

## CHURCH AND SALVATION

By

John S. Pobee

It is truism that religions are concerned with salvation. Christians, however, have claimed that in the life, death and resurrection of Jesus of Nazareth, a Jew of the first century A.D., God has offered humankind the unparalleled and all-sufficient and once-for-all salvation. That note of salvation is one of the interplays between the ideas of the sovereignty of God and the people of God.

In the two thousand years existence of the Church the subject of salvation has been addressed by almost all, if not all, generations. Theologians have used the word 'atonement' of the salvation theme. Over the centuries various theories of the atonement have been propounded, e.g. Christus Victor or the classic view (Aulen), satisfactio theory (Anselm) etc. Naturally then no one paper can do justice to the long history of the exposition of the subject. Accordingly I wish to dwell on the biblical insights if for no reason than that the Bible constitutes the charter document of the Church. The slogan of the Reformers was "Back to the Bible", its classic statement being scriptura sola<sup>1)</sup>. The Anglican and Roman Catholic denominations which are holding dialogue with a view to making real the prayer of Jesus that "all may be one" (John 17:11), for all they make of tradition, would still see the Bible as a charter document. Article VI of the Articles of Religion of the Church of England reads as follows:

Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation.

Similarly the Roman Catholic tradition, especially since the work of Cardinal Bea, has emphasized the importance of Scripture. When Pope John XXIII enunciated aggiornamento, a key factor was the depositum fidei of which the sacred books were a prominent feature, alongside venerable tradition, sacraments, etc.<sup>2)</sup>. The Dogmatic Constitution Dei Verbum VI. 21 writes as follows:

She (i.e. the Church) has always regarded the Scriptures together with sacred tradition as the supreme rule of Faith, and will ever do so. For, inspired by God and committed once and for all to writing, they impart the word of God Himself without change, and make the voice of the Holy Spirit resound in the words of the prophets and apostles. Therefore like the Christian religion itself, all the preaching of the Church must be nourished and ruled by sacred Scriptures.<sup>3)</sup>

So there is agreement between at least Anglicans and Roman Catholics on the fundamental importance of the Scriptures for the Church. That is far from

saying there is agreement on the meaning of the claim that the Bible is the Word of God. Besides there is a seeming disagreement on how much weight is to be given to tradition in comparison to the Bible. Be that as it may, for this occasion we need no apology for staying with the biblical insights with regard to "Church and Salvation".

The N.T. claim about salvation, concentrating as it does on salvation in Jesus Christ, has an Old Testament prelude. The entire history of Israel is read again and again in the Bible as the history of salvation, notwithstanding human sinfulness (e.g. Psalm 20:7). As read in the O.T. salvation has historical and social dimensions (e.g. Psalm 109:31). Equally insistent is the Bible that salvation is meta-historical. When the Exodus event is depicted as salvific, it recalls the beginning when God created heaven and earth, rescuing creation from "null and void", chaos (Gen. 1:1ff; Ps. 74:12f). This may be termed the protological dimension of salvation. But, the exodus event is, so to speak, an earnest of what has been called eschatological salvation (Zach. 12:7; Isaiah 43:5-7). So then, strictly speaking, this essay on salvation in Jesus Christ should begin with the O.T. insights. For reasons of time and space, we shall only assume them and reflect them in the N.T. claims.

The word 'salvation, like its opposite, is a spatial imagery. Salvation presupposes a cramping, a restricting of one's freedom, etc. The religious term used for such restricting is sin. To that we shall return in a little while. But for the moment, let us concentrate on the opposite idea, namely salvation, freedom, liberation, deliverance, redemption. Salvation which in the Hebrew derives from the root jasha, keeps up the spatial imagery; for it literally means to be roomy and broad. Thus salvation describes healing and rescuing those who are oppressed, hemmed in, confined, etc. from whatever oppresses them, opening up new opportunities of life for them. Salvation is used both in a secular and religious sense.<sup>4)</sup> In the New Testament the religious usage is predominant. In the Synoptic gospels it sometimes has the force of "to make alive" or "to make healthy" (e.g. Mk. 3:4). But in several places it occurs in the phrase "your faith hath saved thee" (e.g. Mk. 5:34; 10:52). That suggests that :

the healing power of Jesus and the saving power of faith go beyond physical life.<sup>5)</sup>

Such a usage almost lands us in the strictly religious usage e.g. Lk. 1:68f, mighty salvation which means remission of sins, the destruction of enemies, the redemption of the body. In this sense salvation is a future event, which is pre-eminently the entry into the kingdom of God in the future, even if it begins here and now. The concrete works of Jesus such as his healing are seen by the biblical writers as acts of salvation. Equally does the N.T. treat the meaning and purpose of Jesus' life, ministry and suffering as part of the salvation process (Luke 1:71, 77; 19:10).

In Paul  $\sigma\omega\tau\eta\rho\epsilon\iota\alpha$  and  $\sigma\upsilon\lambda\upsilon\sigma\epsilon\iota\varsigma$  are used only of the relations between human beings and God. For any other type of deliverance another Greek word,  $\rho\upsilon\tau\eta\sigma\iota\varsigma$  is used. Further  $\sigma\omega\tau\eta\rho\epsilon\iota\alpha$  is a future eschatological hope, even though in the

present it has elements like justification, reconciliation, etc. e.g. Rom. 5:9f; 1 Cor. 3:15; Phil. 1:28; 2:12; II Thes. 2:13. There is a dialectic between future and present dimensions of salvation.

Let us now return to the loss of freedom presupposed by salvation. The one word which Christians have used for that loss of freedom is sin. Several images are used of it: parábasis<sup>6)</sup> (Greek: transgression Rom. 2:23), paráptoma<sup>7)</sup> (Greek: trespass Rom. 5:15), anomia<sup>8)</sup> (Greek: lawlessness Mt. 7:23), opheilēma<sup>9)</sup> (Greek: debt Mt. 6:12) etc. By far the commonest word is hamartia<sup>10)</sup> (Greek: sin). The basic idea is the missing of a mark. So to speak, a line is drawn between good and evil, right and wrong etc., and any move in the evil or wrong direction is sin. Or, if we may use the imagery of Paul, sin is when human beings fall short of the glory of God (Rom. 3:23) when that imago dei which he bore at creation and in the Garden of Eden is tampered with. Sin is at the root of all evil: egotism, envy, idolatory, divisions, avarice, violence, strife, injustice, etc.

