



Salt in Society: A Kingdom Perspective

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anticipates our series on topics in Political Theology with this article on an increasingly potent force in modern Christian thought – Liberation Theology.

It has become common in this century to find evangelical Christians being dismissed as socially irrelevant or as having a concern only for the souls of men and women, regardless of the conditions in which they must live and work. Such charges are not without a measure of justification, in that evangelicals have sometimes reacted to an unbiblical 'Social Gospel' by an exclusive concentration on the saving of 'souls', so limiting the aspects of life addressed by the Good News.

In the past two decades, however, these charges have stirred many to reconsider their Christian responsibility to the world in which God has placed them.¹ It is imperative that we develop a biblical perspective on social involvement and social justice, not least because much that passes for 'Christian' thinking in these areas shows more evidence of captivity to current political ideologies (of Right or Left) than to the Word of God.²

Political Theologies

In the recent past numerous attempts have been made by theologians to relate Christian doctrine to social and political issues. Some have made use of Marxist ideas whilst others have sought to help Christians come to terms with Marxist totalitarianism. Black theologians in North America and South Africa have had to consider the application of their faith in societies dominated by whites. Most recently, advocates of the feminist and gay movements have sought to apply their theological viewpoints to a wide range of issues. The result has been a plurality of 'theologies' – African Theology, Black Theology, and many more, each springing from a particular situation.³ Whilst we would disagree with many of the solutions offered, we must listen carefully to the problems which these theologians articulate.

Theology of Liberation

The best-known and most influential brand of political theology to date emanates from South America and has become known as 'Theology of Liberation' or, more often, simply 'Liberation Theology'.⁴ Although its distinctive ideas are beginning to appear in many areas of the world, it is basically a Latin American Roman Catholic phenomenon. It is so influential,⁵ however, that in seeking to apply the Word of God to social issues we must reckon with it and test it by the Word.

Although each theologian has his particular emphases, the basic principles are sufficiently alike for all these writers to be regarded as part of one movement. In Liberation Theology reference is often made to the Kingdom of God, a central motif of Scripture, and so we will give particular attention to the Liberationist view of the Kingdom. We then seek to establish the New

Testament teaching on the Kingdom and draw out some implications for Christian social involvement.

Liberation Theology has grown up among theologians who are acutely aware of the enormous inequalities existing between the privileged few and the poverty-stricken masses in many South American countries, and who have experienced the churches' (and mainly the Roman Catholic hierarchy's) negative reaction to any kind of fundamental change.⁶ Such social conditions are blamed on the exploitative nature of world economic relations which keep poorer countries in positions of dependence on wealthy industrialized nations,⁷ and which concentrate wealth in the hands of small privileged elites. Hence Gutierrez' comment:

the existence of poverty represents a sundering both of solidarity among men and also of communion with God. Poverty is an expression of a sin, that is, of a negation of love. It is therefore incompatible with the coming of the Kingdom of God, a Kingdom of love and justice.⁸

Liberation theologians believe that in the face of increasing poverty and exploitation Christians must adopt a particular ideological framework in which to express their faith. The old ways have failed: a new way is needed.

The traditional theological method of finding out what obedience means in a particular situation has been to deduce from Scripture general principles which are then applied to the concrete problem in hand. Such an approach is rejected by Liberation theologians as too theoretical and academic.⁹ This position is linked to their abandonment of belief in the Bible as a once-for-all verbal revelation from God.

Liberation theologians contend that theology is to be used as an instrument in the class struggle which they perceive throughout the world. They hold that the true knowledge of a situation is available only to those committed to changing it. Thus Gutierrez quotes with approval Schillebeeckx' view: 'The hermeneutics of the Kingdom of God . . . consists especially in making the world a better place. Only in this way will I be able to discover what the Kingdom of God means'.¹⁰

Gutierrez adds, 'We have here a political hermeneutics of the Gospel'.¹¹ In other words, truth (whether about the Kingdom or any other aspect of theology) is known only through the experience of those engaged in liberating action, and theology is said to be authentic only if it promotes movements for liberation.

