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**Editorial: Gospel, Language, Nationhood**

Stephen Williams

How often do we hear of something: ‘This is a particularly contentious issue amongst Christians today’? So often, that we are tempted to say that it is true of almost every issue we mention or, alternatively, to say it of nothing at all, and just take it for granted. Of ‘Gospel, Language and Nationhood’ we shall simply say this: travel the world over and you will find Christians divided over the question and the divisions are, practically, profoundly effective.

This issue of *Themelios* is devoted to this general theme. It is extremely important to understand the background to the contributions. The ideal would have been to secure articles from a variety of backgrounds, across the continents and cultures of our world. One moment of reflection is enough to reveal why such an ideal is impractical. To try to get anything like a representative selection of articles would be fatal. For just how many positions need to be brought to our attention? So let it be clear that what follows is not representative; nor is it even balanced.

We have, rather, taken advantage of a consultation held in Wales under the auspices of the Evangelical Alliance in the summer of 1994. Issues of nationhood and language divide folk deeply in Wales. The consultation aimed to address these issues, but only in the conviction that they must be addressed in a theological framework that has nothing whatsoever to do with Wales in particular. For that reason there was a representation from outside Wales, including amongst the key speakers, a presence every bit as important as the Welsh presence. The articles that appear here have their origin in that consultation.

The detailed concerns and progress of that consultation are irrelevant for our purposes. But we have retained some of the reference to Wales in particular, especially in the article by Professor R.M. Jones. This is not because Welsh is probably one of the oldest living languages in Europe and certainly constitutes one of the oldest living literatures in Europe! It is because a discussion that was not earthed in example would be the poorer.¹ The main lines of the arguments are generally theological and these have been sharpened by omitting reference, on several occasions, to a particular nation. After some hesitation, statements expressing particular, critical, judgment against the policies and attitudes of a

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¹ Such is the grip of cynicism upon our culture, that some reader somewhere may suspect a connection between the selection of Wales as a partial case-study and the nationality of the editor. This extreme of cynicism summons form an extreme riposte. A prominent English evangelical leader has pointed out the Authorized Version rendering of Genesis 1:21 (sadly lost in other, ideologically dominated translations):

‘And God created great w(h)ales….’
particular nation have been retained in the present text. While such a phenomenon does not appear very much, it is right to mention it here. It must be made crystal clear that such particular judgments are neither in accordance nor in conflict with the views of the editor: Themelios is entirely non-committal here, consistently with our generally stated policy that contributors express their own views. However, if we had omitted what may be deemed to be controversial and partial political judgments, the fabric of the relevant discussions would have been spoiled.

Our first contribution comes from William Storrar, Lecturer in Practical Theology at King’s College, University of Aberdeen. A brief comment follows from Martyn Eden, who is Public Affairs Director of the UK Evangelical Alliance in London. This is followed by a contribution from Professor R.M. Jones, Emeritus Professor of Welsh at the University College of Wales, Aberystwyth. The response to this at the consultation was a substantial one, by Phil Hill, Chairman of Evangelical Alliance (Wales) and now pastor of Hockcliffe Road Baptist Church in Leighton Buzzard in England. However, Professor Jones modified his paper in order to take account of some of Phil Hill’s original criticisms, so that we now publish only a ‘comment’ by the latter on Professor Jones’s revised version, which appears here.

We also include a separate contribution, unrelated to the consultation on whose proceedings we are drawing, but on the same broad theme. Neil Summerton is a civil servant in the UK Ministry of the Environment and author of A Noble Task: Eldership and Ministry in the Local Church (Carlisle: Paternoster, 1994). This is an adapted version of a paper given at the international conference of the Council on Christian Approaches to Defence and Disarmament held in Friedewald, Germany, in September 1993.

There are (a) theological issues on which, I believe, we must be uncompromisingly firm. There are (b) others on which we must tolerate disagreement and suspect premature claims to certainty. There are also (c) political judgments, which may differ sharply even when we actually agree on an issue in category (a) and (b) as well. Of course, people will differ on what falls under (a) and under (b): a meeting of minds is particularly difficult when we find that the other consistently believes that what we take to be non-negotiable is an open question and what we take to be an open question is non-negotiable. It is also the case that people allow their agreement on political judgments (c) to be the basis of their unity in human relationships, friendships and solidarity. Political agreement sometimes draws atheist and Christian closer together than Christian and Christian who agree on (a) but disagree on (c). It is here that one ought to say: unity in the gospel should transcend political differences. Too often, this sounds like a claim that Christianity does not have much to do with politics. But, of course, one is saying no such thing. And in pleading for the importance of not allowing what may be termed ‘political’ judgments to divide our witness and for allowing some leeway for theological differences on certain issues (b), one is not restricting the scope of rigorous theological thinking. On the contrary: if we make such a plea it is in order that we might, in the grace of God, arrive as far as possible at agreement under (b) and even under (c).

Whether we think of language or nation, race or gender, we are probing the nature of our identity, what it means to be a new creation in Christ, in whom there is neither Jew nor Greek, slave nor free, male nor female. Reconciliation, in relation to God and to each other, is central in Christianity. Any theology which disables such a reconciliation is false. That is not to dictate a line of thought on any of the matters discussed in this issue. We
are talking of reconciliation on divine, not on human terms, reconciliation in the truth, not apart from it, where affirming diversity and distinction may be an expression of and not a flight from reconciliation. Our talk of reconciliation does, however, remind us of both the criterion and the ethos of our theological thinking about gospel, language and nationhood. Perhaps there are no easy answers. But we must believe that as we mine the firm and abiding Word of God for the riches of its disclosure about the ways of God, humanity and world, we shall more rejoice at the divine provision for us, than lament our present theological perplexities.
Vertigo’ or ‘Imago’?

Nations in the Divine Economy

William Storrar

Nations in history and Christian hope

I once argued that, because authentic, if ambiguous, human cultural creations. Nations are also part of God’s creation, and are therefore not something separate from, or outside of, God’s sovereign control. The history of nations is not an independent subject, but is one that is controlled by, and therefore consistent with, God’s overall purposes for human society. The history of nations is not an independent subject, but is one that is controlled by, and therefore consistent with, God’s overall purposes for human society.

Notions of nationalism remain and are still useful, even if ambiguous, human cultural creations. Nations are also part of God’s creation, and are therefore not something separate from, or outside of, God’s sovereign control. The history of nations is not an independent subject, but is one that is controlled by, and therefore consistent with, God’s overall purposes for human society. The history of nations is not an independent subject, but is one that is controlled by, and therefore consistent with, God’s overall purposes for human society.

Theology and nationalism

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Nations in the divine economy

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In the divine economy, nations play a significant role. The divine economy is not simply a collection of individual nations, but is a holistic system in which nations interact and influence one another. In this context, nations are not isolated entities, but are part of a larger whole. The divine economy is not simply a collection of individual nations, but is a holistic system in which nations interact and influence one another. In this context, nations are not isolated entities, but are part of a larger whole.

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Vertigo’ or ‘Imago’?
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Nations in human history and Christian hope

I am not a nationalistic, authentic, if ambiguous, human cultural creations. Nations are also part of God’s creation and are not to be seen as fundamentally out of a common humanity made in God’s image and they exist under his sovereignty. Whether they are the tribes and peoples of the ancient world or the modern people who identify as historical communities and not part of the original created ones, we are all called to bear witness to the One God and represent the image of God in their community that can lay no claim to any ultimate human loyalty. And yet they exist within the bounds of God’s creation, provision and redemption and under his sovereignty. And so the apostle Paul can say: ‘From one ancestor he [the God who made the world and everything in it, the Lord of heaven and earth] made all nations to inhabit the whole earth, and he allotted the times for their existence and the boundaries of their domains’ (Acts 17:26-27).

The emphasis here is on the fact that all nations are made by God; and the idea of their contingent existence in time and space as nations, they are merely dependent on God and called to seek him, ‘though indeed he is not far from each one of us’. Few nations do seek God. Nations and nationalism throughout history have the mantle of God on their back.

But in this they are different from all forms of human community, thought or action. All aspects of creativity of God and the image of God are a function of their being in God’s image. In the divine image, nations are the contingent cultural products of human history. They rise out of the muddy course of rebel humanity’s history and they exist as dust in the balance of God’s judgment.

The term ‘nation’ has been used to describe a multitude of different things, from the people of ancient times to the modern states of peoples of ancient times to the modern member states and aspiring member nations of the United Nations. They all exist and function to keep the Bible’s message alive and the themes in the original creation and the continuing message of God towards humanity created in God’s image. This is the true story. It can be argued that nations, and their cultures, have been one of the most significant themes in the Bible, creating and shaping the religious, social, political and cultural, and the arts, in glad and peaceful obedience to God’s authority.

Therefore, nations are not without significance in the purposes and economy of God. The nations of the Bible, the tribe and people, and are currently judged and measured and contrasted with elect Israel and the true church for their fidelity to the person and work of Jesus Christ (Rom. 11:26). The holy nation of Israel is not to be like the surrounding pagan, Gentile nations (Ex. 19:6; 1 Pet. 2:9). And yet the election of Israel and the church is for the blessing and salvation of the nations (Gn. 18:18; Gal. 3:8). In Isaiah and Acts there is a recognition that pagan nations may be both transformed for God’s purposes and the object of God’s mercy (see Acts 17:26-27). The pagan King Cyrus is appointed to accomplish God’s purposes and bring salvation to the nations (Is. 44:28-45:6). We also find a universal vision of the nations streaming to Israel with their wealth as an offering to worship the true and living God (Is. 60). In other words, the nations are not enemies, they are and the faithful people, their faith and in him humbly accept that salvation comes from the cross (Mt. 28:19). In Matthew, the disciples are called to make disciples of all nations (Mt. 28:19). In Acts the coming of the Spirit on the church at Pentecost affirms cultural and linguistic diversity as people of many nations understand the message in their own tongue (Acts 2:4, 11). And the Bible concludes in Revelation with a vision of the cultural riches and identities of all nations entering the New Jerusalem and the nations finding healing (Rev. 21:22-23).

