

C APOKIS—1995

The Lord Willing? A trinitarian study of the divine will

This thesis contends that the will of God can only be understood truly when it is constantly kept in mind that God is triune. This is what it means to understand the will of God in a trinitarian manner. This thesis concludes that the divine will is an appropriate foundation for a Christian ethic only when understood in such a way.

Chapter One argues that the Christian tradition in the West has developed trinitarian theology so as to make unnecessary, and even difficult, a trinitarian understanding of God's will. This tradition has tended, rather, to portray the will of God in a monodeistic fashion.

Chapter Two examines the views of selected modern Protestant theologians who employ the divine will as a foundation for the Christian ethic. Protestant ethicists since Kierkegaard have sought to reclaim the divine will from either deontological or teleological monodeism. The former employs the divine will to overemphasise the prescriptive and generic elements in the Christian ethic (and thus tends to be legalistic), while the latter overemphasises the peculiarities of the particular ethical situation (and thus tends to be lawless).

In the light of these traditions in the Western churches, the thesis endeavours to trace precedents for a triune conception of the divine will. In Chapter Three the gospel of Matthew is examined for its presentation of salvation history and how it incorporates the divine will into its notion of discipleship. This is followed by an interrogation of the Pauline corpus to see how the divine will confirms salvation history.

Chapter Four uses the insights of Jenson and Moltmann about the divine subject to put the concerns of the thesis. The challenge is to incorporate both the unity and diversity of God's identity. The result is a framework with which to understand the deontological content and the teleological conclusion of the Christian ethic in a trinitarian manner. The manner in which God is portrayed in salvation history is analysed in order to understand what it means to discern the divine will in the light of God's trinitarian nature.

The key insight that emerges is this: to claim the knowledge and authority of the "Lord's will", (cf Acts 21:14), one must be speaking of matters directly related to the history of salvation accomplished in Christ. Further, the task of discerning the will of God is Christian when it is conducted as an ongoing reaffirmation of trinitarian theology.

C BALZER—1988

Australian Presbyterians and the Westminster Confession

The earliest Presbyterian ministers in Australia were Scots, and the attitudes of Australian Presbyterian ministers, whether they came from Scotland or not, closely followed the trends in Scotland.

Those in the Evangelical Party of the Church of Scotland adhered more closely to the Confession than those from the Moderates. Originally, most of those in the Free Church of Scotland were strictly confessional, and those in the United Presbyterian Church were much looser in their adherence. In Scotland the Free Church moved quite quickly away from its strict confessional orthodoxy, but those of Free Church persuasion in Australia did so more slowly.

In Australia, as in Scotland, pressure first came from laymen to ease the strictures of subscription to the Confession for elders, and they soon received clerical support from those who had come from the liberal wing of the Church of Scotland. This liberalism in Scotland and then Australia was the result of Moderatism, Deism, Hegelian rationalism, 'modern' biblical and historical criticism,

Darwinianism, a High Church movement and a move towards Church Union. There was a widely held idea of 'progress in theology', and this was very influential also. Australian Presbyterians followed their Scottish cousins by modifying the adherence of both ministers and elders to the Confession via Declaratory Statements. The Victorian one of 1882 was designed to safeguard orthodoxy while at the same time allowing a reasonable liberty of opinion in matters considered not to be of the substance of the Reformed faith. The Declaratory Statement of the fledgling Presbyterian Church of Australia followed in this same line. Thus a more realistic form of subscription was in place in 1901 – one which allowed some liberty of opinion but listed those doctrines considered to be essential. This list could have been more explicit, but it, nevertheless, struck a reasonable balance between a very rigid form of subscription which encouraged people to be dishonest and a loose form which enabled those who signed it to believe anything.

D BALZER – 2008

Glory and Temple in John's Gospel with particular reference to John 1:14

In the decades after the destruction of the Jerusalem temple, and the widening rift between Judaism and Christianity, the temple could no longer serve as the locus of God's people meeting with their God.

The Apostle John writes his gospel in response to this situation, and presents Jesus, to Jews, both Christian and non-Christian, as the *shekinah* glory of God – his glorifying, revelatory, tabernacling presence (1:14), the one who replaces the temple and fulfils the festivals focussed on it, the antitype of the tabernacle, the glory of the Lord, and the temple. This glory is revealed through his teaching, focussed in the temple, and his signs (2:12-22). Ultimately, the hour of his glory is his lifting up on the cross (12:23-34; see 3:14; 8:28), the definitive means of revealing the glory of the Father. This portrait is focussed on chapters 1-12.

In chapters 13-21 glory and temple are redefined in terms of the Christian church. Those who behold his glory, believe in him, and following Jesus' glorification, become God's temple in whom He dwells, through his Spirit (7:37-38; 14:2, 23), fulfilling the Ezek 43 prophecy of the new temple. Their task is to continue to reveal the glory of God (14:12-13; 15:8; 17:10), and serve as the means by which the presence of his Spirit flows to the world (4:13-14; 7:37-38).

C BARNES—2005

The roles of the European Catholic Church in the Holocaust

The thesis investigated the roles of the European Catholic churches in the Holocaust. It did this within the paradigms of continuity/discontinuity and progression. That is, it sought to determine how the Catholic churches interacted with the progression of Nazi anti-Semitic policy in light of their own history and traditions, some of which contained elements of anti-Semitic policy and practice.

Within the thesis, the progressive stages of the Holocaust were identified as vilification, boycotts/exclusions, deportations, Ghettoization and genocide. Violence was present in all stages, and while fluctuating, became increasingly institutionalized as the progression advanced. With the exception of the final stage, each of these Nazi policies found resonance in the historic progression of the Churches' own policy towards the Jews. Church vilification of Jews had begun with the Church Fathers, and had a strong theological underpinning. There was broad continuity here between the churches and the Nazis. Both portrayed the Jews as corrupters of society. The discontinuity centred on the question of how to define a Jew, by race or by religion. This discontinuity affected only Jewish converts. Church concern focused almost exclusively on this group. The boycotts and exclusions followed. Church reaction to the Nazi legislation was generally positive, but was muted to some extent by the usage of the Nazi definition of Jews. The German Catholic churches gave the state active and indispensable support for this policy. Outside of Germany, calls for boycotts and

exclusions of Jews were loud and constant, and received semi-official Vatican support. This Church support for boycotts was done in self-conscious affirmation of Church history. The German Catholic Church was also prepared to give *de facto* acceptance to the expulsion and deportation of the Jews. Expulsions from Hungary and Slovakia were carried out with official Catholic approval, while a brief and small protest in France was unsupported. Ghettoization occurred away from the Christian populations. While the conditions within these ghettos were known to the Church leaders, they deliberately chose to remain silent. The placement of Jews in Ghettos had remained the Vatican solution to the “Jewish problem” as late as 1938. The final stage of Nazi policy, mass murder, created the other area of discontinuity with the churches. While the continuities had provided the basis for public and official support, this discontinuity provoked rather a culpable silence from the churches. With the important exceptions of some Church leaders in Eastern Europe (important because that was where the murders occurred), the violent implementation of the Nazi policies was not approved of. Initially the churches believed the answer to the violence to be in their own policies of legal discrimination, while later, as the policy turned from sporadic brutality to mass murder, the churches changed to a policy of deliberate, aggressive silence.

The thesis concluded that the European Catholic churches’ roles in the Holocaust amounted to facilitation.

D BENNETT—1997

The Public Invitation System in Evangelism

The public Invitation System in Evangelism is a method of evangelism in which after a presentation of the gospel, inquirers are expected to respond to an appeal by moving forward to a designated spot in the evangelistic setting, or by some other public method such as the raising of a hand. Also named the alter call, it is a commonly used method of evangelism, yet its origins and early history are clouded in mystery.

Its credentials usually seem to be tradition and success, but little has been done to research that tradition, and little more, that is balanced, with regards to the results it produces. It is the purpose of this thesis to explore such issues, concentrating mainly on the origins and early history of this method of evangelism.

It would seem that this system emerged primarily from the eighteenth century British and American practice of ministers conducting after-sermon counselling for people concerned about their spiritual well-being. The first examples of public invitation appear to have been in mid-eighteenth century America, and in that country it developed into a system early in the next century. It then spread to Britain and Australia, and eventually many other countries.

It is still probably the major form of evangelism in the evangelical churches today, being used in both the local church and in major interdenominational campaigns. Nowadays its use has been extended for those in need of healing or prayer for personal problems, particularly at the local church level.

There is, though, considerable doubt whether this method is as successful as is commonly claimed. Certainly, there are many who go through the system who seem to show little evidence of genuine conversion. A reassessment of its use is urgently needed.

R BEZZANT—1997

Was Schaitberger a Pietist? A Case Study in Seventeenth Century Pietism

The spiritual movement of the late seventeenth and early eighteenth centuries, subsequently known as Pietism, has aroused considerable debate since the Second World War, as the parameters of both experiential and confessional religion have been explored. The first chapter of this thesis sketches the

background of Pietism in mediaeval mysticism, in the reform movement of the sixteenth century, and as a reaction to Lutheran Orthodoxy of the sixteenth and seventeenth centuries. The quest for the *defining feature* of the movement is also explored, drawing on theological, sociological and ecclesiological insights of the last two centuries. The second chapter of this thesis outlines the life and work of Joseph Schaitberger (1658-1733), a Protestant exile from the Principality and Archdiocese of Salzburg, in order to discover to what degree he can be regarded as a Pietist, and how his own writings, of which his *Sendbrief (Missive)* is a compilation, contribute to our understanding of the history of piety. We discover here neither the organised *protest* of Johann Arndt, nor the *programme* for reform of Philip Spener, but a *pastoral tract* for discouraged Christians. Schaitberger's espoused theology advocates the material centrality of justification, and the formal authority of the Scriptures, though his use of them may be unsophisticated. His operational theology and pastoral agenda bear great resemblance to Pietist concerns, especially in ecclesiology, and it is this particular association which has led many to describe him as an early Pietist. The final section places Schaitberger's contribution to practical piety in the broader framework of evangelical priorities. Translated excerpts from the *Sendbrief* and an appendix summarising its contents conclude this work.

A BIRD—1999

The Authorship of the Pastoral Epistles: Quantifying Literary Style

As early as 1851 Augustus de Morgan sought to quantify aspects of literary style in order to settle authorship of certain of the Pauline letters. His endeavour rested on the hypothesis that there are sufficient linguistic features to be found in a text that can discriminate style and which may be quantified, measured and then compared with other texts with a view to settling questions of authorship. The present work is a preliminary review and study of such authorship attribution methods as applied to the Pastoral Epistles. It is divided into three sections.

Section A is a critical review of the history of the argument from vocabulary and style as applied to resolving the authorship of the Pastoral Epistles. The major contributions made in this area have produced a mixture of conclusions, some favourable to Pauline authorship of the Pastorals (notably Guthrie and Kenny), some not (notably Schleiermacher, Harrison, Grayston & Herdean, Mealand and Nuemann).

Section B is a consideration of some of the wider issues associated with the argument from style as it has been applied to resolving the authorship of the Pastorals. Theoretical and practical issues are explored which may have a direct bearing on the reasons for the widely differing conclusions reached so far, in the application of these methods.

Section C details the development of a lemma text suitable to measure certain lexical indices, which may be related to questions of style and authorship in the New Testament. The lemma text is used to make some basic measurements in order to assess some of the work done in previous studies. The usefulness of this text is also critically evaluated in the light of differences in the sources used for its preparation and standardisation. Throughout this section exhaustive counts are taken to avoid complications of sampling techniques and statistical controls usually associated with authorship attribution work in computational stylistics.

Appendix A contains the word-frequency characteristics of the lemma text used for this work together with a comparison of similar data extracted from the major sources used in its standardisation.

Appendix B is the alphabetically sorted words from the lemma text together with their respective frequencies enabling individual Greek words in Appendix A to be quickly located.

P BOLT—1992*The narrative integrity of Mark 13:24-27*

The interpretive problems of Mark 13 revolve around verses 24-27 (Chapter 1). The referent to these verses is usually taken to be either the Parousia or the fall of Jerusalem in AD 70. Both of these positions generate interpretive problems, not the least of which is that neither adequately explains the function of these verses within Mark's narrative. Alongside these majority positions, there is a minority reading that connects these verses with the passion narrative, which begins to overcome this weakness. Following this lead, this thesis explores the narrative role of Mark 13 with special emphasis upon verses 24-27.

The approach adopted follows the trend in contemporary gospel studies, being literary in general and reader-oriented in particular. After outlining the method (Chapter 2), it is then applied to an overview of Mark 1-12, the narrative which prepares for Mark 13 (Chapter 3). A first reading of Mark 13 (Chapter 4) addresses questions of form and function and concludes that the form of the chapter encourages it to be read as an integral part of Mark's narrative. A close reading (Chapter 5) examines the chapter in detail and identifies certain expectations that are erected for the reader. In particular, the expectation of the horrendous sacrilege, the coming of the Son of Man and the gathering of the elect are identified. Mark's passion narrative is then read against these expectations (Chapter 6) and it is demonstrated that the narrative encourages the crucifixion to be read as the horrendous sacrilege, the resurrection as the coming of the Son of Man and the prospective meeting in Galilee as the launching of the gathering of the elect.

In conclusion (Chapter 7) this thesis proposes that Mark 13 is an apocalyptic precursor to the passion. In particular, the referent to Mk 13:24-27 is the resurrection. This reading not only provides the solution to the various difficulties, but, unlike other readings, it allows Mark 13:24-27 to be read as an integral part of the Gospel according to Mark.

(For the sake of completion, the parallels are briefly discussed in an Appendix. They are found to be supportive).

S BONNINGTON—2000*"Like a mustard seed": a history of the Presbyterian Church in Western Australia from 1829 to 1901*

Christians from the Presbyterian churches of Britain have been present in Western Australia from the first days of white settlement. The vast majority of them were Scots. While individuals kept their faith alive through private and family worship, Scottish Presbyterian dependence on leadership by ordained ministers hindered the emergence of a stable denomination for many years. Other disincentives to the early growth of Presbyterianism included the colony's great isolation, its vast size and a perception of its inferiority in comparison to other Australia colonies. It was only during the 1890s that the interlocking difficulties impeding Presbyterian growth were decisively overcome by a regular supply of ministers, suitable lay leadership and Presbyterian communities large enough to provide the necessary stipends.

Early Presbyterians as Swan River included the Drummond and Armstrong families. The congregation at the 'Rush Church' in Perth drew families from the small Presbyterian community. The spiritual needs of the Scots in Perth were known to some in the Church of Scotland from the middle of the 1830s. Henry Trigg, a 'moderate' Calvinist founded the Independent Chapel in 1843 which became the *de facto* spiritual home for many of Perth's Presbyterians. In the early 1850s the Rev Daniel Boyd conducted Presbyterian worship for the first time in Perth and Fremantle until he left the colony in 1853. In 1868 the minister of the Independent Chapel the Rev James Innes placed himself under the direction of the Colonial Committee of the Free Church of Scotland. Among those transported to Western Australia, were some 'members' of the Presbyterian churches of Scotland.

Presbyterians were important pioneers around the colony including at Augusta (Georgiana Molloy), Australind (John Ferguson and his wife Isabella), and King George Sound (George Cheyne), where an important Scottish community developed. In 1837 John Dunmore Lang visited the Sound and conducted Presbyterian worship. The Avon Valley was opened up by the Drummond family from 1836. Around their homestead 'Hawthornden', a Presbyterian community grew up. Because of the existence of this community, the Free Church sent Innes to help develop what became the Newcastle Presbyterian Church.

The Rev David Shearer is recognised as the founder of organised Presbyterianism in Western Australia. He was Free Church born and raised. He studied at New College, Edinburgh and served as a minister of the Presbyterian Church of England before being sent to Perth in 1879. He laboured to establish a Presbyterian congregation in Perth and plan for other works in other centres. His wife Margaret worked alongside him in all aspects of the ministry. Shearer died in 1891, worn out by his struggles in Western Australia.

Eventually Presbyterian congregations were also organised at Fremantle (1886) and Albany (1888). These two congregations joined with the Perth congregation in 1892 to found the Presbytery of Western Australia, under the General Assembly of the Presbyterian Church of Victoria. Leadership came from ministers such as Robert Hanlin, David Ross and Alexander Crow, as well as elders like Francis Moseley. With the discovery of gold in 1892, the work of John MacNeil and others led to the opening of Presbyterian congregations on the Eastern Goldfields. Congregations were also founded in these years around Perth and Fremantle, and in a number of country towns and rural areas. By the turn of the century boys from Presbyterian and other homes were being educated at the Scotch College. In 1901 the newly formed General Assembly of the Presbyterian Church in Western Australia joined the Presbyterian Church of Australia as an equal partner with the other larger colonial Presbyterian churches.

J BRACHT—1994

The one true church: a critical analysis of the Mormon church

This thesis is a critical analysis of the major arguments upon which the Mormon Church bases its bold claim to be the one true church. Each of those arguments seeks to negate any concept of an authentic and continuous Christian tradition. The thesis defends that authentic continuous tradition.

The crucial Mormon arguments are: (1) That there has been and continues to be, an historic and irreparable apostasy of the Christian church; (2) That a particular kind of priesthood authority, namely Melchizedek and Aaronic, is both required and provided by God to empower his Church on earth. This wuthority exists only in the Church of Jesus Christ of Latter-day Saints; (3).That the true church must have living prophets who receive revelation from God to guide the affairs of his Church on earth today. Without this inspiration and prophetic guidance, there can be no complete knowledge of the truths of salvation; (4).That since the final dispensation commenced with the calling of the Prophet Joseph Smith, new and higher truths have been revealed in the contents of additions to the canon of scripture. Mormonism possesses three volumes of scripture in addition to the Bible; and (5) Mormonism claims continuity with New Testament Christianity and believes itself to be the only true and complete manifestation of that original Christian society.

By thoroughly analysing these five claims from a historical, Biblical and theological perspective (emphases often missing in sociological studies of Mormonism), the thesis aims to produce a sound, scholarly rebuttal of the Mormon claim.

The rebuttal includes the contentions that (1) There has been no apostasy of the Christian church; (2) That the Mormon Church does not and cannot possess either Melchizedek or Aaronic Priesthood; (3) That living prophets are a dangerous anachronism in the life of the Church, rather than a sign of God's presence; (4) That the additions to the canon of scripture are demonstrably bogus and ultimately

threatening to the future of the Mormon Church itself; and (5) That there is insufficient evidence of any continuity, exegetically or theologically, between Mormonism and New Testament Christianity.

At the same time the thesis highlights inconsistencies in some of the traditional Christian arguments against Mormonism relative to these particular issues.

The conclusion suggests that while there are elements in the movement worth commending as indicative of a more orthodox future, the movement itself cannot yet be considered orthodox or Christian. This condition need not remain a static one, given the changes, denials and relinquishments of doctrine and practice which have already occurred over the last 150 years.

R BRADLEY—1994

Who's in the Pews? - An interpretation of New Zealand religion: census and survey data this century with special focus on religious attitudes of New Zealanders in 1986

Until the early 1980s, religion in New Zealand was often described in terms of the information available in the quinquennial Census material, which since 1871 had contained a question on religious affiliation.

This thesis seeks to broaden the information available by interpreting a variety of data in conjunction with the Censuses taken this century. The study covers a period from 1901 to 1991 and compares Census and church attendances and/or church membership in nineteen denominations. It then ascertains whether the decline in the major denominations is as pronounced as the Census figures have led many to conclude.

It is generally accepted that secularisation has assisted religious decline. This thesis seeks to test the extent of secularity evident in the aspects of church attendance, Christian practice, and beliefs. Where possible, reasons are cited for growth or decline to ascertain any recurring patterns.

In 1986, I conducted a survey in which a large variety of questions were asked of respondents in conjunction with the 1986 Census. This research helps to build a more complete picture of what it meant to hold a religious affiliation. A good deal of research had taken place from the mid-1980s in the form of sample surveying the nature of faith and belief. Previous survey and church attendance material, while not altogether absent, is limited geographically, to one or two denominations, to years reviewed, or to questions asked. This meant it was not possible to compare recent data with past beliefs and practices.

This thesis, then, seeks to interpret Census, church and survey data and relate them to decline and growth in church attendance, to assess the state of Christian practice and belief, and to broaden our understanding of Christian adherence in the period from the mid-1980s to early 1990s.

A BRAMMALL—1998

Reconciliation, justification and the death of Jesus in Paul

Reconciliation as a Pauline theological construct has received considerable attention in the latter half of the 20th Century, especially in the ground-breaking work of R.P. Martin, and his predecessors T.W. Manson and Peter Stuhlmacher. An opening historical survey traces the modern development of the Pauline concept of reconciliation, particularly as it relates to the idea of justification. The various viewpoints regarding the relationship between reconciliation and justification are then categorised. It is concluded that despite some significant scholarly contributions in this area in the last few decades, the relationship between these two important concepts in Pauline thought has not been adequately investigated or explained. In order to investigate the relationship more closely, the four major NT passages concerning reconciliation are then exegeted in turn: Rom 5:1-11; 2 Cor 5:18-21; Col 1:19-

23; and Eph 2:12-19. Each passage is placed in context, and then three issues are considered exegetically: the nature of reconciliation; the initiator and recipients of reconciliation; and the basis of reconciliation. The resulting exegesis shows that each passage makes a distinctive contribution to the NT doctrine of reconciliation: Rom 5 emphasises reconciliation (along with justification) as one of the bases of the Christian hope of future salvation; 2 Cor 5 explicates the close tie between the message of reconciliation and its human messengers; Col 1 shows the creation-wide dimensions of God's reconciling act in Christ; and Eph 2 explores the interplay between "vertical" reconciliation (of humanity to God), and "horizontal" reconciliation (between humans, united under Christ into one body

M BRENNAN—2003

Is the Concept of Resurrection Evident in the Pentateuch, Former Prophets or Psalter?

Most scholars are reluctant to declare that the Old Testament clearly teaches the resurrection of the dead. Among the scholars that see some reference to an after-life within the Hebrew scriptures, most find that it is in later prophetic writings that 'resurrection' appears, and thus most research on the topic has focussed on these post-exilic writings.

This thesis attempts to discover whether the concept of resurrection was already present, even in embryonic form, in the foundational sections of the Old Testament – the Pentateuch, Former Prophets and the Psalter. Each of these sections is examined separately.

Firstly, passages relating to God's sovereignty over life and death are examined, in order to ascertain whether this was central or peripheral to Hebrew thought. Secondly, concepts of life and death are explored in a general sense, noting where the biblical text tended to focus. This involves investigation into the concept of Sheol in an attempt to discover how it was understood by the Bible writers.

After exploring these general concepts, the thesis then selects various texts for exegetical study. The texts selected are those which may be referring to some kind of after-death existence. The criterion for selecting these texts is based on 'resurrection' terminology proposed by John F.A. Sawyer. The texts are analysed without reference to their subsequent interpretation in later biblical writings – whether Old or New Testaments.

This study finds no clear reference to the concept of resurrection within the Pentateuch, Former Prophets or Psalter. However, there are some texts that hint at some form of life after death. Such texts are few in number, but cohere with each other and with the general concepts of life and death which the scriptures present.

Ancient Near Eastern views of the after-life are discussed in an Appendix to the thesis, and are found to be generally at variance with Hebrew thought. The thesis concludes that the hints of an after-life contained within the biblical text developed independently from other Ancient Near East religions.

M BRIMBLECOMBE—1997

The people of God in Matthew's gospel

Those people in true covenant relationship with God who submit to his Kingdom rule, are the 'people of God'. The constitutional nature of this entity in view of the emergence of the Christian Church is a central concern of the author of the first Gospel. It is the purpose of this thesis to measure both the continuity and discontinuity which exists between Judaism and Christianity as reflected in this Gospel.

While a redactional study may throw light on the actual situation and conditions under which this Gospel was composed (cf. Introduction), the final narrative form itself is sufficient to indicate that for

Matthew it was the advent of Jesus and his disciples which mark a new development in salvation-history. The turning point is Jesus, his person and proclamation of the Kingdom of God.

From the beginning of the Gospel, Matthew's Christology is shaped by the theme of fulfilment, and by his concept of the Kingdom of God. Jesus is the promised Messiah, and as such is the bearer of God's Kingdom rule. And Jesus demonstrates in his life and ministry complete compliance with the will of God, thus becoming the pattern (and 'fulfilment') for true covenant relationship with God.