The elastic term 'hermeneutics' is given a whole new meaning by

Liberation Theology, drawing on recent ideas about the 'hermeneutical circle'.¹² Witvliet notes four chief elements in this methodology:¹³

1. commitment;
2. social analysis;
3. re-reading the Bible and church pronouncements from the perspective of the oppressed classes;
4. the readers return to their situation where the results of 2 and 3 are employed with an eye to pastoral and political issues.

Space does not permit a further examination of this issue,¹⁴ but it is evident how fundamental is the challenge to evangelical understandings of Scripture.

In analysing social problems Liberation Theology draws heavily on a Marxist framework of thought,¹⁵ so that the basic problem in every society is thought to be the class struggle, whereby the proletariat seeks liberation from the oppression of the capitalist elite. In spite of claims that this analysis is 'scientific', the basic principles of Marxism, as of any other religion, must be accepted by faith, since the 'facts' of a situation can be interpreted in various ways. Marxism, however, provides a complete world-view which cannot be reconciled with a consistently Christian view. As Klaus Bockmuehl says, 'Marxism is nothing less than a programme for creating a new humanity and a new world.'¹⁶

Liberation Theology summons Christians to become involved in the struggle for liberation of the oppressed¹⁷ and claims that such struggles represent God's working in the world today, regardless of any acknowledgment of Christ by those seeking freedom. Such involvement in class struggle is known by the Marxist term 'praxis', and theology is said to be a reflection on the praxis in which Christians have already engaged.¹⁸

It is the professed aim of this group of theologians to avoid separating spiritual and temporal redemption, and this relates closely to their view of the Kingdom of God. Gutierrez, for example, states: 'The grace-sin conflict, the coming of the Kingdom, and the expectation of the parousia are also necessarily and inevitably historical, temporal, earthly, social and material realities.'¹⁹ He goes on to say that a Kingdom of justice cannot be a private, individual matter. The elimination of misery and exploitation are said to be a sign of the coming of the Kingdom, and so the struggle for justice is the struggle for the Kingdom. When Jesus freed men from sin, Gutierrez says, he attacked the root of an unjust social order.

How then does Gutierrez define 'the Kingdom of God'? The closest he comes to a concise definition is his quotation from Pannenberg regarding the Kingdom as 'the end of domination of man over man; it is a Kingdom of contradiction to the established powers and on behalf of man.'²⁰ He claims that the life and teaching of Jesus postulate 'an unceasing search for a new kind of man in a qualitatively different society.'²¹ The Kingdom is defined in social terms, but Gutierrez says that it is not to be confused with a just society. He states, rather, that the announcement of the Kingdom reveals to society itself an aspiration for a just society and leads it to discover new dimensions and unexplored paths. No historical state of affairs, past or present, is the Kingdom, but there can be partial fulfilments in history. As Gutierrez says, 'The Kingdom is realized in a society of brotherhood and justice; and, in turn, this realization opens up the promise and hope of complete communion of all men with God. The political is grafted into the eternal.'²²

History is very important for Liberation Theologians since they see it as the realm where change is possible. Thus Juan Luis Segundo criticises Luther and his descendants for what he sees as an inability to produce a theology of history and so give value to human efforts.²³ He says that Luther's 'Two Kingdoms' doctrine leads to a passive acceptance of the present as God constructs his eschatological Kingdom. Segundo claims that Roman Catholic theology, on the other hand, links the plane of human activity in history to the plane of God's eternal Kingdom by the doctrine of 'merit'. This serves to make clear for us how easily traditional Roman Catholicism can be married to Liberationist social activism.