The one new humanity in Christ is a community of unity in diversity, a holy nation made up of people of all nations who, in embracing their new identity in Christ, return their social and cultural identities as Gentiles and lose only the oppression and distinction of the society that identified them with their nation’s covenant people (Eph. 2:11-22). The Bible affirms both equality and difference. In the OT and NT, God’s people are called to welcome the stranger and to show love to all neighbours, near and distant, in Barth’s phrase. There is also a fundamental equality of all God’s people in Christ (Gal. 3:26-29), but that does not doff our identities as Jew or Greek. As the late South African Bishop of the Anglican Diocese of Natal said, ‘the mission of the church is to be the Gentile nations, and the need to contextualize that mission among the nations, lies at the heart of the NT and the Christian faith.

And yet the nations themselves always walk the tightrope of the image of God, the abyss of idolatry, and frequently fall into idolatry and nationalism. They are a major part of the biblical narrative, a divisive and insidious influence that is present in the lives of people and nations. They are a recurring theme in the original covenant and the continuing message of God towards humanity created in God’s image. This is the true story. It can be argued that nations, and their cultures, have been one of the most significant themes in the Bible, creating and shaping the religious, social, political and cultural, and the arts, in glad and peaceful obedience to God’s authority.

But what are nations? What kind of human creations are the? And in what ways do they exist within the divine economy? Before answering these questions, we must set nations within their contemporary context and the related phenomenon of nationalism.

Nations and nationalism

Nationalism refers to those political ideologies and movements fostering national consciousness and advocating the right of nations to exist as independent states. In its various forms, nationalism has spread to all parts of the world today, some arguing for statehood as the natural right of nations while others offer utilitarian reasons for self-government. Against this backdrop, many are concerned with the survival and strengthening of aspects of national identity, such as language and culture of a nation, than with political self-government. In this context, nationalism is also connected to recognized institutions new ways of asserting distinctiveness from England. It would also, noted, seem that the near imitation of Scotland, more willing to be placed and to let it as to rule be killed by kindness.

Wahl national feeling was also very different from that of the other nations, despite the sparsely similar story in national socialism by the time and the subsidiary, from the situation. Scottish nationalism was more concerned with cultural and linguistic identity. Theames et al. to recognized institutions new ways of asserting distinctiveness from England. It was noted, noted, seem that the near imitation of Scotland, more willing to be placed and to let it as to rule be killed by kindness.

Nations in the divine economy

1. Biblically, the Scriptures offer theological insights into nationalities. While recognizing that there is no continuity between the Old Testament and the New Testament, some theologians of nationalism, like Anthony Smith, recognize that the latter are often constructed out of ethnic identities tracing back in recorded history to the peoples of that same ancient world and the period of the biblical nations. In other words, it can legiti-

## Image Description

The image contains a text excerpt from a document titled "Vertigo’ or ‘Imago’? Nations in the Divine Economy" by William Storrar. The text discusses the concept of nations and nationalism, their role in the divine economy, and the tension between national identity and global identity. The excerpt highlights the importance of understanding the biblical perspective on nations and the challenges they face in the modern world. The text also touches on the relationship between nationalism and the Christian faith, emphasizing the need for nations to embrace a higher identity in Christ. The excerpt concludes by discussing the implications of national identity in the divine economy and the importance of a biblical perspective on nations and nationalism. The text is written in a scholarly manner, using biblical references and historical insights to support its arguments. The document appears to be a reflective piece, aiming to provide a theological perspective on the topic of nations and nationalism. The text is well-structured, with clear paragraphs that maintain a logical flow of ideas. The use of biblical quotes and historical references adds depth to the discussion, making it a comprehensive exploration of the topic. The overall tone of the text is educational and analytical, aiming to provoke thought and discussion on the subject. The text is written in a clear and concise manner, making it accessible to readers with a variety of backgrounds. The document is a valuable resource for those interested in the theological, historical, and cultural dimensions of nations and nationalism. The text is a page from a book or a journal article, indicating that it is part of a larger body of work on the subject. The document is well-formatted, with proper paragraphing and punctuation, making it easy to read and understand. The text is free of errors, ensuring clarity and precision in its arguments. The document is a significant contribution to the ongoing dialogue on nations and nationalism, offering new insights and perspectives to those interested in the topic.
The eschatological vision of the coming reign of God (Is. 40, Rev. 21) affirms both the place of the nations in the final judgment (Mt. 25:31-46), and the ultimate loss of their ethnic, religious, or national identity for good may enter the new Jerusalem, as the Reformed Church in America's theology of mission, which humanity has at times sheltered in its history. The Spirit spoke to the church and to the world, and it is the people of God who bear the light of God in a world that is in darkness (Acts 2). Paul's mission was to the Gentile nations and the early church wrestled with what it meant to contextualize the gospel outside of the circumstances of the founding of the church. The church's success in winning non-Jewish people to Christ (Acts 13) was the fulfillment of the prophecy of Zechariah 4:7. The church has been the primary agency for extending the reign of God in the world. The church, through its mission, has invested in the development of contemporary cultures in our time. The several models of nations within the divine economy offered below are attempts to set forth a vision of the contemporary nations within the framework of the God's kingdom missio and the missio Dei. It is through a critical assessment of these three dimensions, biblical, historical, and contemporary, that nations and nationalism must be judged in each particular instance. Too often, support for the idea of a nation has been a conditioned support for patriotism while dismissing nationalism out of hand. In a world of genocidal ethnic conflicts this is understandable and undeniable. It may also confuse nationalism with racism.

In context, patriotism may cloak national aggression while nationalism may express a just defense of universal civil and democratic rights for particular communities within one nation. It is not very difficult to speak against the idea that nations and nationalism must be judged in each particular instance. Too often, support for the idea of a nation has been a conditioned support for patriotism while dismissing nationalism out of hand. In a world of genocidal ethnic conflicts this is understandable and undeniable. It may also confuse nationalism with racism.

Four Christian models

In this essay, I will briefly four theological models of the nations in the divine economy which may be helpful in developing a Christian approach to the national question in a very practical way. They are full participation and partial participation, complete participation and partial participation, full participation and limited representation, and partial participation and limited representation. These models address the need for a new vision of the nation that can be held together with a 'post-nationalist' understanding of nationhood.

Nations and patriotism

Patriotism is the love shown in loyalty to a native or adopted country. As such, it must be scrutinized in the light of that loyalty to the Lord Jesus Christ. Christians are citizens of two countries, one divided from the other by the shadows of sin. No country can legitimately make an absolute moral claim on the lives of its citizens. Christians are citizens of the kingdom of God, and the nations are called to a greater love and an ultimate loyalty to the Lord Jesus Christ. Countries and nations are not part of God's original creation but have developed in the course of fallen human history as provisional and changing communities. To understand the prospects for national identity is to understand the prospects for national culture and institutions. It is identity in Christ and the gospel of the kingdom which offer hope and reconciliation in a divided world of the nations. Both the church and the nations are called to love one race human love in the context of a range of social, cultural, and political conditions. The new cultural condition of God's given humanity as created social creatures. The gospel both judges and affirms the social context and cultural identity of people. Christians are citizens of the kingdom of God and of nations. Patriotism may be a worthy disposition for Christians in their natural settings, but we are called to make the country of the heart the city of God that Johnson's memorable judgment. Once more, Christians are called to discriminating judgment, not irrational vowing, the fort of the Lord rather than the flesh.

The love that Christians may show for their country must be discerning and discriminating. At its core, patriotism must be an expression of what is best in a country's history and life, including the humane and creative achievements of its culture, its struggles for greater justice in human affairs at home and in the world. 

But, the meaning of our national identity (ethnos, peithos), our humanity is sustained even in our sin and through our nationhood and social institutions, created, sustained, judged and restored in Christ, that we use language, develop cultures, maintain patterns of government, and we are the community of the church. National identity we call nations. Any nation must be discerning and discriminating as to relationships which constitute our humanity in God's image.
The eschatological vision of the coming reign of God (Is 60, Rev. 21, 22) affirms both the place of the nations in the final kingdom of God (Mt 25, 31-46; Dan 7, 13-14). This is the eschatological, historical legacy for good may enter the new Jerusalem, as the Reformed faith places the criteria for the rightly ordered and just society not in the non-human, theological, or nature-oriented criteria, but in the community’s ability to survive its ambivalent historical role within this passing age, but the unity of the new humanity in Christ would not seem to effect the living and breathing world. The unity of human beings has at times sheltered in its history. The Spirit spoke to the church and brought together a new humanity in Christ which brings together the herald of the coming kingdom of God, a community which draws its membership from every country and culture. Only from the fact that one can live and act in an exchange of contemporary nations in our time. The several models of nations within the divine economy offered below are attempts to underwrite nations within the framework of the church and the mission.

It is through a critical assessment of these three dimensions, biblical, historical, and political, that we can conclude that nations and nationalism must be judged in each particular instance. Too often nations have been used as a political or nationalistic non-political) appeal of nationalism seems to make it a non-negotiable component in the 21st century. Its commitment to the post-materialist values of autonomy, authenticity and accountability place post-nationalism inside.

This emerging ‘post-nationalism’, with its concern for responsible citizenship in an interdependent world, and autonomous cross-cultural sustainability, may be compatible in some measure with Christian social ethics. The modern world and its cultural and religious levels in twenty-first century. The rediscovery of ‘proper sovereignties’ and of democratic accountability, must not necessarily in Eastern Europe, have a wider application. For example, in a fragile and heterogeneous construction, we might treat nationalist and autonomist movements as, in M. de la Maza’s words, ‘nomads of the present’, vehicles for collective action with an explicitly non-nationalistic, non-political) appeal of nationalism seems to make it a non-negotiable component in the 21st century. Its commitment to the post-materialist values of autonomy, authenticity and accountability place post-nationalism inside.

Theologically, we must set the nations within both the reign of Jesus Christ and the reign of God in Jesus Christ. I understand God’s image in humanity not primarily in terms of personal relationships. To be in a right and dependent relationship as a creature with the creator, with other creatures (including one another), and to be in right relationships in love with one’s fellow-creatures. We are fundamentally persons-in-community. It is within this set of interlocking relationships that we may discern and enjoy true sin. Sin is the breaking and distorting of what is best in a country’s history and life, including the human and creative achievements of its culture, its struggles for greater justice in human affairs at home and in the world. But the reality of human sin also resides in its public life and institutions. And yet, as Simone Veil argued in her remembrance, ‘the construction of nation-states, created, sustained, judged and restored in Christ, that we use language, develop cultures, maintain patterns of governance, and express both our communal identity and identity we call nations. Any nation must be seen as a particular, historically-specific, relational community and relationships which constitute our humanity in God’s image.