While we are on sin, let me enter a correction to a familiar error: the confusion between the demands of the Church and the demands of conscience, which confusion has been further confounded by certain versions of the evangelical revival marked by a rather ostentatious piety, a strong social conscience, extreme respectability and a somewhat humourless disapproval of entertainment and pleasure. The demands of the Church may lead to respectability without necessarily leading to goodness. The parable of the Pharisee and the Publican (Lk. 18:9-14) makes clear that the Pharisee who had fulfilled the letter of the law as laid down in the name of God by Judaism, was at the end of the day found wanting.

Be that as it may, the New Testament is unequivocal that all have sinned: some people's sins may be gross; others may be seemingly light, seemingly innocuous and seemingly respectable and even seemingly excusable and justifiable. This is not to be insensitive to Bonhoeffer's strictures with regard to the rather sensorious denunciation of the world as sinful.<sup>11)</sup> Let me only add that the idea of sin is a religious one; outside that realm it is meaningless.<sup>12)</sup>

The biblical message does not end on the negative note of sin. It also asserts the offer of the removal of sin most particularly through Jesus Christ. The word for it is salvation (Greek: soteria) which is expressed in a number of images: justification (dikaiosis) sacrifice, reconciliation (katallage) and redemption (apolutrosis). But before addressing these images, let me make a comment or two.

The story is told of a dialogue between the renowned scholar Lightfoot and a Salvation Army lady on a train. The lady asked him, "Are you saved?" Lightfoot replied, "What do you mean σωζόμενος, σώθη, σεσωτημένος?" Whether the story is apocryphal or not, and when allowance has been made for its erudition, it comes to the very heart of the subject. σωζόμενος is, of course, the masculine participle present passive of σώζω i.e. I am being saved. σώθη is first Aorist indicative passive, i.e. I am saved. σεσωτημένος is masculine participle perfect passive, i.e. I have been saved. In other words, is salvation a fait accompli? Or is it a process awaiting a fullness sometime in the future?

The New Testament seldom speaks of salvation as something already achieved. When the rich young man puts the question, "What shall I do to inherit eternal life?", he was searching for how to participate in the collective event of the rescue of the Jews. Insofar as in the Jewish view, salvation describes the entire purposes of God and had a corporate dimension, salvation was seen as a process. Similarly, in Paul's letters salvation is not a fait accompli; rather it is a process, something either in the present or in the future though there is also a past reference. In the rare cases in which the aorist of σώζειν is used, the context makes clear that salvation is not a fait accompli. Let us examine some of them.

- (i) Rom. 8:24 ἡ γὰρ ἐλπίδι ἐσώθημεν i.e. it is in hope that we have been saved. The Aorist passive, ἐσώθημεν is counter-balanced by "in hope". The Aorist denotes a completed past. But that is not understood as a static condition. It includes an imperative and excludes any fatalism. One can live in hope in the here and now. The passage occurs as a parenthesis on Christian hope. That parenthesis stands in a section concerned with the goal of the sacrificial life and its assurance in the fore-knowledge of God. God sent his Son to save and give eternal life, one phase of which is the redemption (apolutrōsis) of the body, a very unusual physical use of the word, "redemption". As Kirk puts it:

We are saved, or justified, by the "faith-hope" state of mind, and not by works. But such a state of mind would be impossible unless God had withheld some of His blessings for a future time, since hope that is seen (or, as we might say, realized) is not hope any longer.<sup>13</sup>

There is a paradox about hope in the sense that hoping trust cannot count on controllable factors.

- (ii) I Cor. 1:21 "it pleased God through the foolishness of the kerygma σώσαι τοὺς πιστεύοντας i.e. to save those who are believing." The Aorist infinitive σώσαι is balanced by the present participle τοὺς πιστεύοντας (those who are believing). In the words of Hering:

It is a question of those who are 'pisteuontes' and not of the 'pisteusantas', i.e. of those who make a faith-decision and not of those who have already become 'believers', the decision being made when a man is touched by the preaching.

It is by faith that a person is drawn into the working out of salvation.

Continued belief in Christ is presumably a condition for fullness of salvation and salvation is a process, involving the struggle to realize the image and likeness of Christ in one's personal life in the community of men and women.

Earlier on in v.18 Paul draws a distinction between hoi apollumenoι (i.e. those who are perishing) and the sozomenoi (i.e. those who are being saved), and not sesosmenoi (i.e. those who have been saved). Thus:

Salvation is not yet gained in totality, insofar as the world of the resurrection, also called 'future age', has not appeared. Whilst waiting for it, the elect are on the way to the kingdom of God, much as the rest of men go towards destruction.<sup>15)</sup>

In any case, the context makes it quite clear that 1:21 is a statement of what God does. Salvation is achieved and offered by God, but on the basis of some response to Him, some supreme commitment to the Christ event. The absence of that commitment means damnation, destruction, death, condemnation and wrath.

(iii) I Timothy 1:15 "Christ came into the world to save (σωσαι - Aorist infinite) sinners". The text is part of a formula suggestive of a Christianity that has found its mould.

It is typical of this Christianity that it quotes truths about salvation and presents them as proven.<sup>16)</sup>

The point not to miss in such formulae is that expressions about salvation are combined with their application to the present time. Thus fides quae (i.e. the object of belief) and fides qua creditur (i.e. the faith which believes) are closely held together and not separated as we tend to do.

Be that as it may, Christ represents the actuality of God's action of salvation, while Paul may be regarded as the prototype of those who receive the mercy of God's saving action.

Finally we should not overlook the prepositional phrase in v.16, i.e. those who were in future to have faith and gain eternal life. Attaining faith in God or Christ is a step in the direction of eternal life. Thus attaining faith in Christ which in some contexts is synonymous with coming to salvation is not complete until it issues in eternal life with redemption of the body, presumably at the parousia.

(iv) II Timothy 1:9 It is God "who saved us (ποτε σωσαντος ημης - aorist participle active), and called us with a holy calling, not in virtue of our works but in virtue of his own purpose and the grace which he gave in Christ Jesus ages ago". Two preliminary comments. First, the passage stands in a context which looks like a formulation or liturgy which is markedly realized eschatology: there is, so to speak, an extension of the statement about an objective past occurrence of a salvation event into the present proclamation. In other words, salvation is made a present reality in the liturgical recitation and preaching. Second, a contrast is also drawn between the now of the revelation of salvation and the time of hidden salvation.

