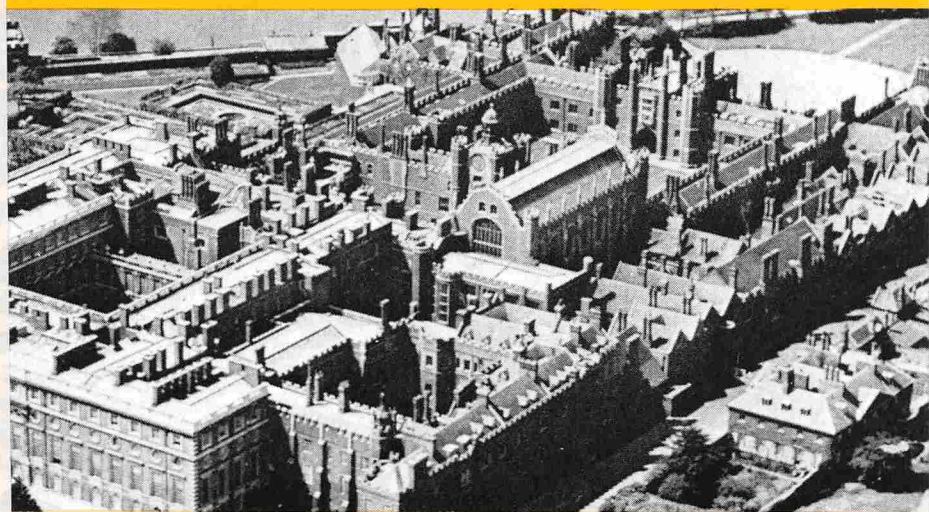


REFORMATION TODAY'86



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CRANMER

The above illustration by courtesy of the National Portrait Gallery, London

Editorial

There is a religious crisis in England today. The National Church, that is the Church of England, in its different dioceses, is voting on the Final Report which is the substance of A.R.C.I.C., the Anglican Roman Catholic International Commission. The plan is to reunite the Church of England with the Roman Catholic Church. Such a move will have profound repercussions. These plans are strongly opposed by a minority within the Church of England. David Samuel has made it plain that reunion with Rome will mean, division in the Church of England, and the formation of a 'continuing Church', by those who still hold to the Reformed 39 Articles. All the clergy are required to give their assent to these Articles. Unfortunately such assent in most cases is no more than the acknowledgement of the existence of an ancient document. It is our purpose to encourage evangelicals within the C of E at this time and this issue of *Reformation Today* is being sent to several hundreds of them. We hope that our Presbyterian brethren in Scotland will also see the importance of giving moral support to those who contend for the truth.

Justification by Faith and its importance today

The omission of the central truth of the New Testament from A.R.C.I.C. and concentration instead on the mass and the authority of the pope indicates that the unity in view is not a unity of salvation shared 'in Christ', but rather a union of ecclesiastical bodies irrespective of the central truth of the N.T. It is vital therefore that we grasp clearly the issue of Justification. Barry Shucksmith has outlined the biblical doctrine for us.

This is followed by the history of that truth

and then in turn the track record of Justification in the Church of England. We are then brought right up to date with regard to what could well be an historic change in the religious scene in England.

Justification by Faith and Thomas Cranmer

We often discover that our American cousins show an even greater interest in the royal family than the English themselves. The Queen's special interest is the Commonwealth which unites a worldwide constituency of nations representing many who are interested in the royal family. The life of Cranmer is crucial because of the intimate way in which he was involved in the formation of a Protestant realm. You will see Cranmer quoted in connection with Justification in part two of the articles by Barry Shucksmith. The life of Cranmer, although brief, enables us to see how the Reformation advanced (albeit in a strange way) in England. In contrast we can compare the present retreat with that advance.

Justification by Faith the subject of two new books

The review article (Here we do not stand!) is intended to bring us up to date with regard to literature on the subject of Justification. Extracted from the two books are several valuable quotations which not only clarify the doctrine and illustrate its importance but also commend the books themselves. The substance of the books is excellent. Whether Anglicans will be faithful to the doctrine is the question which provokes the title of the article.

Justification by Faith and unity with Rome

The Roman Catholicism is like two concentric circles, an inner circle consisting of

Cover picture: *Hampton Court was built by Cardinal Wolsey. To gain favour with King Henry VIII he presented it to him in 1526. When he faced execution under the charge of high treason he said, 'If I had served God as diligently as I had served the king, he would not have given me over in my grey hairs!'*

Justification by Faith as the foremost doctrine of the New Testament has been used by the Holy Spirit to accomplish great triumphs in the history of the Church. It was the principal truth employed to change the face of Europe in the 16th century. Justification tells us about the nature of God who will never compromise his justice and absolute standards of holiness. It exalts his grace and love because it reveals his free gift of salvation once and for all. In one stroke the believing and repentant sinner is declared just, has the privilege of access to the throne of heaven, and his assurance of eternal life. Justification vividly reminds us that all men by nature are in a pitiful state and can never by any self-righteousness of their own be saved. Justification separates Christianity from every other religion in the world, because every other religion follows the way of self-justification.

the Pope and the Curia which by its own definition is infallible and therefore unchangeable. Infallibility is finality. We believe that only the Scriptures, the Word of God, are infallible. The LORD does not have to correct his mistakes because he does not make any. The papacy has assumed a kind of Godhood (2 Thes 2:4), because infallibility is claimed for human dogmas that have been added to the Scriptures.

Around the inner circle of the Pope and the Curia is a large outer circle. In this wider circle there is flexibility to accommodate all shades of belief and opinion. Contained and included in the outer circle come various forms of liberation theology, liberalism and the charismatic movement. Those who become involved in dialogue sometimes become excited by the possibility of progress. They forget that there is room for a complete programme of theological gymnastics within the outer circle, but no hope whatever of basic change in the seat of government. The system is designed to absorb others, but it can never be absorbed or have its decrees altered. We may yet find that at the end of the day the architects of A.R.C.I.C. will be sent back to their drawing boards by the Vatican and only when submission by the Anglicans is unconditional will they be accepted back into the R.C. fold.

Justification by faith — the basis of Christian unity in times of stress

We live in times of stress! Economic, national, political, racial and religious!

When division is rife where can we find unity that has a ring of truth? Christ prayed for the unity of his people, a unity that was visible and which the Holy Spirit would use to convince mankind of the genuineness of the Gospel. Overlooking the spiritual nature of this unity (it is 'in Christ' Jn 17:21-24), the modern Ecumenical Movement has abandoned almost every truth for which our Lord died. Some leaders even talk about union with Eastern religions. Such blatant error should not deter us from seeing that there is a dynamic truth in John 17:21-24 which demands that we should be faithful in this vital matter for which our Lord prayed.

It is customary simply to deal with the matter by using creeds or doctrinal statements and leaving the matter there. However the essential issue lies in Paul's often used phrase; 'In Christ' (160 times). If we belong to the body of Christ by union with him, we then have the union of eternal life. There is an eternity of difference between that unity and our relationship (however cordial) with those who are outside Christ. Unity in Christ transcends all differences; ethnic, language, national, economic, cultural, political — and should be seen to transcend such.

The fact that 'Union with Christ' is the heart of the matter does not nullify the importance of doctrine. To be 'in Christ' means that I believe in his consubstantial deity, his virgin birth, his true and perfect manhood, his sinless life, his atoning death, his physical resurrection, his ascen-



When Archbishop Runcie visited Liverpool a strong protest was made, part of which is illustrated by the photo shown above. This was prior to the Pope's visit and an expression against the Archbishop's part in supporting that visit. We doubt the value of placarding vociferous protests and prefer thorough-going expository and teaching methods (Zech 4:6) *Photo by courtesy of the 'Liverpool Daily Post'*

sion, his present reign as God, and his second coming. If I do not believe that, or do not believe in the Trinity, in the creation of the universe by the Triune God of holiness and power, or in the authority of Scripture as divinely inspired by the Holy Spirit, or in the depravity and eternal lostness of man and the subsequent necessity of justification by faith, and regeneration and sanctification by the Holy Spirit — then my claim to be 'in Christ' is to be questioned.

Luther called justification by faith *articulus stantis aut cadentis ecclesiae* — the point of belief which determines whether the Church stands or falls. He meant this in the theological and spiritual sense. This perceptive statement applies today. Can we go further and say that justification is

the truth which clarifies, highlights, and encourages Christian unity?

Merseyside Gospel Witness

With this issue comes a four page brochure advertising forthcoming meetings in Liverpool. The material and the pictures will supplement the theme of *Reformation Today* issue 91. It is seldom that the whole magazine is devoted to one subject. However Justification by Faith is deserving of such attention. The clearer we all are in our grasp of it the better. The above paragraphs concerning Justification by Faith and Christian unity apply not only in Liverpool where the pressures on evangelicals to compromise are probably greater than anywhere else in Britain, but they are relevant all over the world.

The rejection of the Sunday Trading Bill

Tuesday the 15th of April was the morning when the British people awoke to news of the American air raids on Tripoli from British bases — and the news of the defeat of the Government's Bill to deregulate

Sunday trading. Strong reactions to the first should not be allowed to overshadow the lessons that may be derived from the second.

The Conservative government in Britain

not only has a majority in Parliament, but a strong control over its members in the way they vote. Conservative MPs were given a '3 line whip' in order to force them to agree to the Sunday Trading Bill. Ignoring such an order can lastingly damage a political career; one rebellious MP who voted against the Bill has already lost his position in the Party. One flippant commentator mocked the plight of Christian Conservative backbenchers on the day of the vote, saying they were miserably caught between fear of the wrath of God and fear of the displeasure of Mrs. Thatcher — and that surely the wrath of Mrs. Thatcher would prove the more powerful threat. Tory bills usually pass with a majority of about 120. A leading commentator predicted a government victory for the Sunday Trading Bill of between 30 and 50. It was defeated by 14 votes.

Throughout the life of this government, Mrs. Thatcher has been determined to 'set the people free' by deregulating Sunday trading. Humanly speaking it seemed that the Bill would go through. What were concerned Christians to do? Passively submit? Just pray about it? Many discovered for the first time how to write to an MP, collected signatures for petitions, put up posters, organised meetings, personally lobbied the MP. We were fortunate that a group of energetic and farsighted Christians organised the 'Keep Sunday Special' Campaign, based at the Jubilee Centre in

Cambridge (see *RT* 87), which provided the essential research and ideas for campaigning. They showed conclusively, by extensive research, that despite the absurd anomalies in the present legislation, total deregulation (as opposed to limited reform) would have had profoundly damaging social and spiritual implications. It is worth noting that Christians did not campaign against unrestricted Sunday trading simply for the benefit of the church — the social implications for all citizens were equally a consideration. There are many other urgent moral issues which demand action. Christians in Britain now have a non-party body to organise parliamentary lobbying and constituency campaigns — CARE (tel. 01-409 0111).

