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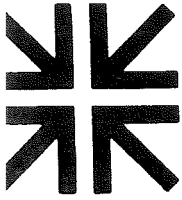
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# TSF News and Reviews

April 1980

TSF NEWS & REVIEWS VOL.3 NO. 5  
Published by Theological Students Fellowship,  
233 Langdon, Madison, WI 53703

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TSF News & Reviews is published five  
times during the school year (October-  
May). Membership in TSF (\$5/yr; \$9/2  
yrs.) includes both N&R and THEMELIOS  
Issues), the theological journal of the  
International Fellowship of Evangelical  
Students. Separate subscription rates are:  
N&R—\$4/yr; Themelios—\$3/yr. Bulk rates  
are available on request. All subscriptions  
and correspondence (except as noted on  
special order forms) should be sent to  
Theological Students Fellowship, 233  
Langdon, Madison, WI 53703. TSF is a  
division of Inter-Varsity Christian  
Fellowship.

## THE CREATION AND VOCATIONAL OPTIONS

By Roy Carlisle

Theological students, like those in other fields, face the often awesome decisions about vocation. The crisis of choice is heightened by the stakes: religious background, family wishes, convictions of faith, peer pressure, the authority of institutions, personal abilities, all possibly complicated further by ethnic particulars, the preference of a spouse and financial obligations.

Creating an aphorism always seemed a display of intellectual cleverness to me. This article offered me the chance to try my hand at it, rather presumptuous—but fun. So, here goes: The secret to a fulfilled life is in the art of focus. Not exactly stunning, but, I think, true nonetheless. But now we must define "focus," "the art of," and then show why this aphorism makes theological sense. If we succeed I hope we will have all taken one step closer to understanding the "will" of God for our lives.

It all begins with a Story, of course. God created, and there was the Story, and all of our stories. Many friends have been trying to tell us about this theological reality: John Dunne, McClendon, Wiggins, D. Crossan, J.B. Rogers, H. Cox, O.F. Williams and others, I'm sure. Somehow we are able to discover more about the Story when we "get a handle" on our own stories. The precise beginning point of the Story is Creation, and all of our stories issue from the matrix of Story/Creation. In the process we find that we are made in the *imageo dei*. The center of that image, at least, contains "creativity." So our individual lives proceed from Story/Creation, and fundamentally participate in "creativity." There you have my presuppositions.

Said another way. We are all living out our own stories by just being alive. And we are either becoming a character in the Grand Story, or we are closing the book and becoming a part of the grand illusion. One may appear to

## BOOK REVIEWS IN THIS ISSUE

. . . *The World Council of Churches and the Demise of Evangelism* by Harvey T. Hoekstra, *Five Lanterns at Sundown* by Alfred C. Krass, *Why Revival Tarries* by Leonard Ravenhill, *America Is Too Young To Die* by Leonard Ravenhill, *Out of the Saltbaker & Into the World* by Rebecca Manley Pippert, *Dom Helder Camara: The Conversions of a Bishop* by Jose de Broucker, *On the Preparation and Delivery of Sermons* by John A. Broadus, *Evangelicals and Social Ethics* by Klaus Bockmuehl, *Evangelism, Salvation, and Social Justice* by Ronald J. Sider, *Christianity in Culture: A Study in Dynamic Biblical Theologizing in Cross-Cultural Perspective* by Charles H. Kraft, *The Theology of Change* by Jung Young Lee, *The Beginnings of Christology, Together with the Lord's Supper as a Christological Problem* by Willi Marxsen, *The Living Word of God* by Bernhard W. Anderson, *Faith, Skepticism, and Evidences: An Essay in Religious Epistemology* by Stephen T. Davis, *Reason Within The Bounds of Religion* by Nicholas Wolterstorff, *The Long Search* by Ninian Smart, *Prophecy and Hermeneutic in Early Christianity* by E. Earle Ellis, *Glory in the Cross: A Study in Atonement* by Leon Morris, *Canon and Authority: Essays in Old Testament Religion and Theology* edited by George W. Coats and Burke O. Long.

be in the middle of the Story simply because one chose a "normal" career. However, in that fears or deceits may have brought one to that job, the Illusion actually won. Becoming a character full of light and love in the Grand Story has something to do with discovering and exercising our "human creativity." The human act of sub- or re-creating helps one to feel like some meaningful contribution is being made to life, self, and others. And it probably captures an essential ingredient in the workings of the Kingdom of God. Only God (in the person of Jesus) knows my story, though there are parts I wouldn't tell my Mother (she probably knows anyway) but we are interested here in the art of focusing our creativity not in gossip.

Well, what is the art of focus? Simply stated it is the ability to ascertain the true "calling or vocation" of one's life and then pursue it single-mindedly and creatively. Simple!? Egads, no! It took me years to find my own focus, and the pain was great--the pain of insecurity, self-doubt, worthlessness, etc. etc. etc. The rites of passages (maturation) even for the sincere Christian are no less traumatic than for anyone else. In fact they are more strenuous, if the biblical concepts of chastening and testing have any reality. For example, even raising the issue "should I consider options other than being on a church staff?" elicits all the insecurities, fears and paralysis of crisis. But before I ask you the reader to begin the narration of your own story (on paper or orally to friends), which is often the key to finding your own focus, let me give you an historical context.

Paul in II Thessalonians clarified the notion of "call." To this end we always pray for you, that our God may make you worthy of his call, and may fulfill every good resolve and work of faith by his power, so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ." (II Thess. 1:11-12, RSV). So every Christian has a call, or in the modern vernacular, every one has a vocation. Up to the beginning of the Fourth Century, Christians had worked out their vocations by being in the world but not of it. Then the Church began to set up two classes of Christians. Eusebius writes in 315 AD:

Two ways of life were thus given by the law of Christ to His Church. The one is above nature, and beyond common human living; it admits not marriage, child-bearing, property nor the possession of wealth, but, wholly and permanently separate from the common customary life of mankind, it devotes itself to the service of God alone in its wealth of heavenly love! . . . Such then is the perfect form of the Christian life. And the other, more humble, more human, permits men to join in pure nuptials and to produce children, to undertake government, to give orders to soldiers fighting for right; it allows them to have minds for farming, for trade, and the other more secular interests as well as for religion; and it is for them that times of retreat and instruction, and days for hearing the sacred things are set apart. And a kind of secondary grade of piety is attributed to them. . . .

The rapid growth of monasticism followed with the insidious notion that only celibate withdrawal from human society had the full approval of God. By the time of Martin Luther that division was complete. Only the monk, the nun, and the priest had "callings." Christians in the secular world had no vocations or callings. Luther rebelled. His theological understanding of justification by faith contradicted the medieval system. No

one was better in God's eyes by virtue of their self abnegation. He then extended vocations to include all stations in life clerical and lay, spiritual and secular. He wrote extensively on the subject. That full blown theological position is not our concern here; what we now know is that the direction of the Church changed. Vocation or call now included not only the call of the gospel to the life in Christ but the call of service in whatever "work" one was doing or planned to do. In other words all people (not just clerics) were called to a life of holiness and service. Luther spent time overemphasizing this strand of his thought because of the need to counter the medieval Catholic position. I say overemphasize because there is room in the Kingdom for the monastic calling, not that it is better but that it may very well be the outworking of one's true creative center. That is my point of course, that, for the church in our day: *the very most important lesson to learn concerns the integration of calling, vocation, work, service, and creativity.*

Back to my story. My initial Christian years subtly trained me in the heresy of maturity = performance, and personal worth = performance. It was not anybody's fault. But the evangelicalism of the late 60's was dominated by disguised fundamentalism. Its notions of propositional truth--letter over spirit; and ethical donthingism --activity for good was "fleshly" or evil, reduced the gospel to a form of individual merit badge activities and credal affirmations. One of those activities was to respond positively to the "call" to seminary. We naively thought that training for the ministry was a higher calling that precluded any need to pursue self-knowledge. In other words, one's natural created temperament and personality, replete with gifts, talents, was infinitely malleable. It could be forced into a pastoral (or maybe teaching) mode. The effects were disastrous. I dropped out of seminary (with many others) to re-evaluate the nature of the "secular" culture, wondering if indeed that was where many of us belonged. Some said the secular culture was the "real world," implying that leaving the seminary-to-clergy track was in itself an act of holier courage; others believed such a move was "downward" spiritually. Fortunately, many winsome leaders were honestly struggling out loud and thus helped all of us become men and women who desired an alternative to the illusion we began perceiving. The changes we wanted included this increased awareness about "vocations" and being "in the world but not of it." The renewal movements began to spring up and the age-old tension between clergy/laity was again felt and debated.

The result today has been a resurgence of "experimental ministries" and visionary careers. On the job or off the job we can begin to explore the ways and means of expressing creativity. This freedom, if it is pursued, will often bring one to the nexus of natural talent and supernatural calling. For some it seems easy, they have known what they wanted to do and be since junior high. For others low self-esteem prevents them from believing that they can do anything. For some the abundance of talent leaves them perplexed because there seems to be many challenging and fulfilling options.

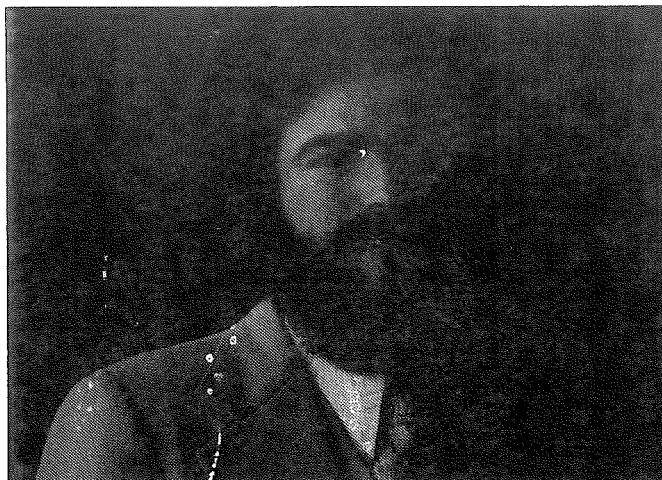
My own experience and the counsel of others prompts me to assert that you should "do what you really want to do." Imagination, while God-given, is too often unemployed as a sanctified guide. The creative impulse is a divine impulse, it is a part of our created temperament. Notwithstanding original sin, and flawed natural impulses, a person who knows some freedom in the Spirit along with the discipline of prayer, accountability to a community and faithfulness to the Scriptures, will find

honoring and fulfilling "every good resolve..."  
 (εὐδοκίαν) can mean choice, or even de-  
 . *The Theological Dictionary of the New*  
*ament* (Kittel) states that the word implies  
 tion, though with an *emotional* element. We  
 passed over this verse too quickly. God  
 ors and fulfills (blesses) our creative (good  
 unique) impulses (choices and desires).  
 gicals have been so steeped in disguised  
 lamentalism (specifically some sort of separ-  
 m) that anything hinting of pleasure or  
 tive joy is immediately condemned. A more  
 ound understanding of Creation will not allow  
 emnation of the creative act. An atmosphere  
 hich we give each other the freedom and sup-  
 : amidst exploration, failure, redemption, re-  
 tion will move us all toward vocations which  
 be on the cutting edge of the Kingdom.

otically, there are several tips that are  
 oful. First, begin to narrate your own story  
 ally or via journalizing) noting the activi-  
 ; that released your creative impulses. You  
 find help in Elizabeth O'Conner's *Letters to*  
*stered Pilgrims* (1979) as she delineates dif-  
 ent "centers" in us (historical, intellectual,  
 ional and how they together form a "moving  
 er"). Secondly, stay tuned to God for dir-  
 onal signals (risky, but rewarding). This  
 of listening needs practice and "fine-tuning."  
 ri Nouwen's *Clowning in Rome* (1979) offers  
 dance on God's values on human vocations  
 ergy or lay). God may push and pull you to  
 inary but not necessarily for an ordination  
 ck. If you are already a seminarian and ex-  
 iring vocational options, allow your directions  
 be influenced as much by your imagination as  
 the "usual" employment structures. So, third-  
 take time to explore inner motivations *on your*  
 , taking seriously hints and glimmers that  
 nt to what you really like and want to do.  
 in to believe that you could be called of God  
 function out of the creative center even though  
 seems impractical and absurd. Four out of five  
 bs" I have had in the last decade did not exist  
 ore I entered them. God creatively produced  
 ocal position to match my talents/inter-  
 s. That is His way, it was not a special dis-  
 sation for me alone. Lastly, desire nothing  
 s than total professionalism and excellence in  
 tever "call" comes to your life. Anything less  
 cures the gospel and tarnishes respect for the  
 who calls us.

array of options covers the horizon for the  
 who can escape the blindness of panic. An  
 lity to "distance" oneself helps provide the  
 edom for pursuing alternatives. Theologically  
 ined professionals are needed in many fields,  
 ther the well-known church, para-church, edu-  
 ional and missions institutions or in media,  
 s, social services, business (ethical consul-  
 ion), medicine (ethics, counseling), govern-  
 t (ethics, chaplaincy), law (ethics, compas-  
 n), *ad infinitum*. One's community can help  
 h imagination and implementation.

re is no doubt in my mind that the Spirit of  
 is doing a new thing today. Christians are  
 ng called to serious theological preparation  
 they can work out their ministries at the com-  
 fessional level as those who function profes-  
 sionally as doctors, lawyers, businesspeople,  
 chers, etc. Training the laity is not new,  
 training "clergy" (you and me) to be profes-  
 sional laypeople may be. It sounds just like  
 to me.



Roy Carlisle is an editor with Harper and Row  
 in San Francisco

## News briefs --

**SUBSCRIPTIONS** - This mailing finishes the 1979-80  
 subscription year. You will find a renewal notice  
 if appropriate. Please re-subscribe as soon as  
 possible to make our work easier.

**ADDRESS CHANGE** - Effective June 15, do not use  
 the Los Angeles address. By July 8, Branson and  
 his files will arrive at headquarters in Madison  
 Wisconsin - 233 Langdon; zip 53203; (608) 257-0263.

**MEMBERSHIP SURVEY** - Please notice and respond to  
 the enclosed survey. TSF leadership relied heav-  
 ily on last years responses in setting ministry  
 priorities. Again, we are offering TSF Research  
 materials gratis to those who participate with us  
 in this.

**TYNDALE BULLETIN** - Through special arrangements  
 past issues are available. Please use the en-  
 closed order form.

**GOSPEL PERSPECTIVES: STUDIES OF HISTORY AND  
 TRADITION IN THE FOUR GOSPELS** - This collection  
 of essays (reviewed in the March, 1980, *N&R*) was  
 produced for the Tyndale House Gospels Research  
 Project and edited by R.T. France and David Wenham.  
 TSF members can order this volume from Eisenbrauns,  
 P.O. Box 275, Winona Lake, Indiana 46590. Identify  
 yourself as a member of TSF. It is being published  
 by JSOT Press, Dept. of Biblical Studies, University  
 of Sheffield, Sheffield, S10 2TN ENGLAND.

