distinction between form and matter. You cannot have form without matter; still less can you, as Dr. Brunner supposes, have the complete form without any matter." (2) He then goes on to show the untenability of Barth's position, which he displays as a self-destroying concept. Evil, he

says, feeds on the good, and if it were to destroy the good completely, it would destroy itself. Therefore the image of God is not totally destroyed in man by the Fall. Man, it is true, is a fallen creature, and the image of God in him is defaced, but a point of contact still remains. It is this fallen, sinful man who needs to be reconciled to God. Whatever Dr. Brunner's teaching is on the image of God, however, he is right when he writes, "Apart from the doctrine of the Fall it is impossible to understand sin as the presupposition of the New Testament message of redemption. Only a fallen humanity needs a Redeemer." (5)

Paul Tillich shows that the Fall is a symbol that applies to the human situation universally, transcending the Biblical story of the "Fall of Adam." He uses the phrase "transition from essence to existence" to explain what he means. The Fall is a result of man's "finite freedom." However, "the possibility of the Fall is dependent on all the qualities of human freedom taken in their unity. Symbolically speaking, it is the image of God in man which gives the possibility of the Fall. Only he who is in the image of God has the power of separating himself from God." (4) This separation from God found in the transition from essence to existence is not an event in time and space, but it is regarded by Tillich as transhistorical. In this way all men are existentially estranged from God.

Thus we see the importance modern theologians place upon the doctrine of the Fall. The Fall is the symbol of sin, and we may ask, "How then are we to regard sin?" Fallen man, by his fall, is in a state of sin, or estranged existence, and out of this his need of reconciliation arises.

Various attempts have been made to establish the meaning of sin, and the consequent situation in which man

finds himself. Basically, sin is regarded as being centred in man's pride, - his self-centredness. Created free, he has used his freedom to his own detriment, with the result that he continues now in a state of sinfulness. This is in contrast to any idea of sins, which stem from sin. J.M. Shaw expresses this as a "doctrine of sin as a state or condition of sinfulness, which is much more serious than any particular manifestation of it, leading men to realise that they must repent not only of what they have done but of what they are, and pray not merely for forgiveness of particular acts of sin, but for deliverance from a state of sin, or sinful nature." (5) Man therefore, is sinful, and it is out of this sinful state that the various manifestations of sin come.

Brunner in his doctrine of sin emphasises the word "rebellion." Man is in revolt against God. "Even if we had never heard of the story of the Fall of man and if we could leave out the few passages in the Bible in which reference is made to this narrative, still the truth would dawn upon us that sin is apostasy, rebellion." (6) To Brunner sin is the deliberate turning of man from God, a turning which makes man a rebel. It is not merely a weakness in man, or sensuality (as some have said in interpreting the Genesis story of the Fall), but defiance that makes man the sinner he is. And this defiance is universal, it concerns us all.

James Denney includes his teaching on the meaning of sin in the context of man's relation to God and to his fellow men. These relations are both personal and universal and their value depends upon their maintenance. But, he writes, "These relations are deranged or disordered by sin. Sin is, in fact, nothing else than this derangement or disturbance." (7) So man, who is essentially created with a right relationship to God and man finds himself, because of

his sin, in a wrong relationship to both. He regards sin, then, as a breaking down of personal relations which results in driving man from fellowship with God.

Paul Tillich has made extensive use of the word "estrangement" in his attempt to explain sin. This word must be seen in the context of transition from essence to existence for "man as he exists is not what he essentially is and ought to be. He is estranged from his true being." (8) This estrangement is both individual and universal. The problem of man's estrangement is the despair of non-being, for this estrangement is in the centre of man's being. So, for Paul Tillich, man is existentially estranged from God, i.e. from the ground of being.

We see, therefore, that by sin man is deranged in his personal relationship to God, that he is in rebellion against God, and that he is in a state of estrangement from God. Sin has resulted in the loss of fellowship between man and God, and man stands, therefore, in need of reconciliation or reunion. It is when man recognises the state of sinfulness in which he is that he recognises his need. "The Atonement," writes James Denney, "is addressed to the sense of sin." (9)

The need of man becomes apparent as soon as we see how he has become estranged from his essential being. While he is in his fallen state he stands in need of redemption and reconciliation. This is a universal need, for all men are involved in the fallen state of sinfulness. Because of sin man needs reconciliation. Denney sums up the situation: "The need of reconciliation is given in the fact of alienation or estrangement. Man requires to be put right with God because, as a matter of fact, he is not right with Him." (10) "To be born human is to be born into a state in which the need of

redemption and reconciliation is a universal and urgent need." (11)

2) The Christ

We see, therefore, that man, through sin, stands in need of redemption, and we must proceed immediately to state that he is not capable of effecting that redemption himself. This for the same reason as that which sets him in his need: his sinful nature debars him from any successful attempt to save himself.

Under a section heading "Ways of Self-salvation and their Failure," Paul Tillich criticises five ways in which he says man has made attempts at self-salvation. These ways are religionistic, legalistic, ascetic, mystical, sacramental, doctrinal, and emotional (the last three being combined as one). Basically they fail because inherent in their efforts is the confusion of the means with the end. For example, in mysticism, the experience comes to be regarded as an end in itself. The attempt is made through mystical exercises of body and mind to reach reunion with God by transcending the realms of finite being. But that which is finite cannot transcend itself, and thus mysticism as an attempt at self-salvation must fail. Similarly with the other attempts at self-salvation. They distort themselves, and cannot be effective for what they seek to achieve. Every attempt at self-salvation will lead to failure, and must of necessity do so. This is so because of the "bondage of the will," a doctrine developed by Luther in particular. In his finite freedom man is open to this bondage, which is universal, and through his sin he is under it. It represents his inability to save himself. "Man in relation to God, cannot do anything without Him." (12) For man to be saved therefore, some act on the part of God is required. There is no solution to the

problem of his sin, then, till God comes in.

God comes into man's situation in the person of the Christ. In Him and through Him the need of man is met and satisfied. He is able to effect the necessary salvation of man. The question we feel pressed to ask is, "How is He able to do this? What is there about the Christ that makes Him and no other the bearer of God's salvation?" We must answer this question before we can consider how He brings salvation.

The classical answer to the question centres around the sinlessness of Jesus. H.R. Mackintosh expresses this when he writes, "Only a sinless person can guarantee the Divine pardon of sin. If redemption is to be achieved, the Redeemer must stand free of moral evil." (13) He thus makes clear the fact that man can only be redeemed from his sinful state by One who is Himself sinless. This doctrine of the sinlessness of Jesus has evoked much controversy, however, and a re-assessment of it is necessary here. If when Mackintosh writes that "the Redeemer must stand free of moral evil" he means that Jesus could not be involved in His sinful environment, we cannot accept his statement as being consistent with Jesus' full humanity. The scriptural records show Jesus living and working with sinful people. He could not help but be involved in the sinful situation of man. But this does not mean that He took part in man's sinfulness. Nels Ferre, in his attempt to show the full humanity of Jesus, cannot accept the sinlessness of Jesus, and thus he uses the word "unsinlessness," because he says that the word "sinfulness" cannot be applied to Jesus. His argument, however, is unconvincing, and leaves the reader with the impression that Ferre would have been more true to what appears to be his teaching if he had stated plainly that Jesus was a sinner, or at least in His humanity found Himself completely involved in

the sinful state of man. Ferre writes, "However much we bend over backwards to soften the statements that involve the un-sinlessness of Jesus, the evidence of the New Testament seems to be on both sides." (14) From this we would be quite justified in saying, then, that from the evidence available we could equally come to the conclusion of the un-sinfulness of Jesus. (The word "un-sinfulness" is deliberately used here to negate Ferre's use of the word "un-sinlessness"). If we look again at the meaning of sin, we will find that, according to our evidence, Jesus in no way participated in men's sinfulness. In the last section we analysed sin as rebellion, deranged relationships, and estrangement, which result in the bondage of the will. According to our evidence none of these states of sinfulness could be posited of Jesus. He neither rebelled against God, nor was His relationship with the Father deranged, and apart from being estranged from God, His communion with God was such that He could say, "I and the Father are one." In this way we could proceed to show that Jesus in no way participates in man's sinful state; though He is involved in a sinful environment, He is not caught up in its sinfulness, and in this way could be said to stand free of moral evil. The word "un-sinfulness" is therefore used to express the fact that though Jesus dwelt and worked in a sinful world with sinful people, being surrounded by men in a state of sinfulness, He alone was not tainted by this sinfulness. The Redeemer therefore, is very man, "tempted like as we are, yet without sin."

At the same time only God can deal with our sin. Therefore He who would save must be very God. In Jesus the Christ we have this God-man. It is essential that both the full humanity and the full divinity of Jesus should be affirmed. Any Christology which deviates from this misses the truth by as much as it emphasises one aspect of our Lord's

person to the detriment of the other. Only as God was in Christ is there any reconciliation. As Nels Ferre truly writes, "Only God saves. But the God who is Love saves only within the experiences of those whom he has created for the free acceptance of His love. God therefore saves as the God-man." (15) Because man is sinful man, no merely human being could effect salvation; and because God is God, and has given man freedom, so no merely divine being could bring redemption. Only God in man, namely, the God-man, could bring salvation to man.

Paul Tillich refers to the Christ as the bearer of the New Being. In the Christ we have "Essential man appearing in a personal life under the conditions of existential estrangement." (16) Essential man is man as he ought to be; existential man is man as he is. Jesus as the Christ conquers the gap between essence and existence. Between the Christ and God there is nothing of the estrangement that characterises man's sinful situation. Accordingly He alone is able to conquer the conditions of existence and redeem man from the situation of his estrangement.

We see, therefore, that the redemption which is man's need can be achieved only by one who is both man and God. And only one is both man and God, namely, Jesus the Christ. It was necessary that He should come, the sinless one, to free man from his bondage to sin. Man might attempt his own salvation; he might work out elaborate means of doing so, but it is only in the Christ that this salvation becomes possible and actual.

3) The Necessity of the Cross

Having established the need of man to be redeemed from his sinful situation, and shown that only the Christ can be the medium of this redemption, we must now proceed to show

that it was necessary for the Christ to die that He might effect that redemption. It is difficult to distinguish this from the sacrifice of the Christ, which we deal with in the next section, for they are closely inter-related. The Old Testament conception of sacrifice has become so integrated in the death of the Christ as to cause us to think of His death in sacrificial terms. It is not impossible for us, however, to establish the principle of His death before examining the sacrifice involved in it. To that end this section proceeds.

Vincent Taylor in "Jesus and His Sacrifice," where he makes an extensive study of the Passion-sayings of Jesus, writes, "The most fundamental idea which lies behind the Passion-sayings is the steadfast belief of Jesus that the purpose and experiences of His passion lay deep in the providence of God. His experiences were events determined in the counsels of God." (17) He shows that Jesus must have regarded His death as a necessary part of His vocation as the Christ. Jesus could not have seen His death as in any way incidental to His work, but as an absolute necessity because of the sin of man. The ironic words of Caiaphas that it was expedient that one man should die for the people, are echoed in Jesus' words to His disciples that it was expedient that He should depart from them. The necessity of His death He recognised Himself, and attempted to explain this to them. Atonement could be made only by the Christ giving His life for mankind. There was no other way.