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The Last Adam and the World to Come, part 2 by Don Garlington, being a theological exposition of Hebrews 2:5-9, is due to appear in the next issue (No. 92). Also included will be a biography of Adoniram Judson by Dr. Tom Nettles, and by Prof. Donald MacLeod; Common grace and unregenerate theologians.

Surprising developments have taken place with regard to the leading monthly evangelical newspaper in the UK, *The Evangelical Times*. An up-to-date report is due in *RT* 92.

South Africa

Prof. Douglas MacMillan and the editor are scheduled to take part in three conferences in South Africa during June. There is a ministers' conference in Pretoria, the annual family conference in Natal (Skogheim), and a shorter ministers' conference in Capetown.

At Pretoria the subject is the 16th century Reformation. Prof. MacMillan will speak on the subject of Calvin and Knox with special reference to the place of preaching. The editor is to address the subject of Luther, 'Three triumphs and three mistakes'. A great deal of relevance can be learned from this crucial time of history for our present times.

Thomas Cranmer

Gwynne Williams



Early Life

THOMAS CRANMER WAS BORN ON JULY 2ND, 1489, THE SECOND son of the squire of Aslacton in Nottinghamshire. Little is known of his youth except that he lived a comfortable life. Young Thomas picked up many sporting skills from his father, including horse riding, how to lead a pack of hounds and complete mastery of the crossbow and longbow.

At the age of fourteen he went to Cambridge University. Eight years later he was appointed to a fellowship at Jesus College, Cambridge. Around the year 1515 he married, but his wife died in childbirth fairly soon afterwards.

By 1520 Cranmer had been ordained as a priest in the Catholic Church. In 1526 he became a Doctor of Divinity. During this time he worked as a university examiner and quickly earned a reputation for demanding a thorough knowledge of the Bible from prospective ordinands.

While Cranmer was at Cambridge, a motley collection of scholars met regularly at the White Horse Inn in the town to discuss the 'new' ideas coming from the pen of Luther and other reformers. These meetings were usually chaired by Robert Barnes who was an Augustinian Prior. It is by no means certain that Cranmer frequented the White Horse, but it is very likely that he first encountered Protestantism there.

In 1528 Cranmer left Cambridge because of an outbreak of the plague in the area. He found a position as a private tutor in Waltham. Here the whole course of his life was to be changed.

Into Royal Service

Before continuing with the life story of Cranmer, it is important to establish some details about the monarch whose service he was about to enter. Henry VIII was neither a Protestant, nor a Protestant sympathiser. Indeed in 1521 the Pope had honoured him with the title Defender of the Faith because he had published a book attacking the teachings of Martin Luther.

Yet by 1527 Henry had embarked on a course which led to a most bitter confrontation with the Catholic Church. The quarrel had little to do with religion, but in God's providence was to prove helpful to the cause of reform in England.

During the reign of the previous king, Henry VII, Prince Arthur who was heir to the English throne had married the Spanish princess Catherine of Aragon. Shortly after their wedding, Arthur had died. Prince Henry – the future Henry VIII – then became heir to the throne. On the death of Henry VII in 1509, he became king of England. In the same year he married Catherine of Aragon by special permission of the Pope.

Now, almost twenty years later, Henry wanted to get rid of his queen because she had come to the end of her childbearing days without producing a male heir. In all she had given birth seven times, but only one girl had survived, the Princess Mary who was destined to become Mary I. So it was that Henry cast around for a good reason to divorce Catherine and marry one of her ladies-in-waiting, Anne Boleyn.

Henry was no mean a theologian himself. Indeed, before the untimely death of his older brother, he could have become Archbishop of Canterbury. It was but the work of a moment for Henry to construct a case on the hitherto ignored Leviticus 20:21 which forbade a man from marrying his brother's widow. Henry maintained that the Pope had no right to allow his marriage to Catherine of Aragon in the first place, and went on to demand that the Pope should declare that they had never been married. Catherine of Aragon's defence was that the Leviticus verse had no bearing on the marriage.

Thomas Cranmer entered this torrent of controversy when Gardiner the Bishop of Winchester spent a short time at Waltham where Cranmer was working. Cranmer suggested to Gardiner that Henry VIII would be well advised to canvas the opinions of leading European thinkers on the legitimacy of his marriage. Gardiner was impressed with this idea and passed it on to Henry. The King shared Gardiner's view and invited Cranmer to court.

During much of 1529-30, Cranmer was in Italy sounding out the opinions of the Italian universities. On his return to England, he renewed his friendship with the Boleyn family and may have served as chaplain to Anne Boleyn.

It was on a further European tour in 1532 that Cranmer secretly married the niece of a leading Lutheran theologian, Andreas Osiander. This was a highly significant move, indicating that Cranmer was already outgrowing traditional Catholicism. To this day, the idea of a married priest is anathema to Rome. Cranmer had to keep his wife's existence so secret that it has given rise to many legends and tall tales, the best known of which is that he kept her locked in a chest!

The Archbishop

In August 1532, Thomas Warham, the Archbishop of Canterbury died. Henry VIII's unexpected nomination as Warham's successor was Cranmer – a mere archdeacon. Two factors probably lay behind Henry's decision. He knew that Cranmer was utterly loyal, and loyalty was a quality much prized by the Tudors.

Secondly, Cranmer was recommended by Anne Boleyn whose word, for the time being at least, carried great sway with the king.

Pope Clement VII only issued the bulls sanctifying the consecration of Cranmer after Henry had applied financial pressure. It is important to remember that when Cranmer became Archbishop of Canterbury, his ideas and beliefs were barely half formed. Indeed as Archbishop, he continued to live the life of a scholar, devoting some three quarters of his waking moments to study. He was of course aware of the work of Luther and other Reformers by this time, but at best was only slightly influenced by them.

However, one doctrine which is central to any understanding of Cranmer was formed by this time, his idea of the godly prince. This will be dealt with in more detail below. Suffice to say that before his consecration, Cranmer made it clear that the loyalty he was about to swear to the Pope ranked below his loyalty to God and the king.

Within two weeks of his consecration, Cranmer gave Henry VIII the long expected news that he had spent the last twenty years living in sin with his brother's widow. In May 1533, Archbishop Cranmer held a special court at Dunstable to hear the case. Catherine of Aragon refused to appear before the court and the result was a foregone conclusion. On May 23rd Cranmer duly announced that Henry VIII and Catherine of Aragon had never been married in the eyes of God.

One direct result of this judgement was that it made the Princess Mary illegitimate. This probably had a bearing on her treatment of Cranmer when she reigned as Mary I. As far as Henry VIII was concerned however, the sole importance of the Dunstable judgement was that it allowed Anne Boleyn to be crowned queen. Having fended off Henry's attention for several years, Anne had finally succumbed and was pregnant. Henry was therefore eager to marry Anne officially so that the child could be legitimate.

Two things impaired Henry VIII's joy. Firstly, Anne Boleyn was never accepted as queen by the bulk of his subjects. To them she was little more than the king's whore. Anne Boleyn went on to fall out of favour with Henry himself, for the child she carried turned out to be a girl, the future Elizabeth I. Trumped-up charges of adultery and plotting to kill the king were brought against Anne. She was executed along with five men in 1536. Two days before she died Cranmer declared that her marriage to Henry was void.

Meanwhile the Catholic Church was highly displeased with the recent turn of events in England. In July 1533, Cranmer found himself excommunicated, but did not let this worry him unduly. Indeed he gave his full support to the Act of Supremacy of 1534. This Act proclaimed that the monarch was 'the only Supreme Head in earth of the Church of England'. Initially this was the full extent of the English Reformation, the exchange of a Pope in Rome for one in all but name in the king of England. Nonetheless, as Cranmer realized, this

change did open the way for more far reaching changes if they were carefully timed.

The Godly Prince

Martin Luther got it just about right when he observed that 'What Squire Harry wills must be an article of faith for Englishmen for life and death'. Henry VIII was nothing less than an autocratic dictator who demanded the total submission of his people. Cranmer understood this to be the basic ground rule in all that he did. Cranmer quite literally kept his head while all around were losing theirs precisely because Henry knew that he could count on Cranmer's unflinching loyalty.

Cranmer behaved in this way not out of pragmatism, but out of deeply held principle. He believed that the king held office under God with a twofold mission; to uphold a just society and give freedom to the gospel. He saw it as his duty to accept any royal command which did not involve open sin. As Archbishop of Canterbury he was equally prepared to live with any theology imposed by Henry, even if he privately disagreed with it.

This attitude was less restrictive than might at first appear. Henry VIII was certain that he could rely on Cranmer's obedience and was therefore prepared to allow him to develop and expound some radical ideas. Had Cranmer been a headstrong anti-monarchist he would not have lasted long or achieved much. His very conservatism allowed him to be radical.

Reformation by Stealth

As was seen above, Cranmer was by no means a Protestant when he first became Archbishop of Canterbury. During Henry VIII's reign his views became increasingly Protestant, but at a speed slow enough to be acceptable to his master.

For much of the reign, two groups competed for the king's ear. The pro-Reformation group was led by Cranmer and Thomas Cromwell who was Henry's chief adviser for some years. The Roman Catholic group was led by the Duke of Norfolk and the Bishop of Winchester. The fortunes of the two varied from time to time.

The first major success for the Reformers concerned the English Bible. By about 1534, Cranmer sensed that Henry VIII's antipathy towards Bible translators and their work was easing off. Seizing this golden opportunity, Cranmer prompted the Convocation of Canterbury to petition Henry that 'The Holy Scripture shall be translated into the vulgar tongue by certain upright and learned men, to be meted out and delivered to the people for their instruction'.

Henry received the request sympathetically. So it was that Miles Coverdale whose English Bible had appeared in 1535, was commissioned to revise the

Matthew Bible of 1537 into the Great Bible of 1539. Henry VIII decreed that a copy of the Great Bible was to be placed in all churches so that in theory at least, everyone had access to the word of God in their own language.

Transubstantiation

The Roman Catholic communion service called the Mass, revolved around the doctrine of transubstantiation. That is the belief that the bread and wine actually become the body and blood of Christ during the service. This gave rise to the idea that the priest was adding to the sacrifice of Christ on Calvary.

