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

https://biblicalstudies.org.uk/articles_tsfbulletin-us.php

TSF BULLETIN OCTOBER 1980

TSF BULLETIN VOL. 4 No. 1
(Formerly TSF NEWS & REVIEWS)
published by Theological Students Fellowship, 233 Langdon, Madison, WI 53703

TSF BULLETIN (Formerly TSF News & Reviews) is published five times during the school year (October-May). Membership in TSF ($10/yr; $8-students) includes both *Bulletin* and *THEMELIOS* (3 issues), the theological journal of the International Fellowship of Evangelical Students. Separate subscription rates are: Bulletin-$6.50/yr; Themelios-$4.50/yr. Bulk rates are available on request. Student Group Rate—10 or more copies delivered to one address at $7. per person. 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

CONTENTS

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

3F MEMBERSHIP SURVEY AND TSF BULLETIN

y Mark Lau Branson

hope readers can enjoy the following comments as ell as gain a perspective on the variety of people eading *TSF N&R*. The survey taken last May brought numerous evalutions, suggestions, praise and riticisms. Included in these comments will be a rief survey of projected plans for 1980-81.

SF Bulletin
cking up from *TSF Newsletter* and *TSF News and views*, now *TSF Bulletin* is the (expanded) peri- dical for North American members of Theological tudents Fellowship. This name was used by British SF until that journal merged with the current *hemelios*. We will no longer mail these items ogether. Shipping delays from England often inter- ered with regular mailings to our subscribers. ou will receive *TSF Bulletin* in October, November, ebruary, March and April. *Themelios*, published September, January and April will be mailed henever it arrives. Catalogs for cassette tapes, iscount books, pamphlets and articles will be ncluded twice each year (November and March) with *SF Bulletin*. We hope that our readers like hese changes.

rticles
pparently our "cover articles" have been received s helpful by a significant number of our readers. lthough articles were aimed at different needs, eginning seminarians were seen as the median recip- ents. Ratings averaged from 3.4 to 4.4 (all cales have a 5.0 high) with lower ratings coming ainly from more advanced students. Pinnock's ibliography (March) received the highest rating, ndicating that many appreciate help in finding esources.

urvey comments:
Being a non-theologian (lay?) I sometimes get the mpression that we could also use a lot more inter- isciplinary discussion: sometimes there's othing more challenging than someone from another ield, with another perspective; hopefully as a otivation to do research ourselves....I like the ibliographic essays such as the recent one by innock with additions by Phillips. Perhaps brief ubject bibliographies would be useful, e.g., one er issue....Unfortunately many students I know ill not read theologically or philosophically riented articles unless it can be demonstrated to hem that it is an issue "people in my church will e faced with." Possibly spend a little more time nd effort defining and demonstrating the impor- ance of the problem; you may then find more stu- ents willing to read on!...I do not think TSF aters to undergraduate students to a large extent. owever, I think you can't please everybody. As begin seminary, I will find it easier to follow. ften you answer questions I haven't asked....Is t possible to address issues such as the Christian ttitude to war, the state, nationalism, etc. I eel it would be beneficial if theological students ere prepared on these issues; issues which the resent world situation is making extremely crucial. ..I'd like to see an article or two on relating o the evangelical subculture. A lot of the lan- uage and mentality baffles me. Over-all, I like hat you select for copies and how they are ddressed....The synopsis of J.H. Yoder's paper on nabaptist/Reformed contrasts was great!...Although do not separate scholarship from my spiritual ife, I do think that an academic journal's first urpose is to do top notch work in this area. For piritual formation I employ scripture, prayer and group interation....After a year at seminary, I can now see the danger of being so caught up in studies that I forget about the Person I'm studying about. Perhaps it would be helpful to have a devo- tional Bible study to accompany each article on spiritual formation....As "spiritual formation" is usually presumed in religious studies but so often forgotten and neglected, I believe this is one factor of *N&R* must not neglect, but contin- ually explore, broaden and seek interaction from its readers....Open-ended forums between two view- points."

Because a variety of factors affect the needs of students (theological-sociological background, year of study, vocational pursuit, academic empha- sis, milieu, the seminary's theological-sociolog- ical context, etc.), the TSF Advisory Committee has suggested an extensive format change which you see in this issue. Our goal is to offer articles which meet student academic and personal concerns at various levels. The major sections delineate the concerns: Foundations will offer suggestions, expositions and bibliographies on the basics of the Christian faith (see Pinnock on Scripture in this issue); Intersection will be a forum for integrating theological studies with the world around us, including ecclesiastical institutions (Gill on Homosexuality and Pinnock on the Melbourne meeting of the WCC are included in this issue; Orlando Costas and Peter Wagner will write on the Thailand COWE gathering in our November issue); Inquiry will present proposals, questions, apologetics and creative thinking regarding theological and biblical questions which are alive in academic settings currently (a report on F.I. Andersen's OT language and dating research is included here); Spiritual Formation will approach issues of personal and family concern (like prayer, meditation, marriage--see the included article on burnout); Academe will report on campus happenings in classrooms or with TSF chapters (we need your letters here--what positive contributions have helped you?); and Reviews (including our usual array of books and suggested magazine articles).

Reviews
Survey comments:
"Recommend fewer articles (it is psychologically difficult to overcome anxiety of looking at a whole page of recommended reading)...."Worthwhile Read- ing" is a very good way to help us find worth- while reading--Maybe increase its coverage but put them in categories.... Recommended reading is excellent. I read about ½ of the suggestions.... I am very pleased that the reviewers include stu- dents besides professors and besides the editors of *TSF N&R*. This diminishes paternalism. It opens opportunities for the reviewers that otherwise might not exist. I like the selection of reprints and new editions, of the selection of scholarly, devotional helps."

We are increasing the number of student reviewers and attempting to diversify from the Anglo-male- Protestant dominance. Associate Editors are now given the option of writing brief comments when a book deserves mention but either does not require extensive commentary or has received wide attention elsewhere. This will allow us to include more books. A supplementary issue is being considered-- in which reviews would be oriented toward doctoral students (any comments?). Plans currently call for one-third of the reviews to concern biblical issues and the rest to cover theology, philosophy, practical theology, world religions, ethics, church history, etc. Also, we hope to meet the requests for differing reviewers of particularly significant books. I am grateful for the incredible team of writers who are helping coordinate and execute this task.

General

Survey comments:

"Perhaps a more rigorously conservative doctrinal stance would attract more students. Beginning students would feel more confident about *N&R*'s position and recommendations...more, briefly-annotated bibliography by conservatives....Perhaps the biggest problem is making TSF known to students ("What's a TSF?"). Once *N&R* is in their hands then the scholarship and interest created by the article itself should encourage and stimulate the thinking of the student. Also, get another printer--your last two issues were all screwed up!... Specific needs for thesis and dissertation topics in the world of evangelical scholarship. Guide us as to the greatest areas of need for research. Also (for married students) articles on avoiding divorce and family disruption while in school.... why so many pictures of that heretic Branson?... I appreciate the resources TSF makes available; they serve as a guide to what is worthwhile and often mention things I would not have found. It is indispensable to keeping me aware of what is available....The photos add a very necessary personal quality to *N&R*....Most of us are not at the level where we see the significance of much that is reported on....Seems highly selective and involved in only one circle of conservative scholarship ....They are a good source for "what's happening" in evangelical student-dom....TSF was primarily responsible for introducing me to Henri Nouwen and I'm grateful for the spiritual formation emphasis. It was realistic, helpful and sober instead of spiritual cliche. (The construct of the "Wounded Healer" is so helpful and valuable).... Let us know "what is going on where" in terms of seminars, noted speakers, etc. at seminaries; How about an annual placement issue with names of both seminaries and churches looking for each other?... more "people" news about what various chapters of TSF are up to....A feeling that *N&R* will never be willing to take a firm, conservative doctrinal stance on anything. JUST ONCE I'd like to see a responsible, conservative critique of the (at best) liberalism of Bloesch and Marshall. Why do we tremble with gushy excitement when men such as these put out works which are only remotely biblical in their stance? Was the command to bring "every thought captive" only for the Apostolic Age? Likewise, re. B. Childs and his (again "at best") lukewarm stance. Have the *N&R* staffers NEVER made themselves familiar with the works of Van Til, Reymond, Rushdoony, et. al.? Doctrinal fuzziness seems to be the rule....Add some material of practical skill nature for those of us who are graduating--and want to continue taking TSF to keep up with what's going on....Providing a support group for serious evangelical students plus acting as a "clearing house" in making the best in evangelical biblical/theological scholarship available to students (and pastors!)....I pass TSF materials on to a minister/chaplain friend of mine; recently I gave him the Pinnock articles and he finds these helpful and a delight, too. I appreciate very much the work you are doing to build bridges to non-evangelical theologians and institutions and the help this is for evangelical students.... Encourage in students the same love for the church and her ministries that Jesus Christ has....TSF helps me keep in mind that studying theology is not an exercise in intellectual self-indulgence but rather a means by which I serve the Kingdom.... I eagerly open every envelope I receive with a TSF postmark. Your publications feed my soul and continually open up new "vistas" for my mind."

TSF's Primary Ministry: There you see some of the variety. We often have to make decisions concerning which members of our readership have the more immediate or particular needs. We have not sought to be an evangelical periodical for evangelical students in evangelical schools. We welcome members in those settings and affirm that God is mightily at work in preparing church leaders in their midst. A number of excellent journals and magazines serve such students, often with resources which they would consider more appropriate. Rather, the foci of TSF ministries are the students at pluralistic seminaries and secular institutions who affirm or are open to consider classical, orthdox theology, and who seek to discover the academic, ethical and personal spiritual dimensions of that commitment. It is definitely a select group. TSF has sought to be a unique service to those students through publications, chapters and conferences. We have been encouraged by students in evangelical institutions who voice their support as well as their gratefulness for the TSF ministry (some have recently started local chapters to provide a particular emphasis which they believe is needed at their schools, like theological discussions or explorations of ethical implications of the Christian faith). A number of our Associate and Contributing Editors are professors or students at evangelical schools, and that helps us hear perspectives which are seldom received in other locales. They all readily admit, however, that issues, emphases and needs are often different. These editors are part of TSF because they are able to transcend their own setting and are active beyond that school through ties with a denomination or a professional society. These "bridging" people, like those with evangelical convictions in pluralistic schools, are using their gifts to help people understand each other in spite of sociological and even theological differences. TSF editors and staff, as a part of IVCF, affirm a doctrinal basis which is in the classical tradition. We also have concerns about ethics, spiritual formation and ministerial preparation. Our goal is to serve our Lord Jesus Christ and his church, and to do that in a specific area where a vision has brought us and which is not served by other organizations. We *are* working alongside several other evangelical groups: the Institute for Biblical Research, Evangelicals for Social Action and Evangelical Women's Caucus. These, too, are involved in bridge-building. Your comments on these concerns are welcome. Unless specified otherwise, such correspondence will be considered for publication.

University Students: University students, especially undergraduates, also find themselves in need of evangelical resources. Those taking religious studies courses or who are planning to go to seminary are the target audience for TSF. Through the recent format changes, we hope to better serve these students. Comments from seminary students who went through undergraduate years reading TSF have assured us that they were better prepared for the issues and nature of seminary or graduate education than they would have been otherwise. TSF groups exist, often within an Inter-Varsity chapter, with specific goals for discussions and support. Undergraduates can serve each other by 1) letting classmates know about TSF; 2) letting us know what articles and reviews can best help you; 3) encouraging your IV staffer to have TSF seminars at conferences; and 4) initiating a TSF group on your campus, hopefully with the assistance of a graduate student, a professor, a local minister or an IV staffer.

Graduate students, especially those in doctoral studies, have already researched beyond the limited bibliographies offered by TSF. Also, one's faith commitment may be somewhat more stable after earlier trials. However, mutual intellectual and personal support groups still play a vital role. Studies can be enhanced, interdisciplinary thinking encouraged and faith can be fed by such groups. Also, graduate students play a key role in most undergraduate and seminary groups. *TSF Bulletin* will provide some beneficial articles and reviews, as well as an opportunity for students to

publish reviews. For those in biblical studies, student membership in the IBR would be worthwhile (write to Carl Armending, 2330 Wesbrook Mall, Vancouver, BC V6T 1W6). We also know of many areas of study which would benefit from special bibliographies--and graduate students would be welcome writers. Again, let us know what you are doing and what we can do.

Printing: We have received some comments on type size (too small) and pictures (too dark). We may need to go with a typesetter rather than our trusty typewriter, but that would up costs about $500 per issue. We may change the reduction or type style (both will be attempted in coming months). We don't want to cut back on the amount of content we can have or increase the number of pages significantly. All this is to say we hear you and will try new approaches. We want to maintain the informality without making the *Bulletin* hard to read. We have hit about 50% on clear reproduction of pictures with our current printer. If we are able to overcome difficulties, we will resume that feature in coming months. Upside-down pages and printing "holidays" are also on our hit list. Return any poorly printed issues for replacment--this keeps us informed.

Effective November, subscription to *TSF Bulletin* and *Themelios* will be $10--the student rate will be $8. This includes three issues of *Themelios* ($4.50 if billed separately) and five issues of *TSF Bulletin* ($6.50). Single-year student subscriptions at the $5.00 rate will be accepted through October. Although we continue to subsidize subscriptions for students, other recipients will be asked to pay full price. As before, all subscriptions begin in October and end in May.

TSF is also expanding its operations--with a full-time General Secretary last year and a full-time Administrative Assistant this year. Opportunities to meet with students and faculty, publish booklets and periodicals, initiate conferences and retreats and correspond with chapters increase constantly. Over the next five years we would like to have a field staffer in each of six regions. We need the support of members, friends and churches to accomplish this. If you believe we are providng a needed ministry, please support us through donations, encouragement and prayer. We are looking for 100 friends who will be "sustaining subscribers" at $50 a year. This will allow us to continue the above rates in spite of printing and postage increases. Please prayerfully consider this for yourself and speak with friends.

A discount price of $7 per person will be available for student groups ordering 10 or more copies to one address (for both the *Bulletin* and *Themelios*).

TSF AT PERKINS

Dear Mark,

I am now writing as representative of the newly-formed Athanasian Theological Society at Perkins. We have worked out the following Statement of Purpose for the Society:

> The Athanasian Theological Society is a group of students in the Perkins Community interested in the study of new evangelical theologies. By "new evangelical theologies" we understand those theologies which affirm the centrality of Scripture and the use of modern critical scholarship, and which emphasize the necessity of a personal experience of conversion from self to Christ and the necessity of the Church's social witness.

We adopted this statement in lieu of a doctrinal confession.

When we first began, we went by the title Bullwinkle Theological Society. I rather liked that one, but sobriety prevailed, and thus we were sanctified.

Although it is not expressly stated in our Statement of Purpose, one of the aims of the group will be to maintain liaisons with TSF, Evangelicals for Social Action, and the Evangelical Women's Caucus. I do not know if TSF has any provision for such an "unofficial" relationship, but please let us know how we can keep in touch. I'd like to begin receiving *TSF News and Reviews*. If it's possible, you might send some information on how others in the community can subscribe.

We're excited about our organization, and are interested in maintaining close links with TSF. We want to thank you for your visit, which served to solidify interest in the group. Looking forward to hearing from you, I am

Yours in Christ,
Ted Campbell

DATES

Nov. 4 (6 p.m.) - Nov. 5 (12 noon). The Institute of Biblical Research, Decennial Meeting, Dallas. Papers by Metzger & Hubbard, seminars by Oswalt and Longenecker. (For information, write to Carl Armerding, 2330 Wesbrook Mall, Vancouver, VC V6T 1W6.)

Nov. 6-9. American Academy of Religion and Society of Biblical Literature Annual meetings, Dallas. (AAR - Consultation on Evangelical Theology: Gerald Sheppard on Rogers-McKim; a panel including Clark Pinnock and Martin Marty on "The Future of Evangelical Theology.")

Nov. 7-8. Wesleyan Theological Society at Nazarene Theological Seminary in Kansas City, MO. Focus on hermeneutics. (For information, write to Don Dayton, Northern Baptist Theological Seminary, 660 E. Butterfield Road, Lombard, IL 60148.)

FOUNDATIONS (*Doing Theology on the basics of classical faith.*)

THE INSPIRATION AND INTERPRETATION OF THE BIBLE

By Clark H. Pinnock

The Crucial Link

The question of the authority and interpretation of the Bible is a critical one for the church because it is irrevocably linked to it as the indispensable source of it's knowledge of God's word and revelation. Although we all wish that debates about the Bible would go away leaving us to get on with the all-important task of living out its message, a better understanding of its nature and authority is still needed in many parts of the church, and the quest to achieve it cannot be put aside.

The context for our thinking about this issue in North America, at least in Protestant circles, is a serious polarization between "liberal" elements which have let the subject drop out of sight, and "conservative" forces which have raised the stakes by inflating the categories involved, creating a major chasm at least for popular theology and church life. Somehow we have to transcend this gulf and bring about reconciliation by proposing an understanding of biblical authority which is really comprehensive and satisfying.

I believe that the doctrinal model or key which could enable us to do this contains the three elements found in a significant statement of Paul's: "We have this *treasure* in *earthen* vessels to show that the transcendent *power* belongs to God not to us." (2 Cor 4:7) The Bible is a rich treasure, the Word of God, mediated to us in a human vehicle, and capable of being in the power of the Spirit the place where we can stand to hear God speak to us today.

