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A table of contents for *Theological Students Fellowship (TSF) Bulletin (US)* can be found here:

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TSE BULLETIN

FEBRUARY 1981

TSE BULLETIN VOL. 4 No. 3

Formerly *TSE News & Reviews*
 Published by Theological Students
 Fellowship, 233 Langdon, Madison WI
 53703.

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CONTENTS

FOUNDATIONS (*Doing theology on the basics of classical faith*)

Current Directions in Christology Studies L. W. Hurtado 2

INQUIRY (*Questions, proposals, discussions, and research reports on theological and biblical issues*)

What is My Christian Response to Other Faiths?
 Charles O. Ellenbaum 3

INTERSECTION (*The integration of theological studies with ethics, academic disciplines, and ecclesiastical institutions*)

The 1980 SBL/AAR: A Most Remarkable Meeting
 Grant R. Osborne and Paul D. Feinberg 5

Wesleyan Theological Society, 1980 Annual Meeting:
 A Search for Distinctives Donald Dayton 6

ACADEME (*Reports from seminary classrooms, special events, and TSF chapters*)

TSF at Drew: A New Chapter Introduces Itself 7

SPIRITUAL FORMATION (*Probing questions, suggestions, and encouragement in areas of personal and spiritual growth*)

Ministry Begins with a Pilgrimage to the Wilderness
 Mark Lau Branson 7

REVIEWS (*Notes and critiques on recent books and periodicals*)

Noteworthy Articles 8

Book Reviews (itemized on back cover) 10

prepared for by religious developments in ancient Judaism of the Graeco-Roman world? (2) Can we identify stages in an evolution of christological belief and/or can we discern clearly christological beliefs of various Christian groups in the first century? (3) What is the range of any such diversity in early christology, and is there a central conviction behind the variety of christological formulations of this period? (4) How are first-century christological controversies and formulation culminating in the great Councils at Nicaea and Chalcedon? (5) In what way is the christology of the first century relevant to the continuing work of 'christologizing' in the present church scene? It is unfortunate that far too much of the scholarly literature reflects a desire to try to invalidate or defend classical Christian christological formulations by discussion of the primitive church. While this is perhaps not fully avoidable and the insights on both sides are understandable, it must be emphasized that such attempts are subtly dangerous to accurate, fair historical study and are often motivated by polemical motives. Students should find Marshall (1976) especially helpful, not only in surveying the literature, but also in providing a clear direction in addressing these issues. New Testament christology is a complex and fascinating subject and should not be left either to apologists for or to 'cultured despisers' of classical christology.

In the March issue of *TSF Bulletin* I will survey directions in "Modern Christologies."

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TSF Bulletin does not necessarily speak for Inter-Varsity Christian Fellowship on matters dealt with in its brief articles. Although editors personally sign the IVCF basis of faith, our purpose is to provide resources for and encouragement towards biblical *thinking* and *living* rather than to formulate "final" answers.

INQUIRY

(Questions, proposals, discussions, and research reports on theological and biblical issues)

WHAT IS MY CHRISTIAN RESPONSE TO OTHER FAITHS?

By Charles O. Ellenbaum, Prof. of Religion, College of DuPage, Glen Ellyn, Illinois.

North American Christians live in pluralistic countries where we are bombarded daily by other world views. These include not only clearly theistic religions, but also religious world views which travel in the guise of secular humanism or scientific atheism. We can consider these world views to be religious if, with Frederick J. Streng (*Ways of Being Religious*, pp. 6f), we define religion as "a means toward ultimate transformation," and not merely as a *theistic* response to the questions of ultimacy in our lives. We need to understand clearly our own religious world view and to become aware of the other major world views which are circulating. In this way, we can enter into meaningful dialogue and evangelism. For a good introduction to the concept of world view, see *The Universe Next Door: A Basic World View Catalog*, by James W. Sire.

When we move into the realm of established non-Christian religions, we as Christians need a beginning framework which will help us respond to individuals and groups whose beliefs may be the same as ours, similar to ours, or radically different from ours. We need to avoid the two extremes of an unthinking syncretism (such as was expressed by Toynbee), and a total rejection of other religions as completely the work of the devil. As we seek a balanced response to other faiths, we can be aided by asking ourselves a series of scriptural questions.