In this as in most regards, Henry remained a loyal Catholic to his dying day. His pro-Catholic courtiers were overjoyed in 1536 when he promoted the Act of Six Articles. This piece of legislation upheld all the major Catholic doctrines – with the exception of the supremacy of the Pope – by threat of the death penalty. So severe was the Act, that Cranmer sent his wife back to her people in Germany for four years until the climate in England mellowed towards Protestantism.

The Act of Six Articles also re-emphasized to Cranmer the prudence of keeping any doubts he may have had about transubstantiation to himself. Two separate incidents in 1538 show just how fluid his position was on this doctrine. A letter of that year to one Adam Damply suggests that Cranmer was indeed unhappy with some aspects of the mass, but that he still accepted transubstantiation. In the autumn of that year Cranmer approved the execution of John Lambert who had openly questioned the doctrine.

Much of Cranmer's thinking about the Last Supper was influenced by Nicholas Ridley whose mind was considerably sharper than Cranmer's. Although not a great original thinker, Cranmer was not a slavish follower of any single theologian. He was well read in the Bible, the Church Fathers and the new Reformation writings. Throughout his lifetime, Cranmer's mind was shifting towards a clearer understanding of Bible truth. He did not arrive at a fully Protestant view of the communion service until well into the reign of Edward VI.

Through Many Dangers

With the passing of the anti-Protestant Act of Six Articles, leading Reformers found themselves victimized. Bishops like Latimer lost their sees and it seemed likely that Cranmer would follow suit. Indeed, in Europe it was rumoured that he had been executed. Bets were laid to this end in many parts of London, yet Cranmer survived unscathed.

Some four years later, in 1540, Thomas Cromwell the King's chief adviser was executed. Many observers were convinced that it was now but a matter of time before Cranmer followed him. The end seemed near indeed when a group of canons from Canterbury approached Henry VIII to accuse the Archbishop of heresy. Henry's indulgent reaction was to appoint an enquiry into the whole matter, with no less a figure than Cranmer himself in the chair. Henry joked with Cranmer, accusing him of being the 'greatest heretic in Kent'. Despite the

dangers inherent in the times, Cranmer was no sycophant in his relationship with the king. One of the things which Cranmer found most hateful was violence of any sort. Several times he sought to convince Henry of the quality of mercy. To no avail he tried to obtain mercy for Thomas More and Fisher who found it impossible to accept the monarch as Supreme Head of the Church of England. He also tried to save the life of Anne Boleyn and later of Thomas Cromwell, all to no avail. Ironically, he was instrumental in saving the life of the Princess Mary, who as Mary I was not to return the favour.

It is clear therefore that Cranmer was far from cowardly in his dealings with Henry VIII. He even went so far as to criticize the royal grammar in one theological treatise!

In 1538 Cranmer had started work on an English language prayer book. Some six years later, in May 1544, his English Litany was complete. It was to be used in the Church of England by royal command. The litany displayed Cranmer's total mastery of the English tongue. Its theology reflected the turbulent times and drew on Catholic services, the Church Fathers, English tradition and the work of Luther as well as the Bible itself. Later prayer books were to be built on this foundation but became increasingly Protestant.

By 1546 Cranmer accepted and believed the doctrine of Justification by Faith alone and rejected transubstantiation. With characteristic caution, he decided to bide his time before making this major shift known to the public. This change of view was to be reflected in a modification of the Mass on which he had started to work. This service was not to see the light of day until the reign of Edward VI.

On January 28th 1547, Henry VIII died with Cranmer at his bedside. Henry was succeeded by his ten-year-old son, Edward VI.

Edward VI

With the accession of Edward VI, real power fell into the hands of his uncle, Edward Seymour, Duke of Somerset. For all his faults, Somerset supported the Reformers, as did the young king himself. It was at this time that the Church of England began to assume a more Protestant hue. Despite this encouragement, Cranmer was still cautious in giving expression to his new found faith in public.

During Edward's first year, Cranmer was a leading figure in the publication of a book of Homilies. This was a selection of sermons written by Cranmer and others to be read aloud in churches which were bereft of preachers. Some idea of the need for this work can be gleaned from a census of priests conducted during that year. Of 300 questioned, over half didn't know the Ten Commandments, ten didn't know the Lord's Prayer, while twenty-seven didn't know its author or where to find it in the Bible.

Another early reform introduced by Somerset with the full support of Cranmer was the removal of cruel anti-heretic laws from the statute book. Under this new régime, people were fairly free to come to their own doctrinal beliefs, although to be a Catholic was to court trouble. Cranmer was not the only Protestant to influence the government at this time, both Ridley the scholar and Latimer the preacher were now highly respected figures.

An interesting sign of the times was that Cranmer's wife now began to appear openly in public. Such a move would have been unthinkable during the time of Henry VIII.

The First Prayer Book

In May 1548, English services were introduced at St. Paul's Cathedral and at certain selected London churches. On June 9th 1549, Cranmer's First Prayer Book was declared to be the sole legal form of public worship. It was a landmark in the history of the English church. For the first time in this country, all the rites for clergy and people were collected in one book, in the same language.

Theologians are fairly well agreed that the Book was an outstanding example of compromise and studied ambiguity. It followed the order of the old Latin Mass, but rejected the idea of the service supplementing the sacrifice of Christ, or of any change in the nature of the bread and wine. Cranmer was at pains to stress that the service was a memorial. Nonetheless, the vague language employed in key sections allowed both Catholics and Protestants to use the book, interpreting it in their own way. Because of this ambiguity, it is commonly agreed that the most revolutionary feature of the Book, was not its theology but its language — English!

The new Prayer Book was warmly received in the London area, but it caused a rebellion in Devon and Cornwall. The only Protestants in the far West of England, which was much more insular than it is today and had its own Cornish language, were seamen who by the very nature of their work were well suited to pick up new ideas, and the local gentry. The rest of the West Country almost to a man wanted to bring back the old Catholic traditions and services. They complained that the English services were incomprehensible to Cornishmen. Cranmer wanted to know whether they could understand Latin any better, but received no reply!

1549, the year of the new Prayer Book, also saw the demise of the Duke of Somerset. He was brought down by a combination of three factors:

- (1) Many Protestants were unhappy with the new Prayer Book and wanted a more radically Protestant version;
- (2) The Catholics wanted to undo the work of the Reformation and re-introduce the Mass;
- (3) The ruling classes were suspicious of Somerset's sympathy for the poor and needy.

Somerset had but one real rival, John Dudley, soon to become Duke of Northumberland. Northumberland hoodwinked the Catholics into believing that he would help them to realize their objectives. In reality he was a very political supporter of the Reformation. He was a ruthless man and Cranmer soon sided with him to the extent of persuading Somerset to surrender.

Much has been written about Northumberland, yet he remains a mysterious, enigmatic figure. The truth is that we shall never know whether he supported the Reformation for good reasons or out of political expediency. Whatever his motivation, Northumberland gave Cranmer and the other Reformers every possible encouragement to press ahead with their work. Indeed this restless man of action often found the Archbishop irritatingly over-cautious.

From March 1550, at Cranmer's instigation a Bible was given to every priest on ordination. This was to indicate the primacy of preaching. Two years later, the Bible had replaced all the medieval chalices and instruments which had formerly been given to priests and bishops.

The Second Prayer Book

Cranmer was anxious to form and maintain ties of fellowship with continental reformers. Martin Bucer was one such friend. He offered Cranmer a detailed critique of the Prayer Book of 1549. Among the features to which he took exception were the vestments worn by priests, the offering of prayers to Mary and the saints and the practice of anointing with oil.

In January 1551, a draft version of the Second Prayer Book was circulated. The final version was introduced the following year and was an openly Protestant work. Cranmer had paid serious attention to the critique of Bucer, and there were some major changes from the 1549 format. One significant move was the use of the word 'table' instead of 'altar' throughout the communion service which was no longer called a mass.

A further indication of the difference between the two books can be seen in the phrasing at the heart of the communion service. In 1549 Cranmer wrote, 'The body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life.' This statement was sufficiently vague to allow Catholics to impose their own meaning on the words. The 1552 formulation was much clearer, 'Take and eat this, in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.' This statement ruled out any change in the substance of the elements.

The principle by which Cranmer tried to write the 1552 book was that everything without scriptural warrant should be excluded. However uneasy a Nonconformist like the present writer may be with any liturgy, it has to be admitted that Cranmer's work was a heartfelt attempt to give liturgical expression to the doctrine of Justification by Faith alone.

Edward's Final Years

A further example of the toleration of Cranmer again involved the Princess Mary. For most of Edward's reign it was illegal to celebrate the mass in England. Cranmer tried to persuade Edward to allow his half sister to celebrate mass in private. Edward was unhappy with the suggestion, maintaining that it was sinful to licence sin. Cranmer argued that it was no sin to 'wink' at the mass for a short time!

To further his idea of international fellowship, Cranmer invited leading Protestants to an international congress in 1552. Sadly, most of those invited, including John Calvin, were not interested. The idea was therefore shelved. This was a great loss, for it might have gone some way towards preventing the formation of so many Protestant splinter groups.

Many Protestant refugees from persecution had arrived in England during Edward VI's reign from all over Europe. Cranmer was kindly disposed towards these foreigners and allowed them a generous measure of religious freedom. Only one group was singled out for a less than tolerant treatment, the Anabaptists. At times it seemed that Cranmer hated them more than the Catholics.

On June 12th 1553, Edward gave his royal assent to the 42 Articles of Faith prepared by Cranmer with the help of John Knox and others. This statement of faith after slight alterations became the 39 Articles of the Church of England, which are still in force today.

By this time, Edward's health was failing and it was clear that he was soon to die. The ambitious Northumberland persuaded Edward VI to disinherit his half sister Mary in favour of Lady Jane Grey, Edward's second cousin. Lady Jane Grey was married to Northumberland's son. Cranmer refused to have anything to do with this breach of natural justice until commanded to do so by Edward. He still had his doubts, but like all the other members of the Privy Council he subscribed to the will on June 21st 1553. Two weeks later, on July 6th, Edward VI died at the tender age of fifteen.

Bloody Mary

The vast majority of English Protestants seemed to share Cranmer's disquiet about the will. Many of them went so far as to support Mary's claim to the throne. In so doing, they proved that they were not crazy revolutionaries, but loyal citizens of the crown. It took Mary less than a fortnight to dispose of the threat posed by Lady Jane Grey's supporters. When Mary became Queen, one thing was uppermost in her mind. She wanted to restore England to the Roman Catholic faith.

Resorting to shock tactics in the hope of terrorizing her subjects away from Protestantism, Mary decided to burn leading Protestants. It was obvious that Cranmer was a marked man. Mary had never forgiven him for his role in the divorce of her mother. Cranmer was first arrested in September 1553 for opposing the mass.

