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Parameters of Christian Community: A Philosophy of Witness

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PARAMETERS OF CHRISTIAN COMMUNITY:

A PHILOSOPHY OF WITNESS

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Chapter 1

INTRODUCTION

STATEMENT OF THE PROBLEM

The nature of Christian Community--what it demands of its members and how it relates to the non-christian world--has been a matter of some dispute from the very founding of the church as recorded in the Book of Acts. Certain key issues emerged in that early period and still confront us today. The question of the community's interest in and control over the individual was first raised in the case of Ananias and Sapphira who had ventured to deceive the church. The question of how to deal justly and equitably with those in need (the needy within the church) was recognized in the selection of deacons. The question of racial equality and the Christian position on the true brotherhood of man was brought decisively before the church in Peter's vision of the clean and unclean. Those called into fellowship with Christ were called upon to be leaven, to be salt, to be lights to those around them in the world. The Sermon on the Mount was a call to an unflawed truth and that included truth for social institutions and experiences. Yet, in that fellowship and community men found themselves less than perfect. They found their realization of Christian community less than perfect.

The ancient problems are still present. In America's tradition--contemporary Western Christianity--what is the proper approach to stewardship or the correct role for the church in institutionalized (community)

benevolence? What should be the form (method or means) and, much more, the content of the church-world encounter? What range of personal or social issues should be given attention?

The challenge for the church to more deeply understand and face issues such as these and others which have to do with the relationship between the Christian and his church-community as well as the relationship of the church to the world are still before one. The need is not polemical or political in origin. Rather it is rooted in the Christian message itself, i.e., the call for the individual to live above sin and for the church-community to constitute within itself and in its relationship to the world a credible example of Christ's own words and works.

For the American church there is the added difficulty of not only finding its way to a more perfect realization of these ideals but overcoming also its peculiar flaw of denominationalism. It is not just dividedness which is the problem. It is the ethical failure which that may denote which is condemning. H. Richard Niebuhr singles this out in his observation that:

Christendom has often achieved apparent success by ignoring the precepts of its founder. The church, as an organization interested in self-preservation and in the gain of power, has sometimes found the counsel of the Cross quite as inexpedient as have national and economic groups.¹

Christianity has made compromises with the world, compromises that though inevitable are still evil. It is from these two aspects of the church's history, its advocacy of the Christian message, on the one hand, and, on the other, its failure to realize fully the import and practice of that message that this study takes its shape. The church as a corporate body may never be perfect or even entirely just but she will always strive after the embodiment of the Master's teaching (2 Cor. 5:9,10). She is

always looking for a fuller, clearer view of the nature of Christian community, viz., what is the individual's relation to the church and what is the church's relationship to the world, even though it may lead to a restatement of the definition of sin to include social action and its consequences. Even this may assist in bringing the church close to achieving the reason for its very existence, i.e., fellowship for redeemed men and witness to the non-Christian world.

JUSTIFICATION FOR THE STUDY

The form of religious action--even symbolism--as well as beliefs about God shape not only worship but, in a perhaps more subtle way, one's experience in religious community and secular encounter. Jack Stotts in Shalom: The Search for a Peaceable City says:

Religious symbols relate to communities. They bind people to one another. . . . They are inevitably mediated through institutions and customs. As a community function they therefore are capable of creating a structure of meanings in which individuals can relate to one another and realize their own ultimate purposes. Religious symbols are decisively corporate in their intentionality. Individuals participate in the shaping of symbols, but religious symbols are social in their consequences.²

It is the dual areas of social consequences and the realization of individual purposes which demand investigation. Call for such investigation has been based on a pragmatic self-concern. It has been said that it is necessary ". . . because the suffering masses demand that something be done, and because their plight is a threat to world peace."³ But more ultimately the justification must be that the church is actually responsible because it has at the center of the concern a Christ-like compassion.⁴

METHOD OF THE STUDY

This study has not been a purely inductive one. It started with a view, a hypothesis, and proceeded to examine a wide and scattered array of literature for instances of support for that view. Admittedly, ". . . the very act of perception necessarily imposes some kind of order on the course of the investigation."⁵ And the proofs expected in this sort of study are not those of the laboratory. But that is not to say that there is nothing empirical in this approach. Whitehead clarifies this position when he says: "Priests and scientists, statesmen and men of business, philosophers and mathematicians, are all alike in this respect. We all start by being empiricists. But our empiricism is confined to our immediate interest."⁶ What is important, then, is to make the immediate interests of the study clear and distinguishable. Furthermore, according to Whitehead: "Philosophy can exclude nothing. Thus it should never start from systematization. Its primary stage should be termed assemblage."⁷ Yet this "assemblage" will proceed according to "selected interests" for only in the minds of journalists and metaphysicians does an advance in knowledge result from the so called "objective" gathering of data.⁸ Hypothetical presuppositions will direct the course of the study and this is not contrary to the empirical method.

A special feature of the methodology applied in this study is what constitutes proof. Proof is perhaps the central trait of logic or of empiricism. But Whitehead asserts that proceeding from assemblage it follows that,

. . . philosophy, in any proper sense of the term, can not be proved.

For proof is based upon abstraction. Philosophy is either self-evident, or it is not philosophy. The attempt of any philosophical discourse should be to produce self-evidence. Of course, it is not possible to produce any such aim. But, nonetheless, all inference in philosophy is a sign of the imperfection which clings to all human endeavor. The aim of philosophy is sheer disclosure.⁹

Finally, the method of this study is to work through an assemblage of data according to the immediate interests derived from a selected hypothesis with a view to disclosing what is self-evident and not needing proof in either the form of syllogism or experiment. The guiding question of the study is what is the condition of the individual in Christian community and what is the quality of the church-world confrontation. The guiding hypothesis is that the Christian message has an unrealized (even unappreciated) import for both the church as a special community within itself and for its members as well as for the church in its relation to the world. What are those possible elements in the corporate aspects of Christianity that might bring private health to individuals and community health to society? What is man's condition now and how might Christian health, individually and corporately manifest, attract the world?

LIMITATION OF THE STUDY

The study was limited by time as to the amount and range of literature surveyed. It is hoped that selected corroborating views will not be seen as an exhaustive sample of the population of material bearing on the topic. This presupposes that if the hypothesis is true there is unlimited support in most major disciplines which could be cited. Limited time also has prompted the use of an armchair method, i.e., philosophical empiricism. Much time and funding would be necessary for experimental design and field experiment.

Another limitation of the study is in relation to the exclusive focus on the immediate interests of the problem. All of the undergirding assumptions of Protestant orthodoxy have been assumed. For example, this study has focused in chapter two on some corporate and healthful elements in Jesus' ministry. However, it is assumed Jesus' offices of prophet, priest and king are to be understood in the orthodox way even though they are not discussed.

There is a final limitation on this paper. The conclusions are based upon the literature cited. This means that they are probability statements about the nature of reality. They are conclusions in hypothetical form now to be tested for accuracy by real world experiment and trial.

DEFINITION OF TERMS

Christian

By common usage this term has come to cover a broad range of behavior, ideology, and culture. The use here will be limited in view of these multiple meanings. The term will be used to describe a person, a stance, or an idea in its specific relation to the world or life. And in each specific context this study will use the term as a referent for the phrase, "this is how Jesus would see it." Jesus will be taken in His orthodox Protestant fullness.

It should also be pointed out that for someone's view on a specific issue to be "Christian," is not to say that the person is Christian or that all of his views are "Christian." For example, Mahatma Gandhi can sharpen one's understanding specifically, with regard to, the Sermon on the Mount and Romans 12:21. "Do not be overcome by evil, but overcome

evil with good." But neither his extreme asceticism nor his syncretic philosophy will be accepted as properly within the Christian practice or framework.

Witness

Witness is used here to define the interaction between religious principles and worldly issues. The interaction is one of carefully managed confrontation by the Christian actor. The element of witness, i.e., the observable element, in the confrontation between the Christian and Man of the world is the self-evident difference between a universal motive and a selfish motive, the difference between being grounded in a questing community and being bound to a clan or private club, and finally the difference between staying power and health or limited power and violence. Witness as this self-evident difference becomes an attracting force for hurting human beings.

Non-Violence

Non-Violence is here defined as a method of living and suffering for truth. It is not a new form of the counterpart--the pacifism-war controversy. It is a belief which says that in the struggle of life, love can conquer hate, truth can conquer untruth, and self-suffering can triumph over violence.¹⁰

Non-Violence is a move to mobilize truth against untruth. As such it defines itself in encounter. It is not bound to the war issue. The person involved in non-violence must always distinguish between evil and the evil-doer. Bad feelings cannot be harbored against the evil-doer.¹¹ "Given a just cause, capacity for endless suffering and avoidance of violence, victory is a certainty."¹²

Community

This term is to be used in a rather specific sense. It is to be used first as that corporate body of men who vow one to another to translate the ideas of Christ and His Truth into action. The vow is not a sign of weakness, it is "to do at any cost that which ought to be done." As such this community vow is strength for it denies the legitimacy of doing things only "as far as possible" which is the fatal loophole of all men.¹³

The Community, secondly, is a resource for every individual member. The nature of this resource springs from the ordering principle of shalom, right-relationships--to be discussed in the third chapter. The function of this resource is to have a healing capacity for individual men. This function is explored in chapter six.

The third use of community will be in terms of its forcefulness. One man living by soul-power would hardly be visible in a secular city. A dozen men and their families would cause some stir. The Christian corporation, if it became a community of disciplined men interested in truth, could awaken the secular community.

Sin

This word will be taken in the conservative orthodox sense. Sin is a falling short of the Biblical norm and standard. The area of sin and relationships will come under the immediate interests of this paper. Sin will be discussed in terms of the inhumanity of man. It is accepted that sin is sin by reason of its ontological violation. But, for an operational point of view this will be translated down to violation of men's inner selves and life by other men. Men need salvation from greed, lust, hatred, etc., in both a private and corporate mode.

Chapter 2

SALVATION ACT IN JESUS HAS
COMMUNITY RAMIFICATIONS:
DIRECTLY AND SYMBOLICALLY

INTRODUCTION

"In the society of men the truth resides now less in what things are than in what they are not. Our social realities are so ugly if seen in the light of exiled truth, . . ." ¹ Jesus was a prophet. But, He was not a forerunner of truth to come as much as he was the fulfillment of right living. Not only did Christ omit the lower motivations of mankind from His behavior but He offered by His life a new order of motivation based on right relationships.

Albert Camus as he reacts against the strangeness of the world says: "Men, too, secrete the inhuman. At certain moments of lucidity, the mechanical aspect of their gestures, their meaningless pantomime makes silly everything that surround them." ² Jesus was a prophet of healthful honest relationships, do not his words to the Pharisees still ring with condemnation of their "meaningless pantomime"? And is it not true as one wistful voice has said:

Your dream is a beautiful dream, Jesus. Love, forgiveness, turning the other cheek. But it's only a dream, Jesus, not a reality. It won't work. It never has and it never will. We live in a hard tough world. People will not tolerate your dream. They will return hate for love. They will kill you if you persist, and your dream will die with you. ³

It is true, but for the final cynical statement. The disproportionate emphasis in the Synoptic Gospels testifies to this horrible

truth of Jesus' passion. Yet, there is more, Jesus left a church; a church made up of disciples; a church to be called His Bride. But at times the Bride became a Harlot, selling indulgences in the Middle Ages--or more typically she became an Old Woman, peevishly guarding the remnants and memories of younger stronger days.

There is something that the church can know, and it is, as Bossuet has said, "Whenever Christianity has struck out a new path in her journey, it has been because the personality of Jesus has again become living, and a ray from his being has once more illuminated the world."⁴

JESUS THE SAVIOR

William Barclay says that the most precious title for Jesus is that of Savior. He came into a world in which salvation was the deepest desire and need of man.⁵ The Chosen People had a healthy view of the dynamic of salvation even though they were unable to match it in performance.

. . . The Hebrew saw man as a totality interrelated with other human totalities. Men could be saved only in this intersubjective web of relationships. The Hebrew could not be saved alone, by contemplating the divine solitude. He could be saved only by belonging to the people of Abraham, sharing the promise and hoping for its fulfillment.⁶

However, this web of relationships gave way to a legalistic net of pharisaical laws. The great bulk of writing both in the Talmud and the Mishnah clearly reflect, by their sheer volume, the intricacy of these laws. The true laws of God, justice and peace, men could not keep so they began working out their salvation according to their own standards.

Into this human "meaningless pantomime" God sent His Son to free mankind from the law of sin and death: "For Jesus was God's Son when

God sent him to do by his death what the law could not do."⁷ There is a supernatural quality to this otherwise natural occurrence. Jesus was a prophet of a future eschatological day as well as a reactionary against violence and privilege among men. This is the normal stuff prophets are made of, however, during His natural life, difficult ministry, and human death, this Man lived in the power of God.

The power and the attraction Jesus Christ exercises over men never comes from him alone, but from him a Son of the Father. It comes from him in his Sonship in a double way, as man living to God and God living with men. Belief in him and loyalty to his cause involves men in the double movement from world to God and from God to world.⁸

This double movement is fulfillment of the Hebrew notion of fellowship in the community of God's People. But this time the salvation is based on the creative love of God, agape. "Agape, or love, is a social idea which as such has nothing in common with individualistic and eudaemonistics ethics; . . ."⁹

Jesus began his teaching ministry with a call to repentance, "Repent, for the kingdom of heaven is at hand."¹⁰ Today is not okay because "I'm not okay and that really matters." Christ called men to look at their violence, impotence, and inhumanity. Repentance introduces a spirit of newness and a willingness to try new modes of "I can" interaction. Furthermore:

. . . The expectation of the coming kingdom, which is not of this world, does in no way detain Jesus from his work in this transitory world and for this transitory world. On the contrary, it is an incentive for this work, especially since his norms were not taken from this world, which God will bring to an end. True Christian eschatology does not favor in any way passivity, inaction, or immobilization!¹¹

When one looks at Jesus' faith in man He appears a skeptic believing that He is dealing with an evil and adulterous generation. Jesus knew well the fate of the prophets. Only in fiction could one portray a

Jesus who believed in the basic goodness of man.¹² Man needed saved but not only from himself. The gods that man had created became so depraved that by the time of Jesus in the Roman Empire men were abandoning their gods.¹³

The result of the deficiency of viable gods was that man began to search for salvation. The use of the term saving took on a corporate meaning, at that time, for one who could rule well, keep peace and provide for justice.¹⁴ Barclay comments on this title in terms of Jesus:

At first sight the number of occasions on which Jesus is called Savior in the New Testament is surprisingly small, twice in the four Gospels, twice in the Acts, once in the undoubted letters of Paul, five times in Second Peter. It is significant that the greater number of these times is in the later books of the New Testament, and the greatest number of all is in Second Peter, the latest book of all. This means that the more men thought about Jesus, and the more they experienced him, the more they were convinced that he was their Savior and the Savior of the world.¹⁵

Jesus, Savior of the world; Jesus, embodiment of amazing agape love. It is sad that man always insists on improvising with God's plan--the plan of salvation. Current church growth strategy places much weight on the results of research to determine fertile and non-fertile soils for mission work.¹⁶ Wagner's study on church development emphasizes the need for church congregations to be homogenous.¹⁷ Like groups of people matched socio-economically seem to grow faster than heterogenous ones. This may be true in practice but does it conform to the truth of Jesus ministry? The Church needs a vision of full salvation. One in which heterogenous units of men are the only non-anemic portraits of humanity possible. Jesus desired to save man in his multiformity; listen to the voice of a woman:

I don't know how to talk about you theologically, Jesus. I don't know what it means to say that you are "consubstantial with the Father." All I know is that no matter how hard I try to escape from you, you

will not let me go. I deny you - but I discover that you do not deny me. I forget you - but you keep remembering me. I leave you safely inside the church - but then I find you outside the church. I defy your teachings - but I discover that you have forgiven me. I often wish you would just leave me alone - but I know that if you did I would be utterly lost. So if that is what it means to call you the Christ, then you are indeed Christ for me, the Son of the living God.¹⁸

JUBILEE

Introduction

The sabbatical legislation was given to man as a special holiday. The symbolism of this portion of the Law draws strength from the work of God in the past as Creator; and draws hope from the promise of God to redeem fallen Creation in the future. What is it in this system of holidays and liberty, from the Sabbath day to the Jubilee, which has caused man to withdraw from God's promise and offer? By Christ's time the sabbatical institutions had become theological bondage. The promise was gone and so was the Spirit of God--gone from another divine institution which men had usurped.

Leviticus 25

The Sabbath is a model of the type of relationship God desired to have with and for His people. Ezekiel, speaking in the name of Jehovah, says: "I gave them my Sabbaths to be a sign between myself and them, that they might know that I, Jehovah, am the one who consecrates them."¹⁹ The entire religious and social system built around the sabbatical teachings was to typify and mark Israel as the Chosen People of God.²⁰ In light of this, the specific ordinances for the entire sabbatical law take on significance, beyond the study of the law itself, towards a study of the God-man relationship. And more specifically, one is directed

to the terrestrial relationships which, dictated by God, are designed to mirror the true image of God, a portion of which is in man.

The Sabbath, the day of rest and worship, is the basic building block of the Jubilee festival. "On six days work may be done, but every seventh day is a sabbath of sacred rest, a day of sacred assembly, on which you shall do no work. Wherever you live, it is the Lord's sabbath."²¹ Upon the frequent and basically simple ordinance is built the sabbatical year. "For six years you may sow your fields and for six years prune your vineyards and gather the harvest, but on the seventh year the land shall keep a sabbath of sacred rest, a sabbath to the Lord."²² And to complete this portion of the law of holiness is the celebration of the fiftieth year.

You shall count seven sabbaths of years, that is seven times seven years, forty-nine years, and in the seventh month on the tenth day of the month, on the Day of Atonement, you shall sound the ram's horn round. You shall send it through all your land to sound a blast, also you shall hallow the fiftieth year and proclaim liberation in the land for all its inhabitants.²³

"So important was the law regarding the jubilee that, like the decalogue, it was ascribed to the legislation on Mount Sinai (Lev. XXV:1)"²⁴ The sweep of the jubilee requirements were two sided, also like the decalogue. First, man's right relationship to God was to be based upon the many aspects of God's Being, i.e., creator, sustainer, judge, redeemer, covenant maker, etc. And second, man's right relation to his fellow man was to be modeled in such a way as to respect God's primacy and also to mirror God's nature. "Thus it appears that the 'liberty' proclaimed in the jubilee year was fourfold in nature: first, liberty from personal bondage; second, liberty from debt; third, liberty from hunger; and fourth, liberty from arduous toil."²⁵ Needless to say men of any age

(especially the lower classes) would welcome such proposals. But, similarly men of all ages shrink back from the stern requirements for true freedom. The rabbis understood the nature of this underlying cost which must accompany true freedom for their view was that:

. . . These laws were made to promote the idea of theocracy: that one year in seven might be devoted "to the Lord," as the weekly Sabbath is devoted to rest from mutual labor and to the study of the Law. The jubilee was instituted primarily to keep intact the original allotment of the Holy Land among the tribes, and to discountenance the idea of servitude to man. "For unto me the children of Israel are servants; they are my servants" (Lev. XXV:55); and they shall not be servants to servants, as God's bond has priority (Sifra, Behar Sinai, vii.1).²⁶

The reading of these Sabbath institutions clearly brings out their emphasis on human dignity and God's sovereignty in the affairs of all existence. Martin Noth said that: "The jubilee-year section in Lev. 25 deals likewise with slaves and--indirectly--debts; but above all it deals--and there is no other comparable passage in the Old Testament--with the restoration of rights of ownership in the land."²⁷ This radical restoration of the land is even more searching if one allows the rabbis their commentary. The rightful owner is not the original owner in human terms but is God. The Jubilee thus becomes a drama or play acted out in real life conditions wherein every actor is required to acknowledge his equality before God with all other God-dependent men.