Those who accept Jesus' message and become members of the new disciple community likewise become true Israelites. Jesus is therefore the point of contact between the old and the new, and himself establishes a new order (the 'new' covenant) for the 'true' people of God. On the other hand, those who reject Jesus and his message are themselves rejected, the privilege of inclusion in the Kingdom community being transferred to those who 'believe'.

Throughout the first Gospel then, the continuity which exists between Judaism and Christianity arises firstly from the measure in which Jesus 'fulfilled' Judaism, and secondly from those who are included among the 'remnant' of Israel. And the element of discontinuity derives firstly from the new dimension of life which Jesus made possible through his offer of the 'Kingdom' and his establishing the 'new' covenant which both regulates and enables that life, and secondly from the fact that unbelief meant severance from the kingdom community, the 'true' people of God.

L BROADSTOCK—2001

Creational Dynamics, Selfish Genes and Altruism: Evolutionary Perspective on the Phenomenon of Sin

Both the Christian understanding of sin, and the evolutionary theory of human origins, intend to say true things about the human being. By placing an understanding of sin into an evolutionary framework, and employing insights from a sociobiological analysis of human behaviour, it is possible to discover resources for expounding the doctrine, and for deepening an understanding of the dynamics implicated in human sinning.

In seeking the origin of sin, the Christian tradition has generally rejected monistic, dualistic and tragic solutions. However, a modified "tragic" perspective ought not to be rejected out of hand. This modified approach, which speaks of creational dynamics rather than tragic aspects, focuses on evolutionary pressures and tensions that, while not sinful in themselves, impact on the human creature, and incline or tempt (not coerce) that creature to sin. This dynamic can be exemplified in the sociobiological understanding of the "selfish gene". Theologically, this is to be interpreted as a "building block" of creation, and as a creational dynamic in human sinning, rather than an expression of sin and fall. That is, the "selfish gene" is part of the creative matrix that sees the emergence of altruism and cooperation in human life, but is also a pressure that inclines human beings to curve in upon themselves as they encounter the call of God.

Building on this analysis, and bringing the sociobiological analysis of altruism into dialogue with evolutionary theologies centred on the "love command", a framework can be developed to interpret the human journey, and to "locate" human sinning in the journey from adaptive altruism to Christian love. Sin is then seen in the many ways that human beings resist God's call to this new way of love. This framework also helps to show how biocultural creational dynamics such as the selfish gene, continue to impact on the human journey.

A BUCHANAN—2001

The Role of Protest in Lamentations

Lamentations is a neglected contributor to a theology of suffering. This partly, because it is seen as being about deserved suffering, and partly because it seems repetitious and lacking structure.

However, recent research suggests that suffering is more central to the book than sin. This raises the problem of the relationship of the hope of the middle of Lamentations 3 to the anguish of most of the rest of the book. This conflict of faith and experience is the heart of protest. The presence and interaction of speaking voices provides the overall structure in which the function of protest can be elucidated.

In Lamentation 1-2, the dialogue is between the Poet and Zion. By the end of Lamentations 2, the Poet has led Zion to the full realisation of God's involvement in her calamity. Protest here provides the means for Zion to pray in the light of that knowledge. In Lamentations 3, the voice of the People replaces that of Zion. The Poet describes a transition from despair to confidence in God, and calls on the People to return to God. They respond with protest, which here enables prayer in the face of the discrepancy between the hope offered by the Poet and reality. Finally, the Poet, as the people's representative, prays to God as saviour.

However, the final prayer of Lamentations 3 does not fully express the confidence of the middle of that poem, and Lamentations 4-5 go over the continuing situation of hardship. At the end of the People's prayer in Lamentations 5, the final protest comes: a challenge to God that there is nothing the People can do unless he restores them.

The drama of Lamentations provides a number of ways in which protest helps the people pray in their situation of extremity. Though expectations about suffering have changed in the light of the Cross, Lamentations continues to be a resource for God's people when circumstances make confidence in God seem impossible.

J BURCH—2005

Jonathan Edwards and the Nature of Sanctification

Jonathan Edwards wrote seeking both to evaluate and defend criticism of what were considered excesses of the first great awakening in Colonial New England. He wrote to define what could and could not be considered as evidence of a true work of God's grace in a person's life. Much of what others relied on as indicators of a true work of God Edwards felt was not evidence one way or the other. This evaluation led him to conclude that in the final analysis, practice is the best indicator of a true work of God, both as assurance for the person, and as evidence for those around them. This evaluation was based on an understanding of the nature of a true conversion as well as the nature of true knowledge of God. Edwards concludes that true knowledge of God must result in a change in the affections resulting in an appreciation and enjoyment of God for who he is in and of himself. This enjoyment and appreciation of God and his excellencies leads to an inclination toward God resulting in a will that desires to honour and glorify him. Edwards concludes that only a person who truly relishes and enjoys God will evidence the change in the will that leads to a consistent practice of the Christian life. This consistent practice will be the evidence of a true conversion that is a true work of God's grace in their life. Sanctification for Edwards requires a true conversion through the work of the Holy Spirit. This conversion changes a person's heart so that the person now desires to honour God and glorify him by enjoying him.

B BURGESS—2006

A Critical Analysis of Mediation from a Christian Perspective in the Context of Secular Approaches

The manner in which the church responds to conflict is an inherently theological issue. It is both a manifestation of Christian belief and a witness (either positive or negative) as to how Christian faith 'works' in an area of inherent interest to the world at large. It reflects how the church both sees and discharges its responsibility as the bearer of a ministry of reconciliation to the world, set against the context of God's act of reconciling humanity to himself through Christ.

The *purpose* of this thesis is to engage at a theological, theoretical and practical level with the salient issues that arise for Christians when seeking to address conflict through a process of mediation. The *method* chosen is to select four prominent mediation models as a vehicle for discerning what distinguishes Christian mediation from secular mediation, and for considering the value systems (and their practical implications) inherent in varying approaches taken to the mediation of conflict.

As the nature of this thesis is cross-disciplinary, and in order to situate the discussion within the context of those issues that are controversial or fundamental within the practice of mediation generally, the four chosen models include two secular models (the 'standard' mediation model and transformative mediation), together with two of the most prominent Christian models (the Mennonite mediation model and the Peacemaker mediation model).

After considering generally the nature of conflict and the nature of mediation as a process for dealing with it, each of the models' basic features is presented. This is followed by a detailed consideration of the underlying worldviews for each model. This leads to discussions of the role of the mediator and various process and systemic issues central to the practice of mediation.

The thesis concludes with a syncretical presentation of foundational theological dimensions of mediation, including a presentation of suggested 'hallmarks' of *any* Christian approach to mediation, irrespective of the particular mediation model being used.

This thesis aims to contribute to the existing body of theological and theoretical reflection on Christian mediation, and in so doing enhance the manner in which Christians deal with conflict using this process.

A CADWALLADER—1989

The Septuagint and Modern Commentary on The Epistle to the Hebrews

The underlying assumption in most studies of Hebrew is that the writing manifests a marked reliance upon and utilisation of the Septuagint. This assumption finds expression in axiomatic statements that generalise the relationship between Hebrews and the Septuagint. The axiom that Hebrews is imbued with the Septuagint appears in many forms in the writing of commentators on Hebrews. But like many axioms it tends to obviate enquiry rather than invite it. Detailed study in the area of the axiom has concentrated on the quotations, and Hebrew's hermeneutic.

Even here, all too often the invitation afforded by the axiom is overlooked, namely to engage in a thorough cross-disciplinary approach to the study of Hebrews. This has resulted in many deficiencies in method and application in the use of the Septuagint in the study of Hebrews. These deficiencies are highlighted in a detailed study of several commentaries on Hebrews, interacting throughout with aspects of Septuagint scholarship, which bear upon shortcomings. Particular attention is given to the works of Attridge, Bruce, Buchanan, Héring, Howard, Graham Hughes, Philip Hughes, Käsemann, Kistemaker, Michel, Montefiore, Peterson, Robinson, Spicq, Westcott, Wilson; other writers are also investigated which illustrate the multiplicity of offences that are often made against the Greek Old Testament by New Testament commentators. As such, whilst much detailed analysis of Hebrews is undertaken, many of the observations would seem to have general application to New Testament scholarship.

The lack of consistency in deference to the axiom is clearly evident at the beginning of an enquiry when the Massoretic Hebrew text and canon becomes the determinant of much of the background material for Hebrews, often without any reference to the Septuagint at all. Not only does this breed a canonical myopia that precludes apocryphal books from the status of Scripture for Hebrews, but it often determines background influence for Hebrews even though it is clear he neither knew nor used Hebrew. Accordingly, much material from the Greek Old testament potentially accessible to Hebrews

is either overlooked or blurred in its distinctiveness from the Hebrew Old testament. This has led to serious flaws in the method of handling the Septuagint, in what is asserted for it and how it is related to the Hebrew Scriptures, let alone to Hebrews.

The adherence to the axion seals also to have excused a rigorous use of the Septuagint. Critical editions of the Septuagint are rarely utilised by the commentators: hence judgements are made and pronouncements asserted that are built on a poor use of deficient tools. The Septuagint is perceived as a uniform corpus, a unity that has no modulations. This is demonstrated over and again to be wrong, not simply by the positive contributions of research by Septuagint scholars but, negatively, in an assessment of the mistakes and flaws made by commentators on Hebrews when they turn to questions of translation and transmission of the Septuagint. All too quickly matters are either asserted for these vast areas of importance or by-passed as if they were non-existent.

In the course of the study, it is shown that a more rigorous inter-disciplinary approach to Hebrews in fact can yield much creative potential for Hebrews scholarship. Suggestions are made by way of methodologies, for example, as to the designation of a quotation, a variant in the history of transmission, etc. But what is amply demonstrated is that the axiom has not been served well in commentary upon Hebrews and that far more fruitful research awaits those who are prepared to engage a cross-disciplinary approach.

A CAMERON—1998

St Paul's ethic, with special reference to Philippians 4:8

A commentary survey on Philippians 4:8 reveals that three broadly categorised readings are made of it. The first sees an endorsement of cultural good, a second a commendation to fill the mind with general thoughts about the good, and a third sees a corrective for certain relational issues.

Proposing that the third of these is more tenable, Philippians is first examined to deduce the mood of Paul's ethical discourse. The primacy of, the necessity of God's agency for human transformation, and a stress on relational harmony are among the key findings.

A case is put for cohesion in the controverted 4:2-9, and a community emphasis is proposed for this section. A semantic assessment of the key terms in v8, and of the occurrences of in v7 and v9 concludes that no semantic violation is done to these words in proposing such a reading.

A wider assessment of Paul's ethic alongside the ethic of Hellenistic Stoicism reveals that some aspects of the 'cultural primacy' reading are lacking. An excursus into modern Western ethics reveals that the absence of the concept of *telos* in our milieu might make the notion of virtue, and with it Philippians 4:8, more difficult for us than the ancients.

Outlining a Trinitarian and personalist metaethic articulates a Christian *telos* of other-person centeredness. Philippians 4:8 is accounted for admirably by this metaethic, in congruence with the ethic specifically of Philippians, and also more generally in the Pauline corpus.

E CHENG—2006

Preaching the Gospel as Public Truth: An Application of Lesslie Newbigin's Approach in the Singaporean Context

Modernity has produced a cleavage between the public and private spheres of life. In such an environment, religions are given a certain freedom confined to the private sphere. The Church and, in particular, evangelicals have uncritically accepted the attenuation of religion by preaching a gospel meant only for the private sphere of life.

There are three features of modern epistemology (vis-à-vis classical foundationalism), which are essential parts of this dominant plausibility structure. They are: a focus on the autonomous human subject; rationalism; the scientific model of truth. It is within the context of this plausibility structure that modern evangelicalism rose and preached the gospel.

This evangelicalism is a global movement of diverse groups of Christians, which share a common family history starting from the time of Reformation to the fundamentalist-modernist controversy in the early twentieth century. They share the common core beliefs of biblicism, crucicentrism, conversionism and activism.

Evangelicalism has developed in tandem with modern classical foundationalism. As a result evangelicals have accepted the separation of the public and private realm without questioning it. In stressing the importance of personal conversion, evangelicalism has unconsciously agreed to this dichotomy and relegated the gospel to the private realm.

There are three important scholars who critique the way evangelicalism preaches a privatized gospel. Working from a sociological perspective, James D. Hunter shows how evangelicalism has accommodated to the dichotomy of the public and private realm. David F. Wells, who analyses evangelicalism from a theological perspective, demonstrates the way evangelicals, under the influence of modernity, have abandoned objective truth for subjective religion. The third scholar, Os Guinness, reveals through cultural analysis the way that evangelicalism has been held captive by modernity. These three scholars have accurately described the domestication of the gospel by modernity.

Unfortunately their proposals to deal with the influence of modernity are inadequate. Hunters' work did not include a concrete proposal to deal with modernity. Wells proposes a return to objective truth of the Scripture vis-à-vis the gospel that ignores the human subject's dimension in knowing truth. Guinness proposes the use of sociology of knowledge to deal with the influence of modernity but these tools are themselves products of modernity. Although useful result will be gained from this analysis, the cultural captivity will remain.

Evangelicalism is predisposed to preaching a privatized gospel because one of its key features is conversionism, the belief that lives need to be changed. The gospel is considered valuable only to the individual because he or she is in danger of eternal death. This form of gospel preaching can be traced from the time of the Reformers. With the rise of Puritanism and Pietism this emphasis was developed to include the need for personal appropriation and convictions about the certainty of salvation. From the time of Great Awakening onward, the gospel was preached only as a way for individual to escape the condemnation of God.

In a dualistic environment of public and private worlds, where the gospel is being preached only as a mean for personal salvation and where evangelicals have failed to work out the public relevance of the gospel from this starting point, it is inevitable that the gospel is seen as truth only for private world. If the evangelicals continue to preach the gospel only for personal salvation, the modern world will continue to ignore this privatized gospel.

Evangelicals need to show the world that the gospel has relevance for the entire world. To do this, evangelicals should pay attention to the works of Lesslie Newbigin. His analysis of the way the gospel has been preached by evangelicals in the context of modernity emerges out of his character and experiences. As a missionary his thinking is valuable for evangelical churches because it will help correct any cultural tendency to become self-absorbed and satisfied, and thus to preach the gospel to suit its own belief. Thus evangelical churches will benefit from studying his view preaching the gospel as public truth in a pluralistic society.

Newbigin argues that the gospel must be preached as public truth because it has three characteristics. First, the gospel is not of human origin. It is radically new. Second, the gospel is an unchanging

historic fact. Third, although the gospel is culturally conditioned, it is able to critique all cultures even in its original culture.

This gospel is the reign of God as revealed in the incarnation, ministry, death, and resurrection of Jesus. This Good News is a new announcement because it confronts Israel with the true fact that God reigns in the person of Jesus Christ. The Bible has to be the starting point to understand this announcement because behind the manuscripts of the New Testament there lies the memory of men and women who followed Jesus, and also the authors of the Old Testament who looked for the coming of Jesus.

On the basis of his understanding of the gospel, Newbigin contends that modern evangelicalism is preaching a privatized gospel. He points out that in the thinking of many Christians, the primary concern of the Christian faith is about the relationships of the human soul to eternity. They believe that Christian faith has nothing to say about the political matters or world events. Thus the evangelical church forfeits her place in the public world and accepts her relegation to the private realm. In surrendering the public arena, the evangelical church has abandoned her calling.

In order for evangelicalism to preach the gospel as public truth, Newbigin argues that she must question the dichotomy between the public and private realm. This means that evangelicals need to challenge at least three assumptions of this dichotomy in order to show the inadequacy of this dualism. The first assumption is that doubt is superior to beliefs. The second is that natural reason can provide certain knowledge. The third assumption is that knowledge must comprise objective facts in the sense that it is cleansed of all subjective experiences. These assumptions are questionable and fallible. Thus evangelicalism should boldly step forward to proclaim the gospel as public truth.

To preach the gospel as public truth is to offer the gospel as a plausibility structure to the world and to proclaim the finality of Christ. As a plausibility structure, it is the starting point of one's rational discourse about the world. This is not a form of theological fideism because every rational discourse requires a faith-commitment as its starting point.

To proclaim the finality of Christ means to preach Christ as the final clue to the meaning and direction of human history. Jesus Christ is the unique and decisive revelation of God for the salvation of the world. It is through Christ that God has started the process of bring human history to a consummation. Thus Christ is the final clue as to where human history will lead too.

There is no other standpoint from which the finality of Christ can be proved. If there were another, then the commitment of the believer would have to be shifted to this other standpoint. The only way to prove the finality of Christ is for believers to live out their conviction and commitment in this world.

B CHENOWETH—2003

A Critique of Two Recent Interpretations of the Parable of the Talents

After surveying more generally the interpretation of the parable of the Talents, William R. Herzog 11 and N. T. Wright's interpretation are identified as requiring a more specific examination. The immediate context of the parable is the Mount of Olives discourse. This discourse has two focal points: the imminent fall of Jerusalem and the temporally distinct coming of the Son of Man at the end of the age. The parable of the Talents comes in the context of the latter and teaches something about the nature of preparedness for the coming of the Son of Man at an unknown time. Just as a rapacious master wants a return on his investment so the Son of Man wants a return from the 'secrets of the kingdom of heaven' that have been entrusted to his disciples and will reward those who make increase and punish those who fail to make an increase for the sake of the kingdom.

William R. Herzog 11 attempts to get behind Matthew's interpretation to Jesus' interpretation. He does this by comparing Jesus with Paulo Freire and an appeal to social science reconstructions of the peasant environment of Jesus' day. Yet his non-allegorical conclusion, that Jesus spoke the parable to challenge peasants as to their attitudes towards potential whistle-blowers, is not at all convincing. Herzog clearly demonstrates the kind of interpretive extreme that is possible if one abandons the context in which one finds the parables.

N. T. Wright, on the other hand, wants to examine the parable within the Gospel context. However, he has significantly re-interpreted that context. Wright argues that the Mount of Olives discourse has only one focal point: the fall of Jerusalem. Instead of forming a focal point in its own right the material concerning the coming of the Son of Man is a metaphorical way of speaking of the fall of Jerusalem. However, Wright's arguments are not convincing. As such, there are not sufficient reasons to abandon Matthew's understanding in favour of Wright's reconstructed Jesus' understanding.

Both Herzog and Wright, therefore, can be legitimately criticised for arguing for an interpretation of the parable not intended by Matthew. We would require rather incontrovertible evidence to abandon the earliest understanding of the parable that we have and neither Herzog nor Wright provide this evidence.

L CHEUNG—1989

Faith In Hebrews

It is indisputable that faith is an important theme in Hebrews. The entire homily of Hebrews was delivered for the purpose of strengthening the faith of the recipients who were facing persecution and the danger of declining enthusiasm in the faith. The study of the faith – theme should not be limited to the occurrence of the word πίστις nor confined only to Hebrews 11 where the word πίστις occurs most frequently, but should include a study of all the paraenetical sections where the concept of faith is found.

In Hebrews 11, the concept of faith is multi-faceted: it is fundamentally faithfulness to God and His word, it is forward looking towards the final fulfilment of the divine promises; it always issues in endurance and obedience; it also involves to have courage to choose what God wills Christians to do. Having faith or not will eventually determine one's destiny.

E Grässer suggested that all these aspects of faith have no Christological connection. However a detailed study of other paraenetical sections reveal that all these aspects of faith found in Hebrews 11 not only have a Christological connection but are also decidedly Christologically focused. The reason why this connection is not found explicitly in chapter 11 is because that chapter is not an explicit exhortation to Christian readers to exercise faith but a Christian exposition of the faith of the OT witnesses.

Faith, Christology and eschatology are tightly bound together. The notion of faith in Hebrews shows clear connection with faith in the OT. Yet it is given a new dimension with the coming of Christ. The eschatological blessings inaugurated through the saving work of Christ are now available to those who have faith. Christians should therefore have greater assurance: they have direct access to God through the heavenly ministry of Christ, and the privilege to approach God directly. Their faith should be strengthened all the more because of this. On the other hand, holding fast to such privileges is an expression of genuine faith. Christians are called to be identified with Christ in their pilgrimage to the heavenly city, in spite of all the hardship that may be involved in the journey. This also is an expression of faith.

P CHURCH—1996

Jesus and his people: covenant, Christology and the community in Matthew's Gospel

The Hebrew people viewed their relationship with Yahweh as a covenant relationship modelled upon ancient Near Eastern international treaties. This relationship involved obligations binding upon the parties. Yahweh bound himself to be their God, to give them land as an inheritance, and to protect them. The people committed themselves to observe the stipulations of the covenant, found primarily in the Decalogue but also in other texts.

According to the biblical record the people were unable to honour this commitment. The covenant curses came upon them and they were exiled to Babylon. The prophet Jeremiah saw beyond the exile to a time when Yahweh would restore his people and inaugurate a new covenant with them. This new covenant would share some of the features of the former covenant, and also have some new features. Yahweh, the God of the covenant people, would place his law within them, he would forgive their sins and they would all know him directly, without any intermediaries.

Late in the first century CE the early Christian communities and formative Judaism were in a process of self-definition over against one another. At this time, although they rarely used the word "covenant", the Jewish people still viewed their relationship with God in covenant terms. They considered the people of the covenant to be those who correctly interpreted the Torah and observed it faithfully. Matthew's Gospel was written at this time, and demonstrates that the new Christian communities are to be thought of as the new covenant people of God.

This study is presented as an exegetical investigation of significant texts in Matthew which reflect covenant ideas. The aim of the study is to explore the theme of covenant in Matthew and to demonstrate its function. Our central thesis is that Matthew's understanding of the new covenant is thoroughly Christological, in that he portrays Jesus doing what was predicted of God in Jeremiah's new covenant prophecy. Jesus is the one who forgives the sins of his people and who embodies the saving presence of God with them. Jesus fulfils the law, interprets it and teaches the people to observe it, thereby internalising it in their lives. The new covenant people are those whom Jesus has saved from their sins by his sacrificial death, and those who accept his teaching and observe his commands.

S COOPER—1991

The last judgement as a warning to disciples in Matthew's gospel

The purpose of this study is to investigate the many passage sin Matthew's Gospel where the disciples are threatened with the possibility of punishment at the last judgement. The belief in a final judgment was an important part of Jewish theology in the 1st century A.D. but the different sects of Judaism did not usually view the future judgement as a dangerous menace to their own group.

Jesus used many of the symbols and concepts of Jewish eschatology, but he turned the threat of future judgement directly on the audience, including his disciples. Jesus was concerned that many of his professed followers would become complacent about the high standards of discipleship. His response was to give repeated warnings about the exacting demands of the Kingdom, and the rigorous scrutiny at the last judgement. These warnings were designed to foster a strong sense of apprehension, which is meant to be combined with gratitude for divine grace. His warnings made clear that the eschatological punishment will be severe, although the details of punishment were restrained. The major focus of the warnings was upon the conditions for avoiding this punishment.

The author of the First Gospel writes the story of Jesus for a church which had become indifferent of the demands of discipleship and mission. He gathered the eschatological warnings of Jesus, and used them as a challenge to the church. He expanded many of the sayings, and intensified the threat of judgement. Some of Jesus' warnings which he had given to mixed crowds were directed by the Evangelist exclusively toward the disciples. Other warnings by Jesus to Jewish leaders were angled

in such a way by the Evangelist as to convey an indirect threat to the church. The aim of the Evangelist as to ensure that the church combined with its gratitude an element of healthy fear, which would remove complacency. Matthew's emphasis on the demands of the Kingdom and the strictness of the future judgement is unusual in comparison with the rest of the NT. However, it is a complacency message, which needs to be heeded.

J COULSON—2004

"The Spirit of Sonship": The Sonship of Christ and of God's People in Paul's Pneumatology

This study seeks to understand the relationship between Christ's sonship and the sonship of God's people in Paul's pneumatology. On the assumption that Paul's thought about the Spirit and sonship develops from Jewish thought, it surveys the Old Testament and other ancient Jewish literature regarding these themes. It argues that Old Testament concepts and traditions about the Spirit and sonship have been maintained in the later Jewish literature. In particular, the promise of a new covenant in Jeremiah 31 and Ezekiel 36-37 exerts a significant influence on eschatological hopes regarding the Spirit and sonship.

