

only a misguided expectation of an imminent parousia. He writes as a forerunner of the apologists and his essential purpose is to 'make a defence to anyone who calls you to account for the hope that is in you'.

Luke is no less trustworthy than other historians of antiquity and should not be compared too closely with the later writers of romances of the apostles. Like other ancient historians he omits everything that does not fit in with his narrative purposes; he abbreviates and combines other traditions. All this can be paralleled in the secular historians. But he cannot be accused of inventing events. 'His account always remains within the limits of what was considered reliable by the standards of antiquity.' Even though the speeches set out his own theological ideas, he uses older traditions and follows the procedures set out by Lucian and Thucydides. By contrast, however, he 'treats sayings of Jesus in the same way as scriptural quotations'.

It must be observed that Luke's deliberate turning towards the past has influenced his theology. He presents a simple exaltation christology in his early chapters, since he is determined to go back to the primitive Christian sources. Of all the non-Jewish writers of antiquity Luke has by far the best knowledge of Judaism. To label Acts, therefore, as 'early catholicism' is unhelpful and an example of the modern desire for handy clichés. He is oriented more to the past century of Christian origins than the arrival of the second century, as evidenced in his enthusiastic conception of the Spirit, his understanding of the ministry, and his archaic doctrines of the sacrament and the person of Christ.

Hengel identifies the 'writer to Theophilus' as Luke the physician, accepting the 'we' passages as an indication that he was present at these incidents. He explains the differences between the picture of Paul in Acts and the Paul of the epistles as due in part to Luke's ignorance of the letters, most of which were written before he met Paul, and chiefly to the thirty-year interval between his companionship with Paul and the writing of Acts. 'Those who reflect on the theological changes to be seen among once "narrow Barthians" or "strict Lutherans" over the past thirty years, or note how far imagination and reality have become confused in the legends about the church struggle over a period of only forty years, will be more careful in judging Luke than his strictest critics in recent decades.' 'The radical "redaction-critical" approach so popular today, which sees Luke above all as a freely inventive theologian, mistakes his real purpose, namely that as a Christian "historian" he sets out to report the events of the past that provided the foundation for the faith and its extension. He does not set out primarily to present his own "theology".'

Recent studies of the gospels and Christian origins have tended to reveal a greater scepticism on the part of NT scholars than among ancient historians. Professor Hengel's short book, developed from a seminar and series of lectures, is a useful appraisal from the side of the historian. His account in the latter part of the book of a period in the life of the early church shows that he is far from taking Luke's narrative at face value. What is good to see is how Acts appears to one who has extensive knowledge of the ancient world.

Foundation Documents of the Faith:

VII. The Westminster Confession of Faith

BY PROFESSOR J. K. S. REID, EDINBURGH

1. Confession

The Reformation reactivated an inclination to compile statements of faith that had long been dormant in the church. To this credal resurgence the Westminster Confession of Faith belongs as late-comer. The reasons and motives behind this theological activity were many, various, and not particularly obscure. In essence they were not different from those that operated in NT and post-apostolic times; but there are altered emphases. The Christian church at the beginning made its confession in two words: *Kyrios Christos*, Jesus is Lord (1 Jn 4^{2f}, Rom 10⁹, esp. NEB). This

confession included the elements of *praise* (of God, doxological), *proclamation* (of the truth, theological), and *practice* (renunciation of Caesar as Lord, with the civil penalties incurred, see Rev 13¹²⁻¹⁷, praxiological). The documents of the Reformation in the four decades following Luther's 95 Theses are much longer than the two words of NT confession, or even the circumlocutions of the Athanasian Creed. But the same notes are discernible in all: *joy* at the recovery of the gospel, whose essential *truth* is salvation by grace alone, setting us free for *works* of grateful service for the glory of God and the benefit of man.

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