The death of the Christ is seen as a necessity both from the point of view of man as well as from that of God. Sinners were not ready to capitulate to the love of God in the Christ, and could not accept that love, but must needs put its bearer to death. Nels Ferre sees this clearly when he writes, "The simple answer to our question 'Did Jesus have to

die?' from the point of view of sin is that sinners could not but kill the Son of Man for He was also the Son of God. But precisely because Jesus, representing in this life God Himself, had opened man's eyes to the full truth of God, giving them no excuse for their sins, He Himself could not acquiesce in that sin and must therefore become its victor (for through His death and resurrection He conquered the power of sin). Thus from the point of view of God as well as that of man, Jesus had to die for man's sin." (18) Atonement for sinful man could not be made merely by the appearance on the world scene of the Christ. More, much more, is involved, and that much more lies in the death of the Christ.

Moreover, it was not enough that He should die, but that His death should have some significance. P.T. Forsyth makes what must sound to those steeped in the theology of the "blood of the lamb" a startling statement when he writes, "It would not have mattered a whit if no drop of blood had been spilt, if Jesus had come to His end by the hemlock or by the gallows. The imagery under which we speak of the situation would have been changed - that is all." (19) He qualifies this, however, by writing, "On the other hand, blood or none, it would have mattered a whole world if Jesus had met His death naturally, by accident or disease. Everything turns, not on His life having been taken from Him, but on its having been laid down. Everything, for His purpose, turns on the will to die." (20)

The secret of Jesus' death lies, then, in His having given His life willingly for mankind. Though it was inevitable that from his sinful point of view man should take the life of Jesus, he could only do this because Jesus gave His life; so that ultimately the "taking" of His life was achieved only through His having laid it down of His own free

will. (The Gospels represent the "taking" and the "giving" as two sides of Jesus' death, and they are therefore not separated; but the meaning of the death lies in the giving which is the self-offering of Jesus). It is through His self-offering love that man's redemption is wrought and atonement made. The Christ must needs die, and His death is seen as a sacrifice for men, an effective sacrifice, bringing the forgiveness of sin and reconciliation from the situation of estrangement.

4) The Sacrifice of the Cross

It is natural, immediately we think of the death of Jesus in sacrificial terms, to look at the Old Testament conception of sacrifice. We ought to understand the meaning of sacrifice in the Old Testament because of the bearing this has on our proper understanding of the sacrifice of Jesus. The appearance of Jesus in the context of the Jewish religion makes it necessary for us to put His sacrifice in the context of the Jewish concept of sacrifice. We have not the time or space to deal with the full sacrificial system, nor is that necessary, but we can find the central idea in that system.

Dr. F.C.N. Hicks, in referring particularly to the sin- and guilt-offerings, writes, "It is not the death that atones, but the life. The death is vital to the sacrifice, because it sets free the blood which is the life. But the victim is, in a true sense, operative, not as dead, but as alive." (21) In this he points to the central meaning of the Jewish sacrificial system, viz., that it was the surrendering of life that was important. Associated with that was the identification of the person making the sacrifice with the surrendered life of the sacrifice. In a pertinent way, as we shall see, this applies to the sacrifice of Jesus.

At the heart of it, the sacrificial system was an

attempt to obtain forgiveness and deliverance; it was a method used by which sinners hoped to be reconciled to God. It was not the chief concern of the sacrifice to propitiate an angry God by the substitution of some unblemished animal, but to make an offering of life to God. As Vincent Taylor writes, "The victim is slain in order that its life, in the form of blood, may be released, and its flesh is burnt in order that it may be transformed or etherealised; and in both cases the aim is to make it possible for life to be presented to the Deity. More and more students of comparative religion, and of the Old Testament worship in particular, are insisting that the bestowal of life is the fundamental idea in sacrificial worship." (22)

While it must be admitted that the Jewish system was open to abuse, and was indeed abused becoming mechanistic and ineffective, basically it was full of meaning. And this is because "the sacrifice is the result of God's grace and not its cause. It is given by God before it is given to Him. The real ground of any atonement is not in God's wrath but in God's grace." (23) The Jewish idea of sacrifice was revealed as distinct from the pagan sacrifices, and as such had meaning and value far surpassing most pagan ideas. This is brought out in the Jewish emphasis on the surrender of life and the identification of the sinner with his sacrifice.

We see, therefore, that at the heart of the Jewish sacrificial system was the offering of the self to God, the sinner attempting through the ritual to show the surrender of his life. Yet, because it was ordained by God it was not merely from man's side. "To sum up," writes J.S. Whale, "sacrifice is two-fold in its meaning. It is the work of God throughout. But at the same time, it is inevitably the complimentary work of man. Sacrifice is both a category of

divine revelation and a category of human response." (24)
 At this point it touches the sacrifice of Jesus as He takes this deep truth and renews its meaning in His own death. The Old Testament concept of sacrifice is caught up and given deepened and novel meaning by the sacrifice of Jesus the Christ.

We came to the conclusion in the section entitled "The Christ" that only one who is both God and man could achieve atonement for man, and that only Jesus the Christ was God and man. When we put this conclusion in the context of the sacrificial idea we see how it fulfils and ennobles that idea, for this same Jesus the Christ is both the sacrifice and the sacrificer. He offers Himself that He might make atonement for the sinner. The gift and the giver are one. The sacrifice is God's, while at the same time it is offered to Him.

The important thing about this sacrifice is, as we learn from our glance at the Old Testament meaning of sacrifice, that in it we have the offering up of life. In the sacrifice of the cross we have Jesus the Christ offering His life to make atonement for man. As Nels Ferre writes, "The cross is the final seal and sign of His self-giving love, unconditional in its redemptive perserverance." (25) The sacrifice of the Christ is the love of God in its utter self-giving making a way whereby the sinner might be reconciled to God. Only through this self-giving is atonement made possible. It is not that man took the life of the Christ from Him, but that the Christ of His own free will and desire laid down His life for that self-same man. To continue Ferre's point, "To miss the point of God's complete self-giving for us is to miss the meaning of the atonement. The atonement was and is through and through the work of Agape. There can therefore be no salvation outside the blood of Christ, His complete

self-giving for us unto death and His conquering of death, sin, and law from within our humanity." (26)

Thus in the sacrifice of the Christ we have God from within humanity making the complete self-giving of Himself effective for the redemption of the sinner. The blood of the Christ, then, is the free offering of Himself as the only sacrifice once for all for man, who could not himself make sufficient sacrifice. Man could not offer himself so completely because of his sin, but Jesus the Christ could. P.T. Forsyth sums the matter up, "When we speak of the blood of Christ then, we mean that what He did involved not simply the effort of His whole self but the exhaustive obedience and surrender of His total self." (27)

The meaning of this sacrifice, therefore, is that the Christ in offering Himself has made it possible for man to be reconciled to God. This self-emptying, self-surrendering love of Jesus makes atonement for the sinner, setting right the relationship between him and his God. The sinner is forgiven and reconciled to God. This is the value of the sacrifice of Jesus the Christ; it is the whole aim and meaning of it. It becomes effective as the sinner participates in the sacrifice, as he, through the self-offering of himself and his identification with the self-surrendering sacrifice of the Christ, offers his life to God. But this is the subject of the next chapter, where it will be expanded and shown to be the response of man to God's sacrifice.

5) The Costliness of this Sacrifice

Nothing was said in the last section about the cost of the atonement made by the Christ in redeeming the sinner from his captivity to sin. It remains in this section to show the costliness of the sacrifice that was made on man's behalf.

This cost is often conceived in terms of the Ransom theory of the atonement in which it is claimed that the Christ pays the price for the redemption of man from his sinful situation. The Ransom vocabulary and thought has, however, led to much abuse, as was particularly evident in the early formulations of the theory, and for this reason does not supply us with an adequate means of showing the costliness of man's atonement. Due to this abuse we are safer in demonstrating the cost of man's redemption in sacrificial terms. As D.M. Baillie writes, "Forgiveness is from the heart of a love that has borne our sins, and because the love is infinite, the passion is infinite too. It is from the sacrificial system of ancient Israel that we have inherited the whole terminology of the atonement, expiation, propitiation, reconciliation; and it seems to me that after a long and puzzling story we find that system reaching in the Christianity of the New Testament a climax in which it is completely transformed into the idea of an atonement in which God alone bears the cost." (28)

In what way, then, can we see that the sacrifice is costly? we ask. The first answer is that this is so because the sacrifice is made by the Christ, the God-man, and none other. Into the sinful situation of the world came the One who alone was able to bring reconciliation between man and God, the Son of God. That God should so regard man's salvation as to give His Son to die shows the cost God was willing to sustain in order to reconcile man to Himself. Because the sacrifice comes ultimately from God, and yet is made of the free will of the Christ offering Himself, it is a costly sacrifice. It is costly because it cost God the life of His Son, the Christ.

It is costly too because in making the sacrifice of

Himself the Christ was made sin for man. The depth of this identification with man is perhaps best seen in the Gethsemane experience of Jesus which J.M. Shaw regards as showing forth, even more than the cross, the "agony" of Jesus' self-giving love. "It was in the garden rather than on the cross that the agony, the soul-agony of anguish, involved in Jesus' death comes most vividly and climactically before us. It is in this travail and agony of heart and soul, experienced in Gethsemane and possibly momentarily re-experienced on Calvary, that we see as nowhere else the cost of our forgiveness and redemption to God in His Son." (29) The experience of Jesus was that of the perfect Son of God taking upon Himself the sin of the world in His self-surrendering love. This experience of "agony" shows the depth of that love of Jesus. The life of Jesus was freely given in all the sin-bearing love of the Christ, as He gave Himself as the perfect sacrifice for man's sin.

Also, death is the result of sin, as St. Paul continually points out, and that the Christ, who knew no sin in Himself, should of necessity die, shows the length to which He would go to bring salvation to man. His life and communion with God were such that He was in no way deserving of death, yet He willingly sacrificed Himself for man. The One who alone of all men lived so that He need not die, gladly died that through His death the sinner might be forgiven. Denney sums this up, "The New Testament teaches that forgiveness is mediated to sinners through Christ, and especially through His death: in other words, that it is possible for God to forgive, but possible for God only through a supreme revelation of His love, made at infinite cost." (30) In this costly way, and in no other, God forgives the sinner, offering Himself to and for the sinner, that the sinner through identification with the self-offering of the Christ

might participate in eternal life, which is the reward offered to him should he surrender himself in and to the love of the Christ.

We see, therefore, how the Christ makes the costliest sacrifice for the redemption of sinful man. He alone is able to do it, and counted not the cost of Man's salvation. This salvation He made effective through the self-less offering of Himself as the perfect sacrifice.