The study then analyses Galatians 3:1 – 4:7 and Romans 8:1-39. It argues that Paul's thought about the Spirit and sonship is influenced strongly by his Jewish heritage, by his and others' experience of the Spirit, and by his Christology. Paul sees the present experience of God's people as the fulfilment of the promise of the new covenant: God's people as his sons, transformed by his Spirit for a relationship of love and obedience. This fulfilment has been precipitated by the sending of Jesus the Messiah, God's Son. Paul's Christology has led him to define both believers' sonship and the Spirit in relation to Christ. Believers' sonship is a participation in Christ's sonship, effected by the Spirit. Christ is the pattern for sonship, with his life determining believers' sonship as they share in his relationship with God, suffering and death, and resurrection and inheritance. But Christ is more than the pattern for sonship. There is substantial evidence in Galatians and Romans that Paul also sees Christ's sonship as involving ontological unity with God. Related to this, Paul's emphasis regarding Christ's relationship with the Spirit is not on the earthly Son but on the exalted Son, who, together with God the Father, is the source of the Spirit. The heart of Paul's understanding of sonship is that believers participate in the Son himself. In addition to being

S COXHEAD—2007

A Critique of John Calvin's Interpretation of Righteousness Concepts in Ezekiel 18

Calvin interprets Ezek 18 as teaching a realistic doctrine of justification by works, which does not contradict the scriptural teaching on justification by faith alone but stands in harmony with it. The solution to the apparent contradiction between justification by faith alone and the doctrine of justification by works taught by Ezekiel in Ezek 18 is found in the gratuitous imputation of the righteousness of Christ to the works performed by those who have been united to Christ through faith.

In Calvin's broader teaching on righteousness as it applies to human beings, the ideas of justice and equity are frequently in view, reflecting the Ciceronian definition of *iustitia*. Calvin also understands that there is a form of righteousness that relates to human beings which he describes as the righteousness of perfect uprightness. Even though no human being (apart from Christ) possesses such righteousness per se, Calvin also holds that believers possess a form of righteousness which can be described as a relative holiness.

The strengths of Calvin's hermeneutical system, as seen in his interpretation of personal righteousness in Ezek 18, are to be found in his commitment to the will of God as revealed in the biblical text and in his exegetical honesty. Calvin is also to be commended for maintaining a concept of covenant obedience in his theological system.

There are, however, essentially three areas of weakness in Calvin's system of hermeneutics when viewed from the perspective of righteousness concepts in the OT. Firstly, his exegesis is overly influenced at times by the Ciceronian concept of justice. Secondly, his concept of *nuda lex* denies the unity and essentially gracious nature of the law. The biblical concept of *nuda lex* is the law without the Spirit, not the law without grace. Thus, thirdly: his system exhibits a systemic imbalance between absolute and covenant righteousness. That is to say, the concept of absolute righteousness interferes at times in his interpretation of biblical texts where covenant righteousness rather than absolute righteousness is in view. A fourth potential problem is also raised: is Calvin's application of the doctrine of justification by faith alone to the situation of God's people under the Mosaic covenant anachronistic in the sense that it overrides the biblical discontinuity with regards to the locus of justification under the old and new covenants respectively?

G CROMBIE—1986

Fate And Faith: A Theological Reflection on Some Aspects of Australian Culture

This thesis attempts to explore Australian culture theologically. Where appropriate sociological tools are utilised. Chapter One is therefore devoted to clarifying terms such as 'myth', 'ritual' and 'culture' in both anthropology and theology. One of the important sources of information concerning culture is art and literature. It is argued that the values of a culture, and especially the pain of a culture, are most apparent in its art.

In this process some larger framework needs to be constructed to guide and focus discussion. Troeltsch's and Niebuhr's seminal discussions about the way that the church relates to culture has its own theological presuppositions. This thesis argues that Niebuhr's "Christ transforming culture" motif is important and appropriate for the church in Australia.

The situation of the church in Australia is complex. Discussion to date has tended to suggest that the church has largely adopted a "Christ against culture" orientation. This arises from suggestions that the churches in Australia have promoted English, Irish or American culture rather than truly indigenous. This thesis will argue that although this may have been true from time to time, the historical and contemporary exclusion of the church from the centre of cultural consciousness in a paradoxical way has represented a more "Christ of culture" orientation.

Theological reflection on Australian culture is still developing and has yet to reach substantial conclusions. Much discussion to date has suffered from a poverty of dialogue between disciplines. This is one contributing factor to the differing conclusions reached by Millikan and Wilson on the one hand and the Missions Advanced Research and Communications (M.A.R.C) unit on the other. Millikan and Wilson conclude that Australian culture is, broadly speaking, post-Christian and secular, whereas M.A.R.C, drawing upon the Australian Values Study Survey (A.V.S.S.), concludes that Australian culture remains very much religious.

This thesis argues that the encounter of Europeans with 'the land', and their historical experiences in it, have led to a profound awareness of failure and a dominance of the idea of 'fate'. These notions – land, history and their effect on the self-understanding of Australians – are explained in Chapter Two. Australian concepts of God link in closely with this idea of 'fate' such that God himself seems to accentuate the negative aspects of Australian's worldview.

The three following chapters explore the idea of 'fate' with particular reference to the Christian doctrines of creation, redemption and eschatology. These doctrines have been chosen for application to Australian culture for two reasons. Firstly, they are central to a Christian understanding of God, history and the world. Secondly, they are prominent in the agenda raised by Australian culture itself.

The dominance of the 'land' for the early settlers, the later experiences of suffering and failure encountered in Australia's many wars, and the largely contemporary confusion about the future are all inter-related, and evoke existential themes that lend themselves to theological reflection. This

Chapters Three, Four and Five seek to elucidate in turn concepts extant in culture pertaining to the doctrines of creation, redemption and eschatology. In addition, some attention is given in each chapter to how the church has responded to culture in each case, and how the church could respond in ways which would express a more “Christ transforming culture” orientation. Chapter Three is concerned mainly with reflection upon material referring to the 19th Century. Chapter Four refers mainly to material relating to the period beginning with the First World War and concluding with the mid 1960’s. Chapter Five of necessity often refers to recent and somewhat contemporary issues.

Chapter Three, on creation, focuses mainly on the attitudes of colonial Australians towards their ‘land’. The numinous and sometimes demonic quality of the ‘land’ is reflected upon with particular attention to the notion of ‘fate’ which it evokes. It is concluded that Australians largely have viewed the ‘land’ in negative terms. Yet the ‘land’ and the resulting idea of ‘fate’ have in some respects engendered certain immediacy towards life which is often noted as characteristic of Australian culture.

Chapter Four, on redemption, is concerned with the development of the phenomena of ‘mateship’ as it was paradigmatically expressed in the Gallipoli myth. This myth draws upon and develops the idea of ‘fate’ and of the inevitability of failure. It is concluded that this myth offered much for the humanisation of society but failed to do so because of its inability to perceive the presence of God within its suffering.

Chapter Five, on eschatology, considers the contemporary position of a society which has in many respects lost touch with its roots. It is concluded that the hopefulness within culture expressed in the colloquialism “she’ll be right, mate”, although it draws upon ‘mateship’ tradition, is actually a form of despair in the face of ‘fate’.

This thesis thus argues that Australian concepts of what controls and shapes life (God) seem to be underpinned by the idea of ‘fate’. Such a perspective serves to accentuate the negative elements (for example, the ‘puritan’ spirit) which some writers have interpreted as being foreign imports to Australian culture. This analysis of Australian culture in terms of ‘fate’ has a further consequence. Australian culture, it is argued, is not post-Christian; rather, the religious element has been expressed within culture, largely because of the dominance of the idea of ‘fate’. What is experienced presently within culture, then, is a ‘pseudo-secularism’. A “Christ transforming culture” orientation for the church could perhaps evoke this repressed religious element through the development, for example, of theological perspectives which emphasise divine passibility – the ability of God to participate in human struggle and suffering. Thus the motif employed in much recent theology of the ‘crucified God’ offers new hope to an Australian culture oppressed by ‘fate’.

R DENNE—1999

The interface between church and society: an examination of principles and practices that are relevant to a church's mission within its community

The aim of this study is to propose a model of the church which constructively links a church’s *inward focus* as a Christian community, and its own *outward focus* towards the wider community. The study looks at some features of the underlying reality of being the people of God as seen in the Old Testament and in the communities addressed in 1 Peter. Aspects of the Presbyterian Church of Aotearoa New Zealand provide an application of the model, and a test of the relationship between its components.

The stress on the inward focus in the Old Testament is on the establishment, protection and strengthening of the community of the people of God. The outward focus concerns their relationships with those who do not belong to the community, and those who would like to belong. This dual focus is also seen in the communities addressed in 1 Peter. They needed encouragement to live as

Christians in a difficult environment (an inward focus), and they needed to know how to behave appropriately in their interactions with their wider community (an outward focus).

The elliptical model proposed stresses the importance and the distinctive character of each focus, while dynamically linking the two foci. It also provides for an exploration of the nature of the interface between church and society, the nature of movement at this interface, and implications for the life of an individual and for a church. Ideally, a church will acknowledge and address each focus intentionally, while not stressing either focus to the exclusion of the other. It needs to focus both on its communal life and on its intentional interaction with the community, thereby providing models for individuals in mission. As part of its community focus a church needs to have bridges in place to incorporate people into the faith community. The model proposed may help Christian communities to analyse both their congregational life and their interaction with their wider communities, and to apply the principles and practices which the model encapsulates.

J DE KIEVIT—1984

Paul's Use of the Exodus-motif in 1 Cor 10:1-13 and 2 Cor 3

In both I Cor 10: 1-13 and 2 Corinthians 3, Paul interpreted the eschatological existence of the Church in terms of a new Exodus, with its corresponding New Covenant and new Torah, the latter embodied in Christ.

This is reflected in the typographical relationship which Paul portrayed, existing between OT Israel and the Church. In the former passage, this consists of a correspondence by which he warned members of the Church of divine judgement on their sons of idolatry. In the latter passage, this consisted of a contrast between the ministries of the Old, i.e. Mosaic and the New Covenants, by which he sought to establish the superiority of his apostolic ministry over that of Moses.

The aspect of appropriate behaviour for members of the Covenant is prominent in Paul's paraenesis in 1 Cor 10: 1-13. In 2 Corinthians 3, on the other hand, Paul indicates that membership of the Covenant is not gained by observance of the Mosaic Law but rather by turning to the Lord.

Although the basic characteristic of his interpretation of Scripture is its christological focus, by which the past is interpreted in terms of the present, Paul exhibits a dialectical relationship with it, which reflects an effort to understand the OT text and to apply it to the present situation.

B DEUTSCHMANN—1995

"I, Qoheleth, When King Over Israel in Jerusalem..." A study of the Solomonic Theme in Ecclesiastes

Traditional explanations commonly adduced for the Solomonic theme in Ecclesiastes have proved unsatisfactory. A Solomon-like figure authors the book and describes himself in terms strongly suggestive of Solomon. Solomon, however, is never named. What can explain these obvious yet non-explicit references to Solomon?

A review of what scholars have said about the relationship between wisdom literature and the monarchy and, more particularly, about the relationship between Ecclesiastes and Solomon, shows scholars to have concerned with the limited question of the provenance of the literature. A wider frame of reference, such as that provided by B. S. Child's concept of intertextuality, allows us to consider the wider implications of the Solomonic themes in Ecclesiastes.

A comparison with the Solomonic narratives in Kings and Chronicles shows them to have influenced Ecclesiastes more than has previously been thought. Isolated words, as well as word clusters and themes, carry through from Kings and Chronicles to Ecclesiastes. This suggests that the author, Qoheleth (itself a name strongly suggesting Solomon), was deliberately calling the reader's attention to the era of Solomon.

Ecclesiastes deals with many subjects which concern the king and shows a completely demythologised view of the monarchy. Monarchs can as often be fools as wise; they cannot guarantee justice nor the commonweal; they have no special place in the cult.

This gives us fresh material to consider for the time and circumstances to the writing of Ecclesiastes and suggests that the book was a response to the situation of exile and restoration written either at that time or at a time of later reflection on them, when Israel found herself without a king, cult or nationhood. Ecclesiastes, together with other Old Testament wisdom literature, addressed the question of how faith operated at a time when the anchors of Israel's faith, particularly that of theocracy, had been lost.

A fresh look at Ecclesiastes, allowing full weight to be given to the Solomonic resonances in the text, permits us to see its brave and optimistic encouragement to faith in a God who will judge justly no matter what polity prevails.

B EDGAR—1986

Churches of The Latrobe Valley - 1960-1984

In every aspect of life where there is no growth there is decay. Growth is an essential concept for Christianity and is found in the unfolding of Bible witness from creation to consummation. It is particularly presented in those New Testament images which illuminate the nature and function of the church. Examination of the various images enables an analysis of the role of the church in three areas: Qualitative Life (the internal growth and development of the community); Quantitative Growth (numerical increase); and Incarnational Ministry (the influence of church on society).

The Latrobe Valley is a region influenced heavily by recent migration, a youthful population, a major bureaucracy, narrow employment opportunities and higher than normal levels of employment and affluence. The community has elements of social fragmentation, minimally diverse social models and a perceived dissatisfaction with the quality of life despite a high level of materialism.

The churches of the Latrobe Valley present three basic styles of life and mission: Traditional, Evangelical and Pentecostal. While there are specific aspects of life and mission which vary according to particular patterns of church life, these churches do share some fundamental similarities, particularly:

- (i) In the development of Qualitative life from the sterile spirituality of the 1960s through to the more positive tone of recent times (a development influenced by local factors as well as national);
- (ii) In the absence of effective lay evangelism and the consequent dependence upon external factors and worship for numerical growth.
- (iii) In the individual nature of Incarnational Ministry. At Churchill, the Co-operating Churches reveal a pattern of ecumenical life and growth which illustrates the possibility of growth and also the paucity of avenues utilised by churches in their evangelism.

While most conclusions must be understood in relation to their individual backgrounds and cannot automatically be generalised, two major conclusions do apply to all churches in the Latrobe Valley.

- (i) In the absence of major evangelical initiatives, the internal spiritual life of the church has a strong determining influence on the growth of the church.
- (ii) The relationship between church and context is more significant in defining growth than the inevitability of any internal development of external influences.

J ELLIS—1989

The Angel of The Lord in Genesis and Exodus

The Angel of the LORD is a distinctive figure in the OT. In all other usages the term מַלְאָךְ refers to one sent by a principal to fulfil some defined task. The Angel of the LORD is sent by God and yet, at the same time, is understood in the passages referring to him to be God. This thesis seeks to examine the material on the Angel of the LORD in Genesis and Exodus.

All the passages in these two books referring to a single מַלְאָךְ, the leader among the three visitors to Abraham (Gen. 18), and the divine being manifested in the pillar of cloud and fire in the wilderness are examined to see whether they refer to the Angel. It is concluded that Genesis 16.7ff, 18.1ff, 21.17ff, 22.1ff, 24.7 and 40, 28.10ff, 31.11ff, 32.24ff, 48.15ff, Exodus 3.1ff, 14.19ff, 23.20ff and all references to the pillar of cloud and pillar of fire that accompanied Israel in the wilderness after leaving Egypt do refer to the theophanic Angel.

Detailed exegesis of these passages indicates that the Angel is a person of the Godhead, specifically Christ. Every passage in Genesis and Exodus referring to him, including those dealing with Hagar and Ishmael, lies within a covenant context. The varied functions of the Angel flow from the fact that he mediates with the covenant with Israel and also mediates all divine dealings with non-covenant people.

The doctrine of the Angel of the LORD in Genesis and Exodus supports the doctrine of Christ's deity in the NT, attests the authority and abiding relevance of the OT, and exalts Jesus Christ as the sole mediator between God and man in the OT.

M FOORD—2003

Richard Hooker's Doctrine of Justification

Richard Hooker's doctrine of justification has undergone little academic study. This is surprising given the questions in Hooker scholarship concerning his relationship with Protestant Christianity. The present thesis seeks to address this situation with an examination of Hooker's doctrine of justification in its theological and historical context. The first chapter surveys the conclusions of Hooker research concerning his doctrine of justification and then rehearses the major views of Hooker's theology that may be an influence upon these conclusions. The methodology is then presented: Hooker's doctrine of justification will be examined as dictated by the issues he raises and these will be compared with the magisterial reformers.

The second and longest chapter of thesis looks at the nature of Hooker's doctrine of justification. It examines what he meant by the word "justification", how justification is related to and informed by his doctrine of participation, and how justification is the key doctrine that divides the Church of England from the Roman Catholic Church. We then attempt to determine any influences on Hooker's doctrine of justification. It is found that Aquinas and Calvin are two likely candidates. We conclude, using three criteria Alister McGrath has adduced from his historical study of justification, that on the nature of justification Hooker stands within the ambit of Protestantism.

The third chapter focuses on the instrument of justification according to Hooker. This involves examining Hooker's sacramentology, which he ties closely to justification. It is found that the sacraments are instrumental to justification. Hooker's position is then compared to that of the magisterial reformation as found in Luther and Calvin. It is concluded that Hooker's position is somewhat different to that of Luther and Calvin in that it denies "faith alone" in justification, as the magisterial reformers understood it. Hooker's doctrine of participation produces a religion based on word and sacrament rather than Luther's and Calvin's word based religion.

G FORBES—1993

An Exegesis of Revelation 20:1-10 And Its implications for Contemporary Millennial Thought

Working from the conviction that there must be a solution to the exegetical impasse faced by the major views of Revelation 20: 1-10 (the thousand year reign), this thesis is both an attempt at a thorough exegetical analysis as well as a critique of existing proposals.

The thesis suggests that the best way to understand Revelation 20: 1-10 is in conjunction with the parousia vision of 19: 11-21. Consequently, the binding of Satan and the reign of saints do not relate to the present era, but are part of the eschatological hope that John paints for his readers as they endure a difficult period of trial.

In doing so, John utilises the Jewish apocalyptic notion of an interim messianic kingdom prior to the establishment of the new order. However, by emptying it of traditional ideas regarding the fertility of the earth and the subjection of the heathen to the people of God, he has shifted the focus away from the content and function of this reign to the status of those who reign. Consequently we should not read details into the text and discover an earthly reign of Christ and his resurrected followers on the earth, over the nations who apparently survived the parousia. If this were John's intention it is arguable that he would have incorporated the tradition in a fuller sense.

In fact we should not understand the thousand years as a future, literal period prior to the new order at all, for although John utilises the concept of a messianic reign, his intention does not appear to be given a chronological, temporal account of events. Rather, he has employed the tradition to stress something of the character of the End which awaits those who maintain faithful witness to Jesus amidst their present affliction.

L GALE—2000

The Joining of Hands: Exploring Robert Banks's intent to integrate sacred and secular worlds, with reference to his ecclesiology, theology and pedagogy

Our post-modern world is fragmented as a result of privatisation and secularism, and assumes as a given the existence of a sacred-secular divide. In aspects of ecclesiology, theology and teaching practice, the Christian church has generally fallen prey to this assumption, endorsing the divide. However, the biblical picture is not dualist, but illustrates God's involvement in all aspects of life, as he goes about his ongoing creative and redemptive work. Robert Banks has made it the focus of his life and teaching to counter the assumptions of the sacred-secular divide, with the aim of both practising and providing the resources for the creation of an integrated Christian lifestyle.

In ecclesiology, Banks adopts the conclusions of Donald Robinson, that the Pauline church is exclusively congregational. Extending Robinson's conclusion, he argues against any fixed structure to church life that might hinder the sovereign working of the Spirit, and negate the gospel of freedom in Christ. In particular, he challenges the clergy role and the denominational structure of the institutional church. Bank's convictions resulted in the resignation from ordained ministry in the Anglican Church, and entry into the house-church movement, where with his wife Julia, he became influential in its extension in Australia. Critics express concern that his prior convictions have influenced the reading of Scripture, and that he denies the plurality of church models found there.

In theology, Banks reacts against the academic and ecclesial focus, from a conviction that theology should provide resources for dealing with issues of daily life. He argues that the Bible itself begins with life rather than technical discussion about God, and so critiques the scholarly disinterest in everyday life. Banks' convictions resulted in him leaving full-time employment and working with groups of ordinary Christians in different settings including those of secular work, on the creation of everyday theology. Critics react against his rejection of academic pursuits, arguing that theology needs to deal with larger issues than the minutiae of everyday concerns.

In teaching methodology, Banks rejects the traditional lecturing model which deeply influences theological education. He argues that the biblical model is largely non-formal and situational, with priority being given to mission and character development. Rather than taking place apart from ministry, education must take place in ministry, with teachers taking the role of co-workers and model-mentors. If theology is to start with life, it must do so in actuality and not in classroom abstraction from life. Banks' convictions have drawn him into involvement with a new theological institute operating within a secular university, offering subjects to undergraduates in the professions. Critics note Banks' minimal interaction with biblical material that evidences as a schooling approach.

Yet Banks has consistently met the challenge of integrating the Bible with life, and this can be seen both in his life and in his extensive literary output. His work and his life exhibit a unity.

R GIBSON—1995

The Literacy and Theological Coherence of 1 Timothy

For most of this century the study of the Pastoral Epistles has been dominated by two paradigms of interpretation. The Dibelius-Conzelmann consensus and the traditional approach diverged at many points but agreed that the epistles lacked literary and theological coherence. However the decade of "revision" (1983-93) saw a range of challenges issued to the assumptions underlying these reigning schools of thought. Bush noted the parallel features in 1 Timothy 1 and 6, as had Welch's neglected analysis. Careful reflection points to an array of lexical and syntactical ties between the chapters, suggesting an overarching, chiastic pattern. The middle section (3: 14-5:2) is consistent with the theory, indicating 1 Timothy 4:6 as the central affirmation of an epistle addressed to Timothy and intended to encourage him to persevere in the truth, and in his leadership of the Ephesian congregation.

Affinities between the remaining instructions confirm the impression of concentricity. The integration of linear and recursive structures has a parallel to the epistle of Jude. Their interplay highlights the meaningful connections and stability achieved by the author. 1 Timothy 3: 14,15 and 2:1-10 emerge as crucial texts for the theology of the letter. Most commentators discern in 3:15 domestic imagery and nascent Catholic Church order. Hanson argues that the verse constitutes a midrash on Solomon's dedication of the temple in 3 Kingdoms 8:11-14 (LXX), representing an isolated liturgical fragment incorporated into the epistle. However, 1 Timothy 2:1-10 shares a range of verbal parallels, theological tenets and motives for holiness with that dedication narrative and prayer. This more extensive significance of the temple can be corroborated from 1 Timothy and 2 Timothy 2:19-21. Temple theology is ideally suited to strengthening Timothy's stand against false

teachers in Ephesus. It is also consistent with the temple imagery employed by Paul in 1 and 2 Corinthians and in Ephesians.

K GILES—1978

Eschatology and Ecclesiology in the Theology of St Luke

In the ongoing debate about Lukan theology it has been widely accepted that Luke has radically reinterpreted the earliest eschatological perspective in one way or another and as a result the Lukan picture of the Church is one that bears the marks of early-Catholicism. Our study of Luke-Acts has, however, produced a quite different conclusion.

We find in the third Gospel a constant tension between fulfilment and expectation, between realised and futuristic eschatology. The Kingdom of God is present in proclamation but at the same time its objective universal advent is still expected. It is now time of waiting but the Lord will soon return. The present is, however, filled with meaning: the Son of Man reigns in heaven, history shows God active in the world and the fulfilment of prophecy means the End is at hand.

The eschatology of Acts is largely determined by the ascension of Christ and the giving of the Holy Spirit. This does not mean, however, that belief in the nearness of the End is abandoned. On the contrary, the ascension, the outpouring of the Spirit, the gathering of Israel, the miraculous happenings and the triumph of the Gospel all suggest that the End will come soon. In this scheme the Holy Spirit is both a sign that “the last days” have dawned and also one expression of the continuing divine presence among men.

The disciples in Luke’s Gospel are consistently presented as a model Christian community (i.e. the Church). They are a large group, they are involved in mission, they confess Jesus as Lord, they are called to suffer for his sake and to follow the example that he set. The nucleus of this community is the twelve apostles. Their number symbolically announces that God is reconstituting Israel around its Messiah.