The passage states that salvation is about God's purposes and action; it is offered freely in Jesus Christ. Nevertheless, human beings have to make it real by living a dedicated life. Thus whatever else may be said about salvation by grace, there is also such a thing as righteousness by works, which is confirmed by Tit. 3:5, as we shall see below. It is striking that II Tim. 1:9 refers to saving before referring to calling, where one would normally expect

a calling and then a saving. As Dibelius and Conzelmann suggest, this is because

the event of salvation and its mediation in the proclamation form the entirety of the salvation occurrence 'for us'.<sup>17)</sup>

(v) Titus 3:5-7 "When the goodness and loving kindness of God our Saviour appeared, he saved (ἔσωσεν - aorist) us, not because of deeds done by us in righteousness, but in virtue of his own mercy, by the washing of regeneration and renewal in the Holy Spirit... so that we might be justified (δικαιώσῃς - aorist participle) by his grace and become heirs in hope of eternal life". The passage addresses itself to the state of the reader vis-à-vis salvation before and after becoming a Christian. This is a schema of 'then', when salvation was hidden and a 'now' when salvation is revealed. In the 'then' human beings were in the grip of foolishness, disobedience, error, desires and lusts, envy, malice, hate. The 'now' is the time of salvation after conversion to Christ. The divide between the two phases of life is seen in terms of either the mission or the history of salvation. In this context the divide is the history of salvation and therefore, stress is laid on the appearance of Christ. Salvation in this context is a present reality but only in terms of the sacrament of baptism and the consequences of salvation i.e. becoming heirs of salvation and new life. Rebirth is lasting power of a new life and the fundamental event and experience of all Christians. But whatever else may be said of salvation, sacrament, regeneration and renewal, salvation in its fullness remains a hope.

(vi) Ephesians 2:5 "It is by his grace that you are saved (ἐστί σωτηρίαν one of the two cases where perfect participle is used, the other being Eph. 2:8). The passage is a parenthesis reminding them that salvation is the outcome of God's gracious love. It is interesting to recall that whereas in Rom. 8:24 we are saved in hope, here we are saved by grace.

Ephesians 2:8 is a further elaboration of this verse: "by his grace you have been saved (ἐστί σωτηρίαν) through faith and that is not your own doing, it is the gift of God". This is the fullest statement of the teaching with regard to salvation: salvation is by grace through faith. Therefore, it is an overstatement or more accurately, inaccurate to preach salvation sola fidei. There is grace; and faith is a means of appropriation and that faith is not assent to intellectual propositions but an attitude of life marked by total commitment to Christ and living in eschatological tiptoe for the revelation of Christ. Grace must be taken with nature and human freedom; faith also goes with charity.

This all-too-brief survey of some key passages leaves the impression that God's purposes have not been consummated and, therefore, salvation is not fait accompli. True, the climactic event in that history of salvation has taken place in the life, death and resurrection of Jesus Christ. True many are appropriating that salvific event by faith and sacramental life. But even these have not experienced the fullness of it because they await the redemption of their bodies at the resurrection. In any case, the gospel needs to

be preached throughout the world before the consummation of salvation arrives.<sup>18)</sup> Salvation is a process for both the individual and the community. Hence Paul's famous statement, "now is our salvation nearer than when we first believed" (Rom. 13:11). Furthermore, salvation is not earned but is the unmerited favour of God.

As was mentioned earlier, the theme is broached through a number of images. By definition an image is partial and therefore, for the full understanding of the theme of salvation, the various images must be treated as complementary. To some of these images we now turn.

Redemption (apolutrosis) is an imagery from captivity.<sup>19)</sup> For this discussion we exclude the physical uses of apolutrosis e.g. Rom. 8:24f and stick to the religious usage. In ancient times the payment of a token sum of money, a ransom, could secure the release of a prisoner of war. By the payment of a purchase-price a slave could secure his emancipation (Lev. 5:51-58). In the Graeco-Roman world there was a widespread custom of sacral manumission which was at once a legal and religious rite. Thus when the imagery of redemption is applied to the salvific event of the death of Jesus, the point is to underline the costliness of the act of salvation. As Paul insists, "you were bought (ἡγορασθητε - Aorist passive) with a price" (I Cor. 6:20; 7:23; Gal. 3:13). Salvation is achieved at no less a price than the life of Jesus Christ, the son of God. The Aorist, "were bought" highlights the punctiliar event of the death of Jesus as the means and action of salvation. To that extent salvation is a present possession - Col. 1:14; Eph. 1:7; Cor. 1:30; Rom. 3:24. As a present possession salvation is almost equated to forgiveness of sins cf. Col. 1:14.

Second, the image forces us to ask the question "from what captivity is this salvation offered?" The simple answer is legalism and self-sufficiency, sin and the cosmic powers (Eph. 6:12; Col. 1:15; 2:15; Rom. 8:35). The cosmic powers are supra-human forces of evil, whether political, social, personal, individual or corporate, a kind of organized disobedience to the will of God, taking the form of self-aggrandisement and independent pride.

Third, redemption has another aspect of freeing from one enslavement to become the devotee of the deity at whose shrine the sacral manumission was achieved. In other words, if redemption is to mean anything, the man or woman, freed from sin, legalism, self-sufficiency and cosmic powers, becomes a devotee of Christ. This brings one to the fourth element in the redemption image, the Exodus typology.

In the O.T. the Exodus from Egypt was looked upon as an act of liberation from bondage to freedom. As such it was termed redemption e.g. Ps. 119:9 :

He sent redemption unto his people  
He hath commanded his covenant for ever.  
Holy and revered is his name.

Redemption in this context refers primarily to the deliverance from Egyptian bondage and the ratification of the covenant at Sinai. The corollary of God

leading them from bondage to freedom is that the Hebrews too should keep their part of the covenant relationship, namely the decalogue. It is not as though human beings are passive recipients of God's graces; rather God's action of liberation is to be matched, so to speak, by man's abiding in the will of God. Transference from a state of bondage to a new life of freedom is not licence to perform ad libitum; the freedom is to be contained in the will of God. For precisely that reason the fullness of redemption is a future reality - Ep. 1:14; 4:30; Rom. 2:5.

The second image, i.e. Justification (dikaiosisune)<sup>20</sup> is a forensic imagery meaning establishing one not guilty. As applied to the theme of salvation by Paul, it means the acquittal of the wicked, when he or she becomes a believer in Jesus Christ, on the basis of God's justifying action in the death and resurrection of Jesus Christ. However, the forensic imagery is subsumed under the home imagery; for God is not only Judge but also Father. He judges as a loving Father who deeply cares about his children, wayward as they may be.