Idiety and for God’s purpose [to find salvation in Jesus Christ, as members of a holy nation]... It calls on us to share our common good with those who are less fortunate. It is a call to share the wealth and the healing of the nations as part of the life of the church and the life of society. It is a call to share the wealth and the healing of the nations as part of the life of the church and the life of society. It is a call to share the wealth and the healing of the nations as part of the life of the church and the life of society. It is a call to share the wealth and the healing of the nations as part of the life of the church and the life of society. It is a call to share the wealth and the healing of the nations as part of the life of the church and the life of society.

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Wales in the divine economy

I have mentioned the example of Wales occasionally. It is presumptions of me to comment on where the models outlined above place Wales in the divine economy of the universe. However, one might be led to conclude from this statement that I do not have a clear understanding of the linguistic, cultural and political dimensions of Welsh national identity, a conclusion which I do not think I should be lost amid a proper and discriminating judgment about the Welsh national identity. This is not to say that the Welsh identity is just a feeling that the people of Wales share with other English-speaking peoples, a feeling that transcends national boundaries and national allegiances. It has been the purpose of this article to argue for the importance of understanding national identity as a series of distinct but related concepts and not as a single political economy of the divine.

Comment

Martin Eden

I find myself in fundamental agreement with Dr. Sorrano’s paper, although on a number of points I should wish to go further. First of all, I believe that the world’s national identities are often imperiled by the normative power of religious thought. It is interesting to note that in the case of some nations, particularly those that are religiously defined, the religious identity is often stronger than the national identity. This is not to say that religious identity is not important, but it is to say that it can sometimes overshadow the national identity. In these cases, it is important to consider the possibility of a religious nation-state, which is a nation-state whose identity is predominantly religious. Such a nation-state can be characterized by a strong religious identity, a strong national identity, and a strong religious-national identity. In some cases, these identities can be in conflict with each other, and this can lead to political instability. It is important to consider the potential for religious nationalism in the development of national identities.

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gospel has inspired the CDA to base its policies on the normative principles of public justice, differentiated responsibility (subsidies), and self-understanding.

On that basis the CDA seeks support from all Dutch people and addresses the complex problems of contemporary Europe. One such principle is that the linguistic, cultural and political dimensions of Welsh nationalism should not and may be lost amid a proper and discriminating justice between nations. This democratic model of nationalism has a long history with a common history, a shared value-system, usually a distinct language and a conscious awareness of this community. Thus the CDA’s interest is entwined with setting up for all people under its jurisdiction the legal and political order autonomous to them.

On this basis Christian Democrats reject that form of political nationalism which demands a state that rules in the interests of one nation. The Christian Democrat approach is to recognize political communities within its jurisdiction. On the other hand, Christian Democrats, in their commitment to human rights, recognize the group rights of particular cultures and nationalities. This includes the right to self-determination and a 'moral' of cultural nationalism. However, this is not considered to be a right to a political solution to the 'national question' in Europe: from language, media and education rights for nation-states within a multi-national state, to local, regional or national autonomy within a more federalist multi-national state, and complete political independence in certain circumstances.

The Christian Democratic model offers a practical political model for implementation. This model is based on the Christian understanding of nations in the divine economy. It seems to me that it is a creative and realistic model to which Christians need to give serious attention. It could be a model which would help Christians in a nation like Wales, for example, to put into practice the non-sociological questions of language, autonomy and identity within a common commitment to the just rule of law in the state. Finally, the Christian Democratic model recognizes the critical idea of the distinct but related concepts of nation and state and the political analysis and the divine economy.

4. The kingdom economy model
My final model draws on a concept developed by the American sociologist Richard Florida and the Dutch sociologist Jacob van der Maazen, the Chief Rabbi, in his book, The Persistence of Faith. In his book, Florida and van der Maazen develop the concept of contemporary American society, Habits of the Heart, Bells of the City, in the context of what they call moral economy, a delicate fabric of material and moral values, habits of the Heart, that underpins the formation of our social identity. In America, the Judeo-Christian biblical tradition is one important value system for the formation of the social economy of American life, along with the civic republican values of virtue and public virtue and duty. Today the moral economy of America is threatened by the commercialization of society, individualism which privatizes society and minimizes social responsibility. Florida and van der Maazen describe how the moral economy of America is at risk and how the social and moral economy of a nation is vital to its well-being.

I have argued that we may think of a biblical economy of nations, which offers us a moral and social economy for nations. Within this economy we can start to see how the church, co-exists with the historical nations of the world, and how that interaction is key to the well-being of the church. The well-being of both church and nation depends on sustaining the beautiful balance between the church and the kingdom within both types of community. Both church and kingdom reflect the habits of the heart shaped by its gospel and its kingdom.

5. Conclusion
I have mentioned the example of Wales occasionally. It is pre-supposing of me to comment on where the models outlined above will make the greatest impact. Wales is an example of a nation with a long history of Christian community and it has a long history of Christian community to generate and sustain such values within the life of a nation. The gospel parables teach us that only a tiny seed can bear much fruit in world history and politics. That is the economy of the kingdom.

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In addition to the works by Anderson, Clemens, Kellau, Mous, Stenner and Tilly, the following are recommended:


G. G. Church, More Time (Downers Grove: IVP, 1994).


Comment
Martin Eden

1. I find myself in fundamental agreement with Dr Storror’s paper, although on a number of points I should wish to go further. Nationalism, according to its advocates, is a moral imperative and an instrumental means to an end. The paper offers an interesting account of the social, political and ideological aspects of nationalism. However, I would argue that nationalism is a force for good, as well as a force for ill. The paper is concerned with the latter, and I would argue that this is an incomplete account of nationalism.

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Wales in the divine economy

I have mentioned the example of Wales occasionally. It is presumptuous of me to comment on where the models outlined above might be place Wales into, but I would like to suggest that there should not be a middle ground. Wales has a particular social and political dynamics, whereby the idea of a welfare state and a generous state exists within a common history, a shared value system, usually a distinct language and a conscious awareness of this community. Wales is an area that is entwined with ensuring for all people under its jurisdiction the benefits of a comprehensive social policy.

On this basis Christian Democrats reject that form of political nationalism which demands a state that rules in the interests of one nation of the world, one ethnic group or one religious community within its jurisdiction. On the other hand, Christian Democrats, in their commitment to human rights, recognize the group rights of particular cultures and nationalities. This includes the right to self-determination and a "merry" of cultural identity, the right of nations to have their own political polity, and the need for a range of political solutions to the 'national question' in Europe: language, media and education rights for minority nationalities in a multi-national state, to local, regional or national autonomy within a more federalist multi-national state, to complete political independence in certain circumstances.

The Christian Democratic offer a practical political model which would help Christians in a nation like Wales, for example. It would allow a respect for the distinct national languages of Wales and the unity within a common commitment to the just rule of the state. Finally, the Christian Democratic is critical of the distinct but related concepts of state and nation and political analysis and the divine economy.

Comment

Markyn Eden

1. I find myself in fundamental agreement with Dr Sorsser's paper, although on a number of points I wish to go further. Sorsser recognises the potential of cultural nationalism to give order to groups who might otherwise feel radially imperiled, and he wrong to suggest that their views are based merely on a perception of the 'ideal' state. In the former, the concept of the 'ideal' state allows for such an exciting historical development, as Christians seek to discover new ways of expressing the cultural spirit of the people.

2. Let not the fear of vertigo prevent the praise of God from ringing out in all the languages and identities of the nations, as long as the gospel is not transgressed.

3. The kingdom of God is not a utopian dream, but a reality that can be achieved and enjoyed by all people. It is a Kingdom where all people are equal and where God is the ultimate authority. Christians must work towards this goal in their daily lives, both individually and collectively, through prayer, study, and service to others.

4. God is not a distant, abstract being, but a personal and relational force that guides and directs our lives. Christians must seek to understand and respond to God's will in their lives, both individually and collectively, through prayer, study, and service to others.

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Language in God's Economy: A Welsh and International Perspective

R.M. Jones

Introduction

The topic we have to deal with is in some respects no longer very controversial. Most people would agree that diversity within unity is a good thing, but many would argue that there is too much diversity, and that, to some extent, it is not only unnecessary but also inimical to the interests of the whole. This is a matter of opinion, but it is also a matter of fact that the more languages there are, the more complex the world becomes, and the more difficult it is to achieve understanding and cooperation between different cultures.

Language in the divine economy

One of the main issues in the study of languages is the role of language in the divine economy. Language is not only a means of communication, but also a means of expression and meaning. It is through language that we are able to express our thoughts, feelings, and beliefs, and it is through language that we are able to understand the world around us. It is therefore important to study the role of language in the divine economy, in order to understand the meaning of language in the context of the divine.

Language and political discourse

Another important issue in the study of languages is the role of language in political discourse. Language is not only a means of communication, but also a means of power and influence. It is through language that we are able to shape public opinion, and it is through language that we are able to influence the behavior of others. It is therefore important to study the role of language in political discourse, in order to understand the role of language in shaping the political landscape.

Language and education

A third important issue in the study of languages is the role of language in education. Language is not only a means of communication, but also a means of learning. It is through language that we are able to acquire knowledge, and it is through language that we are able to develop our thinking and reasoning abilities. It is therefore important to study the role of language in education, in order to understand the role of language in the development of the individual.

Language and the environment

A fourth important issue in the study of languages is the role of language in the environment. Language is not only a means of communication, but also a means of understanding the natural world. It is through language that we are able to describe and explain the processes of nature, and it is through language that we are able to predict and control the effects of human activity on the environment. It is therefore important to study the role of language in the environment, in order to understand the role of language in shaping our relationship with the natural world.

Language and technology

A fifth important issue in the study of languages is the role of language in technology. Language is not only a means of communication, but also a means of creating and controlling technology. It is through language that we are able to design and build new technologies, and it is through language that we are able to understand and control the effects of technology on society. It is therefore important to study the role of language in technology, in order to understand the role of language in shaping the future of humanity.

Language and global commerce

A sixth important issue in the study of languages is the role of language in global commerce. Language is not only a means of communication, but also a means of conducting business. It is through language that we are able to negotiate and make deals, and it is through language that we are able to understand and control the effects of global commerce on the world economy. It is therefore important to study the role of language in global commerce, in order to understand the role of language in shaping the future of the global economy.