In Acts numerous titles are given to the Christian community. Some of these but historical allusions, others are Lukan elaborations and yet others are Lukan creations. “The disciples”, nevertheless, remains Luke’s favourite designation and discipleship continues to be a costly matter as is illustrated by the life of the great disciples who are central to Luke’s story. But none of these titles suggest that the Christian community is a “third race” which is neither Jew nor Gentile.

The word ἐκκλησία is used by Luke both of actual assemblies and of the Christians who constitute a group of regular assemblies. He does not use the word so as to give it catholic content. Acts 20:28 reflects Paul’s theology not Luke’s.

Luke has no developed theology of the sacraments or ministry. Baptism is simply a symbolic break with the past and a visible expression of faith in Christ. It does not incorporate the believer into the Christian community. The breaking of bread in a Christian context is a fellowship meal which affirms the oneness of the disciples with each other and their ever present Lord. Ministry in the community is essentially Spirit initiated. The elders are senior Christians empowered by the same Spirit that works through the prophets. The twelve apostles in Luke’s mind are not ecclesiastical office bearers but the pre-eminent witnesses of the life, death and resurrection of Jesus. In the early chapters of Acts apostleship is limited to the twelve to show that God is gathering true Israel but later others are also called apostles.

The resultant picture is thus a dual one. In both the third Gospel and Acts realised and futuristic eschatology are held in tension and in both the disciple is one who is in fellowship with Jesus. This suggests that Luke’s two books are complete works in themselves and not simply a sequential history of Jesus and the early Christian community.

G GOSWELL—1992*A Discourse-oriented Analysis of Ezra-Nehemiah*

The three major themes of Ezra-Nehemiah are introduced by the decree of Cyrus (Ezra 1.2-4), and this united work deals with the explication, development and interaction of these themes. The themes are: the house of God, the people of God, and the help of the kings of Persia. With royal backing the people of God return to build the house of God.

In this study I argue that these themes are developed along the following lines. The people return to build the house of God, which, at first, is identified with the temple. The digression of Ezra 4: 6-24 however hints at a broader definition of the “house” and in Nehemiah these hints are confirmed. The city walls enclose a sacred space and the wider city has become as holy as the temple. The holy city requires holy people to inhabit it, and so the purity of God’s people is the second theme of the book. The threat to their purity is initially external (Ezra 4-6), but through the books there is the progressive recognition that the real threat is internal. The sin of the people is exposed in Ezra 9-10 as the sin of inter-marriage. The glaring anticlimax at Neh. 6: 17-19 shows that the walls and gates, by themselves, cannot secure the purity of the people, and the final anticlimactic chapter (Neh. 13.4ff) reveals the difficulty of reforming the people. At first, the help of the Persian kings is gladly accepted and acknowledged, and the people overcome opposition by successful appeal to the decree of Cyrus (Ezra 5-6). But then the mixed motives of the kings come into the open (Ezra 6,7). Ezra never appeals to the decree of Artaxerxes for support, and the law of God takes over the place previously occupied by the written decrees of the Persian kings. The wall is built with the help of God (Neh. 6.16) and the king’ help is discounted. The oath of Nehemiah 10 shows that the people no longer look to the kings to finance the house of God.

My thesis is that Ezra-Nehemiah is a literary and theological unity, and that the three themes identified in Ezra find further development in Nehemiah, and along the same lines. The three extended prayers of the book (in Ezra 1, Nehemiah 1,9) sum up the ideology of this narrative: the people of God need his forgiveness and help if they are to secure their place in the holy city.

S GOVAKI—1979*Some Crucial Considerations for Asian Mission Strategy*

It is out of the contemporary necessity to confess the Faith that there arises the task of theology for the churches in Asia. Theology is a living thing, having to do with our very existence as Christians and as churches. We cannot conceive of it in static or neatly defined terms. A living theology must speak to the actual questions people in Asia are asking in the midst of their dilemmas; their hopes, aspirations and achievements; their doubts, despair, and suffering. It must also speak in relation to the answers that are being given by Asian religions and philosophies, both in their classical forms and in new forms created by the impact on them of Western thought, secularism, and science. Christian theology will fulfil its task in Asia only as the Asian churches, as servants of God’s Word and revelation in Jesus Christ, speak to Asian situation and from involvement in it. Dogmatic theological statements from a church that stands on the sidelines as spectator or even interpreter of what God is doing in Asia can carry no conviction.

A living theology is born out of the meeting of a living church and its world. We discern a special task of theology in relation to the Asian renaissance and revolution, because we believe God is working out his purposes in these movements of the secular world. The Asian churches so far, and in large measure, have not taken their theological task seriously enough, for they have been largely content to accept the ready-made answers of the Western theology or confessions. We believe, however, that today we can look for the development of authentic living theology in Asia*

The natural corollary of the theological task of the church in Asia – a reorientating of her theology relative to her situation – as called for in the above statement, is her missiological task. The former

deals with her outward task – her mission. And in a way, both these tasks interpenetrate. Her missiological task envelopes both – she has an inward task to re-root herself firmly in Asia and an outward task to grow and influence Asia dynamically, so that Asia may find her salvation in Jesus Christ.

Some attempts have already been made in this direction by Asian theologians like Dr Kosuke Koyama in his *Waterbuffalo Theology*, Dr Choan-Seng Song in his *Christian Mission in Reconstruction – an Asian Analysis*, and Dr M. M. Thomas in his *Acknowledged Christ of The Indian Renaissance and Salvation and Humanization*. This thesis is in the same vein.

The central premise of this thesis is that the mission of the church ought to take shape around the structure and needs of the world in which she finds herself; in this case, Asia. This requires that she reform her approach to theology relative to her situation; objectively and positively assess the dynamics inherent in her context, and think ways of becoming involved within it; and root herself firmly within Asia by a critical process of indigenisation and contextualisation. And all this, in the belief that this will render her mission most authentic and effective, for the glory of God.

Given the size and complexity of Asia, this is only a superficial attempt to indicate a process that needs to be undertaken thoroughly. As such, it raises more questions than it answers. It is also undertaken with the clear recognition that it will be a while yet before definitive shifts in emphases take place in the official theology and workings of the church in Asia. And in a way, this is the reason for writing this thesis: it is intended as a ‘prophetic prod’ together with others who are likeminded.

V GRICE—1991

Martin Luther - Apocalypticism and The New Testament Apocalypses

Is it correct to classify Martin Luther as an apocalypticist? If so, what senses was he apocalyptic? How did he interpret the apocalyptic sections of the New Testament? These are the three fundamental questions that this thesis endeavours to elucidate. It is an attempt to draw together in one place answers to these three concerns of recent Lutheran scholarship.

The thesis demonstrates that it is in terms of his broad theological outlook that Luther is to be classed as apocalyptic. Such an outlook became increasingly apparent from his overt break with the Roman papacy, and his identification of it with the prophesied Antichrist. However, Luther eschewed typically apocalyptic modes of revelation such as dreams, visions and angelic visitations. His was an apocalypticism based upon the reinterpretation of some of the theological themes of classical apocalypticism. Further, the thesis shows that his apocalypticism is revealed in how Luther approaches sections of the New Testament. Initially cautious and sceptical of the value of Revelation, Luther, by his 1530 Preface to revelation, revealed a far more positive appreciation of its value and clarity with reference to its meaning. Finally, it is argued that his apocalypticism reveals itself also in his pastoral use of New Testament apocalyptic passages, symbols and themes.

The argument of the thesis is developed in eight chapters. Following chapter one as an Introduction, chapter two sketches the recent scholarly attention to Luther’s apocalypticism, proposing a working definition of apocalypticism for the apocalypticism. In chapter three the attitude of Luther to apocalyptic modes of immediate revelation is looked at. Chapter four gives attention to Luther’s apocalypticism in terms of theological outlook, whilst in chapters five and six Luther’s approach to the New Testament apocalyptic literature is studied. In chapter seven the Reformer’s pastoral usage of apocalyptic literature is the focus. Chapter eight speaks to summarise the conclusions of the thesis.

L GUY—1996

"Here, There, Among and Within": a critique of western dichotomous approaches to the Kingdom of God with reference to selected passages in the Gospel of Luke

Sources for exploring a biblical writer's theology of the kingdom of God are much more extensive than material containing explicit kingdom of God language. In acknowledging this, the thesis nevertheless focuses on key Lukan passages containing explicit reference to the kingdom of God expressing the core of Luke's perspective on the issue.

The thesis examines the views of a number of scholars on the topic of the kingdom of God. While these scholars focus on the kingdom of God in the teaching of Jesus, rather than from the perspective of Luke, their influence is such that no study of Luke can afford to ignore their perspectives. The thesis, in highlighting their views, draws attention to the way their perspective tends to be a dichotomous, either/or approach. Such a perspective is contrasted with oriental yin-and-yang thinking.

It is argued that biblical perspectives are closer to yin-and-yang, "both-and" thinking, than to Aristotelian, "either-or" thinking. It is proposed that awareness of "both-and" thinking may be crucial in dealing with the totality of Luke's data on the kingdom of God.

The thesis focuses specifically on Luke 9:27, 17:20-21, 19:11-27 and 22:14-30. In each case, kingdom of God references in these verses cannot be considered in isolation. Examining the wider context is vital in discerning Luke's thought. And part of that context is the Lukan crafting of allusion to other past or future incidents. In addition Luke deliberately juxtaposes present and future oriented material. The outcome is to provide multi-temporal significance to the kingdom of God. Luke's language is subtle, nuanced and complex. It has a multiplicity of meaning. It is yin and also yang.

HARRIS J—2001

A Theological Examination of the Alien Within the Laws of the Pentateuch

The landscape of Old Testament studies has changed significantly over the last few decades with the introduction of new approaches to the field. In particular, the rise of approaches highlighting the final form of the text has challenged the dominance of more traditional interpretative methods. There is a growing awareness that the primary task of the biblical scholar is not simply to get behind the text in order to determine its *Sitz im Leben*. This thesis is an exegetical exercise based on the final form of the text, seeking to determine the *theological* meaning of the 'alien' within the laws of the Pentateuch.

The thesis will seek to demonstrate that the laws on the alien within the Pentateuch occur in close association with the key theological themes of the covenant, promise, blessing and land. The laws themselves address concerns over the notion of identity and community within the people of God. Furthermore, the *narrative* which runs from Genesis through to Deuteronomy establishes an 'alien' motif. In the light of these issues a reading of the laws within the Pentateuch concludes that texts relating to the alien fulfil a theological function.

Specifically, the thesis proposes that according to the laws within the Pentateuch, the alien (1) is a non-Israelite who settles in the land, (2) identifies with Israel and to varying degrees with Israel's God, and (3) is granted certain privileges under the law. The thesis demonstrates that there is a dynamic relationship between the laws on the alien and the narrative motif first introduced in the Pentateuch, with the expulsion of Adam and Eve from the garden. An important aspect of Israel's identity relates to the concept of being an 'alien', with theological significance for Israel's relationship with God and the alien in the midst.

HARRIS T—1995

God's People in The New Covenant: A Study in Aspects of A Pauline Theology of Identity

This thesis explores aspects of a Pauline theology of identity. It complements studies which examine contemporary models of community or association by an investigation of the categories of self-understanding employed by early believers in Jesus Christ.

There is a range of terms relevant to the identity of God's people, drawn especially from the Hebrew Bible (and LXX). Such terms were employed by Paul and other New Testament writers consciously and deliberately. A whole matrix of inter-related terms is identified, such as *λαός* (θεοῦ), *σπέρμα*, *Ἰσραήλ*, *ἐκλεκτός*, *οἱ ἅγιοι*, *ἐκκλησία*; terms relevant by association: *διαθήκη*, *ἐπαγγελία*, *κληρονομία*; as well as other related images or metaphors such as *ναός*, *παρθένος* and *υἱός*. These terms signal a theologically significant field of thought related to the identification of a special relationship with the God of the Hebrew Scriptures, and a recognised place within the purposes and dealings with the world.

The context and structure of Paul's argument in Galatians is investigated as a case study. The overall shape of his argument reveals a significant presentation of what may be termed covenantal theology. Resolution of the social and relational issues involved (exemplified by the incident at Antioch) required the theological identification of God's covenant people. Paul approached this task by determining the true heirs of the Abrahamic promise.

For Paul, covenant theology is dynamic, a process integral to God's overall purposes in salvation. With the coming of Christ, the centre and instrument of God's salvific and covenantal purposes had moved from ethnic Israel (as a separate people called out from other nations) to Christ, in whom there is neither Jew nor Gentile. Clear priority is given to Abraham as the point of reference in God's dealing with the world, and the Sinaitic administration is portrayed as temporary and interim.

God's people are now identified primarily and wholly in reference to Christ. Nothing further was required to gain covenant status, and any teaching or action which denied the centrality and effectiveness of Christ was to be rejected as contrary to the gospel.

HARROWER S-2007

A comparison Between the Trinitarian Theology of the Forth Gospel and the Trinitarian Theology in John Calvin's 1553 the Gospel According to St. John"

This thesis will research and compare the presentation of the persons within the Trinity and their most prominent Trinitarian relations in both the Fourth Gospel and Calvin's 1553 *The Gospel According to St. John*. Firstly, each person within the Trinity and their most prominent Trinitarian relations will be explored in the Fourth Gospel. Secondly, Calvin's theological context, Trinitarian terminology and methodology will be briefly outlined. Thirdly, each person within the Trinity and their most prominent Trinitarian relations will be researched in Calvin's Commentary. As this third aspect of the thesis is outlined, Calvin's Trinitarian theology will be compared to that of John's Gospel.

This thesis will find that Calvin's theology of the persons, works, and relations between God the Father, God the Son and God the Holy Spirit is very closely aligned with John's Gospel. The overlap between the Trinitarian theology in the Fourth Gospel and Calvin's commentary means that Calvin provided a great contribution to Christian history and thought by re-stating orthodox theology in very difficult circumstances. However, this thesis also finds that due to three theological emphases within

Calvin's commentary his understanding of the knowledge of God the Trinity does not adequately reflect the theology of John's Gospel. These three emphases are: (1) Calvin's purposeful focus upon Christ in this commentary, (2) his theology of mediation and (3) his theology of accommodation. Despite this finding, this thesis acknowledges that where Calvin's theology is at variance with that of the Fourth Gospel it is a matter of emphasis rather than neglect or the blatant introduction of theology which is clearly foreign to the Fourth Gospel. Rather, Calvin over-emphasizes the Christology, mediation theology and theology of accommodation which are already present in the Fourth Gospel.

D HARTONO—1983

An enquiry into the bases provided by the ministry and writings of Paul for the contemporary religious dialogue with men of other faiths and ideologies.

In recent years, the praxis of inter-religious dialogue has been frequently advocated. However, understanding of the nature and objectives of such encounters varies. Since Paul, the apostle to the Gentiles and a citizen of a multicultural society was involved in inter-religious dialogue (a form of "discursive dialogue" perhaps) continually throughout his ministry, Paul's ministry and writings may be expected to shed considerable light on the matter of inter-religious dialogue.

However, it seems necessary, from a scholarly point of view, to scrutinise the historical trustworthiness of the Acts of the Apostles. If the basic trustworthiness of Acts is accepted, Acts can be used alongside the Pauline Corpus as a primary source in the present inquiry.

Paul used the concept of natural revelation as a point of contact in his *praeparatio evangelica*, not in order to confirm pagan religions, but in order to redirect the pagan world to Christ. For Paul, Christ's resurrection validates his work and status. Christ's death is to be understood as a substitutionary sacrifice. And those who have faith in him will be justified, and hence reconciled to God. Christ is also presented as the Son of God, Lord, the Last Adam, who has inaugurated a new humanity. Besides, Paul also speaks of his solemnity of future judgement and the importance of a personal faith in Christ. In this, Paul leaves no room for the doctrine of *apokatastasis* or for religious syncretism, but affirms the need of proclaiming the Gospel for the salvation of mankind.

In practising dialogue with people of other faith, Paul always shows a strong desire to present Christ as Saviour of all. For Paul, dialogue is strongly grounded on the firm conviction of the finality of Christ, and of the urgent need to proclaim the Gospel with a sincere desire to redirect man to acknowledge Christ's Lordship and so experience the richest of God's blessing in Christ. In dialogue with other people, Paul displayed a masterly grasp of other faiths and used their concept to present Christ as God's final revelation. He faithfully observed his motto: *all things to all men*, in order to win people, whether Jews or Gentiles, to Christ.

R HAWKES—2003

Christianity In The Midst of Pluraliam: Proclaiming The Unique Christ In The Fijian Context of Religions, Ethnic and Political Tension

In the contemporary world of religious plurality it is considered arrogant and divisive to assert the superiority of one religious tradition over another. The Christian church is divided over the issue of the relationship between Christianity and other religions with the various positions being described as exclusivism, inclusivism and pluralism. The pluralist position sees the various world religions as equally valid responses to the revelation of the Ultimate Reality to humankind and rejects the concepts of the ontological and functional uniqueness of Christ. Christian mission is seen in terms of dialogue for mutual enrichment with followers of other religious traditions and in a commitment to issues of social justice.

The appropriateness of proclaiming the Christian gospel of salvation through Jesus Christ in a pluralistic context such as that of Fiji is questioned. This small Pacific Island nation has been the scene of several seizures of government since its independence in 1970. Almost one half of the country's population consists of Indians whose ancestors were brought to Fiji as labourers. While over 98% of indigenous Fijians claim to be Christian, the Indian population is mainly Hindu (77%) and Muslim (15%) with 6% being Christians. Evangelisation of Indo-Fijians has been carried out by expatriate missionaries and Indo-Fijian Christians with little involvement by indigenous Fijians. A nationalistic form of Fijian Christianity has developed which was used to legitimise the seizures of government in 1987 and 2000, with calls for the proclamation of Fiji as a Christian state. While many Fijian Christians do not support this movement, inter-religious and inter-ethnic relations have understandably been strained.

The role of Christians in promoting and exemplifying reconciliation and harmony is a vital one and requires the involvement of both church leaders and ordinary Christians in dialogue with those of other religious and ethnic backgrounds. Only in this way will it be possible to remove the fears, misunderstandings and prejudices and allow an appropriate and sensitive communication of the Christian gospel.

R HESLEHURST—1987

Hermeneutics: Culture and Theology

The issue of hermeneutics has been acutely raised by the debate on the role of women. The questions of the status of the apostolic directions and the application of them have occupied much time. It is not that the hermeneutical question is new but that certain standard Christian actions now conflict with our own society. On what criteria is one to use the Biblical material. Is it not, with its authors, locked in a discredited cultural framework?

Five authors have been chosen to demonstrate the range of hermeneutical approaches. Phyllis Tribble and Elizabeth Schussler Fiorenza work with a feminist predisposition. Tribble seeks to find a truly non-patriarchal strain within the Biblical material. Fiorenza applies a radical re-reading of the material. Its authority is dependent upon its support of the Feminist cause.

Thomas Longstaff uses the concept of "the New Creation" as a hermeneutical key. For him, the existence of such an idea requires its total application into any present situation. Willard Swartley uses the desire for communication as his key. What will aid the mission of the Gospel? This, controlled by the present action of the Holy Spirit allows him to take a radically different stance to the original author.

The fifth author seeks to maintain a role subordination position. He does this, in the final analysis by allowing an extension of the activities a woman may undertake and by introducing a form of church government as mandatory. Under a "Presbyterian" authority structure women can do now what would have been wrong in the first century.

Three issues have emerged in this analysis. Firstly, the need for exegetical clarity. Before one can really apply any hermeneutical tool one must be as fully aware of the author's intentions as possible. Rightly many authors warn that the very activity of reading or exegeting material has a hermeneutical component.

Secondly, the degree to which one can reject the original author's self perception and still claim to be faithful to his cause. This is highlighted by Phyllis Tribble's distinction between "biblical faith" and "biblical expression". The fundamental issue is, at what point and to what extent can one reject biblical expression and still call the result biblical faith?

The third question is that of control cultures. At any point of time at least three cultural matrices are in play, that of the reader, the author and the people to whom the material was originally sent. There may in fact be more. The reader will often be seeking to bring this material to bear on a fourth group. The assumption of many of the authors is that Paul was trapped in his own culture. It is often implied that he was unable to apply his insights fully. This is either because he was incapable of critiquing his society or because he had to remain silent and support the status quo because of his “mission”.

It is this last issue that needs to be analysed further. What criteria are we to use to assert, implicitly, the correctness of our own cultural framework? This issue is never tackled. The exegetical chapter in this thesis gives at least two reasons for challenging the current assumption of cultural rectitude. The first is the claim of Paul to Apostolic authority and the second is his appeal to trans-cultural bases for his injunctions. Such an approach will not answer Fiorenza’s position but it does challenge it, as it also challenges the traditional “executive authority” model of Hurley.

S HIGGINS—1996

Woman as the glory of man in the canonical Pauline tradition: an examination of the use of the creation stories for male-female relations in 1 Corinthians 11:3-16, 14:34-35, and 1 Timothy 2:11-15

This thesis examines the use of the biblical creation stories in the discussion of male-female in 1 Corinthians 11:3-16, 1 Corinthians 14:34-35 and 1 Timothy 2:11-15. Operating on the assumption that the canonical Pauline authors did not write within a historical or cultural vacuum much attention is devoted to examining the use of the creation stories for male-female relations in extra-Pauline literature that reflects ideas current in the period contemporaneous with the canonical Pauline literature. A number of themes regularly emerge, reflecting a milieu of thought and exegetical traditions current in the first century. The thesis then demonstrates that in 1 Corinthians 11:3-16, 1 Corinthians 14:34-35 and 1 Timothy 2:11-15 the creation stories are used in a manner consistent with the milieu. It is the contention of the thesis that contemporary approaches to these passages have not adequately considered the importance of the extra-Pauline materials. The failure of the Pauline authors to elaborate upon and thereby clearly spell out their understanding of the creation stories has made a diversity of interpretation possible. The thesis demonstrates however that the Pauline literature expresses itself in a manner that is completely consistent with other first century uses of the creation stories and so must be understood as giving expression to similar ideas.

The Pauline use of the creation stories is placed within the broader context of Pauline attitudes towards women. In chapter one the thesis examines attitudes towards women current in the first century Greco-Roman world. It demonstrates that the subordination of women to men was a widespread Greco-Roman (and Jewish) ideal and that particular behaviours were considered consistent with or contrary to this ideal. In the public arena these included notions about the impropriety of certain forms of female public speech but propriety of other forms of public speech. The thesis then demonstrates that the canonical Pauline material expresses ideas about female behaviour that are consistent with the subordination ideal. Certain forms of female behaviour, including particular types of public speech, were considered improper for the Christian women while others were encouraged. The creation stories were employed to teach the importance of maintaining these behavioural patterns.

J HOOD—2002

Maturity in 1 Cor 13:8-13: Paul's Reflections on the Impact of the New Covenant upon Revelation History

This thesis seeks to give a fresh interpretation of 1 Corinthians 13:8-13, and thus to discover within the confines of Pauline theology when the *χαρίσματα* cease. In discussing preliminary questions, such as the authorship, context, structure and intent of the section, it is understood Paul is correcting

the Corinthian's undue focus upon the gifts by referring to a dramatic development in revelation history.

From this basis, each verse is discussed separately, beginning with v. 8 and v. 13, since they appear to be the most straightforward. 'Ἀγάπη is carefully defined, since its meaning is pivotal in the passage yet is often treated lightly. It is maintained that it refers to neighbourly love exercised in this age. **Νυνὶ δέ** in v. 13 is taken in a temporal sense, which speaks of a cessation in this age.

Verse 12 is considered next, and is understood in the light of Numbers 12:6-8, so that Paul's 'face to face' experience is not necessarily tied to the Parousia.

Coming to vv. 9-10, the inadequacy of the **χαρίσματα** as forms of revelation is discussed, and the three main positions on **τὸ τέλειον** are critiqued. A new direction is offered, by looking to 2 Corinthians 3:13 and Romans 12:2. It is decided that Paul is reflecting on the impact of the New Covenant within revelation history.

Galatians 4:1, 3 is drawn upon in the discussion relating to v.11. It is understood that by referring to his own experience of leaving behind his childhood under the Law, Paul is proving the revelation-historical principle that the mature replaces the immature. The connection between Ephesians 4:11-16 and 1 Corinthians 13:8-13 is then examined to support this fresh approach.

