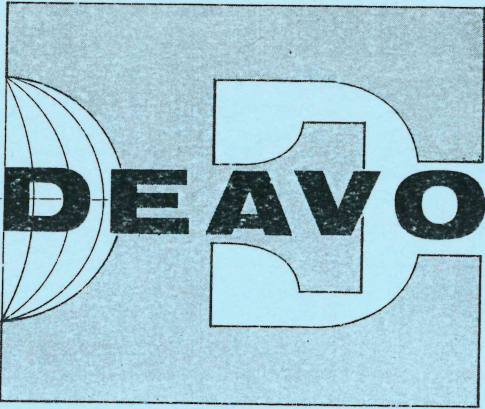




ENDEAVOUR

magazine

THE ENDEAVOUR MAGAZINE.

No.44

Autumn 1974

IN THIS ISSUE.

Editorial.	Page 1
The Gospel of John.	2
The Statement of Faith in the First Century.	7
'Who is my Neighbour?'	11
Appeal.	15
Titles of Jesus.	16
Correspondence.	20

Editorial.

THE MAGAZINE.

At the last Annual General Meeting of Endeavour held in August at Fircroft College, the Magazine Committee were asked to review the situation caused by the rising cost of printing and postage, and to take appropriate action.

Arising from a suggestion made as a result of the recent questionnaire relating to the News Letter, it has been decided that in 1975 the News Letter will be incorporated in the Magazine. At this juncture the committee do not wish to raise the minimum cost of the Magazine, because above all, they want it to be read by the largest number of people and particularly have in mind students. We propose, therefore, to raise the normal price in 1975 for four issues to 75p, whilst keeping the students rate at 50p. We thank those of our subscribers who have voluntarily sent £1 for their subscription.

We hope that more subscribers will become members of Endeavour; membership entitling one to a free copy of the magazine and to vote at the A.G.M. It is the responsibility of the members to elect the committees. The minimum membership subscription is £1 per annum. Others may wish to become members by making a Covenant with Endeavour, which is registered as a charity. This enables Endeavour to claim back income tax. Covenants have to be made for seven years, but if the donor wishes, he may direct Endeavour to pass some or all of his annual subscription to any charity he cares to designate. Those interested please contact the Editor at, 150 Chessetts Wood Road, Lapworth, Solihull, Warwickshire.

THE GOSPEL OF JOHN.

by Wilfred Lambert.

John's Gospel is the last of the four, as they are arranged in our Bibles. Even a casual reading reveals a great distinction between John's record and those of Matthew, Mark and Luke. The last three mentioned have a lot in common and for this reason are often termed the synoptic gospels. The sequence of events in each are very similar and it appears that Jesus first starts his teaching in Galilee and indeed spends much of his mission there, ultimately going up to Jerusalem. Here he preaches activity for one week; is arrested, hurriedly tried and crucified.

However, in John we find that much of Jesus' preaching is centred in Jerusalem, at least much that John records. We see, therefore, that the outline of the Gospel of John differs from that of the other three. The author has chosen to give us other episodes. Another striking distinction is the quality of teaching of Jesus that you find in John contrasted to that which you find in Matthew, Mark and Luke. In the synoptic records there is, of course, some of Jesus' teaching beyond any question, especially in Matthew, such as The Sermon on The Mount and in Luke The Sermon on The Plain, and other similar portions, but when you compare these with the teaching of Jesus in John, you are at once aware that there is a difference. Very much of the teaching of Jesus in Matthew, Mark and Luke is in short epigrammatic form. 'Ye are the salt of the earth' and other such short phrases are used and expounded quite briefly and then left, whereas in John there is a tendency for the teaching of Jesus to flow along so smoothly that quite often you do not notice that you are no longer listening to Jesus but to the comment of the Evangelist, so carefully is the transition worked.

Thus the teaching of Jesus that you find in John leaves a different impression with us simply because of the way it is presented. Now if one takes some statistical examples, one can again see the difference.

Let us take some key words from each of the four narratives and compare their use. Let us take for example the word "love". In Matthew it is found 9 times; in Mark 6 times; in Luke 14 times and in John 44 times. "True or Truth" are used in Matthew twice only; in Mark 4 times, in Luke 4 times and in John 46 times. "Life", not of course in the ordinary sense, but in the spiritual sense, is used by Matthew 7 times; by Mark once; by Luke 7 times and by John 23 times. To sum up, these three key words - Love, True or Truth, and Life, are found very frequently in John, but not so frequently in the other three gospels. Now let us take a contrast-key words

which do occur commonly in the first three gospels, but which are lacking in John. We have 'Kingdom of Heaven' or 'Kingdom of God', appearing in Matthew 57 times; in Mark 20 times, in Luke 46 times and in John 5 times. Repent or Repentance is found 7 times in Matthew; 3 times in Mark; 14 times in Luke but never in John.

Departing from the comparison of the use of key words, let us examine the frequency of the use of parables. Matthew records 17; Mark 13; Luke 18, but John has none.

So we see that from this simple, statistical approach, there is a big difference between the first three gospels and that of John. But why should this difference exist? What was the purpose of John's Gospel? We find the answer to this question in the gospel itself:- "Now Jesus did many other signs in the presence of the disciples which are not written in this book, but these are written that you may believe that Jesus is the Christ, Son of God and that believing you may have life in his name." John 20:30 (R.S.V.)