The imagery is a response to one strand of Judaism in which a human being could get into right relationship with God in his own right by performing the legislations of the law (Ps. 7:8; II Esdra 9:7; Baruch 51:3; Rom. 9:30; Gal. 3:21). That position is termed justification by works of the law which, so to speak, put God in his/her debt. The New Testament rejects that stance and opts for the other strand, also in Judaism, represented by Ecclus 7:5 : "justify not thyself before the Lord". Human beings are absolutely helpless and could never put God in their debt and therefore, justification cannot be earned or achieved; rather it is something bestowed and achieved by God. No one can establish his or her own righteousness; justification, another word for righteousness, is a gift of God and apprehended by means of faith. Justification is Divine action and is centred on the cross (Rom. 3:25f; 5:9f) where the saving act takes place.

Justification is connected with forgiveness or pardon. As Schrenk states it,

Pardon can sometimes be stated in such words as ἀφίεναι (see Ps. 31:1 and Rom. 4:7) or καταλάσσειν, καταλλαγῆ (Rom. 5:9f, cf. 2 Cor. 5:18-20). Yet in general it is important to Paul not merely to speak of forgiveness but by means of δικαιοσύνη to give to forgiveness a precision grounded, enlarged and deepened in divine right. Moreover, the δικαιοσύνη gifted and imparted is more than forgiveness. It is the helping, saving and efficacious action of God as radical deliverance. The new point in comparison with Judaism is the conviction that δικαιοσύνη is imparted now: Rom. 3:24-26; 9, 17 ...It is because this impartation determines the whole life of faith that one can speak of a state of justification.<sup>21)</sup>

The book-keeping metaphor is applied to justification at Rom. 4:5 : justification is reckoned unto us. It means it is imputed and not imparted, and this calls the believer to enter into the gift with one's whole self. In other words, justification by grace does not exclude good works; it involves a change of



character from bad to growth in Christlikeness. This is where the Church becomes the school for sinners and not a holy huddle. To use one of Luther's descriptions of the Church, the Church is a sanatorium, a hospital where human-kind are corrected of their sinfulness and nursed back to wholeness through word and sacrament.

Because salvation is a process, it is important to see justification and sanctification as concurrent and inter-dependent. It is not as though sanctification takes over where justification leaves off. In Paul's own words, "you have been through purifying waters; you have been dedicated to God (sanctified) and justified through the name of the Lord Jesus and the Spirit of God" (1 Cor. 6:11). The three words "purifying", "sanctified" and "justified" denote three aspects, not three stages of the action of the Holy Spirit:

rupture with sin (apoulosasthe), attachment to the body of Christ (hegiasthete), justification (edikaiethete).<sup>22)</sup>

That the Christian has been purified is a reference back to the death of Jesus Christ, faith in which is used by God to offer righteousness, or forgiveness of sin. This is dramatised in the rite of baptism into Christ. That the forgiven Christian is sanctified means the Holy Spirit dedicates him/her to God, creating in him/her a new heart. This involves walking according to the Spirit and showing the "fruit of the Spirit" (Gal. 5:22-23). Indeed, if the Holy Spirit is an earnest of the eschaton, then it is an earnest of redemption in its fullness.

1 Cor. 6:11 states the all-too-familiar paradox which Luther summarized as semper justus, semper peccator i.e. a Christian is purified and justified and yet continues to be a sinner. This means that there is need for continued struggle by human beings to make real that justification.

The paradox of simul justus, simul peccator brings us to the third image, sacrifice. The imagery taken from Jewish religious and cultic life is an attempt to answer the paradox of how God can at one and the same time be just (δικαιος) and the justifier (δικαιωτης) of sinners? The established religious answer is sacrifice which is, beyond a conspicuous piece of altruism, a symbol of an expensive reparation and vicarious dedication to God, e.g. IV Macc. 17:22.<sup>23)</sup> The image underlines that the paradox is resolved in the vicarious death of Jesus. Salvation is achieved at great cost, at the cost of no less than the life of Jesus (Gal. 1:4; Eph. 5:2). Furthermore, the sacrificial image underlines the solidarity of Jesus with sinners so that he can save them as they are (cf. Gal. 3:13; II Cor. 5:21).<sup>24)</sup> The Christological controversies of the third and fourth centuries were in part concerned with this solidarity principle: what was not assumed could not be saved. Unless Jesus was truly human and one with fellow human beings, salvation was not possible (see the debate between Arius and Athanasius).

But if justification is at the cost of the life of God's own Son, such salvation involves the good life for the believer. Hence the exhortation of Rom. 12:1ff: "I implore you by God's mercy to offer your very selves to him: a living sacrifice, dedicated and fit for his acceptance, the worship offered by mind

and heart. Adapt yourselves no longer to the pattern of the present world, but let your minds be made and your whole nature thus transformed". This brings us back to the original meaning of the word "sacrifice" which derives from the Latin word sacrificium, the process of bringing a thing or someone within the orbit of the sacer i.e. that which is consecrated and belongs to divinity. Thus the sacrificial image used of the salvation offered in Christ calls believers to bring themselves within the sphere of holy things. And for precisely that reason the post-crucifixion Church lives, so to speak, at the feast of Passover and therefore, should properly and conscientiously avoid sin (cf 1 Cor. 5:7). The Church then must celebrate the Passover of salvation. But the Church is also called to vicarious sacrifice in her search for the world's salvation (cf Col. 1:23f).

Another image for salvation is reconciliation<sup>25)</sup> (Rom. 5:10; II Cor. 5:18-20, Col. 1:20). This is the most personal of the images, although in its application it is most comprehensive: "through Him (i.e. Christ) God chose to reconcile the whole universe to himself, making peace through the shedding of his blood upon the cross, to reconcile all things, whether on earth or in heaven, through him alone" (Col. 1:20).

The focus of this image is that there is a presupposed estrangement between God and humankind, and between humankind and the rest of creation. Apparently the disruption of the right relationship between humankind and the rest of creation is the result of the disruption of right relationship between God and humankind, between the Creator and the creature (cf. Gen. 1:26). Thus the reconciliation highlights the estrangement that exists between the Creator and the creature. But it goes on to emphasize that God takes the initiative in Jesus Christ to overcome the estrangement at all levels. That initiative is itself an example in humility. In other words, the reconciliation imagery indicates that salvation is not just a theory but a very practical matter.

The practical implications of salvation are demonstrated in several ways. For example, the reconciliation between humankind and lower creation relates to the use or misuse of scientific knowledge and achievements. At the human level reconciliation involves the reconciliation of nations, tribes, races, sexes, etc. (Eph. 2:16; Gal. 3:28). Reconciliation involves the search for institutions that will make for a truly integrated society and world. It also involves the reconciliation of denominations. Thus the ecumenical task, as it is represented by ARCIC and other such schemes, is really about the credibility of churches as agents of God commissioned to preach the message of reconciliation (II Cor. 5:18-19).