After considering 1 Corinthians 14:20-25, which confirms that **γλώσσαι** play a transitional role within the New Covenant, and taking into account Paul's view of the canon, it is concluded that the **χαρίσματα** cease with the coming of New Covenant revelation.

J IRELAND—1990

The Synoptic Gospel Writers and the Old Testament

Since the Old Testament was of extreme importance to 1st century Judaism, the various methods of exegesis that were current provide insight into understanding how the Jews perceived themselves in relation to the Old Testament.

As products of their own time, the Synoptic writers' perception of their relationship to the Old Testament may be determined from the use that they made of the Old Testament. A detailed study of this reveals a range of exegetical methods, common to 1st century Judaism.

While the writers employed different exegetical techniques, each writer shared the unmistakable conviction that in the person of Jesus the long awaited Messiah of the Old Testament had arrived. It uses this conviction that led them to re-read the Old Testament. Consequently, in his person and ministry, previously unrelated strands of the Old Testament were woven together into a coherent picture. It was a conviction which was first evidenced in Jesus' own life. He saw this unique place in the eschatological drama foreshadowed in the Old Testament. The anticipated "age to come" had arrived with Jesus. The hopes of the Old Testament for the individual, the community and the world were focussed in the Christ event.

The Synoptic writers recognised that, with the Christ event, there had been a change in the nature of man's relationship with God. Though they lived in the present evil age, through faith in Christ, they experienced all the blessing of the "age to come". The kingdom of God had become present in hidden form in the present evil age though its public manifestation awaited the Parousia of Jesus.

None of the Synoptic writers denied the validity or the authority of the Old Testament. Rather, they were convinced that the Christ event was the key to understanding the Old Testament. For while the Old Testament anticipates a conclusion, the New Testament provides it. The Old Testament, having

described man's failure to meet God's requirements, looks to a change for man's situation. The Synoptic writers declare that this happened with Jesus.

From this, it may be said that the New Testament is the COMPLEMENT of the Old Testament. This affirms that the two testaments mutually complete each other. One without the other is incomplete, yet it allows for the discontinuity that arises out of fulfilment.

P JOHNSON—2006

Evangelical Responses to New Religious Movements

Since the late nineteenth century a grass roots Evangelical Christian countercult movement has emerged to contest the validity of new religious movements (or cults as these groups are usually called). Evangelicals have been prolific in producing negative apologetic texts that profile the core tenets of new religious movements and then rebut those teachings in the light of Scripture. Although a prodigious amount of countercult literature has been produced, apologists do not seem to have made any appreciable in-roads on the growth of these movements.

The purpose of this study is threefold. Firstly, the primary apologetic methods of evangelical countercult ministry shall be described phenomenologically from inside the movement. From a broad survey of the literature a novel taxonomy of six apologetic models is provided: heresy-rationalist, end-times prophecy & conspiracy, spiritual warfare, apostate testimonies, cultural apologetics and behaviouralist apologetics. Secondly, this study involved progressive critique of those apologetic approaches. Positive criticism focuses on the strengths and contributions of existing apologias. Negative criticism emphasizes the weaknesses in each model, with the general conclusion drawn that apologists have unwittingly engaged in boundary maintenance at the expense of any sustained efforts at evangelisation and discipleship of cult devotees. Thirdly, a corrective is proposed by reframing apologetic methods into a positive approach that integrates cross-cultural missions principles into countercult ministry.

The originality of the study lies in two directions. Firstly, it is written from the perspective of an evangelical practitioner of apologetics. Other critical studies of countercult apologetics have largely been composed of those who stand outside this tradition. Secondly, the approach and critical methodology of this study draws on the discipline of missiology (something seldom seen in discussions about countercult ministry), and presents a case study based on the field experiences of the writer who has been progressively testing his orthodoxy and orthopraxy in dialogical mission contexts with devotees of new religious movements for the past eleven years.

D KNOX—2000

The Theological Tone of the Early English Reformation

This thesis refutes the accepted notion that the early English Reformation was predominantly influenced by Lutheran theology. It shows that originally the Erasmian Humanism established in England long before Luther came to prominence inspired the English movement of the 1520s and 30s. This then gave way to the reformed theology of Huldrych Zwingli. Moreover, the English Reformers flatly contradicted Lutheran thinking in some key areas.

This truth has been obscured for at least two reasons. Firstly, Luther's influence is regarded as so over-whelming in this period that rightly or wrongly, it is seen in virtually all sixteenth century reform movements. Secondly, because Zwingli's ideas were mediated through English voices into situations he was not a party to, his influence was never recognised.

Part One recounts how connected the English and Erasmus were. It also shows that just before the Reformers started their work, Luther and Henry VIII had embarked on a long and acrimonious argument. Part Two illustrates how heated and all pervading it quickly became, embroiling even Erasmus in Basle. Taken together we see how influential and revered Erasmus was in England and conversely how little respect Luther enjoyed there. By examining the key works of some of the most notable of the early reformers, Part Three highlights where Zwinglian theology can be seen. Often it is at the expense of Lutheran ideas. These books set the tone for what followed. The public argument over reform that started in 1525 culminated with the first English translations of Zwingli. One of these, *The Souper of the Lorde* became both the pre-eminent reformed utterance and the ultimate refutation in the debate that had raged for almost a decade.

A survey of Zwingli's *Works* in English translation from the sixteenth century to the present is included in the bibliography.

M KULIKOVSKY—2002

Supersession as an axiomatic principle in Hebrews

Identification of the unifying theme of Hebrews has been difficult. There have been many and varied proposals. This thesis sets out to establish that an axiomatic principle lies beneath the various themes found within the Epistle to the Hebrews – the principle that God has set aside the first to establish the second. It is argued that this principle of supersession is summarised in Hebrews 10:9, and is so foundational to the author's framework of thought that the idea permeates the entire epistle and influences both the content and presentation of his message.

The thesis thus examines the flow of the author's argument and the place of the climactic statement in 10:9 in that argument. It also investigates the various hermeneutical and exegetical practices used by the author and the internal evidence supporting the thesis. Also discussed are the literary and grammatical features of the text, the issue of the structure, the careful selection of OT Texts, themes and concepts, and the particular vocabulary that reinforces the thesis that the supersession motif was axiomatic for the author.

Following the presentation of the evidence for the thesis, two chapters deal with the thesis in the light of current debates. First the thesis is assessed against the many proposals for the structure of Hebrews, and secondly, the thesis is placed within the context of the discussion on the continuity versus discontinuity of the Old and New Testaments. The final chapter summarises the argument of the thesis and concludes that the supersession motif, as summarised in Hebrews 10:9, is axiomatic for the author of Hebrews.

C LAU—1988

The Cross and the Crescent

It is the experience of those living in a multi-racial, multi-cultural, and multi-religious society that the encounter between peoples of different religions cannot take place in isolation from the socio-political and economic conditions which exist in the society where such encounter is taking place. Religion, and in a plural situation the religion of the majority, tends to be a factor in the maintenance of the status quo and is, in some instances, used to legitimize the oppression of minority and marginalized groups. In such a situation authentic inter-faith encounter must not be merely the scholarly exchange between religions or the discussions of the mystically inclined; it must bring to the fore sharp and

possibly uncomfortable questions about the role and responsibility of religion in society and must set the 'prophetic' against the merely 'cultic'.

This study is concerned with the Christian-Muslim encounter in Peninsular Malaysia and examines in particular the resurgence of Malay nationalism and Islam and their implications for the Christian minority.

The study begins in chapter 1 by looking at some features of the Malay world in general and the influences European intervention and colonisation have had on Malay politics and religion. This is followed in chapter 2 by an examination of the connection between imperialism and Christianity and traces the growth of the church alongside the colonisation of the Malay Peninsula. The ensuing chapter 4 then examines the reasons and objectives behind the post-war resurgence of Malay nationalism and Islam while the final chapter assesses the implications of these developments for the Christian community and for future Christian-Muslim relations.

T LAU—2000

God's revelation of himself through himself: ontology and epistemology in Karl Barth's doctrine of revelation in volume one of Church Dogmatics

Traditionally, Karl Barth's doctrine of revelation has been approached epistemologically. For instance, one of the earliest interpreters of Barth, Gustaf Wingren has approached Barth along this line. More recently, Alister E. McGrath has also followed Wingren. However, under close examination, Wingren's and McGrath's interpretations of Barth's doctrine of revelation in epistemological terms, if not erroneous, are drastically oversimplified. Therefore, more recent scholars such as John Webster and Bruce L. McCormack, rather than interpreting Barth's doctrine of revelation epistemologically, interpret it ontologically.

The aim of this essay is to "test" this recent ontological approach by examining volume one of Barth's *Church Dogmatics* to see whether it has interpreted Barth's doctrine of revelation correctly. Four closely related subjects are considered with respect to Barth's doctrine of Dogmatics; (2) The Doctrine of the Word of God; (3) The Doctrine of the Trinity; and (4) The Objective and Subjective Fulfilment of Revelation.

This essay concludes that Barth's doctrine of revelation is ontologically driven. Lying at the heart of Barth's doctrine of revelation is the ultimate Being of God who reveals Himself through Himself. However, epistemology need not be abandoned. It follows after ontology, is controlled by it, and must correspond to it.

I LEE—1997

Martin Luther and medieval mysticism

This thesis is a historical-theological study of the relationship between Martin Luther and medieval mysticism, and seeks to determine the points of theological continuity and discontinuity between them. An understanding of Luther's interaction with mystical theology will contribute to a fuller understanding of the development of his Reformation theology of faith. Chapter one explores the problem of defining mysticism adequately and surveys the range of scholarly opinion. Chapter two looks at Luther's attitude to Dionysian mysticism and notes its theology of essentialist union and absorption into the Godhead. Luther's development is traced from an early attraction to a final rejection of Dionysian mysticism after 1520. The chapter also looks at the Latin mysticism of Bernard and Gerson, and concludes that Luther appreciated the emphasis on humility and experience but rejected the nominalism of Gerson. Chapter three examines in detail Luther's high praise of the German mysticism of Tauler and of the *Theologia Deutsch*. It is concluded that Luther found in their themes of passivity, resignation and God's contrary work a confirmation and support of his own

critical theology of humility and of his developing theology of the cross. However, Luther rejected their high mystical union and deification, and employed German mysticism “theologically” rather than “mystically”. Chapter four focuses on mystical anthropological resources for salvation, especially Tauler’s *gemuete* and Gerson’s *synteresis*, and concludes that Luther replaces such resources with his theology of *sola fides*. Chapter five examines Luther’s redefinition of mystical terminology such as *unio mystica*, *gemitus et reptus*, and deification in line with his own theology of justification by faith. The chapter also examines the question of mystical forerunners of the Reformation, the issue of mystical experience and theology, and the relationship between mysticism and nominalism. The final chapter gives a summary of findings and concludes that mysticism influenced and supported Luther in specific positive ways, but that at a fundamental level their theologies diverge. In the final analysis, the evidence points to far more theological discontinuity than continuity between them.

T MACBRIDE—2006

χάρις ἀντὶ χάριτος: Patronage in the Prologue to John's Gospel

This study contributes to the ongoing process of applying social-scientific insights to specific texts by examining the Prologue to John's Gospel against the background of Graeco-Roman patronage. It is argued that one phrase in particular, *χάρις ἀντὶ χάριτος* (John 1:16), uses language strongly suggestive of patronage, thus forming the focus of the investigation.

Graeco-Roman patronage is outlined, demonstrating how the New Testament consistently applies it as an extended metaphor for God's favour and humanity's response. A special focus is the presentation of Jesus in the role of broker, connecting clients with his heavenly patron.

Various aspects of the Fourth Gospel are investigated, drawing the conclusion that the Gospel – and particularly its Prologue – should be read and interpreted by this patronage metaphor. Among the evidence presented is the similarity in function between the Prologue and Graeco-Roman letters of introduction, and the use of kinship language to describe the relationship between Jesus and his heavenly patron.

An extensive survey is undertaken of biblical and extra-biblical sources to determine the usual meaning of the phrase *χάρις ἀντὶ χάριτος*. Similar phrases and their contexts are analysed, with the conclusion that the most natural reading involves the idea of exchange, and must be understood in patronage terms.

The data is then brought to bear on verse 16 of the Prologue, demonstrating how existing interpretations are inadequate. It is proposed that the natural reading, "favour in return for gratitude", best fits this data, and that when correctly understood against the background of patronage does not give rise to the theological objections traditionally associated with this interpretation. It is further argued that the proposed understanding makes good sense of the comparison in the subsequent verse, not as a contrast between law and grace, but in the similarity between Moses and Jesus as brokers of God's favour.

S MANMOTHE—2002

The Theology of John Hick: Its Soteriological and Missiological Implications for a Pluralistic Age

Religious pluralism has become one of the most significant topics of discussion in the theological realm today. One of the proponents of this phenomenon is John Hick. The aim of this study is to evaluate Hick's theology of religion and then draw out its soteriological and missiological implications for a pluralistic age.

This study begins by tracing Hick's biography to observe the development of his theological shift from an evangelical stance to his liberal leanings.

Furthermore, it draws together uniquely his three arguments which are closely related to his soteriology and missiology. In his first argument he demands a Copernican revolution in the Christian theology of religions whereby Christians are urged to shift their thinking from the dogma that Christianity is at the centre to the realisation that it is *God* who is at the centre, and that all religions including Christianity revolve around him and are equally valid paths to salvation. In his second argument, he challenges Jesus' divinity and his unique role as the only Saviour. In his third argument, he gives us his "pluralistic hypothesis" which basically believes that there is one Ultimate Being (not God) which is differently conceived and experienced by different religions – theistic and non-theistic alike.

If we bring these three arguments together, the picture is that Hick completely throws away the traditional Christian concept of salvation from sin. Instead, he states that salvation is a radical transformation from self-centredness to reality-centeredness. This gives opportunity to everyone to experience salvation regardless of his or her religious or unreligious beliefs.

The implications of this position are quite dire for a Christian position. Soteriologically, it destroys the need of a Saviour for human salvation. Missiologically, it ruins the nature of Christian mission and downplays its role in spreading the Christian gospel.

Thus this study hopes to make the readers aware of this contemporary liberal theology and its implications.

P MARMAN—1991

Salvation - ecumenical and evangelical; the development of the concept 1910-1991 and its impact on the Church Missionary Society of Australia

In the course of the twentieth century the understanding of salvation within missiology has undergone considerable development. This may be traced through the international missionary and church conferences that have been held under the auspices of the IMC, CWME, WCC, and several evangelical organisations. While evangelicals and ecumenicals have generally agreed on the centrality of Christ as the means of salvation, there has been considerable divergence as to the meaning of salvation.

The ecumenical understanding of salvation has become increasingly politicised and secularised. This is particularly obvious in the development of the meaning of *mission Dei*. Through the sixties and early seventies, the aim of the *mission Dei* through Christ and the restoration of the Divine-human relationship was obscured, and salvation came to be almost exclusively associated with social, political and economic liberation.

While the Nairobi (WCC) and Melbourne (CWME) conferences and the statement, *Mission and Evangelism, An Ecumenical Affirmation*, challenged this secularisation and sought to replace humanisation with the Kingdom of God as the aim of the *mission Dei*, subsequent ecumenical discussion has failed to deal adequately with the theme of the Kingdom of God. This is attributable to their failure to address properly the issues of eschatology or Christology.

Evangelicals, including the Church Missionary Society of Australia, have maintained an understanding of salvation that has emphasised the redemption of people through the death of Christ. For many the restoration of the Divine-human relationship has been understood as the primary aspect of salvation. But since Lausanne I there has been a growing body of evangelicals, particularly from the Two-Thirds World, who have included the restoration of interpersonal relationships as part of the salvation which God offers. Unlike ecumenicals, however, evangelicals have refused to apply such concepts of salvation outside of the community of believers.

Like ecumenicals, the majority of evangelicals have settled upon the Kingdom of God as the aim of mission. Unlike ecumenicals, however, evangelicals have resisted the secularisation of the understanding of the Kingdom, and have maintained a more balanced eschatology.

K MASCORD—1992

Faith, history and the morality of knowledge: the contrasting views of JW Montgomery and VA Harvey

In this thesis two very different understandings of the relationship between history and faith, that of John Warwick Montgomery and Van Austin Harvey, are brought into critical contact.

In Chapter One, I introduce the subject of the thesis, noting that of all the challenges to traditional Christian faith, the challenge that arose with the development of modern historiography has been the most serious thus far.

In Chapters Two and Three, which are largely expository, I set out the respective positions of Montgomery and Harvey.

In Chapter Four, I bring the two positions into contact, allowing each to provide a challenge to the other.

Harvey's argument is that a morality of knowledge arose out of the Enlightenment which is incompatible with traditional faith, such that faith can no longer be thought of as being founded in historical fact. Those (like Montgomery) who attempt to do so, will, according to Harvey, fall into a number of predictable traps, specifically they will be forced to surrender sound judgement and jeopardise intellectual integrity.

At the beginning of Chapter Four, I test the truth of Harvey's thesis with reference to Montgomery, before looking in detail at each of Harvey's reasons for saying that faith cannot be founded in historical fact. At the end of Chapter Four, I critically examine Harvey's alternative understanding of faith before coming to the conclusion that Harvey has given insufficient justification for replacing a traditional understanding of faith.

In Chapter Five I conclude that traditional faith and the new morality of knowledge are compatible. However, because of the overall ethos of the new morality, and because of the use to which it has been put, I suggest that an alternative morality of knowledge be worked out which is more logically consistent with traditional faith, and a few suggestions are given in that direction.

The basic conclusion of my thesis is that Montgomery's position survives the challenge given to it by Harvey's perspective.

S MATHISON—2001

Lending to the poor: mission and spirituality in a post-modern era

This dissertation is a reflection on mission among the poor. It begins with analysis of the concept of holism. I conclude that holism has been misunderstood and misapplied to the extent that it fails to be a suitable paradigm for mission among the poor. I suggest that it might be time to change tack slightly by taking advantage of two themes of postmodernism, namely, uncertainty about the future, and a yearning for a sense of communitarian spirituality. Consequently, the discussion is based on perspectives relating to inaugurated eschatology and the associated understanding of Christian pneumatology. I present a methodology that might be used by missionaries, especially those that are influenced by postmodern perspectives, to derive their own "spirituality of mission among the poor". By "spirituality of mission", I mean an expression of our partnership with the Holy Spirit in witnessing to the reign of God, in expressing our hope in God for the future, and in inviting communities to participate in the on-going process of salvation from evil and all its effects. In this essay, "spiritual" is not the opposite of "temporal", for that would reflect a dualistic world-view. Rather, the term describes the inspiration and activity of the Holy Spirit in the ministries through which we serve. I suggest that our role in mission is to apply biblical principles to every area of our service, to focus upon what we do and how we do it, and to eschew the tendency to exploit our position of power in order to manipulate a desired response. Further, this study is a methodology rather than a treatise, since the spirituality one derives is dependent on the context of service. The detail of this study – the ministry of lending to the poor – is an application of the methodology.

J MCCOY—2002

What Gets Done in Baptism

This thesis contends that from the time of the Reformation there have been within Protestantism two distinct strands of doctrine and practice concerning the initiation of infants into the Christian faith (in addition to those who would deny them baptism).

Many protestant traditions retain a theological understanding of the baptism of infants that takes the baptism of adults as paradigmatic for baptismal practice. This strand may be termed ‘Augustinian’, since it articulates a theology of baptism consistent with Augustine, reflected in a baptismal *ordo* whose antecedents can be traced back to the 4th century Western church. This strand can readily be seen, for example, in the successive *Books of Common Prayer* within the Anglican Communion.

Alongside this tradition, there is a strand of Protestantism which derives its doctrine of baptism primarily from the work of Calvin. Within this ‘Reformed’ tradition a distinctive theology of ‘infant baptism’ is articulated in a liturgical *ordo* which varies distinctly from that of the ‘Augustinian’ tradition.

The thesis explores the development of both these traditions, arguing that their mutual existence has not been as widely appreciated as should be the case, especially as discussions of Christian initiation take place within ‘post-Christendom’ settings. It is contended that the co-existence of these two protestant traditions needs to be acknowledged for the sake of genuine ecumenical communion. In particular, the analysis sheds light on the particular tensions faced by those, such as some evangelical Anglicans, who seek to articulate a ‘Reformed’ theology within the framework of an ‘Augustinian’ liturgy.

J MCINTYRE—1989

The human exercise of power: a study in the theology of Reinhold Niebuhr

The bulk of this paper is taken up with an analysis and defence of the theological thought construct that forms the basis of Reinhold Niebuhr’s interpretation of human political existence and in particular, his defence of democracy. Through an examination of his anthropology, Christology and eschatology, the conclusion is reached that his theological thought construct may be characterised as “dialectical dualism”. This provides him with an interpretation of human historical existence that does justice to the facts of reality and particularly to those realities to do with the human exercise of power.

This “dialectical dualism” is understood as a dualism of the divine and the created and its genius is found to lie in the way Niebuhr maintains both a clear distinction and a necessary connection between the divine and the created in every moment of history. From this comes a theology of history that affirms both divine involvement and human participation in history but in a way that avoids a mere identification of the two. At the same time, he gives a clear priority to the activity of God as centrally revealed in the justifying and sanctifying activity of God in the cross of Jesus Christ. Accordingly, his socio-political ethic is described as “theocentric”. Nevertheless, human historical endeavour is never negated by this central emphasis on divine activity.

The introduction of the paper makes clear that the occasion for this analysis of Niebuhr’s thought is a concern to investigate the dilemma of the human exercise of power; that in achieving even a measure of justice, it is inevitably attended by injustice, a fact of which Niebuhr is acutely aware. His theology, worked out in the context of that awareness, is found to make sense of the enigma of power and power abuse in human history.

This interest in the exercise of power is not just academic. In a world where human empowerment is considered paramount, the question of how a human agent may exercise power in a legitimate way

demands an answer. With this question in mind, then, this paper attempts to make explicit the model of human empowerment implicit in Niebuhr's thought. This is characterised as "faith in Jesus Christ" and spelt out in concrete terms before being contrasted with the model of human empowerment explicit in the liberation theology of Gustavo Gutierrez. This latter model is found to be lacking in the depth of insight of the Niebuhrian model because it rests on a thought construct made inadequate by its theological monism.

The conclusion notes that Niebuhr's thinking suggests that the only legitimate way for a human agent to exercise power is where limits are placed on the agent's exercise of power and where the agent is accountable for that exercise of power.

K MCLEAN—2000

A new model of the Cursillo Movement: relationship to evangelical spirituality and the Diocese of Sydney

The purpose of this dissertation is to develop a new model of the Cursillo movement which explains the manner in which Cursillo is able to initiate spiritual renewal. The model describes why Cursillo works equally well with different religious traditions and is able to support both Catholic and evangelical spiritualities. The epistemological assumptions of modelling are first clarified. The information base, used as a source for the modelling, comprises: a brief history of the relevant events leading to Cursillo's entry into the Anglican Diocese of Sydney, details of the Cursillo method described in their literature and as implemented in Australia and the response of the participants and the effects of Cursillo on the formation of spirituality. The model is the systematic ordering of this information base into an intelligible pattern so as to give a clear understanding of how Cursillo functions. The model describes Cursillo as being a particular methodology which allows the Spirit of God to initiate renewal resulting in a deeper commitment to serve Christ in the church and reach out to others. The methodology is that component of Cursillo which has not changed since its beginnings and which works equally well with inputs from different religious traditions. Each religious tradition superimposes its own practices, theological interpretations and cultural ethos on this methodology. Cursillo interacts with individuals in such a way as to help them have an encounter with God producing an increase in commitment and a desire to express this in daily life. The methodology accepts that this is only part of personal spirituality and it relies on the fellowship within the church for further development and enrichment. The dissertation also gives a brief history of Cursillo's entry into the Diocese of Sydney, a description of how Cursillo adapts to evangelical spirituality, a new model for spiritual formation and a comparison of Cursillo with other renewal movements.

D MOFFAT—1995

Priests and prophets: ancient Israelite authority figures

This thesis investigates the social and religious authority of ancient Israelite prophets and priests in late monarchic Judah. Its aim is to clarify the types of authority involved in their functioning and elucidate the character of the conflict which arose between them.