When he appeared before the Privy Council however, he faced not a charge of heresy, but of treason for supporting Lady Jane Grey against Mary. Cranmer pleaded guilty and was sentenced to death. He was not executed at this point however, for Mary had other plans.

She decided to act against Cranmer on the original charge of heresy. This was a slow process because she had to introduce anti-heresy legislation before she could act. Her first attempt at introducing such a law was foiled in the Lords in May 1554. By the end of that year however she did have the necessary statute.

Meanwhile, Cranmer suffered greatly in solitary confinement. He was a frail old man and was unable to face up to the ordeal. He was brainwashed by Spanish experts and had to watch his old friends Ridley and Latimer being burned at the stake. This was too much for Cranmer, who was hardly the stuff of which heroes are made.

The result of all this pressure was that on March 18th 1556 he signed a document recanting his Protestant faith, denounced the Reformation and submitted to the authority of the Roman Catholic Church. He did this in the belief that it would save his life. It was commonly accepted that a heresy trial had served its purpose if the heretic recanted. Foolishly, Mary ignored this convention and ordered the execution of Cranmer despite his recantation. She also ignored letters from Protestant exiles reminding her that Cranmer had twice interceded on her behalf over the years.

Instead, Mary exploited Cranmer's propaganda value to the full. His recantation was published and his execution was built up to an impressive theatrical set piece. It took place on March 21st 1556 at St. Mary's in Oxford.

After a dullish sermon had been preached, Cranmer was brought centre stage as the star attraction. He was expected to underline his conversion to Rome before being burnt. Instead he repudiated his recantation, referred to the Pope as Antichrist and spoke at length on the biblical doctrine of communion. Then he was dragged off to the stake where it is said that he ensured that the first limb to burn was the right arm with which he signed his recantation.

This was one of the greatest errors of Mary. The cruel execution of this frail, respected friend of her father sent a wave of revulsion throughout England. A phrase on many lips at the time sums it up. 'The burning of the Archbishop hath harried the Pope out of the land.'

For all his achievements, the most notable feature of Cranmer's life is that here we see God's strength made manifest in man's weakness. This was nowhere more obvious than in the hero's death which he died almost despite himself.

We are extremely grateful to Barry Shucksmith, Minister of Christ Church, Norris Green, Liverpool, for this 4-part article on justification by grace through faith. His work is especially valuable in the light of recent interpretations and evangelical/Roman Catholic rapprochements.

All of us have a duty to have clear ideas on this vital subject. Our own souls should always cry out for clarity of understanding, and in addition the confusion caused by the advancing ecumenical movement requires that we be clear and strong in our understanding in order to help others.

The article has been prepared with these factors in mind.

JUSTIFICATION 1

Part 1 — The Biblical Doctrine

1. The meaning of the word 'Justification'

'Justify' is a forensic term meaning 'acquit', 'declare righteous', the opposite of 'condemn' (cf Deut 25:1, Prov 17:15, Rom 8:33). Justifying is the judge's act. From the litigant's standpoint, therefore, 'be justified' means 'get the verdict' (Is 43:9,26). In Scripture, God is 'the Judge of all the earth' (Gen 18:25) and his dealings with men are constantly described in forensic (legal) terms. Righteousness, that is conformity with his law, is what he requires of men. And he shows his own righteousness as Judge in taking vengeance on those who fall short of it (cf Ps 7:11, Is 5:16, 10:22, Acts 17:31, Rom 2:5, 3:5ff). There is no hope for anyone if God's verdict goes against him.

2. Justification in Paul

Out of the 39 occurrences of the verb 'justify' in the New Testament, 29 come in the epistles or recorded words of Paul: This reflects the fact that Paul alone of New Testament writers makes the concept of justification basic to his soteriology.

Justification means to Paul: God's act of remitting the sins of guilty men and accounting them righteous, freely, by

his grace, through faith in Christ, on the ground, not of their own works, but of the representative law-keeping and redemptive blood-shedding of the Lord Jesus Christ on their behalf (cf Rom 3:23-26, 4:5-8, 5:18).

Paul's doctrine of justification is his characteristic way of formulating the central gospel truth, that God forgives believing sinners. Theologically, it is the most highly developed expression of this truth in the New Testament.

In Romans, Paul introduces the gospel as disclosing 'the righteousness of God' (1:17). This phrase proves to have a double reference.

(i) To the righteous man's status, which God through Christ freely confers upon believing sinners (the gift of righteousness) Rom 5:17, cf 3:21ff, 9:30, 10:3-10, 2 Cor 5:21, Phil 3:9.

(ii) To the way in which the gospel reveals God as doing what is right — not only judging transgressors as they deserve (2:5, 3:5ff), but also keeping his promise to send salvation to Israel (3:4ff), and justifying sinners in such a way that his own judicial claims upon them are met (3:25ff).

So Jim Packer writes, 'The righteousness of God is thus a predominantly

forensic concept, denoting God's gracious work of bestowing upon guilty sinners a justified justification, acquitting them in the court of Heaven without prejudice to his justice as their Judge.'

Justification is the key to Paul's philosophy of history. He holds that God's central over-arching purpose in his ordering of a world-history since the fall, has been to lead sinners to justifying faith. God deals with mankind, Paul tells us, through two representative men; 'the first man Adam', and 'the second man', who is the 'last Adam', Jesus Christ (1 Cor 15:45ff; Rom 5:12ff). The first man, by disobeying, brought condemnation and death upon the whole race; the second man, by his obedience, has become the author of justification and life for all who have faith (Rom 5:16).

3. The Ground of Justification

Paul maintains that God justifies sinners on a just ground; namely, that Jesus Christ, acting on their behalf, has satisfied the claims of God's law upon them. He was 'made under the law' (Gal 4:4) in order to fulfil the precept and bear the penalty of the law in their stead. By his 'blood' (blood = death) he put away their sins (Rom 3:25, 5:9). By his obedience to God he won for all his people the status of law-keepers (Rom 5:19). He became 'obedient unto death' (Phil 2:8); his life of righteousness culminated in his dying the death of the unrighteous, bearing the law's penal curse (Gal 3:13 cf Is 53:4-12). In his person on the Cross, the sins of his people were judged and expiated. Through this one 'act of righteousness' — his sinless life and death — 'the free gift came unto all men to justification of life' (Rom 5:18). Thus believers become 'the righteousness of God' in and through him who 'knew no sin' personally, but was representatively made sin (that is treated as a sinner and

punished) in their place (2 Cor 5:21). Thus Christ is made unto us righteousness (1 Cor 1:30). This was the thought expressed in older Protestant theology by the phrase 'the imputation of Christ's righteousness'. The phrase is not in Paul but its meaning is. For Paul, union with Christ is not fiction but fact — the basic fact, indeed of Christianity, and his doctrine of justification is simply his first step in analysing its meaning. So it is 'in Christ' (Gal 2:17 — RV; 2 Cor 5:21) that sinners are justified. God accounts them righteous, not because he accounts them to have kept his law personally (which would be a false judgement), but because he accounts them to be 'in' the One who kept God's law, representatively (which is a true judgement). God is thus both just and the justifier of him that hath faith in Jesus (Rom 3:25ff — RV).

4. The Means of Justification

Faith in Christ, says Paul, is the means whereby righteousness is received and justification bestowed. Sinners are justified 'by' or 'through' faith (Greek *pistei*, *dia* or *ek pisteos*). Paul does not regard faith as the ground of justification. If it were, it would be a meritorious work, and Paul would not be able to term the believer, as such, 'him that worketh not' (Rom 4:5); nor could he go on to say that salvation by faith is 'according to grace' (v 16 — RV), for grace absolutely excludes works (Rom 11:6). Paul quotes the case of Abraham, who 'believed God and it was reckoned unto him for righteousness', to prove that a man is justified through faith without works (Rom 4:3ff — AV, Gal 3:6 cf Gen 15:6). Romans 4 does not deal with the ground of justification at all, only with the means of securing it.

5. Paul and James

On the assumption that James 2:14-26 teaches that God accepts men on the double ground of faith and works, some

have thought that James deliberately contradicts Paul's teaching of justification by faith without works, supposing it to be antinomian (cf Rom 3:8). But this seems to misconceive James' point. It must be remembered that Paul is the only New Testament writer to use 'justify' as a technical term for God's act of accepting men when they believe. When James speaks of 'being justified', he appears to be using the word in its more general sense of being vindicated, or proved genuine and right before God and men, in face of possible doubt as to

whether one was all that one professed, or was said to be. For a man to be justified in this sense is for him to be shown a genuine believer, one who will demonstrate the faith by action. The case of Rahab is referred to by James (v 25). James' point is that 'faith' if it is taken as mere assent or knowledge, such as the devils have (v 19), unaccompanied by good works, provides no sufficient grounds for inferring that a man is saved. Paul would have agreed heartily (cf 1 Cor 6:9, Eph 5:5ff, Titus 1:16).

JUSTIFICATION 2

Part 2 — The History of Justification

1. *The Soteriology of the First 3 Centuries*

We will be disappointed if we expect a definite, well integrated and fully developed view of the application of the work of redemption in the Early Church Fathers. Their representations are rather indefinite, imperfect, and incomplete, and sometimes even erroneous and self-contradictory. Says Kahnis, 'It stands as an assured fact, a fact knowing no exceptions, and acknowledged by all well versed in the matter, that all pre-Augustinian Fathers taught that in the appropriation of salvation there is a co-working of freedom and grace'.

Later Fathers, such as Irenaeus and Origen, share the idea that man can be saved by faith, while the Latin Fathers, Tertullian, Cyprian and Ambrose, even surpass them in stressing the utter depravity of man and the necessity of justification by faith. It cannot be said, however, that a clear conception of faith emerged in the thinking of the first three centuries. The prevalent idea seems to be that of a merely intellectual assent to the truth, but in some cases it apparently includes the idea of self surrender. Yet it generally falls short of the full and rich conception of it as saving trust in Jesus Christ. There is a tendency to stress the necessity of good works, especially works

of self-denial, such as liberal almsgiving, abstinence from marriage, and so on, to attach special merit to these and to co-ordinate them with faith as a means of securing the divine favour.

There is another point that deserves notice. The Church Fathers of the first three centuries reveal a drift towards ceremonialism. The idea prevailed among them that baptism can be obtained by penance.

Pelagius deviated even more. For him grace does not operate directly and immediately on the will of man — but only on his understanding, which it illuminates, and through this, on the will. Moreover it is quite possible for man to resist its operation. Christianity is regarded as a new law and, in comparison with the Old Testament as an enlarged law. The real Christian is one who knows God, believes that he is accepted by God, obeys the precepts of the Gospel, and imitates the holiness of Christ rather than the sin of Adam.