Samuel Belkin affirms the above attitudes towards the underlying motif of the sabbatical forms by making the point that social justice is the result of modeling man's actions after the nature of God; it is not the cause or sole impetus of the institutions. An example of the underlying theocracy in terms of the land, is the manner of sale. Property, real estate, could not be sold outright. Rather, the value of the productivity of the land was computed on a yearly basis. The sale price then

reflected this value in direct proportion to the number of years till the Jubilee year.²⁸ Thus, in economic terms, the income power of property could be rented, but the capital could not be sold.

The result of this ordinance is social justice; the motivation is the sovereignty of god, for God said: "No land shall be sold outright, because the land is mine, and you are coming into it as aliens and settlers."²⁹ Andre Trocme summarizes these points, saying:

The redistribution of the land every 49 years prevented the accumulation of capital in the hands of a minority. . . . In this way, even though God was the only owner of the land, He did not operate as an Oriental potentate oppressing His people in slavery. Rather, He acted as a good Father, entrusting to His servants the administration of His goods, . . . but whom he would call to account at regular intervals, and once again distribute the capital He alone possessed.³⁰

While the restoration of the land symbolizes God as Creator, the jubilean liberty from personal bondage and debt symbolize regular relations between God and Israel. "The people's debts to God will not stack up indefinitely; accordingly, debts between Jews will also be cancelled periodically."³¹ Such a rational preordained plan to keep lifestyles within legal and monitored norms (that is, all creation belongs to the Creator therefore, man cannot permanently possess either property or human beings) would also affect attitudes. Cunning or superior intelligence would not give one unlimited power or advantage. The basic idea of this portion of the law is to guarantee liberty for each member of the community; and God, the lawgiver, gave every man the opportunity to freely direct his business and enjoy the result of his labor.³² This re-establishment to communal health and liberty was, like so many of God's provisions for man, a gift to be guarded and held on to. Through indolence man could lose his precious freedom or capital as quickly as it had been given back to him.³³ There is no communist principle here³⁴

only a community principle--a principle of order--viz., that individual private men are related corporately together on the basis of the character of their Maker.

There is a note of extreme relevance and pragmatism in this sabbatical code. The theme throughout is restitution to an original state.³⁵ It is true that all Sabbaths are built on theocracy and the specific regulations do strike a balance between economic and personal liberty and security.³⁶ But pragmatic beauty of the Jubilee (which is the crowning point of all sabbatical institutions³⁷) is that it has a regular plan for sin! It is not utopian nor idealistic. It does not claim to do away with greed or sin. The Jubilee was a rational suggestion to man from God--that even with sin and evil in the world it is possible to live corporately without relegating disadvantaged, lazy or evil men to an irrevocable existence at a sub-human level--a permanent proletariat.³⁸

The history of the sabbatical is a sorry one. There is little evidence that Jubilee was ever fully practiced and in this light Trocme cites Jewish written tradition:

After the return from exile, both the Mishnah and Talmud justified the neglect of the more rigid sabbatical and jubilean measures with various unconvincing arguments. Indeed, the sabbatical year and the Jubilean had faced opposition from the ownership classes both before and after the exile.³⁹

Hillel, a famous Pharisee, stood in this negative tradition. He was the author of a solution called Prosboul. The Greek rendering of this word would be, "a deed carried out before a law court."⁴⁰ The dynamic of Prosboul was to avoid the restriction on loans with interest and long term loans. The creditor was permitted to contract with a court an agreement giving the court power to collect a debt that the sabbatical year had abolished. In this way the Pharisees and the rich were able to

do a more "profitable" business with the blessing of the Mishnah.⁴¹

The fact that Jubilee is only a sign of God's justice and was not a past reality does not make it insignificant; on this point Karl Barth said:

Israel may have failed in this as in other respects, but its failure made no difference to the promise which the Law contained. Its years, the years of its people, of rich and poor alike were not to drag on indefinitely, but to issue in a year of welcome festivity, liberation and restitution. And this perhaps is the time-consciousness of Old Testament man, not the consciousness of indefinite time, but that of the time of an era destined to culminate in another, and therefore the explanation of a coming time, the end and new beginning by which the present time with its limitation is already illuminated and relativised, being drawn and controlled by it as though by a powerful magnet.⁴²

Implications of Jubilee

Jubilee not only provided a look back to the nostalgia of beginnings and original conditions but, in a historically more important way:

It was a part of the Divine plan looking forward to the salvation of mankind. The deepest meaning of it (Jubilee Year) is to be found in the ἀποκατάστασις τῆς βασιλείας τοῦ θεοῦ apokatástasis tēs basileías tou théou, i.e., in the restoring of all that which in the course of time was perverted by man's sin. . . .⁴³

The verb form of apokatástasis was used in a technical sense for the restoration of their land by God.⁴⁴ "This was increasingly understood in a Messianic and eschatological sense. On the other hand, under prophetic influence it was more fully perceived that inner restitution is the condition and crown of the outer."⁴⁵

As these two aspects of Jubilee are considered together, i.e., the inner and outer restitutions, the full force of the social revolution is seen. "It was truly a revolution for its claims were second to none and it drew its strength from God's justice."⁴⁶ The radical conclusion of these implications is that Jubilee is a type of Old Testament

experience where God has adopted a specific time for his own purpose and so made it his own.⁴⁷ This does many things, two of which are of import here. First:

From a theological standpoint the Mosaic economy furnishes ample proof that within the historical Kingdom of God on earth a very large place was given to the matter of possessions and the material well-being of all concerned. And this fact should keep us from any theological prejudice against the idea of a similar but more perfect Kingdom of God on earth in the future.⁴⁸

The second result is in a sense paradoxical to the first. It is: now that there is a theologically legitimate place for material possessions in the Kingdom, one must yield all rights of possession to God, the Head of the Kingdom. This is the tension of true Jubilee. To have is based on not having to have and periodic yielding of rights to a higher cause. There is a Jewish story which applies the implications of God as Creator and Owner of all with striking thoroughness.

There was a Rabbi who was occupied on the Sabbath when his two sons suddenly died at home. His wife was famous for her wisdom. That evening when the Rabbi returned home she did not tell him of the tragedy.

Instead she asked a pointed question: "Yesterday, a man gave me a deposit: now he demands that I return that deposit. Should I do so?" Rabbi Meir answered: "My daughter, what an amazing question. Surely the depositary must return the deposit." But when Rabbi Meir saw his two sons lying dead before him he became hysterical. Beruria then consoled him: "Did you not say that the depositary must return the deposit to its owner? Well, God gave and God took back. May the name of the Lord be blessed."⁴⁹

Yet, even as one yields all possessions and rights to the Creator there is still sabbatical reason for joy. Man's first day was God's seventh. "The time of man begins, therefore, on the basis of work God has done before his time and not with reference to any work still ahead of him. The time of man begins, therefore, . . . with a holiday and not with a task. . . ."⁵⁰

Christ and Jubilee

At Nazareth in the synagogue Jesus read from the book of Isaiah 61: 1, 2. This passage is recorded in Luke and the phrase in Luke 4:19, "to proclaim the acceptable year of the Lord," is important. Ellicott's Commentary says that this phrase, out of prophecy, has a primary reference to Jubilee.⁵¹ After the scripture was read Jesus sat down (Lk. 4:20), and in doing so assumed the teaching pulpit of a Rabbi.⁵² In this more formal position he then said, "Today this scripture has been fulfilled in your hearing." (Lk. 4:21b).

It is necessary therefore to study the Isaiah passage and its relation to the Jubilee and to the Messiah. Isaiah 60:1 implies that time of liberty is to be heralded and brought about by the servant of God. These words allude to the Jubilee year.⁵³ Isaiah 60:1 farther still alludes to the Jubilee and in terms of the Messiah: "It was, for all in misery, a year of mercy a type of the times refreshing (Acts iii. 9) which the Lord grants to His Church, after it has been exercised by the Cross."⁵⁴ It is this extraordinary year of recovery which Jesus, according to the sermon in the synagogue at Nazareth, had adopted as a type of His own time.⁵⁵

"By proclaiming the Jubilee, Jesus wanted to transform the present from the perspective of the future according to the code of justice God had promulgated in the past."⁵⁶ This attitude that Jubilee refers to more than one time period is verified by The Encyclopedia of Biblical Prophecy:

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individually (Isa. 61:1-2a; cf. Lk 4:18-21) at Christ's first coming . . . , now fulfilled, and cosmically (Isa. 61: 26-7) at His second . . . , as yet unfulfilled.⁵⁷

The movement to justice in Jubilee is backwards in terms of restoration and return to origins but it is also forward. "The past from the time of Abraham to today, must have meaning in the present so that it can provide an eschatological thrust towards the future."⁵⁸

It has already been noted that apokatástasis was a word with jubilean significance.

Let us notice that the Gospels also use apokatástasis to mean the "reestablishment" or "recovery" of a sick person (Mark 3:5; 8:25; etc.). This term should be translated with a strong emphasis on its jubilean connotation. The "reestablishment" of the side--as well as "reestablishment" of Israel and the "reestablishment" of property--was a part of the Messiah's duties.⁵⁹

It should be noted that jubilean ordinances did not apply to those outside of Israel.⁶⁰ In this way an orderly witness to God's order was maintained--without the underlying theocracy there is no ground for God's liberty.

Another Greek word of import here is aphesis. The root of this word is used in the LXX to translate two Hebrew words of Jubilee shemitta and deror. These words connote liberty and release.⁶¹ The basic meaning of ἀφένω is "to send off" or "release" especially from a legal relationship.⁶² Jesus used this word in reference to the healing of the paralytic, Jesus said (Mt. 9:6): " 'The Son of Man has authority on earth to forgive [release, verb aphiemi] sins!' For the Messiah, the jubilean remission of debts extended to all areas of life: physical, moral, and social."⁶³ The jubilean emphasis of aphesis is clearly present in the Synoptic Gospels. A root of this word is used when the disciples left everything [aphekamea panta] and followed Jesus. Trocme follows the logical

development of the use of this word to the climax, the teaching of the Lord's Table.

Finally, Jesus used the same word during the institution of the Lord's Supper where the Jubilee is announced in eschatological terms (Matthew 26:28,29): "This is my blood of the covenant which is poured out for many, for the forgiveness [remission, aphesis] of sins. I tell you, I shall not drink again this fruit of the vine until that day when I drink it new with you in my Father's kingdom." The supreme Sabbath celebrated in the Kingdom of God is thus announced by a terrestrial Jubilee that foreshadows it.⁶⁴

Think of it, to partake of Christ's forensic act of remission for sins individual disciples must release legal claim to all things on earth. This act of release may be periodic, total or symbolic, but it must exist.

After the encounter of Jesus and the disciples with the rich young ruler who could not part with his possessions:

Peter said: "We here have left our belongings to become your followers." Jesus said, "I tell you this: there is no one who has given up home, or wife, brothers, parents, or children, for the sake of the kingdom of God, who will not be repaid many times over in this age, and in the age to come have eternal life."⁶⁵

This discussion reveals the jubilean promise for the disciples. Those in the Old Testament who had released their land to God every Sabbatical Year and let it lie fallow were promised by God:

If you ask what you are to eat during the seventh year, seeing that you will neither sow nor gather the harvest, I will ordain my blessing for you in the sixth year and the land shall produce a crop to carry over three years.⁶⁶

Christ is only updating the promise of the jubilean provision of God for man in His answer to Peter. The underlying theory of Jubilee is now extended by Jesus into new areas of life by Jesus action, teaching, and promise. The jubilee motif opens up some of the discourse material of Jesus.

The parable in Matt. 18:23-35 of the ungriving debtor is structured by the concept of forgiveness to debtors based upon an ultimate just

theocracy. Similarly the story of Lazarus the hard hearted rich man (Lk. 11:19-25) is based upon the jubilean principle that Divine release from the debt of sin will come only to those who can release their reliance on the world and trust in the provision of God. Jesus knew this was not easy for man to do and in the Sermon on the Mount He gave counsel (Matt. 6:31-34) for the disciples not to worry about physical provision but in a jubilean way to rely on God's Kingdom and His justice--and in so doing the rest of life's needs will come.

"When it was a question of bringing out the humanitarian prescriptions of the Mosaic law, Jesus was even more radical than the Pharisees."⁶⁷ An example of this is Christ's reaction against the Prosboul, a law the Pharisees wrote and took advantage of. The Prosboul-Jubilee conflict explains clearly the passage in Matt. 5:25,26. Here Jesus warns debtors to make arrangements with their creditors or they will be bound over to the court (by Prosboul). "According to a parallel passage in Luke (12:52-59), Jesus asks, 'And why do you not judge for yourselves what is right?' His disciples were to avoid court proceedings."⁶⁸ Jesus was thoroughly interested in the law where it promoted man's daily health and welfare. "Many of his most radical statements are not closely connected at all with expectancy of the coming kingdom, but rather with realization of the present rule of God in the course of daily and natural events."⁶⁹

Jesus modeled the true spirit of Jubilee not by a life of humiliation or a keeping of one's exact place in the scale of being. The secret of Christ's humility and gentleness was in His absolute dependence and trust in God.⁷⁰

Christ and Further Implications

The Isaiah 61 passage does refer to liberation, but it is primarily a social liberation.

To imagine that such a text meant nothing more to Jesus than a succession of vain words would be an insult. In effect, He attached the greatest importance to each of these terms. . . . By proclaiming a "year of freedom" in Nazareth, Jesus was threatening the interests of property owners and thus excited their murderous anger. His adversaries never admitted the real motives behind their fear and hate. As good conservatives do they hid behind noble pretexts to discredit the prophet from Nazareth.⁷¹

Further, in this same way, the words used to describe the people for whom the gospel is intended must not be symbolically explained away. ". . . Luke shows that Jesus did indeed identify primarily with the socially, religiously, and economically excluded people of his day. The acceptable year of the Lord is the messianic age which has now begun in the person and work of Jesus."⁷²

For years at Nazareth the Law had been read every Sabbath without ever being practiced in its true spirit. It is easy to see that when Jesus suddenly demanded that the law of liberty be implemented that the rich became fearful and the poor enthusiastic.⁷³ Christ was not a legalist. His emphasis on forgiveness included both prostitutes and ill-famed people. But he was more than stern, He was awesome in His willingness to cut through pretense and fakery in order to lay bare the motives of the heart.

One day, as He was comparing the generosity of the rich, who ostensibly put large gifts into the offering box, and that of a poor widow, Jesus cried out, "This poor widow has put in more than all of them; for they all contributed out of their abundance, but she out of her poverty put in all the living that she had." (Lk. 21:1-4). In today's language, this means: "It matters little how much one gives. What matters is what one gives. If it is part of the income it isn't justice, mercy, and faith. If it is capital one is sharing, then all is right."⁷⁴

Such socio-economic and political thought of Jesus did not apply to the

Roman Empire, but rather to Israel.⁷⁵ The Roman cities built on the Herodian system were not in a place where they could even understand the message of true justice. The ideas for living based on liberty in the Kingdom of God are not something the world even has access to.

Cullman in Jesus and the Revolutionaries makes a case that Jesus was not a zealot and that He did not get crucified for zealot type activity. The notion that Jesus was a prophet and an advocate of the true sabbatical provisions supports this. Jesus did not come to change the Herodian system but the Pharisaical system. Jesus did not prophesy against Rome but against the temple. Jesus was opposed and finally condemned for promoting justice and liberty within the chosen people of God. H. Richard Niebuhr furthers this idea that Jesus' ministry indicted categories that the Church itself cannot ignore: "There is something disproportionate about the humility of Jesus Christ; it would not be surprising if a new school of interpreters arose in the wake of existentialists with an attempt to understand him as the man of radical humility."⁷⁶

The Jubilee embodies on a large scale the paradox of discipleship after Jesus' example. That is, to find one's life he must first lose it. In terms of the contemporary setting it could be that:

. . . God is calling North American Christians to a life which is simpler-simpler in diet, in housing, in entertainment and so forth, a life that celebrates God's jubilee, his good news for the poor and a righting of economic wrongs. Let us accept for ourselves the spartan life which we have asked missionaries to live in our stead in the past, and incorporate into our evangelical spirituality dimensions of practical mercy, simplicity, and justice.⁷⁷

The simple life is for all the chosen people not just those with a special religious vocation. During the Jubilee year the people were forced to live simply and within limited means.⁷⁸ The produce stored during the sixth year had to last over the sabbatical year (the 49th year)

and also over the fiftieth year. The people had to rely on Jehovah in this time of more simple life and return to the original joy and trust the Sabbath represented. But, men historically have not taken to a simple dependence upon an underlying theocracy. "Not only Jews but also Greeks and Romans, medievalists and moderns, Westerners and Orientals have rejected Christ because they saw Him as a threat to their culture."⁷⁹

Chapter 3

PERSPECTIVES: PEACE - SHALOM

INTRODUCTION

Peace is illusive - a golden gift at the end of the proverbial rainbow. Men pay homage to the ideal of peace even as they plan for better weapons to use in conflicts foreign and domestic. This is an old story in human affairs; it is a predicament so well known as to require no proof. That is one fact. Another fact is that contemporary man, like his forebears, pursues peace not as a positive but negative state, i.e., peace as the absence of evil, freedom from anxiety, the cessation of war. Man's conception of peace is that of quietude and passivity. This is not the Biblical conception of peace - shalom. Biblical peace has within it the concept of right--relationship based on God's principles of justice, health, rational authority and human fellowship. The Greeks missed this positive aspect in forming their conception of peace; consequently the western world's conception still suffers this omission. An adequate conception of peace is that of a positive state in which alone the true nature of life is realized. Jesus describes his work as that of giving fullness of life, peace, but not like that of the world; and the shalom of the Hebrews was that special circumstance in which there was not mere absence of evil but rather the positive realization of life's best. Peace may begin with the separation of the warring parties, But it is shalom when on the parched battle field rivers flow and flowers bloom.