Thus in this chapter we see how Jesus the Christ answers the need of man through the necessary sacrifice of Himself, and that this was done at infinite cost. References were made in the chapter to the identification of man with this sacrifice, and of the reward offered to him should he so identify himself. We shall continue in the next two chapters to discuss the cost to man of his commitment, and then the reward offered to him should he commit himself.

Chapter IV.

THE COST OF DISCIPLESHIP.

In our last chapter we considered the cost of man's reconciliation to God by His giving of His Son Jesus the Christ. In His self-surrendering sacrifice the Christ made a costly atonement for man's sin and opened the way for a man to be reconciled to God. In this chapter we consider man's side in this, and what it costs to become a disciple, for what is costly to God cannot be cheap and easy for man.

According to Paul Tillich, "The object of theology is what concerns us ultimately. Only those propositions are theological which deal with their object in so far as it can become a matter of ultimate concern for us." (1) The Ultimate concern is religious, and all other concerns are preliminary. "Our ultimate concern is that which determines our being or non-being. Only those statements are theological which deal with their object in so far as it can become a matter of being or non-being for us." (2) The ultimate concern of man then is the meaning of being or non-being, the meaning of life. The Christian answer to the question of the meaning of life is to be found in discipleship to Jesus the Christ.

The New Testament Picture.

A return to the New Testament picture of discipleship is necessary here before we proceed to modern interpretations of the Christian way of life. In the chapter on the New Testament we saw that the call of the Christ required a Christian to set aside all that would come between him and the living of the life to which the Christ calls him. Ultimately he is called to die to himself that he might live to God through the Christ (Rom. 6:11). He is to identify himself with the cross of the Christ. "The disciple is a disciple only in so far as he shares his Lord's suffering and rejection and crucifixion. Discipleship means adherence to the person of Jesus, and therefore sub-

mission to the law of Christ which is the law of the Cross." (3) Discipleship is achieved only through this radical denial of self and a willing acceptance of the cross of the Christ.

To some this meant the giving up of certain pleasures or comforts because they made discipleship impossible - witness the young man whose riches kept him from gladly accepting the call of the Christ. Because he had much riches he had to turn away from following. This giving up of that which keeps us from becoming disciples plays a part in the lives of different people in different ways. A man must be prepared to make a sacrifice of whatever it is that keeps him from the Christ. Olive Wyon quotes David Hill, a missionary in China, as saying, "There is before each man an altar of sacrifice, unseen but real and present; and on this altar he is called to offer himself. There is some crucifixion of the flesh, the abandonment of some bodily self-indulgence, which the spirit of man knows he is called upon to make. It may be less sleep, or less wine, or less food, or less sexual intercourse, or less ease, or more work, or greater effort, or more unpleasant work, or more dangerous and self-denying service. But whatever it may be, there is before every man an ideal life which, to attain, means a giving up which costs something, a sacrifice which implies the surrender of one's own pleasure, comfort, will ..." (4) In the different realms of life there must be this sacrifice. The rule of self-sacrifice is there, the expression of it lies in the life of the individual. And basic to this sacrifice is the taking up of the cross.

Paul in writing to the Galatians refers to "The Cross of our Lord Jesus Christ, through which the world has been crucified unto me, and I unto the world." (Gal. 6:14). These are the words of one who has himself plumbed the depths of discipleship. He expresses in them the length to which the disciple must be willing to go in making his sacrifice.

H.H. Farmer commenting on these words writes, "To pass from the fundamental spirit of the world to the spirit of Christ is not a matter of easy growth, gentle transition, natural evolution. It is not a matter of polite and mutual tolerance, an agreement to differ as gentlemen should on one or two more or less important points. It is an uprooting, rending, tearing, splitting and breaking, surgical operation kind of thing, a mutual crucifixion, with nails and spears and agony and death." (5) Thus any claim to a gentle and easy way into the Christian life is denied. The sacrifice must be made which involves the death of the disciple to all that which is not of his Lord.

The wilfulness of men, attempting to keep some of their own will, is a sign of their sinful state and keeps them from the full sacrifice of discipleship. But even as Jesus surrendered His own will to God, so the disciple must surrender his will to the Christ. "When Christ calls a man, He bids him come and die. It may be a death like that of the first disciples who had to leave home and work to follow Him or it may be a death like Luther's, who had to leave the monastery and go out into the world. But it is the same death every time - death in Jesus Christ, the death of the old man at His call. Jesus' summons to the rich man was calling him to die, because only the man who is dead to his own will can follow Christ." (6) For a man to attempt to retain at least something of his own will seems only natural, but it is the difference between full discipleship and remaining in the old sinful state.

A part too of the picture of the disciple given in the New Testament is that of one who is willing to bear the sins of others. Even as the Christ, through His identification with, and His death for man, bore his sins, so the Christian must bear the sins of those around him. He is to identify himself with the sin-bearing of the Christ. And as out of that suffering

of the Christ came the new life of redemption, so the Christian's sin-bearing activity can bring good out of evil. Leonard Hodgson takes the example of a man who has been badly done by in a business partnership, but bears the loss and turns it to good. He writes, "To put it epigrammatically, in two different metaphors, he will have taken the pain which is the child of sin and made it the parent, not of further evil, but of good; he will have taken the pain which is the product of sin and treated it as raw material for increasing the world's output of goodness." (7) This is shown to be an essential part of discipleship as presented in the New Testament.

Discipleship, then, as presented in the New Testament is complete identification with the self-offering of Jesus the Christ, as the bearer of sin. It is summed up in the words of St. Paul, "Yea, doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." (Phil. 3:8)

It would be wrong, however, to mistake surrender for the denial of life, for it opens up the way to life. Perhaps not what might be called the 'natural' way of life, but what in Christ is the true way of life. It is not a call to being right out of the world, but to being disciples in the world - in the realm of man's sinful state. Farmer writes, "That is what makes the problem of our regeneration so difficult. All the time we are being subjected to the influences, so subtle and unnoticed many of them of a society, a world, built up on the perverted values of comfort and acquisition and vainglorious reputation. You thrust it out of your being at one point, and it has crept in at another. Quite plainly, to get a man cut of this world or system, to emancipate him from all these false values, is going to be a tremendous operation. It will need to be drastic, violent, decisive." (8)

Standing as man does within his sinful state, the call to be out of life yet in life involves a costly sacrifice. But it is a sacrifice which results in life indeed. As Bonhoeffer writes, "We must face up to the truth that the call of Christ does set up a barrier between man and his natural life. But this barrier is no surly contempt for life, no legalistic piety, it is the life which is life indeed, the gospel, the person of Jesus Christ." (9)

The call of the Christ allows of no excuses or procrastinations. Luke 9:57-62 makes this clear. Jesus there shows that those who follow must be willing to do so gladly and at once. "Let the dead bury their dead" for discipleship to Him takes precedence over all else in life. No discipleship can be half-hearted, it must be with the whole of one's being. While a man desires to retain some part of his life uncommitted to the Christ, "He cannot be my disciple."

We can now move from discipleship as it is presented in the New Testament to the modern interpretations of it found e.g. in Soren Kierkegaard and Paul Tillich.

Soren Kierkegaard.

Soren Aabye Kierkegaard, born at Copenhagen in 1813, until recently little known to English speaking theologians, can perhaps be regarded as the most stimulating 'modern' writer on the subject of the cost of discipleship. The translation of his works into English has led to a great deal of interest in what he has to say. Indeed he has been called "the greatest of all Christian psychologists," "the greatest Christian thinker of the past century," (10) even though some have debated as to whether he could be regarded truly as a Christian. His effect on Christian thinking, however, has been immense, and this particularly in the realm of costly discipleship.

All commentators on Kierkegaard begin by showing that

his thought was evolved out of his personal experience of life, and cannot be completely understood without being seen within the context of that experience. Because of this an outline of his early life and training is usually given before any attempt is made to understand his writing. For the purpose of this thesis, however, this is not necessary. But we must understand the situation in which he wrote if we are to interpret his rebellion against the Church in its right light.

Dr. Alexander Grieve writes, "His starting-point was the conviction that once more in Denmark the times were out of joint; his fellow-men were so far astray that they could not profit by a direct Christian message. They were all 'Christians' - Christians by birth, just as Jews are Jews by birth, but their life was lived on the plane of sense (the 'aesthetic') or, at least, on the plane of customary morality. Moreover, Christianity had been appropriated by philosophy, had become part of the 'system' (Hegelianism) which reduces existence to thought, and sees unity and harmony everywhere. The Church itself had forgotten the ideal, and the necessity, of personal choice; it preached peace without the sword." (11) To Kierkegaard this was intolerable and he rebelled against it. His development of the "three stages" shows the necessity of passing through both the aesthetic and ethical stages to the religious stage, and this is not easily achieved. His attack on the Hegelian system (as indeed all his work) is strongly worded and uncompromising. "The beginning of the new apprehension of the problem of God," writes Karl Heim, 'dates from the moment in the nineteenth century when Kierkegaard, in conflict with the Hegelian philosophy, rediscovered the way back from abstract thought to the actually existing reality.' Hegel stood for the world of a closed system; his antagonist pointed to grim factors in life and thought which are incalculable. Hegel, with a higher naturalism, dissolved the individual in

'bloodless categories'; the other proclaimed the sheer individuality of conscience as it listens to God. Hegel found it possible to approve of Christianity as at all events a first sketch of the all-inclusive metaphysic; the other announced the paradox of God's self-revelation, by its nature an offence to reason, and only to be grasped through the infinite passion of faith." (12) In this way Kierkegaard presented his challenge to Hegelianism and to the Christianity of his time. Life, to Kierkegaard, and especially the Christian life, was being regarded too lightly. He desired to awaken men to a full recognition of the costliness of life. "He proposed by the method of 'indirect communication' to arouse his age from its self-content, and lead it - not in the mass, indeed, but as individuals - to realise what it is to live, and above all what it is to live the Christian life. Where the prevailing mode of thought made all easy, he would 'make difficulties'". (13)

The method which Kierkegaard used to express his thought is that which is called existential. This is directly opposed to the impersonal dialectic of Hegel. The distinction between Hegel and Kierkegaard is basically that between the detached spectator of life and the actor who is involved in living life. As has been already observed, Kierkegaard's thought stems from his own experience, and it speaks to the experience of the individual man. "Religion was for him not a group of doctrines requiring merely to be believed, defended, or systematized, but a fact making a tremendous demand on life; the joy of salvation was to be won in the most intense appropriation of the truth, and the most impassioned submission to its claim." (14) Kierkegaard's existential point of view calls for commitment to the truth revealed in the Christ, not for the mere acceptance of the truths He reveals. An analysis of the concept of despair and the three stages of life will show the meaning of this before we proceed to the picture that

Kierkegaard presents of the single-minded disciple in "Purify Your Hearts."

Despair.