Here, the purpose of the book is plainly stated. First, it says it is a selection, that there are many other things but only a selection is given and these are for the express purpose of establishing belief in Jesus as being the Christ and, that having accepted this belief you may proceed to have eternal life.

By studying the Gospel one will find that it conforms entirely to what is stated in this verse; for instance, the number of episodes recorded in John is smaller than in any other Gospel; Mark, for example, which is the shortest of the Gospels has some three or four times as many events. We may safely assume, therefore, that John has the shortest number of episodes, but as it deals with them at the greatest length this must be significant and surely the significance is that John wished to convert people to belief in the fact of the existence of Jesus and of his divine sonship.

Well, this quite simply is why the Gospel was written, but of course, it does not solve all the problems that we find as we read it. There are all kinds of questions we must ask; not the least being "Who wrote it?"

The earliest title is "According to John", and we are to understand, no doubt, this means "The Gospel according to John", but in the earliest form it is simply "According to John". There was a person named John, of course, who was one of the twelve and probably you may have assumed that it was he, John, Son of Zebedee, who wrote this Gospel. Now that may be a very reasonable assumption, before one has studied the gospel, but is this assumption correct? There

were, of course, many people called John, in the 1st century. In the Bible itself we know of John the Baptist, as well as John, the Son of Zebedee.

In seeking an answer to our problem we ought firstly to look at the Gospel narrative and there is a succession of passages which have been quoted by various people as evidence that it was John, Son of Zebedee who wrote the Gospel. We will look at them briefly, starting with the thirteenth chapter of John's Gospel at verse twenty three. This is part of the occasion in the upper room when Jesus was with his disciples shortly before his own arrest. One of the disciples, whom Jesus loved, was lying close to the breast of Jesus, and Simon Peter beckoned to the disciples saying, "Tell us who it is of whom he speaks". Now we went go into the context which will be familiar but one notes the phrase 'whom Jesus loved' and it appears that he is distinguished from Simon Peter, because Simon is spoken of by name. So one of the twelve with Jesus in the upper room, apart from Simon, is mentioned. This does not, on the face of it, have anything to do with the question of who wrote the Gospel, but when we look at John 19:26 - we discover the relevance. This passage says, "When Jesus saw his Mother and the disciple, whom he loved, standing near he said to his mother - "Mother behold your Son" - then he said to the disciple - "Behold your mother and from that hour the disciple took her to his own home". So there is a second reference to the disciple whom Jesus loved. It may not be very clear who it might be, but it seems to be another allusion to the same person.

Let us consider another instance and turn to John 20:1 - which reads:- "On the first day of the week Mary Magdalene came to the tomb early while it was still dark and saw that the stone had been taken away from the tomb. So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved and said to them, they have taken the Lord out of the tomb and we do not know where they have laid him". Again, Simon Peter and the disciple whom Jesus loved are mentioned.

Let us finally refer to John 21:7, where we have written:- "That disciple whom Jesus loved said to Peter it is The Lord. When Simon Peter heard that it was The Lord he put on his robe for he was stripped for work and sprang into the sea".

Here, we have four instances where there is a reference to 'a disciple whom Jesus loved'. We know that it cannot be Simon Peter and as he, James and John were all close to Jesus, we may reasonably infer that the reference is to one of the last two mentioned. There is no Gospel of James so may we assume the person referred to is John? I do not think any would wish to quarrel with that, as it

seems quite plausible, but it still does not really solve the question of whether the John referred to here, presumably as the disciple whom Jesus loved, wrote the Gospel under the name of John. It does not say so. There are some other passages, however, that have a more direct bearing and we will now take a look at them. They are only three in number and the first one is from the first chapter which is in the prologue that we shall be dealing with later:-

"The word became flesh and dwelt among us full of grace and truth and we beheld his glory. The glory as of the only Son from the Father".

It seems to me that if "We beheld his glory" has any literal meaning, it must mean that whoever is responsible for writing this had been present with Jesus and as confirmation of this the first epistle of John is often quoted because there is some close connection between the epistle and John's Gospel.

They are full of the same kind of writing; the same phraseology; the same approach to matters which is evidenced by the introduction of the first letter:-

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands. Concerning the word of life".

There is a very similar grouping of phrases, such as - 'We have witnessed Jesus in this respect and that respect', and many people will say that there is no escape from the fact that it is quite clear that it was someone who was present with the Lord, who is responsible for the record. Now let us pass on to the 19th Chapter for the second of the passages that have a bearing on the question of its author. This Chapter has the account of the Crucifixion and after recording how one of the soldiers thrust his spear into Jesus' side, we read at Verse 35:-

"He who saw it has borne witness. His testimony is true and he knows that he tells the truth, that you also may believe".

Here, we have evidence concerning the veracity of the record. We are told that there is one who bears witness to what happened and that his testimony is true. He must then have been present physically at the crucifixion. Now this is, of course, vindicating the correctness of what the Gospel tells us. So here again we must say that there is an eye witness behind this, but the eye witness

... you will notice is spoken of in the third person; he does not say, "I saw it and I can assure you that my testimony is true".