The nature of this study requires an interdisciplinary approach, involving biblical studies and social science. Issues raised by such an approach are discussed in the introduction, which acknowledges there are difficulties with the application of social sciences to the ancient Israelite culture. However, all biblical study assumes social conditions and the use of social sciences helps ensure that such assumptions are critically evaluated. Some terminology is also defined at this stage.

In chapter two Max Weber's three ideal types of authority, traditional, legal/rational and charismatic, are evaluated in the light of their use in Old Testament study. Traditional authority is used as Weber described it but the legal/rational and charismatic categories are modified. Charisma is understood as a dynamic of social interaction involving both the powers of the individual and the response of the

social group who attribute authority to that figure. Legal/rational authority reflects a complex modern society which Judah of the late monarchy was not. While it had moved decisively away from being a traditional community it was not a highly complex society, but at a mid point between the two. To recognise the distinction between modern society and that of ancient Judah legal/rational authority is redesignated semi-legal authority.

The priesthood of the late monarchy is described in terms of its social location and function in chapter three. The picture is developed by working from the post-exilic priesthood back to the late monarchy. The result reveals a wide diversity among the priestly cast which stands against rigid categories and stereotyped descriptions. This diversity is evident in the range of social locations and functions which the priests fill resulting in social, economic, functional and theological differences.

The sources of priestly authority are discussed in chapter four in the light of the social picture drawn in the previous chapter. Priestly authority was undergirded by a particular worldview, which invested authority in the priests through the cult and monarchy. Significant factors which limited the priest's authority are also noted. This authority is compared with Weber's ideal types and, while each can be shown to be present in particular instances, semi-legal authority predominates.

In the next chapter, the confused state of prophetic studies is recognised and a definition provided which draws on the factors common in many descriptions of the prophets. The primary factors are: the widely recognised ancient Near Eastern prophetic intermediary role, that messages were received by revelation and that the individual was reliant on charisma for recognition. In addition it is noted that a call is significant to some canonical prophets and that there is a measure of continuity across biblical prophecy. A difference between prophecy and priesthood is that ancient Israel had female prophets but not priests. Prophets can be divided into four general categories, court, cult, guild and independent. They also fulfilled a range of functions and, like the priests, reveal a significant diversity which defies rigid definition.

The authority of the prophets was also founded on the worldview of the society which gave them significant leadership in the community and is discussed in chapter six. This is notable in their leadership in the central authority structures of the nation and as spokespersons for dissident views in society. When evaluated in the light of Weber's ideal types the prophets are well represented in all three types of authority and cannot be restricted to the charismatic form only, as Weber himself did.

In the final chapter, the significant cooperation between priests and prophets is noted, as is the overlap of their roles. Conflict between prophet and priest is seen to be one expression of a greater social conflict. Weber's characterisation of this conflict as a clash between authority types is shown to hold true. The conclusion notes that the results of this study justify the methodological approach and the focus on priests and prophets. The major findings are summarised, particularly the significance of the priesthood in ancient Israel, the diversity of the prophets and the fluidity of the two roles. The implications of these conclusions for modern scholarship are touched upon as well as secondary issues such as the need for greater scholarly recognition of the complexity of ancient Israelite social interaction.

P MOORE—2004

Karl Barth's doctrine of election in the Church Dogmatics set in its theological and historical context

The aim of this study is to read Karl Barth's doctrine of election in the *Church Dogmatics* in its theological and historical context to both understand it and assess its worth. It begins by observing that the study of God can never be dispassionate. The personal implications of studying God are particularly obvious in Karl Barth's doctrine of election. The present study argues for the centrality of personal pastoral questions in shaping both form and substance in Barth's work.

The project moves through four major stages. In the first stage, Barth's exposition is considered in detail. Barth's commitment to a positive orientation for the doctrine is noted, with two important concerns. First, election provides humankind with certainty about God's gracious choice in Christ. Second, there can be no place for a darker side of election – the possibility of the unelect.

It is argued that these two concerns connect to the three distinctive features of Barth's exposition: the commitment to Jesus Christ as the Subject and Object of election, the unity of both elect and rejected communities and individuals, and the insistence that any rejection of election is entirely impotent.

The second stage of the project studies the shape of Barth's thought, relying on the 'modes of thought' identified by George Hunsinger. A case is made for the influence of four of these modes of thought with respect to Barth's understanding of election.

The third stage of the project consists of an examination of Barth's use of scripture. Again, I argue that Barth is controlled by his commitment to find certain and positive answers and so give assurance.

In the fourth and final stage of the project, I note that the questions Barth wishes election to answer had become acute ones through the anthropocentric solutions offered by Barth's predecessors. I then demonstrate the resonance between aspects of Barth's modes of thought and the theologies of Harnack, Herrmann and Heppel and suggest that Barth owes something to their legacy.

The study concludes by suggesting that Barth's exposition is not wholly based on the Jesus of Scripture. As a result Barth fails *on his own terms* to provide the assurance he desired.

B MORRISON—1995

The Pauline use of νόμος with special reference to Romans 7:1-8:4

Chapter one examines recent scholarly work in respect to Paul's theology of the law and the interpretation of Romans 7:1-8:4.

Chapter two comprises a brief examination of Romans 1-6 as the background for Paul's use of νόμος in Romans 7:1-8:4. In particular we note the eschatological foundation of Paul's theology in Romans. It is eschatology of the two ages, evident in Romans 1:3-4 as the ages of the flesh and the Spirit, and developed in Romans 6 as the ages of the first and second Adams. Throughout this section the Law of Moses is clearly shown to belong to the age of the first Adam.

Chapters three to six comprise a detailed exegesis of Romans 7:1-8:4 with the purpose of determining the meaning and use of νόμος in this passage. It is concluded that νόμος refers to Torah throughout the passage which brings to a climax the tension between the good nature of the Mosaic law as the law of God, and its effect as it leads to sin and death. In chapter 8 the gospel is introduced as a new covenant Torah which brings freedom from the Mosaic law and brings the Spirit and life, resolving the tension between the flesh and the law in chapter 7.

In the conclusion I propose that Paul has a pattern in his use of νόμος which is simple and may also be discerned throughout his writings. Paul's use of νόμος is governed by the concept of Torah and the use of the genitive in particular contexts.

The principal implication of Paul's theology of the law is that the law of Moses cannot be regarded as binding on Christians in any sense. Rather Paul's understanding of sanctification depends on the application of the gospel by the Spirit in the lives of believers, the new Torah of the Spirit and of life.

A MUGRIDGE—1986

The warning passages in the Epistle to the Hebrews: their meaning, form and function

The “warning passages” in the Epistle to the Hebrews are firstly Heb 2:1-4, secondly Heb 3:12-4:2, 11-13, thirdly Heb 6:4-8, fourthly Heb 10:26-31, fifthly Heb 12:12-17, 25-29. They were addressed to Christian believers, and were therefore framed in terms of what apostasy from God would both mean and entail for those who engaged in it. The passages do refer to the necessity to persevere in Christian faith and confession to the end of the time at a believer’s disposal, in order to share in the eschatological blessings of God. The author assumed that his readers would persevere, because of his certainty that they were believers. Some of the readers might prove to be hypocrites, and not have faith at all. There was a point envisaged beyond which, those who claimed to have been believers and then apostates could not return to the faith, which they had once owned (Heb 6:4-6). Even if they might later wish to change their choice, opportunity might not be granted them (Heb 12:15-17). Apostates will show their lack of faith by the consistently sinful character of their lives, whatever claims they might make to be believers.

The form of the warning passages is varied, though it derives in large measure from their contexts. The theme of God’s judgement is common to all the passages as an element meant to warn the readers. However, the way in which it is expressed varies according to the particular context. For example, it occurs in Heb 3:12-4:2, 11-13 in terms of not sharing in “the rest of God”, since this is the theme of Ps 95:7-11 which forms the scriptural basis of the warning. The themes of an unbelieving response to the word of God, spiritual slackness, the sinful life as an indicator of apostasy, and the lack of opportunity or ability to repent occur in varied passages appropriate to their contexts.

The warnings come to play an increasingly significant role in the letter as the author gradually moves from mainly doctrinal to mainly exhortatory sections. The doctrine serves the exhortation, and the warnings form a significant negative element in the exhortations. They warn of the meaning and consequences of following the present trend of their laxity in faith. In the situation of the readers the present or impending distress, which was on account of their Christian faith, would put the issue of perseverance as Christians before them with particular force. If they did not change their current trend, they might move away from open confession of their Christian hope, from Christian love and holiness, and from Christian faith altogether. To the extent that those who call themselves believers today exhibit the same slackness of faith and life, the warning passages are appropriately addressed to them as they were to the original readers.

E MURPHY -2008

Spe saluati sumus: Cyprian, hope and the Christian life

Two issues have dominated Cyprianic studies: his teaching on the nature of the church, with a particular focus on primacy as expressed in the versions of Chapter 4 of *De unitate* and, in more recent years, the way in which patronage systems have influenced Cyprian’s leadership of the church in Carthage.

The attention devoted to one, admittedly central, aspect of his theology, on the one hand, and the current preoccupation with sociological questions on the other has meant that some important aspects of Cyprian’s thought have remained largely unexamined. One of these is Cyprian’s teaching on hope. Whilst various elements have been discussed in a range of settings, an overall study of the topic has been lacking. This work is a contribution to filling this gap in Cyprianic studies.

Firstly, Cyprian’s beliefs about the end of the world are considered with the conclusion that whilst he does make use of pagan commonplaces, his eschatological views differ significantly from his society’s in the strong vision he has of a future for the believer of eternal joy with God and Christ. Cyprian so emphasises the achievement of this hope being immediately after death that whilst the fact of the resurrection is affirmed, its timing is unclear. Consequently, the intermediate state all but disappears.

The basis of this hope is faith in Christ's death and resurrection and participation in the communion of the Catholic Church. The roles of baptism, the Eucharist and penance in this are examined, and the oft-noted importance for Cyprian of the oneness of the church, outside of which there is no hope of salvation, is reaffirmed.

An examination follows of how hope relates to different aspects of the Christian life which are prominent in Cyprian's thought. Hope is closely identified with faith as the essence of that life, but as Paul taught, charity is greater than both. This charity is under girded by patience, without which it cannot endure. Indeed, the hope of the Christian life can only be attained by patience. This patience differs from that of the Stoic philosophers in that it has its origin in God himself and always looks to the future reward. Discipline is also necessary to attain the promised hope, with the fear of God outworked in right living replacing the fear of death which is thereby transformed into immortality.

The specific ways in which Cyprian uses hope to motivate the members of his flock to keep their faith in the midst of trials are examined in the final section. Rewards, most prominently termed "crowns", are not only for those who die for their faith, but also for those who confess it without being put to death, those who commit to and uphold a life of virginity, those who give alms, and all those who strive to follow the gospel precepts.

The conclusion is that hope is an essential aspect of Cyprian's thought and is the main means by which he encourages and motivates those under his care to maintain gospel discipline and persevere under trial.

R MUSASIWA—1990

Contextualisation of the Gospel in Zimbabwe

This thesis addresses the question of why and how the gospel should be contextualised in Zimbabwe. This question is the pivotal point around which a number of related issues are discussed, including the relationship between the gospel and the context in which it is preached; the role of missionaries; the applicability of church growth principles in Zimbabwe and the rise of African Independent Churches.

Chapter one explains the rationale for the thesis, pointing out that the complexity of the situation in Zimbabwe demands a rethinking of the way the gospel is communicated.

Chapter two puts the topic in its theoretical framework. A review of biblical and missiological literature leads to five important principles of contextualisation to be reflected throughout the thesis. They state that contextualisation must conform to the truth of biblical revelation, be dynamically relevant, open-ended and dialogical. It must be judged by how effectively it enables the church to fulfil its four purposes.

Chapter three describes Zimbabwe as a context for the gospel. The present complex situation and its historical and religious background are elucidated.

Chapter four takes the principles worked out in chapter two and applies them to the context described in chapter three. It looks at contextualisation as an aid to gospel communication, a means of developing indigenous expressions of the gospel, a means of overcoming syncretism and of achieving the holistic growth of the church in Zimbabwe. Four case studies are included to show how contextualisation can be either healthy or unhealthy depending on how much it conforms to the given principles.

In chapter five theology and external missions are discussed to show how they can hinder or facilitate the process of contextualisation in Zimbabwe. We draw all these themes together in chapter six, showing how they relate to the why and the how of gospel contextualisation in Zimbabwe.

F NTIRUKA—1979*Covenant in St Matthew's Gospel*

In this thesis we want to study the covenant theme in St Matthew's gospel. We will start by making a historical survey of the theme in the Old Testament. Then we will investigate how this theme is re-expressed in St Matthew's gospel. To do this we will study the four covenant expressions individually, i.e. the Abrahamic Covenant, the Sinaitic Covenant, the Davidic Covenant and the New Covenant, to see how they are treated by Matthew. Lastly, we shall put the results of our study together in a conclusion.

D NUHAMARA—1984*A comparison of the practice of religious education in state schools in New South Wales and in Indonesia*

Each state has its own practice of religious education in state schools. A comparative study of its practice in two different states, New South Wales and Indonesia, will certainly assist us to see more clearly the basic factors which determine the practice. Under those circumstances, the study pays special attention to how the churches in each state sees its role and responsibility in the matter.

Beginning with the exploration of its historical development in each state, the study reveals that there is a relationship between the role of religion in a certain society with the practice of religious education in state schools. The fact that religious education in New South Wales' state schools has become increasingly difficult or less acceptable is related to the fact that the Australian society has become more secular.

On the other hand the fact that in Indonesia religious education has gained a higher status that is a compulsory subject, is a reflection of the high degree of religiosity of the society. This can be seen in the fact the religion still permeates every section of Indonesian society.

Despite all changes that happen, the churches in both states, have always responded seriously to this matter, although in slightly different ways. For instance the churches in both states have run a massive training course for Christian religious education teachers. However, in the New South Wales case, there is no government involvement, whereas in Indonesia, there is. In the matter of curriculum, both churches have designed curricula which are Bible and Christ centered for Christian religious education in which Christian faith (in its three dimensions) and its growth have been their ultimate concern. This is a reflection of a theological stance that the Bible is the Word of God through which God reveals Himself and His will.

Confronted by a strong criticism from modern theorists of religious education, that the old approach (education in a particular religion or persuasion for faith commitment) has not educational justification, the study argues that it has. One reason is that education of the children is the prime responsibility of the parent. Moreover, the both forms of religious education in New South Wales contribute to the whole development of the children, intellectually, morally, socially and religiously. Therefore Special Religious Education or education in particular faith is justifiable in state schools.

The dual system of religious education in New South Wales has some advantages in achieving the development of the whole person of the child, and Indonesia could benefit from examining this dual system. However, it is realised that at present such system could not be implemented, because religion is still a sensitive issue in the life of Indonesian society. In addition this dual system in which general religious teaching is given, has disadvantages too. One of them, that it is hard to avoid the teacher bias in teaching various religious beliefs, which can create more tension in the society.

M OVEY—2000

The theological and christological contribution of the ἀλήθεια word-group to the Gospel of John

The thesis notes a proportion that the theology and Christology of John's gospel can be synthesised patrocentrically, that the gospel concerns God as the Father of the Son, Jesus. It poses the question whether the truth word-group supports this synthesis, and argues that the correct method for testing this is to exegete each example of members of the word-group in their narrative order and proper contextual frame.

After an analysis of the distribution of the word-group which illustrates the concentration of material in chapter 8, the thesis examines some leading secondary literature. That review indicates a common view that Johannine truth is associated with revelation, which for some is ultimately theocentric, a revelation of divine reality, while for others the revelation is more christocentric, a revelation of Jesus as the Son of the Father. One writer in particular stresses God as the source of revelation.

However, these analyses have not, on the whole, dealt with the entire word-group in its narrative order. This necessitates examining each example of the word-group in its order and setting.

The conclusions of this exercise are that the word-group does contribute to the theology and Christology of the Gospel by supporting a patrocentric view of truth which is focussed christologically, through the filial relationship. This takes place in several ways. As between the Father and the Son, the Father is the originator of the revelation that the Son brings, and also the ultimate content, for by revealing that he is the Son sent by his Father, Jesus reveals that God is his Father. Moreover, the Father is known as truthful and genuine by those who believe the Son. This revelation is to lead those who believe in Jesus to the Father. All this emerges only gradually, with the substantive 'truth' in particular gradually accruing meaning as the Gospel progresses. This confirms that narrative order should not be obscured in analysis.

The Spirit too is located in this framework: as the Spirit of truth, he is sent by the Father, and the content of his revelation is the same, the sonship of Jesus, so that, like Jesus, the result of his ministry is to bring the believer ultimately to worship the Father. As for the believer, by listening to the words of Jesus he listens to the words of the Father and responds to him, becoming his child and one who worships him as the Father, a true worshipper. The unbeliever ultimately disbelieves the Father and manifests this by rejecting his Son.

Throughout this, the idea of conformity (of word corresponding to reality) is important, even where spiritual matters are in issue. This imparts a strong sense of certainty to the soteriological claims of Jesus, and heightens the sense of eschatological fulfilment that surrounds Jesus. In addition, although the synthesis is patrocentric, the Father is finally known only through his Son; Jesus the Son is indispensable for those who would know God.

M PAKULA—2003

The literary development of the Feast of Tabernacles in the Old Testament, and its fulfilment in the New Testament

The work done on the origins of the festival, especially by Sigmund Mowinckel, and Hans-Joachim Kraus is reviewed, and the more recent work by Hakan Ulfgard and Jeffrey Rubenstein. These approaches are largely historical in nature. The literary and biblical-theological approach taken by this thesis is explained. The usage of the word "booth" (סֹכֶת) is traced through the Old Testament. The connection with the tents of the Israelites in the wilderness is defended. A metaphorical use of the term with reference to God's protection is seen in several passages. A literary approach is used to trace the Feast of Tabernacles through the final canonical form of the Old Testament. Passages include the Pentateuchal legislation (Exodus 23, 34; Leviticus 23; Numbers 29; Deuteronomy 16, 31);

the historical books up to the end of Solomon's reign, especially 1 Kings 8; the prophetic passages of Isaiah 4 and Ezekiel 45; and the post-exilic books of Ezra 3, Zechariah 14, and Nehemiah 8. The fulfilment of the Feast of Tabernacles in the New Testament is examined, particularly in John 7 and Revelation 7. The Feast of Tabernacles is seen to have a strong connection with the Temple as *the* Temple festival, and thus features as an image of the eschatological worship of the people of God in Zechariah 14 and Revelation 7. As the one who replaces the Temple and its institutions, Jesus thus fulfils the Feast of Tabernacles, whose celebration ends with the destruction of the Temple, but whose symbolism remains as a key picture of the worship of the nations with God's people in the messianic age.

D PAPROTH—1980

Luke-Acts and Christology

The first part of the thesis reviews major attempts in the nineteenth and twentieth centuries to discern Luke's purpose in writing his two volume work. The second part suggests the need for a new approach, and then looks at the way the gospel and then Acts portrays the person of Jesus, arguing that the dominant theme is of Christology.

R PAYNE—1987

Prophets as intercessors

This study seeks to investigate the role of prophets as intercessors by examining material related to prayer in the Old Testament prophetic literature and in narratives concerning prophets. References to intercession and the intercessions recorded in the first two sections of the Hebrew Canon, the Law and the Prophets, are studied to discover how pervasive intercession is and what function and significance it has.

The investigation begins with the patriarchal narratives in Genesis, where Abraham is called a prophet in the context of intercession. In the narratives from Exodus to Numbers and also in the book of Deuteronomy, Moses, the prophet is shown to have an intercessory role, which arises out of his awareness of God's character and his identification with his people, and this involves him in suffering on their behalf. The early prophets in the books of Samuel and Kings are involved in intercession on behalf of their people and through their intercession the character and purposes of God are revealed.

The eighth century prophetic books contain material which is to be understood as intercession and this reflects their position of identification with both God and their people. This is further demonstrated in Habbakkuk, Jeremiah, Ezekiel, Isaiah 40-66 and Joel, where the prophet stands with God reminding him of his own concerns, as well as with his people. Jonah is shown to be the reversal of what a prophet should be both in his reluctance to announce God's word and in his failure to intercede.

The study shows that there is a considerable amount of material related to intercession by prophets and that there seems to be a connection between being a prophet and interceding. The intercessions of the prophet as well as his proclamations are a means of revealing God's character and purposes. the prophet's intercessions arise from his position as a mediator between God and man, identified with God, whose character and will he knows, and with his people, for whom he is deeply concerned. The tension of the prophet's position, which comes into focus in his intercession, reveals something of the tension within the character of God himself who must act justly but desires to have mercy.

J PENNEY—1995

The missionary emphasis of Lucan Pneumatology

The missionary emphasis of Luke's pneumatology in Acts is already plain in the infancy narratives of his Gospel, which must be considered together with Acts as a unity. The basic themes of universal salvation, renewal of Israel's vocation as a light to the Gentiles, and the Spirit as the Spirit of prophecy, emerge and are developed progressively through Luke-Acts, coming together in the commissioning narratives, at the juncture of the two works. Missionary preaching is implicit in the winnowing theme associated with the eschatological baptism foretold by John, and Jesus' anointing for ministry anticipates, despite its uniquely Christological elements, the future word and deed ministry of his disciples.

The apostolic community are depicted, especially at Pentecost, as a reconstituted Israel, and their Spirit-endowment at Jerusalem is none other than the renewal of Israel's vocation as a light to all the nations. Pentecost is a unique event as the time of the eschatological baptism which inaugurates the restoration of Israel through mission to the nations. The Spirit promised universally to all who repent, is here the Spirit of prophecy, the power for bold and effective witness. Incorporation into faithful Israel means to be commissioned to witness.

Peter's sermon in Acts 3 places world mission in the context of Israel's restoration, and the Spirit poured out on the Gentiles demonstrates this taking place. A tri-dimensional missionary pneumatology emerges. Firstly, a once for all Spirit-baptism at Pentecost inaugurates world mission through a renewal of Israel's vocation as a light for all nations. Secondly, the Spirit of prophecy empowers believers at conversion to be bold and effective in proclamation of the gospel. Thirdly, subsequent "fillings" with the Spirit, issuing in missionary proclamation, or prophetic praise, fulfil Jesus' promise that the Spirit will enable faithful witness against opposition, especially in answer to prayer. Luke understands other aspects of the Holy Spirit's work, but his emphasis is thoroughly missionary: the Holy Spirit inaugurates, directs and empowers mission.

C PINNER—1987

The Davidic traditions with a consideration of their use in the book of Isaiah

The introduction examines the hermeneutical issues associated with isolating biblical traditions and observing their subsequent development. Part I looks chiefly at the books of Samuel to analyse the shape in which the Davidic stories were recorded and then to outline the Davidic traditions. It discusses the traditions under the headings: the anointed of Yahweh; the musician; the faithful Yahwist; the warrior; the one who suffered; God, king and people; shepherd of Israel; Son of God; mediator of divine justice; bringer of rest; king and cult; and ruler of the Earth. After considering the central biblical text for the Davidic stories, the relationships between the Sinai and Davidic Covenants and between the Davidic and Zion traditions are examined.

Part II considers the use of the Davidic traditions in the book of Isaiah. The importance of the Davidic covenant for the insistence of Isaiah of Jerusalem that "In returning and rest you shall be saved; in quietness and in trust shall be your strength" (Isa 30:15), is studied in the seventh chapter. The Davidic covenant is also seen as the basis of the assurance of Isaiah of the Exile that Yahweh had not forgotten them. The similarities between Cyrus' task and David's are examined. In chapter 8 it is suggested that Isaiah's vision of Yahweh as King impressed on him the idea that a certain style of leadership, which had been exercised by David, was expected of Judah's leaders. The chapter outlines the critique of Isaiah of Jerusalem of the current leadership, the consequences he saw of their failure and his vision of faithful leadership to come. Chapter 9 discusses the relationship between Israel and the nations in the light of the tradition of David as the ruler of the earth. Given that the Servant of the Songs of Isaiah 40-55 has a mission to the nations, chapter 9 also considers whether the Servant could complete the requirements for the continuance of the Davidic ideal.