Kierkegaard expressed his thinking on despair in the two books "The Concept of Dread" and "The Sickness unto Death". Basically this despair takes two forms:-

- (a) Despair at not willing to be oneself,
- (b) Despair at willing to be oneself. (15)

This despair Kierkegaard claims is universal, and not confined merely to his own experience, though it appears to have played a large part in it. Both forms of this despair are observable in life, whether conscious or unconscious. In the first form of it the individual attempts to lose himself, and it is found in those who "take the form of enslavement to outward circumstances," and "in men who truly thirst after eternity but who have given up hope of ever finding it." (16) In the second form, "Man tries to overcome finiteness and necessity on his own power. By sheer assertion of will he wants to make himself free or perfect." (17) Because he is unable to lose himself, or to find himself as he desires, he is in despair. Because the self is basically a relation, viz., the synthesis between finitude and infinitude, possibility and necessity, despair arises when either of these factors get out of equilibrium. The maintenance of equilibrium is necessary to the wholeness of life.

"On the basis of his psychological analysis of despair, Kierkegaard moves forward into theological interpretation. He holds that the greatness of human spirituality must be seen in light of the fact that God is both the criterion of selfhood and its goal, whether men are aware of this or not. What can be psychologically analysed as despair is, from the theological point of view, sin; for sin can be defined as despair at not willing to be oneself, or at willing to be oneself before .

God." (18) In this form Kierkegaard brings his concept of despair into the realm of theological thought. As in normal theological language sin is universal and needs forgiveness, so to Kierkegaard despair is universal and can only be overcome by passing from despair into faith. "Face to face with Christ the despairing person, either from weakness (not willing to be oneself) dare not believe, or from defiance (willing to be oneself) will not believe in forgiveness." (19) This despair then, is the sign of man's estrangement from God. It is at the same time the means by which a man comes to God. While in despair the individual can neither escape from himself, nor find himself in God who is the transcendent Being by Whom selfhood is judged and in Whom it finds its rest. A great gulf then lies between the despairing individual and God, and "man must dare the leap of pure passion if the gulf is ever to be crossed." (20) And this leap is the leap of faith which must be made at great cost to man, for it is made out of his despair. "The only escape for human personality, held captive by its very constitution in the endless tension of antithesis, lies through the strait gateway of ever renewed decision for God." (21)

Thus we get in Kierkegaard's analysis of despair the situation of man's sinfulness. For this situation to be overcome requires the passionate leap of faith. It requires decision for the Christ and acceptance of His forgiveness. The Christ as the self-revelation of God must become the truth for the individual in his decision and, as has been observed above, this means the most impassioned appropriation of the truth and the most impassioned submission to its claim. It cannot be viewed from the balcony of disinterested dialectic, but the individual must become involved in it through the commitment of his whole self in faith, for "Faith is the conquering of despair in the midst of despair." (22)

The Three Stages.

These three stages, according to Kierkegaard, are the levels on which men live, viz., the aesthetic, ethical, and religious. As we have observed above, the people of his day were confined to the first two, while under the guise of having entered the third. These three stages represent Kierkegaard's analysis of the various human attitudes that man can take up towards himself and towards the Absolute Paradox which is God. He develops them particularly in "Either/Or" and "Stages of Life's Way," and they play an important part in the development of his thought.

The first of these stages is the aesthetic. "The aesthete is the uncommitted man who looks on but declines to take a hand, and more than anything else, hates boredom." (23) This stage represents complete detachment towards life, and is seen, in Kierkegaard's opinion, in the dialectic philosophy of Hegel. The individual is not called upon to make a commitment of any kind, and this leads to the danger of depersonalisation. When the aesthetic stage rules life the individual becomes incapable of making a decision and is driven into despair by this continual dehumanisation, and this despair contains the possibility of moving out of the aesthetic realm. But this can only be made actual as the individual seeks for help not in the finite but in the infinite.

The second stage is the ethical. This stage supplies the individual with some form of commitment, moral interests having replaced the detachment of the aesthetic stage. The individual, however, remains in the realm of the general or universal, forgetting the inwardness of man. He becomes so enmeshed in the universal problems of mankind as to miss the religious stage in which he comes to face the Eternal, God. The ethical stage also leads ultimately to despair and, through "deepening man's awareness of moral conflict, it can prepare

the way for salvation but it cannot furnish salvation." (24)
Then the individual must pass into the third stage.

This third stage is the religious, and the individual must enter this stage to find the Self which has eluded him in the other stages. And "the transition from the ethical to the religious is made not by thinking but by what Kierkegaard called a 'leap'. Not till a man's attempts to solve life's problems by means of philosophical theory or ethical effort have come to dead end is he really ready for this leap." (25) And this leap is the leap of faith. By the commitment of faith the individual enters the religious stage, where he encounters the Christ as the revelation of the Ultimate which is God. Zuidema writes of these stages, that "Kierkegaard would employ his theory of the various vital stages as a means of 'internal evangelism.' He wished to teach the official 'decadent' Christians of the State Church, thereby enticing them to become real Christians." (26) He meant to teach them that neither a detached approach to the Truth nor a type of moral commitment was sufficient to enter the religious life. What was required was the inward existential relation to the Truth, which involved the individual in the commitment of faith.

Thus we see in Kierkegaard's use of the three stages of life the attempt to impress upon the individual the necessity of the leap of faith, and this leap was achieved by the costly commitment of the self to the Truth in Christ. This commitment is costly because it means the bearing of suffering, which in Kierkegaard, as Mackintosh reminds us, "is at bottom religious - the inward agony of finite man pressed down under the sense of the infinite." (27) Emil Brunner interprets Kierkegaard with true insight thus, "suffering ... a shaking of the whole existence which can be compared only to what we call passion. In fact, it is a curiously mixed passion or suffering; it is even, as the

classical Christian expression puts it, a death, the death of the old self, the autonomous Ego." (28)

"Purify Your Hearts".

At the end of the Introduction of this Edifying Discourse, in which Kierkegaard discusses the significance of confession, he writes, "Then let us on this occasion of confession discuss the sentence: 'Purity of heart is to will one thing,' taking as the basis of our meditation the words of the Apostle James in his Epistle (4:8): 'Draw nigh to God, and he will draw nigh to you. Cleanse your hands ye sinners, and purify your hearts ye double-minded' - for only the pure in heart may see God, and so may keep themselves near to Him, and may preserve their purity by His keeping near to them. And he who in truth wills only one thing can only will the Good. And he who wills only one thing when he wills the Good must truly will the Good." (29) The discourse that follows shows a penetrating insight into double-mindedness in life and points to that wherein lies purity of heart.

The discourse is divided into two sections:-

- A. If anybody would will the Good truly, then he must with knowledge of himself be ready to renounce all double-mindedness. (p. 53)
- B. If anybody would will the Good truly, then he must be ready to do all for the Good, and suffer all for the Good. (p. 97)

A. Renounce all double-mindedness.

In this section Kierkegaard gives four illustrations of what constitutes double-mindedness. If the individual is to will one thing truly, however, he must renounce all these for the sake of the Good. They cannot hold any part in a man's life if he would know the purity of heart that leads to God. A single-minded heart is necessary if it is in any way

to attain to purity.

(i) The first sign of double-mindedness is "that whcever wills the Good for the sake of reward does not will one thing, but is double-minded." (p. 54) He proceeds to show the distinction between the Good and the reward which is desired for itself, in that the Good elevates and sanctifies, while the reward tempts and leads away from the true Good. The reward he refers to is the world's reward, for the reward of God cannot be separated from the Good. He draws an analogy from the young man falling in love with a girl for the sake of her money, in that by this he loves not the girl but her money - a contemptible double-mindedness. To will the Good for the sake of the reward is to have two objects before the eyes of the individual, and he stands at the parting of the ways. Thus, "To will the Good for the sake of reward is double-mindedness; accordingly to have an undivided will means that we should will the Good without regard to the reward; truly to will one thing is to will the Good, but not to will any reward that goes with it in the world." (p. 56)

(ii) The second sign of double-mindedness is, "That whoever wills the Good only from fear of punishment, does not will one thing, but is double-minded." (p. 62) This is the complement of the previous double-mindedness of willing the Good for the sake of reward. The individual here fears the outcome of his error rather than the error itself. His life is tied up in being afraid of what might happen to him, and he is no longer free to will the Good truly. The man who is in constant fear of punishment does not do what he actually wills to do - he sets up an estrangement between the Good and the punishment, and thus in his willing is double-minded, and cannot will the Good truly. Fear of punishment is no help to willing the Good, for the Good alone can help to will itself.



(iii) The third sign of double-mindedness is "that whoever wills the Good in self-will, wills its victory, and does not will one thing, but is double-minded." (p. 78) This gathers into itself the double-mindedness that wills the Good for the sake of reward. This is the utilitarian individual who wills the Good for his own sake basically, and for what he can get out of it. At the heart of it, it is his pride which stops him from willing the Good truly. He wills the Good that through him it might have its victory. His self-will is what is of importance, not the Good itself. "He would sacrifice everything, he fears nothing; only he will not sacrifice himself in daily self-denial - this he fears." (p. 82) This individual thus is double-minded in that he wills the Good, not for the sake of the Good but his own self-will.

(iv) The fourth sign of double-mindedness is found in him who only "wills the Good up to a point." (p. 83) This underlies all double-mindedness in relation to the Good. This double-mindedness manifests itself in excuses for not willing the Good truly. The individual himself in many and varied aspects of life, and the Good becomes only one of them. He is not whole-hearted about willing the Good; it merely plays a part in his willing, ultimately a subsidiary part. He is not able to will the Good completely for its own sake, that it may catch up in itself all his other willing, but he wills the Good merely up to a point.

This ends the first section in which Kierkegaard attacks negatively the weakness in double-mindedness. He no doubt saw such double-mindedness in the preaching of his time, and this is one reason why he rebelled against it. The Christian must be one who wills the Good for its own sake, and who single-mindedly desires the Good. The weakness must be overcome through truly willing the Good.

In the next section Kierkegaard goes on to show what it is to will the Good. He approaches the subject positively from this side.

B. Do all, and suffer all for the Good.

To have then the purity of heart which leads to God, the individual must have an undivided will. To have this undivided will he must will the Good truly. And this is achieved in two ways.

(i) "If anybody would will the Good truly, then he must be ready to do all for the Good." (p. 98) This Kierkegaard analyses as "to will to be with and stay with the Good in decision," (p. 99) and it requires constant decision for the Good. And this cannot be done in weakness, because the Good demands the all, and not just a part. In his double-mindedness the individual attempts to escape decision, but then he cannot reach the purity of heart required by the Good. Indecision deceives itself "that it is really not men who need the Good, but the Good that needs men; instead of: that it is men who need the Good, and need it so much that it is the one thing needful, and must be bought at any price, and absolutely everything must be given up and sold in order to buy it. And this: that he who possesses it possesses all." (p. 107)

(ii) "If anybody would will the Good truly, then he must be ready to suffer all for the Good." (p. 119) Mackintosh comments on this, "It is pure pain to stand alone before God, to feel our whole life exposed and sentenced as his eyes rest upon the infinite guilt of each little offence. We may be reconciled with Christ only by absorbing His agony and humiliation as our own." (30) The will to suffer all for the Good rests in complete dependence upon the Good and absorption in it. It means dying to all the evasions of double-mindedness, and living solely for the

Good.