Let us now consider the 21st Chapter of John's Gospel, commencing at verse 24:- "This is the disciple who is bearing witness to these things and who has written these things and we know that his testimony is true". This verse contains the crux of the whole matter - "This is the disciple who is bearing witness to these things, and who has written these things...." If we leave the verse there one might justifiably think that the author must be John, the Son of Zebedee, but continuing to the end it goes on, "..... and we know that his testimony is true". Now obviously John is not speaking here; it must be someone else and, logically, that person was probably a member of the Church, speaking on behalf of himself and others.

Here, in a sense, is the problem that we encounter throughout the Gospel every now and then there is a little shred of evidence showing that there is some eye witness behind this detail or that, touches that do not occur in the other Gospels, but then we come to this statement, "... and we know that his testimony is true".

Having considered the Gospel narrative thus far I would now like to turn to evidence other than scriptural.

The above is a slightly condensed version of the first of a series of talks given by Wilfred Lambert at The Summer School at Fircroft College. It is proposed to complete this first talk and continue with the addresses that followed in subsequent issues.

THE STATEMENT OF FAITH IN THE FIRST CENTURY

by Ralph Lovelock.

"Look;" said the eunuch, "here is water: what is there to prevent my being baptized?" Phillip said, "If you wholeheartedly believe, it is permitted." He replied, "I believe that Jesus Christ is the Son of God." Then they both went down into the water. Acts 8;36-38.

The earliest members of the Christian Church were also orthodox Jews, yet, as had already been taught by John Baptist, this acceptance of the Old Testament Scriptures as currently understood, was not sufficient, and to become members of the new church they had to pass through the waters of baptism. From the beginning, therefore, the apostles were faced with the problem of deciding what was the essential element in the 'repentance' of a convert which qualified him for acceptance into the new community. In the passage above, the earliest manuscripts do not contain the section (v.37) underlined, but this was found first in the 'Western' text, the most interesting source of which for Acts is in Codex Bezae. There is considerable controversy as to the nature of this codex; some authorities (Ropes. "The Beginnings of Christianity") place it as an expansion of Acts dating from the end of the first century or the beginning of the second, others (Clark, "The Acts of the Apostles") consider it the original version, later abridged into our standard text. Whatever the truth of this matter may be, it is evidence that by the end of the first century a set pattern of belief was considered essential for acceptance into the Church, and even Cadbury classes it as "perhaps the earliest form of baptismal creed" ("The Beginnings of Christianity").

There are numerous hints in the New Testament of a developing system of instruction using set 'phrases' to define the essential elements of Christian belief, and these are all tabulated and analysed by Carrington in "The Primitive Christian Catechism". Whilst, however, the existence of a 'baptismal confession' and of a 'catechism' in the first century is virtually certain, and the elements of the contents deducible from the N.T., there remains a problem which is not so easily solved; behind an abridged 'confession' may lie a larger content assumed by the form of words, while a much longer 'catechism' may contain much matter accepted by the Church as desirable instruction, but not considered as an 'essential' element for acceptance into the Church. One aspect, however, in the above confession is significant; the command in Matthew (28;19) was to baptize "in the name of the Father and Son

and the Holy Spirit"; this is found in the confession above as "I believe that Jesus Christ is the Son of God". There is no trace of the later trinitarian semantics found in later centuries, but an acceptance of the divinity of Jesus as implied in the record of Luke, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy child to be born will be called 'Son of God'." (I;34-35).

The epistles, of course, were written to members of the Church, and do not contain an ordered presentation of the teaching presented to those outside. It is when the problems of those members to whom the epistle was written chance to involve some element of that teaching, that we obtain the hints concerning its content. It so happens, that in writing his letter to Rome, the clash between the Jewish outlook of salvation through works, and the Christian position of salvation through faith, caused Paul to make a specific statement concerning that which was essential to salvation. His words (Rom.10;9) can come as a shock to our generation, which has accepted that involved study of the scriptures, made possible by our modern printing presses, concordances, and ability to read, is essential for acceptance by God -

"If on your lips is the confession, 'Jesus is Lord,'
and in your heart the faith that God raised him from
the dead, then you will find salvation".

The simplicity of the requirement, and the lack of 'ifs and buts' about the finding of salvation, should cause us to consider very seriously our normal outlook. It is true that the terms imply a certain content, but the brevity of the summary; the certainty of the outcome, and the authority of the Apostle, who can so write without any limiting terms, form an 'inspired' criticism of our practice in many cases.

To consider now the implications of the two conditions, let us note that the 'confession' looks on the surface to be entirely different from that expected of the eunuch. When we remember, however, that to the Jew of that time 'The Lord' was the euphanism used for the covenant name of 'Yahweh', the two are seen to have the common content of defining the nature of Jesus as being 'divine'. Paul later told those at Philippi (2;1-11) that "the divine nature was his from the first" and that consequent on resurrection God "bestowed on him the name above all names, that at the name of Jesus every knee should bow". Beyond all doubt the one name above all names was that of the covenant - Yahweh - and it was, to use Paul's own words, because "God was in Christ reconciling the world unto himself" that Christianity was the one source of human salvation.

Similarly, we should note that in the N.T. 'faith' is much more than a mental acquiescence in an involved scheme of doctrine. It is the yielding of the life into the hands of Christ. James had criticised those who did not recognise this - "if it does not lead to action, it is itself a lifeless thing" (2;17). It was when writing to Corinth that Paul dealt with the reason why the 'Resurrection' was the foundation of such faith. "This doctrine of the cross is sheer folly to those on their way to ruin, but to us who are on the way to salvation, it is the power of God..... As God in his wisdom ordained, the world failed to find him by its wisdom, and he chose to save those who have faith by the folly of the Gospel" (1.Cor 1;18-31). On the day of Pentecost Peter could tell those to whom a crucified Messiah was an offence, that the resurrection had certified that this was God's wisdom.