PASSAGES

Old Testament

The use of shalom to describe and qualify ancient (Biblical) events and experiences is one which leads to a picture of peace not as abstention but fulfillment. Abram (Gen. 15:15) hears the assuring promise of God that he will "join his fathers in peace." This idea of peace is elaborated in the following clause, "you shall be buried in a good old age."¹ E. A. Speiser sees this as a pronouncement referring not to merely time and longevity but rather to the quality of life.² Abram's life, according to the promise of shalom is to be full; he is to die satisfied and with abundant accomplishments. This personal covenant of shalom for Abram is set in the midst of the larger promise for Israel's peace. Israel may undergo bondage but her salvation is guaranteed; and it is not just freedom from war but a positive experience of occupying a Promised Land (vs. 17-18) which is described. The covenant of peace is even more than just the fullness of conquest or the fruits of husbandry; it partakes of something so far beyond the ordinary ("When the sun had gone down and it was dark, behold, a smoking fire pot and a flaming torch passed between these pieces." Gen. 15:17 R.S.V.) that the Promised Land experience could only be described in magical and ominous symbolism.³

It would seem that covenant and shalom are linked meritedly together in the Old Testament. "Yaweh creates שָׁלוֹם in the heavenly spheres, high above all human affairs (Job 25:2). But he is also the pledge of שָׁלוֹם to man. He blessed the people with שָׁלוֹם ."⁴ An example of this close relationship between covenant and shalom is found in the mingled history of Isaac and Abimelech. Isaac was blessed in

covenant terms at Beersheba (Gen. 26:23-24). The effect of that Covenant blessing upon Isaac was sufficiently visible that Abimelech came and made a covenant of mutual prosperity with Isaac. The thought may be that shalom is that which is secured in covenant, or possible that it results from the covenant.⁵ An example is found in E. A. Speiser's translation and comment. Abimelech came to covenant a positive peace with Isaac so as to do away with their irksome quarreling over wells. Nevertheless, Abimelech felt more was needed. The impetus for this was Abimelech's awareness of Yaweh's blessings on Isaac. "We can plainly see that the Lord is with you; so we say, let there be an oath between you and us, and let us make a covenant with you. . ." Gen. 26:28 (R.S.V.). Then, after the covenant is sealed Abimelech says, "Henceforth, Yaweh's blessing upon you!"⁶ Covenant peace is not just cessation of conflict; it embodies or lends to positive blessing. This is: "not an invocation but a form of welcome (Ehrl.) which cancels the expulsion decree of vs. 16. With the treaty concluded, Isaac is assured of a friendly reception throughout Abimelech's territory."⁷ Seen as such the covenant is the author of new shalom experiences. This aspect of covenant is amplified in the conclusion of v. 31 (" . . . they departed from him in peace."⁸) and it is made particularly clear in E.A. Speiser's translation of this phrase, ". . . they departed from him as friends."⁹ The movement from peace as void (physical separation between Isaac and Abimelech) to peace as friendship, is the movement to shalom. Shalom is the beginning of a new relationship.

Shalom, not only as peace but personal authority from God, is manifested in many areas of life as told in the narrative of Joseph and Pharaoh. Joseph is initially brought to Pharaoh's attention because of

an observable skill he had demonstrated, i.e., the interpretation of dreams, in keeping with the subsequent reality. When Pharaoh puts this question to Joseph, Joseph's response sharpens and clarifies it. First, the skill is not Joseph's, it is God's. Second, the answer is on the basis of God's shalom. This exact concept is hard to define functionally. Notice the variation in translation of shalom in Gen. 41:16b.

"Not, I but God, will answer for Pharaoh's welfare."¹⁰

"It is not in me; God will give Pharaoh a favorable answer."¹¹

"God will give Pharaoh the right answer."¹²

It is clear that the author of shalom, Pharaoh's peace, is God; what is not precisely clear is the perspective from which to view this shalom. Does it result respectively from God's role as guardian of Pharaoh, or God's authorship of the answer in history by siding with Pharaoh, or simply a shalom based on accurate analysis of dream content and the historical accuracy of the answer.

From Pharaoh's point of view the answer of shalom covers much. It includes his personal anxiety, politics both present and future, and the welfare of the community. God was the source of shalom but Joseph was the messenger. Further, the working out of shalom in community was not automatic. The revelation is typified by shalom (Gen. 41:16) but would not have so developed without proper community conservation and development during years of plenty! Joseph the interpreter of shalom becomes its custodian and as such rules with the signet ring of Pharaoh. Here one sees legal relationship undergirding both personal and public health in their all-inclusive forms intricately interwoven with God's shalom. The implications of this peace are carried to completion when Jacob migrates to Egypt. This final action embodies personal well-being,

both spiritual and physical.

An exposition of shalom is given from a negative perspective in Exodus 18. Moses was serving as the sole judge and arbiter for the people. The system did not work. It was said by Jethro that "You and the people with you will wear yourselves out, for the thing is too heavy for you; you are not able to perform it alone."¹³ The interest of justice was impeded and the solution Jethro brought was practical. A representative system of arbitrators was established with Moses at the head. This is unique for two reasons: first, the solution was not of any mystical or supernatural or spiritual sort, and secondly, the solution was sophisticated and rested on a purely rational base. Yet, of the remedy one reads, "If you do this, God will give you strength, and you will be able to carry on. And, moreover, this whole people will here and now regain peace and harmony."¹⁴ Shalom is built out of common sense and a feeling for swift and accurate judicial process--again, a mutually supportive relation between shalom and a legal form.

The covenant of shalom is used in reference to the priesthood in relation to the end of a community plague. Phinehas son of Eleazar had won the favor of the Lord by exhibiting righteous anger. The anger carried out in community action was based upon God's principle of right relationships. The blessing is given by the Lord, "Therefore, say, 'Behold, I give to him my covenant of peace; and it shall be to him, and to his descendants after him, the covenant of a perpetual priesthood. . .'"¹⁵ Here the mode of shalom is established through the works of an activist who saves his community from destruction. Shalom is based upon spiritual discernment and application of such precepts. It is in this sense that the everlasting priesthood is based upon performance.

The covenant of peace is founded upon this true priestliness of the priests. This concept of obedience is seen in another community setting, community invasion:

"When you draw near to a city to fight against it, offer terms of peace to it. And if its answer to you is peace and it opens to you, then all the people who are found in it shall do forced labor for you and serve you."¹⁶

The issue of war is not the focus here but rather the terms for shalom. Shalom is not, a negative set of rules, neither is it independence, based on a treaty of no-war. The only settlement workable is submission and obedience to the plans of God, at the hands of God's people. It should be noted that prior to attack peace is to be offered, it is the preferred way. And if there was surrender, ". . . the people would become dependent, and in the relation of tributaries the conquered nations would receive the highest blessings from alliance with the chosen people; . . ."¹⁷

It is necessary to study shalom as it is developed within eschatological prophecy.¹⁸ The problem of false prophets of shalom is important. The false prophet accomplishes his work of negation not by denial but by overproclamation. Instead of announcing a final eschatological peace, they heralded a political peace guaranteed by Yahweh.¹⁹ They were preaching or even announcing peace in times of serious sin.

They dress my people's wound, but skin deep only,
with their saying, "All is well."
All well? Nothing is well!²⁰

This message bears no resemblance to the thoroughgoing emphasis of true shalom nor to the radical understanding of shalom as descriptive of eschatological renewal. In Ezekiel there are two passages wherein the covenant relationship provides or creates shalom for Israel (Ez. 34:25; 37:26). The claim all is well must be based on rational understanding of Yahweh, as sustainer and renewer of the basis of life. The legal nature

of covenant is one aspect of the orderly and rational nature of shalom.

Shalom has functioned to describe the concreteness of "well-being" it has been translated as the more obvious "peace," and it has also been used as the theologically more comprehensive "salvation." In Is. 45:7, of course, the last is the only real option: . . . 'I am Yahweh . . . I accomplish salvation, and create evil.'"²¹ It is possible that Isaiah is here referring to two eternal principles of light and dark. Yet it is more likely that this is orthodox Biblical language.²² "In Israelite thought nothing, not even evil and darkness, could be removed from the dominion of Yahweh."²³ Shalom as salvation takes on a very broad meaning in this text. The important thrust is that it can exist in symmetrical construction with evil. There is no conflict in the first chapters of Isaiah - as in Jeremiah - as to the use of shalom. Shalom in Isaiah has become a majestic note of prophecy. If Israel had only listened shalom could have been consummated in peace and righteousness. The use of shalom in Isaiah is given a spiritual sense.²⁴ "Peace, peace to him that is far off, and to him that is near" (Is. 57:19), peace is a term which expresses a wealth of expectation but which is not to be interpreted in terms of a more exact theologoumenon."²⁶

It has been noted that shalom is manifest in observable ways, there was a difference that could be seen in Abram, Isaac, Joseph, and Phinehas. The nature of shalom is to manifest itself as well-being in both a personal and a corporate sense. Moses and the whole people regained peace and harmony. Within the term is found both material and spiritual prosperity; there is no bifurcation of man within shalom into separate elemental natures. Man is a whole. The physical and spiritual aspects are distinguishable but not separable.

שָׁלוֹם is the gift of Yahweh. Naturally the goods and values associated with שָׁלוֹם were always referred in Israel to Yahweh, . . . This religious use must not be regarded as a deduction or later development. On the contrary, if we said above that there is a basic material element in שָׁלוֹם we must acknowledge that when it is used in its full compass שָׁלוֹם is a religious term.²⁶

The fulness of this term will carry over into the translation of shalom as eīrēnē. It will be given connotations of a positive, holistic peace and which manifested cannot be overthrown.

New Testament

In the Greek the word eīrēnē has a negative connotation.²⁷ It is the cessation of desire, a negative state. Philo, an intertestamental figure, stands in this tradition. He used the word in a political sense (meaning lack of war) and in a personal sense as inner peace (in the sense of Stoicism, no conflicting desires).²⁸

Eīrēnē denoting absence is not the concept typified in the New Testament. Its principle meaning is that of a salvic relationship, and a positive harmonious relationship between man (Ac. 7:26; Gl. 5:22; Eph. 4:3; Jn. 3:18; cf. I Pt. 3:11).²⁹

As regards the material use of the term in the NT three conceptions call for notice: a. peace as a feeling of peace and rest; b. peace as a state of reconciliation with God; c. peace as the salvation of the whole man in an ultimate eschatological sense. All those possibilities are present, but the last is the basis. This confirms the link with OT and Rabbinic usage.³⁰

To understand the New Testament use of eīrēnē, its base in salvation as the partially realized eschaton, is vital. From this vantage point the various other uses of eīrēnē find order and unity, as George Eldon Ladd has so well observed:

. . . peace is not primarily emotional tranquility but a term encompassing the salvation of the whole man. The "gospel of peace" (Eph. 6:15) is the good news that God has made peace with man that we may now have peace with God (Rom. 5:1). Peace is practically

synonymous with salvation (Rom. 2:10) and is a power that protects man in his inner being (Phil. 4:7) and which rules in his heart (Col. 3:15).³¹

In these usages eīrēnē is found in this life to be grounded in the power of God, now manifest, and later to be consummated eschatologically. This is shalom in its typical this world-new world tension.

Eīrēnē is used in many greetings and similar expressions. In these passages the idea of peace is in terms of health or salvation (Mk. 5:34; Lk. 7:50; Jn. 2:16; Lk. 10:5; 24:36; Jn. 19:20,21,26; Ac. 11:36; etc.). Paul, furthermore, uses the expression "grace to you and peace" in many of his salutations (Rom. 1:7, I Cor. 1:3; II Cor. 1:2). In passages such as these, where eīrēnē connotes concord, salvation, or health, there is clearly Hebrew influence. The word eīrēnē as used and defined by the Greeks carried little emotional import. It would not have been a term used in a greeting by people who believed they had found the Christ. The Hebrew meaning of shalom filled out and transformed the contemporary Greek word for peace eīrēnē. For the early Christians eīrēnē even became an idiom for salvation, i.e. the good news or gospel of peace (Acts 10:36, Eph. 2:17, 6:15).

Paul's use of peace in greetings is more than just the grace of God or inner peace. It is a statement that could not stand apart from salvation -- salvation in the sense of redemption for both body and soul as well as the destruction of Satan.³² In such a usage there is a personal element as one receives the good news of peace. There is the community aspect of ". . .the unity of the spirit in the bond of peace."³³ And there is the concrete partially realized peace to proclaim. Jesus spoke of this concrete form of peace when he:

Himself gave the greeting of peace particular significance on

the lips of the disciples. The greeting which they gave on entering a house was not a wish. It was a gift which was either received or rejected as such. So real was it that if rejected it returned to the disciples (Lk. 10:5f; Mt. 10:13). Paul maintained and deepened the usual Jewish greeting along these same lines.³⁴

It is in this mode of a concrete reality that Zechariah prophesied, ". . .to guide our feet into the way of peace."³⁵ And the angels said, ". . .and on earth peace among men with whom he is pleased!"³⁶ These usages lend support to the understanding that, peace is fashioned in heaven and is to be visibly manifest in earth. The saying of Luke 19:38b carries this to its fullest: "Peace in heaven and glory in the highest!" Salvation is not a wish or a hope or a spiritual state. It is triumphant in heaven and therefore is guaranteed on earth. Further, in terms of the proclamation of this peace, this text records Jesus implying that God would use stones as spokesmen before He would use the Pharisees.³⁷ Salvation must be proclaimed by men open to justice as a way of life.

The peace of the New Testament is as divisive as the shalom of the Old Testament eschatological prophets. In Matthew 10:34f. Jesus says: "'Do not think that I have come to bring peace on earth; I have come not to bring peace, but a sword.'"³⁸ This passage has historically been controversial in terms of its meaning and parallelism with Luke 12:51. The sources for the sayings differ³⁹ but their meanings are similar. It seems clear that Jesus is setting two misconceptions about Messiahship aside. First, that the Kingdom of God is not going to be identified with imposed peace at home and Messianic reign by conquest abroad as expected. Secondly, that what is going to come are tough decisions, even in the most tender areas of life. The sword is thought by some to be that act which cuts closest human relations and seeks Jesus.⁴⁰ Others believe the proper translation should read "neither peace nor sword" thus

alleviating much of the interpretive problem.⁴¹

In the Sermon on the Mount Jesus defines sonship to God in terms of peacemaking. This sonship is not just a forensic concept, it is actual fellowship with God.⁴² Peacemaking is based not only on the understanding that Jesus is the "Prince of Peace" (Isa. 9:1) but that he is our peace (Eph. 2:13f.). Peacemaking is an active affair shaping sense when there was no sense and hope where there was none.⁴³ The Rabbis promoted peacemaking through acts of love, humility, and self-denial.⁴⁴ This is far from the Greek idea of peace by force or negative restraining of warring forces. Peace in its broadest New Testament connotation is the normal state of relationship between all things. The healthy state implied by eīrēnē includes the will of God, includes man, and extends into the cosmos.⁴⁵

CONSIDERATIONS

Peace as Plenty: Biblical Concept

Shalom is not the escape from frustrations and worry into peace of mind, alone. It is a state of existence, a way of living in which there is relationship to God, man, and nature; where there is fulfillment for all of creation.⁴⁶ And eīrēnē joins with shalom as an eschatological symbol to provide a foretaste of what will be.⁴⁷ Biblical peace is akin to agape in that it is a value creating principle.⁴⁸ The relation between the two is that of model and means. The model of shalom had always been before man as wholeness, health, and security. But, power to create or sustain community seemed lacking. Agape is that power, it is God-directed love which man cannot set bounds on by his good or bad behaviour. Jesus came to fulfill the Old Testament. He fulfilled shalom when he brought

men to a new fellowship with God.⁴⁹ The new community cannot become objectified as a thing in itself because it exists only in relationship now empowered by agape. Therefore, by definition, the community of peace is a sign for the existence of something greater than itself.

It is as an eschatological symbol that peace is liberating in this world. It examines, as a corporate symbol, social responsibility and justice.⁵⁰ One's own peace is dependent not on the absence of anything negative, but on the mutual peace of the community. There is basis for this hope in the early Christian consciousness as Stotts elaborates.

In proclaiming Jesus of Nazareth as Messiah, the early church broke ground for the reclamation of history and the "world" as the locus of God's self-disclosure, thus displacing the fundamental pessimism of Jewish apocalypticism.⁵¹

Without this hope, Christian work of ordering the present realm is only illusion. Shalom requires a withdrawal from the world to the will of God, but not a negative renunciation of the world.⁵¹

Jesus said that he did not come to bring peace, in the way the people hoped the Messiah would (Matt. 10:34). Nevertheless: "When Christ abolished the Law, He set aside the twofold disorder of the race both among men and toward God. Eīrēnē means peace with God and within humanity. It thus denotes the healing of all relationships."⁵³ Hence, all of one's relationships are potentially grounded outside oneself in God, and are holy.

Peace as Void: Contextual Setting in Greek and English Culture

It was into a bleak Greek world of peace as the negative idea of no war and the sterility of a term which describes something only in its non-existent state that the Hebrew concept shalom came. William Leshner describes this negative idea of peace both then and now.

In English, as well as Latin and Greek, the concept of peace means the absence of something, the end of something, the subtraction of something--shooting war for example. . . . But we have a Biblical concept of peace that is exactly the opposite. It is full of content, full of life. . . . We never have it fully. It is always becoming. It requires our best efforts, intellects, and skills, individually and corporately. It is a total lifestyle.⁵⁴

This was not only the setting into which shalom arrived in Biblical days, it is precisely the context which peace connotes in one's mind today.

American peace is the cessation of Vietnams, My Lais, and Kent States.

It is the end of violence. It is reported that Peace was personified in its negative connotation in 449 B. C. as a goddess at Athens.⁵⁵ To personify peace is to make it independent or external to oneself. Biblical peace is not something which can be objectified. It is the result of healthy relationships with the universe and with men.

A portion of the western world in like manner worshipped a symbol of Peace in the decade of the 1960's. Peace symbols were worn as jewelry. Peace marches were held. Conditions of peace were defined in terms of cessation of evil or the relinquishing of material goods. Bumper stickers carried the symbol and participants of sit-ins wielded it. The understanding of peace was not relational. Peace was a commodity, cold and dead, but idolized. The end of evil corporate war was protested by the peace people on the one hand, and human desires were satisfied on the other, as all the people proclaimed an allegiance to peace based on concepts that were negative. God has been domesticated in Platonic thought and American thought by making him a God of another world. The result is the removal of God's influence to "another world." With God so envisioned and removed one can give power to the demigod of his choice to order the ordinary world.⁵⁶

Shalom in such a setting becomes an archaic concept losing its

source of authority, a historical God, and its manifestation as a rational, justice oriented community. Further in an effort to grasp at shalom Jack Stotts reminds one that shalom must always be in tension with the present.

In the United States the revivalists absolutized the individualistic and other worldly eschatology, often prompting thereby a narrow, moralistic, and self-righteous believer. The social gospelers too early identified their real and potential social accomplishments as equivalents of the final Kingdom, . . .⁵⁷

The revivalists committed Greek errors of God as Idea and extreme individualism. The social gospeler failed to take the radical thoroughness of shalom seriously and became as the false prophet in Jeremiah proclaiming, "peace, peace, where there was no peace." In English the word peace as noted signifies freedom from discord. And the Biblical word eirene filled with the contents of shalom is normally translated "peace." The English word "peace" is only a subpoint to the New Testament Greek eīrēnē. Eīrēnē has added to it the New Testament meanings of health, prosperity, and salvation. The English "peace" does not have these, it is only negative in meaning.

In its full spectrum peace (shalom) ought to be seen as the ordering principle for community. "Loneliness, the lack of community, the Old Testament only knows as something unnatural, an indication that life is failing."⁵⁸ The Biblical idea of peace has found Western life lacking. "Certainly multitudes have tasted this improved life only vicariously, through the media of radio or television, or through the agency of political promise."⁵⁹ The improved life, of basic needs satisfied, is within the scope of Biblical peace. However, within the Biblical model the satisfaction of these penultimate needs is to produce growth, health, and a vigor for life and worship. In the Western model

of peace the form is again only negative--people do not grow healthy on vicarious food or fellowship over dishonest relationships. Shalom is quality, Greek eīrēnē is quantity.