Augustine took a radically different view of man's natural condition. He regarded the natural man as totally depraved and utterly unable to perform spiritual good. He also spoke of grace in the objective sense, consisting in the Gospel, baptism, the forgiveness of sins, and so on, but realized

that this is not sufficient, and that sinful man has need of an internal, spiritual grace. This grace, which is the fruit of predestination, is freely distributed according to the sovereign good pleasure of God, and not according to any merits in man. It is a gift of God that precedes all human merits. It renews the heart, illuminates the mind, inclines the will, produces faith, and enables man to do spiritual good. But his conception of faith did not give due prominence to that childlike trust in Christ which is the crowning element of saving faith.

Augustine did regard faith as functioning in the justification of the sinner, for he says that man is justified by faith, that is, obtains justification by faith. But he did not conceive of justification in a purely forensic sense. While it includes the forgiveness of sins, this is not its main element. In justification God not merely *declares* but *makes* the sinner righteous by transforming his inner nature. Augustine failed to distinguish between justification and sanctification. We see in Augustine the need for theologians to be well taught in the Greek of the New Testament. Augustine took the Latin word *Justificare* to mean *make righteous* rather than following the Greek word *dikaiaō* which means *to declare* righteous.

There was a general tendency in the scholastic period to distinguish between faith as a form of knowledge, a mere assent to the truth, and faith as a spiritual affection, productive of good works. Peter the Lombard made a three-fold distinction in faith. He said that it is one thing to believe God, to believe that what he says is true, and quite another to believe in God, that is, to believe so as to love him, to go to him, to cleave to him, and to be joined to the members of the body of Christ. He also made a distinction between the faith which is believed, that is, the creed or dogma, and the faith by which one believes and is justified. After Peter the Lombard it became customary to distinguish between a mere intellectual assent to the truth and a faith which is determined by the power of love. This developed to a point where the right *inward* disposition and works by love began to be described as the faith that

justifies. The subjective was beginning to take over from the objective.

Augustine's confusion of justification and sanctification was not rectified but rather intensified by the Schoolmen. While they were generally agreed as to what was included in justification, they never conceived of it as a mere imputation of the righteousness of Christ to the sinner. According to Thomas Aquinas there is first of all the infusion of grace, then the turning of the free will to God, next the turning of the free will against sin, and, finally the remission of guilt.

Duns Scotus held an altogether different opinion. He conceived of justification as consisting of two divine operations namely, the forgiveness of sins and the renovation of the soul through sanctifying grace. While the two are simultaneous in time, in the order of nature the forgiveness of sin precedes the infusion of grace.

Alongside of the doctrine of free grace, and in connection with that of justification, the doctrine of merit came to the foreground. The meritoriousness of virtue, especially as expressed in good works, was generally taught in the Middle Ages, and was hardly opposed by any scholastic theologian of note. The Roman Catholic doctrine of the application and appropriation of divine grace finally assumed the following form.

Children born within the pale of the Church receive the grace of regeneration, including an infusion of grace and forgiveness of sin, in baptism. Others, however, who come under the influence of the Gospel in later years, receive sufficient grace, that is, an illumination of the understanding and a strengthening of the will by the Holy Spirit. They can resist but also yield to this work of God and follow the promptings of the Spirit. By yielding to it and co-operating with God they prepare themselves for the grace of justification (*gratia infusa*). This preparation consists of the following seven elements:

- i Assent to the Truth taught by the Church
- ii Insight into one's sinful condition
- iii Hope in the mercy of God
- iv The beginnings of love to God
- v An abhorrence of sin

vi A resolution to obey the commandments of God

vii A desire for baptism

After this 7-fold preparation justification itself follows in baptism! The grace of God therefore serves the purpose of enabling man once more to merit salvation.

This leads us on to consider the Order of Salvation.

1. The Lutheran Order of Salvation

It was especially the system of penances as developed in the Roman Catholic Church and the traffic in indulgences closely connected with it, that prompted Luther to take up the work of reformation. He himself was deeply engaged in works of penance, when from Romans 1:17 the truth flashed upon him that man is justified by faith only. It dawned upon him that the really important thing in repentance was not the private confession before a priest, which has no foundation in Scripture, nor any satisfaction rendered by man, since God freely forgives sin; but a heartfelt sorrow on account of sin, an earnest desire to lead a new life, and the forgiving grace of God in Christ. Therefore he made the doctrine of sin and grace central once more in the doctrine of salvation, and declared that the doctrine of justification by faith alone was 'the article of a standing or falling Church'. The Lutheran *ordo salutis* (order of salvation) centres in faith and justification. Strictly speaking, calling, repentance, and regeneration are merely preparatory and serve the purpose of leading the sinner to Christ. It is not until he by faith accepts the righteousness of Christ, that God pardons his sin, sets him free from the law, adopts him as his child, and incorporates him into the mystical body of Jesus Christ. Everything therefore, depends on faith.

2. The Reformed Order of Salvation

In Reformed theology the order of salvation acquired a somewhat different form. This is due to the fact that Calvin consistently took his starting-point in an eternal election. His fundamental position is that there is no participation in the

blessings of Christ, except through a living union with the Saviour. And if even the very first of the blessings of saving grace already presupposes a union with Christ, then the gift of Christ to the Church and the imputation of his righteousness precedes all else. But however Calvin may have differed from Luther as to the order of salvation he quite agreed with him on the nature and importance of the doctrine of justification by faith. In their common opposition to Rome they both describe it as an act of free grace, and as a forensic act which does not change the inner life of man but only the judicial relationship in which he stands to God. They do not find the ground for it in the inherent righteousness of the believer but only in the imputed righteousness of Jesus Christ which the sinner appropriates by faith.

3. The Arminian Order of Salvation

The Arminians teach that God bestows a universal grace on man which is sufficient to enable the sinner to believe and obey the gospel; and that the call which comes to man through the preaching of the Word exerts a merely moral influence on his understanding and will. If he assents to the truth, trusts in the grace of God and obeys the commandments of Christ, he receives a greater measure of divine grace, is *justified on account of his faith* and, if he perseveres to the end, becomes a partaker of life eternal. Faith thus becomes a work and we are back somewhere — if not fully — to the Roman error.

Justification in the Theology of the English Reformers

Archbishop Cranmer referring to Romans, says that there are three things, 'which must concur and go together in our justification: upon God's part, his great mercy and grace; upon Christ's part, justice, that is, the satisfaction of God's justice, or price of our redemption, by the offering of his body and shedding of his blood, with fulfilling of the law perfectly and thoroughly; and upon our part, true, and lively faith in the merits of Jesus Christ, which (faith) yet is not ours, but by God's working in us. So that our justification is not only God's mercy and grace, but also his justice which the Apostle calleth the justice of God.'¹

'The Reformed doctrine of justification by faith alone cannot be understood apart from the Reformed doctrine of justification by grace alone. They are the two sides of the same coin. Together they set forth that ascription of all the glory for what we are and do to God — *solī Deo gloria* — which is the hallmark of the Reformation. The importance of this emphasis cannot be overstated, because it is characteristic of fallen man to ascribe glory to himself instead of to God, to whom alone it belongs. Self-glory is vain-glory: it is an expression of the sinful desire of the creature to be as God. The twin doctrine of *sola fide* and *sola gratia* is, therefore, essential for every age; but it was, in a historical sense, especially necessary when the Reformation came, because for centuries it had been to all intents and purposes submerged and stifled under an unevangelical accumulation of doctrines of merits by works, penances, and payments, whereby men were led to hope that they might perhaps win some acceptance with God. This inevitably meant that man's justification before God, inasmuch as it was mixed up with what man did, became a matter of uncertainty. The rediscovery of the Gospel of free grace set forth in Holy Scripture, however, involved also the rediscovery of the believer's eternal security in Christ. Salvation, in which man has even the smallest hand is thereby invested with a degree of doubt. But salvation which from beginning to end is entirely the work of God is invested with complete assurance: as God's work, it cannot fail or be frustrated.¹²

But although the English Reformers strenuously denied that by his works or dispositions man could contribute anything at all to his justification, yet it is very far from being the truth that they had no place in their system of Christianity for good works (as was commonly and maliciously charged by their enemies). On the contrary, they gave particular prominence to the importance of good works.

How, asks Cranmer, 'Can a man have this true faith, this sure trust and confidence in God, that by the merits of Christ his sins be remitted, and he reconciled to the favour

of God, and to be partaker of the Kingdom of Heaven by Christ, when he liveth ungodly and denieth Christ in his deeds? Surely no such ungodly man can have this faith and trust in God.'¹³

Similarly, Thomas Becon affirms, in the Preface to his *Commonplaces of the Holy Scripture*, that 'As the sun cannot be without light nor the fire without heat, no more can the true and Christian faith be without good works, whensoever occasion is offered either for the glory of God or for the profit of our neighbour.'¹⁴

Closely linked in the Reformer's minds with the doctrine of justification was that of predestination. The Apostle describes the spiritual state of fallen man in terms of being 'dead in trespasses and sins'.

Man, as we have seen, is able neither to save himself nor even to contribute in the smallest degree to his salvation. His will is enslaved; his god is the god of this world. Like Lazarus, swathed from head to foot with burial wrappings and corrupting in the tomb, he is bound by his sins and his nature is corrupted in the death of separation from the one true God. Like Lazarus too, his only hope of being raised to newness of life is through the dynamic utterance of the divine voice of his Creator. Salvation, therefore, from beginning to end is the sovereign work of Almighty God. God's bestowal of grace, however, is not capricious, haphazard or dependent on an unpredictable development of events. Those who through his grace are brought to salvation have been chosen from all eternity and 'predestinated according to the purpose of him who worketh all things after the counsel of his own will'. They are taken up into the scheme of God's everlasting purpose. All is of God, from eternity to eternity. It is on this truth that the Christian's eternal security in Christ rests and its substance is developed in Article 17 of the Church of England, the longest article which declares 'Predestination to life is the everlasting purpose of God whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those

whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour.

The Article continues: Wherefore they which be endued with so excellent a benefit of God be called according to God's purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in

good works, and at length, by God's mercy, they attain to everlasting felicity.¹

The order of salvation outlined in Article 17 inevitably leads to an experience of assurance, which was missing in Roman Catholic theology, and is still sadly lacking today.

¹ Cranmer *Homily on Salvation Works*, Vol 2 p 129.

² Philip E. Hughes *Theology of the English Reformers* p 51.