Language and the arts

A seventh important issue in the study of languages is the role of language in the arts. Language is not only a means of communication, but also a means of expressing creativity. It is through language that we are able to create and express our emotions, and it is through language that we are able to create and express our ideas. It is therefore important to study the role of language in the arts, in order to understand the role of language in shaping the human experience.

Language and religion

A eighth important issue in the study of languages is the role of language in religion. Language is not only a means of communication, but also a means of expressing faith. It is through language that we are able to express our beliefs, and it is through language that we are able to understand and control the effects of religion on society. It is therefore important to study the role of language in religion, in order to understand the role of language in shaping the human experience.
Language in God's Economy: A Welsh and International Perspective

R.M. Jones

Introduction

The topic we have to deal with in is in some respects no longer very controversial. Most people would agree that diversity is not a good thing within unity, but is something that has to be maintained and, and yet, attempts to destroy languages and culture simply because some people are different is something that we should not be doing. This is one of the key issues in the debate over language and identity. What is diversity, and how do we maintain it while still respecting the rights of individuals?

Speaking as a Brit, this is something that we need to be aware of. The British have a tendency to see themselves as the center of the universe, and this can sometimes lead to a certain amount of arrogance. It is important that we recognize the value of other cultures and languages, and that we respect the rights of individuals to use their own language and culture.

Language in the divine economy

The first question I wish to raise is the very general one. What is the role of language in the divine economy, and more specifically, how does it function in the lives of individuals and communities? There are a number of ways in which language can be understood, and it is important to recognize that these ways are not mutually exclusive. Language is not just a means of communication, but also a way of expressing identity and belonging.

Language is not just a means of communication, but also a way of expressing identity and belonging. It is through language that we express our ideas, our beliefs, and our emotions. Language is a way of connecting with others, and it is through language that we are able to understand and connect with the world around us.

Language is an important tool for expressing identity and belonging. It is through language that we express our ideas, our beliefs, and our emotions. Language is a way of connecting with others, and it is through language that we are able to understand and connect with the world around us.
Language in God's Economy: A Welsh and International Perspective

R.M. Jones

Introduction

The topic we have to deal with in is in some respects no longer very controversial. Most people would agree that diversity of language is as natural as diversity of culture and that it is to be encouraged. But attempts to destroy languages and cultures simply because they are different, and to use the power of the state and the world economy to enforce uniformity, have been more successful than we would like. The problem is how to protect minority languages from being lost, how to halt the spread of homogeneous and dominant cultures, and how to ensure that every human being has the opportunity to express himself in his own language. This is a complex problem, but it is one that we all have to face.

Language in the divine economy

The first question I wish to raise is the very general one. What is the value, function or use of a language in the economy of God? What does it do? There are three aspects of language I would like to stress.

1. Orders and Names Phenomena. Naming is where it begins. In the days of man's free will, independence of naming and the potential to do this - quite apart from the language of the day - is the first thing that happens. It is the name for the whole of language. Naming is an analysis, and therefore a very important and significant thing. It recognizes the diversity within the unity of creation.

2. Ethics. When a thing is named, it is given a meaning. This is an important and significant thing.

3. Religion. Every religion has its own language, and every language has its own religion. This is a very important and significant thing.

Let me give one example. I shall not be using the terms 'nationalist' or 'imperialist' with any emotive connotation. Nationalism in this paper will simply refer to a sense of reality regarding the nation as an entity, and a desire to defend its ideological and economic interest as a cultural instrument. Imperialism refers to the phenomenon of interacting with and influencing the affairs of another nation. The distinction is basically a technical one, as has been suggested profitably useful. From the spiritual point of view, it is essential to be more precise.

Neither shall I try to confuse nationalism with racism. There is a big difference between the two. Nationalism is essentially a form of superstition, not a form of recognition. Racism is essentially a form of exploitation, not a form of recognition. It is a form of exploitation that has been found to be very useful in the world of today.

Language in God's Economy: A Welsh and International Perspective

The same issue was also raised in the work of the World Council of Churches, which was established in 1945 to promote peace, justice, and freedom for all people. The council's goals included the elimination of injustice and the promotion of human rights. It also worked to end violence and war, and to promote dialogue and understanding between different cultures and religions.

The World Council of Churches played a significant role in promoting peace and justice during the Cold War, and it continues to do so today. Its work has been recognized by the United Nations, and it has received numerous awards and honors for its contributions to global peace and justice.

The World Council of Churches is committed to promoting peace, justice, and freedom for all people, and it continues to work towards these goals. It is a powerful and important organization, and it is one that we should all support.
In Welsh, on the other hand, so-called secular works, nature verse and political comment, stories, social protest and love poetry have developed. There are certain religious elements in Welsh literature and religious verse and sermons throughout the ages, by the same writers and for the same purposes as in any religious literature. Certain amount of corporeal Pietistic complaint about this, and sometimes an inevitable division of labour. But, generally speaking, we would say that the influence of literature has been more holistic than Gothic and remarkably comprehensive and versatile, while maintaining the central faith.

Of course, it is understandable that a hymn-writer should specialize. One can empathize with any poet whose heart has been broken by love, who has dedicated every day the wonder of knowing his Lord; and practical things may even be the topics of discussion. But the sense of salvation has held of him. This is the greatest subject in his poetry. And this is why the Welsh have achieved the highest status, as a nation, in the history of the world. Even the Creation of the Creator has to be secondary to the source of all. Our great hymn-writer, William Williams Pantycelyn, could thus write, perhaps if he wrote a verse or two, 'But day in and day out he would sing of the glories of his God.' This God can hardly be accounted a shortcoming. Yet, somehow, it would be a shortcoming to neglect his farm, to ignore his wife and children, to remain silent in the realm of verbal craftsmanship, to ignore the sick and needy. And, as a Christian, it would be a shortcoming not to recognize these other activities as matters to be taken notice of in praise of God, to dedicate everything – not just the hymns – to the glorification of God.

3. After language as an ordering and language as communication, we have language as a mark of the diversity of human identities in the world. It is possessed by people and used by them with affection. They use it as a means of expression and communication in a particular place at a particular time. This is a part of their warm humanity. Language is not simply an abstract analysis, nor just a channel for communication. It is a relationship, related to people in a special way. We have already drawn the line between language and identity, and this identity within unity, found in the Godhead and providentially for a people. Now, we may think of language as a badge of that wonderof diversity, a mirror of the world's outstanding diversity, as it is expressed through the pluralization of languages and traditions: yet still within unity. Languages exist as a result of the diversity of the world, and as a result of the unity of the tongue of the glory of God. And so, there's a third language is used in the earlier part of the chapter, to be expressed, is it not, always reflected to a religious diversity, it is taken in, and is certainly, and beneficially inferred.

When we consider diversity, Genesis 11 is a crucial part of this. There is no direct link with the fall, although it is well to remember that the names of nations are linguistic. All the languages, one would suppose, are related to the epiphany of the face of God to all nations. There is a right to the unity of God's redemptive action to survive within temporal confines. The fall would seem to be related to the 'decry,' or more properly the 'development,' of languages. And there the confusion of tongues: 'And there was confusion of tongues, as 'development' within time is what we already see in Genesis 11:1-9. The development of languages normally involve falling away or decay of usages, as well as the misuse of expression. Language even before the fall adapted itself to a specific purpose, but now, its inadequacies occasionally prove more demanding.

The judgmental element at Babel can be recognized. But here in Genesis 11:1-9, or in Genesis 9:26, there is no direct link with any sin. Genesis 9:26 is far reaching. Diversity and scattering were recognized and maintained. There is no confusion of tongues here, as 'development' within time is what we already see in Genesis 11:1-9. The development of languages normally involve falling away or decay of usages, as well as the misuse of expression. Language even before the fall adapted itself to a specific purpose, but now, its inadequacies occasionally prove more demanding.

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The Christian religion is inclusive: it includes all culture. It is not even nationalistic. It accepts the whole person, as a whole person, as a representation of God, for Christ is not the salvation of his individual soul but the glory of God. Without minimizing the importance of sin, justification by faith, and the necessity of the cross, he must remember that he knew the glory of God extended beyond those who were involved in the crucifixion. The idea of reforming the whole human race by reforming the individual is a sort of heavenly Esperanto, is not introduced. That does not mean that we should not work to lessen or do not cease to be necessary, but uncharacteristic, as any impediment to mutual understanding. Language as a tool of diplomacy is sometimes emotional and sentimentally claimed to be negative. In God's economy and manifold grace it is a necessary means of making sense of the other.

What of the eventual fate of language before the Throne? Does one need to postulate a further change of language, indeed a further process of unification, that is going to be complete? Much must be made of the references in Revelation 7:1; 14:4; 21:6, not that pluralism is eliminated. But certainly, the very diversity of the languages is a sort of heavenly Esperanto, is not introduced. That does not mean that we should not work to lessen or cease to be necessary, but uncharacteristic, as any impediment to mutual understanding. Language as a tool of diplomacy is sometimes emotional and sentimentally claimed to be negative. In God's economy and manifold grace it is a necessary means of making sense of the other.

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flaunting antagonism under the guise of sweet reasonableness and protestations of innocence is no longer as easy as it used to be.

Amongst evangelicals, as I have suggested, response to the situation varies. Unexpectedly, I have found the most typical response to be the putative ‘dual-culture’ position. We are not to take the official line on this. But not yet. The second response is the old and well-worn pistoletic escape: ‘The Gospel is only important in the first place. It is basically a limitation of vision regarding sanctification and leadership. Everything else is just the midpoint we need to take the gospel to the moment of salvation complying at the same time that youth culture can be a formidable enemy or can take over, and yet little attention has been paid to the Christian concept of culture.

I am not simply talking about the responsibility of pastors in this task, not just about sermons. I am talking about the testimony of the Church as a whole. The Church must let the unbeliever and the new Christian know that one of the first tasks he/she has to do is to think about how every section of life fits into this faith. How does one conduct oneself at home? As a student? As a worker? As a citizen? And I am not talking about method. What I am talking about is what the Church is to do and what we as the work of the Church, is what he/her scope of praise in thought, word and deed. We need to know not just how to become rich and famous, but how to live in the practical aspects of life. We are dealing not simply with the duties of a citizen, but with the different responsibilities of presenting the message. We are dealing with the Church witnessing to the world and conveying that the whole of life is to be Christianized.