The Word of God

The first thing we need to have is a sense of proportion. At this point many conservative Christians go wrong. We pride ourselves on our fidelity to the Bible's claims for itself, and yet distort those claims in a measure. In reaction to religious liberalism we tend to exaggerate our conclusions about inspiration beyond what the data actually require. For instance, we employ the "prophetic" model (the idea that God himself speaks every verse in the Bible) to account for the whole extent of scripture, even though all of scripture is plainly not in the prophetic mode. When Luke expresses his purpose in writing the gospel (1:1-4), he does not pretend to be setting forth an inspired utterance, but a well researched historical record. Ecclesiastes and Job do not invite us to regard those books as divine utterances from beginning to end, and indeed no reader can do so. But because we do tend to see Scripture this way we also tend to draw unwarranted conclusions which get us into trouble, as we see in the attitude which regards every verse as timelessly inerrant and unalterably sacrosanct. Even though it is obvious that Jesus did not handle the Old Testament text in this rigid way, we try to ignore it and explain away such "difficulties."

Another tendency that we have along the same lines is to make the Bible more authoritarian than it wants to be. Somehow we do not listen when Paul tells his readers that these are his opinions and that they as mature Christians ought to think things through for themselves in the Spirit. He admits that even he knows only "in part" and invites all of us to enter into the process of discerning God's will. But we conservative evangelicals "know better." We know the Bible is more infallible than that, and will not grant even Paul such a humble place. We insist on making the apostle our doctrinal master despite his protests that he wants to be a colleague and friend. And so we elevate the Bible to impossible heights, lock up the gosepl of liberty in a tight little box and claim we are doing it in defense of divine revelation and for the honour of Jesus. As one who has done this, I think I understand *why* we do it. Our context makes us afraid of the dangers implicit in liberal theology and radical biblical criticism (dangers not entirely imagined) and we respond by tightening up our doctrine of inspiration and shutting out those who cannot agree with us. But to claim more for the Bible than the Bible evidently claims for itself is a sign of weakness not of strength. It means that we are grasping for a worldly security God has not given and trying to protect the Bible with walls God has not built.

A Human Vehicle

It has always been difficult for conservative theology which has placed such emphasis on scripture as the word of God to do equal justice to the human character of the Bible. This produces two unfortunate results. It obscures the servant character of revelation which is the glory of the Christian message, God coming to us, not in superior power, but in the form of a servant. It somehow misses the wonder of God's decision to accomodate himself and his word to the conditions of time and place in order to communicate effectively with us. The human weakness of the Bible, like that of the apostle Paul about which he wrote, is not a liability and limitation, but a key ingredient in the wisdom of God which seems foolish to the world. We make a serious mistake when we resist the human weakness of the Bible. The second result of not facing up to the Bible's humanity is the enormous difficulty for interpretation this creates for the reader when confronted with it as always happens. It leaves the reader unable to cope with the human dimension which is there whether acknowledged or not.

To give a few examples of the human side of Scripture, we could refer to the different ways in which texts were written and edited, to the local character of their intention and composition, to the use made of current wisdom and imagery. Minor discrepencies are easy to find, psalms are occasionally duplicated, merely human sentiments are often voiced. Differing viewpoints on the same topic are expressed, the physical universe is described in a pre-scientific manner, the time perspective in prophecies is often foreshortened. Attitudes expressed in the Old Testament, such as Elijah's appeal for revenge, are cancelled and transcended in the New. Not to recognise such aspects of the Bible for what they are will either make us disillusioned with it or else lead us to erroneous conclusions.

What about biblical criticism then? It is a sustained investigation of the humanity of the Bible, its language and history, its context and genres. It has produced for us immensely valuable tools for discovering the meaning of the text. It has also been the occasion, however, for a good deal of speculative reconstruction of the biblical text and a debunking of its message on the basis of frankly humanistic assumptions. For this reason, many of us have reacted sharply to it and have been overly suspicious of it. There seems to be a technology of criticism in the spirit of the Enlightenment that does not submit itself to God speaking in the Scripture. At the same time, because of our sometimes inflated conceptions of biblical inspiration, we evangelicals have resisted taking the Bible literally and resorted to fantastic reconstructions ourselves in order to explain away the apparent meaning of the present text. Having the cock crow six times to save Mark from inconsistency is a humorous recent example of this. We have no reason to fear biblical criticism which devotes itself to the study of the canonical text of the Bible which we believe God has willed for the sake of our salvation.

The Spiritual Dynamic

A mere doctrine of the authority of the Bible is an empty, useless thing if it does not help us discove how to determine the meaning of the Bible for our lives. If people are not hearing God speak through Scripture, no theological defense of its authority is going to convince them. Furthermore, even a high view of the Bible cannot prevent them from refusing the truth and holding it at a distance, refusing to let it make contact with their lives. It is of utmost importance to ask how the Bible can come alive for us.

It helps me to see this outworking of biblical authority in a dynamic rather than a static way. The Bible should not be seen as a legal compendium of timelessly applicable divine oracles, but more as the place to stand when one wants to hear God's word and to discern his will. Reading the Bible is the way we can orient our lives according to the parameters of definitive past revelation and, open to the Holy Spirit, receive a direction for our lif and work at hand. The Bible is like a means of grace, a sacramental circle, where we can stand together with the family of God and seek the will of the Lord prayerfully for our time and place.

The Bible itself assists us to reconceive of it in a dynamic way by means of its own composition and

nature. For one thing it is a covenant document, given not just to inform our minds, but to shape our character and to motivate our will. It is an inexhaustible resource, made up of incredibly diverse elements which come together in a grand symphony through the work of the Spirit to further our progress as the people of God. It does not announce a law dangling over our heads like the sword of Damocles, but the promise of the coming of the kingdom of God, pointing us forward not backward to the Christ who is coming to reign. Now we know "in part" even when we read from the Bible, but then "face to face." Now our prophecy, even when recorded in the Bible, is "imperfect," but when the "perfect" is come, we shall see everything plainly. Even the Bible does not know everything it would like to. Even the Bible sees in a mirror dimly, and also we who read from it. But it plants a glorious hope within us and points us in the directions we should be moving. The Bible never intended for us to employ it as an instrument of oppression.

This does not mean that it is safe to avoid the scriptural letter and follow the inner light instead. The inner light can be a quick route to outer darkness! We want to hear exactly what the text has to say in exactly the shade of meaning that it had when first written down. Otherwise the truth of the text would turn out to be the reader's opinions of that moment and the real authority of the Scripture would be lost. How frequently these "relevant" self-interpretations of ours turn out in the long run to be misconceptions which obscure the word of God. Let us by all means begin with the original sense and meaning of the text.

But when we do that, the first thing we discover is the dynamism of the text itself. Not only is its basic message forward looking, the text itself records a very dynamic process of revelation, in which the saving message once given gets continually and constantly updated, refocussed, and occasionally revised. Just consider the progression between the Old and the New Testament, how the coming of the Messiah introduced crucial reinterpretations into the earlier revelational process. Or consider how the four gospels present different portraits of Jesus, shaping the tradition reverently for their own contexts, and inviting us to think of Jesus afresh for our time and place. Thus a biblical text, say in Isaiah, not only has an original meaning in the 8th century BC, but also a place in the history of interpretation in which unsuspected nuances of meaning surface because of what was seen later on. The authority of the Bible then, in the light of this observation, is not a static affair of soliciting infallible oracles to suit one's need. By presenting us with a process of clarification and education and by offering us many angles of interpretation on God's word, the Bible serves us as a tutor and guide in our own covenant pilgrimage. Precisely because the Bible itself updates its own material, placing older texts in new contexts, it helps us to do the same thing where we are. Because the Bible is inherently a dynamic book it can be the covenental scripture it claims to be for us.

We begin with the original sense of our polydimensional Bible, but we do not stop there. We live with the Bible in the hope that God will cause ever more light to break forth from his Holy Word. We seek the leading of the Spirit into all truth, into the deeper and fuller penetration of God's intended message. We look to the One who contextualised his word in ancient times to do the same thing again with us, to make that word alive again in our hearing. The art of interpreting the Bible (it is not a science) is not something we can do all by ourselves. We will need all the help we can get from readers who have gone before, from Christians studying the Bible in different contexts than ours, and from our brothers and sisters who stand and more importantly kneel beside us. Our ability to understand the Bible is as broken and imperfect as all the other things we try to do for God, and yet we can gain strength and truth from it because of the indwelling Spirit testifying to the risen Lord.

Conclusion

I hope these remarks are helpful, and represent a going beyond both liberal and fundamentalist dead-ends. From my conversion thirty years ago to this hour I have always loved the Bible and the message it conveys to me, and always desired to place my life under its authority. I think we all need to do so. It has not been easy for me to conceptualise this doctrine or to defend it against threats real or imagined. Doctrines take a long time to develop, and the process never really ends. So we must try to be patient in our discussions about the Bible. Scripture is not a "problem" - it is a priceless treasure bringing our Saviour to us and us to him. I only hope that these humble reflections will lead some others into more of an experience of the blessing of Scripture and less of an experience of Scripture as a bone of contention and a problem.

[Portions printed concurrently in *Sojourners*.]

Editor's note: Several publications can be of valuable service concerning scriptural authority and interpretation.

The Inspiration of Scripture: Problems and Proposals by Paul Achtemeier (Westminster) is reviewed in this issue of *News and Reviews*.

Holy Scripture by G. C. Berkouwer (Eerdmans) will probably be known as a classic in modern Reformed theology.

The Authority of the Old Testament by John Bright (Baker) helps one move from hermeneutics to theology to preaching.

History, Criticism and Faith by Colin Brown (ed.) presents four excellent essays on biblical criticism (IVP, available from TSF for $3.00).

The Debate About the Bible: Inerrancy Versus Infallibility by Stephen Davis (Westminster) presents a "liberal-evangelical" position.

The New Testament and Criticism by George E. Ladd (Eerdmans) is probably the best overview of biblical criticism by an evangelical author.

New Testament Interpretation: Essays on Principles and Methods edited by I. Howard Marshall (Eerdmans) includes a number of valuable contributions.

Biblical Revelation by Clark Pinnock (Moody) foreshadows the creative, faithful article printed above.

Special Revelation and the Word of God by Bernard Ramm (Eerdmans) is one of the clearest discussions of the nature and purpose of Scripture.

The Authority and Interpretation of the Bible: An Historical Approach by Jack Rogers and Donald McKim (Harper & Row) attempts a thorough tracing of conceptual models referring to just how we describe scriptural accuracy.

The Two Horizons by Anthony Thiselton (Eerdmans) promises to be very helpful in hermeneutics.

INTERSECTION

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

AN EVANGELICAL OBSERVES A WCC ASSEMBLY

By Clark Pinnock

From May 12-24 a conference on mission and evangelism was held by the World Council of Churches in Melbourne, Australia. It was the first of its kind since the controversial meetings in Bangkok in 1972 and I was privileged to attend as an invited guest and advisor.

About 600 attended, one half delegates from member churches, and the rest advisors like myself and newsmen who were often theologians in disguise. The atmosphere was festive, full of variety and color. Meeting on a university campus in a large Australian city, the conference was superbly organized and staffed, and met to discuss the general theme "Your Kingdom Come."

We were welcomed at the gate the first afternoon by none other than Carl McIntyre together with a small band of sign-toting conservatives warning us not to consort with spiritual darkness and political communism. As I shared with some of the demonstrators at the time, the situation was not quite as simple as that.

The opening papers sharpened the questions I brought with me. WCC general secretary Philip Potter traced the history of the ecumenical movement since Edinburgh in 1910, giving me the impression he saw only a growing resolve to carry out the Great Commission and not any going back on that commitment. Emilio Castro, director of the Commission on World Mission and Evangelism of the WCC, added his voice, insisting that he and his department and the whole WCC movement were solidly behind proclamation evangelism, making the appeal indirectly to the evangelicals to join forces with them in forwarding the goal of reaching the whole world with the gospel. Then the German New Testament scholar Ernst Käsemann developed the theme of the coming of the Kingdom of God in terms of a struggle with the powers of this age, drawing upon apocalyptic biblical images to explain the role of the church in today's world.

Besides the plenary sessions, we met in small Bible study groups, led by such people as Krister Stendahl, John Yoder, and Orlando Costas, and in sections which examined with particular topics "Good News to the Poor," "The Kingdom of God and Human Struggles" and "The Crucified Christ Challenges Human Power" as well as in sub-sections which looked at aspects of these broader themes. The membership of the WCC has shifted away from any Western dominance in the direction of the fuller participation of Third World churches and this has meant a greater and greater concern for the issues of hunger, poverty, and human struggles in the ecumenical movement.

No one group really dominated the conference, but noticeably present was the Latin American delegation. The Latins brought with them the themes of liberation theology which dominate the thinking of the WCC these days, namely, a deep concern for poor and disenfranchised peoples, which sparked naturally enough a vigorous debate over the form in which this concern ought to be expressed and pursued. Some saw it in terms of a life and death struggle with the capitalist system. Others insisted that the gospel was good news and bad news to us all, and who called for a responsible society without indicating any essential ideological character to it. Between the two broad groups there were considerable tensions and mutual feelings which in the end were not completely resolved.

The Soviet delegates made no attempt to exploit the revolutionary fervor displayed by the Third World people. Only when a Pakistani delegate suggested the house condemn the Russian invasion of Afghanistan did they leap to their feet and race to the microphones to renounce any criticism of their policies there. There was little doubt in anyone's mind that it was a lot easier to criticize South Africa and the USA than any communist or newly "liberated" Third World region.

The charge of selective indignation on the part of the WCC certainly has some basis, but I do not think this is due to WCC politics as much as the realities of world politics today. Therefore the assembly passed a sensible motion which admitted how difficult it was to name specifically all the concerns Christians have and expressed sorrow over this. The motion was ably put by David Bosch from South Africa, an evangelical delegate who left a clear mark on the deliberations.

I myself participated in the section "Witnessing to the Kingdom" which produced a remarkably sound and biblical report on holistic evangelism. I was thrilled to hear the joyful testimony of Kimbanguist Bena-Silu of Zaire and the powerful challeng to conduct mass evangelism efforts throughout the world given by Methodist evangelist Allan Walker, and I was amazed to discover how much solid biblical content could be agreed to by a large assembly of very diverse Christians from around the world. Granted the sentiments were often vague and general and the wording was chosen to create the impression of unity. Nevertheless, central biblical truths were clearly enunciated and the call to evangelize the whole world definitely issued.

Leaving behind mere description, what lessons did I learn from the experience of Melbourne, 1980? First, I came away convinced of the value of such broad ecumenical gatherings. Carl McIntyre is wrong. Evangelicals need to engage in discussion with Christians from other parts of the church, if only for the sake of clarifying their own identity

And there are other benefits, too. Not least the occasion to come into contact with genuine faith and commitment among people we seldom meet in ordinary circumstances, and the opportunity to bear witness to the gospel as we understand it. The WCC needs, if I may say so, the evangelical witness. Certain biblical themes tend to get left out if evangelicals are not present. The tendency to interpret the gospel solely on the horizontal level and mission in terms only of social reconstruction has to be confronted and corrected. The WCC does tend to forget, without necessarily denying it, our Lord's command to spread the gospel among all nations, and we need to remind them of that.

Secondly, I came away with the impression that the WCC is a forum for Christian discussion and interaction and not a super-church dominated by politically left-wing liberals. Of course the forces of socialism and of modernism are present, too, but not wildly out of proportion and not in control in such a way that other views are suppressed and not heard. The Orthodox presence, for example affects the WCC tremendously in all areas, making it mandatory for example to formulate theological statements in a trinitarian structure and to respect the special dignity and calling of the church in the world. Evangelicals, too, are able to make themselves heard and influence significantly the course of events.

Third, did the Melbourne assembly do anything to bridge the gap between the approach taken at Bangkok and the Lausanne Covenant movement? Yes, I think it did, in a measure. The emphasis at Bangkok on human liberation was certainly present at Mebourne--but then again it had to be. It is

scriptural concern. But also present was a strong concern to reach all people with the good news about Jesus. I would say that there is movement on both sides of the divide. Lausanne itself as a bridge to the WCC in the sense that its covenant came out strongly for holistic evangelism, and now I believe we are seeing the WCC answer to that initiative in the form of a renewed commitment and concern for the evangelization of the whole world.

Note: Next month Orlando Costas and Peter Wagner will offer views on the COWE Thailand gathering.

CHRISTIANITY AND HOMOSEXUALITY
Brief Bibliography

David W. Gill, Asst. Professor of Christian Ethics, New College, Berkeley.

The issue of homosexuality is not going to go away in the 1980's. With the retreat of Anity Bryant's forces on the one hand, and the retreat of "gay rights" advocates from the initiative process on the other, we are temporarily, at least, free of the acrimonious battles that filled the front pages of newspapers during the late 1970's. This calm does not necessarily have to be followed by a further period of storms, though that is certainly possible. Outward calm or not, the issues raised re homosexuality are not completely resolved. Advocates of various positions continue to make their cases in person and in print. Books are (quietly) pouring from the press.