**BAKER BOOK HOUSE** continues to offer excellent dis-  
 counts on volumes from various publishers.  
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**CHRISTIAN CENTURY** - Don't miss an article "TSF:  
 A Quest to be Conservative and Contemporary" by  
 Lewis Rambo in the February 6-13 issue.

**THE ENCYCLOPEDIA OF PHILOSOPHY** has again been  
 offered as bait to join Book-of-the-Month Club  
 and it's worth the hassle to get the bargain.  
 (Book-of-the-Month Club, Inc., Camp Hill, PA. 17012)

**EDITORS NEEDED:** Once again, applications are being  
 received for Contributing Editors for *TSF News and*  
*Reviews*. Write to Mark Branson (16221 Mulholland  
 Dr., Los Angeles, CA 90049), including a sample of  
 your writing and the area of study in which you  
 would like to review new books. Contributors work  
 with an Associate Editor to supply one or two re-  
 views for the 1980-81 publishing year.

NEW SUBSCRIBERS: Because we have received an unexpectedly large number of new subscriptions recently, two options are being provided. Formerly, you would receive the current year's mailings (October, 1979 - May, 1980). This means you would also receive a renewal notice with this mailing. With option #2, you can choose to accept this copy of *N&R* free and have your actual subscription begin with the October, 1980 mailing. Unless we hear otherwise, we will follow option #2.

## Readers Respond

Mark,

I've been a TSF member for 3 years now, and I believe we are seriously limiting our breadth in the evangelical student community. There seems to be a growing shift leftward in much that comes from *N&R*. Our chapter at Dallas Seminary is, of course, in the midst of a very traditional and conservative setting. However, if we are to identify TSF with a particular part of the evangelical spectrum we will eliminate a large (largest I'm sure) group of individuals.

For example, reprinting Todd Putney's review of Johnston's book seems to be a poor move. The review becomes a forum for Putney's particular viewpoint--which he already has in *Partnersean Sojourners, The Other Side*, etc. Why not a more judicious review which is not self-serving as this one was?

"Noteworthy Articles" and "Noteworthy Reviews" also evidences this problem. Each issue *N&R* recommends several *Other Side* and/or *Sojourners* type articles. My point is not that these have little to offer, they are an important part of the church, but TSF should not be a clearinghouse for pacifistic/social concern. If we do this we are no longer an association designed to help evangelical students, but a source and forum for a particular viewpoint. There is much which needs correction in the conservative status quo, but TSF need not be a reactionary association. It can and should be balanced, and thereby it will be helpful to those of us who are working at sorting out the truth from tradition.

In Christ,  
T. Scott Baker

P.S. Is it really necessary to run down dispensationalism and inerrancy at least once in every *N&R*?

(Note: During a conversation at the November, 1980 AAR meeting, I benefited from thoughtful comments by Tim Phillips, who is studying toward a Ph.D. at Vanderbilt University. At my request, he has responded to Pinnock's "The Study of Theology" A Guide for Evangelical" which appeared in the March issue of *N&R*. I have excerpted parts of his reply. - MLB)

Pinnock has rightly noted the need for evangelicals to avoid an "anti-intellectual posture". Indeed, far too often evangelical theology has not effectively met or critiqued its theological opponents, due to its cloistered existence, its simplistic thinking, and its frequent caricatures. However, I fail to see how evangelicals will ever break out of this mold by continuing to study solely within our own schools or even at institutions noted for their sympathy to evangelical thought. Will we ever really learn what the liberal is say-

ing and the reasons for that stance unless we have encountered liberalism firsthand? Will we ever really be able to credibly challenge liberalism without having to honestly struggle with the problems posed by modern critical thought? While studying within a pluralistic context is always difficult, it can be very fruitful. For within a pluralistic setting the distinctive options offered by evangelicalism and liberalism concerning theological method, Biblical criticism, the doctrines of God, Jesus, anthropology... should become more apparent. You continually will be forced to turn back to the primary sources of orthodox thought such as Augustine, Luther, Calvin and Edwards, and to the more modern prophetic voices of Forsyth, Barth, Thielicke and Torrance, and to discover for yourself the value and even the necessity of the evangelical alternative.

In reflecting on Pinnock's suggested reading, I believe a few should be added. To comprehend most of the developments in modern liberal theology an understanding of Kant's critical turn in philosophy and Schleiermacher's appropriation of it is crucial. These connections are implicitly delineated in Thielicke's brilliant explication of theology and "B". In fact, this penetrating analysis in the first volume of his *Evangelical Faith* (1974) should be required reading for every evangelical theology student. Torrance's *Theology in Reconstruction* (1965) and *Theological Science* (1966) similarly deals with this Kantian influence.

On the doctrine of God, Merold Wesphal's "Temporality and Finitism in Hartshorne's Theism in *Review of Metaphysics* XIX, 3 (1966), pp. 550-560 ought to be mentioned. As Hartshorne noted in his response (*Review of Metaphysics* XIX pp. 273-289, 1967) this was one of the most penetrating defenses of classical theism in recent years; that still holds true. Furthermore, there is an alternative to the classical and neo-classical understandings of God. I.A. Dorner's essay, "On the Proper Version of the Dogmatic Concept of the Immutability of God with special reference to the interrelation between God's trans-historical and historical life" in Claude Welch (ed.), *God and Incarnation* points to such a mediation. This conception of God was further developed by Barth whose own view has been explicated by Eberhard Jungel in *The Doctrine of the Trinity: God's Being is in Becoming* (1976). This third position effectively critiques both the Thomistic and Process view of God. The difficulty with Thomism is that if God was simply immutable and eternal, He could not truly enter into relation with historical beings, but would necessarily reveal something other than Himself. Accordingly, for revelation to be truly a self-revelation of God we need a God who demands historical predicates! On the other hand, insofar as process theology makes God dependent on the world ontologically, the freeness of grace and love is undermined. Accordingly, Dorner and Barth understand God as being free from, as well as free for the world.

Regarding apologetics, some of the writers mentioned are severely hampered because they have not taken seriously the Kantian revolution in philosophy and what that portends for a rationalistic metaphysics. Arthur F. Holmes in *Christian Philosophy in the 20th Century* (1969) has attempted to explicate the limited role of reason and thus by implication apologetics in our post-Kantian situation. C. Stephen Evans in *Subject and Religious Belief* (1978) deals with this issue even more explicitly. Both are evangelical philosophers of stature; insofar as their analysis is being ignored, our apologetic will remain unconvincing.

Finally, and I believe Pinnock would agree, evangelicalism is more than just doctrines, it

ssarily includes a vital piety. I have dis-  
red throughout my education that my ability to  
rly perceive and think about the object of  
h is relative to my own loving delight in God  
a whole-hearted obedient response to Him in  
y and practice. Wherever we study, our lives,  
work and our influence must be grounded upon  
h in and a love for Jesus Christ.

--Timothy R. Phillips  
Vanderbilt University

## WORKING OUT OUR SALVATION

### Part Five: Poverty of Spirit

Gregory A. Youngchild

Throughout this series I have stressed the import-  
e of our being aware that spiritual formation  
the life of the Spirit lived out in us. There  
l be readers, I am sure, who will have pre-  
red that I concern myself more with the tech-  
ues of spiritual formation, with the practical  
concrete "how to's" of the spiritual life.

I deeply believe that in this area "how to"  
es sense only when there is a firm and heart-  
t understanding of "why to," and it is on the  
ter that I have chosen to focus my attention.  
too easily we can be led to think that if we  
all the right "how to's," we will be a spirit-  
ly mature person. But the fact is that the  
ritual life is much more organic and vital  
n that, and indeed much more elusive; "the  
rit blows where it wills." Hence our attitude,  
ould suggest, needs to be more that of appreci-  
ating *what God has already done* than that of  
king *what we must do*.

I am very aware that there is a decidedly  
ive dimension to our spiritual formation, and  
is this which I would like to bring to the  
e in this last part of the series. The terri-  
ng truth of being human is the possibility of  
osing to live in the darkness rather than in  
light. Of all creation only humans can be  
s than God created them to be; only humans  
t choose to become fully what they are in  
ist. "Becoming a human being," writes Johannes  
z in his little classic *Poverty of Spirit*,  
volves more than conception and birth. It is  
andate and a mission, a command and a decision."

Rev. Dr. Alan Jones, professor of Christian  
rituality at the General Theological Seminary  
New York City, once remarked that we have only  
options, two ways of being in the world:  
her we contemplate or we exploit. That is,  
her we see the world through the vision of God  
thus act in accordance with the revelation of  
t God has created us to be in Christ; or we  
the world solely through our own eyes, through  
own schemes and prejudices, and thus act out  
ego-centricity and for our own advantage.

we choose to refuse the mandate, we shall have  
sen the wide and easy path that leads in a  
mward spiral to exploitation. If we choose to  
ept the mandate, we must enter by the narrow  
e that leads in an upward climb to contempla-  
n. There is no middle ground, no way to cir-  
vent having to decide; and everything we think,  
or say has behind it a decision.

adoxically, however, the downward spiral feels  
e ascent because it is the way of the world.  
carries with it the worldly rewards for "getting  
ad;" it is a conquering, competitive, ruthless  
efficient way of living; it is self-promoting  
others' expense. It's label of "success" is

measurable, exciting, enticing, and often very  
satisfying. In contrast the upward climb actually  
feels like descent because it is the way of Christ.  
It is the way of kenosis, the way of self-emptying,  
the way of entering into the poverty of ourselves  
--in all its sordidness, ambiguity and sinfulness.  
It carries with it few obvious rewards; it is a  
celebrating, cooperative, gentle and organic way  
of living; it seeks others' welfare as well as  
one's own and counts others equal before God.  
It's process is inward and brings one to recogniz-  
ing ultimate dependence on God for everything; yet  
it is as difficult to hide as a city built on a  
hilltop and it is as compelling as a light held up  
in the darkness.

"Working out our salvation," as Paul calls the  
spiritual life; is the active participation in  
Christ's saving way, the way of self-emptying. It  
is our entering into the true poverty of our human-  
ity, a free acceptance of our fragile condition of  
total dependence on God. Like Christ, as Metz  
explains so well, we must enter into the heart of  
our inner human darkness; meet the temptations of  
"strength, security and spiritual abundance" in  
that desert which would have us believe we are  
not who we are; and cling only to our real iden-  
tity as ones loved and saved by the Father through  
the Son in the Spirit. We must choose to have in  
and among us the mind of Christ, not merely our  
own individual, self-centered and self-absorbed  
minds.

And this is not easy. It is so difficult, in fact,  
because it is precisely the opposite direction we  
naturally would choose to go. We prefer moving  
downward into the world's success which gives our  
egos such a "boost." It gives us the sense of  
being "in control," of "having it all together,"  
of being "on top." We would rather earn our sal-  
vation than receive it. And even when we would  
choose the effort of self-emptying, we discover  
as Paul did that "I do not understand my own  
actions. For I do not do what I want, but I do  
the very thing I hate." (Rom. 7:15) We confront  
face-to-face our own sinfulness, and these re-  
peated confrontations can cause us to feel dis-  
heartened.

In the first part of this series, I mentioned that  
I would like to discuss the role of a spiritual  
director in our spiritual formation for a final  
topic. What I have said here gives me an oppor-  
tunity to address that issue and to suggest a  
practical way to find help on our journey into  
Christ.

For those not familiar with spiritual direction,  
a word of description is very much in order. A  
good way to see spiritual direction is as part of  
the larger task of pastoral care and counseling  
which has as its particular focus the process of  
one's maturation in faith. In the broad sense,  
we receive spiritual direction most obviously  
through every sermon we hear, though the nature  
of a sermon prohibits its addressing the specific  
spiritual issues of each individual; less directly  
we also receive it through the celebration of the  
Lord's Supper, and less often--for obvious reasons  
--through the support and advice we may receive  
from a pastor at moments of personal crisis. All  
this is spiritual direction because it is grounded  
in faith for the building of faith. Personal  
spiritual direction presupposes the more general  
kind of pastoring yet extends beyond it to the  
individual's own faith and the way that faith is  
shaping one's life. In this narrower sense,  
spiritual direction is a mutual listening to the  
Spirit, by both the director and the one directed,  
to discern how and where the Spirit is active in  
one's life so that one may participate more fully  
and freely in the creative work of the one who  
"makes all things new."



From this description it is clear that one task of the spiritual director is that of listening--to us and to God--so that he/she may help us discern the Spirit and distinguish God's will from our own. He/she is also a clarifier, helping us to perceive and sort out our mixed motives, recognize our desire to avoid self-emptying, and encouraging us to enter deeply into the darkness in our own hearts so that we may discover the light of Christ in us. Sometimes a director will also advise, sometimes teach, sometimes simply be an abiding presence in Christian friendship. Always the spiritual director will be a person of prayer who prays for us, who carries us and our joys and burdens in his/her heart to the Father in love. He/she sees us and loves us through God's eyes--not only for who we are, but for who we are becoming in Christ.

Entering spiritual direction, therefore, is entering into a personal commitment: to strive for perfection (Mt. 5:48) and purity of heart (Mt. 5:8), to submit our prayer and our life to another's gentle scrutiny (Col. 3:16), to enter into Christ's own self-emptying (Phil. 2:5ff) that we might learn to grow more vulnerable to God and more available to the transformative power of the Spirit within us.

A spiritual director may be an ordained minister or a layperson, perhaps even a close friend whom we trust and with whom we can share our journey. Whether he/she has "the wisdom of the mystics" is not crucial. But three qualities are necessary: (1) a willingness to see and love us solely in the Spirit of the gospels; (2) an indefatigable commitment to begin, again and again, to face the inner struggle and to endure it in hope; and (3) an ability and desire to keep him/herself and us mindful that our calling--above all else--is to be in truth what we are in Christ. Of course, the more experienced one's director is in this practice of the "care of souls," as it is traditionally called, the more beneficial will be our work with him/her. The key operative principle here, however, is the opening of our hearts to another's eyes in faith, recognizing that the Spirit--and hence our spiritual life--is by nature *corporate*, not private, and that all our growth or failure to grow helps or hinders not just us but the *whole church* of Christ. Through spiritual direction we make incarnate the submission, mutuality of responsibility and oneness of which Paul writes so often in his letters. Ideally, this is the relationship of every member of the church to one another.

Finally, let's recognize also that we are not all called to be St. Francis! The exigencies of life are such that many of us will find ourselves as laypeople a part of an ascending corporation, as parents with families to raise and support, as pastors with many administrative responsibilities to bear and decisions to make. To seek a spiritual life does *not* mean the abandoning of these normal, natural functions and needs. Rather it requires of us a decisive commitment to remain true to our calling-in-Christ in the *midst* of these, a commitment not to foster a dual existence where our inner life is utterly divorced from our outer one. This will be the greatest challenge to us and the greatest source of temptations to self-delusion. A spiritual director can be very helpful in our gaining insight and clarity about the way to travel on our journey Christward through these trials and deserts, but no one can take our steps for us. The choices are and must always be our own to make and abide by.