Another Liberation Theologian, the Brazilian Franciscan Leonardo Boff, has a good deal to say about the Kingdom of God.²⁴ He stresses that it is not a territory but a new order, one which is not confined to a single aspect of life but which embraces the world, the human person and society. All of reality is to be transformed by God and indeed his intervention has already been initiated, although not yet fully completed. Christ knew that the end of the old order had begun with him, and now the totality of this world, material and spiritual, has been 'introduced into God's order.'²⁵

The Kingdom, Boff says, demands people's 'conversion', which he defines as an 'interior revolution',²⁶ a new mode of existing before God and in the light of the tidings announced by Jesus. It entails deciding for the new order which is already present in our midst and opening ourselves to God. This affects not only individual persons but also the world of persons 'in terms of a liberation from legalism, from conventions without foundation, from authoritarianism and the forces and powers that subject people.'²⁷

Boff stresses that 'no liberation within history defines the ultimate shape of the world and realizes Utopia'.²⁸ Total liberation is an eschatological favour from God, with history leading up to that goal and humans helping in the process. There is a future dimension which cannot be attained by human action, yet the Kingdom is also a present reality finding embodiments in history. 'At this final hour, God has chosen to step in and inaugurate his reign in a definitive way.'²⁹

We could criticize Liberation Theology at many points.³⁰ It claims, for example, that action must precede reflection, yet in fact it must decide first of all on the basis of Marxist presuppositions what actions will be liberating. Its focus is on man, and at times God appears to be little more than an aid to man's self-realisation. The concentration is often on the physical and mental aspects of life and liberation seems to be identified predominantly with material well-being. As Gutierrez says, 'To work, to transform the world, is to become a man and to build the human community: it is also to save.'³¹

No real answer is provided for the doubts and distress caused by man's mortality. We will seek to answer its claims, however, by a positive presentation of the New Testament view of the Kingdom, especially that of Jesus himself.

The Kingdom of God³²

The New Testament motif of the Kingdom has its roots firmly in the Old Testament³³ which proclaims clearly that the Lord is King. He is King in a general sense by creation and exercises authority over the whole earth (Ps. 47:2,7). In a special sense he

is King over Israel by his redeeming of the people from Egypt and binding them to himself in covenant. The Kingship of the Lord is timeless, yet the Old Testament also looks forward to a great future manifestation of his rule (see *e.g.* Is. 40-55).

In the New Testament the message of the Kingdom preached by Jesus is a message of fulfilment: 'The time is fulfilled and the Kingdom of God has come near' (Mk. 1:15). It is the announcement of the great redemption and liberation by which God is going to make a new world with no room for sin and its consequences. In the Kingdom there will be true peace between God and man, and between man and man, and true justice.

Jesus states emphatically that the Kingdom comes from God and is not the result of human activities. He teaches his disciples to pray 'Thy Kingdom come' (Matt. 6:10), a petition which looks to God for the establishment of the Kingdom. It is also vital to note that entrance into the Kingdom is by 'new birth' or 'birth from above' (Jn. 3). This miraculous work is the prerogative of God alone.

The Kingdom proclaimed by Jesus is to be thought of chiefly in dynamic terms – as the reign of God – rather than as a territory or a group of people. The latter has been the traditional view among evangelicals, but more recent study has directed attention, rightly, to the Kingdom as God's Kingship.³⁴ In following the modern view, it would be wrong, however, to claim that the Kingdom is never thought of as realm or citizens (*e.g.* Matthew 13:43). The Kingdom is, nevertheless, dynamic: something which is present in the casting out of demons (Lk. 11:20) and which can 'come with power' (Mk. 9:1).

Jesus announces the final advent of the rule of God and makes it clear that God is already establishing the Kingdom in Jesus' activities. Thus, for example, when John the Baptist asks whether Jesus really is 'he that should come', Jesus' answer is to point to the miracles he is performing (Matt. 11:4-5). The same is true with regard to the exorcism of the powers of evil (Lk. 11:20, noted above). As the God-given Messiah and King, Jesus calls people to enter the Kingdom by repenting of sins, accepting his word of forgiveness and following him, all the fruit of new birth.

Jesus proclaims that the Kingdom has already come, yet not in its final manifestation. More remains to be revealed.³⁵ The King is present, yet in a veiled way. The time will come, however, when he will be seen by all in his radiant glory (Matt. 26:64). This two-stage coming of the Kingdom is at the heart of many of Jesus' parables and constitutes the 'mystery of the Kingdom' (Mk. 4:10ff.) Alongside the note of fulfilment in the preaching of Jesus, there is also an expectation of future divine action which will usher in the Kingdom in its final form. In formulating our view of Christian social involvement, both the 'already' and the 'not yet' must be kept in mind.