Like the literature on feminism or nuclear power and weapons, the literature on homosexuality is becoming so extensive that one would need to read almost constantly in this area alone to keep up with it. Since few will be able to attempt that task, and yet all thoughtful Christians must engage in some responsible interaction with the issues, it might be helpful to list a few books which will, together, set forth the issues and options.

Homosexuality and Ethics, edited by Edward Batchelor, Jr. (New York: Pilgrim, 1980, 261 pp. $10.95) is a new and welcome contribution to the literature. The heart of the book is a series of readings organized according to five schools of thought: (1) traditionalists who condemn homosexual acts based on biblical, extrabiblical, and natural law arguments (includes Aquinas and Barth); 2) "neo-traditionalists" (including Milhaven and Farnhouse) who also condemn homosexuality but on "liberal" premises, including psycho-sociological reasons; (3) those who consider homosexuality objectively wrong but tend to excuse the individual constitutional homosexual of responsibility for his/her orientation and possibly action (Curran, Bielicke); (4) those who consider that all sexual acts should be evaluated on the basis of thier relational significance (Pittenger); (5) those "revisionists" who teach that homosexuality is natural and good.

The sixteen individual selections organized in these categories are an excellent introduction to the broader dimensions of the discussion. In addition, Batchelor has recruited introductory and concluding reflections from several theologians and ethicists (including Roger Shinn, Gregory Baum, Rosemary Reuther, James Nelson, and Lisa Cahill) and added an appendix of official pronouncements on homosexuality by various church bodies and some professional groups.

Most, if not all, of the contributors to Batchelor's book are "mainstream" Protestants and Catholics. Within the American "Evangelical" camp (broadly speaking) a range of responses has also emerged. At the extreme negative end of this spectrum is Greg L. Bahnsen's *Homosexuality: A Biblical View* (Grand Rapids: Baker, 1978, 152 pp. $6.95 (paper)). Rejecting the idea of inate homosexual orientation or constitution, Bahnsen argues that homosexuality is grievous sin, that individual homosexuals are personally responsible for their sinful sexual choices, and that repentance and salvation are the only way out. He argues that the church should purge unrepentant homosexuals from its ranks. Finally, he argues loudly that homosexuality should be made a crime under civil law and implies that the penalty should be death, as it was in Leviticus.

At the extreme positive end of the spectrum is Ralph Blair of Evangelicals Concerned, Inc. (30 E. 60th St., New York NY 10022), author of "An Evangelical Look at Homosexuality" and other pamphlets. Blair argues that Christians who are by nature homosexually oriented should be accepted as Christ accepts them and encouraged to live responsibly as homosexual Christian disciples. Two other authors whose approach is similar to that of Blair are Troy Perry, *The Lord is My Shepherd and He Knows I'm Gay* (Los Angeles: Nash, 1972), and Tom Horner, *Jonathon Loved David: Homosexuality in Biblical Times* (Philadelphia: Westminster, 1978, 163 pp. $5.95).

What Blair openly advocates is suggested only as a possibility by Letha Scanzoni and Virginia Ramey Mollenkott's *Is the Homosexual My Neighbor? Another Christian View* (New York: Harper & Row, 1978, 159 pp. $6.95). A great deal of Scanzoni and Mollenkott's argument is directed against the ignorance, stigmatizing, stereotyping, and lack of love of "homophobic" Christians. The authors are very loving, thorough and effective in this pastoral task. Their discussion of what "science says" about homosexuality is very helpful but the companion discussion of what the Bible says is inadequate, mainly because it ignores the broader biblical theology of sexuality and focuses only on the problem texts dealing explicitly with homosexuality. without explicitly advocating it, the authors suggest consideration of an alternative to the traditional stance of the church: permanent, covenantal homosexual relationships analogous to heterosexual marriage. It is clear that Scanzoni and Mollenkott lean toward this view.

Two books which take a negative position, but not nearly as extreme as Bahnsen, are *The Bond That Breaks: Will Homosexuality Split the Church?* by Don Williams (Los Angeles: BIM (Revell), 1978, 170 pp. $4.95), and *Homosexuality and the Church* by Richard F. Lovelace (Old Tappan, NJ: Revell, 1978, 158pp). Both Williams and Lovelace served on the National Task Force to Study Homosexuality for the United Presbyterian Church, USA, and hammered out their positions in relation to a majority on the committee who disagreed with them, a much healthier context for learning than many have had. Both authors sift through the major contemporary points of view with a degree of respect. Their handling of the biblical material is much better than Bahnsen, Scanzoni, Mollenkott, Blair, and Horner because they work at the specific references to homosexuality from a broad, convincing biblical theology of sexuality. They conclude against acceptance of homosexual practice (and ordination) within the Christian church but advocate greater love, understanding, evangelism, and aid to homosexuals. They do not support movements to deprive homosexuals of civil and human rights in the broader society.

There remains a lot of work to be done on this subject. If it isn't obvious yet, my own opinion is that Williams and Lovelace are closest to the target, which is faithfulness to Jesus Christ.

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

A SUMMARY OF FRANCIS ANDERSEN'S 1980 PAYTON LECTURES

By Kenneth Litwak

Dr. Francis I. Andersen's Payton lectures on "The OT and Criticism" delivered last March at Fuller Theological Seminary, made a significant contribution to Old Testament studies. In his first lecture on the language and text of the OT, he described the process of tracing the development of Hebrew, using glotto-chronology--a branch of linguistics that measures the degree of divergence that two related languages have undergone over a period of time. The amount of residual vocabulary in a language can be used to determine when it branched away from other related languages. Using this method, we can broadly discern three main stages as far as Hebrew is concerned. The first is the breaking away of Akkadian from the Southern languages by the mid-4th millennium B.C. The second is the splitting of the NW Semitic languages from the rest by the middle of the 3rd millennium. Finally, differentiation took place among the NW Semitic group early in the 2nd millennium.

Using inscriptions, the development of Hebrew writing can be traced through four stages. In the first, the 10th century and earlier, only consonants were used. In the 2nd, from the 9th century, final long vowels were shown using consonant letters. Toward the end of the 8th century, we begin to have sporadic use of consonants for long stem vowels, but vowels long by stress are not shown until considerably later.

To the extent that early spellings were preserved in MSS, an early text would have more old spellings than a late one. Through studying the presence of defective or *plene* vowels, we find a watershed between pre-Exilic practice--defective spellings, and post-Exilic practice--*plene* spellings. Now that the Hebrew text is available in machine readable form, it is possible to explore such matters with computers.

As an initial probe, Andersen scanned the larger books to find out how defective and *plene holem* were used to spell long *o*. The texts show a marked fluctuation in practice, even within a single book, with the Pentateuch standing out from the rest of the OT by having consistently conservative spellings.

It contrasts with books produced after the Exile, particularly Esther and Canticles. What is surprising is that Exodus and Leviticus, rather than Genesis, are the most conservative books. Both are consistently low in *plene* spellings--despite the fact that each is supposed to contain a lot of P material. From the point of view of spelling only, these books are the most archaic in the whole OT. There is no way of escaping the conclusion that the Pentateuch as a whole, is pre-Exilic work.

Andersen's research here is of great importance. To my knowledge, it is the only truly objective method of dating books of the OT, rather than by using some subjective theory about vocabulary or theology.

Andersen examined literary criticism of the OT in his second lecture. He described Lowth's work on Hebrew poetry as the most important book on the OT of modern times. Lowth determined that the typical unit of Hebrew poetry consists of a pair of lines in parallel, which Andersen calls a bicolon. While this parallelism in Hebrew poetry is one of the few things in biblical studies accepted by everyone, many harmful deductions have been based on that observation.

The reader of biblical poetry was encouraged to look for a neat balance between the two lines, was led to believe both members of a bicolon would hav similar length. When some lines were met which were not so balanced and clean, modern critical thought deemed the text incorrect. Then instead of explaining the text, the modern scholar all too often revised it to fit the theory, and commented on the emendation.

Rejecting Lowth's doctrine of Hebrew prosidy, Andersen asserts that the text must always be given the benefit of any doubt. He sees OT scholars as too hasty in concluding that if there is anything in Hebrew which they cannot explain, or which is contrary to their theories, the text must be at fault. Andersen suggests that before concluding this, we should pay more attention to the literary features and be more humble in our claims to understand how Hebrew poetry works. The apparent irregularities in Hebrew verse forms coul be evidence of a much greater variety in formal patterns used by Hebrew poets.

Modern criticism has not known what to do with three-line units, frequent in Hebrew poetry. Ofte the third line is suspected of being spurious. Th same is true of the single lines often found. The perception of a large poem as a whole is hard to gain if we merely read it one or two lines at a time.

If the fundamental unit is the bicolon, each line stating the same thought, then each line must be a complete clause. But there are numerous bicolon in which this is not so, especially when the parallelism is incomplete. Yet this talk of completeness in the second line would be quite unnecessary if we were not treating the second line as a parallel, complete clause. If we regard the whole of the bicolon as a single clause, it is seen to be grammatically complete. Thus poetic parallelis arises from repetition within the clause, not from an attempt to repeat a whole clause.

Andersen's third lecture examined the historical reliability of the OT. He focused on Micah 1:10-16 It has been assumed that the towns are mentioned here in the order of capture by a foreign army. But the text shows no evidence of a foreign army, and the cities do not lie along a single line of march. If the poem recounts a military campaign, it is impossible to reconstruct from the poem itself.

The enemy is popularly identified by scholars as Assyria. But if so, how can we explain "kings of Israel" in v. 14? For if it is an Assyrian invasion, Israel would have had no king. "Kings" is emended and Israel must mean Judah. Yet it is clear that Micah uses Israel and Judah quite precisely.

If we turn to Micah 1:6, we find a prediction of the destruction of Samaria and in Micah 3 a prophecy of Jerusalem's fall. Now if Micah 1-3 is unified, as internal literary devices suggest, and both Jerusalem and Samaria are still standing, to what does Micah 1:10-16 refer?

The language of the poem portrays civil war betwee Israel and Judah, and Hosea refers to such a war. The main reason scholars ignore this idea is that most of the evidence for it comes from Chronicles, which is considered untrustworthy history by many-especially when it relates events not mentioned elsewhere. But can this view be supported by the text?

he history of the reign of Ahaz is found in Ch. 28. The passage states that Ahaz and Judah ere given into the hand of the kings of Syria and srael. While many treat this story as legend, he circumstances exactly match those of Micah 1.

here is great variety in the spelling of names nding in *yah* or *yahu* in the OT. The trend is the ong form in early sources, the short form in late ources. Comparing the spelling of such names in he whole OT, it appears that 2 Chronicles is the ost conservative book. We find many other words ith defective spellings, in spite of consistent *lene* spellings elsewhere. Second Ch. contains efective spellings for many words, among them ive *yahu* names, each spelled the old-fashioned ay.

ndersen sees only one explanation for these facts. econd Ch. 28 reads like an old story, written efore the Exile, as part of an 8th century annal. here is no external confirmation of the histo- icity of the story in 2 Ch. 28. Its neglect, owever, arises solely from the prejudices of istorians toward Chronicles as a whole. The men- ion of "Ephraim" in 28:7 is exact political termi- ology found in the 8th century prophets Isaiah, Micah, and Hosea.

he important historical point is that both king- oms had been at the height of prosperity under zziah and Jeroboam. But before the Assyrians ame, the twin kingdoms had already been decimated y civil war of unprecendented scope and savagery. nd that is how Micah describes it, Second Chron- cles preserves the only detailed history we have f these wars. This is not a legend but sober istory.

ndersen's final lecture was on the use of the OT n Christian theology. The relationship of the OT nd NT has been a much-debated question ever since arcion rejected the OT as unchristian in the 2nd entury. Many answers have been given, some mutu- lly incompatible.

Andersen describes a solution presented by D.L. Baker as one that combines the best of every scheme. Baker pictures the OT as an elliptical cylinder with God and Israel at the foci and Christ at the center. Its length is the time during which Israel experienced God. Concentric layers of the cylinder are election, covenant, etc.

Andersen takes up where Baker left off to relate his diagram of the OT to the NT. He critiques Baker's model on two grounds. He asserts that a study of OT angelology shows that there is both continuity and fluctuation in OT thought; it is not simple linear development, as Baker's diagram suggests. Semitic deities are taken into the OT with varying degrees of demythologization. The process has not gone very far in Hab. 3, where Reshep and Debar accompany Yahweh.

But in Ps. 94, there are four abstractions, rather than four deities. Andersen says this allows us to see such metaphorical images as wind, fire and righteousness as aspects of Yahweh's activities, rather than entities. By this, he shows progres- sion and reinterpretation in thought within the OT.

Ezekiel's opening vision has four living creatures and it is this conception that provides the mate- rial for John in Rev. 4. Thus there is develop- ment and fluctuation between the Testaments.

Also, Andersen feels that it is invalid to see Christ as the center of the cylinder. At best, Christ is in the middle as the mediator of the covenant, as the ideal prophet, priest and king.

Paul described the relationship of the church to Israel as the wild branch grafted on in place of branches broken off the stock. The original stock has its true life in the new branches. That is a good image of the relationship between the Old and New Testaments.

Editor's Note: Some of Andersen's work is available in his commentary on *Job* (IVP) and upcoming commentaries for Anchor, including the recently published *Amos, Hosea.*

SPIRITUAL FORMATION

(Probing questions, suggestions, encouragement in areas of personal/spiritual growth.)

BURNOUT

By Mary Berg, R.N. and Mark Lau Branson

"I can't go to class today. I can't possibly parse another Greek sentence."

"It's impossible to work with my youth group anymore. I'm too tired from the week of study and I know I'm still not ready for Monday. I find that I don't listen to the kids. I just don't care."

"We all run around campus all week, go to classes, run to internships, but we don't develop real friendships. I need someone to talk to, but nobody wants to listen."

"I yelled at my roommate this morning as I slammed the door - 'Shut the stereo off, NOW. I don't feel the joy, joy, joy, joy down in my heart.'"

These are comments from students experiencing burnout. It's an especially widespread phenomenon among service-oriented professionals and graduate students.

Definition

Christina Maslach defines burnout as a "syndrome of physical and emotional exhaustion, involving the development of a negative self-concept, negative job attitudes and loss of concern and feeling for clients " (*Human Behavior*, Sept., 1976).

Our lives have energy, love and concern to help needy people. When we keep charged up, we function fine. At times we run out of compassion. The energy output has been greater than the energy input. Burnout results after weeks and months of an imbalanced lifestyle. Time is not given to restorative measures. Our recharger has failed. (If you can sleep two nights and feel fine, you're just tired, not burned out.)

SIGNS AND SYMPTOMS

Physical

Physical exhaustion is exhibited in various ways. There is a tiredness and lack of energy to do anything. The feeling is "I'd rather stay in bed and sleep than face another day." On the other hand, some students feel a lot of muscle tension and can't sleep. Their need for rest is frustrated by the inability to relax. This increases their exhaustion.

Emotional

One who is burned out feels totally drained of anything to give their families, classmates or parishioners in the way of patience, kindness and compassion. This is exhibited in being irritable. It begins at home and spills over at work. One student found herself saying, "When the kids are around, they are a nuisance." She was alarmed at

her attitude towards her first priority of family and felt bad. It made her stop and evaluate what was going on.

Mental
In burnout, flexibility and ability to cope with change is decreased. Problem-solving skills and pastoral judgements are poor. The blame is placed on the institution for causing burnout and negative study or job attitudes develop.

Social
Interpersonal relationships are strained. There is little energy to resolve conflicts so the student withdraws and isolates oneself with increasing feelings of alienation. Ministers and students experiencing burnout are more task-oriented than people-oriented. They remain aloof and avoid intense conversations to protect themselves from involvement.

Spiritual
Burnout permeates the very depth of our being. Spiritually, feelings of guilt and frustration occur for not doing the job the student felt he or she should. For some who derived meaning in life from study and ministry, they are now disillusioned. Their own resources for caring have run dry. The gospel had provided vision and enthusiasm, but now one's soul seems fogged-in or very dark. Prayer life is mechanical or non-existent. Devotional Bible study has lost its priority because academic procedures and questions seem to quench the Spirit's life-giving ministry. God is silent.

CAUSES
Interpersonal
Parishioners, staff, friends, and/or family with needs and/or interpersonal conflicts contribute to burnout when students do not have adequate resources to meet the needs. It takes energy and time to relate and meet demands and resolve the situations.

Institutional
The work or school environment may be a cause of burnout. Poor staffing, overtime and unreasonable work loads are primary factors. Unsupportive professors or supervisors who give negative criticism without affirmation while making unrealistic demands increase the potential for burnout.

Personal
Personal factors may contribute to burnout. Many changes in a short period of time take all of one's energy to cope. These changes could be moving to a new city, new apartment or new job. Role changes from student to grad, single to married, spouse to parent may be viewed as positive but do add stress. Personal beliefs that don't adequately help cope with life's issues such as suffering and death increases stress. With each stress it takes energy from us and drains our resources if we do not restore ourselves.

There are three alternatives to handle burnout: 1) Grin and bear it and move toward terminal burnout. 2) Cop out, thinking the grass is greener on the other side and leave the ministry. 3) Cope creatively and relieve burnout symptoms. This means realizing stress will always be present in life and that that the burnout syndrome can be an impetus to change maladaptive ways of handling stress.