God asks, "Adam, where are you?" (Gen. 3:9), and "Cain, where is your brother?" (Gen. 4:9). Jesus asks, "Who do you say I am?" (Mat. 16:15), and "Do you love me?" (John 21:15-17). We are asked by many, "Who are you?" We first have to ask these questions of ourselves. As Christians, we must continually answer these questions not only with our minds, but also with our lips and with our lives. God calls us to correct faith, belief, and actions (Exodus 20, Amos 5:21-27, Luke 10:25-37, James 1:26-27, and 1 John 2:7f).

We can then go on to ask these same questions about other faiths. "Adam, where are you?" can raise questions about their relationship to what they see as ultimate reality. "Cain, where is your brother?" can be seen as going to the heart of obligations to each other. What place in these other faiths is there for justice, righteousness, and other attributes of a Christian's relationship with other people? What are their equivalents to these attributes? "Who do you say I am?" and "Do you love me?" can point us to their view of Jesus Christ. Is he God incarnate or is he merely a teacher or a fable or a con artist (as Hugh Schonfield tries to prove in *The Passover Plot* and *Those Incredible Christians*)? How do they relate to the founder figures in their own faiths? What do they mean by love (e.g. compare *agape* with the Hindu concept of *Bhakti*) or messiah or savior? How is one saved? What does salvation mean (e.g. is heaven the same as Nirvana, Moksha, or Satori?)? "Who are you?" refers to the very important identity functions which a faith provides. What does it mean to be a Hindu or a Zen Buddhist or a Reform Jew? What are their concerns and needs? How can we relate to them and help them relate to us as ambassadors for Christ (2 Cor. 5:20)?

Once we are equipped with this framework for understanding, we need to learn the facts of other religions. We can learn not only through studying them, but also through simply being with people of other faiths. We must make certain that we do not "ghettoize" ourselves by associating primarily with Christians and having few friends which are not Christian.

As you study other religions, there are myriads of materials available to help you gain understanding. There are some excellent texts which deal with world religions in general. (If you study such a book, I suggest you read the section on Christianity first. How does it strike you — balanced or unfairly skewed? This should give you an understanding of the author's approach and reliability.) Ideally, you should move from these through general treatments of a particular faith to more specific texts as well as their own scriptures.

Here are some good general texts, along with some random comments about authors and approaches: Robert S. Ellwood, Jr., *Many People, Many Faiths*; John Hardon, *Religions of the World*, vols. 1, 2 (a Jesuit theologian, emphasizing historic development, straight description); John A. Hutchison, *Paths of Faith*; John B. Noss, *Man's Religions* (very readable); Huston Smith, *The Religions of Man* (syncretistic viewpoint, emphasizes dialogue); Wilfred Cantwell Smith, *The Faith of Other Men* (ordained U. C. of Canada minister, very concise).

There are some other good books that convey general information but also deal from a Christian perspective with the critical differences between a particular religion and Christianity. These include: J. N. D. Anderson, *Christianity and Comparative Religion* (Islamic expert, readable); Marcus Bach, *Major Religions of the World* (simplistic); John A. Hardon, *Religions of the Orient: A Christian View* (Jesuit theologian, good criticism

of Islam, Hinduism, Buddhism, and Confucianism); Stept Neill, *Christian Faith and Other Faiths: The Christian Dialog with Other Religions* (Anglican Bishop, spent many years in dia, tries to achieve dialogue in order to enter into the heart & spirit of another religion); Hans Schwarz, *The Search for G Christianity-Atheism-Secularism-World Religions* (Christ theologian, presupposes some background in theology & philosophy); David Stowe, *When Faith Meets Faith* (mission: for many years).

Some Christians are emphasizing dialogue, and they may using that term in a way you would not. A book which sets fo many ideas of one of these current dialogue movements Donald K. Swearer's *Dialogue: The Key to Understand Other Religions* (spent time in Thailand, includes a thought p voking Buddhist view of Christianity).

We need not leave our shores to run across other religio or offshoots of our faith (cults). A very informative resourc book for these movements is Robert S. Ellwood's *Religious a Spiritual Groups in America* (straight description, no commu tary). Two fairly recent Christian books on this subject are: I Means, *The Mystical Maze: A Guidebook through the Mindfi of Eastern Mysticism — TM, Hare Krishna, Sun Moon, a Others*; and James W. Sire, *Scripture Twisting: 20 Ways i Cults Misread the Bible*. Another excellent source is the Sp itual Counterfeits Project, P.O. Box 4308, Berkeley, CA 9471 (415) 548-7949.