The message of Jesus was a revolutionary message: Jesus was not on the side of the 'righteous' (in their own estimation) but rather proclaimed salvation to sinners. Whilst he did not offer a social or political programme, his message effected changes which were far deeper because God gives new life to those who enter the Kingdom, and when anyone is in Christ there is a new work of creation (II Cor. 5:17). God's gift of salvation comes first, then follow the consequences in terms of holiness, social justice, etc.³⁶

The good news of the Kingdom is primarily a message of

reconciliation to God. The words and actions of Jesus do contain critical evaluations of the existing social order and he does condemn social injustices (*e.g.* Luke 6:24-25), but he refused to be an earthly king because it was the Kingdom of God that he proclaimed. When some wanted to make him king by force, his response was withdrawal (Jn. 6:15). He made no call to overthrow the existing social order, yet in his life, death and resurrection the divine liberation of the world has begun. Thus, for example, there is liberation from Satan's power and from the fear of death (Heb. 2:14-15). By the preaching of the Word and the working of the Holy Spirit his redeeming work penetrates the world.

The Nature of Salvation

Entrance into the Kingdom of God brings a sinner into a state of salvation. Since Liberation Theology sees salvation almost entirely in terms of social justice, we must be clear as to the biblical meaning of 'salvation'.

In the Old Testament salvation has to do with the redemption of man and the earth from the guilt, bondage, alienation, defilement and disorder that have resulted from man's sin and rebellion. Salvation is God's act whereby he reconciles man with himself and restores the creation to its pristine goodness.

'Salvation in the Old Testament is unto restoration. It is not a return to the beginning, but it is God's action in the midst of history to restore the status of the 'good' creation and the conditions for man's blessedness and blessed destiny as God's image-bearer. It is Yahweh's action whereby He re-establishes his Kingdom in the earth.'³⁷

For this reason events like the exodus cannot be reduced to purely political terms, as is done by Liberation Theologians. Biblical liberation is into a covenant relationship with God³⁸ in which God's people again give him the loving loyalty due to him.

The New Testament takes up these themes and shows the cosmic scope of salvation resulting from the life, death and resurrection of Jesus Christ, the final goal being no less than a new heaven and a new earth (Rev. 21). During the present age, in Christ sinners are transformed into new creations, and by the King's saving work Satan and the powers of evil have been defeated.³⁹ The Church as the community of the redeemed is called to manifest something of the coming of the Kingdom and life under the Lordship of Christ, though perfection and consummation await Christ's return. In the present, therefore, there is the possibility of what Francis Schaeffer termed 'substantial healing'.⁴⁰

Throughout the Bible salvation is shown to embrace the whole of man's being since he is a unity of body and soul, and despising the body is no part of the biblical view of man. Salvation is directed to man's total well-being and this is underlined by the Christian hope of the resurrection of the body. The 'peace' (Hebrew 'shalom') which Christ gives denotes wholeness of every aspect of a person's life. 'Shalom is the human being dwelling at peace in all his or her relationships: with God, with self, with fellows, with nature.'⁴¹

The essence of salvation is the restoration of a right relationship between God and man, and consequently between man and his fellows and his environment, through the atoning death of Christ. Citizens are redeemed for the Kingdom body and soul. Such reconciliation is the centre of all biblical salvation, liberation and justice.

Social Responsibility

Although some evangelicals, such as Peter Beyerhaus,⁴² have expressed reservations about the use of the 'Kingdom' motif, we believe that a concept of the Kingdom grounded in careful biblical exegesis provides a very fruitful means of considering Christian involvement in society, without in any way devaluing the New Testament epistles.⁴³ Space permits only a few general comments.