TREATMENT
Physical
The physical fatigue and tension is the focus of the initial step in recovery from burnout. Consider what rest is needed. To get what is needed means going to bed at the hour which allows that number of hours of sleep, Jobwise, it may mean saying "no" to extra committees and overtime. It may mean learning to live financially within a smaller salary.

Diet is important. The hectic workday often squeezes out a meal break. For others, lack of motivation in fixing a sack lunch or a feeling that it is too costly to eat in the cafeteria keeps them from eating. A related problem is snacking to relieve hunger, with the result of an unbalanced diet. Taking a meal break for nutrition as well as pulling out of the stress for only thirty minutes can be rejuvenating when the student consciously relaxes and slows down.

Physical exercise is a must. An excuse may be, "I don't need any. I get enough at work. It's a waste of time and only for fanatics." Work-related exercise is not toning up muscles or increasing endurance. Regular exercise gives energy, decreases fatigue, maintains muscle tone and increases a feeling of health.

Regular exercise also works off tension. Anger, anxiety and conflict set off the fight-flight reaction in the same manner that danger triggers it. The adrenalin flows to increase the heart rate, muscles tense and blood pressure increases. The body is ready for action. When no physical activity is done, these physiological alterations result in damage to internal organs. Exercise is the best method to handle the fight-flight response

One ministerial student took 1-2 hours to unwind in front of the TV at night before he could forget work. He decided to ride his bike the two miles to the seminary. By the time he biked home he has worked off frustrations of study and work, unwound and was ready to dig into household chores and family time. He was amazed at how exercise restored him.

Emotional
Emotional restoration may sometimes require time out from routine stress-producing activities. Christina Maslach describes time-outs as not being "merely short breaks from work such as rest periods or coffee breaks. Rather they are opportunities for the professional to voluntarily choose to do some other, less stressful work, while other staff take over client responsibilities." (*op. cit.*) An example would be to move from committee work to visitation. It may mean transferring from direct ministry for awhile. This type of time-out changes the demands on the student and pulls him/her back from the front lines where he/she experiences emotional drain more severely.

Outside of work, incorporate leisure or diversional activities into the day. This could be hobbies, gardening, maybe even housework. It helps give a feeling that more is going on in life than study, ministry and sleeping.

A seminarian took an evening ceramics class. She dug her hands into the cool clay, threw it on the potter's wheel and let her creative streak come out. This also let out her frustrations and cleared her head to return to her studying. The clay didn't yell like the kids in the youth group. It helped get her mind off of them and off of studies.

Annually, two weeks of vacation taken together are beneficial. The first week is spent unwinding, while the second week is restorative. If vacation lasts only one week, during the first half the student begins to unwind and then begins anticipating returning and needs to gear up for work again.

Mental
Unless too many changes are the source of burnout, a change of job or a new course may provide challenge and intellectual stimulation.

Social
People are social creatures created to live in relationships with others. A support system includes individuals who uphold and sustain a person to bear the weight of stress. This is done by people who care, listen, affirm and challenge one, personally and professionally. The availability of friends is crucial to one in need.

A seminarian's support group may change all too often. As one changes churches, sees classmates come and go, or transfers to another school, one may simply become too apathetic about investing time and energy into building supportive relationships. However, small gatherings with students and professors for prayer, encouragement and healing, as well as caring one-to-one relationships, are essential for health. Steps taken to deepen friendship are key ingredients toward wholeness.

Finally, spiritual resources must be found and drawn upon. It is not uncommon for the seminary years to be very dry spiritually. Gains made in intellectual, theological pursuits and even in relational, pastoral skills are not necessarily paralleled by a vital faith in and growing partnership with one's Lord. Guilt, disobedience, aloneness and directionlessness can all be met by our God who supplies our needs. Disciplines like prayer, meditation, devotional Bible study, fasting and journaling can help. Try taking a half-day off for silence with God. Renewal from within is crucial.

A Bible Story
It is not God's intent that we are burned out. Jezebel sought to kill Elijah. God had just worked in a mighty way in the contest between Elijah and the Baal prophets, each calling on their god to ignite a fire to the sacrifice on the altar. God answered Elijah's prayer and then gave him strength to kill the 400 prophets of Baal. Now a woman threatened Elijah's life. He left his servant behind, ran a day's journey for his life, sat down under a broom tree, told God he wanted to die and fell asleep. God had a prescription: food brought by an angel, sleep and later an assignment to go to Mt. Horeb to meet God. On the mount God listened to Elijah's complaint and his feeling of being left alone. God was in a still, small voice, not the wind, earthquake and fire. God had Elijah appoint an associate in ministry to relieve the pressure. God also assured him there were 7000 believers left in Israel. He wasn't alone. He had potential support people.

Total exhaustion requires comprehensive care. Many treatments are necessary. Begin with the basics of food, rest and exercise. Seek to lead a balanced life with study, recreation, people and worship. God's resources are activated by prayer and Scripture reading. Cultivate friendships to build your support system. Don't say, "I will start after the quarter ends." Begin now to treat or prevent burnout from occurring. You need your full potential to be used by God and carry out responsibilities. Burnout makes one ineffective. Take care of yourself out of respect for God's love for you and for those around you.

[Portions of this article are published concurrenty in *HIS* (Inter-Varsity Christian Fellowship) and in the *Imprint Career Planning Guide* (National Student Nurses Association). Ms. Berg is on staff with Nurses Christian Fellowship in Southern California.]

NOTEWORTHY ARTICLES

We will continue to (1) suggest worthwhile articles in other periodicals and (2) review books. The listing of an article does not imply endorsement nor that everyone should read it. We mainly want to help you sort through the mass of information. These articles are considered to be significant contributions to whatever issue they address. Perhaps one concerns an issue in which you are interested--or an issue which you *avoid*! Your suggestions are welcomed also. To assist us in evaluating books, let us know what volumes are most visible at your school, or maybe which books *should* be. If you would like to contribute a review, correspond with the editor or appropriate Associate Editor:

Names and addresses:

Mark Lau Branson (Editor), 223 Langdon St., Madison, WI 53703

Clark Pinnock (Systematic Theology), McMaster Divinity College, Hamilton, Ontario, L8S 4K1, Canada.

Tom Oden (Pastoral Theology), Drew University Theological School, 36 Madison, Madison, NJ 07940.

Grant Osborne (New Testament), Trinity Evangelical Divinity School, Deerfield, IL 60015.

Robert Hubbard, Jr. (Old Testament), Conservative Baptist Theological Seminary, Box 10,000, University Park Station, Denver, CO 80210.

Stephen T. Davis (Philosophy), Claremont Men's College, Pitzer Hall, Claremont, CA 91711.

Keith E. Yandell (World Religions), 414 S. Sego, Madison, WI 53711.

Don Tinder (Church History), New College for Advanced Christian Studies, 2606 Dwight Way, Berkeley, CA 94704.

"The Pentateuch and Its Early Mesopotamian and Syrian Parallels" by James Jordan in *Fides et Historia* (Publication of Conference on Faith and History, Fall 1979, Volume XII, Number 1).

"Perplexing Texts" by Ronald J. Feenstra in *The Reformed Journal* (Eerdmans, March 1980, Volume 30, Number 3), on II Cor. 15:29 and baptising the dead.

"Inner-city Ministry: Today's Urgent Call" by David Hewitt in *Renewal* (Fountain Trust, England, June/July 1979, No. 81).

"Winds of Change in Latin America" by Faith Annete Sand with William Cook (p. 14) and "From a Hand-Carved Dove, a Call to Repentance" by William Cook (p. 20) in *The Other Side* (Jubilee, April 1980, Issue 103).

"Exemplary Disbelief, A Meditation on Holy Week" by William Stringfellow in *Sojourners* (Washington, DC, March 1980, Vol 9, Number 3).

"An Evangelical Theology of Liberation" by Ronald J. Sider: "By largely ignoring the centrality of the biblical teaching that God is on the side of the poor and the oppressed, evangelical theology has been profoundly unorthodox." (p. 314) "Spiritual Discipline: Countering Contemporary Culture" by Donald E. Miller: "Through a commitment to daily prayer, meditation and Bible study, liberals, too, can seek to establish an identity that is self-consciously 'Christian.'" (p. 319) Both articles are in *The Christian Century* (March 19, 1980; Volume XCVII, Number 10).

"Is Mennonite Theology Becoming Smug?" in *Festival Quarterly* (November, December, 1979, January, 1980). The author, Mary Jeay Kraybill is presently a student at Mennonite Biblical Seminaries in Elkhart, Indiana. Read this article with the responses to it on the following page.

"Scripture: Recent Protestant and Catholic Views " by Avery Dulles, S.J. (p. 7); "Theological Table-Talk, Theological Labels" by George S. Hendry (p. 69); "The Church in the World, 'The Battle for the Bible' Rages On" by Donald W. Dayton (p. 79) in *Theology Today* (Princeton, April 1980, Volume XXXVII, Number 1).

"The Local Church, Clergy/Lay Support Groups" by David L. Williamson in *Faith at Work* (Maryland, March/April 1980, Volume XCIII, Number 2).

"Evangelicalism--a Fantasy" by Lewis Smedes (p. 2); "The American Civil Liberties Union" by Harry R. Boer, the

first of a series; in *The Reformed Journal* (Michigan, February 1980, Volume 30, Issue 2). Also, see letter #4 in a continuing correspondence between Alfred Krass and Dale Vree (p. 6).

"Wielding the 'Prophetic Ramrod'" by Robert M. Price in *The Christian Century* (Illinois, March 5, 1980, Volume XCVII, Number 8). The January 23 issue and issues following concern an article by Robert Price "A Fundamentalist Social Gospel." This article is a reply to the reponse to that article.

"Is 'Truly God and Truly Man' Coherent?" by Stephen T. Davis; "In this essay Davis rebuts the charge that the Chalcedonian formula concerning the person and natures of Jesus Christ is logically incoherent." (p. 215) "Biblical Faith and the Reality of Social Evil" by Stephen Charles Mott (p. 225); in *Christian Scholar's Review* (Massachusetts, 1980, Volume IX, Number 3).

"The Door Interview with Dick Halverson" in *The Wittenburg Door* (California, April/May 1980).

"Inner Healing Reexamined, Matured Reflections of a Veteran of the Movement" by Michael Scanlan in *Pastoral Renewal* (Michigan, August 1980, Volume 5, Number 2).

"To Reconcile the Biblically Oriented" by Donald G. Bloesch in *The Christian Century* (July 16-23, 1980, Volume XCVII, Number 24). The original article, "The Challenge of Conservative Theology," appeared in the April 9 issue. The article in the July 16 issue is a response by Bloesch.

"The Encounter of Christian Faith and African Religion" by John Mbiti in *The Christian Century* (Aug. 27-Sept. 3, 1980, Volume XCVII, Number 27).

"What Does It Mean to be Evangelical?" Parts I and II by Philip Edgcumbe Hughes in *New Oxford Review* (American Church Union, Part I: June 1980, Volume XLVII, Number 5; Part II: July-August 1980, Volume XLVII, Number 6).

"Justice and the Work of Liturgical Renewal" by James F. White in *Christianity and Crisis* (New York, June 9, 1980, Volume 40, Number 10).

"Bridging the Gap" by John Owens in *Faith at Work* (Maryland, July/August 1980, Volume XCIII, Number 4). This article is on Washington's Church of the Saviour.

"Who Do We Say That He Is? On the Uniqueness and Universality of Jesus Christ" by Carl E. Braaten (p. 2); "Mission in the 1980's: Two Viewpoints" by Barbara Hendricks, M.M. and Desmond Tutu (p. 10.); "Patterns of Chinese Theology " by Wing-hung Lam (p. 20); "Christ Within Cultures: Dialogue in Context" by Richard Riedli, A.P. (p. 26); in *Occasional Bulletin of Missionary Research* (Overseas Ministries Study Center, New Jersey, January 1980, Volume 4, Number 1).

"Mission in the 1980's: Two Viewpoints" by Walbert Bühlmann and Waldron Scott (p. 98); "Base Ecclesial Communities: A Study of Reevangelization and Growth in the Brazilian Catholic Church" by A. William Cook, Jr. (p. 113); "Final Document, International Ecumenical Congress of Theology, February 20--March 2, 1980, São Paulo, Brazil" in *Occasional Bulletin of Missionary Research* (Overseas Ministries Study Center, New Jersey, July 1980, Volume 4, Number 3).

There is a series of essays on "The Christian and Work" with contributions by Max DePree, Clifford Williams, Nelvin Vos, Vernard Eller and Nicholas Wolterstorff in *The Reformed Journal* (Michigan, May 1979, Volume 29, Issue 5).

"The Power to Bind and Loose" by Verlyn D. Verbrugge in *The Reformed Journal* (Michigan, July 1980, Volume 30, Issue 7).

"Theology and the Arts: Inspiration and Symbolic Speaking" by Susan McCaslin (p. 15); "The Male-Female Debate: Can We Read the Bible Objectively?" by Linda Mercadante (p. 20); in *Crux* (Regent College, June 1979, Volume XV, Number 2).

"On How to Study the Psalms Devotionally" by Bruce K. Waltke (p. 2); "Liberation Theology: A Challenge to the Church" by Stephen Garrison (p. 20) in *Crux* (Regent College, June 1980, Volume XVI, Number 2).

"Tears: A Gift of the Spirit" by John Richards in *Renewal* (Fountain Trust, England, April, May 1980, Number 86).

Deutero-Pauline Hypóthesis: An Attempt at Clarification" by Rev. Professor Arthur G. Patzia, Ph.D. in *The Evangelical Quarterly* (Eerdmans, January-March 1980, Volume LII, Number 1)

"The Rise and Reception of Modern Biblical Criticism, A Retrospect" by Alan P.F. Sell, West Midlands College of Higher Education, Walsall, in *The Evangelical Quarterly* (Eerdmans, July-September 1980, Volume LII, Number 3).

Henri Nouwen has a series of three parts in *Sojourners* (Washington, D.C.): "The Desert Counsel to Flee the World, Solitude and Contemporary Ministry" (Part I: June 1980, Volume 9, Number 6); "Silence, the Portable Cell, The Word Which Creates Communion" (Part II: July 1980, Volume 9, Number 7); "Descend With the Mind into the Heart, The Call to Unceasing Prayer" (Part III: August 1980, Volume 9, Number 8)

"Jesus and Women, A Study of Life-giving Encounters in the Gospel Narratives" by Ianie Morrison (p. 11); "'We Carry the Cross Close to Us', A South African Woman Talks About Her Land and Her Faith" comments by Motlalepula Chabaku (p. 16); in *Sojourners* (Washington, D.C., July 1980, Volume 9, Number 7).

In the *Religions Studies Review*, published by the Council on the Study of Religion (July 1980, Volume 6, Number 3) there are two worthwhile review essays: "The Classics of Western Spirituality: A Library of Great Spiritual Masters", Paulist Press series, reviewed by Jill Raitt (p. 188); "OT/ANE Permucite Index," Volume 1, Parts 1 and 2, edited by W.T. Claassen, South Africa, reviewed by James K. Zink (p. 210).

"'Dear Church, I Quit'" by Gordon MacDonald in *Christianity Today* (Illinois, June 27, 1980, Volume XXIV, Number 12). On resignation of pastors.

"The Sign and the Signified: The Work of the Spirit in Event and Theology" by Thomas A. Smail in *Theological Renewal* (Fountain Trust, England, June 1980, Number 15).

The *Journal of the American Scientific Affiliation* has a number of articles of interest. (1) "Philosophical and Scientific Pointer to *Creatio ex Nihilo*" by William Lane Craig (p. 5). (2) "Explanation, Testability, and the Theory of Evolution, Part I" by T. H. Leith (p.13). Two other parts appeared in the June and September issues, respectively. (3) "Depression: Biochemical Abnormality or Spiritual Backsliding?" by Walter C. Johnson (p. 18). (4) "The Biblically-Oriented Family: A Reassessment" by G. Archie Johnston, Kirk E. Lowery, N. Jean Lowery, and Sandra Wallander (p. 28). (5) "Creation (A) How should Genesis Be Interpreted?" by Richard H. Bube (p. 34). This article is one of a series of articles. These articles appear in the March 1980 issue (Volume 32, Number 1).

Three articles in the *Tyndale Bulletin* (1978, Number 29) are worthwhile reading: "What is Preaching According to the New Testament?" by Klaas Runia, Th.D., Netherlands (Tyndale Biblical Theology Lecture, 1976), p. 3; "Prophecy, Inspiration, and *Sensus Plenior*" by William Sanford LaSor, Fuller Theological Seminary (Institue for Biblical Research Annual Lecture, 1977), p. 49; "The Paul of History and the Apostle of Faith" by N. T. Wright (Tyndale New Testament Lecture, 1978).

"Hegel and Schleiermacher at Berlin: A Many-Sided Debate" by Richard Crouter, Carleton College, in the *Journal of the American Academy of Religion* (Michigan, March 1980, Volume XLVIII, Number 1). This article attmpts to illuminate the conflict between the two thinkers by exploring the biographical and historical context in which it arose.

Two articles in *The Westminster Theological Journal* (Pennsylvania, Fall 1979, Volume XLII, Number 1) are an interesting exchange: "Evangelical Revivals and the Presbyterian Tradition" by Richard F. Lovelace (p. 130) and "Evangelicals and the Presbyterian Tradition: An Alternative Perspective" by D. Clair Davis (p. 152).