Carrington's analysis of the catechetical material in the epistles is most illuminating. He traces a common set of elements which are distinguished by vocabulary and style from the normal matter of the writers. This has a certain similarity to the catechetical material used for Jewish proselytes, but is distinctly Christian in character as distinguished from the Torah of Judaism. There is not, however, any clear theological content, although, of course, some such is implicit, but it deals with four aspects of the 'life in Christ', and fully justifies the fact that Christianity was early called 'the Way'. Thus, so far as detailed instruction given to new members entering the Church was concerned, it seems to have covered the type of life which faith in Jesus invoked, rather than the exegetical details of scriptural understanding. This is supported in measure by the fact that Paul can write sternly to Corinth about the life of one member, whom they continued with in fellowship, but makes not the slightest objection about the fellowship of several members who denied the resurrection of the body; he does, however, enter into detailed controversy as to why such a doctrinal perversion can be damaging to the personal faith of the holder.

This same impression is also supported by the theological issues which arise in Paul's epistles. They witness to a diversity of doctrinal persuasion, which he treats as a field in need of education rather than of discipline. A phrase in the epistle of John is of great significance in this direction. The three epistles witness to the fact that he wrote when doctrinal differences were having a serious effect upon the life of the Church. Such differences were beginning to generate divisions within the members, but in the first epistle he says (2;18-19) not that the defaulters had been cast out, but that they had 'gone out' by their own choice, and to John the fact that they had voluntarily separated themselves

from the general body, was an indication that they were at fault - "They went out so that it might be clear that not all of our company truly belong to it". In this case, the sign of error is schism and not doctrinal difference. The same impression is given by the last message to the seven Churches, where a serious variance both of life and belief is witnessed; yet not one censure is given to those not in error, that they continue in fellowship with the others, but only to those whose way of life has become corrupted.

It is easily possible for us to assume that the apostles were not faced with problems on the basis that the promise of Jesus was that the Spirit should lead them into all truth. The promise, however, was that it should 'lead' them, not present them with an instantaneous blaze of insight. Jesus, we are told, was 'tried' in all points as we are, though he had the Spirit. Paul could speak (1.Cor.13;10-13) of his present knowledge of divine things as fragmentary and incomplete, and one revealing glimpse of this particular problem emerges from his remark, (Gal.2;11) "when Cephas came to Antioch, I opposed him to his face, because he was clearly in the wrong". The trouble in Galatia sprang from a vital difference of opinion about the essentials for salvation held by "certain who came from James", and this even after the important conference held on the subject in Jerusalem (Acts 15). The very record of that conference is instructive; there is a wide-ranging discussion in which several points of view are presented; the witness of scripture to the principles involved is considered, and finally the president presents to the meeting his 'opinion' for their ratification. This is procedure on a vital matter of essential doctrine, and in so far as the Spirit was leading into truth, it was operating through all those assembled in that place for deliberation. "Then the apostles and elders, with the agreement of the whole church, resolved "

The first official creed which has survived is slightly later than the N.T. writings, around A.D.100, but must be a fairly reliable guide to the position taken by the Church during the lifetime of John. It reads:-

1. I believe in God, the Father Almighty
2. And in Christ Jesus, his only Son, our Lord
3. Who was born of the Holy Spirit and the Virgin Mary
4. Who was crucified under Pontius Pilate and was buried
5. And the third day rose again from the dead

6. He ascended into heaven
And sitteth on the right hand of the Father
7. From thence he cometh to judge the quick and the dead
8. And in the Holy Spirit
9. The Holy Church
10. The remission of sins
11. The resurrection of the flesh
12. The life everlasting.

The simplicity and brevity of this creed, compared with the later extravagances of theological debate, are a sign of its antiquity, and there is no single element in it which is at variance with the spirit of the N.T. documents. If this was all which the Church had come to consider essential by the end of the first century, we are indeed over-rating our own understanding of the first century writings if we presume to add to it.

'WHO IS MY NEIGHBOUR?'

In the Summer of 1953, the Rev. Chad Varah read that there were three suicides a day in Greater London. Instead of just writing to The Times to say that something ought to be done about it, he asked himself, 'What can I do about it?'

At this time Chad Varah was appointed Rector of St. Stephens Church, Walbrook, and he advertised the telephone number of Mansion House 9000 for any one to telephone if they were feeling suicidal or despairing. And so The Samaritan organisation was born and is twenty-one this November.

There are now about 160 Samaritan branches in the United Kingdom, and many overseas ranging from Boston to Bulawayo.

Each branch works on the same principles, and is manned by ordinary people, called Volunteers. Although the name 'The Samaritans' was taken from the parable of the 'Good Samaritan', the Samaritans are a non-religious organisation. This is so that anyone, regardless of creed or colour, may contact us and receive 'neighbourly' concern and compassion.

What do Samaritans do? Very little! That is using the 'do' in a busy practical sense.