"If we live, we live to the Lord, and if we die, we die to the Lord; so, then, whether we live or whether we die, we are the Lord's." (Rom. 14:8) The spiritual life is the Christian life of salvation worked out in prayer and in every part of

our day. It is difficult and personally costly at times; wisely did Paul qualify, "with fear and trembling," calling to be mindful we, too, live under judgment. Yet it is also full of joy and hope, "for God is at work in you, both to will and to work for his good pleasure." We needn't be afraid; indeed we have every reason to have the utmost confidence: "It is no longer I who live, but Christ who lives in me." (Gal. 2:20) For indeed God in Christ *has made all things new*.

'The TSF does not publish again until October, the varied and (sometimes) exciting reading available in other newsletters is waiting for your discovery. Denominational, educational and para-church organizations publish many such short periodicals. If unavailable in a nearby library, copies can be obtained by requesting samples from the addresses given.

*Context* by Martin E. Marty is often the highpoint of my newsletter reading. Offered as "A commentary on the interaction of religion and culture," *Context* gives us Marty's reflections on his readings of other resources (NY Times, Psychology Today, Esquire, NY Times Book Review, Chronicle of Higher Education, America, Commentary, et al). Six pages long, 22 times a year at \$18.95 - so encourage your seminary or church library to pay for this. Or gather some friends, it's worth the price. Clairretian Publicat 221 W. Madison St., Chicago IL 60606.

*Sources and Resources*, published by *The Wittenburg Door* gang (don't stop reading yet) monthly. A considerable crew of contributors write brief reviews (movies, book, articles), comments, news and connections with other resources. Not only highly informative but also fun (wierd?). It'll cost you \$12/yr. - to Youth Specialities, 1224 Greenfield Dr El Cajon CA 92021.

*Partnerscan* is published bi-monthly by Partnership Missions. As "a six-continent reading service for renewal of church and mission" *Partnerscan* surveys articles and happenings throughout the world as topics like "Is England Ready For Evangelism, Church Growth Style?", an outreach in India for "Transforming Rural Villages Into 'Missionary Congregations'", "The Place Of Women In Three Filipino Mission Groups" and "Who Are the Poor" -all from December, 1979 is included. In addition, 20-25 other articles are recommended full size book reviews or condensed articles are included. Averaging 16 pages, *Partnerscan* comes for \$9/yr. (\$6/yr for students) from 1564 Edge Hill Road Abington CA 19001.

*Theological News* is published four times each year by the Theological Commission of the World Evangelical Fellowship. The eight pages give brief summaries of international activities (conferences, publications, movements). Formerly the editor of *Themelios*, Bruce Nicholls edits this newsletter from India. Subscriptions cost \$2/yr. (\$3 for air mail) and are obtainable from the publishers: John E. Langlois, Les Emrais, Castel, Guernsey, C.I., England.

*Theological Fraternity Bulletin* is published by the Latin American Theological Fraternity. Several times each year one or two major articles focus on theological church, society and evangelism. Creative, relevant in-depth writers like Kirk, Escobar, Costas and Padilla provide excellent reflective, hopeful evaluations and challenges for the Latin church. Price not mentioned. LATF is at Casilla 4, Suc. Puente Saavedra; 1602 Florida; Pcia, de Buenos Aires; Argentina.

*IN/* (Inter-Seminary Student Missions Newsletter) is a new ministry sponsored by Artists in Christian Testimony (ACT). Through reprinted articles, interviews and discussions about various seminary mission programs, *IN/* seeks to encourage seminarians toward frontier missions. Individual subscriptions are free - P.O. Box 13053, Portland OR 97213.

*Newsletter* is "designed for the instruction of all churches - motivating, training, and equipping churches for increased effective participation in mission." Published by the Association of Church Missions Committees as a bi-monthly for members, they feature articles on short and long term missions, finances, agencies, conferences - all focus on the local church's role. Inquire at 1021 E. 1st, Suite 202; Pasadena CA 91106.

*Christian Leadership Letter*, a ministry of World Vision, International, is edited by Ted Engstrom and Fred Dayton. This monthly four-page mailing deals with leadership, usually focusing on one issue like stress to evaluate or coping with stress. Free subscriptions are available from 919 West Huntington Drive, Covia CA 91016 (indicate if you are receiving any other World Vision material).

*Public Justice*, edited by James Skilller, offers articles on topics like international justice, energy, politics, medical ethics. Published ten times per year, they are "committed to education and research that will aid the development of a biblical understanding of public policy and political service." For further information write to the Association for Public Justice Education Fund, Box 5769, Washington, D.C. 20014.

*Justice* is "a magazine for Southern Baptists concerned about hunger." It began as a newsletter, but has become an excellent monthly magazine. From a "grass-roots" beginning, *Justice* helps the church discern its ministry as it responds to hunger, agriculture, relief, development, foreign aid, public policy, etc. \$1/year c/o Oakhurst Baptist Church, 222 E. Lake Dr., Oakhurst GA 30030.

*Ecumenical Renewal* serves an incredible ecumenical leadership within evangelical and charismatic circles (and probably wider). The emphasis on church health, renewal, personal spiritual and emotional health, and inter-parish concerns makes this an excellent resource for clergy. Subscriptions (monthly) are on a donation basis - P.O. Box 8617, Ann Arbor MI 48107.

*Newsletter* (Spiritual Counterfeits Project) offers information and a Christian perspective on various religious groups like TM, Gurdjieff, The Way, EST, Unification Church, Eckankar, etc. The monthly newsletter and periodic journals (including some excellent articles on holistic medicine and modern science) are sent free (with a \$4 or \$5/yr. suggested donation). Write to SCP, P.O. Box 4308, Berkeley, CA 94704.

*Wesleyan* offers "contemporary evangelical resources for United Methodist seminarians". News, bibliographies, cassette tapes, book reviews and articles on theological renewal within the Wesleyan tradition are included. Published four times each academic year, *Wesleyan* is free for United Methodist seminarians and \$5/yr. for others - write to P.O. Box 8301, Bruton Rd., Dallas TX 75217.

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## WORTHWHILE ARTICLES AND WORTHWHILE REVIEWS

An Introduction

Let it be known that I do not read all of the periodicals I receive, much less all those available and beneficial to theological pursuits. These columns have a limited - yet, I hope, useful - purpose. Articles are not recommended because I agree with them, nor to encourage all members to read them, nor to frustrate you with yet more "I wish I had time to read that" items. Very simply, I hope to help you to use whatever reading time you have to the greatest advantage. Articles here may (1) provide material to further your current directions in reflective thought; (2) offer views different than yours to allow you to gain practice in hearing and understanding others, or (3) provide a brief introduction to an area which cannot currently be accorded much time yet which is important enough to warrant a beginning study. It might be wise to set aside a half hour per week (perhaps between classes) to visit the periodicals of your library. Keep *N&R* with you so this guidance is available. Try to become acquainted with various publications so you will know which would best serve you when you leave the campus.

As with the suggested articles, the book reviews noted here are to help you find the best reviews - critiques of new volumes. *N&R* cannot review everything, so I attempt to discover the most valuable reviews elsewhere. In addition, some suggested reviews will complement those in *N&R*.

So - use these suggestions only as guides. I will attempt to gear them to concerns I hear as I travel to campuses. You, too, can send in suggestions. -MLB

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## WORTHWHILE READING

"Models of Ministry For the 1980's" by Harvie M. Conn in *The Journal of Pastoral Practice* Vol. 3 No. 3.

"Black Theology: Retrospect And Prospect" by Noel Leo Erskine in *Theology Today* (July, 1979).

"Redactional Trajectories in the Crucifixion Narrative" by Grant R. Osborne (a model for evangelical use of redaction criticism) in *The Evangelical Quarterly* (April-June 1979).

"Women and Church Leadership" by E. Margaret Howe, Assistant Professor of Religion at Western Kentucky University, in *The Evangelical Quarterly* (April-June 1979).

"Reviews and Notices" *The Birth of the Messiah. A commentary on the infancy narratives in Matthew and Luke*, by Raymond E. Brown (Doubleday). Reviewed by I. Howard Marshall (Aberdeen) in *The Evangelical Quarterly* (April-June 1979).  
"W. W. Finlator: Risk-Taker" Profile of a Southern Baptist Maverick by Bill Finger in *The Christian Century* (January 30, 1980).

"A Life Vision" *A History of Psychoanalysis* by Reuben Fine. Reviewed by Lewis R. Rambo in *The Christian Century* (January 30, 1980).

"Thought and Action" *Love and Living* by Thomas Merton. Reviewed by John B. Bell, pastor of Prospect Heights Community Church in Prospect Heights, Ill. in *The Christian Century* (January 30, 1980).

"How My Mind Has Changed: Previewing the Series for This Decade" (The presence of the series will be reassuring as a sign of continuity in the ever-shifting worlds of journalism, theology and autobiography.) by Martin E. Marty in *The Christian Century* (December 26, 1979).

"A Fundamentalist Social Gospel?" (A certain hermeneutical naivete mars the otherwise admirable consciousness-raising that is now occurring among evangelicals.) by Robert M. Price (Drew) in *The Christian Century* (November 28, 1979).

"From Secularity to World Religions" by Peter L. Berger (Professor of Sociology at Boston University describes his move further "left" theologically and "right" politically) in *The Christian Century* (January 16, 1980).

"Miroca Eliade: Attitudes Toward History" by Seymour Cain in *Religious Studies Review* (Vol.6 No.1 Jan 1980).

"The Outsiders" (What George Gallup's latest poll shows about Americans who avoid church religiously.) a conversation among Jack Balswick, Thomas H. Dunkerton, Leighton Ford, Rebecca Manley Pippert and C. Peter Wagner in *Eternity* (January 1980).

"Finding the Energy to Continue" by Mark O. Hatfield in *Christianity Today* (February 8, 1980).

"Martyn Lloyd-Jones: From Buckingham to Westminster" an interview with Carl F. H. Henry in *Christianity Today* (February 8, 1980).

"Toward a Holiness Beyond the Obvious" by Earl G. Hunt, Jr. in *Christianity Today* (February 8, 1980).

"The Pope Draws the Theological Line" (the Kung episode) in *Christianity Today* (January 25, 1980).

"Evangelicals: Out of the Closet but Going Nowhere?" (Evangelicals have failed to penetrate the public mood and conscience.) by Carl F. H. Henry in *Christianity Today* (January 4, 1980).

"Bob Dylan Finds His Source" by Noel Paul Stookey in *Christianity Today* (January 4, 1980).

"The Greatness of Wilberforce" *Wilberforce* by John Pollock. Reviewed by Richard V. Pierard, professor of history, Indiana State University, Terre Haute, Indiana in *Christianity Today* (January 4, 1980).

"The Power of Preaching" by Stephen F. Olford in *Christianity Today* December 7, 1979.

"Latin Evangelicals Chart Their Own Course" (Report on ELAM II) in *Christianity Today* (December 7, 1979).

"We Poll the Pollster" An interview with George Gallup, Jr. (plus two further news articles on the *Christianity Today* Gallup Poll about religion in the US) in *Christianity Today* (December 21, 1979).

"Two Bumbling Giants" by Richard Barne in *Sojourners* (February, 1980).

"The Pain and Joy of Ministry" (A review of *Freedom for Ministry*, Harper & Row, 1979, by Richard John Neuhaus) by Dona K. McKim in *The Reformed Journal* (January, 1980).

"Looking for Jesus" (A review of Norma Geisler's *To Understand the Bible Look for Jesus: The Bible Student's Guide to the Bible's Central Theme*. Baker, 1979) by James Daane, professor emeritus of theology at Fuller Theological Seminary in *The Reformed Journal* (January, 1980).

"The God of Job (A review of *The Elusive Presence: Toward a New Biblical Theology* by Samuel Terrien) by John D.W. Watts associate professor of Old Testament, Fuller Theological Seminary in *The Reformed Journal* (January, 1980).

"Do Beliefs Matter?" (A review of *Living in the Shadow of the Second Coming: American Premillennialism 1875-1925* by Timothy P. Weber, Oxford University Press, 1979) by George M. Marsden, professor of history at Calvin College and an editor of *The Reformed Journal* in *The Reformed Journal* (January, 1980).

"Maximally Conservative" (A review of *The Bible in its World: The Bible as Archeology Today* by Kenneth A. Kitchen-Varsity Press, 1977) by Edward Cook in *The Reformed Journal* (January 1980).

*The Wittenburg Door* on divorce--several articles, plus an excellent interview with Lewis Smedes (Fuller) in the August-September, 1979, issue.

With one year behind them *CRUX* editors (Regent College faculty and alumni, several now at Berkeley's New College) have given us a superb journal. Articles in the first year of the quarterly include "Humanism and the Kingdom of God" by Klaus Bockmuehl, and "Dogmatic Theology and Relative Knowledge" by Bruce K. W. in March, 1979.

"The Male-Female Debate: Can We Read Bible Objectively?" by Linda Mercadan in *CRUX* (June, 1979).

"The Kingdom & Community: Can the Kingdom of God Satisfy Man's Search for L" by John R.W. Stott in *CRUX* (September 1979).

"The Desert: A Motif of Spiritual Freedom" by James M. Houston in *CRUX* (December, 1979).

"The Ten Commandments: Are They Still Valid?" by Klaus Bockmuehl in *CRUX* (December, 1979).

*Full Value: Cases in Christian Business Ethics* by Oliver F. Williams and John Houck. Reviewed by David Knight in *CRUX* (June, 1979).

*essentials of Evangelical Theology, Vol. One and Volume Two* by Donald G. Bloesch. Reviewed by Robert K. Johnson in *CRUX* (June, 1979)

*The Emerging Order* by Jeremy Rifkin. Reviewed by Peter H. Davids in *CRUX* (June, 1979).

*The Hundred Years of Old Testament Interpretation* by Ronald E. Clements. Reviewed by Carl E. Armerding in *CRUX* (June, 1979).

*The Bible in the Balance* by Harold Lindsell. Reviewed by J.I. Packer in *CRUX* (December, 1979).

*The Grammar of Faith* by Paul L. Holmer. Reviewed by Harold W. Dawes in *CRUX* (December, 1979).

"God and the Scientists: Reflections on the Big Bang" by Paul Arveson & Walter Hearn in *RADIX* (July/August, 1979).

"A Dialogue with Theodore Roszak on Person/Planet" in *RADIX* (July/August, 1979).

"A Bernard Ramm Restschrift in *The Journal of the American Scientific Affiliation* (December, 1979) - articles and an interview focusing on *The Christian View of Science and Scripture* by Bernard Ramm.