"The Nygren Corpus: Annotations to the Major Works of Anders Nygren of Lund" by Thor Hall in *Journal of the American Academy of Religion* (Michigan, June 1979, Volume XLVII, Number 2).

BOOK REVIEWS

Hans Küng: His Work and His Way edited by Herman Häring and Karl-Josef Kuschel, translated by Robert Nowell.
Doubleday, 1979, 252 pp. $4.50

Reviewed by Donald Dean Smeeton, doctoral student at the Catholic University of Leuven, Belgium.

Before visiting a foreign country for the first time, it is customary to purchase a small guide or handbook describing that land. This inexpensive volume promises to be a guide to the land of Hans Küng.

The University of Tübingen's Hans Küng has been back in the news because the Vatican has recently declared him unfit to teach Catholic theology. Although his new confrontation might have brought Küng to the attention of many Protestants, his confrontation with the Vatican has been going on since 1957 when he publicly endorsed a Barthian view of *sola fide*. That year the Vatican opened file 399/57i to keep watch on this Swiss-born theologian. Since that time Küng has produced at least one major book a year, plus numerous articles. The bibliography compiled by Margret Gentner, included in this book, stretches 56 pages! How can one comprehend a thinker and writer of this prolixity?

The introduction states that "the aim of this book is to help people to get better acquainted with one of the most controversial figures of the post-conciliar Church...to sketch a portrait of this theologian, to outline the basic characteristics both of his work and of the man himself, and to indicate what has been constant and what has changed in his development" (p. 7).

Häring and Kuschel set out to achieve their goals by reproducing a number of significant reviews of Küng's books, sometimes followed by a rejoinder prepared by Küng to answer his critics. If one is unfamiliar with Küng, the names of these reviewers (Hans Urs von Balthasar, John L. McKenzie, José Gomez Caffarena, Heinz Zahrnt, etc.) will mean even less. The unfamiliarity of these names testifies to "the great gulf fixed" between Roman Catholic and Protestant theologies--a gulf which Küng is trying to bridge. The person who has followed the work of Küng will find that many of the observations of these reviewers have been repeated by others through the years. The person unfamiliar with the Küng controversy will appreciate having primary source material in this handy book.

The second major section of the work is an interview (about 50 pages) which allows Küng to explain his own biography, program, and values. His answers constitute the heart of the book so that the other features of this volume are mere preliminaries and appendices. The two editors are sympathetic co-workers at Küng's Institute for Ecumenical Research at the University of Tübingen and their admiration for their colleague shows clearly in the framing of the questions.

The book is completed by a chronological summary, an appendix on the Ecumenical Institute, and the bibliography already mentioned.

It is unfortunate that the work was prepared by Catholics for Catholics without any attempt to place this material in the context of contemporary Catholicism or to react critically to Küng. A handbook to a foreign country can be helpful if it lovingly indicates the important sites, but it is much more useful if it explains the "whys and wherefores." But no guide, regardless of its quality, can be a substitute for an actual visit. If this book stimulates readers to read Küng's theological works for themselves, it will have achieved its purpose.

Biblical Affirmations of Woman by Leonard Swidler.
Westminster Press, 1979, 382 pp. $9.95.
Reviewed by Marguerite Shuster, Ph.D. from Fuller School of Psychology, is a UPUSA pastor in Southern California.

When the skeptic reads on the back cover of Leonard Swidler's *Biblical Affirmations of Woman* the assurance that within is a "comprehensive, one-volume commentary on what the Bible *really* says about women" (italics in the original), he (or she!) may wonder whether he/she is about to be treated to flights of speculative scholarship or whether an innocent author is being betrayed by the fiendish plots of sales-hungry book designers. The answer--as usual in such instances--seems to lie somewhere between these two extremes.

Certainly Dr. Swidler has assembled a useful compendium of biblical texts--all canonical and many extra-canonical texts that deal explicitly and, by any stretch of scholarly imagination, positively with women. These he provides in the context of wealth of enlightening background materials. Whether or not one espouses a "history of religions" approach to biblical truth (and this reviewer does not, since she resists the implication that Christianity is merely one among many attempts to appropriate a higher reality), these historical materials may compel one to assess anew the extent to which the biblical writers are carrying on a dialogue with their own culture. Such assessment may then influence how one appropriates certain texts today.

Another strong point is Swidler's careful analysis of parallels and differences among the various Gospel narratives: indeed, the reviewer considers that section the most helpful of the entire book. Luke's distinctively positive treatment of women becomes particularly clear. And with the relevant texts conveniently laid out, plus some stimulating pointers from the author to details easily overlooked, one may proceed to draw further conclusions on one's own.

On the other hand, Swidler seriously compromises his credibility to the critical reader by overstatements, dubious inferences, and misleading labels of various sections. To take a sampling of examples, is it really clear--or even plausible--that (1) God is portrayed as a female, a seamstress, because he (she?) made clothes for Adam and Eve (Gen. 3:21, cf. p. 30)? (2) the Holy Spirit "is" a female (pp. 58ff) because of certain references in Gnostic gospels and rare examples in religious art? (3) Jesus had "problems with his family" (pp. 239ff) because he spoke of leaving family to follow him? Surely much more careful qualification of such section titles and statements is needed to avoid provoking serious misunderstanding.

Similarly disconcerting is to find Swidler arguing very precisely from etymology of words when it suits him (e.g. p. 31), knowing full well that arguments from etymology are dubious at best (p. 49); and conveniently ignoring context if it undoes his etymological argument. For instance, the context of 1 Tim. 5:1-2 would seem to require that the text (with its derivatives of *presbuteros*) be read as referring to age (elderly men and women), not to office (male and female presbyters). The art of playing both ends against the middle is further exemplified when in one place (p. 185) Jesus' words to "the disciple he loved" regarding the care of his mother are taken as an instance of his concern for widows; whereas when the goal is to show that only women stuck with Jesus to the bitter end (p. 199), it is suggested that this same passage is an "unhistorical addition" to the Gospel narrative. The author cannot have it both ways.

Perhaps even more serious an issue for the evangelical reader is Swidler's sometimes explicit, often implicit view of Scripture as authoritative only with respect to its "inner religious message" "whatever it may be" (p.9), and his consequent handling of extra-canonical sources as if they may well contain a comparably valuable "inner religious message." The evangelical woman who longs to affirm that her God, the God and Father of our Lord Jesus Christ, gives her equal dignity, gifts, and responsibilities with the male; and who takes the canonical Scriptures as the only infallible guide to her faith and practice; is unlikely to be comforted by the discovery that goddess-worshiping societies regularly give higher status to women than Yahweh-worshiping societies (p. 158 and *passim*), or that it looks as if women might have been the authors of at least some of the New Testament apocrypha (p. 317). At such points a book meant as good news for women becomes very bad news indeed.

"The" issue for the evangelical in this regard--the nature of the biblical revelation--is not really addressed, much less brought closer to resolution, by Dr. Swidler's book. Even if one accepts his view in theory, one is given no guidelines for separating the "inner religious message" of any literature from one's prejudices, enlightened self-interest, and culture. If one's view differs from his, one is still left with the dilemma of sorting out the descriptive from the normative, the conditional from the unconditional, in God's word. We seem no longer to have trouble making such distinctions when it comes to slavery and the divine right of kings; perhaps one day we will no longer have such excruciating difficulty when it comes to women. We will be able to discern easily

when that day arrives. When it comes, it will be as hard to imagine entitling a book "biblical affirmations of woman" as it would today to write about "biblical affirmations of *men*."

The Inspiration of Scripture, Problems and Proposals by Paul J. Achtemeier.
Westminster Press, 1980, 188 pp. $8.95
Reviewed by Clark H. Pinnock, Professor of Theology, McMaster Divinisty College, Hamilton, Ontario.

Paul Achtemeier, Professor of Bible at Union Theological Seminary in Virginia, has sought to write a book on biblical inspiration and authority which will strongly affirm the divine work in producing and collecting the canonical Scriptures but do so in a way that will not fall into the errors of liberals on one side and conservatives on the other. He deplores the way liberal theologians have virtually dispensed with the truth of biblical inspiration and also critiques the the overly tight conservative position. He feels that conservatives have narrowed inspiration down to an individual charism given to the writer of the final text of the Bible instead of seeing it as belonging to the whole process which shaped and produced it. He also charges that conservatives understand all Scripture in terms of a prophetic model ('what the Scripture says, God says') greatly distorting the actual situation and landing themselves in all sorts of difficulties. He makes some of the points James Barr does against fundamentalism, but in a far more positive vein, and accompanies the criticism with a strong case for substantial divine inspiration of his own, something Barr does not do. He says his purpose is not to change people's minds about the Bible but to help those not convinced by the inerrancy view to find a solid position which will allow the Bible to play a meaningful role in their lives. Given that the militant conservatives speak for only a fraction of thinking evangelicals today, I would predict that if Achtemeier's book reaches that large body of Christians looking for a nonfundamentalist doctrine of Scripture, it could play a major role in creating a framework for them. I see his proposal standing alongside such positions as Smart, Barth, Berkouwer, Thielicke, Orr and the like - a cluster of suggestions which while not identical all suggest a central Christian understanding in substantial agreement with the Reformation position and cognizant of modern biblical studies. Although it is a broad proposal in a modest volume, the book manages to be richly scriptural, and offers the reader many fresh insights on the Bible's testimony to itself. I was particularly helped myself by his account of how in the Scriptures older material gets used and reused in new contexts setting before us a very dynamic process which is fruitful in our own hermeneutics. Achtemeier rightly insists that a position cannot be correct which strives to save the Bible fro. itself, and drives us back to the text time and again to come to terms with what we have there. And he does this in such a way as not to communicate to the evangelical reader any anger or bitterness. He comes across as possessing a deep love and respect for the Bible and for the Lord, and eager for people to place their minds and lives beneath its authority. He offers us in the end the doctrine of a covenantal Scripture given by God to his people for their edification and renewal, a dynamic document which can perform this service two thousand years after its completion, confronting us with God's Word for our situation, through the power of the Spirit. I am grateful for this book, and recommend it highly to others.

Jesus and His Coming by John A.T. Robinson.
Westminster, 1979, 192 pp. $6.95
Reviewed by George E. Ladd, Professor of New Testament, Fuller Theological Seminary.

This is the reprint of a book which was first published in 1957. There are a few changes of position in the book, but essentially it is the same book as that printed twenty years ago.

The title may be a bit misleading. It might suggest that Professor Robinson is going to deal with the historic mission of Jesus as he came among people. However, this is not the case. The work for coming is the Greek word *parousia*. It is in other words a book on eschatology.

The fact cannot be denied that the Gospels represent Jesus as speaking about his mission in terms of two stages: his present stage among people, and a future apocalyptic stage when he will come with clouds of glory to raise the dead and to hold judgment. Professor Robinson does not believe that Jesus held views like this. He does speak of the future, but his future will be vindication before people, and not his coming to people. Instead of coming to people, Jesus will come to God, and will be vindicated in his mission. This will happen in connection with his sufferings and death. Robinson goes on to discuss how and where the idea of *parousia* became separated from the first mission of Jesus so that his mission is pictured in the New Testament in two stages. This is done by the use of form criticism.

In one place Robinson makes the distinction between eschatology and apocalyptic. Eschatology has to do with the goal of history, while apocalyptic has to do with the inbreaking of God from the supernatural world to establish a kingdom of glory. The present author has discussed this alleged distinction in detail in the second chapter of his work, *The Presence of the Future* (Eerdmans 1974).

It would not be profitable to discuss how Robinson thinks the idea of a second coming came into Christian belief, but it seems to the present reviewer that Professor Robinson has caught himself in a dilemma of self-contradiction. On page 36, he says, "Like every Jew, Jesus looked to the consummation of all things in a final vindication of God and his saints, and he was content to represent it in the traditional picture of the heavenly banquet... Though we cannot be sure that he used the actual expression 'the consummation of the age,' which Matthew alone places on his lips...there is good reason to suppose that he thought in the current Jewish manner of the distinction between this age and the age to come" (pp. 36-37). Like every Jew, "Moreover, Jesus visualized history as bounded by the final judgment, 'that day, of traditional expectation... which would be marked by the general resurrection...and the final separation of saved and lost'" (*Ibid.*). It is the position of the present reviewer that this distinction of eschatological tension between this age and the age to come is the very essence of apocalyptic thinking. The distinction between this age and the age to come, or the distinction found in this eschatological dualism, is necessary because the present age is fallen under the burden and weight of sin, and needs to be delivered by the glorious inbreaking of God from the heavenly world. If Jesus believed and taught this, which we believe he did, then he must be called an apocalyptist.

There are distinct differences, however, between biblical apocalyptic and non-biblical apocalyptic (again see the author's book *The Presence of the Future* for the outworking of this distinction in some detail).

Robinson has been widely known for suggesting that the Kingdom of God in what he called either *proleptic eschatology* or *inaugurated eschatology*, in some sense or other, was present in the person and mission of Jesus. However, Robinson does not work this out, and he leaves the reader to wonder why this is going on. The book deals with technical matters in a non-technical way, and is well written.

Unity and Diversity in New Testament Theology. Essays in Honor of George E. Ladd by Robert A. Guelich (ed.)
Eerdmans, 1978, 219 pp.
Reviewed by R.T. France, Warden of Tyndale House, Cambridge, England

George Eldon Ladd would unquestionably come high on the list of the foremost evangelical NT scholars of the last three decades, and the many who have reason to be thankful for his writings will warmly endorse this tribute by his former students and colleagues. Its theme is not only one of great topical interest, but one to which Ladd's writings have contributed significantly.

The title will immediately recall Dunn's book, published a year earlier. There we saw an evangelical scholar so eager to demonstrate the diversity that some felt that his hold on the unity of the NT was too weak to support the evangelical view of the Bible as the Word of God. In this volume we see thirteen scholars of five different nationalities dealing with a wide range of issues in the same area, mostly from an evangelical perspective. So how has the unity fared this time?

Several of the essays are not directly angled to the overall theme, since they deal with specific issues without discussion of their relation to other areas of NT thought. In this category I would put Robert Meye on the influence of Psalm 107 in Mark 4:35 - 8:26; Ralph Martin on the exegesis of the "'Centurion's' Servant/Son" Everett Harrison on the exegesis of John 1:14; William Barclay on *kainos* especially in Ephesians 2:15; Howard Marshall on "Reconciliation"; Richard Longenecker on the Melchizedek theme in Hebrews. In these essays there is much excellent exegetical material, but I hope I may be forgiven if I pass them by to concentrate more on the essays which address the volume's theme more directly. I would only remark before I pass on that Marshall's essay seems to me a model of theologically satisfying word-study, and Longenecker's is a mine of information on post-biblical Jewish speculation about Melchizedek, leading to the interesting thesis that Hebrews was written to former Qumran sectaries who had an exaggerated veneration for Melchizedek.

Bo Reicke takes up the covenant theology of the NT, and helpfully surveys its continuity through diverse expressions in the four gospels and in Paul.

Leon Morris takes up one alleged area of heterodoxy in the NT, the "naive docetism" of John according to Käsemann. A painstaking dissection of Käsemann's evidence shows how omissions and misunderstandings have led to a seriously oversimplified interpretation. If proper attention is given to the Johannine emphasis on Jesus' real humanity, a more orthodox theology emerges. Morris berates Käsemann for a cavalier refusal to face the real problems of Johannine exegesis, and if anyone has the right to do so, it must be Morris whose scholarly life has been so largely devoted to this gospel.

Ward Gasque does a similar demolition job on Vielhauer's famous essay on the 'Paulinism' of Acts. Again the charge is of superficiality, the particular point being Vielhauer's assumption that the few Pauline speeches in Acts contain *all* that Luke thought Paul believed, and that the four *Hauptbriefe* contain *all* the theological thinking of the real Paul. This sort of simplistic argument is commonly used to turn differences of emphasis or of situation into deep theological divisions, and it is good to see it so clearly exposed, and replaced by the call for a scholarly realism in our approach to ancient literature and to the problems of ancient history.

A very similar approach characterizes F. F. Bruce's essay, "All Things to All Men", though the diversity now is not between Paul and Luke, but between Paul and Paul. Taking up six areas where scholars have found inconsistency within the Pauline writings, Bruce repeatedly shows the danger of taking one bit of Paul and making it into the *whole* Paul, by comparison with which other emphases can be rejected as non-Pauline. Bruce does not draw general conclusions, but in fact his whole essay is an admirable illustration of the point (which surely should have been obvious to anyone with a foot in real life!) that different situations demand different applications of principles, however consistently the principles themselves may be held. The unrealism which makes every difference into a conflict or contradiction has been far too evident in the hunt for diversity.

Similarly, Eldon J. Epp takes up five Pauline metaphors relating to bondage and liberation, and shows that while they derive from different thought-worlds, showing Paul's wide sympathies, and are so different as to be even formally incompatible, they all reflect one overriding theological idea. The diversity of expression is attributed to Paul's employing "every conceivable imagery to see that this message of freedom was not to be missed by any one of his hearers". This essay effectively complements Bruce's, and the two together provide a most satisfying rationale for Pauline diversity, and one which could be applied in principle to much of the wider diversity among the NT writers. Applied, interpreted theology such as we find in the NT is never going to preserve the formal tidiness of the academic text book, but this is no reason to see the NT as a hotbed of conflict and controversy.

