

- 64 Dennis Nineham, *The Use and Abuse of the Bible*, pp.14ff,106f.
 65 Ibid., p.237.
 66 cp Collingwood, op.cit., p.139.
 67 Hexter, op.cit., pp.361f.
 68 I should make clear that I would want to argue for 'bodily resurrection', but by the phrase '"full" bodily resurrection' I am here referring particularly to theories which construe the resurrection as an act of resuscitation, so that exactly the same body comes out of the tomb as went into it. While much popular piety assumes this, such a position has not in fact been taught by the church through the centuries. In many respects the old concept of 'spontaneous combustion' is more helpful. It seems to me that the resurrection must be seen in analogy with the act of creation itself: so that Jesus dies into nothingness to be re-created in resurrection. Such speculation is theologically more sound, but historically more problematic. What can count for evidence for such a unique happening? Theologically, resurrection as re-creation is better because it tallies well with Paul's language about 'transformation': the seed which is buried, and rots, and from which a new plant grows. The new comes from the old, but the continuity between new and old is complete. This is not the place for an essay on resurrection. Also worthy of consideration here might be Pannenberg's account of 'non-hallucinatory visions': *Jesus - God and Man*, SCM 1968, pp.93ff.
- 69 Within the literature on the philosophy of action it is universally appreciated that actions may be described from different perspectives. Elizabeth Anscombe (*Intention*, Blackwell 1957) gives some telling examples in her work. A readily to hand example for our purpose may be the Exodus. At one level, we see the man Moses leading the Hebrew slaves from oppression; on another, we see God acting to save the people: one action, two descriptions - which are not mutually exclusive but on the contrary complement one another.
- 70 Carr, op.cit., p.132, cp p.121.
 71 This larger task was one I began in my D.Phil. thesis 'Can God act in history?' This paper originated in work completed towards a chapter in that larger work, which was submitted to the University of Oxford in 1984.

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APOLOGY

The Baptist Historical Society apologises to subscribers for the late appearance of this April issue and also of the Index to Volume XXXI. The camera-ready copy for these was despatched to the printers in good time by registered post but failed to arrive. It was six weeks before the Post Office admitted to losing it. The editors particularly regret the delay in supplying the Index to those waiting to have the previous volume bound.