H PRENTICE—1998

Building for Christian Maturity: A History of St Philip's Theological College, Kongwa, Tanzania

The purpose of this study is to investigate the contribution made by the Theological College at Kongwa, Tanzania, to the Development of indigenous Christian leadership for the church in Tanzania. It analyses the difficulties that hindered the fulfilling of the college's task, and the measure of success that the college had in overcoming them. It assess the value of the training offered in the college in view of the needs of the church in Tanzania for Christian leaders.

St Philip's Theological College in Kongwa, Tanzania, has been training Christian leaders for the Anglican and other protestant churches since 1914. In the eleven Anglican dioceses in Tanzania in which the church was planted by the Church Missionary Society, the majority of leaders spent some time in this college preparing for their ministry. The thesis presents a history of this institution, and its theological foundations.

The college was founded in 1913 to serve the needs of the fast-growing church which was nearly forty years old. The thesis studies that background in order to set the college in the context of its heritage and its environment, with special regard for the Christian community at Knogwa itself. The founding of the college, its staff, students, syllabuses and buildings are all discussed in the light of the aims of the college of enabling leaders of the church to know and communicate their faith.

After the multiple setbacks of the First World War, the college began to function as it was intended. The thesis explains the success of this period, and the different direction the college took by accepting government grants for teacher training. It considers the barren years caused by financial crises, and the reopening in 1944.

A number of isolated courses offered training for church leaders, eventually being replaced in the 1960s by the continuous theological courses that characterise the college today. The thesis considers how the finance was raised for the building program which transformed the institution in such a way as to give it the equipment it needed to fulfil its role in clergy training.

In accordance with the college's original aims, the indigenous church of Tanzania has come to be independent, and now controls the college and provides most of the staff. The thesis assess the present situation and makes suggestions for its future welfare.

A PRIDEAUX—2007

The Relationship Between the Creator and the Creature in the Book of Job: Exploring the Theme of the Book of Job

This thesis argues for a unified reading of the book of Job, and seeks to explore the central theme which provides that unity: the relationship between the Creator and His creature, Job. The person of Job is unique out of all the other characters of the book. He alone of all the human figures speaks directly to, rather than merely about, God.

While the three friends describe and critique this relationship from a safe distance, Job finds himself dangerously close to God. Job's relationship with God is worked out and proven through his suffering. As he does this, Job relates to God explicitly and continually as his Maker. While the Yahweh speeches are often praised for their extraordinary description of the Creator God and His works, their relevance to the content of the rest of the book, and especially to the suffering of Job, has often been questioned. This thesis asserts that when the LORD reveals Himself as the Creator-sustainer of all things that this reality resonates deeply with Job. The most profound reality of Job's experience of suffering is heard in his description of the heavy hand of the Maker upon him.

While some would argue that the Yahweh speeches assert that human beings are of small account in the Divine economy, this thesis describes Job as being both honoured and humbled

as the paragon of creation made in God's image. Job's view of God and the world is enlarged through the final theophany. At the same time, despite seeming evidence to the contrary, Job receives assurance that God is not against but for His little creature, and that His governance of the created world is just, and serves His greater purpose of blessing and not cursing creation. In this way the 'happy ending,' far from being out of place in the book, is its true climax.

S PRITCHARD—1982

An appraisal of some Rogerian principles of education in the light of their application to the Christian education of young adults

The primary focus of this thesis is that Carl Rogers, in his writings about education, advocates certain principles which have particular relevance for the Christian education of young adults.

In order to establish the relevance of these principles we begin by establishing in chapter one, both the Rogerian and Christian views of the nature of man. This starting point is necessary because, since education is concerned with the growth of persons, one's philosophy of man affects one's educational practice.

Although Carl Rogers' views are based on the philosophy of secular humanism, which has very real and obvious differences from Christianity, this thesis points out that there are also very real and obvious points of convergence which make it invidious to dismiss Rogers' ideas as irreconcilable with a Christian point of view.

Having established the points of agreement and disagreement between Rogerian and Christian views of man, we are in a position to assess the relevance of Rogers' educational principles for Christian education.

A brief introductory overview of Carl Rogers' relationship to traditional education is the subject of chapter two. This serves as a bridge to chapter three where four principles, which together form the main thrust of Rogers' views on education, are considered. These principles are: the need to educate the *whole* person, the freedom and responsibility of the learner, the facilitative role of the teacher, the importance of group strategy.

In each case the Rogerian position is explained and then considered in light of its value in a Christian context. The areas of complementarity are in this way highlighted and attention is given to the ways in which a Christian perspective adapts or extends the Rogerian view.

The Rogerian principles of education under discussion have particular relevance for young adults because of the developmental tasks and special needs of this age group. The nature of these tasks and needs is discussed in chapter four.

The final chapter focuses all that has gone before on the practical application of Rogerian principles of education to the Christian education of young adults. An educational process model is presented which provides a framework for the Christian education of young adults. The various phases of the model are explained and examples given of formal and informal settings in which it might be implemented.

We conclude that there is much to be gained from Carl Rogers' insights into education which can inform and enrich the Christian education of young adults.

M RAITER—1991

The righteous in the gospel of Matthew

The purpose of this study is to demonstrate that the author of the Gospel of Matthew uniformly understands the 'righteous' to be all those who are obedient to the will of God. The OT and Intertestamental literature frequently draw the distinction between the righteous and the wicked. In essence, the righteous are those who are faithful to Yahweh and merciful towards other people. The wicked disobey the will of God and oppress the righteous. In Matthew's gospel the theme of righteousness is one of the author's major concerns. In every instance it refers to human conduct which is acceptable to God. True righteousness affects both the intention and the action and as such is greater than Pharisaical righteousness which is both inadequate and hypocritical. Those who seek this true righteousness are the righteous. Matthew is not using this term in a way substantially different from its meaning in earlier Jewish writings. The term is equally appropriate as a designation of the godly whether they are OT believers, contemporaries of Jesus, or the eschatological heirs of the kingdom of heaven. The continuity between the OT righteous and the righteous followers of Jesus is evidenced by their conduct, by the fact that they stand apart from the rest of the people, by their final reward, and by their suffering at the hands of the wicked. On the other hand, there are significant elements of discontinuity. The righteous followers of Jesus now experience those things which their righteous forbears only hoped for. Furthermore, the focus of obedience for the righteous is now Jesus and his explication of the law of God. For Matthew it is the Jewish religious leaders who epitomise the wicked. They are essentially evil and stand in a direct line with their godless forbears in their persecution of the righteous.

L ROBERTSON—1991

The relationship between incarnation and atonement in the theology of TF Torrance

Atonement for Torrance is intimately linked with incarnation. Torrance develops a unitive theology which seeks to dispel the dualistic tendencies of Western theology. To do this Torrance operates from two bases – the ontological implications of the *homoousion* and the unity of Act and Being. Both of these bases are often extrapolated too far. Torrance also depends on Barthian and Greek Patristic theology and a realism derived from an Einsteinian philosophy of science (Relativity Theory) which forms his epistemology. Torrance thus posits a theological methodology based on an Einsteinian cosmology. It is here that Torrance's epistemology is most to be questioned, since it relies on an outmoded scientific view; his extreme realism is given little support from quantum mechanics. The parallels drawn between scientific and theological methodology are also internally contradictory and lead to both a form of foundationalism and a role for intuition. The result, apart from this, is that Torrance's theology is strongly substantialistic, which obscures personal relational aspects ('being' is ultimate reality for Torrance). Creation and Christ are linked ontologically (explained on an Einsteinian basis) and thus Christ and mankind are in concrete solidarity. The effect of this in Torrance is seen in the way that Christ's life is described as "vicarious humanity", and the idea of substitution as "total substitution". Thus, 1. atonement is an internal process or 'healing'; throughout Christ's life, 2. sin is more often seen in terms of the ontological effects on mankind (as in the Greek Patristic concept of 'corruption'), 3. the resurrection is given prominence and is seen in its substantial effects on mankind, 4. grace becomes described in substantial terms, and 5. justification is described as a making just. Torrance's theology, despite trying to tie together Eastern and Western perspectives on the atonement, tends to be more Eastern in many of its concepts. Torrance's doctrine of the atonement gives an understanding of the way in which Christ's life may be seen in relation to his death; and the Athanasian and Irenaean biblical theology which underlies his theology is a needed addition to theological thought on the atonement.

D ROGERS-SMITH—2003

Paul's body language: an examination of Paul's use of $\sigma\omega\mu\alpha$ in First Corinthians, with special reference to First Corinthians 15:35-58

The greatest concentration of the noun $\sigma\omega\mu\alpha$ in the Pauline corpus occurs in First Corinthians. Rudolph Bultmann identified this word as Paul's most comprehensive term to characterise human

existence. Bultmann distinguished between the word's 'naïve popular usage' (body) and a holistic usage in which it means the whole person. He asserted that the holistic meaning is Paul's characteristic one. In First Corinthians, this resulted in an oscillating interpretation of the noun **σῶμα** in the letter's two important and explicitly linked anthropological passages (1 Cor 6:12-20; 15:35-58). Here the meaning of the term is said to alternate between 'body' and the whole person. Paul is charged with producing a complicated and confusing discussion, and the specific point he makes about the significance of the Christian's body is diminished, if not obscured. Bultmann's existential interpretation of the term has considerably influenced subsequent studies and commentaries on First Corinthians. In some cases the holistic interpretation is just assumed. This study challenges that assumption, and proposes that in First Corinthians the term is an important means of countering false perceptions of the human body and the social body (of Christ), and the resultant behaviour in both bodies. In the face of a denial of the significance of the human body and Christian community, Paul uses the noun **σῶμα** to affirm the significance of both. The Corinthians' dualistic anthropology and elitist perceptions drew from Paul pointed, emphatic references to the human body, and the noun **σῶμα** and Paul's religious milieu allowed him to do it. It is argued that with Paul's corporate use of the noun **σῶμα**, he refers to the human body, and applies that referent metaphorically to the Corinthian church (1 Cor 11:20; cf. 10:17; 12:14-26; 12:27). This is seen as preferable to Bultmann's highly individualistic interpretation, and to the literal interpretation of the phrase **σῶμα Χριστοῦ** (1 Cor 12:27). Paul may be seen to be comparing the Corinthian church to a human body that belongs to Christ, in order to teach the nature of the church in Corinth. This consistent interpretation of the noun **σῶμα** is integrated with the proposal that Paul's use of the term is against upper-class Corinthians whose anthropology and spirituality were, in Paul's view, negatively affecting their individual and corporate 'body life'. In First Corinthians 15:35-58, it is argued, Paul speaks climactically to their anthropology and spirituality.

W SALIER—1999

The world of John's Gospel - the meaning and function of kosmos in the Gospel according to John

The importance of the concept of the world within the theology of the Gospel according to John is widely acknowledged. While this concept centres on the use of the word **κόσμος**, there have been relatively few sustained examinations of the meaning and function of **κόσμος** within the Gospel.

An exegetical examination of the occurrences of **κόσμος** is undertaken with a view to ascertain its meaning and function within the context of the Gospel. The prologue of the Gospel establishes both the foundational understanding of the meaning of **κόσμος** and also the parameters within which it will function as a concept in the Gospel. As the exegetical and narrative study proceeds various aspects of these parameters are emphasised in the different sections of the Gospel.

Within the Gospel according to John, **κόσμος** is found to consistently denote humankind in rebellion against God and his agent, the **λόγος**. It is a concept with wholly negative connotations.

As both a word and concept, **κόσμος** is found to be well-integrated into the fabric of the Gospel. A number of functions within the narrative are proposed. A major source of tension is provided as the **κόσμος** is portrayed as one pole of the greater story, or 'meta-tale', that provides the backdrop to the narrative recorded in the Gospel. The story of God and the **κόσμος** encompasses the time before the historical events of Jesus' mission to the 'Jews', as recorded in the Gospel, as well as anticipating the time to follow the Gospel's narrative. The use of **κόσμος** throughout the Gospel challenges the reader to belief by helping them assess their position with respect to the **κόσμος**. The reader is also reminded of the importance of ongoing mission to the **κόσμος** in the name of Jesus Christ. These different elements combine in the final observation that the presentation of **κόσμος** serves to counterpoint the loving character of God as expressed in the sending of the Son.

E SANDS—1985*Conscientisation and the New Testament*

The concept of conscientisation is an essential element in the pedagogy of Paulo Freire. It was developed as a literacy training process with particular relevance to societies under oppressive regimes. Because the process was directed towards the under-privileged it has been adopted in some areas of Christian mission, especially those influenced by liberation theology. The primary focus of this thesis is not the use of the concept as an educational tool, but rather to assess whether the assumptions and processes integral to it, are compatible with the principles of New Testament preaching and teaching.

In the first chapter we outline Freire's approach to education and note the formative influences on him in the development of conscientisation. We then define what he means by the concept and proceed to delineate his underlying assumptions and those within liberation theology which have led to its adoption in that area of Christian mission.

We argue that to apply a process such as conscientisation to Christian mission, it ought to be grounded in an understanding of the nature of humanity consistent with the biblical revelation. In the second chapter we consider the teaching of Scripture on four significant aspects of this doctrine that relate to the assumptions Freire makes.

Christian mission is concerned with building the Kingdom of God and thus we ask how conscientisation must relate to this work. A definition of the nature of the Kingdom and its relationship to history has yet to be agreed. We therefore examine two recently expressed views and propose a way towards a clearer understanding of the issues. This suggests the need for an expansion in the definition of the concept of conscientisation.

A further area of consideration is the compatibility of the principles contained in New Testament models of relationship with those with which Freire is concerned. In the fourth chapter we enumerate the principles taught in the New Testament regarding the relation between the rich and the poor and between masters and slaves. Again we observe a number of differences between the processes formulated by Freire and the principles enunciated by the New Testament writers and expressed in Christian praxis.

We conclude that while Freire has emphasised many important issues which are often neglected in the life of the Christian church, if the concept of conscientisation is to be applied in Christian mission care needs to be taken lest certain basic principles of understanding the Christian gospel and consequent responsibilities of Christian praxis are neglected.

I SAVAGE—1993*A study of the Old Testament criteria for true and false prophecy with special reference to 1 Kings 13, 1 Kings 22 and Jeremiah 26-29*

Prophetic conflict was an acute problem in late seventh century Israel. Commentators have analysed the criteria for distinguishing true prophecy from false in a number of different ways. This thesis examines prophetic conflict in 1 Kings 13, 1 Kings 22 and Jeremiah 26-29 against the background of the Deuteronomic tests for prophecy: obedience to the commands of Yahweh and the fulfilment of Yahweh's word (Deut 13:2-6 [EVV 1-5]; 18:21-22). The integrity, literary genre and purpose of the conflict narratives are analysed. The thesis examines the prophecy and fulfilment motif in the Old Testament prophetic traditions, the relationship between court and cult and the prophets of Yahweh and the development of the Davidic-Zion tradition.

The issue of true/false prophecy in the pre-exilic period centres on the fall of Jerusalem in 587. Following Jerusalem's deliverance in 701 there was a widespread belief that the city's security was

guaranteed by Yahweh's presence and this promise to David (2 Kgs 19:34). Even though Isaiah, Micah and Jeremiah refuted this spurious Davidic-Zion theology Jerusalem was deceived with fatal consequences (Lam 2:14; 4:12). The fall of Jerusalem was the event par excellence in which the word of Yahweh was fulfilled and the true prophets of Yahweh were distinguished from their false opponents. The books of Kings and Jeremiah present the true prophet as a preacher of the law in succession to Moses and attribute the fall of Jerusalem to a failure to heed Yahweh's commands.

Israel's prophets had close links with court and cult. Although the texts do not identify false prophecy with court and cult prophets per se, those who opposed the authentic Yahweh prophets usually supported the royal and cultic establishment. False prophecy was based on a conception of the kingdom of God which identified it with the kingdom of Israel. False prophets will continue to pervert the gospel until Christ returns.

A SHEAD—1995

Ecclesiastes 12:9-14: reading the epilogue of Ecclesiastes as an epilogue

This thesis is a literary study of the epilogue of Ecclesiastes. It is interested in the way the book functions as literature, rather than in the history of its development. If the epilogue is to be read as an epilogue, then its claim to be the summary and key to Qohelet's teaching needs to be taken seriously. The task of this thesis, then, is to read Ecclesiastes in the way suggested by the epilogue, in order to test the coherence of the final form of the book. The method has several stages. (1) A lexical study of the epilogue is performed, establishing that the epilogue's vocabulary is distinctive of Ecclesiastes and, moreover, functions in an allusive fashion, drawing the reader's attention to passages earlier in the book upon which the epilogue is implicitly commenting. (2) A detailed formal, structural and exegetical study of the epilogue forms the bulk of the thesis. This is done against the backdrop of scholarly opinion about the book in general and the epilogue in particular, but is unashamedly synchronic in approach. It is found that the epilogue forms part of a double frame; the inner frame proclaiming the indicative 'All is vanity!', and the outer frame containing the imperative, 'Fear God'. The epilogue describes the achievement of qohelet in terms of 'straightening' of proverbs; that is, showing that behind the pain of life there is a genuine and delightful way to live. Fearing God is the final answer, not because it brings control or knowledge to life, but because it puts us in step with the one who has the answers that we do not. (3) Finally, we use the epilogue's message as a hermeneutical guide for the reading of selected passages in the book. This is the test of the coherence as literature of the final form of Ecclesiastes. We found that an 'epilogue oriented' reading of Ecclesiastes is coherent. (4) We conclude by suggestion that Qohelet's assertion of vanity is in fact an orthodox statement which presupposes the existence of a just God. This implies that Ecclesiastes has more in common with mainstream OT theology than is often thought.

P SINDEN—2000

The trinity and the gospel of Christ in a pluralistic world: an investigation of the significance of the doctrine of the trinity in understanding and affirming the biblical doctrine of the uniqueness of Christ in the context of religious plurality

Within the contemporary context, in which the Christian mission continues to confront an enormous plurality of religious beliefs and traditions, we may discern an increasing uneasiness – in some theological and missiological circles – with orthodox, traditionally held Christian doctrines, especially the doctrine of the uniqueness of Christ, and, along with it, the doctrines of the Incarnation and the Trinity. Some in our day have called for an urgent and radical revision of traditional theological models in the light of what is perceived to be a pressing need to formulate an adequate theology of world religions. Amongst a growing number of those who write from a Christian perspective, we may observe that some form of unitive pluralist theological model, which would seek to lay a satisfactory foundation for a synthesis of the religions, seems to have gained some ascendancy.

On examination, however, the unitive pluralist model fails to convince. Our search for an adequate approach to the question of the place of Christ among the religions leads us to examine the light thrown upon this issue by the New Testament; and we find that, in its treatment of the Christian mission to the pluralistic Mediterranean world of the first century, the New Testament maintains an unqualified insistence upon the uniqueness of Christ.

Recognising that the Doctrine of the Trinity is built firmly upon the foundation of a New Testament Christology, we understand that it owes its formulation and development in the history of the church to sustained reflection upon the character and work of God, as he is revealed in Scripture. We may anticipate, therefore, that exposition of the doctrine of the triune God will illuminate our understanding of the ways in which the sovereign God, as revealed in the incarnate Christ of Scripture, has been working and continues to work out his purposes, in this diverse and complex world of his creation: a world in which human society is characterised by a plurality of religious beliefs. We find, indeed, that the Christian doctrine of the Trinity furnishes a sound and satisfying framework, which is able to comprehend and integrate several important, and apparently paradoxical, conceptual elements: God's universal presence and activity, *and* the unique, particular revelation of himself in the historical Incarnation; God's sovereign freedom as Creator of all things, *and* the (God-given) freedom of the created order to be *other than* its Creator and glorify him in its very diversity.

It is only a rigorous and thoroughgoing Trinitarian perspective, one which “unpacks” and spells out the implications of the unique revelation of God in Christ, which enables us properly to grasp the concept of a sovereign God who delights in the freedom of his creation – a God who is transcendent, yet who has revealed himself in the Person of the Son, in a particular, historical Incarnation; and a God who by his Spirit is now at work in the world, even amongst the adherents of other faiths, drawing all things to their appointed end in Christ.

I SMITH—1994

Between Death & Resurrection: Paul's hope in the event of death before the Parousia as outlined in 2 Corinthians 5:1-10

This thesis is a defence of the traditional interpretation that in 2 Corinthians 5:1-10 Paul wrote about an intermediate state for Christians between death and the Parousia. This view has been under attack by many New Testament scholars. Some argue that Paul's eschatological views developed from an expectation of resurrection at the Parousia, expressed in his earlier writings, to a belief that resurrection would occur at the point of death. Others interpret 2 Corinthians 5:1-10 as referring solely to the Parousia and neither to death nor to the intermediate state.

It is my assertion that there is a unified Pauline eschatology. 2 Corinthians 5:1-10, which deals with the issue of a pre-Parousia death, is complementary and not contradictory to other Pauline passages concerning resurrection and the Parousia.

I shall therefore give detailed background in three areas before exegeting 2 Corinthians 5:1-10: the intellectual milieu of Paul and his readers, and particularly their presuppositions; a survey of different interpretations of 2 Corinthians 5:1-10; an overview of earlier Pauline eschatological teaching, in particular 1 Thessalonians 4:13-18 and 1 Corinthians 15.

In exegeting the passage, I shall follow its inherent fourfold structure of three metaphors and a conclusion. Within the context of this exegesis I will also argue that Paul did not work from a monistic anthropological base but an holistic dualism that could envisage bodiless existence.

In the conclusion I will show how Paul anticipated the intermediate state with apprehension due to metaphysical questions about a bodiless existence. Despite this apprehension, he also anticipated this intermediate state with eager expectation because of the prospect of closer relational proximity with Christ. Paul is therefore in two minds about the possibility of a pre-Parousia death as it would result in both absence from the body and presence with the Lord.

R SMITH—1999

Justification and eschatology: a dialogue with 'the new perspective on Paul'

This thesis, as the title suggests, is an interaction between three sources: (i) Paul's doctrine of justification; (ii) Paul's eschatology; and (iii) the insights of the 'New Perspective on Paul', as represented by E.P. Sanders, J.D.G. Dunn and (in particular) N.T. Wright. The thesis is aimed at (i) examining the meaning and place of justification in Paul's theology; (ii) illuminating the way in which his christologically determined eschatology is related to his doctrine of justification; and (iii) assessing the insights of the 'New Perspective' in the process.

Chapter one begins by outlining the current state of play in Pauline studies, offering a brief sketch of the way in which the 'Reformation consensus' on justification has come unstuck and highlighting the various challenges which have been put to it this century. The heart of the chapter is given over to a justification of the views of Sanders, Dunn and Wright, particularly on the question of justification in Paul. The chapter concludes with a full statement of the aims and assumptions of the thesis.

Our exploration into Paul's eschatology commences in chapter two, starting with a brief discussion of the meaning of 'eschatology'. The purpose of the chapter is to uncover the shape and contours of Paul's eschatological background by means of an examination of a number of the central eschatological/soteriological themes (e.g., the end of the exile, justification and the covenant, etc.) in Second Temple Judaism. The aim of this examination is to gain a richer appreciation of the Jewish eschatological milieu from which Paul emerged and with which he interacted as a Christian thinker.

Chapter three begins by framing the problem with which the 'New Perspective' seems continually to wrestle: How are we meant to understand the relationship between Paul's gospel and his theological past? As a way of addressing this question, the second part of the chapter is concerned with the presence of and interaction between elements of continuity and discontinuity in Paul, particularly as these manifest and align themselves in salvation-historical and apocalyptic motifs. The third part of the chapter is aimed at presenting a number of the major themes of Paul's Christ-eschatology (e.g., the already and the not yet, the flesh/Spirit contrast, etc.), in order to show the way in which Paul's christologically determined view of redemptive-history governs his eschatology at every point, and explains both its continuity and discontinuity with Second Temple Judaism and the Old Testament.

Chapter four builds on the foundations laid by the first three chapters, and is aimed primarily at a positive exposition of Paul's doctrine of justification, whilst at the same time explicating its relationship to his Christ-eschatology and assessing the understanding of the 'New Perspective' on these matters. The chapter begins with an examination of the meaning of 'justification' in Paul, before turning to the relationship between justification and the 'already' and the 'not yet' aspects of his eschatology. The third and fourth sections of the chapter deal, respectively, with (i) why justification cannot be 'by works of the law' and (ii) why justification must be 'by faith', as well as the various questions bound up with these two issues (e.g., Is Paul opposing legalism?, What is the place of 'works' in the final judgement? etc.). Throughout the chapter it is argued that the views of the 'New Perspective' fall well short of a satisfactory representation of the emphases and subtleties of Pauline theology at a number of key points.