The telephone is manned twenty-four hours a day (which makes it a unique service) and it does not matter what time of day or night clients may telephone, there is always someone on duty to say, 'Samaritans, can I help you?' and from that point on the Samaritan volunteer mainly just listens. Sometimes a client will find it difficult to speak, and the volunteer will gently encourage him - 'No, you are not wasting my time', and, 'Yes, I do care that you are so bowed down with troubles'. At other times, a client will pour everything out at a great rate and keep repeating himself over and over again, and the volunteer must have patience and really listen to what is being said, and be aware also of what is left un-said.

The Samaritan has to be prepared to accept the client's troubles and problems, for an hour, for a day, a month, a year - to be prepared to give understanding, love and support. Are we not told, 'Bear ye one another's burdens'?

The volunteer on duty always has a Leader-of-the-Day who can be contacted at any time to help make any decisions. Sometimes, when the volunteer has been involved with a client for some considerable time on the telephone, or face to face, he needs to be able to talk to someone about his own feelings and emotions. 'A trouble shared is a trouble halved', may be an over used phrase, nevertheless, if you receive the correct response from the sharer, it still holds true. The sad thing is that there are so many people who feel that they have absolutely no one to whom they can turn, and with whom they can share.

Everyone of us has problems and difficulties - the lucky ones have some relative or friend in whom they can confide. The unlucky ones may have relatives and friends who just do not want to be bothered to listen; they are too busy 'doing their own thing'. There are some people who have no one at all. We welcome everyone, and have time for everyone.

In spite of - or because of - our so called 'enlightened age' and 'liberated mums', more and more children are coming to us for help; some as young as eight years. How sad and cruel a world we live in, when children so young feel unloved to the point of suicide, because they feel unable to communicate with their parents, teachers or friends. As with everyone who contacts us, children are no exception; they are always treated seriously and with respect.

One of The Samaritan principles is that we should be unshockable; and some clients have performed shocking deeds. This does not mean that we are in agreement with what they have done, nor condone it. We accept the client as he is and try to understand. Indeed sometimes, when you have heard the circumstances, you are thankful that they did not befall yourself because how much more quickly would you have fallen? 'Judge not, that ye be not judged'.

Our approach to clients is non-directive. We do not tell them what they should or should not do. Nobody likes to be told what to do. Besides, when someone asks for advice do they really want your opinion if it differs from their own? Or are they asking for confirmation of what they have already decided to do?

Mostly, the clients are in distress when they contact us, and by having a receptive ear into which they can pour their troubles, worries and doubts, their minds clear, and just by having talked about it they feel better. The problem may be unsolved, but they are better able to get things into perspective. Sometimes, clients do come to us asking for some specific help. Every branch has consultants to whom Volunteers can refer clients, always, of course, with the clients' consent and the consultants are bound by the same confidentiality as binds every Samaritan.

Anything a client says is accepted as confidential to The Samaritans. We make it clear that we will not repeat anything outside the organisation. To any enquiries made about a client, the volunteer just says 'I do not know', and refers the matter immediately to the Chairman of Directors.

A client can remain anonymous for ever, if that is his wish, or tell us his name and address, having confidence that we shall never divulge it. The Samaritan volunteers remain anonymous always, only telling the client their first name, and Samaritan number should there be more than one volunteer with the same name in the branch.

We are basically a telephone service, but should a client prefer to talk to someone face to face, he is at liberty to come into The Samaritan centre; or a volunteer can meet the client wherever they decide - the client's house; a park; a pub; anywhere with the exception of the volunteer's home.

The Samaritan organisation gives a unique service in two respects, one of which has already been mentioned - that the telephone is manned twenty-four hours per day, fifty-two weeks per year. The other service we give is called 'Befriending'. Normal friendship is a shared experience; each gets something from the other; both

benefit, and the friendship progresses. 'Befriending', in The Samaritan context, is one sided. The client takes you into his life and within a matter of an hour or less, he has told you things which his best friend has no idea about. The relationship remains one sided because you, the volunteer, do not take the client into your life, though you give him your genuine, loving concern.

No 'normal' human being was meant to be on his own, and we are all linked in some way with others - family, workmates, or friends, old school friends, casual friends, or friends made through mutual interest in hobbies. If something goes wrong at work and we are under stress, we can go home and tell our family, and if that link is strong, it will help to put into perspective the trouble we had at work, and the next day we can go with greater confidence. If the link at home is also under stress, we go back to work in a lower condition than the day before. Eventually, as each link weakens and breaks, you are left doubting yourself - 'It must be me; nobody cares; nobody accepts me'.

When a suicidal client contacts us, all these links have broken, and there is always an element of self-hate, and so, self-violence. The Samaritan puts in immediately a strong link, with genuine loving concern, with compassion and acceptance of the person as he is, which 'says' - 'You are a human being; you are worthwhile; I care very much what happens to you'. This is never said in so many words. It is an intangible thing, but the client feels the Samaritan 'standing beside' him; feeling with him; sharing with him, and caring for him. In one word, it is empathy. It is being there when needed and giving of our love. We are told, 'It is more blessed to give, than to receive'; words which, when we read them as children, we cannot believe, and as adults they are so familiar to us that we gloss over them. They begin to take on a special meaning when one practices them.