## BOOK REVIEWS . . . . .

*The World Council of Churches and the Demise of Evangelism* by Harvey T. Hoekstra

reviewed by David Lowes Watson

*Five Lanterns at Sundown* by Alfred C. Grass

reviewed by David Lowes Watson

*Why Revival Tarries and America Is Too Young To Die* by Leonard Ravenhill

reviewed by Vaughn W. Baker

*Out of the Saltbaker & Into the World* by Rebecca Manley Pippert

reviewed by Vaughn W. Baker

*Tom Helder Camara: The Conversions of a Bishop* by Jose de Broucker

reviewed by Lowell Greathouse and Dana Brown

*On the Preparation and Delivery of Sermons* by John A. Broadus

reviewed by James W. Cox

*Evangelicals and Social Ethics* by Klaus Lockmuelh

*Evangelism, Salvation, and Social Justice* by Ronald J. Sider

reviewed by Donald W. Dayton

*Christianity in Culture: A Study in Dynamic Biblical Theologizing in Cross-Cultural Perspective* by Charles H. Kraft

reviewed by Charles Ellenbaum

*The Theology of Change* by Jung Young Lee

reviewed by Stan Slade

*The Beginnings of Christology, Together with the Lord's Supper as a Christological Problem* by Willi Marxsen

reviewed by Larry W. Hurtado

*The Living Word of God* by Bernhard W. Anderson

reviewed by Kenneth Litwak

*Faith, Skepticism, and Evidences: An Essay in Religious Epistemology* by Stephen T. David

reviewed by Keith E. Yandell

*Reason Within The Bounds of Religion* by Nicholas Wolterstorff

reviewed by Kelly James Clark

*The Long Search* by Ninian Smart

reviewed by Keith E. Yandell

*Prophecy and Hermeneutic in Early Christianity* by E. Earle Ellis

reviewed by Grant R. Osborne

*Glorious in the Cross: A Study in Atonement* by Leon Morris.

reviewed by David Wells

*Canon and Authority: Essays in Old Testament Religion and Theology* edited by George W. Coats and Burke O. Long

reviewed by Gerald T. Sheppard

*The World Council of Churches and the Demise of Evangelism* by Harvey T. Hoekstra.

Tyndale House, 1979. 300 pp. \$5.95.

Reviewed by David Lowes Watson.

Assistant Professor Evangelism at

Perkins School of Theology, Southern

Methodist University, Dallas, Texas.

This could have been an important book. Mr. Hoekstra's thesis is that the missional priority of evangelism has been neglected by the Protestant churches since the International Missionary Council was succeeded by the Commission and Division of World Mission and Evangelism following merger with the World Council of Churches at New Delhi in 1961. He gives us a clear view of the serious misgivings with which a number of missionary leaders entered into this integration, and provides not only an historical framework for the subsequent pattern of mission, but also a confirmation that the most urgent task of the church today is the development of a disciplined approach to evangelism. Unfortunately, even though he bases many of his conclusions on the fruits of research at the WCC headquarters in Geneva, he fails to address this task. His book is of interest therefore as a statement of the missional problem rather than a guide to its resolution.

The opening chapters are an informative and evaluative survey of world missions since the Edinburgh Conference of 1910, the purpose being to trace the origins of *New Mission*. This is a concept which Mr. Hoekstra feels has broken with historic Christianity by re-formulating the missional identity of *God-Church-World* into *God-World-Church* (p.75), thus blurring the distinction between the community of God's people and the world (p.77). Instead of a vertical concept of salvation which calls persons to reconciliation with God, *New Mission* propounds an horizontal approach which seeks to change the world with a gospel of liberation from injustice and freedom from oppression.

The sources of this *New Mission* are traced to the influence of secularizing theologies such as those of Bonhoeffer, Hoekendijk and Moltmann, and thence to liberation theologies such as those of Gutierrez, Miguez and Cone. Most especially, Mr. Hoekstra argues, the utopian idealisms of Marxism have influenced evangelism to the point where the WCC has come to regard the classical concept of mission as outdated and irrelevant. Warnings at the integrating New Delhi Assembly--those of M.A.C. Warren are cited with particular effect--have gone unheeded at great cost to the church's evangelistic commission. The Mexico meeting of the CWME in 1963, the 1966 World Conference on Church and Society in Geneva, the crucial Uppsala Assembly of the WCC in 1968 where *New Mission* was conceptualized, and the 1973 Bangkok Assembly of the CWME where it was implemented, are presented as a persistent and intentional emasculation of the CWME to the point where it had lost all evangelistic purpose.

It was at the Nairobi WCC Assembly in 1975 that this policy was finally challenged effectively, Bishop Mortimer Arias of the Bolivian Methodist Church delivering what many have since regarded as a prophetic address. (Bishop Arias subsequently spent a period of residence at Perkins School of Theology, publishing the results of his research in the *Perkins Journal*, XXXII.2 (Winter, 1979), entitled "In Search of a New Evangelism.") He suggested to the Assembly that evangelism had been regarded as "the Cinderella of the WCC," whereas it ought to be the permanent and primary task of the church (pp.135-36), a direction affirmed by the new director of the CWME, Emilio Castro, and by the whole Assembly in its document, "A Call to Confess and Proclaim." This is reproduced in the book as one of ten appendixes, which include several other helpful background papers for Nairobi (though the pagination has not been collated with the textual footnotes, making it difficult to pursue references).

These 1975 decisions are viewed as evidence of a movement from within the WCC to "recover something lost in the post-Uppsala trends," a new hope and a "perspective about missions, missionaries, and evangelism more nearly akin to the views that characterized the earlier IMC" (pp.143,147). If this can be channelled into cross-cultural evangelism, argues Mr. Hoekstra, thereby communicating the gospel to new communities of unreached peoples, the WCC member churches will once again work towards the unfinished missionary task of giving all persons an opportunity to hear the gospel, believe in Jesus Christ, and become his disciples.

All of this assumes that a return to the classical view of mission will motivate and equip the church for evangelism, *classical mission* being those "basic truths about God and mission which have always been held by Bible believing Christians" (p.98). Yet this assumption begs some very important questions. The need for an evangelistic priority in the church is indeed urgent, but it must address a post-colonial and post-Auschwitz world, concerns to which Mr. Hoekstra does not give adequate consideration. There is no point in the book, for example, where he acknowledges that there might have been some valid reasons for the emergence of *New Mission*. He concedes that there was a need for change: "We may be thankful for what the churches were urged to do at Uppsala--to side with the poor and deprived in struggles for human values and a better way of life. Churches do need to be shaken out of a comfortable, middle class complacency and mentality" (p.80). Not to develop this, however, is to argue with the benefit of hindsight and to gloss over some weighty theological questions. Of course Christians *ought* to side with the poor if they are personally committed to Christ, but the fact of the matter is that in too many instances this is precisely what we have *not* done. The minority Response to the Lausanne Covenant and the subsequent work of Third World evangelical scholars have made this patently clear, because an emphasis on personal conversion has been found to be far from a sufficient motivation to shake evangelicals of the western world out of their middle class complacency. Even our discipleship has had to be re-defined for us.

As a further example, we can take the frequent references in the book to Marxism as a major ideological assumption underlying the concept of *New Mission*, and the verdict that the WCC has been "enamoured with socialism" (p.117). This is an important question to raise, since idealisms and nationalisms can indeed prove a pitfall in the hermeneutics of liberation theology. What does not emerge in Mr. Hoekstra's argument, however, is any appreciation of the function of Marxist analyses merely as a tool. The distinction needs to be made, as indeed it must be made for many stages in the history of Christian doctrine. If one regards liberation theology as Marxist *in form*, one must then regard the theology of *classical mission* as Neo-Platonic, since it is derived from Augustine (via Luther and Calvin) just as much as from St. Paul. When the appropriate distinction is made, however, we accept that Augustine used Neo-Platonic concepts merely as a tool in formulating an understanding of the gospel.

The WCC has in fact been wrestling for a concept of mission distinct from *any* worldly thought system, and of course has stumbled in the process. But if it has seemed at times to criticize western social and political values more than those of Marxism, this may well be due to our not being accustomed to making a distinction between our own values and the gospel. Mr. Hoekstra is right to censure an indiscriminate rejection of western missionary attitudes (pp.127-31), and to offer a corrective to a concept of evangelism which lacks an imperative to reach those millions who have not heard the gospel (pp.165-73), but he gives no consideration in his thesis to the extent of the Third World's rejection of Christianity precisely because of its identification with western colonialism--and the failure of the western church for so long to realize this.

Nor are we helped by the omission from the book of any reference to the work of the Faith and Order Commission of the WCC. Its major contribution to our understanding of the Christian tradition is directly relevant to the content of our evangelistic message, and to ignore the fruits of its dialogue is to evince a Protestantism which is in danger of becoming introspective. The four minimal factors which Mr. Hoekstra offers to the WCC for consideration in the re-structuring of its evangelism, for example, begin with the dictum that "God's intention for world evangelization is based on his self-disclosure found in Scripture" (p.201). But God's self-disclosure is surely found in Christ, the living, Risen Lord, present in the power of the Holy Spirit[ The primacy of the authority of Scripture is the great contribution of Protestantism to the world church, but with the inherent risk that the Word made flesh might become word again, thus supplanting Christ as the flaming center of our faith (K.E.Skydsgaard). The proliferating dispute over biblical interpretation shows this to be a lesson which evangelicals will learn at great cost in coming years if the work of Faith and Order goes unheeded.

With issues such as these stated inadequately, it is no surprise to find that Mr. Hoekstra's research at the WCC in Geneva, in many ways the occasion of his book, seems to have been undertaken in a spirit of examination and evaluation rather than Christian fellowship--to see if (quoting the cover of the book) the WCC is worth saving. He designed and submitted to the WCC staff, for example, a questionnaire to evaluate their concern for and involvement in evangelism (Appendix I, pp.271-81). His conclusion is that the results "should not be taken too seriously" since the research device was "far from a success" (p.165). Yet the results are included in the book nonetheless, rather like an attorney who presents inadmissible evidence, knowing that all the judge can do is to ask the jury to disregard it; which of course they cannot. Indeed, it is difficult to avoid the inference that Mr. Hoekstra has approached his whole project like an attorney, and it must be asked whether such an approach is appropriate at a time when collegiality in the world church is of paramount importance.

The book leaves us with a crucial question, pertinently raised but not really answered. Evangelism most certainly needs to be restored to prominence in the WCC, and in the local congregation. It is a task about which the church is theologically, and therefore functionally confused, and evangelicals have a vital part to play in its clarification. But this must be done in a spirit of fellowship, and not with the polemics implicit in the title and pervasive in the text of Mr. Hoekstra's study.

Five Lanterns at Sundown by Alfred C. Krass.

Eerdmans, 1978, 225 pp., \$5.95

Reviewed by David Lowes Watson, Assistant Professor of Evangelism at Perkins School of Theology, Dallas, Texas.

This is an important book for two reasons: it furthers the development of evangelism as a discipline of practical theology; and it does much to set the evangelistic agenda of the church for the coming decade. Indeed, given the attention it deserves, it may well prove to be a crucial document. Alfred Krass has written a disturbing book which, as with all prophetic statements, is at times abrasive. But, as a definitive statement of the radical evangelicals affirmed in the *Response to Lausanne* as enunciated through publications such as *The Other Side* and *Sojourners*, its distinctive content should be noted by all who are engaged in or preparing for Christian ministry. The scriptural reference for the title (Matthew 25:1-13) establishes an identity for the contemporary Christian which can only be accepted or rejected--most certainly not ignored.

As Krass points out in his fifth and focal chapter, "to get involved in evangelism--the real thing, that is--one is inevitably tinkering with eschatology" (p. 66). In contrast to the wildly imaginative and often irresponsible reactions to the Iranian and Afghan crises in recent months, however, his is an eschatology with sound scriptural, theological, historical and sociological criteria. He explores the Matthean parable of the wise and foolish virgin as a call to the service of the One who, through people's response, *and beyond* *in spite of their response*, is fulfill the purposes of the Kingdom. It is a call to expectant service, acknowledging that as we move towards the future, there is a future of God which moves towards introducing a *novum* into the human prospect.

Not that this leads Krass to a radical futurity of God. In Christ there is a feast with new wine here and now, a celebration of a new order already in the world, rendering the present as a time of judgment, a time to respond and act decisively. But the fulfillment of this new order is yet to come, and the difference between the wise and foolish virgins is the ability of the former to perceive this, to read the signs of the times, to take seriously Jesus' announcement

ent that the Kingdom is at hand. For exegetical key, Krass cites Karl Konrad, who points to the oil in the lamps as "obedience to the will of the other," specifically, the performance of 'good works.' . . . Once this identification of 'oil' with 'good deeds' is clear it becomes most intelligible why the five wise virgins would not transfer their oil to the five foolish virgins: it is impossible to transfer 'good deeds' of 'obedience' from one person to the other and it is equally absurd to purchase good deeds from the dealers (25:9) (p.35). Five of the virgins were ready; five were not.

One of the most helpful elements of the book is Krass's rejection of false eschatologies, providing a clear and concise synopsis of those misunderstandings which are present problems in this central scriptural teaching. We must have nothing to do, for example, with an eschatology of spiritualizing transcendence, which expects nothing of the present except its dissolution in a kingdom beyond history. Nor yet can we accept a sectarian dispensationalism which tries to outguess God by establishing more than we can know. Such misrepresentations serve to effect a separation between present and future hope, leading at best to a passive alienation from the world, and at worst to a tacit approval of global expressions. The support of *Campus Crusade* of the Park regime in Korea is cited in this context as "the most notorious American example" (p.83). On the other hand, Krass also rejects an evolutionary eschatology in which the Kingdom is effected through a process of liberation, as well as the hyper-individualism which dichotomizes our perception of God's activity between the private and the historical. The metaphor is vivid: if we separate God's personal and social salvation, we "cut the nerve of our social action" (p.80). The sphere of God's saving-righteousness is the present as well as the future. The gospel is social pronouncement as well as personal invitation. We cannot pietize the resurrection of Jesus--it is the creative event which transforms history (p.129).

The task of the evangelist is therefore to interpret what is happening in history in preparation for the fulfillment of the radically new age. Our interpretations will always be debatable because of the ambiguities of our particular historical contexts, but this must not obviate what is an unavoidable duty of the Christian in the world. Prophetic evangelism is a ministry which few congregations have as yet conceived, but our perceptive skills must be sharpened so that God's saving activity in the world can be presented dynamically rather than inertly. The signs of the Kingdom require constant interpretation because the grace of God is breaking through all dykes and spilling through the world, to use another of the vivid metaphors in the book (p.161), and we can rejoice that it is the supreme privilege of the church to understand what is happening and proclaim it to the ends of the earth.

*Why Revival Tarries* by Leonard Ravenhill. Bethany Fellowship Inc., 1959, \$2.95, 168pp.

*America Is Too Young To Die* by Leonard Ravenhill.

Bethany Fellowship, Inc., 1979, \$2.95, 123pp.

Reviewed by Vaughn W. Baker, Master of Theology student, Perkins School of Theology, Dallas, Texas.