³ Cranmer Works, Vol 2 p 133f.

⁴ Becon Works, Vol 2 p 291.

JUSTIFICATION 3

Part 3 – Justification and the Church of England

The subsequent history of the treatment of the doctrine in the Church of England veers between two basic positions. On the one hand there are those who have applauded and commended the Reformers' understanding of the doctrine, viewing it as a recovery of biblical teaching. On the other hand, there are those who have deplored what they regard as the innovation of the Reformers which broke the continuity of Christian doctrine from primitive times. The best known representative of the latter is George Bull, sometime Bishop of St. David's who published a treatise on justification entitled *Harmonia Apostolica* (1669-70), a work which Newman was later to quarry for his own lectures on the subject. Bull's aim was to provide a timely antidote against this 'error of Luther'. His basic premise is simple,

'It is more agreeable to reason to explain St. Paul by St. James than the contrary ... the words of St. James are so very express, clear, and evident, that he who hesitates about their sense may well be said to seek a knot in a bullrush ... the

meaning of St. James is clear, and whatever obscurity or difficulty there is, must be attributed to the Epistles of St. Paul.

Throughout his discussion Bull is confused, his principal errors being, a. The assumption that the Reformer taught that faith is a virtue that somehow merits justification, and b. The understanding that works of obedience are instrumental in an individual's justification.

Just a few years after Bull issued his work on justification John Owen published his treatise on the doctrine in which he sought to clarify the muddled waters Bull and others had stirred up. The Anglican evangelicals of the following century were Owen's successors in that they also sought to defend and expound the biblical doctrine of justification as expressed in the Anglican formularies of faith. The original Eclectic Society, founded in 1783 considered the doctrine and its implications from time to time at its fortnightly meetings. At one of these discussions in June 1805, that is, long before the Tractarian Movement, the thought was

expressed by some of the members that 'there is an approximation of the High Church to Popery'.

In the 19th century, Alexander Knox, a forerunner of the later Tractarians, wrote, 'I greatly suspect that the time is not very distant, when even theological creeds will be brought to a philosophical test; and will be discarded, should they not stand the trial. At such a season, I own, I have little hope for those, acquainted with St. Paul only through the interpreting medium of Luther or Calvin, of Dr. Owen or Mr. Romaine. . . . Confident I am, they will awake, taught that man's chief hope rested on a moral basis expressed in the words "Blessed are the pure in heart, for they shall see God".'

Knox was answered by George Stanley Faber who explained that the Church of England teaches; that the righteousness of Christ; appropriated by the instrumentality of faith, is the sole ground of our acceptance with God.

Knox was followed by a more celebrated author, John Henry Newman, who, in his lectures on Justification, 1838, sought to undermine Reformation doctrine. In his *Apologia Pro Vita Sua*, first published in 1864, Newman explained his purpose:

'I wrote my Essay on Justification in 1837; it was aimed at the Lutheran dictum that justification by faith only was the cardinal doctrine of Christianity. I considered this doctrine was either a paradox or a truism . . . and in consequence, between Rome and Anglicanism, between High Church and Low Church, there was no real intellectual difference on this point.'

Newman's attempt to find a Via Media between Rome and Canterbury led him to repeat the error that Osiander fell into, who taught that we are justified not by faith but 'by Christ formed within us, or by the indwelling presence of His Spirit'.

The Anglican evangelical in the 19th century, thought long and hard about the doctrine of justification by faith; he had to because the controversies and debates of the day centred on differing theologies of salvation. In the 20th century the atmosphere has been somewhat different. The Church of England has been preoccupied with liturgical reform, revision of Canon Law, Synodical Government, and other suchlike things on the one hand, and on the other, its theologians have been concerned to look at such fundamental questions as the existence of the Father, the divinity of the Son, the fruit of the Spirit, rather than the equally basic question of salvation.

In the early 1950s there was a growing awareness of the doctrine's importance. In particular, there were a number of conferences dealing with the subject of justification. In 1950 the Conference of the Evangelical Fellowship for Evangelical Literature heard four papers on the doctrine, by Geoffrey Allen, G. W. H. Lampe, T. H. L. Parker and Douglas Webster, which later appeared in the *Churchman*.

The following year, 1951, a number of papers on justification were read at the Summer School of Tyndale House, Cambridge. They were by the Anglicans, Leon Morris, R. V. G. Tasker, Philip Hughes, G. W. Bromiley, T. H. L. Parker, J. I. Packer and Alan Stibbs.

The Doctrine Today

But what is the position of the doctrine in the Church of England today? One has to say that evangelicals, who might have been expected to have placed a high priority on the doctrine, appear to have become more concerned with questions of church structures, the content and form of worship, Christian life and lifestyle, and so on, over the past 20 years.

Previously, Anglican Evangelicals have sought to establish the theological principles and then, second, we applied those principles to the particular matter we were discussing. Today the procedure seems to be the other way around. The starting point is to make plans and then when involved make an attempt to find a theological justification for what is already being done.

Keele 1967 and Nottingham 1977

The changing emphasis among evangelicals can be detected when the statements of the two National Evangelical Anglican Congresses are compared. The Keele Statement of 1967 has a separate section devoted to the doctrine of

justification but the Nottingham Statement of 1977 has none.

At the 1979 Islington Conference R. C. Lucas expressed his fear that the doctrine of justification could be eclipsed in evangelical thinking:

‘Justification is now said to be part of the truth: but it is the Gospel, the Truth. Justification by faith safeguards the proper place of Christ’s atoning work in preaching and it safeguards the proper place of the gift of the Spirit in experience.

The majority however seem to follow Hans Kung, the thoroughly liberal R.C. theologian, who says ‘Justification is not the central dogma of Christianity — the central dogma is the mystery of Christ.’

JUSTIFICATION 4

Part 4 — Justification and Modern Rapprochements

When people assert that there are now no real differences between the Church of Rome and the Protestant churches, it is difficult to know what they mean, because the central difference which led to the Reformation itself, justification by faith, remains unresolved and, logically, never can be resolved except by one side or the other giving up its position.

The difference of belief on the way by which sinners are justified before God, formed the main subject of contention between Catholics and Protestants at the time of the Reformation. ‘If the doctrine (the doctrine of justification by faith alone) *falls* says Luther in his *Table Talk*, *it is all over with us.*’ On this account the Council of Trent was at pains to define, most clearly and explicitly, the Catholic tradition on the matter. Trent expressed sharp opposi-

tion to the tenets of the Reformers. The Roman Church believes, of course, with regard to infants that they are justified without any act of their own. But for adults, Justification begins with the grace of God which touches a sinner’s heart and calls him to repentance. This grace cannot be merited; it proceeds solely from the love and mercy of God. It is however, in man’s power to reject or to receive the inspiration from above; it is in his power to turn to God and to virtue or to persevere in sin. And grace does not constrain but assist the free-will of the creature. So assisted, the sinner is disposed or prepared and adapted for justification — and this disposition or preparation is followed by justification itself, which justification consists, not in the mere remission of sins, but in the sanctification and renewal of the inner man by the voluntary reception of grace and gifts. The

hinge on which the whole controversy turns is that 'Catholics regard justification as an act by which a man is really *made* just; Protestants as one in which he is merely declared and reputed just, the merits of another, that is, Christ — being made over to his account'.

It is the view of many Evangelical Anglicans that the doctrine of justification by faith is still the central issue, although to date, it has been ignored in recent discussions between Anglicans and Roman Catholics.

A.R.C.I.C. (the Anglican-Roman Catholic International Commission) was formed as a result of a joint decision by Pope Paul VI and Archbishop Michael Ramsey in 1966, and worked from 1970-1981. Its twenty members (10 Anglican & 10 R.C.) were drawn from various countries and were intended to represent various shades of thought. One of the Anglicans was a conservative evangelical — Julian Charley of Liverpool.

From the outset, A.R.C.I.C. selected the three themes of Authority, the Eucharist and the Ministry, as the controversial issues which it needed to resolve. It is not astonishing that Justification is omitted! Having issued its Final Report, A.R.C.I.C. has resigned. The Church of Rome, which is centrally governed from Rome itself, will make its own decision about the A.R.C.I.C. Report. On the Anglican side the decision was taken in General Synod to approve it overwhelmingly. Soundings are now being taken at Diocesan and Deanery level.

What is the Roman reaction to the Report? They call for the teaching of A.R.C.I.C. to be brought into agreement with the defined Roman position on the Mass-Sacrifice, transubstantiation, the adoration of the reserved sacrament, priesthood, the seven sacraments, the dogma about Mary, the universal

jurisdiction of the Pope, his infallibility and the infallibility of General Councils. All those issues cut right across the central doctrine of justification by grace alone through faith alone! The observations on the Final Report of A.R.C.I.C. by the Sacred Congregation for the Doctrine of the Faith (March 29th 1982) — published by the Catholic Truth Society, also calls for more serious attention to be devoted to the question of the ordination of women as being contrary to the ancient common traditions, and to the apostolic succession of the ministry. The observations also suggest that those engaged in the dialogue ought to declare their attitude to the Anglican Prayer Book and the 39 Articles of Religion so that they can see how much change would be required on their own part before agreement would be possible. In short — the Roman Catholics will concede no ground at all!

We have seen that division between the Church of Rome and the Reformed Churches (which includes the C. of E.) was principally due to difference on the doctrine of salvation . . . differences about the sacraments and the ministry, though important in their own way, were only subsidiary aspects of the doctrine of salvation. Evangelicals have always urged that justification by faith ought to be on the A.R.C.I.C. agenda (see Christ's presence and Sacrifice 1972, Open Letter 1977, Across the Divide 1977, Nottingham Statement 1977, Justification Today 1979). Two of the official Anglican responses to A.R.C.I.C.'s earlier statements, those from South America and South Africa, urged the same thing. The fourth meeting of the Anglican Consultative Council (Canada 1979) was told that these requests would be heeded. In the event, nothing has been done, and no explanation is given. The Report states that, 'Controversy between our two communions has centred on the Eucharist, on the meaning and function of



The Pope visited Liverpool on May 30th 1982. His specially constructed Leyland Popemobile is pictured above. *Photo by courtesy of the 'Liverpool Daily Post'*

ordained ministry, and on the nature and exercise of authority in the Church' (p 5).

But the truth is that the main issue dividing the two Churches is bypassed.

Professor Henry Chadwick (a member of the Commission) has published at the command of A.R.C.I.C. 2 a paper entitled *Justification by Faith: A Perspective*, in which he sketches in guidelines for a reconciliation on this subject which was at the heart of the Reformation dispute. But, in fact, Professor Chadwick holds up a thesis (which Luther categorically rejected) and which was reached at the Council of Ratisbon (1541). This basis will not do as an agreement between the Church of England and the Church of Rome.