Biblical categories are not abstractions, sin takes place in the concrete world and therefore "change must take place in the light of man's concrete historical situation."⁶⁰ Men must perceive clearly that to know God is to do justice. In the final analysis it is not the meeting of needs, the cessation of desire or human suffering, which pushes or pulls man through history towards development. The obligation to participate comes from God himself, the author and mediator of the good news of peace. Peace is a Biblical norm not for consideration but for manifestation on earth.

The church today has sanctioned the propriety and recognized the need for personal counselors. Such men function to nurture individuals in many areas of private peace, such as health, growth, and personal salvation and maturity in Christ. They assist in times of need, from depression to overt disasterous private violence. In a parallel manner the church ought to recognize the potential of eschatological sign-nificance for this world and respond with prophets of Biblical peace--community counselors.⁶¹ Such men would concern themselves with issues such as swift justice, observable love, and human prosperity; all in this world because of relationship to the new world.

Chapter 4

SOCIAL WITNESS: LIBERATION THROUGH
NON-VIOLENT ACTIVISM

INTRODUCTION

In the public witness of Christian faith there is always to be a double movement. The first move is to optimism based upon Christ's triumph over evil and death. The sphere of optimism is not only the spiritualized state of no worry, it is an enthusiastic way of positive living. The second move is to pessimism based on the certainty that in the final analysis this world's reaction to the truth and promises of Jesus will be strongly negative. And disciples of Christ will suffer in proportion to the truth of the Anointed One they reflect.

The positive movement of Christianity is aggressive in its condemnation of evil and its offer of redemptive truth. But, the aggression of healing is not violent. Os Guinness said of Christian activism: "Always it is forgiveness, not violence, which is cathartic. This teaching must be taken out of its religious wrappings and be realistically practiced in the gritty reality of human life."¹ In such a tough minded spirit disciples must draw the world into a tension with themselves by living and practicing the truths of redemption (jubilee) and salvation (shalom).

In a further way, disciples will optimistically practice non-violent activism in pursuing practical issues of truth. There will be victories both on a corporate scale (better laws to control evils of

privilege and immorality) and a personal scale (converts to Jesus and His truths). The optimism is built upon the guarantee of a new redeemed world in the world to come; this is important, for no matter how close to God one is or how well laid the plan of action (witness) the lives and efforts of disciples are bound to frustration and defect in this world. This should be no cause for anyone to hold back from commitment to the hard tasks of justice and righteousness -- behind every cross of defect is an empty grave of victory. "The individual is the totality of his value commitments, for without interest there is no life. To live is to strive, to hope, and to die for the worth-while."²

COLLECTIVE SIN

Evangelical thought,³ rooted as it is in pietistic concepts and examples, has described sin in terms of personal unrighteousness. Lust, greed, pride and other wrongs of an individual nature have been the concern of evangelical teaching and preaching. In the evangelical concern about personal sin there has been a consistent emphasis upon remediation through repentance and renewal. There is a social aspect to it that the perpetrator of greed or lust certainly has a victim whom God loves: woe to the one who harms these little ones.

Yet the evangelical has been vividly concerned with individual sinners and perhaps only mildly or indirectly concerned with the social consequences of sin. Personal greed may be condemned while the social evils of rampant capitalism go ignored or treated as something inevitable in social/political arrangements.⁴ Evangelicalism has made individual accountability a highly operational concept in the context of its definition of sin. But who is accountable - what is accountable (can society

itself be accountable) - for social evil, even evil conduct in so-called victimless crimes such as, for example, prostitution? Or who is accountable when the evil is as vague as gossip with no single perpetrator and no intended victim? Does free-floating sin have an author, an accountable one? H. Richard Niebuhr commented on this aspect of the definition of sin. He found that John, too, put sin in personal terms, i.e., he worked with examples of life to define sin:

Though John does not formulate his doctrine of sin and the fall in abstract terms, but illustrates rather than defines it, it seems fair to say that for him sin is the denial of the principle of life itself; it is the lie that cannot exist except on the basis of an accepted truth; the murder that destroys life in the act of affirming it, and affirms life in the act of destroying it; the hate that presupposes love. Sin exists because life, truth, glory, light, and love exist only in communion and community; and because in such community it is possible for men who live by the deeds of another to respond in kind.⁵

The accountable one, according to St. John, is the one who recognized that personal responsibility is something which happens within a community - the very issues of ". . . life, truth, glory, light and love, . . ." exist only in communion and community. Honesty, health, caring relationships - the stuff of right living (personal righteousness) have great importance not only because they are antithetical to personal sin but also because they are grounded in the fact of community.

It is very important both psychologically and historically to note that in the case of those ugly personal sins with which evangelicalism has so concerned itself there is often little distance physically or emotionally between the victim and the one who sins against him. However, in social sins there seems to be a buffer zone - the victim never knows who has sinned against him and, in fact, it may be that the perpetrator is no person or group but only the structure of society itself. The fact

that by no one act, no individual decision, no personal or even group interventions a community is disintegrating at great harm and injustice to specific victims is part of the way things are.

It is true that violation of another's integrity takes on transcendent proportion. But as Rauschenbusch said, it is not only transcendent sin against God but sin against another's right to communion, i.e., relationships carried out in daily life:

We rarely sin against God alone. The decalogue gives a simple illustration of this. Theology used to distinguish between the first and second table of the decalogue; the first enumerated the sins against God and the second the sins against man.⁶

Therefore, those who repent need to be aware of this interrelation. In other words, sin breaks both the relationship between God and man, direction and blessing, and between man (community) and man, support and fellowship.

The approach to sin in this study does not share in the optimism of the early nineteenth century liberals. These men like Rauschenbusch defined social sin accurately but did not come to terms with the tragedy of wickedness in the human heart. Liberation theology has reaffirmed the collective dimensions of sin without spreading a false hope or an easy optimism. Gustavo Gutierrez said:

But in the liberation approach sin is not considered as an individual, private, or merely interior reality - asserted just enough to necessitate a "spiritual" redemption which does not challenge the order in which we live. Sin is regarded as social, historical fact, the absence of brotherhood and love in relationships among men, the breach of friendship with God and with men, and, therefore, an interior personal fracture.⁷

Social sin is not without a victimizer, but it is not the eye for an eye type of sinfulness. It is rather, that underground type of severance which leaves one alone, anxious, and potentially impotent. To be thus cast adrift is to be locked within oneself in violation of actual relationship

with God and in violation of solidarity with mankind. Rauschenbusch found in the element of personal selfishness a starting point to understand sin.

The definition of sin as selfishness furnishes an excellent theological basis for a social conception of sin and salvation. . . . We do not rebel; we dodge and evade. We kneel in lowly submission and kick our duty under the bed while God is not looking.⁸

The concern with evasion of responsibility is a key point. God's peace and salvation are based in the historical realities of the covenant and the atonement. Similarly righteousness in life is based in justice or response-ability. Yet one finds rather than justice that permanent states of covert violence describe the actual situation of a majority of mankind.⁹ It takes much more than guns to keep this many people separated from their own fulfillment spiritually, socially, and prophetically. Such ideologies, which foster covert violence, are made of survivalistic stuff i.e., emotional bedrock and expediently thorough application. Jesus went to the core of this syndrome, for he said:

You have learned that our forefathers were told "Do not commit murder; anyone who commits murder must be brought to judgment." But what I tell you is this: Anyone who nurses anger against his brother must be brought to judgment.¹⁰

Guinness interprets this passage; he said:

Jesus thus placed the guilt due to violence back on the area of psychology. This means that for the Christian violence is far more than physical wounding or killing. It can be physical, economic, or psychological, applied with either a velvet glove or an iron fist. . . . It is spelled out in terms of any violation of humanness. Any refusal to see this becomes mystification again.¹¹

As the understanding and, hence, condemnation of man's tendency to subordinate responsibility to his survivalistic ethic becomes clear, how much more complex and immense appear a society's back alleys of evasion. It must be admitted that even to hypothetically observe the

cultural and legal statutes to their fullest would not reform the institutional violence built within society's codes.¹² Whites still countenance institutional racism by carrying out their life's business in all-white environments of schools, churches, housing, and work.¹³ The issue still under consideration is the buffer zone, between collective sin and free floating guilt. Collective organizations have been developed for carrying out, in any way possible, the means to arrive at privileged ends. And often times means which individuals would shrink from, were it not a community affair. For example, Rauschenbusch said that:

Science supplies the means of killing, finance the methods of stealing, the newspapers have learned how to bear false witness artistically to a globe full of people daily, and covetousness is the moral basis of our civilization.¹⁴

It is not always as self-evident as it here appears. The atomic chart is quite useless without a mentor who understands the principles of "heavy water." The printing of privileged conversations in newspapers or scandal sheets can leave men jobless and alone with justice no richer for the human sacrifice. It is as if men have built autonomy into their very institutions so that the institutions are independently pulling at life in the Satanic mode of the insatiable desire for more. Even in the face of communal or corporate selfishness, Christianity, said Gutierrez, presents a radical (root) response:

"For freedom Christ has set us free" (Gal. 5:1), St. Paul tells us. He refers here to liberation from sin insofar as it represents a selfish turning in upon oneself. To sin is to refuse to love one's neighbors and, therefore, the Lord himself. Sin - a break of friendship with God and others - is according to the Bible the ultimate cause of poverty, injustice, and the oppression in which men live. In describing sin as the ultimate cause we do not in anyway negate the structural reasons and the objective determinants leading to these situations. It does, however, emphasize the fact that things do not happen by chance and that behind an unjust structure there is a personal or collective will responsible - a willingness to reject

God and neighbor. It suggests likewise, that a social transformation, no matter how radical it may be, does not automatically achieve the suppression of all evils.¹⁵

Men not free in Christ are bound in roles of antisocial consequences and the Christian analyst need not be deluded. To merely reform the structures is not enough. The structures have become buffer zones for avarice without courage. Nevertheless, the fact of responsibility still lies with flesh and blood men. It may be as it was in the case with Moses and the pharaoh, when Moses:

. . . stands before the pharaoh and tells him to let the Israelites go. The Hebrew text then tells us that the pharaoh "hardened his heart." For Hebrews, the heart was the seat of man's liberty. The Bible is telling us that the pharaoh lost his freedom because he had sinned, because he was exercising domination over other human beings.¹⁶

To take another's freedom is to lose the freedom to grow within oneself. This is why immorality is seen as: "Anything that deteriorates human dignity or assaults man's inherent self-worth!"¹⁷ Sin must be recognized in all of its forms. Often only the first form of sin, sensuousness, in which we sin against our higher self - the image of God, is seen as transcendent sin. Two more far reaching developments of sin must also be mentioned, selfishness, violation against the good of man - in the community of the church; and sin as godlessness, transgression of the universal plan of God - redeemed and holistic community.¹⁸

The individual is not lost in importance, either as oppressed or oppressor, in the social conception of sin. Rather, actual attention is here directed to individual welfare in the face of alienation and overwhelming experiences. Orlando Costas, a third world missiologist, focused this point concerning part of his experience in North America:

As a member of a forgotten minority, I experienced the awfulness of ethnic prejudice, the harshness of poverty (in a country where the great majority have over and beyond their needs),

and the oppression of an impersonal, culturally alienating educational system.¹⁹

This is not new information nor is it analytical information; but it is representative of that type of immoral syndrome which is larger than specific people and is destroying infinitely valuable persons individually, in racial or socio-economic minority groups. The guilt needs to be traced to victimizers in such syndromes, for as it has already been noted, to ascribe guilt to institutions without implicating human will is to make it all a matter of chance (and therefore no response-ability) and to mystify the "real" components of the discussion. Martin Luther King worked in these issues searching for handles (handles with human wills inside). Concerning practiced racism, he found: "Its genesis in America was closely related to the need to find a moral justification for a system of economic gain and political power."²⁰ Racism is an evil institution but it is not free floating. It must become grounded in its individualistic forms and dealt with. Talk of corporate repentance is unpopular because it is costly.

The controversy over the cost of repentance was also an issue in Jesus' day as Rauschenbusch recounted:

One of the culminating accusations of Jesus against the theological teachers of his time was that they strained out gnats and swallowed camels. judiciously laying the emphasis on the minor sins and keeping silence on the profitable major wrongs. Is it possible to hold the orthodox doctrine of the devil and not recognize him when we meet him in a real estate office or at the stock exchange.²¹

It is here that some of the far reaching effects of dealing with community sin become clear. If there is basic sin at the root of many cultural and common practices, then the cleansing of those corporate behaviors will be radical. If the problem was just in one aspect of the community the majority might rule to purge the guilty by force. The demonic form, if it were primarily in just the schools or the governments or the

banking institutions or the churches, could be dealt with, respectively by testing the Socratic purity of educators, the fiscal ties of politicians, the lending policies of the moneyed, or the piety of the clergy. H. Richard Niebuhr gave the true perspective:

Popular animosity based on social piety, literary polemics, philosophical objection, priestly resistance, and doubtless economic defensiveness all played a part in the rejection of Christ, for the problem he raised was broadly cultural and not merely political. Indeed, the state was slower to take up arms against him and his disciples than were other institutions and groups.²²

The conflict focuses on the depth of the Lordship of Jesus Christ. Are church groups guided by the sovereign truth of the Gospel or are they merely conserving the paradigms and scientific notions of older cultures, to secure the permanence of the status quo.²¹ An example of such dichotomy is the conservation of ideas about the nature of God and the religious milieu in light of actual justice in the "Bible Belt" of America. The "Bible Belt," said Mark Hatfield, functions with a dual role. It is the center of religious piety and it is one of the bastions of racial hatred.²⁴ This type of community sin needs no sophisticated exegesis, Christ said to minister to Him men had to minister to those in need. The manifestations (and essences) of racism and Christian servanthood are mutually exclusive. Pope Paul VI quoted the words of Saints John and Ambrose:

"If a man who was rich enough in this world's goods saw one of his brothers in need, but closed his heart to him, how could the love of God be in him?" (I John 3:17); "The earth belongs to everyone not just to the rich."²⁵

This must become so much more than humanistic upward - bound projects which maintain just enough accompanying guilt to make one feel purified without deep enough contrition to necessitate repentance or to compel restitution in cultural existence.²⁶ Sin is humanity involved in inhumanity, in destroying the image of God, and this includes the fact that ". . .30

million Americans live in conditions that are unworthy of a human being."²⁷ In terms of the search for victimizers in community sin, Proverbs says: "He who closes his ear to the cry of the poor will himself cry out and not be heard."²⁸ To close one's ear, to harden one's heart - to sin by proxy, indifference, or indolence, is to, nevertheless, sin in fact against man and God.

The economic tentacles are advanced past the temptation stage of sensuousness and now resemble a materialistic demiurge. And like all sin it destroys the very base upon which it exists. Collective worship at the temples of materialism is no exception to the rule.

North Americans - and Christians are not an outstanding exception - are continuing to consume the products of earth at indefensibly high rates and appear to be firmly set on reaching even higher levels, at the very time when it is a matter of public record that unaccounted millions are seriously malnourished and are starving.²⁹

This insatiable behavior pattern has roots deep within man, it is like salty water that creates only more thirst. John Dunne described this condition further, he said:

The desire that was satisfied yesterday arises again today and is stronger and more insistent for having been satisfied yesterday. Man, according to this, will never reach the point where he is content, where it will be enough for him that his heart is beating and the sun is shining.³⁰

To get at such a malady one needs to get beyond the image of Jesus as a suburban, stand-pat, establishmentarian, defending the status quo.³¹ Jesus does have a side on which He will stand, in terms of the discrepancy, between capital invested in poor countries for profit and subsequent fixing of prices on raw materials in those countries by the developed world. "It is a discrepancy that cries to heaven for vengeance."³² These are the types of community structures that need reform beyond the provision of statutory law. Today eighty-five per cent of the

earth's populace live in poverty to make possible the extravagance of the satisfied fifteen percent. "Tomorrow it will be 90 per cent catering to the luxury of the 10 per cent. It is clear now why there must be a structural revolution."³³ The structural revolution will only be a pioneer inroad towards a practical idealism. It is true that the personal economies of people need leveled out. When one can help and does not he is guilty of oppression. "It is not your avarice but your unwillingness to share that condemns you."³⁴ Particular men are no longer justified in making special claims on expediency for the promotion of their private goals. Bonhoffer in his Ethics reminds us: truth spoken hypocritically is no longer truth but untruth. Shalom is primary; the supporting objects of relationship (food, warmth) are necessary. H. Richard Niebuhr carried this idea further. He intimated that, the grace - faith (Jacobean faith) relationship will be fundamental in ascribing truth and value to concrete lives. He said that man:

. . . cannot separate the works of human culture from the grace of God, for all those works are possible only by grace. But neither can they separate the experience of grace from cultural activity: for how can men love the unseen God in response to His love, without the visible brother in human society.³⁵

It is at the point of the unseen God that the taproot of community sin is exposed. Jesus told Thomas: "blessed are those who have not seen and have believed." There is a distance at which the immediacy of life, truth, and horror are not felt - overwhelmingly. There is another further distance at which doubt triumphs. To shift perspectives, there is a similar distance at which responsibility fades into impotence. This is the buffer zone in which, for example, George Edwards found warfare capricious in its violence:

The death of elderly people, women, and children may be regarded

as tolerable in the morality of war when these deaths are inflicted from the air, inflicted as it were from a proper distance. But the My Lai deaths, inflicted on the ground at close range, constitute atrocities.³⁶

Deaths inflicted from a distance are symptomatic of community sin at its specialty. Community sin can be either many oppressing the few, American racism, or few oppressing many, American materialism. Either way the sin is historical and transcendent. Clark Pinnock in his call for the liberation of North American Christians said:

We the wealthy six percent of the earth's population, cluster around the well of earth's resources and drink deeply from it, while the vast majority of peoples are shunted aside . . . Suppose a visitor arrived from outer space, . . . Surely he could only conclude that this small but favored minority was in a condition of bondage to the godlike power of materialism and comfort.³⁷

NECESSITY OF ACTION

As E. J. Carnell remarked, life is made up of the stuff of decision. So it is with religious commitment - if there is life there will be movement in purposeful ways both into life and encounter. Religious neutrality is only a semantical or abstract phrase. In actuality neutrality does not just produce void; there is always active evil ready to fill any unoccupied territory. Further, in a democracy it is impossible not to take sides, for in terms of the status quo: "'Neutral' Christians thereby indirectly communicate that they believe those vested interests are morally right in social controversies."³⁸ Christians must realize that when they do nothing but hold committee meetings and institutional deliberations they must still accept the responsibility individually for action not taken.³⁹ Kierkegaard speaking thus, moves quickly through the evasive stance found in institutional sin and assigns guilt to human wills; wills which are seeking vacuity in the face of responsibility and impending

consequences.

Christ affected the entire order and base of culture, any response that embraces less is highly suspect. The "over-spiritualized" mission program is an example. The neutral political stand of many evangelical churches has affects that are not so often foreseen and are later overlooked. "The gun is embedded in the economic denomination of North Atlantic while the ointment that accompanies it is a supposedly, politically neutral missionary enterprise."⁴⁰

It has been pointed out that Christ's forceful influence was broadly cultural but this must not cause the church to shrink from spiritually and morally involving the political order, as a part of culture. Christ was handed over to the Romans by the Jewish elite (their political base was being threatened). And: "Jesus died at the hand of the political authorities, the oppressors of the Jewish people."⁴¹ The Jewish authorities and the Roman government in their compromising political relationship realized that sin demanded a radical cure, and that such a liberation from sin would imply a political liberation. It would be freedom: ". . . from all slavery to which sin had subjected them: hunger, misery, oppression and ignorance, in a word, that injustice and hatred which have their origin in human selfishness."⁴²

Too much church work today is done from the top balcony, where it is safe. The love of God has been wrapped in beautiful words and accompanied with superficial handouts.⁴³ Anything short of offering oneself is potentially non-Christian.