The people of the Kingdom are not called to withdraw from the world, although many are guilty of doing so. The Sermon on the Mount, setting out the lifestyle of the Kingdom, assumes that the disciples are living among people in the world, and in John 17, Jesus says specifically that he is not asking the Father to take his people out of the world.

The function of the citizens of the Kingdom is described by Jesus as being salt and light in society (Matt. 5:13-16). The image of salt clearly indicates the need for Christians to be 'rubbed into' society to exercise a preserving influence and, in a measure, to restrain the expression of evil. In the same way, light must be displayed and taken into the dark places if it is to bring illumination. Both images forbid Christians to withdraw into a 'Kingdom ghetto' where their sole concern is the cultivation of their private spiritual welfare. The citizens of the Kingdom are to have a vision for the world which motivates them to action in the power of the Holy Spirit. Failure to fulfil this function of salt and light dishonours the King.

The Church, as the Body of Christ, is therefore called to proclaim 'the whole counsel of God': not just that part of the biblical message which relates to the first step of entrance to the Kingdom in faith and repentance, but the will of God for the totality of life in the world over which Christ has all authority (Matt. 28:18). The implications of the gospel touch religious and family life, but also social and political issues which concern everyone.⁴⁴ Too often evangelicals have failed to apply the gospel beyond their own personal concerns and so the light has been hidden and the salt has lost its savour. To behave in this way is to be unfaithful to our covenant Lord.

The Christian must therefore work to bring all things, not only his or her own life, into subjection to the Kingship of Christ. With regard to evangelism, the good news is to be spread not only by word but also by deeds, by acts of loving service in the name of our King. Since the Church is the place where the Kingship of Christ becomes visible in the lives of individuals, it ought to provide a pattern of life and relationships in the Kingdom and to prepare its members for Kingdom service in the world.

The life of those in the Kingdom is to be characterized by 'righteousness' or 'justice' (Greek 'dikaiousune'),⁴⁵ which indicates conduct fulfilling the requirements of a standard – specifically the standard of God's royal law. Christians have received the 'righteousness' of God, since he graciously acquits them of sin in Christ (Romans 1:17), and so they are called to live and proclaim true biblical justice in every relationship in the world.

Through the Old Testament prophets God constantly exhorts his people to do justice: e.g. Micah 6:8, 'What does the Lord require of you? To act justly, and to love mercy and to walk humbly with your God'. Care for such underprivileged groups as widows, orphans and foreigners ought not be neglected by God's people. Often the righteousness of the citizens of the Kingdom will go far beyond the world's standards of justice, as for example when they go a 'second mile'.

As the Church proclaims the Kingship of Christ over the nations, the implications of this truth must be spelled out, not least in the areas of national righteousness and social justice. This is not to say that the Church as an institution is to formulate party-political policy, but it must equip Christians to serve their King wherever he places them.⁴⁶ The Word of God, for example, condemns unjust rulers in the most solemn terms (see Amos 5). Christians must use whatever influence they possess to bring about the honouring of God's royal standards.

In seeking justice it must be recognised that perfection will only be achieved at the consummation of the Kingdom when Christ returns and ushers in the new heaven and the new earth. Nevertheless the Kingdom has come, the powers of the New Age are already at work, the results of Christ's victory are being enjoyed. Our work is never in vain in the Lord (I Cor. 15:58). The kings of the earth will bring their glory into the New Jerusalem (Rev. 21:24).⁴⁷ Nothing of value will be lost. The people of the Kingdom are thus bound to seek that here and now, in every area of life, Christ is given the pre-eminence as King and true Liberator.