In the conclusion of chapter four (which functions as the conclusion of the thesis as a whole) it is further argued that Paul's doctrine of justification is *expressive of the centre* of his theology, not only because it is the foundational soteriological blessing of God, but also because it is Paul's primary practical way of protecting the heart of the gospel – the grace of God in Christ.

D SOTHEREN—1984

The individual in the family

The results of a study of family therapy systems theory and of the family in the Bible are drawn together in this thesis to provide a background for theological reflection on and practical ministry to, the individual in the family. The title sets the dual foci of the individual person and family relationships as interdependent variables to be addressed by Christian theology.

A systems model of the family elucidated by five key aspects of family life demonstrate the complex interplay between individual and family in the use of communication to shape individual life across the generations.

While the Old Testament demonstrates a wide range of possibilities in family life the New Testament focus is on the church as the family of God and it deals with family relations within the context of the church. There is a strong emphasis upon marriage and the parent-child relationship as essential elements in creating positive individual life. Both Old and New Testaments provide a consistent view of family relations. The New Testament gives added impetus to individual existence by the call of the gospel to individuals to become, by faith in Christ, part of the church, the new family of God.

With the background of these two studies it is recognised that a theological statement on the individual must take full cognizance of family relationships, particularly that of family of origin. The theological task is, at all times, to hold individual and community of relationships in creative tension. Therefore marriage and parent-child relationships are primary factors in a theology of individual life.

A realisation of the way in which the individual is embedded with his/her primary relationships demands an approach to practical ministry informed by relational concepts.

P SPARTALIS—1991

From Silvertrees to Lambeth: the Australian connection and the Church of England in South Africa, 1933-1948

The main burden of this thesis is to examine the Australian connection with the Church of England in South Africa (CESA) using the historical method to trace the origins, rise, and development of that relationship from the December 1933 Silvertree Conference to the Lambeth Conference of August 1948. The introduction briefly examines the importance of the issue detailing the background to Anglican division in South Africa concentrating on the evangelical origins of the Church of England congregations for a proper understanding of the relationship.

The introduction first of all refers to the current interest in the issue in Sydney Anglican circles which centred on the consecration in St. Andrew's Cathedral, Sydney, of one of its leading rectors, Dr Dudley Foord, as the Presiding Bishop of the CESA. That a Sydney Anglican was elected to this position begs the question implicit in the thesis title: How did the Australian connection come about in the first place? The introduction therefore briefly refers to the initial contact between Australian Anglicans and the CESA and the subsequent rise of the relationship.

In the final analysis the Australian connection in this period boils down to a Sydney diocesan connection. Despite the outstanding contribution at Christ Church Johannesburg of Canon Digby Berry of Melbourne, it was Bishop George Chambers, formerly of the Sydney Diocese and then Bishop of Central Tanganyika, who established a nominal connection with Sydney by his involvement in the affairs of the CESA. On two occasions Chambers confirmed candidates in South Africa; on his third visit he agreed to train two Africans at Dodoma in Central Tanganyika for the ministry in Natal; and he provided instructions for mounting a propaganda campaign to inform the Anglican Communion of the justice of the CESA claims; above all, Chambers convened and mediated at the historic Silvertrees Conference which, although unsuccessful, produced an Agreement which has become the bench mark for all subsequent attempts at agreement.

Yet it unquestionably remained for T.C Hammond, the Principal of Moore Theological College, and the Archbishop of Sydney, Howard Howll, to cement a truly diocesan relationship. Acting on their advice, Rev. Stephen Bradley, a graduate of Moore College, accepted the invitation to serve in Natal. This proved to be a life-time call to service with the CESA. Also, South Africans trained at Moore under Hammond for the ministry in South Africa.

Sydney Diocese provided general legal advice and Archbishop Mowll personally outlined detailed instructions which the CESA followed in some detail when they formulated a constitution in 1938. The Archbishop confirmed candidates at Cape Town in 1948 on his way to the Lambeth Conference and this certainly was the crowning point in this period of Mowll's public support of the CESA. At Lambeth he resolutely promoted the cause of the CESA but deliberately chose to keep quiet about these negotiations and so the CESA were unaware of his efforts. The interaction between Sydney Diocese and the CESA in this period led to disagreements and internal matters and problems within the CESA surfaced to disturb the relationship.

Issues of international significance affecting the Anglican Communion arose during World War II when Archbishop Mowll attempted to find a way to secure a bishop for the CESA within the constraints of acceptable Anglican conventions. However, he was opposed by the Primate of Australia and other like-minded Australian bishops and successive archbishops of Canterbury. At Lambeth Mowll was a member of an unofficial group convened with the approval of Canterbury to attempt to secure a bishop for the CESA. Mowll's proposals were approved by Canterbury and the assembled CPSA bishops tentatively approved of them but on their return to South Africa they finally rejected the proposals.

The conclusions that I draw from all of this are that the CESA in the first instance certainly suffered a "grievous injustice", to cite Bishop E.A. Knox, and continues to suffer an injustice; as well, the support of the Sydney Diocese in this period was crucial to the survival of the CESA. It is one of the ironies of the history of the relationship between the CESA and the Sydney Diocese that after all the support given to them, supremely exemplified by the consecration of Dudley Foord in Sydney, the Archbishop of Sydney has had to admit that he no longer regards the CESA as Anglican. Yet the Sydney connection continues with Dr Broughton Knox's appointment to Whitfield House, being the latest initiative to assist the CESA.

J STACEY—2003

An investigation of characteristic historical features of revival: a comparison of the two revivals as experienced and described by Jonathan Edwards with the events as recorded in the Acts of the Apostles

Although variously defined theologically, the historical form of the phenomenon known as 'revival' has not been clearly articulated. This contributes to ongoing controversies about the subject, as well as to confusion over related terminology.

The following study attempts to describe revival historically, in terms of its characteristic observable features. This is done by categorising and comparing all the historical features recorded for two post-biblical revivals and for the events as described in The Acts of the Apostles. Various features are then identified as characteristic for all three cases, on the basis of their apparent significance and frequencies of occurrence.

The two revivals studied took place in 1734-35 and 1740-42, centred upon Northampton, Massachusetts, in which Jonathan Edwards was both the central figure and principal chronicler. These revivals were chosen primarily because the specific religious usage of the term 'revival' only began after c.1700. The historicity of Edwards' accounts is supported. They are also generally regarded as definitive and have thus been very influential.

Comparison was made with Acts as it is the only biblical account of the early history of the church. The events it records are also the most frequently referred to in relevant literature as being New Testament examples of revival.

It was concluded that the historical phenomenon of revival has four phases and that various observed features are characteristic for each phase. A concise descriptive summary incorporating these has been developed. However, these findings must remain tentative until tested by evaluations of further historical examples of revival, although the analysis of Acts would stand as the 'benchmark' for all other comparisons. The need to see revival in a wider context is also emphasised, especially in regard to its longer-term outcomes.

The findings of this study are potentially useful for setting clear boundaries to the concept of 'revival', by specifying its characteristic historical features. These can then appropriately constrain all explorations of the subject, whether historical or theological, theoretical or practical, as well as clarify the terminology adopted.

B STEVENS—1980

Signs and wonders: evidence of the presence of the Kingdom of God

A belief in miracles has been recognised as an important element in the world view of OT and NT writers. This study traces the theme of signs and wonders through the literature of the OT, Intertestamental period and NT. The context of this is the revelation of God as King.

In the first chapter the key concepts of Divine Kingship, history, Divine Warrior and the idea of kingdom are introduced. The second chapter is primarily exegetical with an examination of the texts in which signs and wonders are found. Chapter 3 adds the classical usage of the Greek words and the use of the formula in Intertestamental Judaism. The NT theme of the Kingdom of God is discussed in chapter 4, especially in regard to miracles as an evidence of its presence. The next chapter contains an exegetical examination of the relevant NT texts. The last chapter has personal observations on the place of signs and wonders in the contemporary Charismatic movement. This leads to a discussion of hermeneutical criteria which influence the study of the biblical miracles.

M THOMPSON—1993

The Christian birthright: personal assurance in Romans 8

Romans 8 has long been considered the *locus classicus* for the doctrine of personal assurance in Paul's writings. This thesis explores the particular contribution of Romans 8 to this doctrine in the light of the challenge that new directions in Pauline theology have posed. Chapters 1 and 2 set the wider context of purpose and theme: Romans is to be seen as part of Paul's discharge of the apostolic responsibility; the shape of the epistle is determined, not primarily by the author's own circumstances or the circumstances of the believers in Roma, but by the gospel which is at the heart of his ministry. A fundamental implication of the gospel as proclaimed by Paul is the reality and strength of the believer's personal assurance.

Chapter 3 examines the argument of the epistle as a whole, concluding that Romans 8 occupies a place of strategic importance. It functions both as a summary of the argument of Romans 5-8 (with its particular interest in Christian confidence) and as the launching pad for that of Romans 9-11 (in which Paul resolves the threat to that confidence posed by God's apparent *volte-face* with respect to the Jews).

Romans 8 itself is dealt with in more detail in Chapter 4 with a summary of the exegetical conclusions in Chapter 5. Romans 8 is found to be written entirely in the indicative mood with a resolute focus on the work of God in Christ: the Law has been silenced by its own fulfilment in the cross; the testimony

of the Spirit is inextricably tied to the same saving events. Paul's appeal to the death and resurrection of Jesus remains direct; the objective and subjective elements of Christian assurance are not to be separated. Here is a confidence that can weather the uncertainties of life in a time of eschatological tension.

Y TRIDARMANTO—1985

The ministry of reconciliation

This thesis deals with the relationship between Paul's ministry and the reconciling activity of God in Christ as that is discoverable in the Second Epistle of Paul to the Corinthians. In the first major section of the thesis it is argued that the activity of God in Christ to reconcile the world to himself forms the fundamental *basis* for Paul's ministry. In order to support this argument Paul's understanding of God's reconciling activity, and of his own part in it is explored. In the second major section it is argued that the nature of God's reconciling activity in Christ is reflected in the nature and *manner* of Paul's own ministry. In the third section it is argued that the *content* of Paul's ministry is determined by the reconciling activity of God in Christ which he was commissioned to proclaim.

The results of the whole study and its implications for the church today will be given as a general conclusion to this thesis.

R WARNKEN—2002

Proactive or reactive? Christians and the renewal of the church considered with regard to five examples in Australia, 1970-2001

What is the role of Christians in church renewal? Are they to be reactive and wait, responding to the Spirit if and when the Spirit moves? Or can Christians take a proactive, initiating role in renewing the church? The thesis seeks to answer these questions.

Renewal is defined as the infusion of spiritual vitality into the local or wider church, either directly or through secondary means, leading over a period of time to some or all of the following: increased attendance, conversions, higher levels of enthusiasm for the life and ministry of the church, greater commitment and involvement by members, a greater sense of purpose, new ministries or changed polity (chapter 2). Five interpretive frameworks are reviewed as analytical tools to assist in discerning the theology and practice that informs church renewal (chapter 3).

Five examples of renewal in Australia between 1970 and 2001 are considered in regard to the role that Christians have in each. The first example is that of the Charismatic movement in which Christians are seen to play a reactive role (chapter 4). Cursillo is selected as an example where Christians have both a proactive and reactive part to play (chapter 5). Three examples, which utilise a business model, an organic model and a planning model respectively, are chosen to demonstrate that Christians may have a proactive role in church renewal (chapter 6).

It was concluded that Christians have a role to play in church renewal that goes beyond simply responding to the Spirit. Even where the primary role of Christians was a reactive one, they could facilitate or impede renewal. The study demonstrated that Christians could be active in renewal, that is, they could take the initiative.

W WILLIAMSON—2002

Karl Barth's theology of original sin as found in his Church Dogmatics: an exposition, analysis and assessment from within the reformed tradition

The various elements that compromise the doctrinal field of original sin are present in Barth's *Church Dogmatics*, but not identified or assembled as such. However, when they are so identified and assembled, it is apparent that Barth has significantly redrawn the map of the doctrine.

In the introduction we posit that the theological locus of original sin is better conceived for our purposes as a doctrinal field involving a cluster of concepts with particular functions. These concepts include original righteousness, the fall, originating sin (the origin of sin), originated sin (the condition of sinfulness), the interpretation of Genesis 1-3 and Romans 5, and a Christology. The concepts, their functions and their names are shapeable and perhaps replaceable by the theologian, as he or she is responsible to the Scriptures and the analogy of faith.

Part one is an exploratory exposition of each of the four views of the *Church Dogmatics*. Here we search out what Barth says about the doctrines that make up the original sin locus in their particular context in his thought.

Part two is an analysis and restatement of the doctrine of original sin that we have found. The knowledge of sin is found only through Christ. On account of Christ's total death for sin he concludes that originated sin is total corruption. To understand how there can be sin in God's world he bypasses the doctrine of an originating sin and replaces it with the Christological supralapsarian election. He reshapes the tradition's conception of original righteousness, the fall, and the nature of sin and evil. He reinterprets Genesis 1-3 and Romans 5 christologically. Christology controls his entire conception of original sin both noetically and ontically. We identify his central Christological concept for constructing a doctrine original sin as the eternal *logos ensarkos*. As such, Jesus Christ is the Original Man in whose history all men have their humanity.

Part three is an assessment of Barth's theology of original sin from within a broad Reformed (Calvinistic) perspective. We find a set of strengths and weaknesses much in proportion to how his Christology and the biblical text have mutually informed the other.

L WILSON—1991

Protest and Faith in the Book of Job: An Holistic Reading

This thesis is a study in the coherence of the final form of the book of Job. This thesis studies the apparent tensions between Job's piety and his protests, and argues that Job's protests are consistent with his earlier piety, and are legitimated by the book as a whole.

After a survey of Job's righteousness in the prologue, two key examples of protest are traced through the dialogue. The first is the complaint to God form, in which God is directly addressed. A study of chapters 7, 10 and 14 reveals that the underlying goal of these complaints is to have a restored relationship with God, whom Job regards as the only one who can resolve his dilemma.

The second example of protest is Job's pursuit of litigation against God. This is seen to have two major strands. Firstly, there is the calling for a legal functionary to come to his aid. It is argued that this is an expression of the despair of a person trying to hold on to faith, despite his present circumstances, with an underlying desire for a restored relationship with God. The other strand is Job's desire to take God to court in order to secure justice. While this reveals Job's concern for justice, ultimately this strand is qualified by the book as a whole, since even justice is too limited a concept to encompass God.

It is argued that the third cycle serves the literary function of showing the breakdown of the dialogue, and the failure of Job's friends. The positioning of chapter 28 before Job's summing-up (chapters 29-31) leads to the view that this chapter is an anticlimax.

Ellihu serves a variety of literary functions and provides the human verdict that Job's protests are illegitimate. However, his conclusions are overturned when Yahweh appears. Yahweh's very appearance answers the complaint to God, while the content of the Yahweh speeches broadens Job's understanding of *עֲשֵׂה* to include the complex and sometimes perplexing way that Yahweh orders the universe.

Thus, Job does not repent, but rather retracts his litigation. Job's words, including his protests, are then endorsed by Yahweh, who restores Job now that the test of his faith is complete.

M WILSON—1986

Idolatry as image-perversion: studies in Romans

The purpose of this thesis is to investigate the subject of idolatry in the Epistle to the Romans. In this thesis we will be seeking to establish two basic contentions. The first is that idolatry especially involves the perversion of the *imago dei* (chapters 1-4). People have exchanged "the glory of the incorruptible God" for "the likeness of the image of corruptible man" (1:23). By this Paul is indicating that idolatry is primarily to be understood as a denial of the purpose for which God created human beings namely, to image him. Paul has in mind Adam's fall which he regards as an act of idolatry. In Rom 1 Paul is portraying the people who are in solidarity with Adam and whose sin therefore is essentially of the same nature: idolatrous image-perversion.

The first and most explicit references to idolatry are located at 1:23,25. Therefore, it is with these statements that we particularly concern ourselves. In stage 1 we endeavour to show that Paul sees idolatry as an exchange of lords (chapters 1-2). In stage 2 we argue that the foundations of this concern of idolatry lie in the inter-relation of the concepts of image and dominion at Gen 1; that for Paul idolatry, because it distorts the respective lordships of Creator and creature, involves image-perversion (chapter 2).

The second basic contention is that idolatry (as image-perversion) is the fundamental sin of Romans 1 (chapter 5). In the first instance all sin occasions God's wrath because all sin is essentially God-rejecting unrighteousness (1:18b). To be more precise, God opposes all sin because it is the very commitment of people to unrighteousness, which enables them to ignore God's revelation of himself (v18c).

Consequently suppression of truth does not take place in a vacuum. It is an exchange process. As such, the enormity of the offence involved is best conveyed by describing it with the language of idolatry. For idolatry is this same exchange process whereby "the truth of God" is replaced by "the lie of idolatry" (1:25).

The fact that idolatry especially is to be understood as image-perversion highlights the fact that the heinousness of man's crime is that man fancies himself as a better choice than God for the position of Absolute Lord. Idolatry is not the consequence of suppression of truth. Idolatry, especially understood as image-perversion, is suppression of truth, and thus is both the root of all sin and the basic explanation as to why all sin must be confronted by God's wrath.

In chapter five we assume that it is reasonable to see idolatry as image-perversion. Our purpose in this chapter is to demonstrate the probability that the statements concerning idolatry as image-perversion (1:23, 25 – esp. v23) constitute Paul's most essential way of analysing sin as presented in Romans 1.

The validity of this construction of Romans 1 is established by the following procedures: (1) an analysis of the structure of Romans 1 as indicating the importance of vv23, 25; (2) an examination of the flow of thought of 1:18-23 which leads us, in conjunction with other considerations, to the view

that idolatry is the primary and central way in which Paul expresses suppression of the truth by unrighteousness.

L YAP—1997

Theorising on Creation Order in Genesis 1-3

Perspicuity of the Holy Scriptures is a major issue for biblical scholars of this decade. The current age of postmodernism is characterised by uncertainty and relativism. Does this mean that absolute truth is not accessible? Is hermeneutics irreducibly pluralist, and does it entail exegetical relativism with limitless polyvalence? To deal with these questions, I will survey different hermeneutical methods and discuss where the location of meaning may be found for each. I will then theorise on the text of Genesis 1-3, paying particular attention to the issue of the presence or absence of a hierarchical creation order. This is particularly with regard to the presence or absence of hierarchy in creation order between men and women.

Creation order for many biblical scholars is a very simple matter. For some, it is clear from the Bible that there is a definite hierarchical order. Before the fall this order is God, man, woman and animals. This order is reversed in Genesis 3. Conversely, other biblical scholars see no God-given hierarchical order and say that any hierarch is a result of the fall. They would say that the order that exists is that of intimacy in mutuality. Both views can state their cases and base them on biblical data. These diverse camps seem to be at an impasse and unable to communicate. Is there a way forward in looking at the text of Genesis 1-3 that may shed some light on creation order?

In an attempt to move forward I will examine the text of Genesis 1-3. My examination will utilise a tool for exegetical theorising. This particular tool has been devised by Wolterstorff and is articulated and expanded by Andrew Sloane. I will use this tool to assess other scholars' theories concerning creation order as well as using to theorise on creation order myself. I will assess whether an evangelical Christian scholar is entitled to believe either a non-subordinationist or subordinationist interpretation of creation order. In particular I will examine G.J. Wenham's and V.P. Hamilton's exegetical theories of creation order. They represent both schools of thought.

The implications for a person believing either a non-subordinationist or subordinationist reading affect male/female relationships in the church and beyond. It can affect ministry that is undertaken in church and the roles that men and women may adopt in society. These implications, once uncovered, may initiate future work.

S YAP—1997

The place and function of the Torah psalms in the Psalter with special reference to Psalms 1, 19, and 119

This thesis assumes that the Psalter is not a random collection of psalms but was designed to constitute, in some sense, a coherent book. The reality of the psalms as a book and the significance of the location of a psalm in its literary context provides room for an important interpretative perspective which goes beyond the traditional approaches primarily focused on psalms grouped according to categories or on the setting for which psalms were originally composed.

As various features of the microstructures of the Psalter are explored, it is apparent that no one scheme comprehends that whole. It is the object of this thesis to highlight one significant theme – the Torah and how the appearance of the Torah theme and vocabulary of Psalms 1, 19 and 119 and the strategic location and function of these three psalms, suggest an interest in shaping the Psalter as well as contributing to the way the entire Psalter is to be understood and read. To fulfil this objective, a literary canonical approach is employed to highlight the unique literary feature of these three

particular psalms, as well as to demonstrate how each contributes to the sapiential and messianic themes of the entire Psalter.

The introductory claims of Psalm 1 and other psalms containing references to the Torah which are scattered throughout the Psalter, orientate the reader to read the entire collection as 'instruction'. Psalm 19 presents a Torah piety involving meditation on the Torah which leads to reflection on one's need of divine help and prayer for it – a response characteristic of a life of obedience to the Torah and the Lord. Psalm 119 speaks of Torah spirituality in terms of the person who fears the Lord and lives in obedience to God's will in earnest attentiveness and humble submission.

In sum, by virtue of their place and function, these three Torah psalms underscore the didactic and exhortatory nature of the Psalter and issue a call to righteousness and fullness of life in total obedience to the Torah and the Lord, resulting in praise and worship of the Almighty Lord and God.

Y YOON—2003

Circumcision and the Cross in Galatians: Paul's perspective about circumcision

This thesis presents why Paul opposed the observance of circumcision that his opponents forced on Gentile Christians in Galatians. Circumcision is one of the most important features of Judaism that distinguishes the Jews from Gentiles in Paul's time. The Jews considered it important as the mark of the Jews (Jewish identity) because it is on the basis of the covenant of Abraham. This applies equally to Gentiles who want to become the proselytes of Judaism. That is, they must undergo circumcision as the sine qua non of the converts to Judaism. However, Gentile writers condemned the observance of the Jewish circumcision, even though like the Jewish writers they recognised it as the mark of the Jews because it was regarded by Gentiles as disgusting and indicative of the anti-social activity. In the case of women, Jewish women were free from the observance of circumcision, even though they belong to the Jewish community. Moreover, Gentile women can also become proselytes of Judaism without circumcision. In fact, it is not clear what criterion the Jews apply to Gentile women who want to become converts to Judaism.

This view is also identified with that of Paul's opponents in Galatians. It seems that they are Jewish Christian Judaizers related to the Jerusalem church because Paul considers them as Christians who forced the Galatian Christians to observe circumcision and the law, and who argued a special relationship with the Jerusalem leaders against his apostleship. Why did they require circumcision of Gentile Christians? It seems that this is related to the Abraham story in Gal 3-4. That is, Paul's opponents argue that Gentile Christians must undergo circumcision and keep the law in order to become full proselytes and belong to the Jewish community (or Israel) as the descendants of Abraham, even though they have faith in Jesus because God required it of those who want to become the descendants of Abraham according to his covenant with Abraham (Gen 17:9-14). This became a powerful appeal to the Galatian Christians. At that time, they experienced dislocation from their society because they gave up to worship pagan gods after becoming proselytes of Christianity and did not have any protection from the Roman government. As a result, they would agree that they submit to circumcision, even though they disliked it because if they receive circumcision, they can get full salvation as the descendants of Abraham and can also receive the security of their status as members of Judaism (Jewish community), which the Roman government approved as a legal religion. On the contrary, Paul argues that his opponents forced circumcision on the Galatian Christians because they wanted not only to evade persecution from the local Jews (or Jerusalem leaders), but also to boast in the flesh of Gentile Christians, that is, circumcision. Rather, Paul opposes the observance of circumcision as the prerequisite of full salvation because it is against the cross of Jesus Christ. Paul argues that the Galatian Christians can become descendants of Abraham by faith in Christ, whereas circumcision is nothing because Jesus redeemed them from the curse of the law by becoming a curse for them. In fact, circumcision is no longer of religious value to get full salvation to the Galatian Christians because they already belong to the age of 'new creation' through the cross of Christ.

Rather, if they submit to circumcision, they will be cut off from Jesus and become slaves of the law.
We will approach this issue from the historical view.