The Befriending of a client can last one week, six months, or longer, but during this time the volunteer concerned will give loving support, and reinforce the link made, never letting the client down. He will turn up five minutes early for an appointment, not one minute late. If going on holiday, will ensure that the client knows and that arrangements have been made for another volunteer to step in; if the client wishes it.

A successful 'Befriending' terminates, and does not go on and on for ever. The Samaritan knows when the client is beginning to cope with his own problems, and as the client strengthens his new links with those around him, so gradually the Samaritan slips into the background.

A hard lesson for any Samaritan to learn is that not all people can be helped; the chronically inadequate, or the psychopathic personality, might not benefit from the kind of help which The Samaritans, as a non-professional organisation, can provide. These are more appropriately handled by other specialist agencies with which The Samaritans try to bring them into contact. For The Samaritans to try to continue to help cases of this kind would reduce their capability of helping those who are suicidal and despairing, and have come to breaking point; it is for these that the organisation was conceived.

Each Samaritan branch holds training courses for would-be volunteers. The course cannot train one to be a Samaritan-type-of-person. This is something one has in them or not. Qualifications or particular skills are not important. It is what a person is that counts and if the ingredients of genuine, loving, neighbourly concern are there, then the training course will direct a person to be of maximum use to those who feel suicidal and despairing.
.....'Go, and do thou likewise.'

A Luton Samaritan.

A P P E A L

LUTON SAMARITANS.

The Luton branch was formed in 1966 and became a full branch, giving a 24 hour service in January 1970. Approximately 1,500 new clients approach us each year; about 6,000 telephone calls are taken at the office every year and some 500 people come in for help.

Now we need help. We are dependent on people's generosity to keep the branch operating. We have to move out of our premises during the next two years because of demolition. Can you help us to buy premises of our own? If so, please send a donation to:

The Treasurer,
Luton Samaritans,
67, Adelaide Street,
LUTON. Beds.

All Samaritan branches need financial aid. Perhaps you would prefer to support your local centre? You will find the number and address in the telephone directory!

TITLES OF JESUS

THE LORD

by J.H. Weaving.

We saw in a previous issue (no.42) that Jesus and Jesus only, used the title "Son of Man" of himself, the Evangelists choosing other titles such as, Lord or Son of God. He used this title in three separate ways - in reference to his life with his disciples; in reference to his death and in reference to "one who was to come".

Jesus was a preacher and a healer. He revealed God to his Jewish generation as a loving, heavenly father but, amazing as it may seem, this teaching, to his dismay, divided the people he had come to unite with God. Such was their enmity that it culminated in his cruel death on the cross. What a terrible crisis for his few faithful followers. What did they make of this unique man with whom they had lived for perhaps only three years?

It was some forty years before the Evangelists wrote down their answers to this question. In the intervening time, however, it must have exercised the minds of those who had known him or heard of him through the disciples.

The principle witnesses are Matthew, Mark, Luke, Paul, the apostle to the Hebrews and John. All had reached the conclusion that he was The Son of God, but they had arrived at this conclusion by somewhat different routes. The reason for this, we believe, was due to characteristics of 'the Man' himself. We would suggest that Jesus did not want to be known as an entity that could be described, but rather, he wanted to be known within the person who wished to know him. Today, many would describe this as wanting to be known "existentially" - subjectively rather than objectively.

The Evangelists about AD 70, when many of the eye witnesses had died, realized that they had a duty to perform for future generations. It would seem that a quick return of Jesus had been expected and this rendered any written records unnecessary. But Jesus did not return; at least not bodily. What were they to say?

Let us try to put ourselves in the position of the disciples, two of whom, Cleopas and probably his wife Mary, were journeying to a village called Emmaus and were discussing the events of the Crucifixion and Resurrection, when a man came up and the following conversation took place; 'What is it you are debating as you walk?' 'Are you the only person staying in

Jerusalem not to know? All this about Jesus of Nazareth a prophet powerful in speech and action before God and the whole people; how our chief priests and rulers handed him over to be sentenced to death and crucified him. But we had been hoping that he was the man to liberate Israel.'

(Luke 24:13-21)

Cleopas gives us a good idea of their troubled minds at this juncture. Then suddenly there is the revelation as he broke bread with them in the familiar way. Jesus was alive! No longer was he bound by time and space! All doubts were dispelled! What was more natural than the declaration, made by John a little later - "It is the Lord". (John 21:7) Here, surely, were sown the first seeds of the eventual worship of Jesus, by the Orthodox Church (Now the Roman Catholic Church) as the co-equal of the Father. This declaration of John was soon to become the simple creed of the early church - "If on your lips is the confession, Jesus is Lord and in your heart the faith that God raised him from the dead, then you will find salvation". This is no formal creed but an act of faith that engenders true inner righteousness. However, the declaration of John and the confession in Paul still leaves us to find out what they meant by 'Lord'. To quote Vincent Taylor:-(1)

"The Christian confession 'Jesus is Lord' was the basic faith of the Christianity of multitudes of believers, fervent in spirit and loyal in worship, but without marked inclination to explore the intellectual implications of their faith".

Likewise, we may well ask ourselves, "Where do we stand in this flood of recognition?" First of all - what evidence can we find for the status of Christ, if we can use such an inadequate expression without irreverence? Let us start with the synoptic records.