At the Council of Ratisbon a deliberate attempt was made to conceal the differences under the ambiguous use of the term 'faith'. The Roman party were prepared to concede that we are justified by faith only, but by the term faith they

meant what they had always meant when they spoke about justification, that is, a renewal or sanctification of the believer, by which he becomes righteous in himself. This was precisely the confusion that the Reformers had sought to avoid when they had expounded the biblical doctrine of justification as a dependence wholly upon the imputed righteousness of Christ and not upon any change or work effected in the believer. The two sides were far apart despite the ambiguous formula which proved satisfactory to neither party.

Such a flimsy agreement, which fell apart once it was properly examined, Professor Chadwick now holds up as a model of a 'fresh' understanding and reconciliation in the 20th century. It will appeal only to those who consider that the whole question of how a man is put right with his Maker is one of little consequence. This is the tenor of contemporary religion. The doctrine of justification, which is the Gospel, is relegated to an insignificant place and

the doctrine of episcopacy or some other thing, which is of secondary importance, is given priority.

A.R.C.I.C. has compromised on the subject of the mass as question 18 shows, 'Sacrifice in the broken bread and poured out wine that the faithful receive in communion, thereby taking food for their souls which is Christ Himself.'

And question 28. 'What the faithful receive is not common bread or wine but the very body and blood of the Lord.'

The Pope and the Archbishop of Canterbury thanked the Commission for their — 'dedication, scholarship and integrity' — they also envisaged a time when, 'on the basis of our unity in faith, we are able to proceed to the restoration of full communion'.

Concerning the future, David Samuel says, 'If the diocese and deaneries of the Church of England approve these Agreed Statements of A.R.C.I.C., it will mean a revolution in the spiritual climate and teaching of the Church of England: the Scriptures will in time be removed from their supreme place where they have served to purify the Church and nurture preaching and faith, and . . . their place will be taken by the authority and indefectibility of the Church; an erroneous understanding of ministry as "priestly power to atone for sins" will be re-instated; the Holy Communion will be changed from a sacrament to a sacrifice; the believer's assurance of salvation through the finished, atoning work of Christ will be undermined; and the freedom of access

to God which he enjoys through the sole mediatorship of Christ will be taken away.'

The decision to approve these statements will sever the roots our Church of England has in the Reformation and cause it to look increasingly in the direction of the papacy and Rome for its guidance and inspiration.

In fact Church Society, under the able leadership of David Samuel, has already fired a broadside across the bows of Lambeth Palace — they have announced that they will formally split from the Church of England, if moves towards unity with Rome continue. In a statement drafted at their recent meeting they warn:

'If and when it is proposed that practical steps should be taken to implement the proposals of the A.R.C.I.C. Final Report in seeking the reunion of the Church of Rome and the Church of England, Church Society will encourage a continuing Church of England in which the rites, ceremonies and doctrines of the Protestant, Reformed Religion as by law established will be maintained.'

In the Church of England Newspaper (7/3/86) the press report concluded . . . Church Society spokesmen were this week claiming that more than a thousand clergy — one in ten — might want to join their 'continuing Church'. Many think this is a considerable overestimate. The majority of evangelicals are said to be broadly in favour of the advances made by A.R.C.I.C., a view borne out by recent debates in the more moderate Anglican Evangelical Assembly.

Here we do not stand!

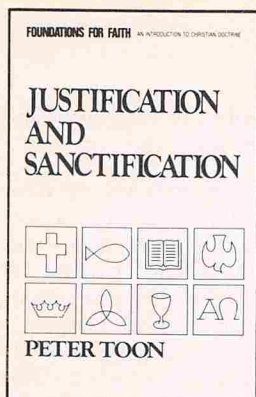
The above title for a review article is not meant to be facetious, but is intended to draw attention to the fact that the Church of England today is not standing by the plain teaching of the Thirty-nine Articles to which all the clergy are required to give their assent. As readers will discern from the editorial, the Anglican, Roman Catholic International Commissions (A.R.C.I.C.), Final Report, completely sidesteps the principle doctrine of Christianity, namely, justification by faith. A.R.C.I.C. concentrates on the Mass and the authority of the Pope. However there are some Anglicans today who will stand by the biblical teaching of justification by faith. There are some who will contend for it, and insist upon it. Many will assent to it, give lip service to it, but if it comes to making any sacrifice for it will by no means be prepared for that. Also it is to be noted that among the contributors to the symposium of articles on justification in the book, *Here We Stand*, one of them at least (George Carey), is already moving over toward a compromise with Roman Catholicism. It will be surprising if he proves to be firm on this essential truth when, as you will see from this review, he is already in error.

It is possible to tell a good preacher from a bad preacher by the way in which the truth of justification is proclaimed. A bad preacher will make the subject boring. A good preacher (and Martin Luther was an outstanding popular preacher) will make the doctrine alive with relevance and passion. Likewise when it comes to writing we can soon discern whether this vital subject is merely an academic exercise for the writer or whether this saving truth is loved and regarded as precious. No person who has himself come to experience the glorious reality of imputed

righteousness is likely to be insipid or lukewarm about this issue.

We have tended to rely on John Owen (Vol. 5) and James Buchanan (1867, reprinted 1961 and 1984) who Peter Toon criticizes for reading back too much into the pre-Reformation period (p. 45). Suddenly from having no contemporary books on justification (we haven't come across any on this side of the Atlantic), we now have two, both by Anglicans. Before reviewing the two books it is worth remembering that justification by faith is a truth which has accomplished great victories for Christ during the course of history. The first victory was over Judaism. The letter to the Galatians reminds us of that battle. While Galatians testifies to the necessity of justification, Romans establishes the primacy of that truth in such a manner that every other possible way of being right with God is excluded. The letter to the Romans was the principle instrument used in the 16th century Reformation to change the face of the world. The main truth of the Bible, justification by faith, must be our instrument today to conquer and destroy the false claims of the ecumenical movement. We must think in terms of the doctrine of justification by faith being restored to the position intended it by the Holy Spirit. Justification defines the way of salvation, and salvation is what believers have in common. The basis of the unity prayed for by our Lord is a unity of believers who are united to him. That is exclusive. Those who are not united to him, and justified on that account, are excluded.

I have chosen to review the book by Peter Toon first since it is superior to the paperback, *Here We Stand*. The latter consists of eight essays by different contributors. The work suffers from this



Justification and Sanctification.
Peter Toon. 162 pp. M. M. & S.
 Paperback.

diversity of authors. It tends to be a book of bits and pieces. In spite of this disadvantage it is valuable as a reference book. The essays by J. I. Packer and James Atkinson (essays 3 and 4) are outstanding. The first two chapters are technical and useful from that point of view but could kill interest in the subject for the non-experts. The science of linguistics is essential but it would be a pity if the general reader was discouraged at the outset. It is better for him to proceed directly to essays 3 and 4.

Peter Toon is presently director of post ordination and continuing education for the clergy in East Anglia in the Church of England. He is also the rector of a small parish and was formerly a professor at Oak Hill Theological College in London. It is interesting for Reformed Baptists to note that for over a year he attended the church at Crosby (Pastor John Beattie).

This book on justification and sanctification is mostly about justification and is intended as an all round introduction to the subject for college students. It is not primarily a polemical book and



Here We Stand — Justification by Faith Today. J. I. Packer and others. 189 pp.
 Hodder and Stoughton. Paperback.
 £5.95.

therefore we must be careful to be fair to the author with regard to that aspect. He has divided his subject into three sections namely, biblical, historical, and contemporary.

In the first section he deals very clearly with the biblical words which provide the foundation for the subject of justification. He then proceeds in separate chapters to deal with the teaching of Paul, James, and the application of justification to sanctification.

His drawing together of the teaching of Paul is excellent for its clarity and he presents it as follows:

1. Justification is all about the righteousness which goes forth from God to be the power within his gospel.
2. Justification is inseparably bound to the 'sacrifice of atonement' offered by Christ.
3. Justification has a built-in requirement of consecration of life to God's service.
4. Justification stands opposed to all schemes which allow for human achievement in gaining a righteous status before the Lord.

In the second major part of the book, namely the historical section, the author helpfully and clearly sets before us the teachings of Augustine and Aquinas, Luther and Calvin, Melancthon and Osiander.

This is followed by a description of the Tridentine decree on justification by the Roman Catholic Church in answer to the Lutheran Confessions of Faith. This is a very important part of the book in the light of the contemporary situation. There are helpful observations including one in chapter eight in which Peter Toon shows how the Roman Catholic teaching militates against any doctrine of assurance of salvation.

This section decisively demonstrates that the Roman teaching is the exact opposite of the biblical teaching on justification by faith. Included in the historical section are descriptions of the subsequent Reformed confessions and also a perspective on the Anglican Church with regard to adherence to the doctrine of justification. The section ends with eight pages on the Wesleyan view.

Part three, the contemporary situation, begins with explanations of the teachings of Cardinal Newman and the Roman Catholic teacher Schmaus, followed by summaries of the teachings of Tillich and Berkouwer. The conclusion to the whole is surprisingly brief but includes a most helpful summary as follows:

1. The way of self justification cannot ultimately be successful.
2. God's justification is the only sure way of justification for sinners.
3. God's justification in and through Christ alone is wholly free, and therefore only faith can receive it.
4. God's justification brings inner freedom from the need for self-justification and releases the believer to love the neighbour for the sake of Christ.

While the book is to be commended for so much that is clear and precise there are some necessary criticisms. For instance on page 20 the author says, 'Let us be clear on one point. Justification by faith is not the actual message of the gospel preached to the heathen by Paul. Rather, it is an explanation of how the gospel is effective based on the great Old Testament themes of the righteousness of God and human faith.' This horribly misleading statement has a footnote in which the author refers to a number of liberal writers including Bultmann and W. G. Kummel. These distinctions are not helpful. When we read the epistle to the Galatians are we to believe that justification by faith was not the actual message of the gospel which Paul proclaimed?

Also the author is sadly led along into bypath meadow by the liberal Tillich who maintained, 'that justification by faith is so strange to modern man that there is scarcely any way of making it intelligible to him' (page 140). While Paul Tillich is interesting (see pages 127-133) his liberalism is worlds apart from the reality of the gospel work in which we are involved daily.