Thus in "Purify Your Hearts" we see Kierkegaard's attitude to the double-mindedness of man, and his insistence upon the need to will the Good truly. As he sums this all up, "Purity of heart is to will one thing. This is the sentence which has been the subject of our discourse, and we linked it to the apostolic words: Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double-minded. For the decision for the Good is the decisive one thing, and to God we cannot draw nigh by guile or ingratiatingly, and we cannot draw nigh to him with the tongue while the heart is far away. Nay, as God is a spirit and is truth, we can only draw nigh to Him in truth, willing to be holy as He is holy, through purity of heart." (31)

Our study then of Kierkegaard's thought brings us to the conclusion that he regarded discipleship as very costly indeed. The picture of discipleship as we get it in his writings is that of the single-minded individual who wills the Good truly and therein finds the purity of heart by which alone God is known. He is one who through his despair passes from the aesthetic and ethical stages into the religious stage. And this is done by the leap of faith which entails the complete commitment of the whole self to God. This is no easy achievement, but involves the individual in the inward agony of standing in his finitude before the infinitude of God who reveals Himself in the Christ. As Zuidema sums it up, "The negating of one's finitude means for Kierkegaard nothing less than a conscious sacrifice of all that is finite. The Christian life is suffering, and the imitation of Christ is one's choice to suffer in society; to endure scorn and libel; to be persecuted; to be the cause of the suffering at one's own hand; to hate father and mother for Christ's sake." (32) Thus Kierkegaard, in his own way rebelling against the self-con-

tented and easy-going religion of his own day, re-iterates the depth of the call to discipleship found in the New Testament, "Whoever will come after me, let him deny himself and take up his cross and follow me" "Likewise reckon ye also yourselves dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

Paul Tillich.

As it was stated at the beginning of this chapter, according to Paul Tillich, the ultimate concern of man is the religious concern, and this is the concern of being and non-being. "Ultimate concern is the abstract translation of the great commandment: 'The Lord, our God, the Lord is one; and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.'" (33) This concern involves the whole man; it is unconditional, total and inescapable; and it requires a surrender on the part of man.

Basically, Paul Tillich's theology deals with the "Quest for the New Being." He takes the New Being as the norm of all his theology, as Karl Barth takes the Word of God as his norm. The New Being is to be found in Jesus the Christ, and thus man's ultimate concern has to do with the Christ, and his existential relation to Him. To live truly in the Christ is to become a new creation, and to overcome the estrangement between man and God.

Man in estrangement from God is Tillich's definition of sin. Created essentially in a right relationship to God, man finds him-self in the estrangement of his existence unable to reconcile himself to God, and this must be overcome by the Christ, who in Himself is the transition from essence to existence, that He might bring him back to his essential state, by creating him as a new being. Man's state of estrangement

manifests itself in the anxiety of non-being, and he is determined by his finitude. "What the theologian has to do is to show how man's existence as a finite creature drives him to the question of ultimate being, that is to the question of God. Man's existence in anxiety raises the question of a courage which can overcome anxiety." (34) In "The Courage to Be" Tillich develops this closely, showing man's situation of anxiety, and developing the courage which overcomes this situation.

"The Courage to Be".

In this book Tillich gives first a history of "Being and Courage," before giving an analysis of "Being, Non-being, and Anxiety." He shows the meaning of man's existence, and the state of anxiety in which man finds himself. From this he proceeds to an analysis of the courage that overcomes this anxiety. This he does under the headings: "Courage and Participation," "Courage and Individualization," and "Courage and Transcendence."

"Being, Non-being, and Anxiety".

"The first assertion about the nature of anxiety is this: anxiety is the state in which being is aware of its possible non-being." (p. 33) This is existential anxiety. The man as an individual, when he faces God, becomes aware of the possibility or threat of non-being. His finitude is impressed upon him as he stands before the infinitude of God. His anxiety manifests itself in the anxiety of death, meaninglessness, and guilt, which are expressions of the anxiety of non-being.

The anxiety of death is universal, and must be faced by each individual alone. Death as biological extinction cannot be escaped, and it presents itself to the individual as the loss of self. The anxiety of meaninglessness is seen in

the threat of non-being to the spiritual life. This threat is actualized in man's situation of estrangement, and it is ultimately a threat to the whole being. The anxiety of guilt arises out of freedom abused. It is "finite freedom" and within it the individual is to make of himself what he is supposed to become. This he is unable to do, and hence his anxiety before the awareness of guilt. There is no way of escaping this anxiety, and these three forms contribute to the situation of despair in which the individual finds himself when he is aware of his anxiety. About this Tillich comments, "We try to transform the anxiety into fear and to meet courageously the threat in which the anxiety is embodied. We succeed partly, but somehow we are aware of the fact that it is not these objects with which we struggle that produce the anxiety, but the human situation as such. Out of this the question arises: Is there a courage to be, a courage to affirm oneself in spite of the threat against man's ontic self-affirmation." (p. 43) (By ontic self-affirmation he means the affirmation by the individual of his being as a self.)

He attempts to answer this question through an analysis of the courage to be. First he gives two different ways in which man attempts to affirm himself, and then by uniting them, he gives the Christian answer which transcends them both.

(a) "Courage and Participation".

"Participation means: being a part of something from which one is at the same time separated." (p. 83) Thus the courage to be as a part means the self-affirmation of the individual in that in which he takes part. It is illustrated by the feature of conformism in modern political systems. The individual loses himself in the system (be it that of Communism or Democracy) and thereby believes he has overcome the anxiety of non-being. He

identifies himself with the group to which he belongs. "He who has the courage to be as a part has the courage to affirm himself as a part of the community in which he participates." (p. 83) All three manifestations of the anxiety of non-being (death, meaninglessness, and guilt) are taken into the collective anxiety of the group and lost. The individual feels that by becoming a part of the group he has found the courage to be which transcends his personal anxiety. But this is done at the cost of the loss of the self, and ultimately cannot be regarded as truly the courage to be. Therefore there is the protest against this participation which manifests itself in the courage to be as oneself.

(b) "Courage and Individualization".

"Individualism is the self-affirmation of the individual self without regard to its participation in its world. As such it is the opposite of collectivism, the self-affirmation of the self as part of the larger whole without regard to its character as an individual self." (p. 107) This courage to be oneself is shown in spite of the elements of non-being that threaten it. It means the courage to affirm oneself against the threat of non-being and the consequent anxiety. Particularly is it expressed in the terms of modern Existentialism, in which the individual is called upon to affirm himself with the whole of his existence. It is the possible loss of the self which drives the individual to this existential expression. The recognition of the anxiety of meaninglessness (particularly) causes the individual to seek his self-affirmation by the expression of himself as an individual alone and thus attempts to find meaning in his existence. This courage to be oneself is the necessary corrective of the courage to be a part, but, like the courage to be a part, it does not ultimately overcome the concern of

Anxiety, for in the attempt to show the courage to be oneself, the individual faces the loss of the freedom which he desires to preserve. Thus he loses the world of which he must be part, for courage and participation, and courage and individualization are inextricably involved in each other.

Tillich sums up these two chapters by saying, "The last two chapters, that on the courage to be as a part and and that on the courage to be as oneself, have shown that the former, if carried through radically, leads to the loss of the self in collectivism and the latter to the loss of the world in Existentialism. This brings us to the question of our last chapter: Is there a courage to be which unites both forms by transcending them?" (p. 146)
 (c) "Courage and Transcendence".

This chapter is sub-titled "The Courage to Accept Acceptance," and deals with the courage to accept the fact of being accepted by God. It is meant to transcend the other two forms of the courage to be, by uniting them, and giving the meaning of the depth of courage.

"Courage is the self-affirmation of being in spite of the fact of non-being. It is the act of the individual self in taking the anxiety of non-being upon itself by affirming itself either as part of an embracing whole or in its individual selfhood. The courage to be which takes the threefold anxiety into itself must be rooted in a power of being that is greater than the power of oneself and the power of one's world. Neither self-affirmation as a part nor self-affirmation as oneself is beyond the manifold threat of non-being." (p. 147)
 Therein lies the crux of the failure of these two forms of courage to supply the answer to the anxiety experienced in the threat of non-being. The courage to be which transcends them has the character of faith.

In the religious sphere, the courage to be a part is found in the Mystical experience in which self-surrender becomes the highest form of self-affirmation. The courage to be oneself expresses itself in the divine-human encounter in which personal communion with the source of courage is experienced. "The courage of the Reformers transcends and unites these. The Reformation pronounces: One can become confident about one's existence only after ceasing to base one's confidence on oneself. The courage of confidence is based on God, and solely on God, who is experienced in a unique and personal encounter. The courage of the Reformation transcends both the courage to be as a part, and the courage to be as oneself. It is threatened neither by the loss of oneself nor by the loss of one's world." (p. 155) Ultimately this means the courage to accept acceptance. As the Reformers re-affirmed the Pauline teaching that the unacceptable sinner is yet accepted, so they showed the courage to accept acceptance, and this is the courage to accept forgiveness. The acceptance by God, forgiving the unacceptable sinner, is the ultimate source of the courage to be, which can take the three-fold anxiety into itself.

And this is achieved through faith. "Faith is the state of being grasped by the power of being itself. Faith accepts 'in spite of'; and out of the 'in spite of' of faith the 'in spite of' of courage is born. Faith is not a theoretical affirmation of something uncertain, it is the existential acceptance of something transcending ordinary experience." (p. 163f) And this faith becomes known in the situation of man's despair. "He who is in the grip of doubt and meaninglessness cannot liberate himself from the grip; but he asks for an answer which is valid within and not outside the situation of his despair." (p. 166)

Thus we see how Paul Tillich gives his interpretation of the cost of discipleship. In the quest for the New Being, the individual must overcome, by courage, the threat of the anxiety of non-being and this is only done by the surrender of himself in accepting the forgiveness of God. In this way he loses neither himself nor his world. He must have the courage to accept the fact that God accepts him. But God only accepts him in his self-denial and leads him through this to his ultimate self-affirmation. The unity of these two in the existential encounter with God, who is the power of being, leads to the New Being who is revealed in the Christ. In the existential meeting with the Christ the individual finds the courage to be himself, and by the courage of participation in the self-offering of the Christ, the New Being is born in him. This means participation in the suffering of the Christ. Tillich sums this up, "Through participation in the New Being, which is the being of Jesus as the Christ, men also participate in the manifestation of the atoning act of God. They participate in the suffering of God who takes the consequences of existential estrangement upon Himself, or, to say it succinctly, they participate in the suffering of the Christ. From this follows an evaluation of the term 'substitutional suffering.' It is rather an unfortunate term and should not be used in theology. God participates in the suffering of existential estrangement, but His suffering is not a substitute for the suffering of the creature. Neither is the suffering of the Christ a substitute for the suffering of man. But the suffering of God, universally and in the Christ, is the power which overcomes creaturely self-destruction by participation and transformation. Not substitution, but free participation, is the character of the divine suffering. And, conversely, not having a theoretical knowledge of the divine participation, but participation in the divine participation, accepting it and being transformed by it - that is the three-fold character of

the state of salvation." (35) In this way Tillich interprets the call to discipleship found in the New Testament, "Whoever will come after me, let him deny himself and take up his cross, and follow me;" "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

We see, therefore, in this chapter, the New Testament picture of discipleship and two modern interpretations of it. All stress that discipleship to Jesus the Christ is costly, representing the meaning of this in three different ways.