In the forward of *Why Revival Tarries*, A.W. Tozer compares Leonard Ravenhill to the religious specialist who like some of the Old Testament prophets has come to reprove, rebuke, and exhort in the name of God and righteousness. Ravenhill is a spiritual "trouble-shooter" who is sent from God to locate the reasons why the Church is failing in her task and mission, i.e. why revival tarries.

Throughout the rest of the book he locates those reasons. Those who occupy the pulpits of our churches, who put more confidence in their intellectual pedigree than in the power of God are a major reason why we have no awakening. Ravenhill calls us back to prayer--that is taking the fact of God seriously and seeking His power through prayer and fasting. He rebukes those whose self-reliance denies the need for God Himself to act. While Ravenhill's theme of a call to prayer and repentance could apply to anyone, it seems that he has the pastor and religious leader in mind in his writings. He exhorts preachers to return to the prophetic role to which they were called. Words and phrases such as prayer, repentance, the power of the Holy Spirit and revival are central to Ravenhill's theme which is that we who are called of God to proclaim His Word must seek His power (unction), His direction for our lives and ministries, and repent of our God-denying self-reliance. When the preachers of America take sin, prayer and God's holiness seriously then we shall see our churches and our nation revived.

In this book Ravenhill spares no one. Modernist as well as fundamentalist; Roman Catholic as well as big-time evangelist fall under his chastisement.

*Why Revival Tarries* is a must for those pastors and seminary students who are not willing to accept things as they are but want the fullness of God's imprint in their ministry. It may lack the depth of a Gadamer or Heidegger, but it is more difficult to put down and to forget. For those who feel that God is not only a doctrine to ponder over but One to be reckoned with; for those who aren't willing to accept the "norm" and "status quo" of being a minister of the Word, but want to take God seriously this book is excellent.

While in the earlier book, *Why Revival Tarries*, Leonard Ravenhill calls the Church back to prayer and fasting, to seek the power and righteousness of God, in *America Is Too Young To Die* he laments over the condition of our nation morally, spiritually, even economically. The nation is tolerant of sin: lying in previous recent administrations sets the example for lying elsewhere; the publi-

cation of pornography and trash on television has polluted the minds of our youth; the products of our distilleries and breweries have contributed to alcoholism and rising death tolls on our highways. The tragedy is that religious people own the distilleries. Those who belong to churches contribute to and even own the publications which pollute. Those who worshipped in the house of God one day, the next ordered the bombing of Cambodia. Hence Ravenhill concludes that the Church isn't suffering for the sins of the nation, rather America--and Britain--are suffering for the sins of this present-day Laodicean church.

For an America bent towards suicide and self-destruction, what is needed is a revived Church. And what the Church needs, Ravenhill says, are prophets--those who are God's emergency men in crisis times. There is a famine in the land for want of hearing the Word of God, even amidst all the television and radio gospel shows, even amidst all the religious publications and 75% of American adults who claim to have had a born-again experience. Ravenhill is convinced that judgment is not too far off for America, yet God has his prophets who are willing and determined like John the Baptist, to preach righteousness, judgment and repentance, both individual and national.

*America Is Too Young To Die* is another book for those who are grieved by the permissiveness and indifference which is characteristic of America today. But this book especially speaks to us who are either going into the ministry or are already in it. It asks us, "Are we willing to be God's spokesmen and spokeswomen no matter what the cost?" By reading such a book one is called to do some soul-searching and to count the cost of being one of Christ's followers. The temptation is to feel that Ravenhill is too extreme, too radical; but then the same could be said of Jesus, John the Baptist, the Old Testament Prophets, or even in our day men such as Dietrich Bonhoeffer or Martin Luther King. This book is for those who want to know the radical servanthood of the Church and the righteousness of God.

*Out of the Saltshaker & Into the World* by Rebecca Manley Pippert

Inter-Varsity Press, 1979, \$3.95, 188pp. Reviewed by Vaughn W. Baker, Master of Theology student, Perkins School of Theology, Dallas, Texas.

In her book *Out of the Salt-Shaker* Rebecca Manley Pippert states that many Christians are apprehensive and even anxious about personal evangelism. What is needed is not technique but an evangelistic lifestyle in order to communicate the faith naturally. When we take on Jesus' values and priorities as our own and live as Jesus did in his power and with his presence, seekers will be drawn to us. In addition to getting our lifestyle together therefore, we



need to learn to get beyond ourselves and reach out to others with the good news.

We also need to get our message together. Along with the offer of salvation there needs to be proclaimed the Lordship of Jesus Christ. The cost of discipleship and the call to obedience need to be communicated as we witness to others, and in addition to our personal testimony, there needs to be a reasonable defense of the faith. In short, we need to be honest in our evangelism: honest both about our own humanity and about the gospel and what are the costs for being a disciple of Christ.

One of the treats in her book is the in-depth investigation which Ms. Pippert does on the Pharisees of Jesus' own day. Her review of the Pharisees goes against the age-old prejudice against this Jewish party, and investigates their beliefs, laws, ceremonies and their understanding of holiness. She also examines why the Pharisees clashed with Jesus so often and how their shortcomings are similar to our own which hinder our evangelism.

This book is primarily aimed at the college student who is struggling with how to share the faith, but the book is also readily applicable to those in the church, business or other places of personal contact. Pippert has gleaned many helpful suggestions from her own personal experience, and those of us in seminary who are going into the pastorate will find much that is applicable, especially the last chapter on the need for corporate witness in the local church and outside it.

If there is a missing dimension to the book, it is a failure to deal with the relation between personal and social witness. In what way does our evangelism on the personal level concretely lead to the conversion of an unjust society? In this area I feel the book does present regeneration as an individual occurrence, but doesn't go far enough in social reform. One other point is that while it can be agreed that Christianity must present a reasonable defense for the gospel, the use of empirical and historical evidence to support its truth claims is debatable among theologians. The evidences which Pippert gives for the faith (ch. 11) are important, but in evangelism it is the personal encounter with the Risen Christ in the fellowship of the Church which has the greatest impact on others.

I found *Salt-Shaker* scholarly, instructive, and inspiring. But most of all I found it a challenge and an encouragement to give away my own faith.

*Dom Helder Camara: The Conversions of a Bishop* by Jose de Broucker, William Collins Publishers, 1977, 222 pp. \$9.95

Reviewed by Lowell Greathouse and Dana Brown, students at San Francisco Theological Seminary.

This book is about one of Christ's devoted and humble servants, Dom Helder Camara, the 70 year old Archbishop of Recife and Olinda in Brazil. Dom Helder has actively campaigned for social justice in Latin America; he has held numerous government posts; he has published poetry; he helped create the Latin American Conference of Bishops (CELAM); he was nominated for the Nobel Peace Prize three times; and he was awarded the People's Peace Prize in 1974. Dom Helder has been threatened and persecuted, as well. Many of his colleagues have been tortured, even killed. Mention of him is now banned from all Brazilian media.

Who is this man? Jose de Broucker attempts to disclose the person of Dom Helder through a series of interviews that explore his life from his childhood in northeastern Brazil to his present circumstances. His story is deeply involved in the history of a nation developing under an international economy.

Dom Helder describes many conversations, events, and relationships that demonstrate such a strong sense of Christian life that the concerned Christian reader must pause and reflect.

While sharing his hindsight about participating in integralism (a popular Brazilian facism) as a young man and other more recent "delusions," Camara remarks, "the Lord helped me to discover that it is impossible to achieve true humility without major large-scale humiliations." (p.107) As much as we falsely congratulate ourselves on our own humility or self-styled poverty, God will set us straight on this matter. In Camara's words, "...true poverty is not the kind we choose ourselves. The poverty that each of us needs at every stage in his life is chosen by the Lord...." (p. 109)

Dom Helder maintains his identity as a servant even when God has called him to teach. He views it this way, "The problem is that Christianity, like truth, is so huge and rich that each of us can manage to see only certain aspects of it. Christianity, like truth, does not change: it is we who from time to time discover new aspects of it." (p. 214) Because of Camara's awareness of our inability to see and act on the whole Gospel, he is able by example to demonstrate the diversity of the believing body, the patience needed to understand one another, and the humility resulting from following Christ.

Dom Helder Camara is also a bold Christian, one ready to articulate and correct injustice. A small example but one pertinent especially to students, is from his youth as a seminarian. Camara confronted his Rector concerning prohibitions against talking in corridors and

in a study room. "Well, it's easy enough to force people to be silent: far easier than getting them to talk to one another with respect and consideration, like human beings.... We are being taught to enclose ourselves in selfishness, in individualism. Is that the way to teach us to be priests? ...I talk, I consult my friends when I need to, and I help them when I can." (p. 38) The Rector agreed to an experiment making cooperation and dialogue possible.

Through his struggle for justice, Camara has lost any hope that institutions will themselves promote social change. Dom Helder now believes that "...the moral pressure to liberate mankind will come not from institutions as a whole, but from the minorities that I call... Abrahamic." (p.181) These "Abrahamic minorities," small groups of people on a grass-roots level who "thirst for justice as the path of peace," carry our hope for the Kingdom of God.

Camara is one of these "Abrahamic minorities." And for this reason, he has much to teach us as fellow Christians. His unceasing desire to promote God's Kingdom is something that will move any reader who picks up this book. We commend it to all who "thirst for justice as the path of peace."

*On the Preparation and Delivery of Sermons* by John A. Broadus. Fourth Edition, Revised by Vernon L. Stanfield.

Harper and Row, 1979. 338pp. \$8.95. Reviewed by James W. Cox, Professor of Christian Preaching, The Southern Baptist Theological Seminary, Louisville

The publication of the Fourth Edition of this work is a significant event. Broadus book has a classical, timeless quality that makes its main substance capable of adaptation to the needs of preachers of every generation. It has been continual in print since it was first published in 1870.

The work, according to Broadus, was designed to be a textbook for the homiletics classroom and for the pastor's study. Actual work in the classroom with students provided the material and the motivation to write it.

Broadus made extensive use of the best rhetorical and homiletical works, including those of Aristotle, Cicero, Quintilian, Whately, and Vinet, while adding his own creative contribution. The last editions have deleted material that was once useful, but which is now of little practical value. The revision by Professor Stanfield has deleted a large part of Broadus' discussion of the interpretation of the text, but has added helpful material on sermonic patterns.

Following the introduction and each of the eight major sections of the book is an up-to-date bibliography "for further reading."

This is a solid textbook for student ministers and a reference book for their entire ministry. I read it in the second edition before I entered seminary; I studied it in the third edition as a seminarian; and now I am using it as a textbook in the fourth edition. I highly recommend it.

*Evangelicals and Social Ethics* by Klaus Bockmuehl.

Inter-Varsity Press, 1979, \$2.25, 47pp. *Evangelism, Salvation, and Social Justice* by Ronald J. Sider with a response by John R. W. Stott. Grove Books, 1979 (second edition), \$1.25, 24pp.

Reviewed by Donald W. Dayton, Librarian and Assistant Professor of Historical Theology, Northern Baptist Theological Seminary, Lombard, Illinois.

These two booklets are both products of and attempts to critique and advance the recent resurgence among "evangelicals" of a concern for social ethics. Both essays appear in slightly esoteric pamphlet series that deserve to be known among TSF members. (The essay by Klaus Bockmuehl of Regent College appears as #4 in the "Outreach and Identity" series of the World Evangelical Fellowship while that by Ron Sider of Eastern Baptist Theological Seminary appears as #16 in the British "Grove Booklets on Ethics."). Both studies were prepared in the wake of the Lausanne Congress of 1974, largely in response to discussions of social ethics that took place at that meeting. (Sider's essay expands an article that appeared in the July, 1975, issue of the *International Review of Mission* while Bockmuehl's is a new English translation of a 1975 German essay.) And both efforts directly or indirectly offer a critique of Article Five of the Lausanne Covenant.

Bockmuehl summarizes the Lausanne papers on social ethics by Rene Padilla, Samuel Escobar, and Carl F. H. Henry, traces the negotiations that led to the formulation of Article Five, and then offers a commentary on nine verbs used in the article to describe the social task of the Christian (share God's concern for justice, share God's concern for reconciliation, share God's concern for liberation from every kind of oppression, respect the dignity of every person, exploit no one, serve every person, denounce evil, exhibit the righteousness of the Kingdom, and seek to spread the righteousness of the Kingdom) before appending a few concluding remarks. The commentary provides a helpful "mini-concordance" to biblical social ethics; Bockmuehl adduces a wide range of texts to support each point. The idea of "exhibiting the righteousness of the Kingdom" receives the most extended analysis and Bockmuehl's most hearty endorsement in view of the tendency of classical Protestantism (and thus evangelicalism) to slight this theme.

Bockmuehl by and large supports Article Five, but objects to three themes

inserted into the original draft from the floor during the Lausanne deliberations. The first of these is the word "liberation" which for Bockmuehl has a legitimate biblical base, but is in danger of being confused with "salvation"--and also apparently of misuse in support of revolutionary movements of self help rather than as an appeal to oppressors to "emancipate" those in bondage. Similarly, he fears that the mode of "Prophetic denunciation of evil" will not find a sufficiently strict delimitation--in his view only directly to the sinner himself and including a call to repentance. Finally, Bockmuehl objects to the expression "spreading the righteousness of the Kingdom" because it seems to allow for a wider means than the extension of the Kingdom by the calling of individuals to conversion.

Sider seems to share some of Bockmuehl's concerns, especially that "evangelism" not be "depersonalized" and that "Salvation" not be confused with "social justice"--though his method is to develop a typology of recent efforts to relate these themes. He first describes four unsatisfactory positions: (1) that "evangelism is the primary mission of the church" (attributed to Billy Graham in the keynote address at Lausanne), (2) the "radical anabaptist" position that the "primary mission of the church is the corporate body of believers" (attributed, at least generally, to Jim Wallis, *Sojourners*, and John Howard Yoder), (3) the dominant "ecumenical" position that "the conversion of individuals and political restructuring of society are equally important parts of salvation" (attributed to the 1973 "Bangkok Assembly" of the WCC as well as to Reformed philosopher Richard Mouw in his *Political Evangelism* and to third world evangelical missiologist Orlando Costas), and (4) the "secular theology" holding that "evangelism is politics because salvation is social justice" (attributed to Harvey Cox and Gibson Winter--at least in their late 1960's phase).

Sider critiques these positions through a series of "word studies" in the New Testament that for him reveal that the gospel has four elements (justification, regeneration, the Lordship of Christ, and the fact of the Kingdom) and that words like "salvation" and "redemption" will not in the New Testament usage permit an expansion to include "social justice" or the "redemption of social structures." This leads him to formulate a fifth alternative to the positions above: that "evangelism and social action are equally important, but quite distinct aspects of the total mission of the church."