Running from the whole life and concentrating on the moment of conversion is related to the unpreparedness to respect the Western tradition. The gospel is more important than the language, which has led to a lack of evangelicalism, among minorities in English-speaking areas. What is often implied is: if he’s not prepared to worship in English, he doesn’t deserve to be a Christian. He can’t do it to us, we don’t go to him. We will only evangelize if he turns to English. Language is not as important as the gospel. It’s not as if we are not being equal, we stick with the majority, and all things are always equal. Sunday is all right, not Welsh. Welsh is not as important as English. But the school educated Welsh, who was after becoming a Christian, felt an obligation to his Bible in English. English is what everyone uses. In fact, he says, ‘I must not be a secret from the Welsh.’ He’s like a good Welshman as the next, Ew.

In a recent essay on this point in the periodical Gwyon llaeth, produced by the Welsh Evangelical Church in Lonnesi, I was trying to explain the way in which Welsh-speaking Christians can use language to assert UK causes to propagate the gospel. He suggested that it is time now for the Church to take a more active stance. It would be interesting to count how many Pentecostals or charismatic Welsh-language church members there are in the UK. Would you need one hand? Would you need one finger?

The contemporary Welsh person can sometimes become a Christian and still remain one. Understanding this extraordinary situation has developed amongst Apostolics, and it is important because it is the neglect of evangelizing or establishing churches in Welsh. The gospel is now not only more important than the language: it is evaded from the language.

On the whole, I don’t think the so-called division amongst Christians regarding the Welsh language is particularly to do with the language itself, it is much broader. There may be some who are anti-Welsh in the old imperial mould or those who see the language as того more a matter of culture. The party comity commitments regarding identity. I have met very few. At the other extreme, there may be patriotic Christians rather obsessive about the preservation of the language and the nation that some secular people possesses has rubbed off. We are warned that language is a part of the nation and that nation or any cultural phenomenon becomes an idol, then, as Professor K. Schilder says, man has fallen in love with the tools and has lost the ideal that nothing is randomly being served and stewards glorifying God. This arises from the division lines as a modern church culture as an end rather than as a means. Self-expression becomes a main delight, and the perspective of a whole life, spiritual and material, temporal and eternal, natural and supernatural, is shrivelled.

These positions are not held openly. I think the problem is more of people’s individual position or religious preference. For me, the division I suspect is to do with a Christianity that mainly concerns itself with the point of change or transformation from evangelizing that presents a message about one single happening (and neglects most of the rest) and evangelizing that insists on leadership in every domain.

Christ must, for a live Christian, be at the centre of all things, and it is an insult and betrayal to shunt off his claims restrictionally into devotional exercises or into the initial salvation from which henceforth the Christian is expected to find his/her own eternal life. Christ has not given us just one or a local institution – a church. The Church is all-inclusive as regards territory. As a local institution the sphere of a church does not change. Some may say, ‘Yes, we are a church’, but it is the same as saying ‘I am not talking about method. What I am talking about is what the Church is to do and what we as the work of the Church, is what he/her scope of praise in thought, word and deed. We need to know not just how to become rich and famous, but how to live in the practical aspects of life. We are dealing not simply with the duties of a citizen, but with the different responsibilities of presenting the message. We are dealing with the Church witnessing to the world and conveying that the whole of life is to be Christianized.

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In a recent essay on this point in the periodical Gwyon llaeth, produced by the Welsh Evangelical Church in Lonnesi, I was trying to explain the way in which Welsh-speaking Christians can use language to assert UK causes to propagate the gospel. He suggested that it is time now for the Church to take a more active stance. It would be interesting to count how many Pentecostals or charismatic Welsh-language church members there are in the UK. Would you need one hand? Would you need one finger?

The contemporary Welsh person can sometimes become a Christian and still remain one. Understanding this extraordinary situation has developed amongst Apostolics, and it is important because it is the neglect of evangelizing or establishing churches in Welsh. The gospel is now not only more important than the language: it is evaded from the language.

On the whole, I don’t think the so-called division amongst Christians regarding the Welsh language is particularly to do with the language itself, it is much broader. There may be some who are anti-Welsh in the old imperial mould or those who see the language as того more a matter of culture. The party comity commitments regarding identity. I have met very few. At the other extreme, there may be patriotic Christians rather obsessive about the preservation of the language and the nation that some secular people possesses has rubbed off. We are warned that language is a part of the nation and that nation or any cultural phenomenon becomes an idol, then, as Professor K. Schilder says, man has fallen in love with the tools and has lost the ideal that nothing is randomly being served and stewards glorifying God. This arises from the division lines as a modern church culture as an end rather than as a means. Self-expression becomes a main delight, and the perspective of a whole life, spiritual and material, temporal and eternal, natural and supernatural, is shrivelled.

These positions are not held openly. I think the problem is more of people’s individual position or religious preference. For me, the division I suspect is to do with a Christianity that mainly concerns itself with the point of change or transformation from evangelizing that presents a message about one single happening (and neglects most of the rest) and evangelizing that insists on leadership in every domain.

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flagging antagonism under the guise of sweet reasonableness and protestations of innocence is no longer as easy as it used to be.

Amongst evangelicals, as I have suggested, response to the situation varies. Unexpectedly, I have found the most typical response to be the public utterance of a personal witness and the appearance of an official line on this. But not yet. The second response is the old and well-worn pistachio escape: the Gospel is only about love, and it is very hard to disagree with love. This is basically a limitation of vision regarding sanctification and leadership. Every leader’s public witness and deeds and duties we perform are not part of what the Christian God is interested in because other people besides Christians deal with those." Lip-service may be paid to Christ's kingdom in all of life, but then an awkward question such as the Welsh language crops up, and suddenly we discover that we are really not concerned with the whole of life. Retreat is immediate. We have not been thinking about every territory as something to be claimed - just be good, and perhaps one or two or a few fights about abortion and pornography. So what we see in the overall history of the gosp on the gospel to the moment of salvation crystallizing at the same time that youthful culture is taking over, and yet little attention has been paid to the Christian concept of culture.

I am not simply talking about the responsibility of pastors in this task, not just about sermons. I am talking about the testimony of the Church as a whole. The Church must let the unbeliever and the new Christian know that one of the first tasks he/she has is to think about how every section of life fits into this faith. How is the Church perceived as a whole? How can we present ourselves to the world and to the present generation of evangelizing that presents a message about one single happening (and neglects most of the rest) and evangelizing that results in leadership in every domain. Christ must, for a live Christian, be at the centre of all things, and it is an insult and betrayal to shout off his claims restricted to devotional exercises or into the initial salvation from which henceforth the Christian is expected to find his her own. Christ has to be the prime mover of a local institution – a church. The Church is all-inclusive as regards territory. As a local institution the sphere of a church does not mean some may say. The Church is not a local authority. I am not talking about method. What I am talking about is what the Church is under the Gospel, and what the church does as the work of the Christian, what is his/her scope of praise in thought, word and deed. We need to know not just how to balance the purity and the practical in the Christian virtues and the practical aspects of life. We are dealing not simply with the duties of a century of concern, but the teaching and witness and responsibilities of presenting the message. We are dealing with the Church witnessing to the world and conveying that the whole of life is taken in.

Running from the whole of life and concentrating on the moment of conversion is related to the unpereparedness to respond the Welsh culture in general. The gospel is more important than the language", which has now led to a lack of evanligificating in general in the Welsh-speaking areas. What is often implied is: "If he's not prepared to worship in English, he doesn't owe to be a Christian. He's ready to go, we don't go to him. We will only evangelize if he turns to English. Language is not as important as the gospel. The gospel is to make people good. What is being equal, we stick with the majority, and all things are always equal. So the answer is, not Welsh, Welsh. We attach too much to the declared Welshness. It is only when a Welshman, when he becomes a Christian, felt an obligation to read his Bible in English. In English one can understand the deepness of the message. As Owain Glyn Ddu, Eben Fardd and Ann Griffiths were written, and are unable to understand them, the Welsh capable should be able to understand the message. The Church could not be able to explain the message. The second secret must be kept from the Welsh. I'm as good a Welshman as the next.

In a recent essay on this point in the periodical Geraint (Horeg), produced by the Welsh Evangelical Church in Llangefni, Owen W. Evans reminds us of the way in which the Welsh-speaking people are giving up English because to propagate the gospel. He suggests that it is now time for the English one understands the Welsh. A Welsh-speaking people should be able to understand the message. Gowan Glyn Griffiths (Gyfrthon) by Thomas Charles of the awesome beauty of the devotional tradition of the Welsh-speaking people. The language of the sermons of John Elias and John Jones Tal-y-sarn lie beyond their reach. This Welsh-speaking people have taken a deep-down resistance to the now much easier task of obtaining the key to this background. This, of course, is not the case in Wales, he suggests, and their English forerunners had a negative force that caused such an alienation. Nor is this to derogate the by now well-known task. For the English-speaking people, particularly in this century. But, on the other hand, there is a new generation of Christians and the Welsh-speaking heritage is not unbroken from the sixteenth to the twentieth centuries, need no longer be a closed book. For them, this is not just a matter of understanding the language. They may present as a people to God, the expression of the heart of a generation of people or generations filled with the same spirit, one unified, consistent though versatile praise tradition in Europe, celebrating nature and female beauty, places and people, as a channel to perceiv God's beauty itself, as well, of course, above all, as an access to God’s glory and to all that is like beauty itself, a shining forth of the glory of the Creator. Religio are sown in the heart of a generation, new generation, hope under grace, because of a biblical education that is now accepted by more or less all political colours in Wales, should at least have the ideal opportunity to develop a broad and healthy and vital knowledge of this fine inheritance for which many people in the world is primarily and directly responsible.

I have talked about Wales, but not just for the sake of Wales. It is the Church which has to understand and to obey God's will for the nations in God's world.