Daniel P. Fuller's final article is not on the NT as such, but provides a historical perspective on biblical theology, with a clear penchant for the approach of Cullmann. Its main interest for the volume's theme is in his discussion of the "Analogy of Faith" principle as employed by Luther and Calvin. This principle effectively operated as a "canon within the canon", enabling the Reformers to play down those aspects of the Bible which were less acceptable to their theological position, and thus denied in practice the vaunted principle of *sola scriptura*. This section should provoke some healthy debate about how far we stand in the Reformer's place, and whether in our desire to set theological boundaries to the interpretation of Scripture we always do full justice to its diversity.

As a whole the volume does not constitute a schematic guide to the unity-and-diversity debate, but to read it is to gain valuable perspectives in this area. In particular the common approach I have indicated in the essays of Morris, Gasque, Bruce and Epp is one which should prove widely applicable in responding to those who would divide the NT into warring camps of theological adversaries.

Dynamic Transcendence: The Correlation of Confessional Heritage and Contemporary Experience in a Biblical Model of Divine Activity by Paul D. Hanson.
Fortress Press, 1978, 109 pp. $4.95.
Reviewed by Francis I. Anderson, Associate Professor in History, Macquarie University, New South Wales, Australia and author of OT commentaries: *Job* (Tyndale) and *Amos, Hosea* (Anchor).

Professor of Old Testament at Harvard Divinity School, Hanson has already made a notable contribution to contemporary biblical studies in his book *The Dawn of Apocalyptic*. Now he has produced a smaller book out of more personal involvement in the church of today. It is a sketch of a model for doi biblical theology. It is a test run through some of the great moments of bibl cal history, with maps of the journey fro patriarchal promises to present-day pluralism (pp. 55, 70).

Hanson sees history of Christian thought as an alternation of periods of theological consolidation and outbursts of prophetic creativity. There is a dialectic interaction of heritage and event, and within the confessional community a polar ity of pragmatic and visionary responses. All these points of view are illustrated by different kinds of material within the Bible, and different ways of using the Bible as authority.

The book is filled with jargon. "Dynamic Transcendence" as a new name for God is not likely to foster devotion or to enric the liturgy. Hanson rejects the dogma of divine immutability and its correlative biblical infallibility as "the static ontology borrowed by the doctors of the church from a classical model" (p. 106). In his contempt for authoritarianism, at least among orthodox believers, he is lavish with the language of insult. Conservatives are caricatured and ridiculed on almost every page. This is so unfair, and in such bad taste, that it spoils the many constructive proposals and valid insights found in the book. Dr. Hanson hints at a major theological treatment to follow. Let us hope that it will be a little more irenic.

The model itself is a complex of hermeneu tical tactics whose lineage is evident in the terminology - correlation (Tillich?), typology (*a la* von Rad?), dialectic (neo-orthodox?). Some of this language is "scientific" - "catalyst". "vector", "trajectory", "interface", etc., and is i need of careful definition before it can be used in serious constructive work. An it is often just ugly, especially when it gets mixed up in metaphors. We have "entropy" in "wineskins" (p. 11) a "web" which "crystallizes" (p. 38), and so on. Such rhetoric can be good fun; but it is doubtful if it is communal. It can hardl be durable if theological interpretation is done by discussing all precise definitions and clear categories as "frozen", "ossified", "domesticated", etc. The her tage itself, within which Hanson wishes to operate, is no more than a starting point for a new "creative" response, not normative tradition. And the dynamic activity seems to be entirely human, since the truth as revelation given by God is not part of the model. Another problem for any person who tries to do theology i Hanson's way is the role of the individua thinker in the confessional community. The fact is that the work will be done by a courageous few, mainly professionals, whom Hanson generally views with suspicio

Hanson's model is open-ended. Nothing is fixed or final in his scheme. This is al right for the process from creation, patr archs, exodus, monarchy, exile, return, which moves with a sense of expectation into the future. In his quick sketch, Ha son does not go beyond Second Isaiah. Bu he asserts that "this unfolding continued in the lives of the saints, martyrs, and reformers, and in the communities of whic they were a part" (p. 62).

The New Testament cannot be fitted into this model. It insists again and again on the finality of the fulfilment of all God's plans in Jesus the Christ, on the perfection of the redemption he has achieved, and on the binding authority of his words for his followers in all subsequent time. Hanson lampoons "a heavenly tyrant who once set down immutable norms in a distant past" and substitutes "a living Reality who invites participation in creative, redemptive purposes" (p. 19).

Discipleship after a biblical model does not have to choose between such extremes.

The Heretical Imperative: Contemporary Possibilities of Religious Affirmation by Peter L. Berger.
Anchor Press/Doubleday, 1979, 220 pp. $9.95.
Reviewed by Kenneth E. Morris, doctoral student in Sociology, University of Georgia.

From the social theorist who conceived of sociology being divided into two camps--those whose livelihood is earned amidst stacks of computerized social statistics and those who "write books about dead Germans"--comes another book on the plausibility and potentiality of religious faith in the modern situation. A sociologist of the second camp, Peter Berger's credentials are of the highest order, including *Invitation to Sociology*, an often used book in undergraduate sociology courses; *The Social Construction of Reality* (with Thomas Luckmann), a theoretical treatise constituting required reading for sociology graduate students; as well as numerous books and articles on modernity, religion, and so on. In the analyses of socio-historical phenomena, Berger's mind is one of the foremost in contemporary social thought.

With an (albeit respectful) attitude of theology being far too important an enterprise to leave to "professional" theologians, Berger has throughout his life ventured into the theological arena with only a Christian commitment as a credential. So be it. His theological expertise speaks for itself, as his writings reveal a profound grasp not only of Protestant theology, but also of philosophy and comparative religions generally.

It is important to thus "locate" Berger's theological interests. That is, his aim is not to either deduce a systematic theology or, conversely, to reduce the "spirit' to the "material"; rather, his point of departure is the phenomenological one of "being-in-the-world". Theology--at the level of either the professional theologian or the "man on the street"--is neither reducible to socio-historical forces nor independent of them. The two must constantly be held in dialectical tension.

The Heretical Imperative therefore begins with two chapters on the socio-historical characteristics of modernity and their implications for the plausibility of religious faith. Although clear, these are basically summary statements of what has been elsewhere explicated more methodically (see, e.g., P.L. Berger, B. Berger, and H. Kellner, *The Homeless Mind*). The essential argument is that with modernity comes a plurality of "options", including "religious preferences", unknown in more traditional societies where the fit between the individual's biography and "official" definition of reality (e.g., religion) is more secure. For individual consciousness, Berger characterizes this shift as a transition "from fate to choice" and it stands as the central theme of the book. Thus, the term "heresy" in the title is taken in its original Greek meaning of "choice": The modern situation is one that necessitates religious choice.

The three ensuing chapters detail the choices possible for modern persons. One he terms the "deductive possibility" as it is essentially a reaffirmation of one's religious tradition *despite* its implausibility in the modern situation. Barth is taken as the paradigmatic exmple of this possibility, although the Kierkegaardian "leap of faith" is seen as a necessary supplement to the neo-orthodox position which, in itself, fails to explain how an individual manages to stand under the "Word of God" to begin with (i.e., Barth's doctrine of predestination). As such, the position is found wanting.

The second option, for which Bultmann is taken to typify, is a "reductive possibility" in which religion is translated into the "vernacular" (so to speak) of the modern presumably secular consciousness. The fundamental problem with this option is that it awards *a priori* cognitive status to modern consciousness, ignoring the fact that modern consciousness itself is a historical development with no necessary claims to epistemological supremacy. Taken to its logical extreme, the reductive possibility reduces religion to Feuerbach's concept of projection, and the transcendent reality of religion is lost.

Classical Protestant Liberalism, via Schelermacher, is taken to be the "inductive possibility", which Berger embraces. It takes human religious experiences in all their variety as the theological point of departure, and employs historical analyses to uncover those experiences. A "mellow reasonableness"--perhaps reflecting Berger's own biographical maturity as well as his bourgeois "social location" as a comfortable professor--is suggested as the truth criterion for religious experiences, a view for which Berger is more than aware of its difficulties.

A final chapter deals with the "contestation" of Eastern and Western forms of religious experience, illustrating the value of the inductive method. Berger's position is clear: Religious truth may be arrived at via many paths. Christianity is but one path. Nevertheless, Berger himself affirms the "truth" of Christianity for himself, a perhaps farfetched affirmation but not unreasonable given his "mellowness" and the sociological dimensions to his argument.

In even the traditional Catholic sense, though, Berger's views are "heretical." In his defense, however, it should be noted that orthodoxy is by definition not sociologically possible in the modern situation, and that Berger himself once advocated a "neo-orthodox" position (see, *The Precarious Vision*). If one prefers his earlier position, Berger is nonetheless to be admired for his integrity. To be sure, the three possibilities outlined in *The Heretical Imperative* are not mutually exclusive, but are offered as "ideal types" in the Weberian sense.

Finally, a point of possible sociological critique deserves mentioning. It is that Berger fails to systematically incorporate a notion of civil religion in his analysis of modernity. It would be interesting to question him personally on this point--he is certainly more than familiar with it--since, if civil religion were fully incorporated in the analysis, his assertion that modernity is characterized essentially (or at least importantly) by religious plurality might falter, and so might the entire edifice of the ensuing argument.

It is often said that Berger's views deserve "wrestling with". They do. But they demand studied reflection on the level at which they are addressed--"being-in-the-world" and not simply the theologian's "heaven". That Berger writes beautifully makes this challenge a pleasure.

The Psychological Way/the Spiritual Way: Are Christianity and Psychotherapy Compatible? by Martin and Deidre Bobgan.
Bethany Fellowship, 1979, 219 pp. $5.95.
Reviewed by H. Newton Malony, Ph.D., Professor of Psychology, Graduate School of Psychology, Fuller Theological Seminary.

This is an appalling book! I found myself referring again and again to the background of the authors. It is difficult to believe that they are as well-educated as they are. In writing a book purporting to compare psychotherapy and Christianity they basically caricature psychotherapy and evidence an overly simplistic understanding of how faith is related to daily living. It is one thing to suggest that psychotherapy is more than counseling for adjustment to an amoral culture or gaining rational insight into what works and what does not. With these insights I agree. It is another thing to suggest that such counsel is of no value or that the "sharing of wisdom" is not the final goal toward which all good therapists aspire.

I use the phrase "sharing of wisdom" because this is the commonly agreed upon way of speaking of the phenomenon to which the Bobgans correctly pay so much attention, namely that true healing comes when one orients her/his life in terms of ultimate values. "Wisdom" could be defined as an understanding of what the good life is all about. This implicitly or explicitly includes an anthropology, a cosmology and a theology. In other words, "wisdom" answers questions about the nature of the human, of the world and of God. Further, it presumes to suggest how these are and should be related. In one sense the

Bobgans understand this and note that secular psychotherapy includes assumptions such as these. They are quite correct in suggesting that counseling grounded in the Christian faith provides radically different answers to these questions. They are perceptive in analyzing some of the underlying presumptions of such widely diverse methodologies as rational-emotive therapy and psychoanalysis.

However, in taking a basically either/or approach the Bobgans fail to note several important issues. Initially, it should be noted that "wisdoms" exist in the market place--and this includes the wisdom they term "the spiritual way." Their basic plea is for a separatist affirmation of the Christian faith which perpetuates the sacred/secular split. This seems to include, for them, a place for medical doctors and pastors but not to include a place for educators or behavioral scientists--a position, incidently, which denies any efficacy to the advanced degrees they have received. Nevertheless, the Bobgans, like the rest of us, do not spend all their time at church or in the physician's office. They function in the world where culture, knowledge and science operate alongside the eternal verities of faith. The Bobgans do not admit to the necessity for the "spiritual way" to make sense to those who are informed by contemporary knowledge nor do they acknowledge that *most* of the time in counseling (be it secular or spiritual) is, in fact, consumed with the mundane issues of emotions, thoughts, and problem solving. If the spiritual way they espouse is to be effective it must function *in* the market place not apart from it or in opposition to it. I believe it can. Judgment, grace, and redemption are functional terms as well as theological jargon--but the Bobgans have yet to convince me that they know it!

This leads me to a second issue. The authors contrast biblical anthropology with psychological understandings of human functioning as if the two were contradictory rather than complementary. The issues are not nearly as simplistic as the Bobgans assumed they are. On the one hand they are quite correct in noting (as Paul Vitz has ably done in *Psychology as Religion: The Cult of Self Worship*), that much secular psychologizing perceives self affirmation or rampant egotism as the goal of life. They are in error, however, in equating finitude with sin and, thereby, in rejecting all understandings of the functioning of the human psyche based on psychological personality theory. These models (psychoanalytic, social learning, self-theory, etc.) are serious attempts to delineate human structure and function, i.e. finitude. They are not necessarily false because they lack the perspective of the Christian gospel. They should be utilized as complements rather than rejected as of no value. After all, neither the Bible nor the authors of this book have *a priori* paradigms for fathoming the functioning of individuals. They do have the perspective of the Judeo-Christian tradition for understanding the nature and destine of humans. With this I firmly agree but I utilize the understandings of the social/behavioral sciences to enlighten me in applying these insights to life.

Finally, the Bobgans use of research is questionable. Psychotherapy has not been discredited as they would have the reader believe. Nor has the riddle of how the body and the mind are related in mental illness been solved in favor of the body as they conclude. This is a simplistic and overly popular reporting of the issues in a manner that the authors of the research studies they quote would deny. It is but another example of how the authors of this volume affirm the body and the soul but ignore the mind!

Having said all this, I would like to conclude in a more temperate vein. While I found myself appalled by this book, I also found myself haunted by it. While the authors definitely say things in a black and white style that I found particularly disconcerting, they yet lifted up issues to which those who would relate their Christian faith to their counseling skills should attend. If the Bobgans make the mistake of too easily separating the psychological from the spiritual way, many of us make the mistake of naively uniting them. I intend to do some more thinking about this matter as I re-read the book. I commend it to all who are serious about faith and serious about psychotherapy. I guarantee you will not find it easy to put down.

Dynamics of Spiritual Life, An Evangelical Theology of Renewal by Richard F. Lovelace.
Inter-Varsity Press, 1979, 435 pp. $8.95.
Reviewed by Daniel Swinson, doctoral student in History of Christianity, University of Chicago Divinity School.

Richard Lovelace (Th.D., Princeton) is no newcomer to the ranks of the published. He is the author of *Homosexuality and the Church* (Revell) and *The American Pietism of Cotton Mather* (Eerdmans). As these titles would indicate, Lovelace is a Church Historian with an interest in current issues. In the book under review, Lovelace combines these interests and more in an attempt to deal comprehensively with the subject of renewal from an evangelical perspective.

In a way, Lovelace's book is something of a *tour de force*, particularly for a first effort in so broad a topic. This characterization does not arise from anything new or startling in what is presented. In this respect, Lovelace stands under many shadows--from John of the Cross through Jonathan Edwards (though Puritan, Pietist, and Reformed currents are easily predominant)--and he pays his dues. Rather, there is a creative integration and reintegration of a great deal of material, both old and new, in a compact and readable form. Lovelace has a knack for the proper expression, an ability to handle a great deal of material without wandering into volumes, and a rare talent for pursuing tangents without losing either the reader's interest, or the point. Further, Lovelace has worked hard, and on the whole successfully, to turn discussion of principles to analysis of the current state of the Church. In so doing, he displays both the historian's awareness of where things turned with the theologian's perception of how they may be returned, and in such a way that, while historians and theologians may question some of the components along the way, the end product makes his case.

In terms of his case, Lovelace, like many another evangelical Christian, believes that a thoroughgoing renewal is needed in the Church. Moreover, like many younger evangelicals, Lovelace analyzes this need not only in terms of renewed power and piety, and the reunion of the sundered in sights of the badly fragmented evangelica concensus of the nineteenth century, but also in terms of renewed interest in soci and cultural issues, and renewed dialog with moderate elements outside of the eva gelical camp. These threads are rather easy to trace, for Lovelace utilizes the code language of each. Thus, he has a section discussing Neo-Pentacostal/non-Pentacostal differences, and another discussing the intricacies of enculturation, which are accurate reflections of current trends in relation to these issues. At t same time, Lovelace integrates these discussions into the subject of renewal in a interesting way. He begins by affirming the view of renewal/revival that has had such an impact on evangelicals--that whic views revival as a periodic, sovereign ac of God. He then argues from scripture fc a co-model of continuous renewal; a model which Lovelace presents as altogether congruent with the periodic model, particularly in its stress on renewal as a sovereign act of God. Having avoided the historic pitfall of models of continuous renewal by disallowing "works-righteousness", Lovelace proceeds to treat the moc of continuous renewal as the main burden of his book. He is able, then, to turn t warning signals of spiritual distress, wh seen in the light of the periodic model, into the dynamics of renewal, when seen i the light of the continuous model. Thus, dead orthodoxy as warning signal becomes "live orthodoxy" as dynamic, and enculturation as warning signal becomes disencul turation as dynamic, etc. This is much more than cute sleight of hand. It is, i fact, an emulation of some fine theologic of renewal, not the least of which is Edward's *Religious Affections*. In effect Lovelace has sought to short-circuit the influence of Finney's *Lectures on Revival* and the resulting nervousness of other writers to do more than rehearse a pre-revival litany of need and promise, by attempting to update and incorporate the post-revival insights of such as Edwards into a theology of renewal. In essence, Lovelace intends to provide any future renewal with a complete theology beforehand.