Notes

1. Useful background material is provided by Derek Tidball, *Contemporary Evangelical Social Thinking: A Review*, Nottingham, 1977.
2. To take only one example, without endorsing all its conclusions: *The Kindness that Kills*, edited by Digby Anderson, London, 1984, claims to demonstrate the domination of recent Anglican social thinking by Left-wing ideology.
3. A useful introduction to some of these theologies is *A Reader in Political Theology*, edited by Alistair Kee, London, 1974. The literature on each is too vast for even a representative selection to be listed here. A very good critique of the various brands of revolutionary theology is J. Andrew Kirk *Theology encounters revolution*, Leicester, 1980.
4. See Theo Witvliet, *A Place in the Sun*, London, 1985. The main evangelical critiques are: J. A. Kirk, *Liberation Theology. An evangelical view from the Third World*, Basingstoke, 1979; Gerard Berghoef and Lester De Koster, *Liberation Theology: The Church's Future Shock*, Grand Rapids, 1984; Emilio A Nunez *Liberation Theology*, Chicago, 1985.
5. This is true even in Ireland. See, e.g., *The Liberation of Theology*, papers from an SCM conference in Drogheda in December 1976. An important article in this area is Sydney Garland, 'Liberation Theology and the Ulster Question', *Foundations*, No. 15, Autumn 1985.
6. See e.g. Gustavo Gutierrez, *A Theology of Liberation*, Maryknoll, 1973, pp. 81-92, and Kirk *Theology encounters revolution* pp. 114-116. Although addressing a wider context, there is much of value in Harvie Conn's essay, 'Theologies of Liberation: An Overview' in J. N. Gundry and A. F. Johnson, (eds) *Tensions in Contemporary Theology*, Grand Rapids, 1976.
7. Hence the sub-title of Kirk's chapter on Latin America in *Theology encounters revolution* – 'The rich man's table is the poor man's grave'.
8. *A Theology of Liberation* p. 295.
9. See e.g. Paul Vidales' essay, 'Methodological issues in Liberation Theology' in Rosino Gibellini (ed.), *Frontiers of Theology in Latin America*, London, 1980.
10. *A Theology of Liberation*, p.13.
11. *Ibid.*
12. A brief consideration is found in Kirk, *Theology encounters revolution*, pp. 117-120.
13. Witvliet, *op. cit.* p. 131.
14. See Kirk, *Liberation Theology* pp. 73-92.
15. This is worked out in detail in J. P. Miranda, *Marx and the Bible. A critique of the Philosophy of Oppression*, London, 1977.
16. K. Bockmuehl, *The Challenge of Marxism*, Leicester, 1980, p. 17.

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It has been said that every schism is a consequence of the Church's neglect of an important truth. Perhaps a common feature in accounting for many schisms is neglect of this particular aspect of biblical teaching, of the continuity that runs through God's saving purposes.

We live in a time when many new churches are being formed, under the call to 'Restoration'. Those who lead these churches are accountable to God – as each of us must be – and I make no claim to judge the wisdom of what they are doing. But those of us who call ourselves Protestant, and especially those who (like me) inherit a Dissenting or Nonconformist tradition, will always be particularly susceptible to schism and secession, whether wisely or unwisely conceived. For there is built into our very identity, our picture of ourselves, the conviction that biblical Christianity will sometimes entail beginning again ecclesiastically, breaking out of the shell of our past in order to follow the Spirit. And, for this reason, those who invite Church members to consider secession in the name of being properly biblical, will find hearers in denominations such as ours.

It is no Christian's business to defend his own denomination without critical examination of what it is doing and how it is doing it. But we shall be better equipped to resist ill-judged secession and unhelpful schism, if we affirm more readily than we sometimes do our whole heritage – back to Abraham at least, not merely to Luther. To be properly biblical we may need to become a little better at church history, at affirming our continuity with the whole covenant purposes of God – through 4000 years, not just 400.

It is arguable, from reading of Paul's missionary activity, that schism is only an absolutely last resort. Paul did not leave the synagogues until he was physically pushed out. But even if we do not go so far as that in our understanding, let us still be careful to hear the whole Paul. The Paul of the Reformation writes of justification through faith; the Paul of nonconformity tells us much about the crown rights of the Redeemer, within and over the Church; but he is also the catholic Paul, reminding us of the continuity and unity in all God's saving purposes, past, present and future.

The future will surely bring differences within the Church, as the past has done. If these differences are not to lead to needless division, if we are to be equipped to sustain unity in the face of threatening and ill-advised fragmentation, we will do well to strengthen our acquaintance with the catholic Paul, and with the biblical, communal continuity of God's saving work.