It is one thing to theorize about one's all-out commitment to others; it is another thing to go all the way out to where they are to live, to stand, and struggle with them in their struggles for freedom and dignity.⁴⁴

"Our problem is not the lack of knowing, it is the lack of doing. Most Christians know far more than they do."⁴⁵ This simply put statement summarizes not only today's age but the need and goal of many ages in Church history.

All Clements' work as pastor and author is evidently directed toward this end of attaining and helping others to come to full knowledge of the God in whom he believes, and to a full realization in action of the love of Christ.⁴⁶

For a person to see Christ and make an accepting decision in that light is co-extensive with one seeing Christ's concrete demands on one's life. Christian religion has cultural implications for its adherents far beyond the purely sensual sins. It is not wrong to live in a one-hundred thousand dollar house because it is comfortable, nor is it wrong to eat prime beef seven days a week because it is delicious. Rather, these are wrong in the perspective of one's brother and sister who live without warmth or rice. The heinous crime is in taking brotherhood seriously only if its within touching distance (and then only if it reaches out and accosts you). Luther Hock of Brazil said:

The normal American still thinks of his country as being the savior of the world. He does not realize that we in Brazil--our cheap labor and natural resources--are being used to raise the standard of living in this country.⁴⁷

The true claim of brotherhood is not for charity (although that may be a part) but is for dignity in life's projects. Brazilians are one's full brothers because they make that immeasurable human contribution to life, just like all other men can. They deserve one's respect and love not because of their needs but because of who they are. Arrogance of elitism and saviorhood must depart for men to embrace Christ and humanity. This age is chided for its lack of wisdom and its pursuit of knowledge about scientific particulars.⁴⁸ The glue that holds private communities together

is not holding so well, as men discover their cosmic aloneness and realize its implications. Camus aptly commented:

With the exception of professional rationalists, today people despair of true knowledge. If the only significant history of human thought were to be written, it would be the history of its successive regrets and impotences.⁴⁹

The history of Christian action has all too often been the history of opportunism in myriad forms. Faith has been used to stir up human aspirations but the expression of that faith has not had an authentic transcendent dimension.⁵⁰ The transcendent vision provides the courage and vision of true religiosity which then fills and empowers the imminent actions of believers. Neither dimension can have a significant existence without the other. As the church surveys the history of regrets and impotencies she must be careful not to counter with yet another call to commitment. Western technology has itself cast a spell over life which must be systematically countered. One of the results is that ". . . most people stand in sight of the spiritual mountains all their lives and never enter them, being content to listen to others who have been there and thus avoid the hardships."⁵¹

This culminating attitude of apathy needs to be countered with an educational field experience. One which would teach participants that they too can make a difference, just as the Brazilians. Perhaps there are many people in a culture which sees itself as a "Savior" that are actually overwhelmed and still feel like serfs themselves. Yet, the affirmation must be heard:

. . ."there will be wars and rumors of wars." Yet to recognize the connection between sin and endless conflict--even of civil strife and global war--does not mean that we settle for combat as a way of life among peoples and nations. Neither does it mean that we abandon our neighbors in order to secure a private, spiritual, inner peace of

our own. There are things we can do.⁵²

There are things that can be done but they must be done in practice as well as in theory, and the community must be an actor. "Theoretically the church is the greatest organization of unselfish service. Actually the church has always been profoundly concerned for its own power and authority."⁵³ Further, King knew that, the seeming Christians of power in Dixie, were anxious to hear a pious ethic of personal love that left their social institutions in power.⁵⁴ In the light of this data, maybe the need for a Christian revolution within the church needs faced.

Evangelist Tom Skinner . . . rebuked evangelical Bible believing Christians for their silence on social issues and their recent identification with the "hoot and cry" for law and order during the upsurge in black revolution and rebellion. Jesus, he said, was a revolutionary. He was dangerous because he was changing the system.⁵⁵

Such desire for system changing must be backed by an orthodoxy of action thorough enough to be Christian. Issues of and temptations to power in itself or personal privilege must fall to the side. One's vision must remain steady and one's action become specific. Three years before Martin Luther King's death, he made similar personal decisions.

If I choose to go on living by my conscience, I may survive at the most for five more years. I could compromise my conscience and perhaps live to be eighty. Either way I die. The one way I would simply postpone my burial.⁵⁶

This type of living costs in terms of quantity but it proportionately raises the quality of life. It is more than a sad paradox that such statements as Martin King's ring idely throughout a culture able to find welcome places in many a Weltanschauung, but unable to find a place in historical praxis or action.

Although we can think globally, we can only really act locally. . . . Our lifestyles must be simplified, and our consumption scaled down. In line with the "Macedonian example" which Paul related to the Corinthian church (2 Cor. 8-9), we must begin to share our goods

in a way that cuts into our standard of living, so that the voluntary self-improvement of Jesus may be fleshed out among us.⁵⁷

In other words, with King, one's belief and subsequent behavior must be real enough, to produce not only isolated asceticisms but complete obedience. Affluent societies stand in serious want, neither their purchase nor throw-away habits show any thought or forethought. It is itself an indictment that Herbert Marcuse, in challenging American society, has such ready examples of consumer extravagance and excessive pragmatism to point out.⁵⁸ The affluent do not even know what abundance they have materially, let alone spiritually. Obedience by their standards becomes concomitant with selfishness. Yet, one must be careful not to base his obedience on the other extreme of selflessness. Christian action is a positive movement, it draws its source and impetus from Christ and His salvic work. Men are saved from hell,⁵⁹ but to Christ. Any understanding short of this places more emphasis on the lack than the provision. It becomes the silent peace of the Greeks instead of shalom. An example of this short sightedness is the comment of one missiologist concerning the basis for obedience (obedience to preach the gospel):

Universalism necessarily cuts the nerve of missions. If all men are redeemed at last, it makes little difference whether the gospel is preached or is not preached to all men during this age. To suggest as a compelling reason the notion that it should be preached so that some men will come to the true knowledge of God sooner than they would otherwise lacks rational force.⁶⁰

The truth or falsity of universalism is not the argument here; the issue is the inherent value of the mysterious partially realized new age. The gospel is so much more than mere salvation in the next life. It is so much more concrete and real than to be limited in consideration to only the so called spiritual nature. If all were saved in the eternal life, nevertheless, is not the sheer joy and potential of human lives, fulfilled

in Christ and human fellowship, worth conserving in this world? Further, the option is not for one to even consider. Religion is not merely an academic issue. Does one have the ability to respond to the Biblical insight that "from the one who has been entrusted with much, much will be asked."⁶¹

The Christological doctrines of repentance-forgiveness and restored humanity seem almost passe. Their non-viability⁶² in today's churches proves that this part of Christology has been mythologized out of practical church doctrine. The first action must be to restore simple and clear statements of faith and concomitant action in Christ within one's actual context. Jesus said that our style of communication ought to be clear and definitive, anything beyond yes or no is evil.⁶³ Complacency arises out of double talk. Multiple meaning words keep one sheltered from the action implicit in direct communication. As multiple meaning words vanish so disappear the avenues of bifurcation. Simple connections become clear: "And it is hypocritical for a Christian to claim he has the peace of God in his heart if he remains oblivious to the violence and destruction in the world."⁶⁴

The application of faith is relative to one's context. This is not to say that the faith is based on a relative value, but that in a direct and visible manner Christian action must be meaningful to the world at large. On this point H. Richard Niebuhr said:

The Christ who commended a good Samaritan for pouring oil and wine into wounds would scarcely likewise honor a man who, trained in contemporary methods of giving first aid, regarded the Biblical example as his absolute guide. In politics, economics, and every other sphere of culture, no less than in medicine, we must do the best we can on the basis of what we know about the nature of things and the process of nature; but the best is always relative to fragmentary social and more fragmentary personal knowledge.⁶⁵

Such a manner of existence would initiate that prophetic tension within the world in which action finds meaningful direction. To this action one must bring his clearest doctrine and his toughest stance.

NON-VIOLENT ACTIVISM: A CHRISTIAN METHODOLOGY

Due to the nature of society, institutional and collective reforms are not made successfully on moral appeal alone. Such movements must be backed by force.⁶⁶ This force will stir the status quo polemicists to activity. The result will be that one's friendly welcome in the community as a representative of truth will vanish. One's ideals would no longer be sustaining the present, but would be pushing and tugging at it, trying to alter collective consciousness to the imminently rewarding truths of the partial eschaton. Moberg said:

It is tragic that the only revolutions accepted with respect by most Christians are those of the past. Perhaps they are so squeezed into a mold of conformity with the present world age, which has been shaped by past revolution, that they absolutize, perhaps even idolize it. One is tempted to believe the saying, "A conservative is someone who worships a dead radical."⁶⁷

Yet, the church must perform in turbulent history and on her own terms, for only the church knows of the new age. "As Jesus said to Pilot, 'My Kingdom is not of this world.'" In other words, the Christian keeps moving into the future, drawing the whole process of history in his wake."⁶⁸ The methodology of activism must not enamor the believers or become autonomous. "Pietism is the root of the Christian life and activism its fruit."⁶⁹ The fruit is fundamentally dependent upon the roots, nevertheless, plants without fruit were also condemned. ⁷⁰

Jesus instituted a revolution of rising expectations and a new era of holiness. There is now a place for personal and corporate "altruism

centered in Christ."⁷¹ The law is fulfilled in agape and the humility of servanthood. Dag Hammarskjold pictures this truth in terms of his own spiritual quest, saying that: "In our era, the road to holiness necessarily passes through the world of action."⁷² In Luke the twenty-second chapter, the disciples in Gethsemane put the question of action to Jesus in terms of the mode of zealotism.⁷³ "Then as one actually drew his sword, Jesus said again (v. 21): 'No more of this!'" There is a limit set to resistance. It is at the point where resistance is transformed into violent revolt."⁷⁴ "He excludes every use of force as it was preached by the Zealots."⁷⁵

The means that the Christian understanding of action develops to spread shalom, must be a constructive mode in which the transition from idealistic concept to historical praxis does not caricature the initial truth. "Truth is known for truth in direct proportion to the pain it costs. It follows that conventional church life and the following of Christ are as different as water and wine."⁷⁶ The church has to face into the model of Jesus. The goal is the relationship of realized truth on all levels. This can only be taught by example. The church is in His image: Eriqwe Dussel described the church in these terms:

The church as such is a prophetic body which dies for the sake of the Other but which, as Church, never kills anyone. In the throes of his passion and death, Jesus pardoned his persecutors. That is the only way to respect one's persecutor as a human being. If I abuse or insult him, then I am treating him as a thing. I must realize that he does not know what he is doing; if he did, he would not do it.⁷⁷

Christ's image was the extension of himself. He extended his manifestation of agape to all. The result was the spreading of the good news; shalom was here perfectly embodied. The church must personify such peace.

A Christian theology of peace begins with the understanding that it is not sufficient simply to avoid harming our nation-neighbor; we must also seek his well being in all respects. We must become

committed to waging peace just as aggressively as wars have been waged in the past. "He that would live life and see good days, . . . let him turn away from evil and do right; let him seek peace and pursue it."⁷⁸

The church must take the responsibility to do right. Plans must be laid to enter communities in a historical and a measurable way. Christians must precipitate the involvement. They are the salt. An introductory principle, those interested in truth-force must understand, is that the stuff of non-violent activism is not the physical but the spiritual. Carnell described how the spiritual can be regarded in an accurate and non-illusory manner.

Through the five sense the empirical self measures the configurations which compromise the world of extension; which through an innumerable host of internal senses (nous, conscience, invitation, etc.) the free self is exposed to those non-sensory, non-extended essences which form the world of non-extension. Whoever would truly be an epistemologist, therefore, must reckon with the fact of the double environment.⁷⁹

It is through participation in the double environment that one is able to draw strength and confidence in the face of opposition or enemies. Enemies of truth, truth that is grounded in the transcendent and blossoming on earth, have only half of reality within their grasp. It is the spiritual half of the human environment that Yoder affirms saying, there must be:

. . . the renunciation of violence even in the most righteous cause, that this promise takes on flesh on the most original, the most authentic, the most frightening and scandalous, and therefore in the most evangelical way. It is the Good News that my enemy and I are united through no merit or work of our own, in a new humanity that forbids henceforth my ever taking his life in my hands.⁸⁰

There is no room for violence to preserve power or political existence in Christ's teaching. He understood the reciprocal nature of violence when he rebuked Peter in the garden.. The West learned that lesson afresh as Hitler's final victory came when, after his defeat, the Allies continued

to live with and perfect the weapons that were invented to defeat him. History is not lacking such examples.⁸¹ Non-violence is the vehicle in which truth can progress without overriding distortion. It is a thorough ethic and can be used tactically in a community-wide program. To be convincing and authentic the movement must be made up of individual Christian Satyagrahis⁸² (those who hold on for the truth). Os Guinness spoke to this issue of practical truth and forgiveness:

A beginning in making this practical is to understand that as a private individual no Christian is responsible to God for what another man does to him. The other man is himself responsible to God for his own reaction to what the other man has done to him. Here forgiveness is the only possible response. Even if he must act elsewhere with delegated authority (such as that of a judge), his disciplinary role in administering justice must be balanced by a personal attitude of forgiveness. The public exercise of force without personal forgiveness can only recycle violence once more.⁸³

As these issues of worship and social order intermingle they ultimately cross over into the political. The aforementioned principles of social justice will bring those entrusted with maintenance of that older order into response, as can be seen in the crucifixion of Jesus by Roman authorities.⁸⁴ As has been worked through on a personal level, so on the political: "Nonviolent resistance to unjust political and economic power is the only course consistent with obedience to Jesus Christ."⁸⁵ Applied Christology is being willing to struggle in the flux of life as sheep among wolves and to stay non-violent. Tolstoy observed the nature of violence as a plague; he said: "The difference between repressive violence and revolutionary violence is only the difference between cat shit and dog shit."⁸⁶

Martin King came to believe that as a force against oppression and evil, Christian love housed in Gandhian non-violence was potent. This non-violence carries with it an elimination of violence on the physical

and emotional level. The no-co-operation in evil is aimed at awakening the conscience of the victimizer from within.⁸⁷ E. Stanley Jones said of such political philosophy: "This is certainly an infinitely more Christian way than we have ordinarily taken in the West."⁸⁸ If a community becomes powered by soul-force there will be a confrontation in terms of demand; a demand to militant responsible discipleship. All too often the church has been satisfied to preach what Dietrich Bonhoeffer aptly labeled "cheap grace."⁸⁹ Cheap grace is serious because it leads directly to cheap life, and this is a pharisaical insult to our Lord. Thus the further step of self-suffering becomes necessary. The author of the precipitated action for partial justice, the Christian Satyagrahi, may be forced to raise his wager in this conflict (grace becomes costly here).

A morality of nonviolence in pursuit of concrete ends almost necessarily leads to actions of civil disobedience. Before the hatred and antipathy of adversary could be transformed into constructive energy for social change, the latter must be placed in a position of creative tension. The community that constantly refused to negotiate must be forced to confront the issue.⁹⁰

What motivates men to take violence from other men, of all sorts, beatings with clubs or whips, wild dogs and fire hoses, death to friends and loved ones, even death himself? In terms of such action cowardice is the weakness of the weak. Violence is the strength of the weak. Non-violent resistance for truth is the strength of the strong.⁹¹ (This is all in terms of collective, community, or church action. Jesus said: " 'Let him who has no sword sell his mantle and buy one.' . . . The previously cited command to buy a sword also refers to the time of persecution. . . . There may be times when the disciple individually is to defend himself while carrying out his mission, but he is not to take part in

military ventures."⁹² Self-defense against private criminal attack is not within the scope of this discussion.) Kierkegaard does not show much confidence in Satyagrahis but he does understand their lot. As men confront the worldly opposition Kierkegaard believes they will grow ". . . cowardly in the face of-number. And numbers are usually false. Truth is content to be a unity. But a man wins something by this cowardly indulgence. He does not win a bed in a hospital."⁹³ Historically jails and hospital beds have been the room for proponents of truth--the prophets, Socrates, Jesus, the Apostles, Luther, Gandhi, and Martin Luther King.

That Jesus' death and suffering were necessary is commonly accepted among evangelicals. But, it is perhaps not so often emphasized that the terms of His death were His own (Jn. 12:24-25). The necessity to be a purposeful participant in Christ's suffering is New Testament (Matt. 5: 10-15; 10:17-42, Phil. 3:10). St. Paul saw his life as a sacrifice (2 Tim. 4:6).

Martin Luther King modeled such obedience:

If physical death is the price that I must pay to free my white brothers and all my brothers and sisters from a permanent death of the spirit, then nothing could be more redemptive.⁹⁴

Christian suffering is a gift to the unredeemed. It knocks at and pleads with the other half of the "double environment." Self-suffering is the gift of soul-force to the world, in the fact of death. It is the catalyst of community peacemakers.

No one enmeshed in sin can do justice. Only the person who is suffering from injustice can do justice. The process of liberation itself is the only thing which will make it possible for the oppressor to undergo a real conversion.⁹⁵

There is a point at which suffering in the reality of this world is spiritualized, and as in other spiritual commitments: "There is a point at which

everything becomes simple and there is no longer any question of choice because all you have staked will be lost if you look back. Life's point of no return."⁹⁶

Carnell argues that love can never be destroyed by an act of violence or unfaithfulness.⁹⁷ The victimizer can never stop the Satyagrahi from bombarding him with love. "At any rate this is the requirement of non-violence. Like your opponent if you can; respect him you must. He too is human. If you are strong enough you can reach him."⁹⁸

If your enemy is hungry, feed him; if he is thirsty, give him something to drink. In doing this you will heap burning coals on his head. Do not overcome evil by evil, but overcome evil with good.⁹⁹ Christ carried the confrontation to mankind. In repentance, in forgiveness, the goal is victory. There is no defeat. For example, Jesus cleansed the temple cult; he did not seek to eliminate it.¹⁰⁰ This victory is the opponent's conversion to justice. "Victory does not mean that one side triumphs at the other's expense, but that both sides are reconciled in a new harmony, with the wrong cancelled."¹⁰¹ One such victory was ". . . the supremely dramatic moment when Bull Conner's men were so touched by kneeling blacks that they refused to turn on the fire hoses."¹⁰² Such moments of triumph are molded by seven characteristics of the methodology of soul-power:

- (1) factual accuracy
- (2) face to face encounter
- (3) firmness, staying power
- (4) truthfulness
- (5) non-violence
- (6) voluntary suffering
- (7) the capacity to give others the courage to change¹⁰³

In non-violence there are no spoils to be paid or had. The actual goal is not objective justice or peace per se. Conflict is a part of life which is permanent. Attitudinal peace is possible and required. Easy answers are out. Simple answers with the application of skilled craftsmen are in. It should be remembered that Christ's own ministry was a progressive affair. Our efforts to follow are likely to be even slower and less efficient due to our own weakness. Overnight success is not the norm for Satyagrahis. In terms of Gandhi's action in South Africa over the injustice of one law: "The conflict continued for more than two years with 4,000 arrests and 2,500 persons in prison at a single time."¹⁰⁴ What would Camus or Kierkegaard have had to say in light of these Indians who would be "neither victims nor executioners" in a world with plenty of both.¹⁰⁵

SOCIAL WITNESS

There has been a Platonistic element in some of evangelicalism, and one aspect is that we have acted as though giving to missions is spiritual, but using our accumulated wealth for men's needs, including the needs of our brothers in Christ, is not spiritual. There is nothing like this in the New Testament.¹⁰⁶

All of man's needs fall within the framework of Christian concern. There is no such item as "the spiritual" in man which is isolated from the totality of man. "Preaching must be seen in terms of social action because (theologically speaking) it aims at the total transformation of man."¹⁰⁷

Christian witness is one part of the redemptive process of making cheap life valuable again. Not a church mission involved in a secular way, but a mission so involved with all the aspects of communicating the gospel of redemption that it runs headlong into the secular. "No dichotomies here, not a vertical vs. a horizontal emphasis of mission; not a redemption vs. humanization--but a holistic vision of God's mission to the world and the

and the churches role in it."¹⁰⁸ There is always the temptation to see Christian social involvement as no more than welfare. The Christian responsibility is not only to meet today's needs, but to provide restorative influence at the causal roots.¹⁰⁹ Christian social action is oriented towards victimizers.