Most disappointing of all are the last two paragraphs of the book which remind one of a boxer who has fought scientifically and consistently for nine rounds and then suddenly in the last round is knocked out! Having stated so much that is clear about justification he ends by suggesting that there is a cluster of models which describe the relationship of the Christian to God. The author misses a golden opportunity. Instead of a clarion call to us all to rediscover the power and glory of God's way of salvation he concludes limply: 'It will be very interesting to note whether the theme of justification once again becomes a powerful theological model' — this after weakly suggesting that justification is just one way of stating the Christian's relationship to the living God. Of course

it is technically correct to say that there are different ways of stating our relationship to God but surely after dealing well with this majestic theme we are not wrong to expect a thrilling finale?

Here We Stand — Justification by Faith Today — J. I. Packer and others

In the foreword to this collection of eight papers by contributors who have been connected with Oak Hill College, which was founded in 1932 as a theological college of the Church of England, J. I. Packer helpfully shows the relevance of justification by asserting that, 'No other biblical doctrine holds together so much that is precious and enlivening.' He goes on to explain that by saying that justification is,

theological, declaring a work of amazing grace;

anthropological, demonstrating that we cannot save ourselves;

Christological, resting on the incarnation and atonement;

pneumatological, rooted in Spirit wrought faith-union with Jesus;

ecclesiological, determining both the definition and the health of the church;

eschatalogical, proclaiming God's truly final verdict on believers here and now;

evangelistic, inviting troubled souls into everlasting peace;

pastoral, making our identity as forgiven sinners basic to our fellowship; and,

liturgical, being decisive for interpreting the sacraments and shaping sacramental services.

The first two essays already referred to in the introduction are technical, necessary, linguistic, and fairly dry. One essay is devoted to the Eastern Orthodox churches. It is informative as it shows that the Eastern Orthodox idea of justification is even more erroneous and confused than that of Rome.

Essays nos. 7 and 8 were given by David Wheaton in the U.S.A. in 1983. The first is titled, 'The Justified Minister at Work', and the second, 'Liturgy for the

Justified'. Both are meaty, constructive, and thought provoking. For instance it is helpful to be reminded about the medieval formula for the ordination of priests which was, 'Receive thou power to offer sacrifices to God, and to celebrate masses for the living and the dead'. The ordinand was then presented with a paten and chalice as the badges of his office, and vested in the chasuble with the words, *accipe vestem sacerdotalem* — receive the garment of a (sacrificing) priest. Wheaton criticizes A.R.C.I.C. for its remarkable ambiguity and asserts that there is one historical unrepeatable sacrifice offered once for all by Christ and accepted once and for all by the Father.

Essays 4 and 6 have a particular relevance for the contemporary scene. Essay 3 is by James Atkinson and has the title, 'Justification by Faith: a truth for our times'. Essay no. 4 is 'Justification in Protestant theology' by J. I. Packer and essay no. 6 is 'Justification and Roman Catholicism' by Dr. George Carey.

James Atkinson has produced a fine book on Luther and the Reformation. He declares, 'The story of Luther's discovery of justification is one of the loveliest of all time' (page 70). The warmth of Luther comes through in several places in the essay as well as Luther's forcefulness and clarity. What Luther came to see is that justification as God's great saving work is what the Bible is centrally about (page 73). There are some gems provided by Atkinson. For instance, 'In justification we look away from ourselves altogether, in order to live out of Christ alone. We surrender not only our real badness, which can be hard, but with it our fancied goodness, which can be harder. According to Paul and Luther, what alienates us from God most of all is not the evil in us, but the pride which resolves to conquer it.'

Atkinson rightly points out that, 'the doctrine of election guards the gospel against the corruptions of legalism' (page 76). In showing the relevance of justification for today Atkinson describes our modern society as, 'sick, secularized, permissive, pluralist, resolutely and ruthlessly oriented to achievement and success, and disillusioned about its own materialism' (page 82). He suggests that justification is the most beneficial truth for such a society where so many feel alienated, lost, lonely, unrelated, and fearful. He says also, 'The Church's task is plain: first to relearn justification ourselves, and then to proclaim it, with prayer and hope, in the power of the Spirit' (page 83).

In his essay Jim Packer begins with a pithy quote from C. C. Berkouwer, 'Justification defines the preaching of the Church, the existence and progress of the life of faith, the root of human security and man's perspective for the future'. He goes on to cite Luther as declaring that justification is the point of belief which determines theologically and spiritually whether the Church stands or falls.

The value of this contribution by Jim Packer can be judged by our readers from the following quote which is typical of the whole. Speaking with reference to the Reformation and the Roman Catholic Church he says,

'So, where Rome had taught a piecemeal salvation, to be gained by stages through working a sacramental treadmill, the Reformers now proclaimed a unitary salvation, to be received in its entirety here and now by self-abandoning faith in God's promise, and in the God and the Christ of that promise, as set forth in the pages of the Bible. Thus the rediscovery of the Gospel brought a rediscovery of evangelism, the task of summoning non-believers to faith. Rome had said, God's grace is great, for through Christ's cross and his Church salvation is possible for all who work and suffer for it; so come to church, and toil! But the Reformers said, God's grace is

greater, for through Christ's cross and his Spirit salvation, full and free, with its unlimited guarantee of eternal joy, is given once and forever to all who believe; so come to Christ, and trust and take!'

Jim Packer is as robust in theological formulation as he is weak in ecclesiology. It is important to recognize that all Anglicans by their being part of the Church of England are 'comprehensivist'. At the outset they accept the fact of having to work in a body which contains a wide variety of heterodox beliefs and practices. J. I. Packer concludes by expressing the hope that the Reformed doctrine of justification will reassert itself within Anglicanism in these days. We need the skill of Jim Packer to demonstrate once more that the biblical doctrine of justification by faith is a total contradiction of the Roman Catholic Tridentine formularies.

George Carey begins his essay 'Justification and Roman Catholicism' with a quote from David Steel of the Liberal Party. Said Steel, 'There's no resisting an idea when its time has come' (referring to the formation of the Social Democratic Party in 1980). It is a fact that an idea can launch an entirely new movement and at the same time cause a radical conceptual break with all that preceded it. This concept can well apply to the vision of the Ecumenical movement, namely, that all Christians whatever their beliefs or practices should come together in one great world unity. This is an idea which has gained great momentum and which seems irresistible in many places. In order to attain this unity it must be shown that the contentions about doctrine made by our forefathers were perhaps suitable within the context of their times, but now are no longer relevant or profitable. It is also desirable to show that the differences are really minimal and perhaps meaningless. Thus the best scholars and the best brains that we can find must be brought

In a visit to Bishop David Sheppard I asked him why he attended the Roman Catholic mass. He said that he attended but did not participate. Why should we be concerned about this? The difficulty is the claim of transubstantiation. By 'real presence' the R.C.s mean that the bread is transformed into the whole substance of Christ: body, soul and divinity. The mass is a propitiary sacrifice (Trent 22:2). The host is held up to be adored with worship. On special occasions it is to be solemnly borne about in procession. Of the mass the present Pope John Paul declares, 'the mass contains the Church's entire spiritual wealth'. Also, 'the mass is her greatest treasure'.

(The Bread of Life p. 56). Editor.

in to show that the differences are minimal and of no real importance. Hans Küng, the famous R.C. theologian, is an arch-liberal and has been disciplined for his modernism by the Roman Catholic Church. Many believe that the real reason for Küng being disciplined is his opposition to papal infallibility. Küng has sought in his writings to show that the difference between the Roman Catholic Tridentine canons condemning justification by faith and the biblical doctrine of justification are compatible after all. George Carey is evidently impressed by the idea that opposites can after all be reconciled.

Küng's propositions have been challenged by Alistair McGrath who is preparing a detailed history of the doctrine of justification which is to be presented in three volumes by James Clarke of Cambridge. George Carey is aware of McGrath (page 123) and quotes his work from the *Scottish Journal of Theology*. George Carey says that he does not agree with McGrath's pessimism and thinks that substantial areas of agreement are revealed between the Protestants and Catholics. He is pleased that there is exploration as to areas of agreement and dislikes the idea of polemics which someone has defined as, 'the dialogue of the deaf'. In other words if we can be friendly enough and have much dialogue we may in the end be able to come to the conclusion that dia-

metrically opposed systems are after all quite compatible. But this is like saying that by being friendly toward the oceans of this world and by taking intimate photographs at various angles and at various times we might come to the conclusion that they are fresh water oceans and not salt water oceans as has always been claimed. In other words we should take little notice of people who insist that the oceans are salt water and who refuse to dialogue or debate the matter. If we use spectacles of a special rose tinted hue then we could persuade ourselves that the oceans are in fact fresh water oceans.

George Carey notes that it is 'the great desire of Catholic theologians to understand and learn from Protestants'. He then goes on to conclude that we, 'must endeavour to understand Catholic perspectives and enter into sympathetic dialogue' (page 136). He expresses the hope, 'that we shall move away from the bitterness of the past into the unity of the Spirit which is God's desire for his broken Church'. We ought again to observe that it is not a matter of bitterness or friendliness, or cold or warmth, or harshness or congeniality. It is a matter of teaching. It is a matter of reality, of incompatibles and opposites.

Perhaps readers will see that the title used for this review article is a fair one.

King Henry VIII



The life of King Henry VIII and the fortunes of his contemporaries like Thomas Cranmer are easier to follow when we remember the desperately tragic story of his six wives.

1. Catherine of Aragon. Spanish. Roman Catholic. She had a daughter later nicknamed 'Bloody Mary' (because of the burning of about 300 Protestants). In order to get a divorce from Catherine Henry used devious reasons from Scripture to maintain that the marriage was not lawful. A breach with the papacy followed, making Henry a 'secular pope'.
2. Anne Boleyn. Protestant. She bore a daughter, Elizabeth, who became the illustrious Queen Elizabeth I (1558-1603). Henry, wishing to get rid of Anne Boleyn, organised her condemnation and execution by beheading on the grounds of alleged unfaithfulness and supposedly plotting to kill him.
3. Jane Seymour. Protestant. She bore the long sought for son, Edward, who became the protestant boy king (1547-1553). Jane Seymour died from the effects of childbirth a few weeks after Edward's birth.
4. Anne of Cleves. German. Henry had never seen this lady and accepted the propriety of the marriage on the advice of Thomas Cromwell. When he saw her for the first time he was horrified. Amongst other problems she could speak no English. He later divorced her on the grounds that the marriage had never been consummated.
5. Katherine Howard. Roman Catholic. A very attractive 20 year old. It was discovered that she had had premarital relationships whereupon she and the friends who were implicated were executed.
6. Katherine Parr. Widow. Protestant sympathies. She outlived Henry.

Acknowledgement is made for the above picture to the Walker Art Gallery, Liverpool.

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