Mark begins with a prologue with some similarity to that of John. The opening words of his gospel -

"The beginning of the gospel of Jesus Christ, the Son of God" (Mk. 1:1)

proclaim Jesus as the Messiah and the Son of God. Admittedly, some authorities omit 'Son of God', but the baptismal record makes it abundantly clear that Mark had no doubt that this Jesus was the Son of God. Apparently, however, he had no knowledge that he was born of a virgin. If this were so it would be inconceivable that he should omit such a great piece of evidence which would account for the uniqueness which the twelve apostles had witnessed.

The accounts of the birth of Jesus in Matthew and Luke differ so much, that most will feel that at least the case for a virgin birth is not proved without doubt.

MATTHEW

AN ANNOUNCEMENT TO JOSEPH

1:20- 'Joseph son of David' said the angel, 'do not be afraid to take Mary home with you as your wife. It is by the Holy Spirit that she has conceived this child!

BIRTH AT BETHLEHEM

2.v 1-2 Jesus was born in Bethlehem in Judaea during the reign of Herod.

ADORED BY ASTROLOGERS

2:2 After his birth astrologers from the east arrived in Jerusalem, asking, "Where is the child who is born to be king of the Jews? We observed the rising of his star and we have come to pay him homage.

LUKE

AN ANNOUNCEMENT TO MARY

1:26- In the sixth month the angel Gabriel was sent from God to a town in Galilee called Nazareth, with a message for a girl betrothed to a man named Joseph ... You shall conceive and bear a son, and you shall give him the name Jesus.

BIRTH AT BETHLEHEM IN A MANGER

2:1-7 In those days a decree was issued by the Emperor Augustus for a registration to be made throughout the Roman world ... So Joseph went up to Judaea ... to the city of David called Bethlehem ... She wrapped him in swaddling clothes and laid him in a manger, because there was no room for them to lodge in the house.

ADORED BY SHEPHERDS

2:8-18 Now in this same district there were shepherds out in the fields, ... when suddenly ... an angel of the LORD "Do not be afraid, I have good news for you ... Today in the city of David a deliverer has been born to you - the Messiah - the Lord ... So they went with all speed and found their way to Mary and Joseph... And all who heard were astonished at what the shepherds said.

FLIGHT INTO EGYPT

2:13 After they had gone, an angel of the Lord appeared to Joseph in a dream, and said to him, 'Rise up, take the child and his mother and escape with them to Egypt, and stay there until I tell you; for Herod is going to search for the child to do away with him.'

MASSACRE OF THE CHILDREN

2:16 When Herod saw how the astrologers had tricked him he fell into a passion, and gave orders for the massacre of all children in Bethlehem and its neighbourhood, of the age of two years or less, corresponding with the time he had ascertained from the astrologers.

DWELLING IN NAZARETH

2:23 And being warned by a dream, he withdrew to the region of Galilee; there he settled in a town called Nazareth. This was to fulfil the words spoken through the prophets: 'He shall be called a Nazarene'.

However, many may feel that the uniqueness of Jesus makes the Virgin Birth the only adequate explanation. John's record (1:14 and 1:18) seems to support his knowledge of the Virgin Birth. However, it cannot be discounted that 'begotten of God' may be a figurative simile for 'the Word was made flesh'.

It would seem that, at least in the first years, it was not generally known that Jesus was born of a virgin. What, therefore, did they understand by confessing him to be Lord?

CIRCUMCISION

2:21 Eight days later the time came to circumcise him, and he was given the name Jesus.

TO JERUSALEM

2:22 Then, after their purification had been completed ... they brought him up to Jerusalem to present him to the Lord.

RETURN TO NAZARETH

2:39 When they had done everything prescribed in the Law of the Lord, they returned to Galilee to their own town of Nazareth.

To be continued.

References.

- (1) Vincent Taylor. The Person of Christ. p.144 (Mcmillan).
- (2) Hahn Ferdinand. Titles of Christ. p.7 (Lutterworth Press).

CORRESPONDENCE.

Dear Editor,

Thoughts on Endeavour No.41.

It is heartening to see from the Endeavour Editorial and other articles in the Winter 1973 issue, No.41, that some members of the community seem anxious, in the spirit of the Bereans of Paul's day, to test, in this case, the validity of some of the community's traditional concepts in the light of modern problems and what can be found to be true and significant despite any inconvenience or embarrassment this may cause us.

This activity is not confined to our sect alone.

At a time when the all important faith in God, which one must have if one wishes to please Him, is becoming so scarce, it seems to me important that we, who claim to have that faith, should decide whether others, who follow not with us, but who also trust God and are working in Christ's name in the light of Heb.11:6, should be censured or shunned because we as uninspired mortals, consider them to be mis-believers, to quote Dr.Thomas.

Can we compare him who was casting out devils in Christ's name, but who did not follow with the disciples, (Mark 9:38-41) with those who today are preaching salvation through repentance and baptism in Christ's name in the hope of His return, but who do not follow us?

Christ's answer during His first stay on earth was, "Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me," (me = Christ).

Of course, we could say, and of some it may be true, that verse 40 rules out any compromise because of gross differences in the interpretation of such passages as, John 1:1-5; 9:10; John 6:62; John 10:18; Col 1:15-17; Phil. 2:6-7; Heb.1: and others. Mark 9:40 says, "For he that is not against us is on our part".

Even if this extrapolation is ruled invalid, there still remains, Mark 9:41, "For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." To me, Christ is here referring to people similar to the man cited in Verse 38, who followed not with the disciples. Am I wrong? If not, what is the reward?