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 J. C. Beker, *Paul the Apostle*, T. and T. Clark, 1980; *Paul's Apocalyptic Gospel*, Fortress, 1982.
 N. T. Wright, 'The Paul of History and the Apostle of Faith', pp. 61–81 in *Tyndale Bulletin*, Vol. 29, 1978; also pp. 13–37 in G. Reid (Ed.), *The Great Acquittal*, Collins, 1980; and *The Messiah and the People of God*, Oxford D. Phil. Thesis, 1980.

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17. Some profound questions regarding such 'liberation' are posed in Stanley Hauerwas' article, 'Some Theological reflections on Gutierrez's Use of "Liberation" as a Theological Concept', *Modern Theology*, vol 3 No 1, Oct. 1986.
18. See A. K. Min, 'Praxis and Theology in Recent Debates', *Scottish Journal of Theology*, Vol 39 No 4, 1986.
19. *A Theology of Liberation* p. 167.
20. *Op. cit.* p. 231.
21. *Ibid.*
22. *Ibid.*
23. *The Liberation of Theology*, Dublin, 1977, p. 142.
24. See especially *Jesus Christ Liberator*, London, 1980.
25. *Op. cit.* p. 56.
26. *Op. cit.* p. 64.
27. *Op. cit.* p. 72.
28. *Op. cit.* p. 281.
29. *Op. cit.* p. 280. Kirk examines the Realized Eschatology of many Liberation Theologians in *Liberation Theology*, pp. 136-140.
30. A stimulating essay is James H. Olthuis, 'Evolutionary Dialectics and Segundo's "Liberation of Theology"', *Calvin Theological Journal*, Vol 21, No 1, April 1986.
31. *A Theology of Liberation*, p. 159.
32. Of outstanding value is Hermann Ridderbos, *The Coming of the Kingdom*, Nutley, 1962. See also G. E. Ladd, *A Theology of the New Testament*, Guildford and London, 1975, and G. R. Beasley-Murray, *Jesus and the Kingdom of God*, Exeter, 1986.
33. Ridderbos, *op. cit.* chapter 1.
34. Ridderbos, *op. cit.* pp. 24-27; Ladd, *op. cit.* p. 63.
35. On the present and future aspects of the Kingdom see Ridderbos, *op. cit.* pp. 36-56.
36. See *The Church and its Social Calling*, Grand Rapids, 1979, p. 14.
37. *Op. cit.* p. 71.
38. A brief but useful consideration of covenant and kingdom is chapter 5 of *Gospel and Kingdom*, by G. Goldsworthy, Exeter, 1981.
39. On this motif of victory see R. Zorn, *Church and Kingdom*, Philadelphia, 1962, pp. 125-133.
40. This is the burden of e.g., *True Spirituality*, 1971.
41. N Wolterstorff, *Until Justice and Peace Embrace*, Grand Rapids, 1983, p. 69. See the whole section pp. 69-72.
42. P. Beyerhaus, 'Evangelicals, Evangelism and Theology. A Missiological Assessment of the Lausanne Movement', *Evangelical Review of Theology*, Vol 11, No. 2, April 1987.
43. Paul's kingdom theology is helpfully reviewed in E. Donnelly, 'Paul: Kingdom Theologian', *Reformed Theological Journal*, November 1986.
44. Some stimulating books which begin to open up these areas are: A. M. Wolters, *Creation Regained*, Leicester, 1986; B. Goudzwaard, *Idols of our Time*, Downers Grove, 1984; P. Marshall *Thine is the Kingdom*, Basingstoke, 1984; J. Skillen (ed.), *Confessing Christ and Doing Politics*, Washington, D.C., 1982.
45. See P. Marshall *Thine is the Kingdom*, pp. 51-56.
46. A useful discussion is J. Chaplin, 'Church and Politics', *Third Way*, Vol. 10, No. 5, May 1987, and No. 6, June 1987.
47. See R. Mouw, *When the Kings Come Marching In*, Grand Rapids, 1983, pp. 22-38.