Both of these essays are important for the ongoing discussion, but both reveal at the same time the primitiveness of much of the current evangelical groping toward an adequate social ethic. This is especially evident in the essay by Ron Sider, which for all its efforts to achieve a comprehensive statement still seems to be dealing with discrete and unconnected biblical themes in search of

a full theology to reveal their interconnectedness. Thus his themes of justification, sanctification, Lordship and Kingdom are a commendable effort to give fuller reading of the gospel, but they still seem like so many beads strung on a string. It is surely important to supplement the first two (more Pauline?) themes with the latter two (more Synoptic?) themes, but what will it really mean to correct the Protestant Pauline bias by restoring the canonical priority of the Gospels and reading Paul as their explication?

Similarly, the limitation of Sider's word study to the New Testament begs many of the most pressing questions and skews his results in his own direction. It is the Old Testament that raises the interesting questions: How is redemption related to creation and thus to God's purpose for the whole cosmos? Does not the Old Testament speak of "salvation" with a more explicit horizontal dimension? And are not "righteousness" and "peace" to be associated with "salvation" and "redemption" there? And when such questions are pursued, will we not read the New Testament (especially its groaning for a cosmic redemption--anticipated among other places in the Synoptic healings and the "resurrection of the body"--facts that Sider slights in his word studies) in a different light--and put the "personal salvation" categories of both Sider and Bockmuehl into a larger picture? Only when we pick up such questions can we understand that the recovery of evangelical social ethics involves more than restoring a missing element to an otherwise sound structure. And I would guess that full consideration of such questions would push Ron Sider somewhat more in the direction of Richard Mouw, Orlando Costas, and the Bangkok formulations. At least they have done that for me.

*Christianity in Culture: A Study in Dynamic Biblical Theologizing in Cross-Cultural Perspective* by Charles H. Kraft Orbis, \$12.50, 445 pp.

Reviewed by Charles Ellenbaum, Anthropology/Religious Studies, College of DuPage and a Master of Divinity Student at Northern Baptist Theological Seminary

In 1977 I was struggling with my Seminar and trying hard not to compartmentalize my anthropological training from my ongoing theological education. It was hard to listen to the arguments about scriptural inerrancy and the almost "magical" claims made for language. The arguments seemed to fly in the face of everything I had ever studied about linguistics and culture. I ran across an article by Charles Kraft ("Can Anthropological Insight Assist Evangelical Theology?"). *Christian Scholar's Review*, 7:163-202). It was water to a thirsty man. I began to integrate my anthropology and my theology and not worry about the odd looks from my professors

or questions about orthodoxy, or the lack of same. I realized that I was being very ethnocentric, culture-bound in my theological thinking. This article freed me up to do some very stimulating research and writing. I was saddened not to see these concepts developed. I am sad no longer. I highly recommend this book to everyone who is serious about their faith and their thinking about their faith. I think that it should be required reading in every seminary, for students and faculty alike. If you agreed with *Biblical Authority* (edited by Jack Rogers), I think you will agree with *Christianity in Culture*. I don't think you need much of a background in the Behavioral Sciences (Psychology, Sociology, Anthropology) to be able to easily follow and analyze this book. If you are doubtful about your abilities, I would recommend *Christianity Confronts Culture: A Strategy for Cross-Cultural Evangelism* by Marvin Meyers (Zondervan, 1974); *Message and Mission: The Communication of the Christian Faith* by Eugene Nida (William Carey Library, 1960); and *Cultural Anthropology: A Christian Perspective* by Stephan A. Grunlan and Marvin K. Meyers (Zondervan, 1979).

This review, in its allotted space, cannot do justice to all the points made by Kraft in his book. Let me deal with some of his premises. He believes that Christian theology is too much defined by Western culture and its associated thought forms. Are the insights of other cultures heresy? Do we confuse our culture and its values with the Christian Gospel? Kraft begins with some cross-cultural case studies which illustrate his premises. He certainly called me to task when he asked if we separate our theological training from our other skills. We must integrate, not compartmentalize. Kraft reminds us that the Bible is a multicultural book, made up of Hebrew and Greek parts, among others. Do we in the West tend to emphasize the Greek portion and minimize the Hebrew portion? Do you carry a pocket edition of the New Testament and Psalms, forgetting the rest of Scripture? As a multi-cultural book the Bible can guide us in our attempts to be cross-cultural. Kraft says (p. 10), "Perhaps the guidelines concerning what God seeks to do today should come from those parts of the Scriptures that record what he did in similar cultures in times past, rather than from those portions of the Scriptures that we believe show his ideals. Perhaps there is a range of behavior within which God is willing to work, even though it is less than ideal. Perhaps God wants us to seek to understand (emphasis is author's) and, in love, to accept people within their cultural context rather than simply to impose upon them what we have come to understand from within our cultural context to be the proper rules." Kraft asks if this might be considered "creeping liberalism" and decides that though individuals such as Schaeffer might think so, it isn't. Instead it seems to fulfill John 16:12-13.

What are the aims of his book? He seeks to develop biblically grounded theological models which would be more effective in communicating the Christian message in a multi-cultural world. He wants to

develop (or stimulate the development) of a broader, cross-culturally valid, theological perspective. He calls this cross-cultural Christian theology, Christian Ethnology. I think he fulfills his aims.

He deals with the timeless questions of contextualization. What is absolute and what is relative? What are the relationships among God, Christianity, and culture? What is the relationship between the biblical content and the linguistic symbol which presents that content? In examining and communicating Christian truth, what is core (which must be communicated) and what is peripheral? I fully agree with Kraft when he argues that we need to risk and attempt to translate traditional formulations of theological truth out of the language and concepts of traditional theology into those of the behavioral sciences. He challenges us by asking (p. 20) "Have we loved the past too long?" Theology must be culturally relevant, regardless of what that culture may be. Kraft quotes (pp 21-22) Bengt Sundkler in saying that theology should be "an ever-renewed re-interpretation to the new generations and peoples of the given Gospel, a re-presentation of the will and the way of the one Christ in a dialogue with new thought-forms and culture patterns....Theology...is to understand the fact of Christ...."

Read this book and think. You will not be satisfied with pat answers which are hallowed only by tradition again. You will not passively accept biblical translations or Christian theology without questioning methodology. Reading Kraft was, for me, akin to doing my first exegesis paper and entering a much deeper and broader world than I thought could exist.



*The Theology of Change* by Jung Young Lee.

Orbis, 1979, 146 pp., \$5.95.  
Reviewed by Stan Slade, Assistant Professor of Philosophy and Sociology, Jamestown College, North Dakota.

The contextualization of theology is receiving a growing amount of attention in theological and missionary circles these days. What this imposing phrase stands for is the attempt to articulate our Christian convictions in ways that are not only faithful to Scripture but also appropriate to the variety of concrete contexts in which Christians operate. It is analogous to translation: taking the biblical wine (message) and putting it into contextually-appropriate wineskins (language and conceptuality). Those familiar with Don Richardson's *Peace Child*, or the "Translation Treasures" in Wycliffe's *In Other Words*, will have a preliminary feel for what is meant here. Evangelicals wishing to learn more about contextualization will find helpful the journal edited by Charles Taber, *Gospel in Context*.

Jung Young Lee sets out in *The Theology of Change* to contextualize theology with an Eastern framework. His specific goal is to develop a Christian concept of God in terms of the metaphysics of the *I ching*. His work here builds upon a number of previously published books and articles on the *I ching* and its relationship to Christianity.

In the introduction, Lee expresses his intention to serve a broad audience, ranging from "theologians and theological students" to "informed lay people." Upon completing the book however, one wishes Lee had narrowed his focus. For those who are theologically informed and sympathetic with Lee will find the book overly redundant yet not fully worked out. Those who are theologically informed but not sympathetic will nowhere find Lee adequately interacting with the serious problems raised by his work. Nor is the book an adequate "popular" treatment, for its use of traditional terms from western philosophy and Christian theology and its explanation of certain eastern terms, both seem to presuppose more background than the typical layperson or beginning theological student possesses. In other words, the book lacks depth: depth of articulation and critical reflection for informed readers, depth of background presentation for beginners.

For Lee, to recast Christian theology in eastern terms is to work out the implications of two central principles: fundamental reality is change, and the most adequate form of logic is inclusive ("both-and") rather than exclusive ("either-or"). Concerning the first principle, Lee notes that western thinking has tended to focus on substance or being rather than dynamism or becoming. He argues that both eastern thinking and recent developments in physics call this perspective into question. In place of being, Lee asserts the fundamental of change, going on to characterize God as "change itself."

Lee sees his second principle, the necessity for "both-and" thinking, as even more difficult for western minds than that of change. On this score he criticizes process theology for its only partial transcendence of western tradition while it does stress becoming over being; process theology retains "either-or" thinking (17-19). Lee argues that "both-and" thinking enables us to see God as the most inclusive reality: being and becoming, male and female, personal and impersonal, spiritual and material, creator and creature, good and evil.

After presenting God as "change itself" and "inclusiveness," Lee goes on to discuss God as creator, Jesus Christ, the Holy Spirit, and the Trinity. Lee asserts, "That God is creator of the world is the most important affirmation of Judeo-Christian faith" (67). Seeking to correct our over-emphasis on God's otherness as redeemer, Lee characterizes the creator as essentially united with creation. Such an understanding enables Lee then to portray Jesus Christ's uniqueness as a matter of degree rather than a difference in kind. (Consequently, Christ brings

salvation solely as a model: to those afraid to change (sinners), Jesus demonstrates harmony with change, so that Salvation, then, means to follow the way of change without nostalgia" (93.) The creator-creation unity also bears fruit in Lee's characterization of the Holy Spirit as the "power of change," essentially one with matter, and the inner essence of human beings (such that responding to God is responding to our essence). Having thus joined divine, human, spiritual, and material, it is trivial for Lee to account for the Trinity "free of mystery of paradox" (117).

During the course of his exposition Lee raises a number of interesting and important problems. The reader is continually stimulated to question received notions and basic assumptions. However, Lee does not adequately address the problems he raises, so the reader is left both dissatisfied and unconvinced. Further, the volume is often marred by gross overstatement ("The Judeo-Christian belief in a personal God as the ultimate reality is certainly the original cause of our ecological crisis" [25].), the fallacy of misplaced concreteness ("Everything ... changes because of change itself" (25).), and a variety of informal logical fallacies.

Lee tackles an important, even crucial, task. Contextualizing the gospel in eastern thought-forms is even more important for us than it was for Matteo Ricci. However, *The Theology of Change* cannot be regarded as an adequate response to the contextualization challenge. Evangelicals will probably not find the book helpful, for many of their concerns are either ignored or brushed aside. And, to the extent that such concerns are faithful to Scripture, Lee's own fidelity to the biblical foundations of faith is not clearly worked out.

various points explaining certain technical terms and there is a reading list at the end of the book containing other writings by Marxsen and a very short selection of items on "Son of Man", "Faith", and "The Lord's Supper".

In substance, the first essay presents Marxsen's thinking on the question of whether Christology can be said to be based on Jesus' own ministry. The first chapter "On Methodology" is the most interesting and indeed the only point at which innovative ideas can be found. Here Marxsen dialogues with Bultmann, Kasemann, Conzelmann, Bornkamm and others, arguing that all attempts to distill an uninterpreted and indisputably authentic body of Jesus tradition are unconvincing. It is not that Marxsen knows that nothing is reliable in the Gospel portrait of Jesus; it is simply that Marxsen wishes to emphasize how difficult it is to justify claims for reliability: "to put it another way, I am not able to differentiate between historical and tendentious elements. *Everything* is tendentious. The historical element has been screened by the tendency" (p.36).

This firm emphasis on the "tendentious" nature of the Gospel records leads Marxsen to posit that the only access to the beginnings of Christology available to us are early Christian statements indicative of a faith "relationship" to Jesus. In the following chapters Marxsen examines reflections of this relationship including "Jesus and the Son of Man", "Jesus and Faith", and "Jesus and the Lord's Supper". In each chapter Marxsen tries to distinguish between the early faith relationship to Jesus and the way it came to expression, for example, in titles like "Son of Man". His work is rendered questionably, however, by his reliance upon out-of-date and incorrect notions about the origin and development of the Son of Man conception; for example, the tired old idea that the term was borrowed from Jewish apocalyptic and cannot have been used by Jesus with reference to himself. This faulty grasp of the historical evidence puts his whole discussion on the wrong track, and demonstrates how very much exegesis is often only as good as one's historical information.

In his treatment of faith Marxsen is both vague and heavily indebted to existentialist ideas, making his discussion less than impressive for those not taken up in this direction of thought. Marxsen nowhere defines the "relationship" to Jesus that he tries to contrast with all the "objectifying" christological terms, and at times he seems to be saying nothing more than that "christological articulation is historically-conditioned by the conceptual environment of the speaker."

Marxsen's discussion of "Jesus and the Lord's Supper" is expanded upon in the second essay in this book, and his thesis is the not terribly original idea that the eucharist meal began as an eschatological celebration (in Palestinian settings) that became more and more sacramentalist under the influence of "Hellenistic" ideas in the Gentile churches. This basic

idea is, of course, borrowed from H. Lietzmann (*Mass and Lord's Supper*, ET, Leiden: Brill, 1953), and Marxsen's own attempt to document the development of sacramentalist ideas seems to me quite unconvincing. Essential to his case is the widely-held, but highly questionable idea that the earliest Christian community, as revealed by "Q" material, placed no theological meaning on Jesus' death. Further, Marxsen's attempt to distinguish sharply between the eucharistic ideas in I Cor. 11:23-25 and Mk. 14:22-24 involves placing an enormous exegetical load on minor items in the text that will simply not bear the weight. For Marxsen, the variation between Paul's "this cup is the new covenant in my blood", and Mark's "this is my blood of the covenant" is a momentous change indicating that "sacramental reality is now attached to the elements" (in Mark). This whole discussion, however, seems to reflect a reading into NT texts of notions of "holy food" drawn from later periods of the church. Marxsen's naively simplistic distinction between "Palestinian" and "Hellenistic" Christianity is surely part of his problem, but his entire presentation also seems troubled by the desire to extract sermonic points for modern liturgical discussion.

The major value of the book is that it affords a handy glimpse of the views of Marxsen on the issues of christology and eucharistic developments in the NT period. It is handy to have his views translated and still in print, but the editor would have made the book more useful to student if he had indicated how the discussion of certain issues (e.g., Son of Man) has moved on and now outdates some of Marxsen's views. In short, the book tells us a good deal about the Marxsen of the 1960's but is not an adequate introduction to NT Christology or to the earliest development of the eucharist.



*The Beginnings of Christology, Together with the Lord's Supper as a Christological Problem by Willi Marxsen. Translated by P. J. Achtemeier, L. Nieting.* Fortress, 1979. 127pp., \$4.95. Reviewed by Larry W. Hurtado, Assistant Professor, Department of Religion, University of Manitoba, Winnipeg.

This book is a reissue of two booklets published separately in 1969 and 1970 respectively; and the German originals appeared in 1960 and 1963. The present edition is an unchanged reprint of the English editions but contains a new introduction by John Reumann which helpfully sets Marxsen's essays in the context of other major work on both early Christology and the Eucharist.