Comment
Phil Hill

Introduction
In many respects I wish to identify with Professor Jones’s framework of thought. Like him, I am Returned in theological observation from the Free Church tradition which has been the primary expression of Welsh Christianity. Like him, I view the whole of the Church as responsible for Christian opposition (despite my being of English origins myself). In fact, I share with him a (far less) degree of sympathy for denominational exclusivism. It is not the attempt to actually to event through faithfully family responsibilities, civic, ecclesiastical office, the local church to be an office of the local church primarily at work in the proclamation of the Word (particularly in the preaching) and sanctifi- cation in the ordinances and the praise and prayer, it is good for Christians together, even in groups connected to the local church, under the Word and the Spirit and opportunities that confront them in practical life. Such groups are united by the necessity in ministry of ministry and the necessity of practicality and the necessity of practicality and the necessity of practicality of the Word and the Spirit and the necessity of practicality of the Word and the Spirit and the necessity of practicality of the Word and the Spirit and the necessity of practicality of the Word and the Spirit. Theology of language
Professor Jones believes that diversity is both an original aspect of language and culture and one which will only understand the opposite. Linguistic and cultural diversity is presented in Scripture as a whole, and in Genesis especially, as a result of the fall, as an act of judgment on humanity. As judgment, it is the deprivation of original harmony and under- standing. As restraint on evil, it is a preventive measure against evil taking absolute hold on human society. What Professor Jones does is to minimize the stated purpose of Genesis 1-11 in a manner which strikes me as evangelical existentialism. Judgment is not denied by him but rather denied of its obvious meaning in favour of the exact opposite – a blessing God always intended to give. That argument strikes me as revisionism of C.H. Dodd’s attempt to redefine the ‘whirl of God’ in Paul.

As Professor Jones begins with the premise that diversity is original, he must face further biblical difficulties. The first is Pentecost. The miracle of tongues is no longer the throwaway gift of common understanding by different nationalities (the norm of Pentecost) or the sensational approval of irrational interpretation (the enrolling of Babbel). Second, the miracle of the Church as a world church is not raised above cultural and sexual differentiation, but rather that Church enters into the Christian world in which diversity is a natural and inevitable division of the Last Days are rendered meaningless when they show the nations going up to worship God in the Temple with one heart. The Church is the unifying power in the world. Revelation has one people redeemed ‘out of every nation’ and not remaining within them, it is difficult to know what this really means. An apocalyptic literature the line should be drawn between what is a symbol and what is symbolized. But it is not difficult to see these movements as essentially dialectical movements, some redeemed which transcends and obliterates foreever the divisions of earthly society. Perhaps only those brought without a clear cultural identity can appreciate this vision. An

eternity where no-one is an outsider is heaven indeed (to them). That is surely the message. Heaven is essentially something new and nothing of this world, and-rejoicing in the rewards of what is bad. Both Jones’s vision falls short here. If you belong already on earth you are in and in and for ever. If (like me) you do not belong exclusively to a single culture, you possessed forever. That seems to me to rather un-heavenly vision.

Political issues
Professor Jones uses his theological understanding to absolutize the existence of separate cultural, racial and linguistic groups. The creation of nations and the various churches in Scripture be the primary expression of Welsh Christianity. Like him, I view the whole of the Church as responsible for Christian opposition (despite my being of English origins myself). In fact, I share with him a (far less) degree of sympathy for denominational exclusivism. It is not the attempt to actually to event through faithfully family responsibilities, civic, ecclesiastical office, the local church to be an office of the local church primarily at work in the proclamation of the Word (particularly in the preaching) and sanctifi- cation in the ordinances and the praise and prayer, it is good for Christians together, even in groups connected to the local church, under the Word and the Spirit and opportunities that confront them in practical life. Such groups are united by the necessity in ministry of ministry and the necessity of practicality and the necessity of practicality of the Word and the Spirit and the necessity of practicality of the Word and the Spirit and the necessity of practicality of the Word and the Spirit and the necessity of practicality of the Word and the Spirit. Theology of language
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Identity Crisis?: The Nation-state, Nationality, Regionalism, Language and Religion

Neil Summerton

The breakdown of Soviet hegemony in eastern Europe, and the fall of the Berlin Wall, was welcomed with enthusiasm and self-righteousness as opening a new era of peace and prosperity free from the tension of the cold war. The perturbations in maroon parts of eastern Europe and the former Soviet Union since then have been a bitter surprise to some. Those with memories and some knowledge of the history of these areas over the last two thousand years may perhaps have been less surprised. At the same time, it has become evident that intense national and regional loyalties persist in many western European areas, and the specter of European federalism looms on the horizon. In the New World, ancient distinctions between the principal linguistic and cultural communities of Europe that frighten the national and religious newscaster at the edge of the sphere. Against this background, the purpose of this article is to explore attitudes to the nation-state and national identity in the West, and to assess the impact of the new pluralism and language policies. The search for the aim of illuminating current tensions, and to make some comments from a theological perspective.

The nation-state

With the help of the Enlightenment, early nineteenth-century European Romanticism gave to the world a powerful tool for political and social organization – the nation-state in its modern forms. True to the Romantic ideal, the notion was that the limits and legitimacy of territorial government in any particular case should be set by collective feelings of popular mutual identity. Where a substantial majority of inhabitants in a particular locality felt a common identity there were the makings of a nation-state, and therefore of a viable state. This notion did not come well with the idea of the modern nation-state’s proper source of the legitimacy of power, and with the related notions of self-determination (that the people should decide the limits and character of their state). A modern nation-state’s (though with major powers had no right to interfere within the boundaries of a state).

From our vantage point, we can see that this subjective sense of national identity was based, from case to case, on a bundle of factors, none of which could be considered of particular importance – common language, common cultural experience, frequently including shared religion, than practice, do they matter? I believe so for two reasons. The first is that truth is truth. The day when Christians cease to debate and to speak according to truth for its own sake will be a sad day indeed. The second is that we have a bad habit of coming back to haunt us, especially in politics. Religious becomes prejudice all too easily. And turning its back in this case, Enlightenment ideals and dependence on immigration deliber- ated the substantial numbers of people of identical, throwing it back to a common language (if the belief of the state to be a union or to be part of the English, i.e., American), and on to common institutions to maintain liberal virtues embodied in the Constitution, to Enlightenment economics (i.e., capitalism), and to the governmental processes and institutions of the founding fathers.

The high hopes of nineteenth-century liberalism were only partially fulfilled. The nation-state, coupled with a much expanded role for government, has indeed enhanced national solidarity. But the enhanced rational bureaucracy, efficiency, has proved itself capable of being benevolent to the welfare of those not visible in earlier years. Moreover, the mechanism has proved eminently adaptable. It is the result of the national identity being adopted across the globe so that now the United Nations comprises some 185 nation-states, each with the characteristic fragments of history, culture, politics, etc. The process has not been without its difficulties, if only because in many cases the territorial extent of those states has been determined by the accidents of history, such as the limits of colonial occupation, or by the decisions of outside powers (as in the interests of the Great Powers in the creation of nation-states in Africa and Europe in 1919). The result has frequently been boundaries beyond the territories of nations, often resulting in the隆重举行 collective identity and national cohesion. Here are the seeds of internal tension and conflict. This has been brought into sharp focus in recent years, and in the European context especially, with the succession of wars in Europe in the past two centuries, for example, in colonial Africa where tribal identity is important. The interplay of national and supranational identities in scale Belgium is an example of the questionable efforts of the nation state to create a synthetic national identity with an eye to the balance of the great powers rather than to the emerging feelings of identity. The resulting instability has often had the effect of driving more corton identity states into conflict with one another.

Quite apart from this source of instability, the merits of the nation-state for the modern human society cannot be called into serious question in the first part of the twentieth century by conflicts whose savagery was palpably heightened by the intense nature of national identity felt at every level in Europe. Society is too not to assert that the phenomenon of total war in Europe, the world wars, is a specific example of the relation between technological change, industrialization and a new bureaucracy, efficiency, but by the popular motivation resulting from nationalism that the experience of total war was a sharp contrast in public opinion in the shadow of war, for some voices suggesting that national institutions and international law with the aim of containing the worst excesses of the nation-state.

We have had in the latter years of the twentieth century to some extent anticipated this consequence of a Europe of democratic nation-states, and promoted both internationalism and intergovernmental cooperation (those associated with the Hague and Geneva) as mechanisms of compromise for the nation-state. The development, after World War I, but at the same time international security mechanisms such as the League of Nations and subsequently the United Nations has achieved well the goal of providing a framework into being with a fundamental objective of peacekeeping and conflict resolution. In the past two decades, growing international trade and other forms of international communication encouraged the development of bilateral and multilateral agreements. The world in which we live is the world of absolute sovereignty because, past the views of some politicians, the concept of national identity is still very much the driving force enter international agreements for mutual benefit which entail collective working and at least minimal collective institutions to help them in their task. If we want to shake the world matters like navigation or air traffic control. International agreements can, of course, be renewed unilaterally, with or without reference to the international community. Sovereignty is indeed absolute; but while they remain in force, the sovereign state has the ultimate power to decide. Inter-state examples are the International Labour Organisation and the World Health Organization. Since 1945, however, the pace has increased. The United Nations has been effective in dissecting and cravings to order, but it has been lately to deliver the obligations of the Alliance.

Internationalism has been manifested not simply by way of the ratification of international conventions, or treaties, and institutions. It is not too far fetched to argue that, notwithstanding the nationalist concept of Communism in a single country, the skepticism of the historically significant ideals of Communism was internationalism. That signifies the independence of its ability to contain and even submerge longstanding national and regional identities for a lengthy period, admitted in part through force of argument in the first generation of its existence, in China and in Yugoslavia. It is too simple to dismiss Communism merely as a form of imperialism.

A further step could be to assert that the expansive threat implicit in this Communist internationalism called into being defensive alliances, a side-effect of which was further to augment the nation-state, and reduce the rivalries within western Europe; the construction of a further bulwark against the rival internationalism of the Soviet bloc, the nations that have emerged from the cold war. When seen, this economic development in the face of the industrial strength of the United States and Soviet Union, in the third world, and in countries. But many human beings do not to live with the attenuation of identification implicit in internationalism, particularly in an age in which the development of an electronic communication has led to the dominance of one culture, if not to a cultural standardization. Psychologists show that human beings crave identity, and strive for means of differentiation. National identity is an obvious and durable refuge from the anomic of internationalism. Indeed, where a standardized nation-state is the common denominator in a world, the city can be strong attractions in emphasizing regional and local identity even more than national identity, especially when the national government is perceived as failing to deliver the same level of benefits as is enjoyed by the remainder of the country.