Christ provided for old life, he is the alpha and omega and everything in between. The provision is justice--right relationships.

We know very well that it is not primarily a question of increased aid. Today the developed world as a whole does not contribute even 1 per cent of its gross national product to the underdeveloped world. But even if this aid were increased 2 or 5 or 10 per cent, that would not solve the problem. The problem is not aid, but justice on a worldwide scale.¹¹⁰

Theology must take its own language seriously and ask for specific referents for concepts and settle for no less than functional definitions. The functional theology of the eighth beatitude is exemplary. When one entangles the world with claims of righteousness the resulting persecution verifies that the Kingdom of heaven is being revealed. It is here in the glory and power of the partially realized eschaton.

Another example of specific theological social language is the advice a Third World spokesman has:

To the young people of the developed countries, in both capitalist and the Socialistic camps, I would say this. Instead of going to the Third World to stir up violence, stay at home and help your affluent countries to form a true conscience.¹¹¹

This reference to conscience recalls again the vital importance of the reality of both halves of the "double environment." They are distinguishable but not separable. A very key insight as King reflects: "Any religion that is completely earthbound sells its birthright for a mass of pottage. Religion, at its best, deals not only with man's preliminary concerns but with his inescapable ultimate concerns."¹¹²

With this in mind there needs to be a larger theology for the social gospel or faith will be larger than the supporting systematics,¹¹³ Rauschenbusch further said:

I have sympathy with the conservative instinct which shrinks from giving up any of the dear possessions which have made life holy for us. We have none too much of them left. It is a comfort for me to know that the changes required to make room for the social gospel are not destructive but constructive. They involve addition and not subtraction. . . . It requires more faith not less.¹¹³

One specific example will suffice at this point. A Mennonite farmer was informed that the milk he had sold to his wholesaler that morning had been rejected as unsanitary and unfit for humans. The farmer immediately responded by swearing in anger. As the Mennonites are devout people he was excluded from the church. "But, mark well, not for introducing cow-dung into the intestines of babes, but for expressing his belief in the damnation of the wicked in a non-theological way."¹¹⁵ There is an evangelical tone in understanding sin in social terms as well as private. "It offers searching and unsettling arguments and appeals to evangelistic preachers. If popular evangelists have not used them it can hardly be for lack of effectiveness."¹¹⁶

What a difference it would make if national churches, local congregations, and missionary societies, instead of producing lopsided congregations subjugated to the status quo and engaged in the proclamation of salvation as a ticket to heaven, would plant liberated communities of believers who relate the claims and demands of the gospel to their concrete historical situation and work toward a more just and humane society! The worship of such congregations would be a celebration of the gospel in their particular culture and historical struggles. Their evangelistic endeavors would turn out to be acts of liberation. In short, their everyday life, deeds and verbal witness would be truly good news of salvation to a lost oppressed and alienated humanity. It would mean the dismantling of Marx's devastating concept of religion as an opiate of society!¹¹⁷

Chapter 5

TRAGEDY IN COMMUNITY

INTRODUCTION

The emphasis of these thoughts will be to explore some specific disasters in individual lives as they quest for truth and shalom--for the Christian community. The methodology will be to sample records of human endeavor and experience which highlight persistent streams of thought or similarity of expression. Occam's razor is always tempting and yet human life portrays again and again that it does not consist of the fewest possible postulates nor does it even desire to. The discussion may seem a bit cumbersome, but the topic of insanity is always cumbersome, for by its very nature it does not adapt to our expectations.

The act of establishing one's sanity will be seen as that act whereby one locates his essential worth outside himself; and so alters his behavior in order to ascribe primary value to his god. Participation in this quest is forced upon all but the nihilist. Men choose their gods and subsequent human communities. Those who choose themselves (nihilists) are probably only choosing fate. The attitudes and actions of establishing oneself in a workable and supportive environment have their degrees and corresponding results like all human affections. There are also qualitative components as well as quantities of passion or action. That is, analogously the seed of bitterness may be disabling in one's life as full blown hatred.

The quest for Christian environment and the desire for loving

relationships share common ground as they function to fulfill the basic needs of completeness. Men cast out strong sentiments for another meaningful existence independent of their own, as Camus would say, and they hope for a fulfilling reaction or reflection. "The deepest need of man, then, is to overcome his separateness, to leave the prison of his aloneness."¹ Aloneness is overcome when one has a "thou" encounter. The "thou" may be with an individual grounded in a community or directly with a community possessing the metaphysic and craftsmanship to meet one as a valuable, unique individual. The efficacy of such a relationship is born out in time, as the pearls one has cast return. Or, using Augustine's language, one will find a pearl for which all must be sold, without hesitation, to possess.² It is in this pearl dynamic that the basis for one's health or insanity lies. If all is sold to a messiah less than the One of love and rebirth then one will begin hurting. For in the absence of healthy love "The failure to achieve it means insanity or destruction--self-destruction or destruction of others. Without love, humanity could not exist for a day."³

The search for objective (outside oneself) meaning can lead to insanity when in reaching out for intimacy and rootedness one finds incompleteness rather than potency. When one is on a truly religious quest for completeness--religious, not only in terms of God, but in terms of godly attributes, i.e., honesty, forthrightness,, perseverance, etc.--then he does not falsify or embellish his own self to temporarily increase his own apparent value. All men, like Hesse's character in Steppenwolfe, wish as "Harry wished, as every sentient being does, to be loved as a whole and therefore it was just with those whose love he most valued that he could least of all conceal and belie the wolf."⁴

All, except the nihilist, in some mode or manner express a need to move out of the prison of aloneness and separateness and to avoid insanity and unite with the outer world.⁵

In terms of our preceding discussions this interlude is not so much a logical furthering of the argument but a mini-portrayal of private life without shalom, without right-relationship, without those primary building blocks for community construction. These issues of economics, love relations and community malfunctions, at the top level, have been surveyed and evaluated. A Christian stance and response in such areas has been laid out. The movement now is to individuals within the community. There is an inter-relationship between individual and community, quite obviously neither can exist without the other. The thrust up to now (in the preceding scope of this paper) has been to prepare the seedbed for individual growth. With the alkaline removed, however, it is only the inexperienced farmer who believes the crop will come easily or automatically. The Christian community is not fully active until individual people are having Damascus Road experiences of freedom. As a preface to the actual construction of a concept of personalized community a look at two forms of personal bondage will be taken, first at insanity and secondly at women controlled by men, another form of insane life in terms of the preceding definition.

RELIGIOSITY-RARIFIED LIFE

Affections are most easily seen and understood in pure and extreme forms. It will be much easier to observe and work with the lives of people who live extremely and purposefully. Such examples will fix the underlying motifs of the discussion in a clear manner. Much human

behavior is simply convenient behavior and the lack of directedness makes observational analysis of it very difficult. For as La Rochefaucald observed: "No man deserves to be praised for his goodness unless he has the strength of character to be wicked. All other goodness is generally nothing but indolence or impotence of will."⁶ True living is heightened to a level of visible causality, if nothing else. There are individuals who being filled with the seeds of either madness or potency develop neither insanity nor strength of life. They simply adapt and conform. Many a healthy looking person has abandoned the genuiness and spontaneity of his true self in favor of external expectations. There is really very little left to work with for good or for bad in such a case. In fact, such a lifestyle is often less healthy in terms of human values than is the lifestyle of a neurotic person. Eric Fromm wrote: ". . . the neurotic person can be characterized as somebody who was not ready to surrender completely in the battle for his self."⁷

There is a tenor to heightened living which is not to be overlooked. "Weak souls are afraid of pure enthusiasm; they would be incapable of bearing its fervor and its weight, . . ."⁸ says Alfred de Vigny, a Pascalian man. And the Pascalian vision that, "the heart has reasons which reason knows not" is the description of the type of fervor and weight here. In other words, this level of commitment to living deals not with external form and behavior so much as internal experiences. Experiences which, in terms of encounter with truth and eternity, leave one self-authenticated and in relationship; or experiences wherein a form of the psuedo-eternal god is entrusted with life, and personal self-destruction and insanity result.

The enthusiast is a divinely inspired man, a man who, being

filled with God, is being transformed into God. And this is something which may happen to a poet, to a creative man, but it can never happen to a normal or average man.⁹

Unamuno is here describing a type of religious living which is very close to blasphemy. And to blaspheme as an act of life would be self-defeating, in terms of life, and is therefore one variety of an insane person. If a person slips from total dependence on God he will worship himself, he will live mostly for himself, and live even to enjoy his own religious attitude. There is a fine but important line between worshipping God through His creation in oneself, and worshipping one's createdness as an Incarnation in oneself. The difference is seen in the answer received when one casts his self upon that which he perceives as eternal in value. This type of living is done in full awareness of the magnitude of the abyss. This is necessary if one truly searches in faith for shalom, completeness grounded in ultimate reality (god) and community (other people). For as Unamuno says, "faith can rise only from the ground of the abyss. . ."¹⁰ The abyss is separation and ". . . to be separate means to be helpless, unable to grasp the world--things and people--actively; it means that the world can invade me without my ability to react."¹¹ To find completeness one must cry out in utter need. Unamuno said:

. . . it is only when the cry, "My God, my God, why hast thou forsaken me?" breaks forth from the lips of the sacrificed one, that he shall find beatitude in the grace and love of God, in the very midst of abandonment and disgrace.¹²

The cry of separation of "loneliness and inward death. . . this affliction was not due to any defects of nature, but rather to a profusion of gifts and powers which had not attained harmony."¹³ If harmony is not achieved, if the Christian seedbed and environment is

not existent, if one's living and questing do not culminate in completing type relationships life turns into hell. The seeker cannot return to the contentment of mediocrity.¹⁴ The gates of Eden are shut and men are forced to struggle for sanity. If the eternal does not answer, then many assume that role themselves (which is judged to be insanity itself) and dare, as it were, the silent god to rise and defeat them. There is little stuff left in such a man for human community. He is Olympus bound. But, this path is too precipitous and men seek self-destruction or tranquilizers.

I held my hand over my glass when the landlady got up. I needed no more wine. The golden trail was blazed and I was reminded of the eternal. . .¹⁵

Such is the case for serious searching to find meaning outside oneself. The result varies in accordance with objects or communities questioned. No matter what the answer, health or insanity, both are a superior form of existence in comparison to conformity or mediocrity. This level of decision making is for individuals not groups for ". . . in the submission to a leader who assumes the responsibility for 'certainty'-- all these solutions can only eliminate the awareness of doubt."¹⁶ Doubt must not leave until community is found, i.e., external meaning.

QUEST FOR SANITY

The condition of powerlessness, of not being in control of the future, is that demanding reality of consciousness, which searchings for external rootedness usually impose upon one. As one matures and hope runs out:

. . . growing individuation means growing isolation, insecurity, and thereby growing doubt concerning one's own role in the universe. The meaning of one's life, and with all that a growing feeling of one's own powerlessness and insignificance as an individual.¹⁷

The response to aloneness can be to work in a social science kind of way

and fashion a community independent of ultimate reality. Or one can resign in a self-consuming anger. "How foolish to wear oneself out in vain longing for warmth! Solitude is independence. . . . It is cold. Oh, cold enough!"¹⁸ This cold is only a step toward atheistic arrogance and coming insanity. If one is going to worship with this attitude, he may enter the waters searching but he will drown. For Unamuno:

It is necessary to plunge men into the depth of the ocean and leave them to themselves, so that they may learn to swim, to become human beings. . . . And if you should drown in God, what does it matter?¹⁹

This is a questing attitude but not for community, not for other-relatedness; it is satisfaction in one's predicament, and that is insanity. It is a romantic belief that my living is of value to God, independent of my life's relationships. Here lies the scandal in insanity, to believe that one can substitute the very necessary personal elements of the quest in a rarified lifestyle, in place of the equally necessary findings of meaning, groundedness, and community and the actual establishment of the same in reality. (Insanity, of course, covers not only those clear cases of extreme affection looked at, but those cases of mediocrity and indolence which are already hellishly petrified in a cheap (but efficient) form of self destruction).

The true craftsmen value both methodology and results in life. If Jesus be not raised all is in vain! "No faith is potent unless it is also faith in the future; unless it has a millennial component."²⁰ Insanity, not to be objectively grounded in value, is not to have a link to the future. This is to say that one must have that link or life will actually be only a dim hope; or if lived with force the dim hope will rise to magical hope or superstition and madness. There is a development as one seeks

community, as an individual, to completeness in something eternal--in a reproductive body grounded itself in truth and action. This is not a swallowing up of the person nor is it an easy solution to the abyss. This community is the basis of rational authority. Rational authority might be symbolized as the teacher-student relationship, irrational authority being that typified by the slave-slavemaster situation.²¹

Love as an internal part of community has a key place in this concept of rational line of authority in which the individual yields but does not abandon his individuality. "Fatherly love is a conditional love. Its principle is 'I love you because you fulfill my expectations'. . . ." ²² This dynamic is also run in reverse from child to father, to posit the actual authority of fatherhood. It is something like, "You Father me because you meet my needs." Out of these examples comes the dialectic of love and conformity for the individual and the community. One in quest joins--community and the community if grounded in Truth meets one's need. However, if one joins an impotent community then his needs are not met and the authority wielded by that group is of the irrational mode. "The true believer is eternally incomplete, eternally insecure."²³ Hence the only thing which will satisfy is a community based in the Eternal.

Search for fellowship and right-relationships (love) within a community of believers is central to personal sanity.

. . . in spite of the deep seated craving for love, almost everything else is considered to be more important than love: success, prestige, power--most of all our energy is used for the learning of how to achieve these aims, and almost none to learn the art of loving.²⁴

The results of this personal failure are drastic, for Marx was dead right when he realized that: "As individuals express their life so they are."²⁵ Men are partially what they think, but too often men believe that this is

true to the extent of living their own form of the secret life of Walter Mitty. It is usually much more accurate to know one by his actions. Men are what they do; faith without works is dead. Christian service, fellowship, is of a radical kind. "When God gives His love freely and for nothing, there remains nothing for man to gain by loving God."²⁶ Interpersonal love is to be manifest in a similar way. In the community one is grounded in Truth. The search was not for personal gain, only personal completion. Love is now a relationship, not something to consume. It is not the earthly autonomous demiurge form of love which drives so many men to their end when left unsatisfied. It is, rather, the fullness of personal shalom when one yields to the community of shalom. It is the gift of Truth.

This shalom based love cannot be worked up in any social science manner, it would only create a temporary hope. These temporary hopes only result in pain due to man's condition of incompleteness. This isolation and despair are the tap roots of much bizarre behavior which is classified as insane. And these same conditions (affective psychoses, schizophrenia, phobias, drug dependence) were once attributed to sin.

The greatest punishment God can inflict on the wicked. . . is to deliver them over to Satan, who with God's permission, kills them or makes them undergo great calamities. Many devils are in the words, water, wilderness, etc., ready to hurt and prejudice people. When these things happen, then the philosophers and physicians say it is natural, ascribing it to the planets.

In cases of melancholy. . . I conclude it is merely the work of the devil. Men are possessed by the devil in two ways; corporally or spiritually. Those whom he possesses corporally, as mad people, he has permission from God to vex and agitate, but he has no power over their souls. (Colloquia Mensalia)²⁷

The purpose here is not to re-identify insanity as a punishment of sin, but to take a look at this description of mental illness. Insanity and sin have historically been associated. The argument of this discussion is that the association is accurate but the causal connection inaccurate.

Insanity is the natural (ontic) result of a personality which is not properly grounded. Insanity is thus tied to sin in all of man's efforts to belong to many gods and to reside in many communities.

Human life is reduced to real suffering, to hell, only when two ages, two cultures and religions overlap. . . . the whole riddle of human destiny is heightened to the pitch of a personal torture, a personal hell.²⁸

AGAPE--PERSONAL STAYING POWER

Proper living in the Christian sense is done in the agape motif of love. "Agape can never be 'self-evident'."²⁹ In nature man seeks out his god and his community and consistently has less than eternal experiences. In desperation one turns from self seeking to self-suffering in order to annihilate the self.³⁰ In disgust and frustration mankind resigns to the data of true believers that "the permanent misfits can find salvation only in a complete separation from the self."³¹ At this point the non-self-evident aspect of agape appears. Insanity and self-destruction are averted at the last minute. The worn seeker not only receives an echo from God, he receives a relationship by the power of God. Anders Nygren in his study on agape wrote:

Agape does not recognize value, but creates it. Agape loves and imparts value by loving. The man who is loved by God has no value in himself; what gives him value is precisely the fact that God loves him. Agape is a value-creating principle.³²

Hope appears for the individual of true religiosity seeking completion of himself in this love. "Agape sows its seed in hope, even when there seems to be no grounds at all for hope."³³ This hope is manifest in a healthy life as thoroughly as an experience in the abyss manifests insanity. Carnell has assured all at this point that the experience of the eternal in Jesus Christ releases and empowers one to full creativity.

Man is starved for love³⁴ and the love relationship is what grounds men out of the experience of the abyss. "God's love is 'groundless'. . . there are no extrinsic grounds for it. The only ground is to be found in God Himself."³⁵ This is the eternal ground and one's ultimate source of staying power. Man is not a tool in God's celestial plan but a friend. However, all other sources of hoped for objective truth and fellowship produce the opposite relationship. Man becomes consumed by his god rather than God's object of imparted love. Fromm says:

. . . perhaps the most important and the most devastating instance of this spirit of instrumentality and alienation is the individual's relationship to his self. Man does not only sell commodities, he sells himself and feels himself to be a commodity.³⁶

It is axiomatic that less-than eternal gods and pursuits consume man destructively. "The man of power is ruined by power, the man of money by money, the submissive by subservience, the pleasure seeker by pleasure."³⁷

Some men lose in their efforts to find staying power. The issues that distract and lure them take many forms but one of the unifying traits is their claim on men to animate them. False gods and communities feed on the lifeblood of others. Music and dance are a historical and contemporary style in which men put life into the gods. From the bush of Africa to the nightclubs of America one hears the music of insanity, . . . "its raw and savage gaiety reached an underworld of instinct and breathed a simple honest sensuality. . . . It was the music of decline."³⁸ It is a music of suffering but heightened to that religious pitch, which makes it willful suffering for the non-eternal (and that is insanity). This is the slow dance of death in powerlessness.