I would like to discuss one specific case of a difference in beliefs, rather than in faith or trust in God the Father of The Lord Jesus Christ.

As a body, we are taught not to believe in demon possession or devils, and rightly so perhaps, especially in the light of the apparent exhibitions of some of the powers inherent in the human brain described in terms of E.S.P., telepathy, etc.

Luke 8:28-33 (A.V.) speaks of the unclean spirit and devils. It is the "devils" who besought Jesus to suffer them to enter into the swine and Jesus "suffered them". (Young's Concordance makes this use of "devils" = daimon, demon, shade, daimonium, and the 'spirit' in the phrase 'unclean spirit' = pneuma as used in 'Holy Ghost' (spirit)).

We may say they were not really devils, and it was a fit punishment of Jews for keeping swine, i.e. if they were owned by Jews in what is called "a largely Gentile area" in the I.V.F. Commentary.

BUT, Luke does not include any such explanation in his account; nor do Mark, (5:12-13) and Matthew (8:31-32). It will suffice to discuss Luke the Physician who was well qualified to explain about these disorders in the light of current knowledge.

Whoever it was that revealed this incident to Luke, whether it was an eye witness disciple or Christ directly by inspiration, he did not see fit to correct what we are now taught to believe to be an error of fact, that is that it was not really devils who besought Jesus. 'So Luke, under inspiration writes of devils "imploring" and "beseeching" and "being suffered to go where they wanted to go, rather than into the Abyss" (N.E.B.).

I have no Greek, but Young's Concordance seems to show that the English translations give the proper renderings for these words, devils, demon and unclean spirit.

Is it logical, therefore, to assume from the N.T. record that (a) It was a common belief amongst the Jews of Christ's day that many diseases were due to the activity of evil, or unclean spirits and/or devils and that these could on occasion speak, cf. Luke 8:28-33 and could, as opportunity offered, take with himself seven other spirits more wicked than himself" (Matt.12:45) in order to cause an even more serious illness in the sufferer than first existed; (b) Christ and the disciples, as recorded in the N.T., continued to speak and act within the confines of this common belief; (c) Christ and the disciples are not recorded as doing anything specifically to counteract this belief?

If these assumptions are logical, then can it be argued that (i) either Christ himself believed in the evil spirits and devils as such and of course defeated their effects, or (ii) that He knew they were figments of superstitious minds, but because belief in them was irrelevant to his mission of salvation, He did not see fit to disillusion either His disciples or the people to whom He preached?

If this reasoning is valid, then whatever the state of our modern medical knowledge may be regarding such illnesses, are we on safe ground in rejecting those who differ from us in this matter? Should it affect our preaching to people in more primitive developing countries. How shall we expect Matthew, Mark and Luke to react to our traditional attitude to such belief if we meet them in the Kingdom? Put the other way round, would our community expect these disciples to explain and clarify their attitudes before we would accept them into "fellowship", should they return to us now?

Yours etc,

S. Marriott,
(Australia).

The aim of the Magazine remains unchanged and this is, to provide a means for free expression between people who have faith in God or who seek such faith, to which end it encourages articles and correspondence dealing with all aspects of Scripture and Christian living.

The News Letter will report on news, such as conferences and Christian activities; give reviews on new books and provide short articles.

We thank those readers who have written to us commenting on articles, but we wish that there were more. It is by continual discussion that we can make progress towards discovering the "truth that makes free".

It is important that a balance is struck between articles in the magazine and we recognise that, of late, we have tended to devote more space to Biblical study than to Christian living. This is in no way because we believe it to be more important. It is indeed only a means to an end. Christ's teaching was directed pre-eminently towards deepening the significance of our lives. He lived a life in close relationship with God, whom he revealed as a loving heavenly father. The quality of this life was such that John could only call it "eternal life". Biblical study, however, is forced upon us, or some of us, to find out as best we can what Christ really taught and who he really was, even though He is greater than any writing can express, even writing from the pen of Paul or John. In a sense, his life is like a picture and each one who views it can only describe what he sees. There is much more there than meets the eye and we should try by the way most appropriate to each of us, to conceive him in our hearts. We believe this cannot be done by study alone, but requires encounters with individuals who, as we, know him, but imperfectly. The reason for study, as we see it, is to encounter others (the Gospel writers; Paul, etc.,) who saw him more perfectly and if possible to encounter Jesus himself.

Modern theologians are making great steps in helping us to see Jesus more clearly, but they tend to write in great detail and in scholarly language, which often makes them difficult to comprehend. Endeavour tries to bring some of this work to its readers in more homely language, whilst emphasising that the language of Christ is deeds and concern for others.

THE ENDEAVOUR MAGAZINE SUBSCRIPTIONS

Great Britain 50p per annum: Canada, USA & Australia \$1.25 (Air mail \$2.50). South Africa R1.00; Single copies 13p (post free).

Great Britain, Europe & South Africa (also articles & correspondence) The Endeavour Magazine, 150 Chessetts Wood Road, Lapworth, Warwickshire, England. (Note change).

Canada & USA The Endeavour Magazine, 108 North Orchard Road, Linthicum Heights, Maryland 21090, USA.

Australia & New Zealand The Endeavour Magazine, PO Box 213, Box Hill, Victoria 3128, Australia.