Most of the discussion so far has drawn on Pauline material. He discusses the theme of salvation under certain images: redemption, justification, sacrifice and reconciliation. There are other images such as new creation, etc. which time does not allow us to tackle here. Each metaphor already indicates the place and role of the Church vis-a-vis salvation. But we wish now to broach the subject further from the Johannine perspective.

In the Johannine tradition a key concept is ζωή<sup>26)</sup> i.e. life, occurring some thirty-five times in the Fourth Gospel and some thirteen times in the First

Epistle of John. It is synonymous with ζωή αἰώνιος, eternal life, and is closely related to soteria. It signifies spiritual life or salvation and is distinguished from the purely physical life. Physical life in the IV Gospel is designated by another Greek word ψυχή e.g. Jn. 10:15, 17; 13:37; 12:25.

Eternal life is life in and through Christ. It is life in its perfection, including physical life. Redeemed life is continuous with and the fulfilment of created life (Jn. 1:4; I Jn. 5:11, 20). Besides, it is both a present reality (Jn. 3:36; 6:47; 5:40; 6:33; 10:10) and something belonging to the future (Jn. 14:19; 5:29; 12:25) pointing to the final deliverance from death to eternity. Once there is faith in Christ, eternal life is obtained. The resurrection is the link between the present and the future. As Corell puts it:

as the resurrection of Christ links up his earthly life with his life as the glorified Lord, and moulds these two 'lives' into one unity which cannot be dissolved, so also is the earthly life of him who believes in Christ bound up with his life in the world to come.<sup>27)</sup>

It seems to me that in Johannine texts, eternal life or salvation is made present in one's ethical life, but more so in sacramental life, especially baptism and Eucharist (Jn. 3,4: water of life and Jn. 6: bread of life). Once more let us quote some words from Corell:

only in the Church is there the possibility of faith. For faith is always belief in the risen Lord who continues his revelation in the Church. Eternal life is only realized in the Church: and eternal life is, in turn, the fulfilment of all created life. It is expressed on the one hand in the cult, which is the meeting place between the risen Lord and his faithful ones, and on the other hand in the mutual love of Christians which is a manifestation of Christ's own love for his disciples. No one has more strongly than St. John underlined the truly Christian saying extra ecclesiam nulla salus.<sup>28)</sup>

The Church according to the Johannine tradition is the tabernacle of salvation. Whether outside the Church salvation is possible or not, we shall have occasion to return to the subject.

However, Johannine thought is thoroughly eschatological. What has been said of eternal life makes this quite clear. Indeed, the idea of the Church itself in the Fourth Gospel is eschatologically founded. The Church like eschatology is founded on the redemptive death and resurrection of Jesus Christ. And the ministry, cult, confession and mission of the Church in this world are all attempts to apply to this world the consequences of that redemption for the future of individuals and humankind as a whole.

That the N.T. holds on to the dialectic between the future and the past dimensions of salvation has led some people to charge Christianity with being and offering the "celestial dope", a future "opium of the people". However, Lochmann is right that:

the New Testament eschatological hope is never just a future 'opium of the people', never a mere promise with a purely other worldly or supratemporal reference having nothing whatever to do with the present times in which we live. The kingdom comes, intrudes into our present time, affects the actual reality of life now, sets present conditions in movement. It does this, moreover, by encouraging and summoning us in the light of the future reality of the coming kingdom of God to follow the example of Jesus by seriously and committedly establishing 'signs of the kingdom', 'signs of life' already here and now...Nor is eternal life simply redemption after death; it is salvation already shining on us and liberating us today...29)

I have examined the theme of salvation in two strands of the New Testament: the Pauline and Johannine strands. Though different language is used, there is a remarkable congruence in the ideas on salvation by the two traditions. There is agreement on the fact of sin in the world which is, so to speak, the canvas on which the story of salvation is painted. The climactic event of salvation is the death and resurrection of Jesus. For that reason the aorist tense is not infrequently used. That death is an event of a past day. Nevertheless, that past event/action has results for the present state. Hence the use of the perfect tense on other occasions as well as the present tense. Johannine style of stating this, holding together of the past the present and the future, is the idea of the eschatological now. Faith, eternal life in accordance with the teaching of Christ, sacramental life etc. are ways of appropriating the salvific event. Where does the Church come in all this?

Before we answer that question, there are four preliminary remarks to be made about the Church. First, the Church is the people of God who are so because of the covenant established by God through the death and resurrection of Jesus Christ.<sup>30)</sup> The Church then is founded on the salvation event. It is a special group - special because it is a koinonía i.e. fellowship-communion of persons called by God and related to Christ through faith in the covenantal death of Jesus Christ and therefore, are related to one another. To that extent they are a different group distinguished from other groups in society and nevertheless with a mission to them. Second - and this is deduced from the foregoing - the Church is not just the hierarchy of the Church, nor even the clergy nor yet the consilium fidelium. Of course, yes - the hierarchy and clergy have a specific role as the enablers of the people of God; but they are not thereby the Church. They serve the truth. Beyer, writing on the development of the episcopate, states:

the fact of leadership triumphed in virtue of its inherent force....In the ecclesiastical sphere, however, this organized leadership entails the great danger of advancing a claim to be not merely a joint expression of the will of the society but to possess full authority to decide what is eternal truth and what is not. No human power can control the truth. Even the episcopate can only serve it.<sup>31)</sup>

Third, the New Testament characteristically describes the Church as the body of Christ. Apart from this metaphor highlighting the dynamic mutuality that should exist in the community of the people of God, it also indicates that their point of reference is not themselves but Christ. They owe allegiance beyond themselves and any other human being, however powerful, to Christ, ascended and glorified. They are in the world and yet not of the world. Consequently, they are called "no longer to adapt themselves to the pattern of the present world", but that they should be renewed and transformed (Rom. 12:1f). She combines in herself the secular and the sacred. Fourth, the Church is a community of those who profess explicit faith in Jesus Christ and have ratified this faith by baptism.