James Denney sums up the New Testament picture thus, "Being in Christ means that the Christian dies with his Lord and rises with Him; and he is one with Him simply and solely through faith. This is faith as a passion in which the whole being of man is caught up and abandoned unconditionally to the love revealed in the Saviour." (36) The cost of discipleship in the New Testament is the unconditioned surrender of the self in the Christ, laying aside anything that would prevent this sacrifice being made. It means identification with the cross of the Christ by faith, giving up all, that this identification might be possible. And this identification means absorption in the sacrificial suffering of the Christ; being crucified with Him. It is costly because it costs the disciple his life, while offering him life indeed which is life in Christ.

In Kierkegaard the disciple is one who makes the impassioned leap of faith out of his despair. Farmer writes, "Christian discipleship must always begin in ignorance; or to put it another way, it must always begin in a sort of plunge, a grand experiment. Something draws us to Him, and we risk our lives upon Him. There is only one way to prove Him trustworthy and that is by trust in Him." (37) That faith comes as the disciple single-mindedly seeks the will of God and surrenders

his whole self to that will without any reservations or conditions. It means the utmost suffering as the finite man faces the infinite God, and is brought through his despair into the joy of salvation. It is costly because it means passing through the despair of sin, and, by constant decision, denying self-will and surrendering all to the Christ.

In Tillich the disciple is one who has the courage to accept the fact that God accepts him in forgiveness. It means facing the anxiety of non-being, and by faith participating in the New Being and the suffering of His self-giving. As Denney puts it, "To receive the reconciliation, or not to receive it - to be a Christian, or not to be a Christian - is not a matter of comparative indifference; it is not the case of being somewhat a better man, or a man, perhaps, not quite so good; it is a case of life or death." (38) This is the ultimate concern of man. It is costly because it means self-affirmation through uniting the courage to be as a part and the courage to be as oneself, by faith, which is the surrender of one's whole being in existential encounter with the Christ. This encounter is made within the situation of anxiety and involves the sacrifice of one's own being to the power of being which is God. It means participation in the suffering of the Christ. The disciple surrenders himself that he might be made more truly himself.

In all these descriptions of discipleship, then, we have the emphasis that only through a costly sacrifice is it possible to be a disciple. And this sacrifice is possible only as the disciple makes the suffering of the Christ his own, as he enters into the "fellowship of His suffering." Implicit in them though is the fact that this costly sacrifice is not without reward. We turn in the next chapter to an analysis of this reward.

Chapter V.

THE REWARD OF RIGHTEOUSNESS.

The subject of reward has received little direct attention from Christian writers. A few have attempted to explain the part it plays in the ethical teaching of Jesus but have gone no farther. This is no doubt owing to the fact that the offering of reward is regarded as mitigating the force of Christ's demand for a single-minded discipleship. It appears to introduce prudential considerations into what ought to be without ulterior motive. But this is to misconstrue the meaning of reward, understanding it merely as an inferior motive for discipleship. R.J. Hamner, however, interprets the New Testament teaching more correctly when he writes, "The reward is not set forth as the motive for right conduct; the position is that a certain type of conduct will bring its own reward." (1) It is from this point of view that we attempt in this chapter to analyse the meaning of the reward that comes to the man who makes the costly self-sacrifice of discipleship to the Christ.

In our discussion of Soren Kierkegaard's "Purify Your Hearts" in the last chapter, we saw that one of his claims was "that whoever wills the Good for the sake of reward does not will one thing, but is double-minded." Of this he writes, "The reward we are now referring to is the world's reward; as for the reward that God has joined forever with the Good, there is nothing precarious about that, it is quite sure; neither things present nor things to come, neither height nor depth, can separate it from the Good, the angels will not and the devils are not able." (2) So for the single-minded disciple, the reward is inherent in his truly willing the Good. It is an intrinsic part of his single-mindedness and cannot be separated from it. It is not the motive for his willing the Good, but comes as a result of his truly willing the Good, and is involved in that willing.

Bonhoeffer unites the cost of discipleship with its reward by the use of the phrase "costly grace." "Costly grace is the gospel which must be sought again and again, the gift which must be asked for, the door at which a man must knock. Such grace is costly because it calls us to follow, and it is grace because it calls us to follow Jesus Christ. It is costly because it costs a man his life, and it is grace because it gives a man the only true life." (3) By this we see that that which costs the disciple the sacrifice of himself is in itself a reward because it is given to him. This is the paradox of discipleship - that what a man seeks to attain by identifying himself with the self-offering of the Christ, is given to him freely. As God in Christ bore the cost of forgiveness and redemption, so that redemption is freely given to the man who willingly makes the costly sacrifice of himself in accepting it.

If we apply this paradox to the conclusions of the last chapter we can see how it is effective in the life of the disciple. In the New Testament, discipleship is costly because it means the unconditional surrender of the self in the Christ to obtain salvation. But this salvation is itself a reward. The New Testament shows that only by the grace of God can the necessary self-identification of the disciple with the cross of the Christ be made. In his own strength alone the disciple cannot find that which he seeks, but God gives it to him by His grace. Soren Kierkegaard presents discipleship as costly because it means that the disciple must single-mindedly seek the will of God and by the conscious surrender of his whole self to that will i.e., by a leap of faith, pass through the despair of sin into the realm of salvation. This leap of faith is itself, at least in part, the gift of God. "Kierkegaard never believed that faith could be produced merely as an act of will, for he held that all willing reflects

the bondage which shuts us off from God. Unless faith is related to God's giving of the condition that overcomes sin, then it is an illusion." (4) The faith by which the individual passes into the religious stage in which he faces the infinite God and is brought through his despair into the joy of salvation is the reward God gives to the "suffering" disciple. The courage to be in the face of the anxiety of non-being, according to Paul Tillich, is the costly way of discipleship, when the disciple sacrifices his own being to the power of being which is God. This courage to be is found when the disciple is grasped by God, and thus is the reward of God. Out of the anxiety of non-being, when the individual has faced the possibility of his own non-being and has found the courage to accept that he is accepted by God, comes the new being. The disciple, through losing himself in the power of being, is rewarded by finding himself in the New Being, the Christ. In this way the costly grace of God is found to be effective in the life of the disciple. Through the sacrifice of himself he is made more truly himself.

But, while this is basic to the conception of reward in this thesis, it is not all, for the reward manifests itself in a new type of being in this world, offering at the same time reward in the life to come. Though the gift of discipleship is itself the reward of God, we find that God goes even further in rewarding those who make the costly sacrifice of themselves. This reward can be summed up in the words "eternal life," and we can turn to an analysis of this now as it is found to be both a present possession and a promise for the future. To understand this more clearly, it is better to treat the subject of future reward first, and then return to the reward in this life.

Reward in the Future.

The teaching of Jesus contains much that assures His

disciples of a future life. "In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also." (John 14 : 2 & 3) These words are the most concrete of all those that deal with the reward of eternal life in the future. The Gospels are full of Jesus' references to the Kingdom of God and eternal life, which, as Biblical scholarship has shown, are generally two ways of expressing the same idea. Through His teaching on the resurrection, particularly in controversy with the Sadducees, our Lord brought the fact of a future life before His disciples, and by His own resurrection gave them the assurance that this was true.

The reward of eternal life was promised to all who believed in Him. Seen in the light of our last chapter this means that the reward is given to those who make the costly sacrifice of themselves in identification with His cross; those, in other words, who die to themselves that they may live unto God through Him. The disciple who participates in the suffering of the Christ is rewarded by sharing in His glory. The disciple is assured that even as his Master was raised from the dead, so he too would be raised to life eternal. Without this resurrection of the dead, says St. Paul, faith is in vain. The Gospel of the resurrection was the power of the early Church - that those who died in Christ would be raised in His likeness. The sting of sin, which is death, has been overcome by the Christ, and He offers this victory to all who would be His disciples. They shall dwell with Him in the Kingdom of God if they have dwelt in Him in this life. A.A. Hunter comes to the conclusion that, "We shall not stray far from the truth if in reading the New Testament we make the following equation: To be 'in the Kingdom' = to be 'in Christ' = to have 'eternal

life'" (5) Thus the life of discipleship in this life promises an eternal reward in the life to come.

We must clear our minds at the outset of the wrong ideas engendered by the use of the word "everlasting" in relation to the life to come. This unfortunate word has hidden the far deeper meaning conveyed by the use of the word "eternal". As John Baillie writes, "The first thing to be noted is that eternal life stands primarily not for a greater length of life but for a new depth of it. The soul's hope has not been for more of the same, but for something altogether higher and better." (6) A mere continuation of this present state of life with all its limitations is not the Christian doctrine of eternal life. A new quality of life is the promise of God to the disciple. This is seen in Jesus the Christ as the New Being which, for the disciple, is an explanation of the teaching of Paul that "if any man be in Christ he is a new creature." (II Cor. 5:7) Dying and rising with the Christ means participation in the life of the New Being and thereby receiving the reward of eternal life.

Nevertheless, the word "everlasting", however it may have misled some, makes it necessary for us to consider first the relation of the new quality of life to time. Tillich regards time as the central category of finitude. (7) Man's awareness of his temporality causes the ontological anxiety of non-being. Being conscious of the passage of time from the past which is no longer his, through the present which he cannot hold, into the future which as yet has no existence for him, he is forced to recognise the possibility of non-being, and this results in anxiety. "When time is experienced without the 'eternal now' through the presence of the power of being itself, it is known as mere transitoriness without actual presence. It is seen as a demonic power, destroying what it has created. The attempts of man to resist it are of no avail.

Man tries to prolong the small stretch of time given to him; he tries to create for himself as many transitory things as possible; he tries to create for himself a memory in a future which is not his; he imagines a continuation of his life after the end of his time and an endlessness without eternity." (8) In eternal life this temporality is overcome and the threat of non-being and its consequent anxiety are dissipated in the presence of the power of being. The finitude of time is lost through participation in the infinitude of God. John Baillie sums this up, "This precisely, then, is the Christian hope, that after our earthly existence is ended, a further existence awaits us in which we shall be relieved of all the burdens of temporality through the uninterrupted enjoyment of the Eternal Presence." (9) Thus the reward to the disciple lifts him out of his present temporality into the realm of eternity where the exigencies of time have no power over him.