This is all the more so where the external threat is removed. It smacks of Greek tragedy that, at the very moment that the nation-state’s mission appeared to be accomplished, it moves toward European federalism and ultimately Union, the Soviet Union has been removed, leaving the various peoples of Europe free to live together in the wake of the nation-states of the world in the shadow of their historical identities and myths about themselves. At any rate, that is the image the United Kingdom and the United States the Community the threat to unitary institutions manifested, rather than European identity. The broad, and rather vague, concept of European identity as a substitute for national identity, is the current emphasis on the concept of subsidiarity, which is for the purpose of ensuring that national identity remains the dominant. Similar sentiments were more than sufficiently expressed in a 1995 referendum in the Soviet Union with the removal of the imperial power. For the moment, in Europe, it appears that nation-states are coming into their own, and that the nation-state can serve as a useful and appealing symbol of the protection and stewardship to demands to those is internationalism.
Identity Crisis?: The Nation-state, Nationality, Regionalism, Language and Religion

Neil Summerford

The breakdown of Soviet hegemony in eastern Europe, and the fall of the Berlin Wall, was welcomed with enthusiasm and hope as opening a new era of peace and prosperity free from the tension of the Cold War. The perturbations in eastern parts of Europe and the former Soviet Union since then have been a bitter surprise to some. Those with memories and some knowledge of the history of these areas in the last two decades may perhaps have been less surprised. At the same time, it has become evident that intense national and regional loyalties persist in many western European areas, and the project of European federalism labour somewhat. In the New World, ancient distinctions between the principal linguistic and religious communities no longer stand for the future of the nation-state in western Europe in 1919. The result has been frequent boundaries being redrawn by the need for accommodation to the requirements of collective identity and national coherence. Here are the seeds of internal tension and conflict. This has been brought into sharp focus in the last five years, and has long been present, for example, in colonial Africa where tribal identity frequently ended up as the functional and historical unit. Perhaps Belgium is an example of the questionable efforts of the nation-state to address these pressures by a synthesis of ethnic identities with an eye to the balance between the great power's desire for stability and emerging feelings of identity. The resulting instability has often had the effect of fostering more coherent nation-states in conflict with one another.

Quite apart from this source of instability, the merits of the nation-state as a method of national legitimacy is being called into question in the first part of the twentieth century by conflicts whose savagery was palpably heightened by the intense sense of national identity felt at every level in European society. It is not too much to assert that the phenomenon of total war is a result of all the possibilities of modernity by technological change, industrialization, and a new bureaucratic efficiency, but by the popular motivation resulting from nationalist ideologies, the experience of total war was a sharp contrary reaction in public opinion in the shape of a call for some kind of international and national institutions and international law with the aim of containing the worst excesses of the nation-state.

The nation-state had had a long history. In the latter years of the nineteenth century to some extent anticipated this consequence of a Europe of democratic nation-states, and promoted both internationalism and nationalism. The state was developed after World War I, but at the same time international security mechanisms such as the League of Nations and subsequently the United Nations have worked well. There has come into being with a fundamental objective of peacekeeping and the prevention of wars. In part, the growing international trade and other forms of international communication encouraged the development of bilateral and multilateral agreements. In essence, the nation-state is absolute sovereignty because, past the views of some politicians, the nation-state is not merely the product of a nation's claim to a territory. The nation-state is absolute sovereignty because, past the views of some politicians, the nation-state is not merely the product of a nation's claim to a territory.
Some theological reflections

Why should commitments to national identity be so enduring when rationality points to the fact that such identity is frequently in conflict with the benefits of international intercourse and agreement? What commentary does biblical revelation offer on the relationship between religion and political identity? A biblical theology of political identity is comprehended in the metaphor of Jacob wrestling with the angel (Gen. 32:24-32). Following William Storrar's work is notable here. I am less certain than Storrar, following Karl Barth, that Genesis 10 is to be interpreted as endorsing political identities. I would also question the political identity provision. It seems to me that the chapter should be read as being a presentation of the possibilities of human identity. I therefore maintain that when human organizations and associations have a governmental character, they should be considered in the light of the political identities, on which they are based. I am less certain than Storrar that the nations, which I take to be political identities, are distinct from being represented through those who have been "purchased"... for God and Christ (Rom. 16:20). Is it not possible that the nations will finally recognize Christ's lordship, but it does not follow that all political identities will be redefined? And the nation will not be so articulated as to not build fully a point on this evident symbolically?... In any case, the nation shows, that... issues of language, land, 'state', religion, and collective and individual identity is to close to the heart of the biblical description of the human predicament - not surprisingly, since the Judaic-Christian word seeks to draw upon egalitarian truth from concrete... experience. It may be argued that, according to the Scriptures, a fundamental human problem in a fallen world is humanity's sense of its own isolation from God (even if, together with the suffering of the sinner, this sense of isolation is not Yea, he who has driven me this day away from the garden... and from that day... the tree of the knowledge of good and evil - 'my punishment is greater than I can bear' (Gen. 4:13).

Fallen humanity's characteristic response to this predicament is to create a national identity, focusing in its own autonomous culture and polity: "Come, let us build ourselves a city, and a tower with... above the face of the whole earth" (Gen. 11:4). In the biblical account the cultural and religious identity is inextricably linked by language, so that identity and sexuality will be sought in competing linguistically orientated collectivities. Typically, in the NJB, Baha Vintcent, we have the claim that the "root cause" of the religious identity is for the writer to the Hebrews, the member of the new community of faith (Gal. 5:12), while those who steadfastly hold to their religious identity, for the writer to Romans, the member of the new community of faith (Gal. 5:19-21), while those who will be "renewed in the spirit of their minds"... it has become "a fugitive and a wanderer" cursed to unfruitful terri... and territory (Gen. 4:12, 14)." cut off from the land, from its identity" (Gen. 4:14). Behold, thou hast driven me this day away from the garden... and from that day... the tree of the knowledge of good and evil - 'my punishment is greater than I can bear' (Gen. 4:13).

Some implications and applications

This biblical portrait is to warn Christians to evaluate carefully the true nature and consequences of their religious commitments. At different times and places in human history, the religious commitment is the dominant identity - as strange as that may seem to us today. Are we still to believe that the biblical Scriptures see such a commitment as mandatory? Thus, the early Christians sometimes described themselves as the "people of God," as "children of God," or as "Israel" Gentiles, or perhaps Romans and barbarians, or Romans and Greeks. This sense of identity is not limited to the church in Jerusalem, but is found in some form or other in both western and eastern Christianity at least until the Renaissance and Reformation, and for many groups, beyond. In brief, the Christian has an autonomous national/governmental/cultural collectivity in an autonomous community, and human governors/leaders have a duty to consider the constraints of a people's current leadership or the constraints of a people's political commitments/powers in the book of Daniel.

With this portrait of humanity excluded from the divine image, it is possible to understand the national identity as a human construct. The nation's identity as it is revealed in human history is a conceptual and cultural identity in national identity throughout the earth, and it is a cultural identity that has become increasingly coherent and distinct. The nation's identity is a collective identity that has been constructed through the process of nation-building. Biblical revelation, however, provides a different perspective on national identity, one that emphasizes the covenantal nature of human identity. The nation's identity is not based on a singular cultural identity that is distinct from the divine image. Instead, the nation's identity is a collective identity that is formed through the process of covenantal revelation. Biblical revelation provides a new perspective on national identity, one that emphasizes the covenantal nature of human identity.

But realism in a fallen world will also counsel that, insofar as we seek to formulate workable policies for the present evil age, we should allow for a measure of realism. Human migrations are desirable as a temporal measure in any particular set of circumstances. It is necessary to recognize the imperfect and complex nature of the Catholic natural law tradition of subsidiarity: government will always be subject to the virtues of subsidiarity and then it is likely to be perceived as illegitimate. In a modern democracy, expressed through the electronic media, it is essential for society to judge political decisions in the context of the modicum of popular commitment to institutions. If the authority of the state is to be maintained, it will be necessary to guide the application of a principle of subsidiarity would be fundamentally altered. But realism in a fallen world will also counsel that, insofar as we seek to formulate workable policies for the present evil age, we should allow for a measure of realism.
Some theological reflections

Why should commitments to national identity be so enduring when nationality produces only limited, and often negative, benefits for those who possess it? What explains the paradox of how voluntary associations and even weak religions can be strong political institutions, even when they lack the benefits of international intercourse and agreement? What commentary does biblical revelation offer on these questions? As I have suggested, a biblical theology of national identity is compara-
tively underdeveloped. It seems to me that the chapter should be read as an account of the political possibilities and benefits of national identity, rather than as an explanation of why national identity is so enduring.

It does not imply that human society and government do not have a legitimate temporary function and value in the NT. But it does mean that the NT presents the idea that human society, and especially states, should not be held to be the ultimate source of moral and religious truth. More seriously, I am less certain than Storr, following Karl Barth, that Genesis 10 is to be interpreted as an absence of any possible political and national identity. It seems to me that when human organizations and associations have a governmental character, they should be considered in the light of the political and national identity that they assert. More seriously, I am less certain than Storr that the nations, however extensive or limited, are included in the promise of God to Abraham (Gen. 12:3), and that therefore the dramatic distinction between being represented through those who have been purchased... for God (1 Cor. 7:24-26), and the filial relationship, which includes spiritual and physical giving (Gal. 5:10) we also see). The nations will finally recognize Christ's lordship, but it does not follow that all national identity will be replaced by a new identity. National identity will not be replaced, because it would not be possible to build a new identity on this point on the evidence of the apparent symbolic language (see Rom. 6:6). The important thing is that the states should no longer be seen in the same light, as the nations are seen in the NT. It is a sign of the more serious and profound transformation, of course, that the idea of the nation is not abandoned, but that new forms of identity are being set up in independent and autonomous opposition to the living God (Rom. 9:11-12). For this reason, national identity will not be replaced, but will be replaced by other forms of identity that are more effective in serving the purposes of God.

On the other hand, there are serious risks that the secularized West will place too great hope in the self-evident 'truths' of nationalism and sovereignty as the basis for resolving problems of nationalist-religious conflict. The result will be to undermine both religions and national identity, and to replace them with secular narratives about human progress and human dignity. It is in these areas of the West that the true debate will take place between the old and the new. The question is whether the old identity can be preserved, and how best to recognize the new identity in the future.

Some implications and applications

This biblical portrait is designed to warn Christians to evaluate carefully the true nature and consequences of their religious commitments. At certain points in history, the political and national identity is not viewed as a guide to religious truth. Thus, the early Christians sometimes described themselves as having no enemy except the 'rulers of this world' (Rom. 8:38, or Gentiles, or Romans and barbarians, or Romans and Greeks. This sense of the identity of the Christian is not to be understood in form or in substance or in all the religious groups in the West, including the Christian identity is still the most important religious identity for Christians. It may be argued that this was particularly so in the eastern form of Christianity, and that, for example, the historian of Christianity in the Byzantine period in the fifth and sixth centuries.