The book is designed especially for students and pastors who desire to keep abreast of scholarly discussion, and so TSF readers will want to take note. The editor has placed footnotes at

*The Living Word of God by Bernhard W. Anderson*  
Westminster Press, 1979, 117pp, \$4.95  
Reviewed by Kenneth Litwak, Student,  
Fuller Theological Seminary

This book is a collection of four lectures delivered by Dr. Bernhard Anderson, professor of Old Testament Theology Princeton Theological Seminary. The book's emphasis is upon practical matters rather than purely systematic theology. Hence Anderson has provided a refreshing work on Scripture, although from a perspective outside of evangelicalism.

Unswayed by modern trends, he argues that "Word of God" language is not dead but essential to the life of the church. He sees "Word of God" talk as "fundamental and inescapable" as ever. Operating from the "assured results" of modern scholarship, he asks: "In the light of what modern critical studies have shown about the Bible, how can pastors preach with conviction that Scripture is 'Word of God in human words?'" (p. 147).

Four lectures speak to this problem: Word of Imagination; Word of Narration; Word of Liberation; and Word of Obligation. The first two largely discuss the problem while the others seek to implement a solution. Frequent discussions of Old Testament Theology and exegesis interrupt the discussion -- I say "interrupt" because several pages contain detailed descriptions of Old Testament stories thoroughly familiar to most readers. While written apparently to help pastors, the book will best be understood by those acquainted with theological German terms and the form critical studies of Gunkel and others. It could be useful to those without such a background.

The issue is not merely theological; it meets us in the context of worship. Anderson sees "Word of God" as metaphorical language referring to God establishing a personal I-thou relationship with His people. Though God used human words, those words are not equal to human words. They are "Word of God" in human words. The Bible is a human book of human words. God is the Author of Scripture in that He is the "Originator" or "Instigator." That is how we are to understand God speaking through human words.

Anderson's immediate and practical concern is to illustrate modern criticism's contribution to preaching. Using historical form and literary criticism he seeks to resurrect Scripture from a dead letter into a Living Word of spiritual vitality. This vitality is evident in the life-setting from which the Biblical text emerged. To illustrate this, he uses the story of Abraham sacrificing Isaac in Genesis 22. Critical studies show that the story was included by the yahwist to call Israel to radical obedience in a time of national testing and crisis. Thus form and historical criticism show the life pulsating in the text, and thus will aid preaching, though Anderson does not say how.

Yet he sees problems with these methods. They tend to take the reader behind the text and then leave him in that "far country." They often fail to deal with the Word of God as Scripture. Anderson prefers a literary criticism which sees the whole as greater than the sum of its parts, which appreciates the internal characteristics of the whole, and which considers a story's theological and narrative place in the context of the canon. Anderson believes that the final text transcends prehistory and thus can speak to future ages. As stories involve the reader, the Word of God becomes Word of Imagination. God speaks through inspired writings to the "inspired reader" in the imagination, where Scripture becomes His Word.

The chapter "Word of Liberation" offers a valuable critique of theologies of liberation. Anderson notes that the Biblical story is one of liberation and, as a "Word of Obligation," calls us to be liberators. While liberation theol-

ogy has this notion at its core, its methods and ideology--its story--must not be equated with the Biblical story.

The book's major asset is its practical emphasis. Its major drawback is Anderson's presuppositions about Scripture. To one who like this reviewer is skeptical of his critical methods, and more so of his results, the problems with which the book deals do not exist. For those who embrace his views, the book may be helpful. Although the issue Anderson raises is important, its practical ideas are often too vague to be readily implemented. Despite all these weaknesses Anderson's call to social justice is not untimely.

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*Faith, Skepticism, and Evidences: An Essay in Religious Epistemology* by Stephen T. Davis.

Bucknell University Press, 1978,  
233 pp. \$13.50.

Reviewed by Keith E. Yandell, Professor of Philosophy and S. Asian Studies, University of Wisconsin, Madison.

*Faith, Skepticism, and Evidence* contains eleven chapters divided into three parts: Skepticism and Evidence, James and the Right to Believe, and The Justification of Religious Belief. Davis' involved and interesting argument could receive austere brevity with a summation: because the sceptics are right, it is as reasonable to accept the doctrines of Christianity as it is to reject them.

Davis notes that skepticism has its varieties, not all of which are consistent with one another. So, anyone who proffers skepticism must tell us what sort one has in mind - and Davis does. Anyone who wants the detailed story will, of course, have to follow the full argument. The gist of the argument goes as follows.

A claim to know something, if rational, is based on adequate evidence. What Davis calls "adequate skepticism" follows a strategy: a person who claims to know something is asked what evidence supports that claim; then, the evidence provided receives the same question, and so on - in principle - forever. Davis believes that it is impossible to eventually provide adequate evidence for such a skeptic. Each claim will only receive a further question, "And what is your adequate evidence for that most recent claim?" Even those statements which are plainly supported (like necessary truths or reports on one's own conscious state like "I am in pain") cannot be used as foundational for other claims. In particular, one cannot start out with necessary truths or first person psychological reports and end with claims about God, Christ, sin and salvation. So the skeptic wins the game of evidence.

Still, skeptics buy groceries and take buses. Even a skeptic must act, and to act is to select one course rather than another. A skeptic who argues "it is no more reasonable to think that food nourishes than that it poisons" nonetheless eats. Thereby, the skeptic acts on, or at least in accordance with, the belief that food nourishes. When the skeptic joins the non-skeptic in acting on propositions, justification may simply be pragmatic. The propositions are not supported by evidence, but are presupposed by practice.

A skeptic need not accept any theological claims in order to buy groceries and eat them. But, argues Davis, there is no significant religious difference between believing that God does not exist and not believing God exists. Pragmatically agnosticism and atheism melt into one. So, belief that God does exist (theism) has but one pragmatic opposite. Further the decision between theism and non-theism is inescapable, or forced, in the sense that one must live in accord with one alternative or the other. In such circumstances, a theist is justified in believing that theism is true without therefore having justified (with adequate evidence) theism. Also, Davis admits, the atheist/agnostic is justified in believing such, though he or she has not justified (with adequate evidence) atheism/agnosticism. Thus does Davis argue in the manner of a latter day William James.

This account does not do justice to the book's argument, which is developed with considerable clarity and sophistication. Still, there are problems. Skeptics and non-skeptics work for survival. Our alleged knowledge of that work will (on Davis' view) fall prey to the adequate skeptic's question. So, we will be unable to appeal to that knowledge in trying to answer the skeptic. The pragmatic theory of truth, in order to be adequate would have to be true in a sense of "true" other than the pragmatic. Similarly, the pragmatic reply Davis offers to the skeptic must itself be based on claims about the world (including skeptics and groceries and ourselves). In turn, Davis must know, or reasonably believe, these claims on some grounds other than the pragmatic in order for his reply to develop. So if the adequate skeptic is right, Davis' reply fails. It is along these lines, I think, that at least one sort of fruitful critique be made of Davis' volume.

Davis gives pragmatism an interesting contemporary restatement, more precise and defensible than James' variety. That I think pragmatist epistemology fails, even in this form, does not keep from recommending this volume to those interested in contemporary epistemology and philosophy of religion. It is easier to critique this perspective than it is to produce a better one.

Reason Within The Bounds of Religion

Nicholas Wolterstorff.

B. Eerdmans, 1976, 115 pp. \$2.45.  
viewed by Kelly James Clark, Graduate  
student, Western Kentucky University.

Foundationalism is the belief that knowledge is built upon certain indubitable foundations. Ideally, one need only discern the indubitable foundations, either through reason or experience, in order to construct a theory of knowledge. All subsequent propositions are justified by their relationship to those certain foundations. One may proceed by deductive logic, inductive inference, etc. From the certain foundations to certain knowledge in science ("science" is used broadly to refer to, for example, theology, philosophy, physics, and the social sciences). Excluding the past thirty or forty years, nearly all approaches to science were foundationalist.

In his short book Dr. Wolterstorff explores the serious defects of foundationalism. This provocative book is very important as an attempt to describe the impact of the decline of foundationalism on Christians involved in the sciences. Dr. Wolterstorff rejects foundationalism for two major reasons: (1) the difficulty in finding indubitable propositions for the foundations, (2) the difficulty in explaining the relation between a theory and the foundations. He argues that sense-perception cannot provide an indubitable foundation because we do not know if our perceptions of things correspond to what really is. For example, statements like "my desk is brown" are neither certain nor indubitable. My desk could merely appear to be brown, when in fact it is really black. The distinction between something appearing to be the case and actually being the case leads us to doubt statements based on sense perception (pp.42-51). Even if there were a body of indubitable propositions for the foundations, the method of demonstrating the relation between a theory and the foundations is by no means certain. Neither deductive logic, inductive inference, nor falsifiability provide adequate means for justifying the relation of a theory to the foundations. Wolterstorff's conclusion is: "On all counts foundationalism is in bad shape. It seems to me that there is nothing to do but give it up for mortally ill and learn to live in its absence. Theorizing is without a foundation of indubitables" (p.53).

At best some claim that the Bible provides us with the foundation for theorizing. Dr. Wolterstorff argues that the Bible will not save foundationalism. Even if the Bible were the foundation it would not be adequate for justifying the great majority of theories, for example Bohr's theory of the atom. Also the inevitability of textual corruption in transmission leads one to deny that one can know indubitably that a copy contains exactly what God revealed. Even if our copies were exactly what God revealed it is not possible for us to claim that we have indubitably understood what God has revealed. "Scripture does not provide us with a body of indubitably known

propositions by reference to which we can govern all our acceptance and non-acceptance of theories" (p.58).

In light of the collapse of foundationalism Dr. Wolterstorff describes a method for the acceptance and nonacceptance of theories. He makes the distinction between data beliefs and control beliefs. Certain of one's beliefs are taken as data for one's weighing of a theory. Control beliefs are "beliefs about what constitutes an acceptable sort of theory on the matter under consideration" (p.63). Control beliefs lead one to accept and reject certain sorts of theories. For example, the control belief that the physical world is all there is would lead one to reject theories concerning a mind as distinct from the body.

Dr. Wolterstorff argues that it is legitimate for the Christian to let one's authentic Christian commitments function as control beliefs (p.66). Given a certain body of beliefs the Christian scholar seeks to discern if one is warranted in accepting a particular theory. For example, Christian control beliefs might lead one to reject behaviorism and Freudianism because of their denial of human responsibility.

Dr. Wolterstorff's book is very stimulating and it should encourage vital discussion among Christian thinkers concerning foundationalism and concerning the relationship of one's Christian beliefs to one's theorizing. Several questions still need to be answered. How does one justify control beliefs? Are they merely accepted without justification? In regards to control beliefs and their justification it should be recognized that the Christian and non-Christian are in the same epistemological boat. Both must operate from control beliefs which affect the outcome of their theorizing. There is no "belief-less" theorizing. The Christian is not the only thinker who allows one's beliefs to affect one's theories. This leads to a final question: Why is the Christian justified in letting one's authentic Christian commitment function as control beliefs? I trust that Dr. Wolterstorff's book will inspire Christians to fruitful dialogue about these important issues.

*The Long Search* by Ninian Smart.

Little, Brown and Company, 1977.

316 pp.. \$17.50.

Reviewed by Keith E. Yandell, Professor of Philosophy and South Asian Studies, University of Wisconsin, Madison.

Written in conjunction with the BBC television series of the same title, here is a "coffee table" book, replete with a dozen "Illustration sections" (eleven series of photographs and a map). There is also a brief bibliography, and a rather comprehensive index.

The author has written extensively in philosophy of religion, comparative religion, and history of religion. He works here under various severe constraints. One is that his words are intended for wide consumption. Another is that he is expected to cover the whole waterfront of world religion. Presumably a third is that he is to be honest but also positive in his treatment of various traditions.

*The Long Search* is a very personal, idiosyncratic book, perhaps inevitably so when one must choose from among so much material and present it within so comparatively brief a scope. It is not clear to me the degree to which it would be fair, or profitable, to try to discern the details of Smart's own perspective, nor, I suppose, is this the most important question to raise about the book.

As one might expect, the book contains a wealth of information, covering as it does Hinduism, Buddhism, Christianity, Judaism, Islam, Chinese and Japanese religions, plus various modern cults. It endeavors to place these within some sort of historical and cultural context, and to communicate some notion of the relevant beliefs, institutions and practices. From all this, one can learn much, though this type of volume is inevitably (so to say) an appetizer rather than a main course.

There are some features of the volume that give one pause. One is Smart's suggestion that "we need constant reminding of the 'other side' of God; the impersonal model provided by the Great Ultimate and also by Shankara's concept of Brahman is thus salutary" (page 294) which (by page 297) has developed into "the impersonal Ultimate lying beyond the faces which God presents to mankind" and (same page) "the ineffable, non-personal divine essence". These remarks appear in Smart's assessment of "the meaning of the search" - a section which I find rather vague. It is puzzling how one could accept the sort of views just noted and also suppose that Christianity at least (perhaps Judaism and Islam as well) are anything other than literally false. Behind Smart's contentions are an emphasis that appears in various places: symbolic over literal religious discourse; and alleged "limit of speech", a desire to find truth in all traditions; a wish to combine the monistic experience of some traditions with the numinous experience of others; and, it seems to me, a backward move in the direction of the less cognitive approach which characterized *Reasons and Faiths* much more than the other works that came between it and *The Long Search*.

There is little point, however, in trying to chase down the themes of the last paragraph, since Smart (as appropriate in this sort of volume) does not elaborate or defend them. I do not think these themes are limited in their influence only to the last section of the book; it would be surprising if they were. But I confess to having the deepest reservations, both philosophical and theological, about them.



*Prophecy and Hermeneutic in Early Christianity* by E. Earle Ellis.  
Eerdmans, 1978.

Reviewed by Grant R. Osborne

Students of the New Testament have long been aware of the quality of work produced by Professor Ellis. His work indeed has become a standard of excellence towards which other evangelicals have strived. This compendium of essays is no exception, for it represents ten years of research into areas which have become key items for scholarly debate. The collection, however, is not totally eclectic, for they had their origin during a sabbatical year at the University of Gottingen in 1968-69 and are held together by two interlocking themes, the prophetic or pneumatic background of the New Testament writings and the early Christian hermeneutic employed in the writings. While one naturally would not agree with every conclusion, there is no doubt as to either the academic excellence or the clarity of expression exhibited in the volume.