We have already seen how man's sinful state results in his estrangement from God. The relationship known as communion or fellowship is lost, and only by the reconciliation achieved through the Christ can it be restored. "It has always been the fundamental postulate of religion," writes James Stewart, "that man is made for fellowship with God. To hold communion with his creator - this is his nature and the very purpose of his existence. He bears God's image. He hungers and thirsts after righteousness. Deep calls to deep, and the eternal within the soul reaches out hands of faith and kinship to the eternity that is in God." (10) The personal relationship between man and God no longer exists because of man's sin, but through the Christ the reward of eternal life brings a renewal of this communion.

As with all aspects of eternal life, the depth of this communion cannot be fully expressed or understood in this life. Most commentators are agreed that the New Testament

use of the word communion (koinonia) means basically partnership or sharing. Accordingly, communion with God would mean sharing through the Christ in the life of God. The life of Jesus furnishes us with light on this mystery. The unity of purpose between Jesus and His Father was such that He could say, "I and my Father are one." This is the mystery of the person of Jesus the Christ, and it expresses the depth of complete communion and understanding. The relationship between the Father and the Son was on that personal level that meant free communication without mediation or disruption. The reward to the disciple is that through the Christ he can enter into such a communion. Perhaps the phrase "existential encounter" could help to illustrate what is meant. This existential encounter is made only between persons, when the "I" meets the "Thou", and the whole personality is involved in it. The individual participates fully in the person he encounters. In the reward of eternal life this means that the disciple can participate, through identification with the Christ in the life of God. It means for the disciple losing himself in the life of God that he may find his true self. This is the reward of communion that can ultimately only be understood when it is experienced in the eternal life of the future.

In our analysis of Kierkegaard's concept of despair we saw that this despair is the outcome of the recognition that the individual could neither escape from himself nor find himself, until through the Christ he had made the impassioned leap of faith. It can be easily understood that in this despair no form of peace is found at all. The reward of God, however, is that in the overcoming of this despair through Christ, peace is found. This peace is another aspect of the future eternal life.

When we attempt to explain this peace we find ourselves again facing something that can only be partially under-

stood in this present life. A helpful definition, however, would be to say that it is that positive quality of life which manifests itself in the positive overcoming of all anxieties of despair. Through his communion with God the disciple is no longer faced with the threat of non-being because he has found eternal life in the power of being. The disintegration of the personality which comes with despair is replaced by the wholeness of life which is characteristic of peace. The conflict of life in this world has no place in the life to come. Perhaps this can be understood by an explanation of what St. John means when he writes in Rev. 21:1, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." At that time the sea was seen as the symbol of hostility and turbulence, the sign of the disrupting powers of evil. That there should be no more sea in heaven meant that these powers of destruction would have no effect, and there would be a peace and tranquility that could only be known where God ruled supreme. Ultimately St. Paul has the last word when he refers to it as "the peace of God that passeth all understanding" (Phil. 4:7).

Another aspect of eternal life, beside those of communion and peace, is the joy of the disciple in the presence of God. The reward offered to the faithful servant in the parable of the talents in Matthew 25 is to enter into the "joy of his Lord." In the life to come the disciple enters fully into the joy of God. Tillich writes of this, "Only the fulfilment of what we really are can give us joy. Joy is nothing else than the awareness of our being fulfilled in our true being, in our personal centre." (11) Through his identification of himself with the Christ, as we have seen, the disciple finds his true self, and this issues in joy. The eternal joy is the blessedness of those who stand before God and share in His life through the Christ. It is the positive

expression of the depth of union with the Christ, of dwelling in Him. The possibility of non-being manifests itself in the anxiety of meaninglessness in which the purpose of life eludes the individual. But joy in the presence of God overcomes this meaninglessness experienced in the temporality of life. As the Shorter Catechism states it, "The chief end of man is to glorify God and enjoy Him forever." The depth of this is experienced in the joy of those who stand before God and find the meaning of their being in worshipping Him. The fullness of this joy can only be known in the reward of future eternal life.

Thus we see that the reward of eternal life which awaits the disciple in the future is experienced as the fullness of communion, peace, and joy. This is the new quality found in the risen life of the New Being. Ultimately it is the grace of God which restores the individual to the right relationship with Him for which he was created; it is the recreation in the individual of the image of God.

Reward in this Life.

"We speak of eternal life ordinarily as the 'future life'" writes J.M. Shaw, "but it is not something we have to wait for till the end of life on earth, it is something we can have here and now in the present, though it will come to full fruition only in the future." (12) He thereby sums up the New Testament teaching on eternal life, viz. that it is both a future expectation and a present possession. It is in this present possession of eternal life that the reward of discipleship in this life is found.

We have already noted Hunter's equation:- to be "in the Kingdom" = to be "in Christ" = to have "eternal life," whereby he unites the language used in the Synoptics, Paul, and St. John to express the new quality of life that is the

life of the disciple. St. Luke records Jesus' words, "The Kingdom of God is within you" (Luke 17:2.); St. Paul writes, "For me to live is Christ," (Phil. 1:21); and St. John records Jesus' words, "He that believeth on me hath eternal life" (John 6:47). These verses represent the many New Testament passages which point to the fact that when the disciple has made the costly sacrifice of himself to God through the Christ, he enters into his reward - he is given eternal life. It is not merely an eternal hope for the future, but the sure promise of God for the present as well. In this life the disciple is re-created in the image of God, being made a new creature. Participation in the new quality of life is therefore the present experience of the disciple, though it is limited by the situation of finitude in which he exists. This participation therefore rests in a foretaste of the future life. As E.L. Mascall writes, "By grace we have a real foretaste, a real participation, in the mode proper to our present pilgrim condition, of the glory that God has prepared for us." (13)

The communion, peace, and joy of the future can be experienced within the conditions of this earthly existence by way of foretaste.

The communion of the disciple with God is the outcome of the restoration of the right relationship to God effected through the atoning work of the Christ. As the disciple comes to be in Christ so his reward is a foretaste of the full communion with God which is the experience of those who have passed from this life into the next. By his present participation in the life of the Christ he knows something of the depth of communion which in the life to come he will experience in its fullness. Perhaps we can illustrate this from the realm of prayer. Nels Ferre writes, "Nathaniel Micklem has pointed out that since prayer is man's main relation to God, he who prays knows the deepest truth; that is to

say, 'I pray, therefore I am.' We are real in proportion to our right relation with God; and we are in right relation to Him in accordance with our praying. The heart of prayer is communion with God." (14) In prayer, through the Christ, the disciple is able to commune with God. He can experience something of the "I" - "Thou" relationship with God which is ultimately fulfilled in the after life. As Olive Wyon puts it, "In prayer the unfulfilled desires, the dim gropings after a Presence unknown but felt to be desirable, find their fulfilment. The Christian has 'access' to the Father's presence, 'boldness' to enter the Holy Place." (15) Through prayer, then, the disciple can experience within the finitude of his transitory existence something of the communion with God fully realised by those who worship in His nearer presence. This foretaste of divine communion is the result of renewal of the right relationship between God and man.

As well as bringing a renewal in communion with God, the life of discipleship results in a restoration of the right relationship of man to man. The individual can only make the costly sacrifice of himself alone, but in doing so he finds himself in the fellowship of all those who have made a similar sacrifice. "Though we have to enter upon discipleship alone," writes Bonhoeffer, "we do not remain alone. If we take Jesus at His word and dare to become individuals our reward is the fellowship of the Church." (16) The estrangement of man from man, which is as much a part of man's fallen nature as is his estrangement from God, is overcome in the fellowship of the disciple with his fellow disciples. Herein lies a foretaste of the unity of purpose expressed in the communion of God with those who have entered into the fulfilment of eternal life. This is part of the present reward of communion which the disciple receives.

We saw in the last chapter how the individual is

faced with the threat of non-being, and that this threat manifests itself in anxiety. This anxiety is only overcome by the courage to be through which the individual identifies himself with the Christ. The courage to be issues in peace, which is the positive transcendence of the anxiety engendered by the threat of non-being. The individual is faced with the anxiety of death, meaninglessness, and guilt, and these manifest themselves in despair. The disciple, however, rises out of this despair and by faith through commitment to the Christ finds peace. He is no longer burdened by the threat of self-loss through participation in his world, nor by the threat of world loss through existentialist individualisation, for through the courage to be these are transcended. The peace thus experienced is a foretaste of that peace which is the future reward of the disciple. This aspect of the present possession of eternal life, therefore, manifests itself in the overcoming of the disintegrating forces of finite anxiety, by the assurance through faith of union with the Christ. It is the expression of participation in the New Being.

Participation in the New Being brings with it also the reward of joy; the foretaste of the joy of those who worship before the throne of God in the life hereafter. It could perhaps be best defined as the "conscious possession of blessing." The fullness of joy is the experience of those who "glorify God and enjoy Him forever" without being bound by the limitations of finitude. They have entered into the fulfilment of their true being. The disciple however shares in this joy through the assurance that as he participates in the life of the Christ here and now, so he has a foretaste of that fulfilment which is to come. For instance, in Jesus' teaching on the true vine (John 15 : 1 - 11) He lays emphasis on the disciple's abiding in Him, and He in the disciple. He concludes by saying "These things have I spoken unto you that my joy might remain in you,

and that your joy may be full" (vs. 11). In so doing He associates the idea of participation in His life with the joy of the disciple. Fundamentally, therefore, this joy consists of the conscious awareness of the blessing bestowed by God upon the faithful disciple through identification with the Christ; it is a foretaste of the glory of being in the presence of God, of worshipping before Him in the fulfilment of true being.

We see, accordingly, that the reward in this life can be understood as a present possession by foretaste of the eternal life of the future. Particularly is this manifest in the communion of the disciple with God and with his fellow men; in the peace of God that passeth all understanding; and in the joy of those who worship in the presence of God.

When the reward of eternal life is seen in its wholeness it becomes clear that basically what is described is a new quality of life, both in the present and in the future. This new quality of life is ultimately founded on the restoration of the right relationship to God. The disciple by losing himself through his self-sacrifice in identification with the Christ is rewarded with the gift of his true self. At its root this means participation in the resurrection of the Christ, sharing in His risen life. This manifests itself in the overcoming of estrangement by communion, of despair by peace, and of meaninglessness by joy. What the disciple seeks in his courage to be, he is given by the grace of God active in his life. Jesus the Christ, Himself the New Being, sums all this up in His own person, and upon the assurance of His resurrection rests the certainty of the reward of the disciple.

CHAPTER VI

CHRIST THE PROTOTYPE

Our study of the cost of discipleship and the reward of the righteous man leads us now to draw certain basic conclusions regarding the Christian life. Basically this thesis has dealt with the doctrine of regeneration - its costliness as faith's self-surrender, and its reward as God's offering of eternal life to all who believe. The method followed has been to analyse the New Testament teaching and two modern existential interpretations of it.