One aspect of the covenant theme is the charge to mission to make disciples for God, her Lord (Mt. 28:19f). Of that mission there are parts: going, teaching, baptising. Spending some time on this charge will be rewarding. In the Greek text, going, teaching, baptising are all participles modifying or explicative of 'make disciples'. Thus going, teaching and baptising are aspects of making disciples. In other words, the magisterium of the Church, the sacramental life of the Church and the mission work of the Church are all aspects of the command to make disciples of the entire world. Seen in that light mission is as extensive as it is intensive. By extensive I mean going out to all ends of the world to bring men and women into the fellowship-communion. It is interesting that according to Mk. 13:10 "before the end the Gospel (of salvation) must be proclaimed to all nations". The Church in mission is part of the salvation process. Through the mission of the Church in the world, God is offering nations and individuals a chance of salvation. As Paul states it in Rom. 10: 13-15, "Everyone who calls on the name of the Lord will be saved. How, then, can they call on one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they preach unless they are sent?" The Church's obligation to mission, then, is God's method to offer to the world the benefits of the climactic event of salvation in Jesus Christ. For the moment the relevant issue of ministerial orders will not be addressed here. By intensive I mean it involves building up the inner life of the community and individuals as well as disciplining the wayward (cf. 1 Cor. 5:1-7). The point of all this is to prepare the whole world for the eventual manifestation of the sovereignty of God or the fullest revelation of salvation. Being in the Church does not carry with it automatic salvation. Even preachers may at the end of the day be cast-aways. Hence the need to strain oneself to reach the fullness of salvation.

The key elements in the steps to the fullest revelation of salvation I have mentioned above. Some brief comments will not be out of place starting with teaching.

Teaching or magisterium belongs to the Church as a whole not just the hierarchy. But what shall they teach? On the basis of the N.T. she teaches the kingship of God (Synoptics), eternal life (John) and "Christ and him crucified (1 Cor. 2:2). Prima facie these are unrelated terms. But what has been said above shows that "eternal life" is Johannine language for kingship of God, by and large and that they are both ways of referring to the salvation of God. From our comments above on the images for salvation in Paul, it is clear "Christ and

him crucified" is also about salvation. So then the primary focus of the magisterium, is salvation. But the magisterium needs to be examined carefully: some of it goes beyond the relatively simple and unencumbered material in the Bible. I believe the Anglican position that whatever is not found in the Bible is not necessary to salvation is by and large correct.<sup>32)</sup> Let me also add that any other piece of teaching is binding only if it is consistent with the spirit of the New Testament.

Sacramental life belongs to the Church. The commission to mission involves authority to baptize in the threefold name. There is hardly any information in the Bible on the exact form of the rite. We have no clear information in the Bible on the issue of infant and adult baptism. One thing that is sure is that the rite of baptism celebrated the death and resurrection of Jesus Christ, the climactic event of salvation as well as involved a call to the good life, a change in the social, economic, political etc. life of human beings (cf. Rom. 6:33ff.). For the repentance which is associated with baptism relates to social, economic and political issues. Baptism, whatever else it may be, is also a sign of an oath of allegiance and commitment to God and his sovereignty over all life. At confirmation that oath is renewed and the one at the age of reason is called upon to make real in his/her life the sovereignty of God, to work out his salvation. Again, by baptism man and woman share solidarity with peoples in the community of the people of God "saved but in hope". The Church then becomes the visible institution in the world of struggle for salvation in its fullness. Indeed, it can be said the Church is the sacrament of Christ who is in himself the sacrament of God.

Though the text mentions only baptism, it is fair to add eucharist which also celebrates the death and resurrection of Jesus Christ. I believe the difference between baptism and eucharist is that whereas the former is a once-for-all rite, the latter is a repeated renewal. But both rites celebrate the climactic salvific event of the death and resurrection of Jesus Christ. The eucharist like baptism celebrates the climactic salvific event of the death and resurrection of Jesus Christ. However, in the N.T. the role of the eucharist also has a forward look to the eschatological Messianic banquet which will be the fullness of salvation. So to speak, such celebration of the eucharist is a prefiguration of the Messianic banquet of the End-time and a foretaste of the fullness of salvation. And as a sacrament it offers a grace that equips believers for the fullness of salvation.

Having said all this, one in no way makes any commitment to any one form of expression of the message of the rite. There is room for diversity in rites with each particular expression taking cognizance of the local factors such as concept of beauty, of majesty, etc. The question is the limits of diversity. For example, must the Roman liturgy and the Gregorian chant always be the starting point and how far may one depart from it, bearing in mind the need for the sense of the universal spread of the Church? That we must work out in the light of the biblical message.

However, tolerance is not to be confused with license to ignore basic points in the Bible or in our own traditions. At the risk of being charged with the spirit of controversy or triumphalism, let me illustrate the matter with

the knotty problem of the communication in both kinds. Since the Second Vatican Council the faithful, and not just the clergy as hitherto, may, if convenient, communicate in both kinds. If it is inconvenient to communicate in both kinds, as when there are large numbers, they may practice intinction by which the wafer is dipped in the wine and given to the communicant. These changes have brought the Anglican and Roman Catholic positions closer together than before. Personally I am bothered by the caveat, if convenient. For one thing the intention of the rite makes it clear that the wine is for the people too. That is one significance of the priest saying to the congregation "Drink of this, all of you". Indeed, the Third Eucharistic Prayer reads: "Grant that we, who are nourished by his body and blood, may be filled with his Holy Spirit and become one body, one spirit in Christ". Thus to be consistent with the biblical teaching and to be in tune with the intention of the text of the rite, the communication in both kinds must not be a matter of convenience but the norm and the rule.

As was mentioned, this is mentioned not to be divisive but as an example of how we may not gloss over differences in the name of diversity and also of the regulative role of the biblical teaching and integrity.

There are other issues such as the clericalization of sacramental life, especially given the inadequacy of the strength of the clergy to administer the sacraments in every congregation every Sunday, not to mention theological issues which have been the concern of the studies of the Faith and Order Commission of the World Council of Churches.<sup>33)</sup>

The sacramental emphasis of the Church reaches to the heart of a very crucial issue in the holding together of the secular and the sacred. In baptism, water is used; in eucharist bread and wine are used. But they also remind us that ordinary material things are claimed for God. What this means is that religious deliverance is not to be sharply separated from or antiposed to secular deliverance. In the O.T. salvation by God also is deliverance from temporal pressures such as Egyptian bondage. Subsequent developments show that that event is seen as grounded in the covenant relationship. Similarly, in the N.T. salvation is also from the oppression and tyranny of disease, hunger, thirst, homelessness, nakedness (Mt. 25:35-36; Lk. 4:17-20). What we love to refer to as social justice, human rights etc. are part of the salvific work of Christ through the Church. There is no room for concentration only on spiritual life to the exclusion of social justice etc. Precisely because the Church is commissioned to preach salvation, she becomes the conscience of society and stands guard over human rights which may to some extent be the politician's way of talking of newness of life in Christ. The Church preaching salvation means seeking, even at the cost of martyrdom and suffering, "whatever is true, whatever is honourable, whatever is pure, whatever is lovely, whatever is gracious" (Phil. 4:8). It means bearing "the fruit of the Spirit" (Gal. 5:22).