But he has not killed himself, for a glimpse of belief still tells him that he is to drink this frightful suffering in his heart to the dregs, and that it is of this suffering he must die.³⁹

This attitude of willful failure is bound to the weakness, lack of staying power, in impotent truths--it is the desire to cover weakness by obsession or compulsive behavior. "Following Saint Jerome, we make a virtue of necessity, acting as we are forced to act but as if it were not forced. We conceal coercion by doing more than is required"⁴⁰ This type of living anesthetizes one to the absurdity of it all with ritual obsession just as marching destroys thought.⁴¹ Staying power focuses around a partial manifestation of the eternal--community--and hope for a more perfect day of the eternal. Such a partial present understanding necessitates that powers of opposition be recognized. Greed, lust, and violence must yield their death grip on prisons of human isolation. The God of agape won victory over such evil forces. All other gods send their worshippers on a sad journey.

. . . a journey through hell, a sometimes fearful, sometimes courageous journey through the chaos of a world whose souls dwell in darkness, a journey undertaken with the determination to go through hell from one end to the other, to give battle to chaos, and to suffer torture in full.⁴²

INSANITY

"Ordinary consciousness is each individuals private construction."⁴³

Alfred North Whitehead stressed this:

Nature gets credit which in truth should be reserved for ourselves, the rose for its scent, the nightingale for his song, and the sun for its radiance. . . . Nature is a dull affair, soundless, scentless, colorless, merely the hurrying of material, endlessly, meaninglessly.⁴⁴

"The poet T.S. Eliot similarly: 'We are the music while the music lasts.'"⁴⁵

And the music does not last when sung to the non-eternal. All that lasts is the abyss of silent echos for meaning, love, and life. This section is designed to probe the result of silence on the worshipper.

It is curious to reflect that, as Swedenborg has indicated, our lives may be the little free space at the confluence of giant higher and lower spiritual hierarchies. It may well be this confluence is normal and only seems abnormal, as in hallucinations, when we become aware of being met by these forces.⁴⁶

Taking the constant reference to unpleasant psychological experiences in terms of hell, and journeys to hell, may fit here quite well. Insanity thus seen is not so much an illness as a misdirected searching for truth which is heightened to religiosity but is not Christianity. Tension should not develop here between a medical and religious model in terms of concern versus judgment. It would be easy at this point to slip into a witch hunt mentality. Or to support in more modern terms as Szasz suggests that ". . . the role of the psychiatrist is that of the moral policeman, enforcing legal sanctions against special forms of ideas and behaviors."⁴⁷ Questing unto insanity is the penultimate step to proper faith and so the individual must be conserved and supported not eliminated.

The concept of a messiah is becoming prevalent in treating madness.

The best-known example of a new institutional approach is Kingsley Hall, founded in England by R. D. Laing. Laing believes that a former, "returned" psychotic is the most effective therapist, since he can fully comprehend the dimensions of another's psychotic experience.⁴⁸

Here therapists are copying agape love and re-constituting lost people.

People groping in search of their pearls of sanity after casting them

before a false god need a guide to lead them out of the darkness.

I am weak, sick, and vomit much, and stagger so I can hardly walk. At the least movement, perspiration breaks out all over me--I am a fool--and I know it.

. . . I am no longer responsible for anything, so it is stupid and senseless for me to try and salvage anything out of the tangle.⁴⁹

Messiahs only receive acclaim in the next life. In this life messiahs find jails, persecution, and death the most common experience. Messiah's must bring enough light to lead people, and light characteristically hurts.

I wish I could put a bell on him--so I would be aware when he starts probing around in the crooks and crannies of my crooked brain, hunting for phobias. . . . Phobias are sensitive little critters--and it's like having a boil lanced, to have them probed into.⁵⁰

The insane person has keen vision, as a seeker, now that he is experienced. This makes it difficult for those helping. The insane see their leprous sores⁵¹ and watch like hawks the therapist's expression and voice to see if he truly shows love.⁵²

All of this has been caused by religiosity missing the mark of a living God to worship, to be grounded in. This may be characterized as:

The sickness of the times themselves . . . a sickness, it seems, that by no means attacks the weak and worthless only but, rather, precisely those who are strongest in spirit and richest in gifts.⁵³

This is the sickness of illusion, of mistaken identity first of the eternal and then of our own perception. This is the abyss of nihilism resulting from the silence of the eternal.

What does the hypnotic--and especially the post-hypnotic--experience prove? It proves that we can have thoughts, feelings, wishes, and even sensual sensations which we subjectively feel to be ours, and yet although we experience these thoughts and feelings, they have been put into us from the outside, they are basically alien, and are not what we think, feel, and so on.⁵⁴

These pseudo-echos in one's consciousness serve to cast one only further adrift. And the shallowness of life in despair looms up:

It went right to the heart of all humanity, it bespoke eloquently in a single second the despair a thinker, of one who knew the full worth and meaning of man's life. It said, "See what monkeys we are! Look, such is man!" and all renown, all intelligence, all the attainments of the spirit, all progress towards the sublime, the great and enduring in man fell away and became a monkey's trick.⁵⁵

Insanity is man worshipping an imitation god and so becoming an imitation person himself.

FREEDOM

The line from extreme religiosity to extreme insanity through the

avenue of quest for community and truth has been traced. It was suggested that such a plan was used to give a pure view of the model and its workings. It was suggested also that all but the nihilists are faced with the dilemma. The other side of the coin of personal truth (those who resign from freedom) needs viewed with the paradigm. The model of resulting insanity will be the same qualitatively but the quantity will be quite reduced and hidden by conformity.

A selfhood is not an easy responsibility when one realizes that the burden of proof is on him.

The individual finds himself "free" in the negative sense, that is, alone with his self and confronting an alienated, hostile world. . . . The frightened individual seeks for somebody or something to tie himself to; he cannot bear to be his own individual self any longer, and he tries frantically to get rid of it and to feel security again by the elimination of the burden: self.⁵⁶

This is not a solution; it only puts a buffer into the experience of impotent worship and the individual is lost to himself. Pain even comes once in a while for ". . . the irrational doubt has not disappeared and cannot disappear as long as man has not progressed from negative freedom to positive freedom."⁵⁷ But, the world seen as negative freedom is a world of avoidance. One avoids the issues through mediocrity, through comfort of the body.

Man has lost his soul in this world of money, machine, and distrust. He has exchanged his spiritual peace for physical comfort. With his imagination stunted and his feelings stifled, he no longer appreciates beauty, nor is he capable of real artistic creation. All vital rapport with God and nature has been lost, reason has supplanted faith, and society has forgotten the individual.⁵⁸

Individuals in such a state even lose the desire to express their needs. Life becomes so overwhelmingly powerful and out of control that "I want" or even "I am" seems out of bounds.⁵⁹ This is a manifestly insane behavior in the light of life within Christian agape. Under agape one has the right,

in the words of Calvin, to request all the treasure God has shown us he possesses. Life, even God, is in the control of our positive freedom when he becomes our external commitment. Yet, this is not the reality for many. "Those who are awed by their surroundings do not think of change, no matter how miserable their condition."⁶⁰ Further, many are even without the freedom to observe their alienation. "We counteract a deep feeling of insecurity by making of our existence a fixed routine."⁶¹ Routine by its very nature precludes worship from developing to any great extent.

"Man produces himself through labor."⁶² This is an especially important concept in light of avoidance behavior. When one adopts a fixed pattern to avoid freedom he becomes the pattern, and is then dependent upon his creation.⁶³ To be dependent upon a human creation is to worship an anthropomorphic God. This is superstition, a neurotic condition. The condition of limiting, through fear of responsibility, puts one at the hand of human demigods as well as spiritual imposters. With ritual comes suppression of thought and critical insight. Aesthetics moves from personal discernment to controlled thought and pseudo thinking.⁶⁴ This may look inoffensive but it is just a more socially acceptable mode of anesthetizing oneself to the worship and insanity problem. "The bourgeois represents all that is negative. . . . He fears individuation and deliberately sacrifices the precarious but precious intensities of life for comfort and security."⁶⁵

This abdication of freedom for trivia can be seen in many anxiety ridden situations. The Steppenwolfe observes this solution when he sees ". . . behind the glazed door there must be a paradise of cleanliness and spotless mediocrity, of ordered ways, a touching and anxious devotion to life's little habits and tasks."⁶⁶ "The substitution of pseudo acts for

original acts of thinking, feeling, and willing leads eventually to the replacement of the original self by a pseudo self."⁶⁷ Pseudo selves always become tools for other people or hungry gods. Slavery results--the irrational authority--and men are bizarrely disposed of. Freedom is now under grips of a death blow and must rise or fall to insanity--non-personhood--forever. Many times slavery as attitude starts in families.

This latent slavery in the family, though still very crude, is the first property, but even at this early stage it corresponds perfectly to the definition of modern economists who call it the power of disposing the labor-power of others.⁶⁸

In terms of the freedom of worship one can see the truth in Jesus' words when He said that He came not to bring peace but a sword. He came to set families against each other.⁶⁹ In worship people must operate individually with positive freedom. To do less is to succumb to a pseudo worship through some type of avoidance neurosis.

CONTEXTUALIZATION: WOMEN IN MARRIAGE

In terms of the discussion of sanity and rootedness in truth the key function of freedom, the role of women is a representative issue. Marriage starts from the very beginning in many cases with pseudo willing.⁷⁰ Pseudo willing is a condition where people make decisions not because they want to but because they feel obligated or trapped. The two most obvious factors in this are first, that freedom is far from their minds as a real option and secondly, that equality is gone, for the nature of compulsion is for one person or opinion to far over-shadow the rest.

Love is based on equality and freedom. If it is based on subordination and loss of integrity of one's partner, it is masochistic dependence, regardless of how the relationship is rationalized. Sadism also frequently appears under the disguise of love.⁷¹

This is the basis for much of the symbiotic relationship between

submissive women and dominant men. A symbiotic relation such as this is based on meeting needs of people rather than on people. This is manipulative and unhealthy. This type of a marriage is promoted by Larry Christenson in his book The Christian Family. He says that there is a "divine order"⁷² for the family which consists of the women functioning subordinately not only in action but attitude.⁷³ Listen to a typical passage and recall the discussion of thought control.

A radiant wife, who once sought escape in intellectual pursuits, recently disclosed her secret for finding fulfillment in life: "It's doing what Jesus wants me to do!" She went on to say that Jesus can change our attitudes; he can even change the routine tasks that were once drudgery into a joy.⁷⁴

The obvious danger here is that this type of relationship will become the whole of the universe for oneself and the women will worship the men. A man obeyed by wife and children, even though he is a nobody in his social relations, will naively accept the role and become a king at home.⁷⁵ This is not an isolated occurrence ". . . for great parts of the lower middle class in Germany and other European countries, the sado-masochistic character is typical. . ." ⁷⁶ All of the daily actions that go with such a lifestyle tend to reproduce conditions of subservience. One unique area is the body and sexuality. It is typical in the escape from freedom for one to be self-destructive through the physical medium. This is not a destruction through overt abuse but through inequality.⁷⁷ This inequality of personalities is reflected in The Total Woman by Marabel Morgan: "I didn't understand most of what he said, but I hung on every word because I loved him."⁷⁸ The idea of caring and creativity in marriage is positive freedom. But, if the caring become male dominance the woman slips into a pattern of less-than worship.

His homecoming was supposed to be the high point of my day. I

I had been waiting all day long to love and care for him.⁷⁹

"Honey, I'm eagerly waiting for you to come home. I just crave your body."⁸⁰

One can see that this type of marriage has many of the equivalents of joining a mass movement.⁸¹

A mass movement attracts and holds a following not because it can satisfy the desire for self-advancement, but because it can satisfy the passion for self-renunciation.⁸²

The potential to worship the true God is blocked when one is looking for quick and spectacular changes in a human dependent relationship. One barter her independence for relief of daily burdens and possible failure.⁸³ In place of willing comes obedience. "To obey is then the only firm point in a chaotic day-by-day existence."⁸⁴ The parallels and applications can be easily drawn from the previous sections. When a person toils for another from sunrise to sunset they neither grieve nor dream.⁸⁵ Further, to neither grieve nor dream prevents one from ever attaining the full humanity of religiosity. And for a woman to be tied slavishly to a man is to worship a demigod. Here lies a seed of female insanity.

SUMMARY

The theological problem for a person who senses incompleteness is exciting. It is equally risky as the presentation has shown. The motivation to complete oneself outside oneself is the thrill of love in God and in community. And yet as Fromm again reminds us, love is the one activity entered into with highest hopes of people and experienced as one of the saddest.⁸⁶ This is more than analogous for questing activity. Living in a Christian sense, at particular times, is even coextensive with agape itself. So the daily experience has been worked over in terms

of its problematic areas. This is a theologically profound area in that all participate in it either for benefit or loss on a low scale, or in terms of religiosity on a life or death scale.

In light of the universal nature of external truth those rooted in the Lord of completeness have found the treasure of all earth and heaven. Life grasped by objective truth may be typified by the stewards in Matthew chapter twenty-five. Men receive different levels of religiosity of freedom and sensitivity. Not to cast ourselves upon the eternal is both wicked and slothful. To miss the eternal and rely upon less is to experience hell in anxiety. And for those who find utter dependence in the eternal, the universe cries back "Well done, good and faithful servant."

Chapter 6

CONCLUSION: COMMUNITY AS
WITNESS TO PERSONS

INTRODUCTION

The tangible Christ is gone. The Biblical account leaves no doubt. He left His Spirit to work in the world and He left His followers. The followers talk with Christ in prayer and the Spirit dwells in their bodies. But there are no more Christs, and sometimes it is true as one voice has said:

. . . And even if your dream lives on, your followers will turn it into a nightmare. They will use your words to denounce their opponents. They will use the promise of heaven to deny the importance of earth. They will turn your cross into a sword. They will ravage and kill--all in your name.¹

But, even in the face of "getto Christians" who seek shelter from the real world behind the protection of formal dead religion² there is hope. God has chosen to deal with and even love sinners. There are sufficient reasons for one to complete himself by seeking the Divine. But, for God to love sinful man is absurd.³ It is the absurdity which gives one hope, however. If God can redeem the worst in man then the church can be redeemed. And a redeemed church becomes the living body of Jesus rather than the shackles on His tomb.

It is wholeness, salvation, that every broken person desires; ". . . there are vast undamaged areas in every human life."⁴ But only the truth of Christ can reach these areas. Such a restorative movement would insist upon the jubilean restoration of people based on such

activities as love, truth, trust, and shalom. In terms of confrontation, any educated and experienced Christian community which could embody such truth would not falter. It would have the courage to know that it consisted of approved disciples. Disciples with the skills that cause society to deal with them at the front door rather than at any convenient obscure side door.

TANGIBLE DEFINITION OF SALVATION

Francis Schaeffer said of the evangelical church that: "It should exhibit a true beauty of community over the whole spectrum of life in such a way that may be observed by the world."⁵ To be observable--touchable--measurable--to be of this world. This is the role of the disciple. Men have gone to extremes seeking much needed truth by way of the sixth sense, spiritualism, and speculation. This is not necessary for the disciple of Jesus. It is true that God meets men in a special way in a salvation experience but, afterwards one has more than an amazing story of a mystical encounter with God. One has observable qualities of agape love and joy and the ability to hope with others. The Christian community has actually brought some of the truth of God within the five senses of mankind. And it does this as ". . . a miraculous redemptive community."⁶ A community which deals with concrete man as the direct object of God's love.⁷

It has been noted earlier that: "From the egocentric standpoint of Eros and Nomos, Agape is 'irrational.'"⁸ The irrational nature of God's love places it in its pure form outside human understanding--Christ is gone in his sensible form. Therefore, it is left to the followers to embody believable examples of this world divine truth.

Clement made this careful observation about the importance of the Christian model, as a major normative statement from the Church to the world concerning the reality of wholeness:

Clement's attempt to combine appreciation of culture with loyalty to Christ was made at a time when the church was still outlawed. It represents more of a sense of responsibility in the church for the maintenance of sound morals and learning than the feeling of obligation for the continuance and improvement of the great social institutions. It is more concerned with the culture of Christians than with the Christianization of culture.⁹

As disciples, individually and corporately, become witnesses to truths beyond themselves they take on the tangible form of servants. The traits of Christians are not to be enjoyed as things in themselves any more than salvation is. For example: "The concept of holiness has to do with consecration, a setting apart for a specific task. To say that the church is holy is to speak of her servant character, . . ."¹⁰ And servants are not kept as such unless they perform. What it means to be a servant is not evidenced in a position--it is defined by the type and quality of service given.

As the church begins this process of self definition it is". . . called to be a paradigmatic community, i.e., a community that lives and demonstrates the liberating power of the gospel available in Christ. . . "¹¹ And as Thomas Kuhn has made clear:

When paradigms enter, as they must, into a debate about paradigm choice, their role is necessarily circular. Each group uses its own paradigm to argue in that paradigms defense.

The resulting circularity does not, of course, make the arguments wrong or even ineffectual. . . . in paradigm choice--there is no standard higher than the assent of the relevant community.¹²

The church as a paradigmatic community, however, is only a sign she is not to be cultivated as the kingdom itself.¹³ And as a sign she assents that new possibilities of life exist in Jesus Christ. If one takes Kuhn

seriously every relevant community of disciples becomes a powerful this-world argument for the truth of Jesus.

The persuasive nature of such community lies in the fact that it is not only a preaching point but also a place of healing and staying power. David Moberg, a sociologist, said of social relevancy:

An active social concern also can do much to promote evangelism. It demonstrates what love is so that people can learn by example and by experience what is meant by the law of God; they cannot respond to verbal accounts of God's love if they do not know the operational definition of what love is.¹⁴

The issue of an operational definition of Christian principles is one of the fulcrum issues of relevancy. This is much different than the Madison Avenue type of, relevancy through promotion. It is relevancy by performance. Herein lies the miracle power of the community: ". . . being as violent as the prophets, as truth-loving as Christ, and as revolutionary as the gospel, without offending against love."¹⁵

HOPE: COURAGE TO CHANGE

Courage to change is sometimes more properly phrased as courage to become--Willie Metcalf labored under such a burden.

WILLIE METCALF

I was Willie Metcalf.
 They used to call me "Doctor Meyers"
 Because, they said, I looked like him.
 And he was my father, according to Jack McGuire.
 I lived in the livery stable,
 Sleeping on the floor
 Side by side with Roger Baughman's bulldog,
 Or sometimes in a stall.
 I could crawl between the legs of the wildest horses
 Without getting kicked--we knew each other.
 On spring days I tramped through the country
 To get the feeling, which I sometimes lost,
 That I was not a separate thing from the earth.
 I used to lose myself, as if in sleep,
 By lying with eyes half-open in the woods.