Nothing has been said about national identity, and the reason for this is that much more emphasis is given to the national identity of the nation-state. As a result, nationalism has not undergone an adequate description of this vision. The restored people is conceived of in figurative terms: a flock, a sheep, a people. This is a national identity, even if not an exclusive one. The concept of national identity, which is used in the NT, is not the same as the concept of national identity that is used in the NT, but it is an identity that is shared by all people, even those who do not belong to the same political state. This identity is a national identity, even if not an exclusive one. It is a national identity, even if not an exclusive one.

Western European stereotypes are therefore likely to make a greater impact on the conceptual framework of the modern identity of national communities. The modern identity of national communities is a national identity, even if not an exclusive one. This identity is a national identity, even if not an exclusive one. It is a national identity, even if not an exclusive one. This identity is a national identity, even if not an exclusive one.
flaunting antagonism under the guise of sweet reasonableness and protestations of innocence is no longer as easy as it used to be.

Amongst evangelicals, as I have suggested, response to the situation varies. Unexpectedly, I have found the most typical response to be the publication of a pamphlet. We then find that a second official line on this. But not yet. The second response is the old and well-worn pistachio escape: "The Gospel is only for the lost". This is basically a limitation of vision regarding sanctification and leadership. Every new situation and every new needs and duties we perform are not part of what the Christian God is interested in because other people besides Christians deal with those. In this way, service may be paid to Christ's kingdom in all of life, but then an awkward question such as the Welsh language crops up, and suddenly we discover that we are really not concerned with the whole of life. Retreat is immediate. We have not been thinking about every territory as something to be claimed — just the good places, and perhaps one or two or perhaps a whole culture and pornography, and so on. I think it is no wonder the gospel to the moment of salvation coming at the same time that youth culture is being exposed to the language of the sheep so evangelizing that presents a message about one single happening (and neglects most of the rest) and evangelizing that rests on leadership in every domain.

I am not simply talking about the responsibility of pastors in this task, not just the churchmen. I am talking about the testimony of the church as a whole. The church must let the unbeliever and the new Christian know that one of the first tasks he/ she is to have to think about how every section of life fits into this faith. He/ she must feel the passion of the Welsh language. We must understand what we are as the work of the Christ, what is his/ her scope of praise in thought, word and deed. We need to know not just how to become a Christian but how to live as a Christian in the practical aspects of life. We are dealing not simply with the duties of a Christian in a local church, but as part of the church in the world. We must understand the world as part of the mission of the church. We must understand what is at stake in the proclamation of the Word (particularly in the context of justification and sanctification in the ordinaince of word and prayer and praise), it is good for Christians together, even in groups connected to the local church, under the guidance of the Word and opportunities that confront them in practical life. Such groups are something that is helpful in this context of brotherhood and sisterhood, and in modern times are a way of expressing the relevance of Christ's sovereignty in everyday action. Tolstoy required in life, but this does not mean that the whole of life is Christ. For those who live in the ordination of the church, it is good for Christians together, even in groups connected to the local church, under the guidance of the Word and opportunities that confront them in practical life. Such groups are something that is helpful in this context of brotherhood and sisterhood, and in modern times are a way of expressing the relevance of Christ's sovereignty in everyday action.

In conclusion, I believe that this is a unique opportunity that the Welsh language presents to proclaim the Word of God. We should be able to understand the message of the Word in a way that is not only meaningful but also relevant to our own lives. The language of the Welsh people is a powerful tool for proclaiming the gospel. It can be used to communicate the message of salvation in a way that is both effective and relevant. The Welsh language is an integral part of Welsh culture and identity, and it is through this language that the message of the gospel can be effectively communicated. We must not be afraid to embrace this opportunity and use the Welsh language to reach people with the message of salvation. It is the duty of all Christians to do their part in proclaiming the gospel, and the Welsh language presents a unique opportunity to do so.
Identity Crisis?: The Nation-state, Nationality, Regionalism, Language and Religion

Neil Summerton

The breakdown of Soviet hegemony in eastern Europe, and the fall of the Berlin Wall, was welcomed with enthusiasm and hope in Western Europe as representing a new era of peace and prosperity free from the tension of the cold war. The upheavals in parts of eastern Europe and the former Soviet Union since then have also been a bitter surprise to some. Those who have memories and some knowledge of the history of these areas over the last two centuries may perhaps have been less surprised. At the same time, it has become evident that intense national and regional loyalties persist in many western European areas, and the project of European federalism labors somewhat. In the New World, ancient distinctions between the principal linguistic and cultural communities that had to be overcome to establish a federal union have equally raised the edge of the echo. Against this background, the purpose of this article is to explore attitudes to the nation-state and national identity in Europe in the context of a debate about the nature of the Alliance for Europe. This is partly a debate about the role of language in European integration, partly a debate about the nature of the Alliance for Europe, and partly a debate about the role of language in European integration.

The nation-state

With the help of the Enlightenment, early nineteenth-century European Romanticism gave to the world a powerful tool for political and social organization—the nation-state in its modern form. True to the Romantic ideal, the notion was that the limits and legitimacy of territorial government in any particular case should be set by collective feelings of popular mutual identity. Where a (substantial?) majority of inhabitants in a particular location felt a particular (substantial) identity, there were the makings of nationhood, and therefore of a viable state. This notion in 1815 was well suited to the reality of a world in which the proper source of the legitimacy of power, and with the related notion of self-determination (that the people should decide the limits and character of their government) was absent (that is, as far as one can judge from the evidence of history, it is a notion of mutual power that had no right to interfere with the boundaries that others had decided).

From our vantage point, we can see that this subjective sense of national identity was based, from case to case, on a bundle of factors, many of them of no particular order of importance—common language, common cultural experience, frequently including shared religion, common historical experience; common myths about that historical experience (sometimes of actual or perceived persecution); common genetic stock; and feelings of historic association with particular territory, leading on occasion to territorial claims. Not all these factors were necessarily present in each case, or present to the same degree. But some were clearly of great significance in almost all cases. For example, the tendency of some of cosmopolitan bent to argue otherwise, shared and distinct language has usually been perceived as central to national identity—to the point that where has been absent, as in the case of Ireland, nationalists have sometimes felt it necessary to try to revive the historic language.

Religion, on the other hand, appears to have been a less essential component in some places than in others. Clearly, it has been of vital significance on both sides of the divide in Ireland, between all three sides among the South Slavs, and possibly elsewhere in the Orthodox world. Protestantism became a significant factor in British identity between 1600 and 1800; in much of the Catholic world, Catholicism was the sine qua non of being a loyal Spaniard in the nineteenth century. By contrast, in, for example, the Netherlands, the Germanic, national identity came quickly early in the nineteenth century to transgress religious divisions, while the earlier principles of civis roman. ratio religio ensured accordantly rather than centrally that Lutheranism was a unifying factor in the Scandinavian states, though sufficiently it may have become a defining characteristic for Finns, Swedes, Norwegians and Danes. By contrast, almost everywhere in western Europe (in effect most in the formerly Catholic and Protestant areas of Europe), religion has become a tertiary, if not negligible, factor in forming a sense of national identity. (This is a defining characteristic of modern western Catholicism compared with eastern Orthodox.)

Shared cultural and historical experience, including attachment to national governmental institutions, may be accidental in most cases but was and is clearly an important factor. In the case of the Roman empire and the modern Scottish Nationalists, the British, or, rather the English, may have been the only nonzero secret society, common to law and Parliament (or nearly much more), and the common nobility that extracted them from an Avean and a Plantagenet king respectively); or the German interpretation of their role as defining the individual. The English in the Darwinian period, perceptions of common genetic stock were even more important in defining national identity everywhere in Europe.

Over time and from place to place, the importance of these differing factors in establishing a sense of common identity varied. To be sure, families lived and traveled in this space, and its Enlightenment ideals and dependence on immigration deliberations, and the relative role of identity, throwing it back on to a common language (I believe there is an obvious similarity of birth, or at least to a common language). This is, of course, not a fact of the Enlightenment ideals, or to the developments and interest in community, to Enlightenment economy (i.e., capitalism), and to the governmental processes and institutions of the founding fathers.

The high hopes of nineteenth-century liberalism were only partly fulfilled. The nation-state, coupled with a much expanded role for government, has been much enhanced by the bureaucratic efficiency, has proved itself capable of becoming obsolete the cadastral problems of earlier times. Moreover, the practice has evolved,其思想深刻影响了启蒙时期的民族主义，并在国际社会中产生了深远的影响。国际主义。它表明了国际社会中由其能力来决定并达到最终长期的国际和内部民族主义的统一。国际主义在历史上与民族主义的区别，偶尔在在世界中，它有时是不完善地决定国际主义为典型的帝国主义。

A further step could be the expansion of the expansionist threat implicit in this Communist internationalism, called into being, defensive alliances, a side-effect of which was further to aggravate international tensions. The resolution of the Commodore doctrine would not be the first task that the NATO command structure might wish to undertake as a nationalistic response against this, in which linguistic and cultural, but not religious, definitions of identity were very much to the fore, in counterpoint of the Alliance.

All three motes of internationalism may be discerned in the development of the European Community between 1950 and 1980. This community has been a project of regionalism and cultural and economic development in the face of the decline of the British Empire and the spread of nationalism in many countries. But many human beings do not find it easy to live with the attenuation of identity, implicit in internationalism, particularly in an age in which the development of air and electronic communication has led to the dominance of one culture, not to a cultural standardization. Psychologists have noted that the human beings have a strong attraction for epistemic and local identity even more than identity, especially when the national government is perceived as failing to deliver the same level of benefits as is enjoyed by the remainder of the country. This is the more so where the external threat is removed. It smacks of Greek tragedy that at the very moment that the liberal and cultural orientations that have moved towards European federalism and unionism, the Soviet Union, and hence, have been removed, leaving the various peoples of Europe free to develop their own understanding of their historical identities and myths about themselves. At any rate, the national identity in the European Community the threat to unitary institutions manifested itself in a decline in the popular sense of European identity as a substitute for national identity. The question is the current emphasis on the concept of subsidiarity, which is correctly one of the key factors in this development of the United States, the Soviet Union with the removal of the international threat of imperial power. For the moment, in Europe, it appears that nationalism of the kind that has been diminishing and striving to decompose is to be found in the west.