The first section is entitled "The Pneumatics and the Early Christian Mission" and contains a series of articles centering upon Acts and the epistle of Paul. In the first article, "Paul and His Co-Workers," he argues against many that they formed a definite authoritarian and charismatic group which stressed ministry over structure. It is a welcome corrective to the emphases on "early catholicism" in some circles. He then follows with "Spiritual Gifts in the Pauline Community," in which he argues the *pneumatikoi/pneumatikoi* refers primarily to the areas of inspired utterance while *charisma* is the more general term. These inspired individuals are primarily Paul's co-workers (a point that is disputable) and are associated with angelic intermediaries as well as endowed with prophetic gifts. The next two papers center on I Corinthians and "Wisdom and Knowledge" and "Christ and Spirit" respectively. In the first article he argues interestingly that the two are united for Paul in the pneumatic leader and in the second he asserts that the Spirit is united with the exalted Christ "specifically with reference to the prophetic gifts of inspired speech and discernment" (p.69). Both articles exhibit a wealth of detail and application of background material. While the conclusions may be overstated, they are must reading for students of I Corinthians. The brief article on "Christ Crucified," a study of I Cor. 1-4, argues that Paul sees a sacrificial servant attitude as essential for one manifesting spiritual gifts.

One of the most important essays in this volume is "Paul and His Opponents." In the first half he provides a concise but valuable historical survey of views regarding the heresies of the first century, which centered on whether there were two opposing movements, the Judaizers and a gnostic libertinism (e.g. Phil. 3:12-19)

or a single group, Judaizers with gnosticizing tendencies. As he points out, to date no clear consensus may be demarcated, either as to origin (from the Jerusalem Church or the diasporate communities) or philosophy (pharisaic Judaizers, pneumatics or full-blown gnostics). As one might surmise from the trend of the discussion in the previous articles herein, he identifies the opponents in II Cor. 10-13 as pneumatics (12:1, 11) with gnostic tendencies, whose origin is Palestinian and probably the Judaizing party ("Hebrews," 10:22), similarly, there is only one party in Phil. 3:2f, 12f, rather than two, a position which in the opinion of this reviewer is eminently suitable to the context. More controversial would be links with Galatians and Colossians, both of which he sees as Essenic (Judaizing) movements which "pervert the Christian pneumatic (prophetic) experiences." Many (myself included) would doubt whether so easy a link between all these situations could be established. In short, Professor Ellis would stand with Lightfoot and others in that stream of opinion which identifies only one opponent in all the Pauline epistles, a position which is eminently suitable in many respects but which may not represent the extremely complex situation in all the epistles (especially Colossians). His position is further explicated in the following article, "The Circumcision Party and the Early Christian Mission" which argues that the movement began not among the "Hellenists" or diasporate communities but among the ritually strict "Hebrew" Christians.

The final article, "The Role of the Christian Prophet in Acts," argues that prophecy is a pneumatic gift, "an eschatological power of the Holy Spirit" which endows certain leaders in the community. The role includes prediction, declaration of judgment and the prophetic "acted parable" or symbolic act as well as "exhortation," interpretation of Scriptures, a specific work of the Spirit attributed to prophets in Acts. In so doing he follows Käsemann in the latter's discussion of the activity of Christian prophets in forming λέγει κύριος quotations, certainly one of the widely debated aspects of New Testament criticism.

The second half of this collection then elaborates this latter topic, i.e. "Prophecy as Exegesis: Early Christian Hermeneutic." In "How the New Testament Uses the Old," he provides a useful summary of the field and details the thesis which will pervade the remainder of his essays, i.e. the NT employs an implicit midrash perspective which contemporizes both the Old Testament and Jesus' teachings, applying both to the needs of the later church. He then details examples of the synagogue "proem" midrash, Qumran's pesher midrash and testimonia texts in support of this thesis. The NT perspective then is governed by the concept of salvation as history and a typology which is characterized by the christological fulfillment of OT events in the present.

The following four essays elaborate details of this thesis. In "Midrash Pesher in Pauline Hermeneutics" he discusses the 38 occasions when OT quotes in Paul

deviate from either the LXX or MT, arguing that it is insufficient to attempt an explanation of all *via* a variant textual source, e.g. Targum or Peshitta. Most likely, he asserts, Paul is inserting his own midrashic commentary on the text, following pesher exegetical procedure. His study of the "Tegei Kyrios Quotations in the New Testament" concludes that the formula is a "prophetic epigraph" which denotes a prophetic midrash on the OT text. "Midrash, Targum and New Testament Quotations" then examines the broader issue, the relationship between midrash, both Qumran and normative Judaism, the Targumic methods of Jubilees *et al* and NT practices. He states parallels are seen especially in the *testimonia* passages and may mean that a Christian midrash tradition lay behind many independent NT quotations. Finally, "Midrashic Features in the Speeches of Acts" argues that the independent quotes, e.g. in Acts 2 and 13, stem from a midrashic approach and indeed exhibit "a transition pattern in the early Christian use of Scripture." These essays and the theory behind them provide an extremely interesting look into an approach which is coming to the fore in critical circles; Professor Ellis clearly steers a middle path between theories which denigrate a midrashic approach and those which extend it not only to the use of the OT but also to the wholesale creation of stories such as the infancy narrations. The major weaknesses are the absence of an exact definition of midrash which would allow us to establish more clearly those passages which follow such a method as well as the failure to demarcate clearly between intertestamental practices and those in the NT. Many feel that parallels are established too easily and differences in both perspective and method need to be detailed more distinctly.

The rest of the essays follow no set pattern but are individual studies on exegetical techniques. "A Note on I. Cor. 10:4," examines the possibility that a rabbinic legend on Numbers 21:17 is behind Paul's exposition of the "spiritual rock which followed" the Israelites in the wilderness, concluding that Paul probably follows a similar Targumic typology which later led to the "rock" legend. "Exegetical Patterns in I Corinthians and Romans" examines primarily the opening sections of the two passages and concludes that literary form as well as OT citations exhibit patterns similar to the "proem" midrash; Rom 9-11 follows the *ye lammedenu* midrash style with a question is posed then answered a biblical exposition. "Prophecy and Hermeneutic in Jude" traces the same phenomenon in Jude, which follows traditional Christian prophetic midrashim in its investive against the heretics; it then is "a midrash on the theme of judgment" for which the letter form provides a convenient dress. Professor Ellis then further hypothesizes that the author is the prophet Jude of Acts 14 ("brother of James" in Jude 1 = "fellow-worker with James") who opposes the same Judaizing movement which formed the antagonists of Paul. Finally, "New Directions in Form Criticism" attempts to build on Schurmann's thesis that the "disciple-circle" formed a link between the pre-

Easter and post-Easter community and preserved a tradition strata. The article argues two further points: (1) Some traditions were transmitted in written as well as oral form; and (2) Exegetical patterns are among the earliest transmitted forms." This is a welcome corrective and balanced attempt to find a more accurate yardstick to measure that obscure time between the historical events and the written records in the Gospels.

In conclusion, Professor Ellis has provided an extremely helpful and critically important work on the early leaders of the Church and the exegetical methods they employ. While few will agree entirely with the conclusions, all will profit tremendously from the quality of the research and the thoroughness of the discussion. This is a must book for hermeneutical study; and, in spite of the pitfalls which all collections of essays face, it exhibits a remarkable homogeneity and development of thought throughout. I recommend it highly.

*Glory in the Cross: A Study in Atonement by Leon Morris.*  
Baker Book House, 1979, \$2.50, 94pp.  
Reviewed by David Wells, Professor of Theology, Gordon-Conwell Theological Seminary, South Hamilton, MA.

This book by Leon Morris, the well-known evangelical New Testament scholar, is a brief and popular summary of the findings in his weightier pieces on Christ's work. Indeed, Philip Hughes and Frank Colquhoun in their introduction express the hope that the reading of this volume will "stimulate many to move on to the reading of the larger volumes" (p. 5), these being his *The Apostolic Preaching of the Cross* and *The Cross in the New Testament*. It is these other volumes which are reflecting on the biblical material at a level of considerable usefulness to TSF readers; this present volume will find a niche in churches amongst lay people who do not know Greek and feel no great need to be in conversation with current theological writing.

Originally published in 1966 and now republished in 1979, these pages, though entitled a study on the atonement, actually constitute something much broader. Morris sets out in careful biblical fashion to explain the Gospel, taking as his invitation for the task the objection raised by John Robinson, "how anything done two thousand years ago on the cross could 'affect me now'" (p. 9). In answer he develops the biblical doctrine of sin, explains its consequences, speaks boldly of punishment in its retributive aspect, and points to the substitutionary role of Christ's death, the initiative for which lies in divine love. Morris will not allow divine law and divine love to be played off against one another as some are prone to do. In maintaining his law, God

vindicates his character of holiness; in absorbing the punishment himself in the Son, he displays his character of love. The response to this act of God is faith and works. We are saved by faith alone, but faith never lives alone. "The cross," he concludes, "has been the means of bringing men salvation through the centuries and it is still doing so. It is still God's answer to that most intractable of human problems, the problem of sin. Preaching that exalts Christ crucified can still be dynamic, the very power of God unto salvation for everyone who believes. There is glory in the cross." (p. 94).

This is a fine book. It is popularizing at its best: simple, lucid, bold and serious.

*Canon and Authority: Essays in Old Testament Religion and Theology* edited by George W. Coats and Burke O. Long  
Fortress Press, 1977, 190 pp., \$13.95.  
Reviewed by Gerald T. Sheppard  
Union Theological Seminary, New York.

This collection of ten articles around the theme of "canon and authority" is divided evenly between those concerned with "Stages in the Formation of Canon" and those discussing "Aspects of Canonical Hermeneutics." The former subsection includes: Burke O. Long, "Prophetic Authority as Social Reality"; James A. Sanders, "Hermeneutics in True and False Prophecy"; Ronald E. Clements, "Patterns in the Prophetic Canon"; Gene M. Tucker, "Prophetic Superscriptions and the Growth of a Canon"; and Peter R. Ackroyd, "A Judgment Narrative between Kings and Chronicles? An Approach to Amos 7:9-17." The latter section offers: George W. Coats, "The King's Loyal Opposition: Obedience and Authority in Exodus 32-34"; Paul D. Hanson, "The Theological Significance of Contradiction within the Book of the Covenant"; Wayne Sibley Towner, "The Renewed Authority of Old Testament Wisdom for Contemporary Faith"; Bernhard W. Anderson, "A Stylistic Study of the Priestly Creation Story"; and Rolf P. Knierim, "'I will not cause it (identified as probably the anger of the Lord) to return' in Amos 1 and 2."

All the writers are distinguished American and British Old Testament scholars. Although the articles do not always fit the theme of the book, they represent, nonetheless, an impressive demonstration of contemporary scholarship in a period of methodological uncertainty. The book is aimed at the scholarly audience, one already familiar with the basic critical tools and biblical languages. Contributions which seem the most concerned with canon, authority, and hermeneutics include those by Long, Sanders, Clements, Towner, Tucker and Hanson.

Both Long and Sanders engage in different ways the classic problem of how true

and false prophecy was distinguished in ancient Israel. Long joins a cadre of scholars who hope to penetrate some of the remaining ambiguities of earlier critical scholarship with the aid of recent comparative sociological and anthropological insights. For Long, "authority is real in societal terms only in the interaction between prophet and his public" (p. 4). With the help of Weber and contemporary ethnographic studies in ecstatic or prophetic religion he plausibly suggests several "signs" in the prophet's personal claims, social standing, and performance which determined the authority a prophet's message was likely to have in a particular social group at a particular time.

While Long concentrates his analysis sociologically on stages prior to the collecting and canonization of prophetic books, Sanders attempts to address theologically the same problem in terms of the guiding hermeneutics within the process of canonization itself. For Sanders hermeneutics is the ancient art of interpreting older texts or traditions for new situations or contexts (cf. his "Hermeneutics" in the *IDB Supplement*). The prophets, therefore, appear as competing interpreters in the stream of Israel's traditions. The history of the formation of the Hebrew Bible, like that of earlier attempts in Israel to distinguish true from false prophets, turns on the recognition by the faithful community of the most appropriate theological application of the past texts to their present situation, an application which mirrored their identity as the people of God. The normative clue to distinguish the true from the false prophet lies in the proof of the true prophet's compelling interpretation within "the canonical monotheizing process" (p. 40). As in his *Torah and Canon* (1972) and his more recent, "Biblical Criticism and the Bible as Canon," *Union Seminary Quarterly Review* 32 (1977) 157-65, Sanders postulates the formation of the Bible as an unfolding of "monotheistic pluralism." The recent socio-historical approach has different strengths and weaknesses from those studies which emphasize canonization. At a minimum, these studies further deepen our awareness of the diversity of the Old Testament when the question of the unity of the Bible is being raised most forcefully by the churches. On the other hand, Sanders' canon criticism demystifies the complexity of the biblical text and offers an immediate theological claim for the church's use of the Scripture. But socio-historical critics like Long (and Robert Wilson of Yale) stress the ecstatic element of prophecy and the differing social functions of authority in the various communities which legitimate and interpret such phenomena. This latter portrait of competing religious sub-groups challenges Sanders' somewhat rationalistic and individualistic portrait of the prophets as hermeneutically sensitive interpreters of "monotheistic pluralism."

The other articles on this same theme of canon and authority often reflect Sanders' theological hope without his hermeneutical method. P. Hanson, who is the closest to Sanders' method, seeks to find in the Book of the Covenant (Exodus

20:22-23:33) "the crystalization point in the process of oral and literary growth" (p. 122). He finds this "dynamic confessional center" (p. 122) of laws, which are admittedly "contradictory" in their degree of humaneness, summarized in the preamble in Exodus 19:3-6 and its recollection of the liberation of oppressed Israel from Egypt. Towner seeks to rarify the proposal, popularized by scholars such as Walter Brueggemann, that Israel's wisdom literature provides uniquely helpful notes in a "secular" society. Tucker re-examines the supercriptions to prophetic books and evaluates their significance as evidence of the views of later collectors and redactors. He suggests that the additions reflect various stages in prophetic collections when the words of the prophets were viewed as "a written form of divine revelation." (p. 70).

The work of Clements calls attention to the final shaping of prophetic books in order to appreciate their later function as Scripture. In this respect, he is similar to Brevard S. Childs, who is conspicuously missing from the volume (see his "The Canonical Shape of the Prophetic Literature," *Interpretation* 32 (1978) 46-55). The strongest critics of both Clement and Childs may be the socio-historian critics. Sanders similarly challenges any implication of a closed canon which might provide a normative standing place in the growth of tradition. These conflicts in viewpoint remain at the center of the current debates in biblical studies.

The rest of the articles are, likewise, excellent essays and models of contemporary critical scholarship. Ackroyd continues his work in the tradition history of the prophets; Coats offers an intriguing literary discussion of the relation between loyal opposition and disloyal rebellion in Exodus 32-34; and Koierim provides a good example of formula analysis. Evangelical students should find in this book a collection of essays worthy of their most rigorous emulation and criticism. The meager theological dimension to current biblical scholarship, which these essays also represent, presents once again a challenge to evangelical and non-evangelical scholars alike.




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NOTE: In the March 1980 "News & Reviews", the last paragraph of the reviews of Gilkey and Kaiser were switched around. Our apologies.

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