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INTRODUCTORY OFFER

You can receive the rest of this school year's issues of *TSF Bulletin* and the international theological journal, *Themelios*, (total of five issues) for \$5. Write TSF, 233 Langdon, Madison WI 53703.

I would also like to recommend some other materials th would allow you to go deeper in your study of a particular fa These are all books for the beginner. As you achieve und standing, nothing beats browsing in the stacks for informati But where do you begin? Here are some suggestions. Boo without comments are good, basic texts. The best beginn book is marked with an asterisk (*), the best beginning anth ogy with a plus (+).

ISLAM: Kenneth Cragg, *The Call of the Minaret* and *The House of Islam* * (very good brief introduction, good bibliog phy); von Grunebaum, *Modern Islam: The Search for Cultu Identity*; Alfred Guillaume, *Islam* (ends with an explicit cc parison of Christianity and Islam); Fazlur Rahman, *Islam Moslem*; Idries Shah, *The Sufis* (readable, a Sufi Mosle Sheik); Geoffrey Parrinder, *Jesus in the Qur'an* (written prim ily for the Western world; it is crucial to know the Moslem cc ception of Jesus, and this book is a good guide.); Wilfred Ca well Smith, *Islam in Modern History* (readable and concis John Alden Williams, *Islam*).

HINDUISM: Thomas Berry, *Religions of India*: Ainslie E bree, *The Hindu Tradition*; Thomas J. Hopkins, *The Hindu Re igious Tradition**; Clive Johnson, *Vedanta*; Jose Pereira, *Hin Theology* (presupposes some knowledge of Hinduism); Loi Renou, *Hinduism*; Herbert Stroup, *Like a Great River: An Int duction to Hinduism* (a sociologist).

JAPAN: H. Byron Earheart, *Japanese Religion: Unity a Diversity** (very readable, excellent coverage), and *Religion the Japanese Experience: Sources and Interpretations* + (go variety of original source material).

JUDAISM: Isidore Epstein, *Judaism* (rabbi); Judah Goldin, *The Living Talmud* (rabbi, Talmudic excerpts and commentary); Arthur Hertzberg, *Judaism* (rabbi, text and anthology); Jacob Neusner, *Between Time and Eternity: The Essentials of Judaism**; *The Life of Torah: Readings in the Jewish Religious Experience+*; and *The Way of Torah: An Introduction to Judaism** (rabbi, all excellent); Abba Hillel Silver, *Where Judaism Differed* (rabbi, good examination of Judaism and Christianity); Leo Trepp, *Judaism: Development and Life* (rabbi, written for Jews and Christians); Herman Wouk, *This is My God* (Jewish, well-known author, highly personal, must-read).

CHINA: Ch'u Chai and Winberg Chai, *Confucianism: The Story of Chinese Philosophy*; William McNaughton, *The Confucian Vision* (PhD in Chinese literature and languages, commentary with extensive quotes from Confucian texts); L. G. Thompson, *Chinese Religion** (very readable), and *The Chinese Way in Religion+* (excellent anthology); Arthur Waley, *The Way and Its Power: Three Ways of Thought in Ancient China* (poet, tremendous translator and commentator).

BUDDHISM: Ray C. Amore, *Two Masters, One Message: The Lives and Teachings of Gautama and Jesus* (Christian; highly speculative, potentially troubling but necessary to face; forces re-examination of preconceptions about contextualization and the intellectual influences in first century Palestine); W. Barrett, *Zen Buddhism* (selected writings of D. T. Suzuki); W. T. deBary, *The Buddhist Tradition in India, China, and Japan+* (one of the most comprehensive anthologies); S. Beyer, *The Buddhist Experience: Sources and Interpretations+* (excellent translator); Kenneth K. S. Ch'en, *Buddhism: The Light of Asia*; Edward Conze, *Buddhism: Its Essence and Development* (concise); Dorothy Donath, *Buddhism for the West* (convert to Buddhism); Richard Gard, *Buddhism* (blend of commentary and Buddhist texts); Christmas Humphreys, *Buddhism* (an English Buddhist); Walpola Rahula, *What the Buddha Taught* (Buddhist monk, many lengthy quotes from Buddhist scriptures); Richard Robison and Willard Johnson, *The Buddhist Religion: A Historical Introduction**; Nancy Wilson Ross, *The World of Zen* (good East-West anthology); Lucien Stryk, *World of the Buddha*; Alan Watts, *The Way of Zen* (former Christian who became a Zen Buddhist).