Two issues need special attention. The sacraments signify fellowship, dramatized in the sharing of a common cup. The Church herself takes in "all sorts and conditions of man" - men and women, slaves and free, Jew and Greek. Thus in the Church and her sacraments we get a glimpse of the unity and fellowship desired by God for the world. This goes beyond spiritual unity to involve

physical unity. To be in physical divisions is to deny, consciously or unconsciously, the spiritual unity and nullify the sacrament of unity. The eucharist, so to speak, is the supreme illustration of the fellowship of the Church, her message and service. Therefore, our divisions are serious indictment of the Church, the central symbol of the unity God desires for the world.

The other element is the note of suffering and martyrdom. The Church like the individual is called to help "to complete.... the full tale of Christ's affliction still to be endured" (Gal. 1:24). If the message of salvation is to a fallen world, then conflict and consequent affliction and persecution are to be expected. Working for the fullest realization of salvation involves a call to the Church and Christians to enter into redemptive suffering with and for the world.

There is one last point to make: the human reality and the word of interpretation. Christians do affirm that a Jew of the first century taught up and down the length of Palestine, and was executed by the Roman authorities as a messianic pretender. That is human reality, a fact of history. But they go on to interpret that fact of history as God's offer of salvation to humankind. The N.T. itself is conscious of doing this interpretation. For example, II Cor. 5:14 "the love of Christ leaves us no choice, when once we have reached the conclusion (κρίνωμεντες τοῦτο), that one man died for all and therefore all mankind died". The note of interpretation is important because the mission of the Church is carried on in a plural world and society. This already means that dialogue with other faiths and ideologies is inescapable as the Church preaches the message of salvation. How to communicate the message of salvation to a plural world is of crucial concern. If as Eph. 1:9-10 states, the hidden purpose of God is "to bring all things in heaven and on earth together under the head, even Christ", then it should be a concern to devise ways of bringing the diversity of the world into that single rule of God. That is the task before all in mission to bring salvation to the ends of the world.

From the foregoing it is concluded that though salvation is the gift of God, yet the Church, the people of God have a role: to preach the good news of salvation offered in Jesus Christ, to convict humankind of their sinful ways and urge repentance; to continue to nurture people into the image and likeness of Christ, especially through the sacramental life and to point people to, nay encourage them to strain towards the mark of the fullness of salvation. The responsibility and peculiar role of the Church in the progress towards salvation cannot be laboured.

However, we need briefly to look at the statement associated with Ignatius and later Cyprian: extra ecclesiam nulla salus, i.e. outside the Church there is no salvation. For the part of the Christian world placed in Africa and Asia this is a burning issue. Are our brothers and sisters who died without the opportunity to hear the message of salvation in Christ doomed? Are our brothers and sisters in remote and inaccessible places doomed because no one can and will ever preach to them? In any case, are there enough missionaries, national or foreign, for the voluminous and difficult task of mission?



Rahner<sup>34)</sup> in his celebrated phrase "the anonymous Christian" has drawn attention to a number of Christian ideas: the universal salvific will of God which is both central to the missionary enterprise of the Church and crucial to the Christological category; creation and redemption theology; Christianity and the Church, etc. With regard to the universal salvific will of God Rahner has indicated a "salvation optimism". As Schreier summarises that "salvation optimism"

the Christian Church, in confessing the universal salvific will, has been alternatively pessimistic about the range of realization of that will, in the belief in the massa damnata, and more optimistic about the realization outside explicit Christian agency in discussing inculpable ignorance and, more recently, the role of goodwill in the life of the human race. At least within the Roman Catholic communion, Rahner senses a move toward a salvation optimism which accords more power to God's salvific intent than to our weakness and inadequacy to the missionary task.<sup>35)</sup>

This is all very exciting; the debate goes to and fro. Of course, the term "anonymous Christianity" has not gone without criticism. For example Lochmann writes as follows:

Their (Rahner and his associates) concern... was to bar any restriction of salvation to an established institution of salvation, and to defend Christ's sovereignty over the visible Church. But is this really a very helpful term? In the light of the New Testament, however, any such idea is ruled out. Undoubtedly there is a Christ without Christianity, in the sense that Christ's presence and sovereignty transcends the boundaries of Christendom, and still more those of 'Christian civilization'. But there is no Christianity without Christ. The identity of Christian experience is indissolubly bound up with this name. The terms used have to be taken literally: Christianity without Christ is nothing.<sup>36)</sup>

So the terminology of 'anonymous Christianity' is perhaps unfortunate. However, the issue not to lose sight of is how far Christianity may build on non-Christian religions and institutions. Johann Hartwig Brauer in his Instructions to the Fieldworkers of the Bremen Evangelical Mission wrote as follows:

An inconsiderate damning or dismissal of heathenism is no way to win the trust of the heathen and to convince them of the truth of Christianity, but it will rather raise a spirit of stubbornness and obstinacy in holding on to the traditional beliefs, and will shut their hearts to the missionary. Much more useful

will it be to find in the faith and heart of the heathen, points of contact for Christian truth and from there begin the work of conviction.<sup>37)</sup>

I believe this is sober wisdom. Much of it can be paralleled in the instructions Cardinal Lavignerie gave to members of his society, popularly known as the White Fathers and others.<sup>38)</sup>

Implied in all this is the value in natural revelation. The time has come to take seriously the words of Gregory Nazianzen:

Even before he (i.e. his father) entered our fold he was one of us. Just as many of our own are not with us because their lives alienate them from the common body of the faithful, in like manner many of those outside are with us, in so far as by their way of life they anticipate the faith and only look in the name what they possess in attitude. My father was one of these, an alien branch, but inclined towards us by his way of life.<sup>39)</sup>

In other words, in God's wisdom and mercy some outside the Church may have the mind of Christ and the spirit of the gospel. The Church owes it to them to seek them out, confirm them in the spirit of the Gospel and win them over. The extensive and intensive mission of the Church in her immediate environs and in the long distance is central to the full realization of the salvation in the totality of the world which the sovereign Lord created. And woe to that Church that, having been introduced to the council chamber of God, fails to share what she has seen and heard with humankind for their salvation. Salvation at the end of the day is a hope. In a world dominated by clouds of despair measured in terms of threatening nuclear holocausts, desperate economic disaster despite scientific excellence, political repressions, violence, asphyxiating and meaningless materialism and emptiness, etc., it is a great task for the Church to preach, offer, and administer the hope of salvation.