The basic conclusion we can reach as a result of this study is well expressed by Denney when he writes, "When men are won - when that which Christ in His love has done for them comes home to their souls - when they are constrained by His infinite grace to the self-surrender of faith, then we may say that He becomes their representative. They begin to feel that what He has done for them must not remain outside of them, but be reproduced somehow in their own life." (1) Though this is a somewhat subjective statement it does show the way in which man must respond to the love of God. This is especially so if we replace the idea of man choosing his own representative with that of the Christ as the prototype whose way of offering salvation must be repeated in the disciple if he is to obtain that salvation. In Jesus the Christ we have the prototype of the Christian life. It is through participation in His death and resurrection that the individual enters into the life of discipleship and its consequent reward. His utter self-offering of Himself upon the cross and His resurrection from the dead are in essence what is required of the disciple. Ultimately, that is what this thesis has set out to show - that sharing in His suffering the disciple shares also in His glory.

The discussion of the Old Testament teaching on

suffering and reward introduces us to the difficulty of the righteous man's faith in God seen against his apparent desertion by God. The unreal approach of the Deuteronomist, that there is a rigid correspondence between sins and physical suffering, is replaced by the realistic teaching of the Book of Job, that God is faithful even though the individual despair of Him. Job passes through the experience of despair to the assurance that his Redeemer lives. Out of his desperate situation he enters by faith into peace with God. He absorbs into himself the "suffering" he experiences when he faces God with his problem.

In the New Testament teaching, however, this absorption of the suffering in the self is replaced by the identification of the self with the suffering of the Christ. Jesus calls upon the individual to "take up his cross," forsake all that would hinder him, and follow. Basically this means participation in the complete self-offering of the Christ, without reserve. His cross is laid upon all who would be His disciples. As He bears the cost of man's redemption through the giving of His life upon the cross, the disciple must identify himself with that cross. St. Paul expresses this in his teaching that centres around the idea of dying with the Christ and thereby living in Him. The life of the disciple is life "in Christ" - all else is to be counted but loss.

Soren Kierkegaard and Paul Tillich interpret this through the medium of the existential method. That the individual must participate in the Christ with his whole being is the central idea in their teaching. For Kierkegaard this is done by making the leap of faith, as the individual single-mindedly seeks the will of God. For Tillich it is the courage to be which accepts the forgiveness of God. In different ways they both develop the concept of despair, and emphasise

that the decision of faith can only be made from within the situation of despair. This decision is made in existential encounter with the Christ, when the whole being of the individual meets Him, and participates in His death. The self must be completely committed to the Christ, being thereby identified with His self-offering. The experience of finite man in I - Thou encounter with the infinite God incarnate in the Christ is the expression of costly discipleship. It means participation in the self-denying death of the Christ

We may conclude from this, therefore, that the cost of discipleship is found in the utter self-giving of the individual in association with the cross of the Christ. In the cross we see the costly sacrifice of the Christ in its perfection. He alone of all men could make the perfect and complete offering of Himself. Thus in the sacrifice of the Christ we have the prototype of man's sacrifice. It is the identification of the individual with this sacrifice of the Christ that shows the costliness of discipleship. It is the "painful" process of being made new, being re-created in the image of God. C.S. Lewis sums this up very well. "I find that I must borrow yet another parable from George MacDonald," he writes. "Imagine yourself as a living house. God comes in to rebuild that house. At first, perhaps, you can understand what He is doing. He is getting the drains right and stopping the leaks in the roof and so on: you knew that those jobs needed doing and so are not surprised. But presently He starts knocking the house about in a way that hurts abominably and does not seem to make sense. What on earth is He up to? The explanation is that He is building quite a different house from the one you thought of - throwing out a new wing here, putting on an extra floor there, running up towers, making courtyards. You thought you were going to be made into a decent little cottage: but He is building a palace.

He intends to come and live in it Himself." (2) This is a vivid description of the effects of regeneration.

Ultimately, then, the cost of discipleship is the experience of being made new. Created in the image of God, the process of man's re-creation is a costly experience. To use our Lord's own illustration:- even as physical birth brings pain and suffering, so the rebirth of the individual means absorption of that pain in himself as he identifies himself with the cross of the Christ.

The righteous man, accordingly, is he who by faith makes the sacrifice of the Christ his own by identification with the cross of the Christ. He is the disciple who shares in the self-offering of his Lord. By the constant commitment of himself and continual participation in the cross of the Christ he bears the cost of his discipleship.

It is to this righteous man that the reward of God comes; for by grace his re-creation is in itself the work of God. He is made a new creature. This is basic to his reward; but it is not all, for he is rewarded also with the new quality of life which is called eternal life.

This study has shown how the New Testament teaches that the disciple receives this reward both in the present life and in the life to come. The teaching of Jesus emphasises this fact. Those who believe on Him now have eternal life, and He promises them a share in the life of the future. Those who take up their cross and live in and with Him now shall share in His glory and live with Him in the future. This reward is the outcome of their righteous discipleship, not its motive. He promises them that they shall take part in the resurrection. St. Paul emphasises the centrality of the resurrection in his epistles. This resurrection is the

present experience of the disciple who dies and rises with Christ; and in the end he shall be part of the glorious resurrection of the faithful departed.

The reward of eternal life in the future is the fulness of communion, peace, and joy, in the presence of God. It is participation in the risen and ascended glory of the Christ - sharing through Him in the life of God. In the present it is manifested as a foretaste of that future life, a present possession of the glory that is to come. This reward is the outcome of true discipleship, being the new quality of life experienced by the righteous disciple. The disciple is restored to that right relationship with God for which he was created. He experiences this reward by participation in the resurrection of the Christ. In the resurrection of the Christ, then, we have the prototype of the disciple's resurrection. He is risen with Christ. He is made a new being, capable of sharing in communion with God, knowing peace and joy. This is the fulfilment of his true being. In losing himself as he is, he finds himself as he ought to be.

We see, therefore, that our basic conclusion is that the life of discipleship is costly because it means participation with the whole being in the death of the Christ; and that the disciple is rewarded by participation in the risen life of the Christ. The death and resurrection of Jesus the Christ are the criteria of the cost of discipleship and the reward of the righteous man.

"Wherefore seeing we also are compassed about with so great a crowd of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy

that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Hebrews 12 : 1 & 2)

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- (2) Robinson, The Christian Doctrine of Man, p. 27
- (3) Peake, The Problem of Suffering in the Old Testament, p. 13f
- (4) Robinson, ibid. p. 33f
- (5) Rankin, ibid. p. 77
- (6) Rankin, ibid. p. 78f
- (7) Oesterley & Robinson, Hebrew Religion, p. 346
- (8) Rankin, ibid. p. 88
- (9) Rankin, ibid. p. 88f
- (10) Oesterley and Robinson, ibid. p. 347
- (11) Paterson, The Book that is Alive, p.107f
- (12) Paterson, ibid. p. 112
- (13) Peake, ibid. p. 76
- (14) Paterson, ibid. p. 120 (The translation of Job 19 : 25f is Paterson's)
- (15) Paterson, ibid. p. 122f
- (16) Robinson, ibid. p. 38f
- (17) Oesterley & Robinson, ibid. p. 351
- (18) Paterson, ibid. p. 124
- (19) Paterson, ibid. p. 126

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- (2) Bruce, The Training of the Twelve, p.176
- (3) Bonhoeffer, The Cost of Discipleship, p. 79
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- (5) Bonhoeffer, ibid. p. 81
- (6) Bruce, ibid. p. 179
- (7) Farmer, ibid. p. 57
- (8) Manson, ibid. p. 196
- (9) Farmer, ibid. p. 46

- (10) Manson, ibid. p. 131
- (11) Bonhoeffer, ibid. p. 37
- (12) Bruce, ibid. p. 260
- (13) Bruce, ibid. p. 262
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- (15) Stauffer, New Testament Theology, p. 150
- (16) Duncan, The Epistle of Paul to the Galatians, p.71f.
- (17) Stewart, A Man in Christ, p. 140
- (18) Scott, The Epistle of Paul to the Colossians, p. 81
- (19) Farmer, ibid. p. 144

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- (2) Baillie, J., Our Knowledge of God, p. 30
- (3) Brunner, The Christian Doctrine of Creation and Redemption, p. 90
- (4) Tillich, Systematic Theology, Vol II p. 37
- (5) Shaw, Christian Doctrine, p. 121
- (6) Brunner, ibid. p. 90
- (7) Denney, ibid. p. 54
- (8) Tillich, ibid. p. 51
- (9) Denney, The Death of Christ, p. 303
- (10) Denney, The Christian Doctrine of Reconciliation, p. 187
- (11) Denney, ibid. p. 215
- (12) Tillich, ibid. p. 91 see also pps. 91 - 100
- (13) Mackintosh, The Person of Jesus Christ, p. 401
- (14) Ferre, Christ and the Christian, p. 111 (cf. Tillich, Systematic Theology, Vol. II p. 144f)
- (15) Ferre, ibid. p. 140
- (16) Tillich, ibid. p. 110
- (17) Taylor, Jesus and His Sacrifice, p. 255
- (18) Ferre, ibid. p. 165ff (Words in parenthesis are my own).
- (19) Forsyth, The Cruciality of the Cross, p. 85
- (20) Forsyth, ibid. p. 86

- (21) Hicks, The Fullness of Sacrifice, p. 18
- (22) Taylor, ibid. p. 54
- (23) Forsyth, ibid. p. 88
- (24) Whale, Christian Doctrine, p. 85
- (25) Ferre, ibid. p. 141
- (26) Ferre, ibid. p. 178
- (27) Forsyth, ibid. p. 97
- (28) Baillie, D.M., God was in Christ, p. 175
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- (2) Tillich, ibid. p. 17
- (3) Bonhoeffer, The Cost of Discipleship, p. 77
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- (10) Mackintosh, Types of Modern Theology, p. 218
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- (12) Mackintosh, ibid. p. 226
- (13) Grieve, ibid. p. 697
- (14) Grieve, Ibid. p. 697
- (15) See:- Kierkegaard, The Sickness unto Death, p. 17f
- (16) Roberts, Existentialism and Religious Belief, p. 120f
- (17) Roberts, ibid. p. 121
- (18) Roberts, ibid. p. 122
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- (20) Mackintosh, ibid. p. 238
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- (22) Zuidema, Kierkegaard, p. 28
- (23) Mackintosh, ibid. p. 231
- (24) Roberts, ibid. p. 70
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- (26) Zuidema, ibid. p. 26
- (27) Mackintosh, ibid. p. 251 (note)
- (28) Mackintosh, ibid. p. 224
- (29) Kierkegaard, Purify Your Hearts, p. 39
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- (32) Zuidema, ibid. p. 47
- (33) Tillich, ibid. p. 14
- (34) Williams, Interpreting Theology, p. 54
- (35) Tillich, Systematic Theology, Vol. II, p. 203
- (36) Denney, The Christian Doctrine of Reconciliation, p. 302f
- (37) Farmer, Things Not Seen, p. 176
- (38) Denney, The Death of Christ, p. 310f

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- (10) Stewart, A Man in Christ, p. 205
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- (12) Shaw, Christian Doctrine, p. 318
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