While such an effort is, in my opinion, both laudable and correct, it is not without difficulties of its own. Lovelace has given us a road-map before we have clearly seen the road. Some of the landmarks to which he points us may well appear in a different light when we get there, though Lovelace does guard himself by looking for analogs not only in scripture, but in previous revivals. Of greater significance is the fact that the dynamics of renewal continue in our present experience to be warning signals of spiritual distress. Thus, not only does the discussion of dynamics have a

iarked negative slant (Lovelace does a ;ood job of analyzing current need), but :he shape of the dynamics themselves in iis exposition is limited by this "want)f light." Nevertheless, Lovelace's)ook is a refreshing addition to the lit-:rature on renewal, and well worth the ittention of any who are interested in :he topic.

The Gospel in America: Themes in the Story of America's Evangelicals by John D. Woodbridge, Mark A. Noll, and Nathan O. Hatch.
Zondervan, 1979, 286 pp. $9.95.
Reviewed by Douglas F. Anderson, doctoral student, Graduate Theological Union, Berkely, CA.

The historical Jesus is not the only object of academic quests. The theological-social phenomenon of Evangelicalism, newly resurgent and self-conscious, is beinning to be explored historically. *The Gospel in America* is one of the latest and most significant books to emerge from this new quest (for a helpful overview of other works, see Richard V. Pierard's "The Quest for the Historical Evangelicalism: A Bibliographic Excursus," *Fides et Historia* 11 [Spring 1979]: 60-72).

The Gospel in America is written for the interested non-specialist, but this should not mislead one about the competent scholarship behind it. John D. Woodbridge (of Trinity Evangelical Divinity School), Mark A. Noll (of Wheaton College), and Nathan O. Hatch (of the University of Notre Dame) each have previously published important works on aspects of American religious history. The collaboration of these three Evangelical church historians is an encouraging instance of academic cooperation.

The authors of *The Gospel in America* are careful to point out that the book is not a comprehensive history of American Evangelicalism. Rather, the book is shaped around three broad themes in the history of Evangelicals: theology and the life of the mind, Evangelicals and the Church, and the Evangelicals in the world. This basic organization was a wrong choice in my opinion, for it greatly weakened the effectiveness and uesfulness of the book. By opting for independent thematic chapters rather than a chronological account with thematic treatments along the way, the authors settled for a minimum of cohesion and integration between chapters, sections, and the material as a whole. Such an approach goes only part way toward meeting the need of Evangelicals for a rounded rather than piecemeal awareness of their history. Furthermore, the thematic arrangement of *The Gospel in America* resulted in some unnecessary duplication and expansion of material. I fail to see why the Americanization of the Church, the division of the Church, Evangelicals and the nation, and Evangelicals in society each needed separate chapters. If such chapters, this would have provided room for some of the key topics which Woodbridge, Noll, and Hatch lamented that they had no room for, e.g. the struggles and contributions of women and minorities, worship and the arts, the missionary enterprise, publishing, and Evangelical institutional and organizational networks and growth.

However, having noted structural deficiencies of *The Gospel in America*, it remains to be emphasized that the content of the book is generally very good indeed for its intended Evangelical, general audience. It, of course, contains many names, dates, and other data--the working material of historians. But it does not stop there. The authors have a commendable concern to relate the past of Evangelicals to the present. In their own phrasing, they want to help provide some "balance for the road ahead." And "balance" is an apt description of their treatment of their chosen themes. The three chapters (drafted by Noll) which cover Evangelical theology from 1607 to the present neither denigrate nor adulate Evangelicalism. Rather, Evangelical strengths, such as defense of the faith, are placed alongside weaknesses, such as creative interactions with changing American life and thought. A chapter on Evangelicals and the Bible (drafted by Woodbridge) solidly, and even more important, irenically argues for the validity and Reformation pedigree of inerrancy. Revivals and revivalism (a chapter also drafted by Woodbridge) are a bit less critically treated than I would like, but their importance, some of their weaknesses, and a hint of their future on radio and television are competently treated. Chapters on Evangelicals and separatism, Americanization, and attitudes towards the nation (the former drafted by Noll, the latter two by Hatch) contain particularly pertinent warnings to today's Evangelicals to learn from their past imbalances. One especial weakness forcefully delineated is Evangelicalism's ecclesiology, which has been strongly compromised by individualism, revivalism, and denominationalism. Evangelicals have by and large substituted the American nation and culture in place of the Church as "God's primary agent of activity in human history." Curiously, the chapter on Evangelicals and social concern (drafted by Hatch) unnecessarily draws on a number of British rather than American examples of prophetic involvement.

Given the generally excellent content, two anomalies should be noted. Does the title *The Gospel in America* imply that Evangelicals have had a corner on the good news in American history? And how does the cover's picture of a lighted colonial church steeple in the background and a silhouetted colonial hero in the foreground mesh with the book's warning about civil religion and cultural accomodation?

But structure, comprehensiveness, and cover aside, *The Gospel in America* is an important book which merits reading by all within or in contact with Evangelicalism. It is the nearest thing extant to a full-fledged history of Evangelicalism. It can provide much of the historical awareness needed by Evangelicals to perceive where they are today. It can also provide historical ballast for the continuing pilgrimage with all of God's people, along a way that is narrow and fraught with choices.

Paul's Ethic of Freedom by Peter Richardson.
Westminster, 1979, 172 pp. $6.95

Reviewed by Nancy Dart Roberts, on-leave from Harvard Divinity School, working as a para-legal in Boston.

Peter Richardson, Principal of University College and Professor of Religious Studies at University of Toronto, has provided the Christian community with a well-exegeted and wonderfully refreshing look at the apostle Paul's "theology of freedom." Perhaps the most refreshing thing about it is that unlike many other biblical expositors, Richardson resorts neither to facile defenses nor convoluted explanations of Paul's seeming conservatism on issues like slavery and the role of women in marriage and the church. Instead, he provides detailed historical information to illuminate the apostle's responses to specific issues of freedom that faced the early church, and recognizes that Paul's Jewish background no doubt influenced his attitudes in these matters. Urging us to exercise the same "interpretive freedom" that Paul used in dealing with Hebrew Scripture, Richardson reminds us that as we sift through Paul's ambivalent massages we cannot dogmatically accept one side or the other of his advice. Indeed, there are no simple answers to the questions raised by Paul's writings, and Richardson has the integrity to call a spade a spade.

He structures the book around Galatians 3:28, devoting the first three chapters to a survey of Pauline writings concerning Jew and Greek, slave and free, male and female. He sets the writings in their historical context and finds that when conflicts over freedom occur in the church, the apostle is far more concerned for the quality of personal relationships "in Christ" than he is with the infusion of Christ's freedom into the social order of the day. Richardson rightly points out that the Jew/Greek issues of eating meat offered to idols and observance of Jewish law were more potentially divisive than the others, and so concerned the apostle most. It is here that Paul works out what Richardson calls his "principle of adaptability: All things are lawful for the Christian, but not all things are helpful." Therefore we are to restrain our behavior according to the needs and circumstances of the community in which we find ourselves in order to advance the cause of Christ. Like Paul, we are to be all things to all people, doing what is most upbuilding and refraining from whatever is not. Reality and applicability are more important than consistency when we practice accomodation ethics. Richardson notes Paul's distinction between apostolic freedom to adapt one's behavior almost to the point of inconsistency, and a more passive principle of inoffensiveness that applies equally to all Christians. Yet Richardson gives no indication as to who may use which principle today and the question remains: just how far can we adapt our behavior to the needs of others before we actually endanger the cause of the gospel rather than advance it? It is a question that must be worked out within specific communities and individual circumstances. The answer lies somewhere between legalism and antinomianism, and we do not reach it arbitrarily: we are

guided to it by an overarching concern for the furtherance of God's truth in the world.

Richardson's book will be especially helpful for the student whose interest in Paul's theology of freedom is primarily personal rather than academic. He feels that footnotes are "unnecessary for scholars and irksome to other," but references to secondary sources would have greatly enhanced his thorough exegesis of the primary texts. For instance, he notes the possibility that I Timothy was written by Luke at Paul's direction and may contain a mixture of Lukan and Pauline theology. Such an idea may be relatively new to students with little or no background in New Testament scholarship, and therefore deserves documentation. On the whole, however, Richardson's analysis uncovers excellent quidelines for members of fellowships and churches who struggle with tendencies toward legalism and yet wish to avoid the pitfalls of situation ethicism *a la* Joseph Fletcher. The freedom that Paul advocates applies not only to individual behavior, but to life in the Body as well: Richardson is not afraid to urge a return to less structured forms of liturgy and worship that more closely resemble the Spirit-directed gatherings of Paul's day. No doubt the insights found here will benefit the Christian community in a multitude of ways, and even those who ultimately reject Richardson's conclusions will be the better for having considered them seriously.

Bible and Ethics in the Christian Life by Bruce C. Birch and Larry L. Rasmussen. Augsburg, 1976. 221 pp. $4.95 (paper).
Biblical Ethics by R. E. O. White. John Knox, 1979. 254 pp. $7.95 (paper).
Reviewed by David W. Gill, Asst. Professor of Christian Ethics, New College, Berkeley.

If Christian ethics is to be worthy of its name and if it is to offer anything specific and unique to the ethical discourse of our era it must be thoroughly, responsibly, faithfully, and creatively related to Scripture. Discerning the Word of God for our character and behavior today is, however, rarely an easy task. The difficulties arise primarily because of (a) the complexity of our era and its ethical problems, (b) the complexity (read "richness") of the biblical material, and (c) methodological uncertainties about the relationship of ancient Scripture to contemporary ethical dilemmas, e.g., the issue of historical and cultural relativity.

Bible and Ethics in the Christian Life by Wesley Seminary professors Bruce Birch (Old Testament) and Larry Rasmussen (Christian Ethics) is a welcome contribution toward some resolution of the third problem mentioned. It is not surprising that the book is finding its way onto required reading lists in many seminaries and religious studies programs. Birch and Rasmussen begin with a brief discussion of the historical divergence of the disciplines of biblical studies and Christian ethics with special attention to the American scene. Still more helpful is a survey of recent efforts to grapple with the relation of Bible and ethics by James Gustafson, Brevard Childs, Edward Long and others.

Theories of normative ethics are often divided into two general categories: *aretaic* and *deontic*. The first has to do with moral value or virtue, with "being" and character, with disposition. The second has to do with moral obligation, with "doing," with decision and action. Birch and Rasmussen present both approaches as being *together* the task of ethics. Christian ethics must guide both "good character" and "right action." The Bible, in their view, is most important in character formation. For this emphasis alone, Birch and Rasmussen deserve our gratitude since this is so often overlooked in Christian ethics. They also spell out a range of ways of relating the Bible to specific decision-making processes. Birch and Rasmussen then discuss the role of the Church in forming character and in being a community of moral deliberation--again, an important contribution in our individualistic age. On the realtion of the Bible to other (e.g., social scientific) sources, they argue that the Bible has *primacy* but not absolute or exclusive authority. Finally they give some suggestions on "making biblical resources available" to the church.

This is a fine book which will help most of its readers in churches as well as schools. The authors have not only given a good survey of the territory but indicated where to go next in their excellent notes and bibliography. In pointing out the importance of character formation as well as decision and action, in emphasizing the importance of the church in ethical formation and deliberation, and in warning against "genre reductionism" and "norm reductionism" (e.g., considering only explicitly ethical didactic sections of Scripture important)--in all of this Birch and Rasmussen are outstanding.

There are three points at which I would modify the approach of Birch and Rasmussen. First, while they are on the right track and have great respect for Scripture, I would give much greater stress to the Bible as the unique Word of God. That is, while a human document the Bible is simultaneously divine revelation--it is qualitatively distinctive as well as quantitatively primary. Secondly, while Birch and Rasmussen have opened up the whole canon (narrative, poetry, apocalyptic, parable, ethical discourse, etc.) as a resource for ethics, they do not provide a principle for "sorting out" all the input one is then exposed to. I would argue that for Christian ethics the interpretive principle is this: Jesus Christ is the clearest, fullest Word of God. Scripture as a whole is indeed the Word of God but must be understood as anticipation of, elaboration of, commentary on this Word of God which became flesh in Jesus Christ. Provided that principle is clearly in mind, I say by all means let us humbly rummage through Joshua, Proverbs, II Timothy, etc., in search of guidance for our character and action.

Third, and finally, there is a category in normative ethics, in addition to value (character, being, virtue) and obligation (decision, doing). That is the "nonmoral good"--"the Good"--which stands over and above our moral being and doing. It is the decision about what is the ultimate End of life and morality. Hedonism is th theory that pleasure is this ultimate nonmoral Good; eudaemonism argues that "happiness" is the Good. But Christianit says that the living God is the Good. Thus, one could say that in addition to, or prior to, shaping our character and informing our action, the Bible functions to "put us in touch with" God, the ultimate Good, who stands above and beyond moral character and moral dilemmas.

R. E. O. White, Principal and Lecturer in Ethics at the Baptist Theological College of Scotland, studies the complexity and richness of the biblical material *per se* in his recent *Biblical Ethics*. In passin White notes the need for the kind of process Birch and Rasmussen have described. Biblical ethics is not strictly equivalent to Christian ethics. Nevertheless, Christian ethics must depend profoundly on biblical ethics. Thus, White's exposition of the latter is a welcome contribution to Christian ethics. The only other volume that I know of that is comparable in scope and purpose (and quality is T. B. Maston's *Biblical Ethics* (Waco, Texas: Word, 1967). White devotes approx mately fifty pages to Old Testament ethic (Maston gave more than 100 pages to OT ethics), seventy page to Jesus (Maston, thirty pages), fifty pages to Paul (Maston thiry-five pages), and fifty pages to the rest of the New Testament (Maston, seven

White's discussion of Old Testament ethic indicates both the promise and the challenge of that area. His brief discussion of the Decalogue, the Book of the Covenant, the Holiness Code, and of the ethical teaching of the prophets, poets, and sages (he manages to name and briefly describe them all in passing) are often helpful, always tantalizing. The problem however, is obvious: seventy-five per cent of the Bible has been given less tha twenty-five per cent of the pages in White's book. James Muilenburg's *The Way of Israel: Biblical Faith and Ethics* (New York: Harper Torchbooks, 1961), vari ous dictionary articles, and the treatment by White and Maston go part way toward meeting the need for a study of Old Testament ethics. But there is a deep and immediate need for a thorough, major study in this area. Any takers?

On the specifics of White's treatment of OT ethics: most of the time his summaries of various sections are persuasive and the major question is simply what, in more detail, lies behind the generalizations. White's intent to provide some sense of the historical milieux in which various teachings are given is commendable but I'm not sure whether the results are more illuminating than confusing. There is som of both. Usually his attitude toward our Jewish fathers is appreciative but on occasion he is patronizing (e.g., p. 17). His insistence on the relation of ethics to religion, on the importance of Israel's concept of God, on the relation between ethics and worship, and on the emerging eschatological ethic in the OT is all to the good. White, to some extent, falls prey to the "genre reductionism" mentioned by Birch and Rasmussen in that the narratives of the patriarchs and others are ignored in favor of more explicit ethical teaching. The concepts of creation and

fall, which loom so large in Christian ethics, receive almost no attention, whereas the emphasis on Exodus and Covenant and Law is deservedly thorough.

The strongest part of White's presentation (and the longest) is his discussion of the ethics of Jesus. Jesus' ethics are interpreted in relation to (1) his Jewish inheritance, (2) the idea of the "family of God" and the life of "sonship," (3) the idea of the kingdom of God and the life of obedience, and (4) the Son of God and the life of imitation. This is not the only way to organize the study of Jesus' ethics but it is very helpful. On the subject of the imitation of Jesus Christ, White is at his best.

White's discussion of Paul's ethics is a reasonably good introduction but no substitute for Victor Paul Furnish's *Theology and Ethics in Paul* (Nashville: Abingdon, 1968). His understanding of "universal" morality in Romans 1 and 2 and of the state in Romans 13 is not very persuasive. On the other hand, his development of Paul's ethic in relation to the person of Jesus Christ is excellent. Aside from some stimulating discussion of Matthew's Gospel, the rest of New Testament ethics is treated in a fashion similar to that described for the Old Testament: brief, helpful, and tantalizingly incomplete.

Fortunately, our study of NT ethics, unlike OT ethics, can be undertaken with the help of Rudolf Schnackenburg's very thorough *Moral Teaching of the New Testament*, John Howard Yoder's brilliant *Politics of Jesus*, Paul Minear's *Commands of Christ*, works by George Ladd, Victor Furnish and others. Even so, White's study of NT ethics is several cuts above the critical axe-grinding of J. L. Houlden's *Ethics and the New Testament* or (worse yet) Jack Sanders' *Ethics in the New Testament*.

Despite its weaknesses and omissions, White's *Biblical Ethics* is a fine contribution and well worth a careful reading. It is not enough to study only New Testament ethics. In its attempt to survey the whole Bible and in its placing of the central emphasis on the ethics of Jesus Christ, White has done Christian ethics a great favor.