Sometimes I talked with animals--even toads and snakes--
 Anything that had an eye to look into.
 Once I saw a stone in the sunshine
 Trying to turn into jelly.
 In April days in this cemetery
 The dead people gathered all about me,
 And grew still, like a congregation in silent prayer.
 I never knew whether I was a part of the earth
 With flowers growing in me, or whether I walked--
 Now I know.¹⁶

This burden might not be so awesome if there were only a few Willies for each generation, but there are many. Self-love is not the natural condition of man, a destroyed self is. Self-love according to Shuller becomes not the second or third commandment but becomes co-extensive with the first two.¹⁷

Self-suffering is the avenue by which worth is imparted to the unworthy. There is no--I win, you lose--confrontation. To the woman caught in adultery, Jesus loved newness into her on the basis that he could atone (suffer) for her sin. Self-suffering must come with true humility or it will be psychologically passive--aggressive and envenom the recipient. Jesus' humility was truly a healthful kind, it was: ". . . humility before God, and can only be understood as the humility of the Son. He neither exhibited nor commended and communicated the humility of inferiority--feeling before other men."¹⁸

It should be noted as these healthful aspects of Christianity have been delineated that concepts such as wholeness and solidarity and forgiveness have humanistic elements. That is, there are aspects which raise man's worth and level of performance. This is a beautiful servant type humanism when operating under the guidelines and energy of agape, shalom, and so on. One can embrace such forms of humanism as Christian humility (a humility which levels men up not down) confidently knowing

that a naturalistic humanism would find the path of Jesus too narrow. "Christian exaltation of the lowly offends aristocrats and Nietzscheans in one way, champions of the proletariat in another."¹⁹ This humility is offensive to such people not because it does not fit their world views but because it is relevant to their own false lives. Jesus' humility was not theoretical: "His humility is of the sort that raises to a new sense of dignity and worth those who have been humiliated by the defensive pretensions of the 'good' and the 'righteous'."²⁰

Man is constantly changing--either going up or down. He is in search of a self with dignity.²¹ Martin Luther King found he could even give enemies the courage to change:

Love for self and the other, especially the enemy, was to King the chief humanizing sentiment: ". . . power without love is reckless and abusive and . . . love without power is sentimental and anemic." He held that love was the only force capable of transforming an enemy into a friend.²²

Love for self and others is itself powerful. "Self-love produces soul power, and soul power generates the dynamism to shrivel mountains to mole-hills."²³

It is impossible to force people into the truth of Jesus and shalom. But it is possible to invite them to a higher reality by initiating a relationship with them based on good work, good food, good relaxation, and good faith. It is in these encounters that new and irreversible learning experiences will take place. Here people could regain consistent living patterns by receiving the same kind of support over and over again. (Just as the Jubilee repeatedly underscored theocracy and equal opportunity among men, so the Christian community ought to operationally underscore agape and wholeness.) Such daily support would say non-verbally to people, "You're not a helpless creature; you can make a difference."

The courage to change, for a person, is precipitated by other people changing first and showing that it can happen. And this is righteousness. George Eldon Ladd said: "Basically, 'righteousness' is a concept of relationship. He is righteous who had fulfilled the demands laid upon him by the relationship in which he stands. It is not a word designating personal ethical character, but faithfulness to a relationship."²⁴ Such a concept exists only in Christianity. Nowhere else will mankind find a source through which energy will be transformed into them rather than the community tearing away at whatever energy they have left. Christian pressure is designed to let the individual realize that the future does not have to resemble the past.

COMMUNION: SOIL FOR GROWTH

Physical Provision

It has been demonstrated that God has a keen interest in the physical state of His people. This interest is based on men's needs and resulting motivations both good and bad. The author of Proverbs reflects the golden mean of Jubilee.

Put fraud and lying far from me;
 give me neither poverty nor wealth,
 provide me only with the food I need.
 If I have too much, I should deny thee
 and say, "Who is the Lord?"
 If I am reduced to poverty, I shall steal
 and blacken the name of my God.²⁵

The true golden mean of the community is not an Aristotelian principle but the Master himself. Clement said of our self-impooverished Lord:

For each of us he gave his life--the equivalent for all. This he demands of us in return, to give our lives for one another. And if we owe our lives to our brethren and have made such a mutual compact with the Savior, why should we any more hoard and shut up

wordly goods, which are beggarly, foreign to us, and transitory.²⁶

This realm of physical relationship- is very central to community witness for here, possibly as in no other ordinary activity, is it possible for the world to see and measure the results of Jesus forensic atonement. The community does not examine the neighbor before extending itself in both a substantive and a spiritual way. In fact: "God's love for sinners and Christian love for enemies are correlatives."²⁷ This is why Schaeffer said that Christian people supporting even each other proves that disciples can cross wordly barriers.²⁸

For Jesus possession of truth was real only if it involved application and sharing of truth at personal cost.²⁹ E. Stanley Jones when working in India lead many experiments in Christian community. One of the aspects of the community activity was a systematic rotation of physical community duties.³⁰ Jones relates the restorative (jubilean) effect this simple leveling up principle could produce.

When I took the sweeper's job the first time, at eventime I looked out my window, and there stood the sweeper folding his hands in semi-adoration, his face wreathed in smiles, without a word. That silence was eloquent: "You have made me a person instead of a sweeper. To have joined my caste and thereby lifted me up to yours."³¹

Such experiences introduce staying power--hope--through the role of being a participant observer. Suffering for one another makes trust worthy and love credible.³²

The physical world is a level of reality the Christian community must not be drawn out of through philosophical abstraction or a fear of being overwhelmed. Further, the actual individual communities must not withdraw from these issues and leave them for the larger catholic church. For the apostle Paul: "The local congregation is not part of the church; the universal church is not thought of as the sum and total of its parts;

rather, the local congregation is the church in its local expression."³³

Emotional Provision

The human heart is a difficult entity to fathom and surround. It is very prominent and directive as Carnell described it: ". . . there is a power beyond human power which must be included if the whole heart is to be satisfied. This power is God. . . . The heart refuses to be deluded."³⁴ However, even with this truth men still seem to act, in front of each other, as if the heart was self-sustaining and quite healthy; often never asking for and seldom offering communion.

MABEL OSBORNE

Your red blossoms amid green leaves
 Are drooping, beautiful geranium!
 But you do not ask for water.
 You cannot speak! You do not need to speak--
 Everyone knows that you are dying of thirst,
 Yet they do not bring water!
 They pass on, saying:
 "The geranium wants water."
 And I, who had happiness to share
 And longed to share your happiness;
 I who loved you, Spoon River,
 And craved your love,
 Withered before your eyes, Spoon River--
 Thirsting, thirsting,
 Voiceless from chasteness of soul to ask you for love,
 You who knew and saw me perish before you,
 Like this geranium which someone has planted over me,
 And left to die.³⁵

It should come as little surprise that many people after human experience would agree with Sartre: "Hell is other people."³⁶ Thank goodness that God loves people and not attributes. His love shows definitively that it is indifferent to value.³⁷ There is a place of repentance in one's universe without the rider of a prior condition one must meet. The only condition of repentance comes later when Jesus teaching about prayer bound forgiveness and repentance together as

psychologically inseparable for all time.³⁸ And this is healthy emotional soil. To accept for oneself an attitude of repentance and humility is to free oneself from oneself. To offer forgiveness to others is to free oneself from others.

The Semites regarded man as a unity.³⁹ They did not bifurcate their selves into minds and bodies as the Greeks did. It was as a total man that the Hebrew took his needs before his God. It can even be said that: "Biblical Christianity defends the covenant of God as that stable framework within which man is permitted to express infinite self-creativity."⁴⁰

SUMMARY

This soil, the community relationship, is not an effort to control the individual but to put control back into his own hands. People lose control of themselves in the process either of avoiding pain or of dealing with hurtful conditions. Dag Hammarskjold left such a sage warning:

Take warning from all those times when, on meeting again, we feel ashamed because we realize we had accepted the false simplification which absence permits, its obliteration of all those characteristics which, when we meet face to face, force themselves upon even the blindest.⁴¹

The community must then attempt to provide support. It must provide a basis for working through the pain on a nonlethal level while maintaining control of reality. This type of experience would involve the secret of togetherness--too many people already know the secret of loneliness. History would be important here, for both the person and the community would be gaining an identity (a witness) and a sense of continuity from successful events. This renewed identity would raise the breaking point of individual people to that of a new combined energy level.

To accomplish this type of community, people would have to be willing to roll up their sleeves and get dirty. There would be times when one would have to hang on to the world with his bare hands for another person. This type of communion would arise out of a community interested in craftsmanship rather than mere intellectual knowing. Craftsmanship creates self-esteem and is integral to work, recreation and eating, and good faith. Intellectualism creates pride and emphasizes differences and gaps in life. But it must be realized that even philosophy seen at its best is a craft; as Whitehead has written, it is like poetry, self-evident and significant or nothing.

Much interpersonal communion and sharing of energy is possible through common work experiences. In this realm we ought to invite people to voluntary group work and so give them one more handle by which to grasp life. These types of experiences are necessary because they are examples of our commitment, our willingness to put our bodies on the line. Recreation in this context would have a significant place, for it would be the true re-creation of ourselves through fun and rest and food to prepare for new work and success. How different is this from our modern concept of recreation. We work in order that we might play; we rarely think of getting recharged to work at our life's commitments.

Once this type of communion is realized on a limited level in private homes and fellowships it should expand to one's business and neighborhoods. This community should be able to undergo osmosis without trama (entrance by those outside), for in a powerful sense every person in the community is a new person. Thus Christian community is not an abstract notion, it is the pooling of minds and bodies under the guidance of united hearts. This union is a method of distributing the basic guarantees of

life; food, warmth, love (jubilee and shalom). It is a united demonstration that people are not going to settle for less than they need to live as fully human people nor are they going to take more than they need.

This entire concept is based upon a belief that unless people get in touch with an objective Truth they eventually will not be able to maintain their selfhood, and that this Truth is also the force that literally holds the universe together. This Truth is powerful and complete enough that it should be used to sustain and motivate life in everything from high ideals to ditch digging. There is no cultural relativity here and the existence of this Truth is outside the realm of humanity. Men may perceive and relate to it, but man's existence is not ultimately the normative measure. This Truth is rational, empirical, and existential. This Truth works in a community only when each real member has that Truth related to his existence. This is not only a sociological Truth; it is an ontological Truth demonstrated collectively.

I am faithful to the truth only by being faithful in my truth-speaking to all men bound to the truth; but my confidence in the power of truth is not separable, either, from trust in all my companions who are bound to its cause. Faith is a dual bond of loyalty and trust that is woven around the members of such a community. It does not issue from a subject simply; it is called forth as trust by acts of loyalty on the part of others; it is infused as loyalty to a cause by others who are loyal to that cause and to me. Faith exists only in a community of selves in the presence of a transcendent cause.⁴²

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³⁶Edwards, Op. cit., p. 7.

- ³⁷Pinnock, Op. cit., p. 24.
- ³⁸David O. Moberg, The Great Reversal (New York: J.B. Lippincott Company, 1972), p. 87.
- ³⁹Soren Kierkegaard, Purity of Heart Is to Will One Thing, trans., Douglas V. Steere (New York: Harper and Brothers Publishers, 1938), p. 189.
- ⁴⁰Costas, Op. cit., p. 246. ⁴¹Guitierrez, Op. cit., p. 229.
- ⁴²Ibid., p. 176. ⁴³Costas, Op. cit., p. 246.
- ⁴⁴Ibid., p. 246. ⁴⁵Hatfield, Op. cit., p. 143.
- ⁴⁶Niebuhr, Christ and Culture, p. 127.
- ⁴⁷Gerald O. Pederson, ed., Peace--On Not Leaving It To The Pacifists (Philadelphia: Fortress Press, 1975), p. 46, underlining mine.
- ⁴⁸Dunne, Op. cit., p. 95.
- ⁴⁹Albert Camus, The Myth of Sisyphus, trans., Justin O'Brien (New York: Vintage Books, 1955), p. 14.
- ⁵⁰Drury, p. 88.
- ⁵¹Robert M. Pirsig, Zen and the Art of Motorcycle Maintenance: An Inquiry Into Values (New York: Bantam Books, 1974), p. 181.
- ⁵²Pederson, Op. cit., p. v. ⁵³Rauschenbusch, Op. cit., p. 12.
- ⁵⁴Bianchi, Op. cit., p. 118. ⁵⁵Moberg, Op. cit., p. 46.
- ⁵⁶David W. Augsburger, The Love Fight (Scottsdale, Pennsylvania: Herald Press, 1973), p. 148.
- ⁵⁷Pinnock, Op. cit., p. 24. ⁵⁸Dussel, Op. cit., p. 142.
- ⁵⁹Hell is a negative definition of no-Heaven. It is not just the absence of God, it is non-existence which yet exists, but without the true provisions of existence. There is here something from which to be saved, viz., existing in the realm of the absurd. Salvation is not only neutrality or victory only over the absurd. Salvation is the experience of living in Christ, in health, finding right reason and Biblical peace. Salvation in Christ is the light and norm by which darkness is defined. Life in Christ is primary not Hell.

⁶⁰Norman A. Horner, ed., Protestant Crosscurrents in Mission (New York: Abingdon Press, 1968), pp. 58-59.

⁶¹Luke 12:48, R.S.V.

⁶²Christ in the Sermon on the Mount made it clear that if the aim of one's life was truly spiritual health then difficulty would be encountered; The American church forces no persecution due to its claims for new life or restoration.

⁶³Matthew 5:32, R.S.V.

⁶⁴Hatfield, Op. cit., p. 40.

⁶⁵Nieburh, Op. cit., p. 234.

⁶⁶William E. Hordern, A Layman's Guide to Protestant Theology (New York: Macmillan Publishing Co., Inc., 1955), p. 162.

⁶⁷Moberg, Op. cit., p. 142.

⁶⁸Dussel, Op. cit., p. 118.

⁶⁹Moberg, Op. cit., p. 153.

⁷⁰Mark 11:12-14, R.S.V.

⁷¹Phrase developed in chapel presentation by Bruce Hicks at Western Evangelical Seminary, Portland, Oregon: Fall term 1975.

⁷²Dag Hammarskjold, Markings, trans., Auden (New York: Alfred A. Knopf, Inc., 1964), Auden's Foreward p. xxi.

⁷³Oscar Cullman, Jesus and the Revolutionaries, trans., Gareth Putnam (New York: Harper and Row, Publishers, 1970), p. 49.

⁷⁴Ibid., p. 49.

⁷⁵Ibid., p. 45.

⁷⁶Mackintosh, Op. cit., p. 252.

⁷⁷Dussel, Op. cit., p. 128.

⁷⁸Pederson, Op. cit., p. 15.

⁷⁹John E. Carnell, A Philosophy of the Christian Religion (Grand Rapids, Michigan: Wm. B. Eerdmans, 1952), p. 161.

⁸⁰Pederson, Op. cit., p. 73.

⁸¹Guiness, Op. cit., p. 31.

⁸²Satyagrahi is Gandhi's term for a proponent of truth-force.

⁸³Guiness, Op. cit., p. 47.

⁸⁴Cullman, Op. cit., pp. 14-15.

- ⁸⁵Pederson, Op. cit., p. 70. ⁸⁶Guinness, Op. cit., p. 33.
- ⁸⁷Bianchi, Op. cit., p. 118.
- ⁸⁸E. Stanley Jones, The Christ of the Indian Road (2nd ed.; New York: Abington Press, 1925), p. 68.
- ⁸⁹Costas, Op. cit., p. 77. ⁹⁰Bianchi, Op. cit., p. 123.
- ⁹¹David H. Newhall, "Gandhi: The Road to Holiness," (paper presented at Portland State Lecture Series, Portland, Oregon, April, 1974), p. 22.
- ⁹²Cullman, Op. cit., pp. 47-48. ⁹³Kierkegaard, Op. cit., p. 190.
- ⁹⁴Bianchi, Op. cit., p. 116. ⁹⁵Dussel, Op. cit., p. 146.
- ⁹⁶Hammarskjold, Op. cit., p. 66. ⁹⁷Carnell, Op. cit., p. 161.
- ⁹⁸Newhall, Op. cit., p. 20. ⁹⁹Romans 12:20-21, R.S.V.
- ¹⁰⁰Cullman, Op. cit., p. 21.
- ¹⁰¹Georffrey Ashe, Gandhi (New York: Steinerd Day, 1965), p. 101.
- ¹⁰²Bianchi, Op. cit., p. 116. ¹⁰³Newhall, Op. cit., p. 25.
- ¹⁰⁴Ibid., p. 16. ¹⁰⁵Ibid., p. 12.
- ¹⁰⁶Francis Schaeffer, "Avoiding the Dragons," The Christian Reader, Vol. 13 (November-December 1975), p. 5.
- ¹⁰⁷Costas, Op. cit., p. 141. ¹⁰⁸Ibid., p. 309.
- ¹⁰⁹Moberg, Op. cit., p. 30. ¹¹⁰Drury, Op. cit., p. 36.
- ¹¹¹Ibid., p. 50. ¹¹²Bianchi, Op. cit., p. 132.
- ¹¹³Rauschenbusch, Op. cit., p. 6. ¹¹⁴Ibid., pp. 10-11.
- ¹¹⁵Ibid., p. 35. ¹¹⁶Ibid., p. 56. ¹¹⁷Costas, Op. cit., p. 250.

Chapter 5

TRAGEDY IN COMMUNITY

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²Saint Augustine, trans, Pusey, The Confessions (New York: Pocket Books, Inc. 1952), p. 129.

³Fromm, Op. cit., p. 15.

⁴Herman Hesse, Steppenwolfe (San Francisco: Rinehart Press, 1957), p. 43.

⁵From, Op. cit., p. 7.

⁶B.F. Skinner, Beyond Freedom and Dignity (New York: Bantam/Vintage Book, 1971), p. 44.

⁷Erick Fromm, Escape From Freedom (New York: Avon Books, 1941), p. 160.

⁸Miguel de Unamuno, The Agony of Christianity (New York: Fredrick Unger Publishing Co., 1960), p. 52.

⁹Ibid., p. 52. ¹⁰Ibid., p. xvi.

¹¹Fromm, The Art of Loving, Op. cit., p. 7.

¹²Unamuno, Op. cit., p. xvi. ¹³Hesse, Op. cit., p. 10.

¹⁴Ibid., p. 27. ¹⁵Ibid., p. 36

¹⁶Fromm, Escape From Freedom, pp. 97-98.

¹⁷Ibid., p. 51. ¹⁸Hesse, Op. cit., p. 37.

¹⁹Unamuno, Op. cit., p. xx.

²⁰Eric Hoffer, The True Believer (New York: Harper and Row, Publishers, Inc., 1951), p. 18.

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²⁷James C. Coleman and William E. Broen Jr., Abnormal Psychology and Modern Life (Glenview, Illinois: Scott, Foresman and Company, 1972), p. 33.

²⁸Hesse, Op. cit., p. 22. ²⁹Nygren, Op. cit., p. 82.

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³¹Hoffer, Op. cit., p. 50. ³²Nygren, Op. cit., p. 78.

³³Ibid., p. 90. ³⁴Fromm, The Art of Loving, p. 1.

³⁵Nygren, Op. cit., p. 75 ³⁶Fromm, Escape From Freedom, p. 140.

³⁷Hesse, Op. cit., p. 46. ³⁸Ibid., p. 37. ³⁹Ibid., p. 20.

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- ⁵³Hesse, *Op. cit.*, p. 21. ⁵⁴Fromm, Escape From Freedom, p. 212.
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- ⁵⁷Ibid., p. 97. ⁵⁸Hesse, *Op. cit.*, p. xiii.
- ⁵⁹Fromm, Escape From Freedom, p. 164. ⁶⁰Hoffer, *Op. cit.*, p. 17.
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- ⁸³Fromm, Escape From Freedom, p. 109.

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Chapter 6

CONCLUSION: COMMUNITY AS WITNESS TO PERSONS

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