Let me end with a note of caution. The Church, like other human institutions, risks idolizing even good things be it body, beauty, health, physical economic or political life. The Church herself stands the risk of behaving as if she herself is salvation rather than the messenger and agent of the message of salvation. Let the Church of God stand guard against every idolatry of salvation by ever pointing to the vertical dimension of salvation. She exists to call humankind to God the Saviour but she herself is not salvation.

Geneva, April 1984

FOOTNOTES

- 1) The trumpet call scriptura sola of the Reformers was aimed at abuses in medieval religion relating to such religious practices as indulgences, relics, pilgrimages, saints, statues and sacramental. Their point was that all religious practices must above all be informed and regulated by Scripture. But crudities of popular religion and bad papal practices aside, the Reformers themselves would admit that in addition to Scripture, there are other rich traditions such as experience, reason, learning, etc. Thus scriptura sola did not mean discarding tradition and the early fathers.
- 2) Humanae Salutis, 25 December 1961.
- 3) W.M. Abbott S.J. and J. Gallaher, The Documents of Vatican II, Washington: American Press 1966: 125.
- 4) W. Foerster, σωζω, σωτηρία, σωτηρ, σωτήριος in T.D.N.T. VII: 965-1024.
- 5) Ibid. 990.
- 6) J. Schneider, παρῆσις in T.D.N.T. V. 739-740, in the N.T. is a correlative of νόμος (Rom. 5:14; 3:19) i.e. it is sin in its relation to law.
- 7) W. Michealis, παρὰ τω θεῷ in T.D.N.T. VI. 170-172. It denotes the description of man's relation to God through his fault.
- 8) W. Gutbrod, ἀνομία T.D.N.T. IV. 1085-1086.
- 9) F. Hauck, ὀφείλημα T.D.N.T. V. 565.
- 10) G. Quell, G. Bertram, G. Stählin and W. Grundmann ἀμετανῶν, ἀμετῆμα, ἀμετρία in T.D.N.T. I. 267-316.
- 11) D. Bonhoeffer, Letters and Papers from Prison, London: Fontana 1959: 125.
- 12) Despite this assertion, even avowed atheists seem to me to use language which relates to the idea of sin. The word "contradictions" as used by the Marxists and the word "alienation" seem to have everything to do with what religious people mean by sin.
- 13) K.E. Kirk, The Epistle to the Romans, Oxford: Clarendon 1937: 215.
- 14) J. Héring, The First Epistle of St. Paul to the Corinthians, London: Epworth 1962: 8.
- 15) Ibid.
- 16) M. Dibelius and H. Conzelmann, The Pastoral Epistles, Philadelphia: Fortress Press 1972: 28.
- 17) Ibid. Alongside this paradigm of saving and calling may be put the fact that in the N.T. sometimes the Holy Spirit is received before baptism is administered.
- 18) J. Munck, Paul and the Salvation of Mankind, London: SPCK, 1959.

- 19) F. Büchsel, ἀπολύτρωσις in T.D.N.T. IV. 351-356.
- 20) G. Schrenk, δικαιοσύνη in T.D.N.T. II. 192-225.
- 21) Schrenk op. cit. 205.
- 22) Héring op. cit. 42.
- 23) E. Lohse, Märtyrer und Gottesknecht, Göttingen: 1955:94-110;  
A. Schlatter, Das Evangelium nach Matthäus 1961: 602; F. Büchsel  
in T.D.N.T. II. 168; C.K. Barrett "The Background of Mark 10:45"  
New Testament Essays: Studies in Memory of T.W. Manson ed. A.J.B. Higgins,  
Manchester: Manchester University Press 1959: 1-18; H. Schlier,  
Galaterbrief (12 Auflage), Göttingen 1962:32; J.S. Pobe, Persecution  
and Martyrdom: Theology and Experience in Paul, Sheffield: Society of  
New Testament 1983, Chapters 2 and 3.
- 24) C.K. Barrett, From First Adam to Last, London: SPCK, 1962; Barrett,  
The Second Epistle to the Corinthians, London: A. & C. Black 1973: 180.
- 25) F. Büchsel, καταλλάσσω, καταλλαγή in T.D.N.T. I. 254-259.
- 26) R. Bultmann, ζῆλος in T.D.N.T. II. 861-872.
- 27) A. Corell, Consummatum Est, London: SPCK, 1958: 145.
- 28) Corell op. cit. 202.
- 29) J.M. Lochmann, Reconciliation and Liberation, Belfast: Christian Journals  
Ltd., 1980: 43-44.
- 30) J.S. Pobe, "The People of God and the Peoples" Chapter 15 in Exploring  
Church Growth, ed. W.R. Shenk, Grand Rapids: Eerdmann 1983: 181-190.
- 31) H.W. Beyer, ἐπίσκοπος in T.D.N.T. II. 620.
- 32) This at first sight will sound outrageous because it can be pointed out  
that the full-blown doctrine of the trinity is not found in the N.T.  
Of course the N.T. Books were occasional writings and were intended by  
their respective writers to be neither theological works nor scripture.  
Even so it is possible to argue that the doctrine of the trinity is  
seminally in the triadic formulae of the N.T.
- 33) e.g. Baptism, Eucharist, Ministry, Geneva: WCC 1982.
- 34) K. Rahner, Theological Investigations V: Christianity and Non-Christian  
Religions, Baltimore: Helicon Press 1966: 115-134; VI Anonymous  
Christians, 1969: 390-398.
- 35) R.J. Schreier, "The Anonymous Christian and Christology" in Missiology:  
An International Review, Vol. VI. No. January 1978: 39-52.
- 36) Lochmann, op. cit. 23.
- 37) J.H. Brauer, Die Missions-Anstalten und Gesellschaften der Evangelischen  
Kirche des Europäischen Westlandes, Part II. 1851: 660-661.
- 38) C.I.C. Fontes, Vol. 7 n. 4463; Pope Pius XII, Summi Pontificatis, No. 46  
(20 October 1939); Pope Pius XII, Evangelii Praecones, No. 56 (2 June 1951);  
Pope Pius XII, Allocation December 6, 1953 in Acta Apostolicae Sedes XLX  
(1953) 794-803; Pope John XXIII, Princeps Pastorum, 28 November 1959: 16.
- 39) Funeral Orations by Saint Gregory Nazianzen and Saint Ambrose in Fathers of  
the Church, Vol. 22, New York: Fathers of the Church, Vol. VI: 123.