If your seminary career is going like mine, you already have a stack of books you haven't read yet this term but which you must read if you want to pass. You probably also have a stack of books you want or need to read when you are done with seminary or when you are on a term break. These books might well help you in the future if you need to delve into a particular religion. Look on this reference list as just that, a reference list to have if you need one.

Where I live, a Chicago suburb, 35 miles west of the Lake, I am surrounded by religious movements and houses of worship of other religions and cults. My neighbors are Hindu, Moslem, Christian, and "who knows what — the great undefined." Daily, I am confronted with someone looking at Christianity from the context of another faith. In class, hospital calls, church, and casual encounters, I am asked, "Who are you?" I reply, "I am a Christian." They ask, "What does that mean?" I need to know and live by my faith so that my words are not mocked by my actions and my actions are not left uninterpreted by my words. In a sense, our lives are sign-acts of the faith.

I would enjoy sharing ideas, resources, and questions with anyone else who is interested in the response of Christians and Christianity to other faiths. You can contact me at College of DuPage, Glen Ellyn IL 60137; (312) 858-1261.

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INTERSECTION

(The integration of theological studies with ethics, academic disciplines, and ecclesiastical institutions)

THE 1980 SBL/AAR: A MOST REMARKABLE MEETING.

By Grant R. Osborne and Paul D. Feinberg,
Trinity Evangelical Divinity School

The centennial meeting of the Society of Biblical Literature and the American Academy of Religion in Dallas November 4-9, 1980, was a momentous meeting in many ways. The stature of the men and women and the quality of the papers made it a very worthwhile event. It was especially significant for evangelicals. There is a growing consensus that the 80's will see an interest not merely in new tools but also in the whole concept of biblical authority. The presidential address by Bernhard Anderson, entitled "Tradition and Scripture in the Community of Faith," touched on the keystone, that critical scholarship has not helped the confessional church. The wholesale denigration of major portions of Scripture to quasi-canonical status by an overly enthusiastic use of tradition-critical tools has had a detrimental effect on the elucidation of the sacred text. Therefore, Anderson argued, we need a closer perusal of Scripture as a whole and a renewal of considerations regarding its authority. He pointed to the canon-critical techniques of Childs and Sanders as a step in the right direction, stating however that we dare not neglect the work of our forefathers in critical areas. He argued for a "second naivete" or "post-critical awareness" of the tools which would enable the Scripture to maintain its authority while scholars build further critical bridges to make it more meaningful to our modern age.

Two other seminars further demonstrated the relevance of this topic for evangelical and non-evangelical alike. The first was attended by almost 400 and was held on the topic "Approaches to the Bible through Questions of Meaning, Canon and Inspiration: Recent Approaches." It was chaired by Robert Jewett of Garrett Evangelical Seminary, and the participants were Paul Achtemeier, who has just written a major work on *The Inspiration of Scripture* (Westminster, 1980); James Sanders, well known for his *Torah and Canon* (Fortress, 1971); and Clark Pinnock, a major evangelical spokesman and author of *Biblical Revelation* (Moody, 1971). As the dialogue developed, it became quite evident that both evangelical and non-evangelical have come to the same point, a necessary reconsideration of the whole topic of biblical authority. Sanders, with his concept of "dynamic canon," argued that the development of tradition must be seen not as a primary and secondary canon but as a dynamic process itself authoritative at each stage. Achtemeier was in general agreement but Pinnock argued extensively for the necessity of propositional truth as the basis of scriptural authority. All three, however, agreed that evangelicals must dialogue further on this topic, and this may well be the most significant result of the seminar.

The second seminar was the AAR Consultation on Evangelical Theology, chaired by Mark Lau Branson (of TSF). Evangelical theology is alive and well, if attendance at this consultation is any indication. Some 300 persons came to participate in the two part program.

The first part of the consultation was spent in a discussion of Rogers' and McKim's *The Authority and Interpretation of the Bible: An Historical Approach*. Gerald Sheppard of Union Theological Seminary, New York, read a critical review of the work. His paper contained two criticisms of the work. While Rogers