The Problem of War in the Old Testament by Peter C. Craigie.
Eerdmans, 1978 125 pp. $3.95.
Reviewed by Anthony J. Petrotta, Ph.D. candidate in O.T., University of St. Andrews, Scotland.

In this brief monograph the author is more ambitious than the title suggests. In addition to the relevant material on the Old Testament itself, he draws from such diverse areas as philosophy, political science, history, sociology, historical theology, and comparative religions. Moreover, his express concern is to write for a Christian audience so that the individual Christian may better evaluate and formulate his or her attitudes about war. Thus, rather than a narrow, technical treatment of the subject, Craigie has broadened the scope so that a wider audience might benefit.

After examining the many facets of the problem of war in the Old Testament, Craigie comes to the conclusion that the Christian must hold a tension between the idealism of the pacifist and the realism of a person who supports a "Just War" theory. He admits that this is a "woolly" position--neither this nor that--yet inevitable if one is to take seriously being "in the world but not of it." That is to say, a Christian is a member of the society in which he or she lives and this society (the State) is necessarily involved in violence (war) in order to exist as a state. Thus, the Christian must share in the responsibility and guilt of being a member of that society. But the Christian is also a member of the Kingdom of God in which "the lion will lay down with the lamb." Thus, he or she must work for a transformation of society. To maintain the tension, the Christian must formulate a concept of Peace that is pragmatically oriented towards the present situation and a vision of Peace that sees the eschatological future.

To arrive at this conclusion Craigie surveys different themes in the Old Testament that bear on the problem of war: God the Warrior; "Holy War"; Prohibition of Murder; War and the State; Defeat in War; and Peace in the Old Testament. He realizes that not all of the problems of war in the Old Testament are resolved, yet some important and disparate avenues are approached and, in the final chapter, an attempt is made to bring coherence to the pieces of the complex problem.

What may be the most important aspect of the book, however, is the opening essay on the "Contemporary Problem of War in the Old Testament." Craigie makes it abundantly clear in this chapter that war in the Old Testament *is* a problem for the Christian--"or at least it should be" (p. 10). Craigie lays down the theological and hermeneutical implications of the "problem" in this chapter.

These revolve around two considerations: First, *personal*; the predominance of war in a book that Christians regard as revelation has implications for our understanding of God, revelation, and our own ethical behavior. Second, *external*; the most devastating attacks on the Bible and Christianity have been by those who point to the "bloodthirsty" nature of so many stories in the Bible and the way Christians have used these as justification for their own acts of violence and coercion. He closes the chapter by stating, "If we are to form a clear understanding of the nature of war and peace and of our role in relation to them, we must first seek to clarify the biblical basis of our position" (p. 18).

Craigie has done a commendable job in reaching those objectives. One may always quibble over minor points of exegesis or argumentation but Craigie has sought to hear the whole of the Old Testament canon and has related that to the present situation. A question that kept recurring for this reviewer is why a book of this nature was not written and published by a major Evangelical publishing house ten years ago during the heyday of the Vietnam war. Be that as it may, at least the next generation of Christian young people (and their parents and politicians) will have some guidelines if they should have to choose whether to go to war for their country. Finally, a special thanks should go to the author and publisher for making this book available at such an attractive price. *Todah Rabah* to both for this stimulating book.

History of Christian Ethics, Vol. I: From the New Testament to Augustine by George Wolfgang Forell.
Augsburg, 1979, 247 pp. $12.50.
Protestant and Roman Catholic Ethics: Prospects for Rapprochement by James M. Gustafson.
Univ. of Chicago, 1978, 192 pp. $3.95.
Reviewed by David W. Gill, Asst. Professor of Christian Ethics, New College, Berkeley.

For at least three reasons, Christian ethicists must give sustained attention to the history of their discipline. First, common sense would remind us that our generation is not the first to grapple with the problem of discerning good and evil, right and wrong in Christian historical experience. It is both foolish and presumptuous to overlook the wisdom and experience of our predecessors. Second, Christianity is deeply historical in character. God acts and reveals himself in history--not in static, eternal, transcendent "Forms." Third, Christians confess that they are individually "members of the Body of Christ" and that all the members are essential to each other. Those "members of the Body of Christ" who have labored in Christian ethics over the past two millenia are no more dispensable to our task than our contemporaries.

For these reasons, the volumes by Forell and Gustafson are particularly welcome. Goerge Forell's *History of Christian Ethics* is planned as a three-volume series. Volume One deals with the period from the New Testament to Augustine; Volume Two will focus on the period of "Christendom," from the early Middle Ages to the aftermath of the Reformation; and Volume Three will deal with Christian ethics in the modern, post-Constantinian era.

The best discussions in Forell's book, from the point of view of organization, clarity, and critical interaction, are the first (on New Testament ethics) and the last (on Augustine's ethics). The remaining chapters--on the Early Christian Fathers, Tertullian, Clement of Alexandria, Origen, the Fourth Century, Basil, and John Chrysostom--consist of quotations from the various authors interspersed with Forell's comments. The organization of these studies is provided mainly by the movement from one literary piece ot another. Unlike the chapters on New Testament and Augustine, there is little effort to achieve any critical distance or mount a systematic analysis. Nevertheless, because the secondary literature on New Testament and Augustinian ethics is abundant, the major value of Forell's

book consists in making available to a broader audience this ethical material from Clement, Origen, *et al.*

Forell's treatment of each author is always sympathetic, attempting to appreciate each one in context. Each figure emerges from Forell's pen as a safe and sane, mainstream Christian. Stoic, Neo-Platonic and other pagan influences are freely acknowledged but each writer is credited with an overriding Christian distinctiveness. Legalism and asceticism are usually softpedalled, despite appearances to the contrary. Forell can even suggest that Tertullian's thought is less "Christ against culture" than "Christ the transformer of culture"--a suspicious proposition!

A more rigorous and systematic analysis might have clarified the position of each figure on the relationship of nature and grace, reason and revelation, the meaning of "imitation of/conformity to Christ," and other issues. As it is, there are hints but no critical resolution. Thus, although this is a very helpful book, it would have been much more helpful it it were twice as long, twice as thorough and critical. That the book costs $12.50 for a mere 170 pages of text (plus notes, bibliography, and indices) reinforces this complaint.

James M. Gustafson's *Protestant and Roman Catholic Ethics* is not a surrogate for Forell's unpublished two volumes but in its own way it comes close. The purpose of Gustafson's study is not to provide a history of Christian ethics, *per se*, but to aid and abet "convergence" and rapprochement" among Christian ethicists. A common faith should not result in such disparate and contradictory ethics as we see today. Gustafson, who is undoubtedly the most important descriptive, analytical theological ethicist on the contemporary scene, goes about his task by describing the historical divergences, contemporary practical moral reasoning, philosophical bases, theological bases, and the prospects for future convergence. Whether one buys his objective or not--but surely a more united front by Christian ethicists in this post-Christian era is desirable--Gustafson's book is a marvelous orientation to the broad outlines of post-Reformation ethics.

Catholicism, in short, has developed moral theology in close relation to canon law and the priestly role in the sacrament of penance. It is heavily dependent on natural law and reason and tends to be static as well as casuistic in approach. Protestant ethics has, in contrast, developed with a great deal of autonomy in relation to the church. It is suspicious of natural law, if not reason itself, heavily influenced by the Kantian revolution, relativistic, existentialist, dynamic and a little vague on specific norms. Gustafson is careful to point out the exceptions and the variety within these two Christian camps (e.g., Lutheran, Calvinist, Anglican and Anabaptist forms of Protestantism).

What Gustafson detects (and encourages) is the movement of several Catholic moralists in the direction of freedom, openness, flexibility and biblical studies--and several Protestant ethicists in the direction of rationality, continuity, and greater authority in ethics. The consensus is that neither an extreme existentialist, occasionalist ethics nor an ethics for a static moral order is acceptable. Gustafson indicates the conditions which a comprehensive, coherent theological ethics must fulfill in order to bridge the historic gaps. The constructive work is partly underway but mostly lies ahead. For his brilliant analysis of the historical and contemporary scene and for his clear and persistent posing of the fundamental questions to be answered by Christian ethicists, Gustafson deserves our attention and our gratitidue.

BOOK COMMENTS

Introduction to the Theology of Karl Barth by Geoffrey W. Bromiley.
Eerdmans, 1979, 253 pp. $5.95.
Reviewed by Clark H. Pinnock, Professor of Theology, McMaster Divinity College, Hamilton, Ontario, Canada.

Having translated the bulk of the *Church Dogmatics* ("bulk" is the word - Barth referred affectionately to it as his white elephant - the cover is white on the German original), Geoffrey Bromiley has now directed his pen to reducing the vast size of the work to paperback proportions. To be exact, a ration of 240 pages of Bromiley to 8000 pages of Barth, that is, one Bromiley to forty Barth! Here is the salvation of the student assigned to read the master: first read up on Bromiley, then check on what Barth has more than that besides verbiage. I don't mean to be impolite or unappreciative, but Barth can be interminably long. Bromiley admits it when he explains the purpose of his book, to help the ordinary reader with a finite amount of time on his or her hands to make contact with what Barth is saying. No one has done this before, and no one is better qualified to do so than Bromiley.

Being a précis of *CD*, it is easy to explain what this book looks like. It has the same four volume structure of the original, and the main chapter headings. Within those chapters you find the same smaller numbered divisions from one to seventy-three. And at the end you get a summary of the fragment on baptism called sometimes IV/4. Bromiley gives us a lucid summary of the material, and includes an abundance of page references to help us. He lets Barth speak for himself, writing as if he were Barth, only occasionally allowing himself the liberty of mentioning some possible criticisms on a particularly controverted point. But these inserts are muted, and as often as not contain vindications of Barth against his overeager critics. Bromiley is not interested in giving the reader his opinions, but bringing him into contact with Barth himself, and he does this magnificently.

The volume closes with a summary of the great strengths and occasional weaknesses of the *Church Dogmatics*. He notes how Barth himself would want us to test all that he says by the Scriptures. But the fact remains that few other theologians have ever attempted so comprehensive a study of the Word of God, and done so with such effort to be faithful to the Bible and the wisdom of the whole church. A very useful tool.

The Past, Present, and Future of Biblical Theology by James D. Smart.
Westminster, 1979, 162 pp. $7.95.
Reviewed by Clark H. Pinnock, Professor of Theology, McMaster Divinity College, Hamilton, Ontario, Canada.

I have to confess to being an admirer of James Smart, a fellow Canadian and (I suppose) a Barthian. He does not seem capable of writing anything that does not strike me as biblical and balanced. Autho of twenty books, and now about eighty yea old, Smart (don't you wish you had a name like that!) still vigorous and full of insights has entered the lists on behalf of biblical theology which some claim went through a crisis and died. Not so, says Smart, rumours of its death were greatly exaggerated, as in the case of God. Biblical theology, the effort to mine the treasures of Scripture, is still going on and will still go on. The Word of God is not bound! There is no way that the quest for the meaning of the Bible which is the canonical scripture of the church is going to come to an end like some fad in man's unstable theology. The two recent efforts I have read certainly confirm the validity of this judgment: Samuel Terrien, *The Elusive Presence* and Walter Kaiser, *Toward an OT Theology*. Granted, the unity of Scripture is not as simple a matter as we once thought, and granted, it is not easy to lay hold of a single theme that will obviously do justice to the full richness of the text, but this adds to the excitement of the project and opens up new possibilities for insight and synthesis.

Smart is concerned to demolish superficial analysis about the 'biblical theology' movement as though it once existed as a unified force and then perished. He denies this, and opposes this kind of labelling. He is not afraid to take on such scholars as Childs and Barr, and being in their league himself is able to do so. Placing the whole history of developments in biblical theology before us, he steps surefootedly through the landmarks and sets the record straight, providing us with a small scale survey of all the recent trends. He is frank and open about it, too, as can be seen in his admission that he has read some pages in Fuchs over several times without being able to gain an inkling of his meaning - and Fuchs is a leading light in hermeneutics! He accomplishes what he sets out to do, namely, to clear away misunderstandings about biblical theology and point the way to a constructive future for it.

---

rrors of Man in Existentialism by than A. Scott, Jr.
llins, 1978, 248 pp. $4.95.
viewed by Alan Padgett, graduate student Drew University, Madison, NJ.

sentially this is a reprint of the thor's 1968 work, *The Unquiet Vision.* ott introduces the thought of six influtial Continental Philosphers: Kierkeard, Nietzsche, Heidegger, Camus, Sartre d Buber. With clarity and acumen, Scott shes up a fine blend of philosophical terpretation. American theological udents should be doubly interested, for t only does Scott offer us a good introction to the major school of philosophy the Continent (in contrast to the alytical or Oxford philosophy emphazed in American schools), but each of ese thinkers has had no small influence theology.

e major shortcoming of this book is ott's desire to introduce each man as existentialist thinker. In some cases, g. Kierkegaard or Heidegger, the phisopher himself resists this movement. r instance, his interpretation/biogphy of Kierkegaard relies almost clusively on his pseudonymous works; s 1848 conversion is simply not menoned. A future edition could be imoved, therefore, by de-existentialing Buber, Heidegger, and Kierkegaard; apters on Edmund Husserl and Gabriel rcel would also be welcome. With this mind, Scott's lucid and flowing book a fine piece of work.

---

e Christian Executive by Ted W. Engstrom d Edward R. Dayton.
rd, 1979, 216 pp. $9.95.
viewed by Dr. John W. Alexander, esident, IVCF

is book contains 27 chapters of numers practical helps organized into three rts dealing with You and Yourself, You d Others, and You and the Organization. rt 1 considers such topics as "You and ur day" with helps on managing one's me; "You as a Young Leader" and "The ice of Leadership" with attention on w to handle criticism; and "When to tire". Part 2 directs focus on relaonships between the Christian leader id supervisor, the board of trustees directors), the spouse, and with men leadership in general and women aders in particular. Part 3 turns to volvement with the organization which the ader serves: helping an organization rsue wise planning procedures, conducting planning conference, supervision via ffective spans of control, how to deal ith overhead, communication within an rganization, managing conflicts within ne organization, dangers to avoid, and ne place of prayer in a Christian organiation. A useful glossary of seven pages efines numerous terms in the vocabulary f management.

Four Reformers: Luther-Melanchthon-Calvin-Zwingli by Kurt Aland, translated by James L. Schaaf.
Augsburg, 1979, 174 pp. $4.95.
Reviewed by Bernard Ramm, Professor of Theology, American Baptist Seminary of the West, Berkeley, CA.

Every once in a while a book is published which one has felt for some time that such a book ought to be published. Such is the case with Aland's book on the four Reformers. It is a reliable and readable introduction to four very important men. Each chapter begins with a succinct biography of the person being discussed and set out in italics. This gives the reader a framework in which to understand the man. This is followed by a simplified account of the Reformer's important publications, debates, controversies and anything else of importance. Aland also discusses some of the debatable issues about the Reformer and at the end gives his own personal evaluation.

At the end of the book he gives a valuable classified bibliography of each man. For the person who wants to do additional research he has all the basic reference tools set out before him.

In a Postscript Aland deals briefly with important secondary matters. He discusses the Reformation outside of Germany and Switzerland, the Left Wing Reformation and a section on "Did the Reformation Destroy the Unity of Christianity?" He answers in the negative!

Over all it is written sympathetically for each Reformer. Although the emphasis is on history, Aland does not hesitate to discuss the theological issues. One must admire the many talents of Aland for he not only writes competently about the Reformation but he is a well-known co-editor of the famous Nestle edition of the Greek New Testament.

Wheel Within the Wheel; Confronting the Management Crisis of the Pluralistic Church by Richard G. Hutcheson, Jr.
John Knox, 1979, 272 pp. $12.00.
Reviewed by Dr. John W. Alexander, President, IVCF.

This book contains 13 chapters organized under three major themes: (1) The organization-mindedness of the contemporary church; (2) The church in the managerial age: an analysis; (3) The Holy Spirit and management techniques: some practical applications. Author Hutcheson writes from experience as chairman of the Office of Review and Evaluation of the Presbyterian Church in the United States; previously he served in the U.S. Navy, retiring in 1947 with rank of Rear Admiral following active duty in numerous capacities (including a succession of positions in top management in Washington) in the Naval Chaplaincy. He shows how the basic skills of planning, budgeting, constructing objectives and goals, and conducting reviews and evaluations can be developed. Three chapters are unusually practical: "Churches are Goal-seeking Organizations", "Leadership: The Minister As Manager", and "The Most Basic Organizational Principle: Trust the Holy Spirit".

Managing Our Work by John W. Alexander
Inter-Varsity Press, 1975, 96 pp.
Reviewed by Mark Lau Branson, General Secretary, TSF.

This book opens by quoting a plea for help, "I've simply got too much to do. There just isn't enough time. Can anybody help me?" The book provides a solution in terms of the P-E-R concept of management: Planning, Execution, and Review. The principle is described and applied (a) to the individual in managing one's time and (b) to the organization in which the individual serves. In Part 1, long range planning is defended against critics who feel such work restricts the Holy Spirit. Part 2 deals with "Planning" and explains how to construct plans (whether for an individual or for a group) by means of the Purpose-Objectives-Goals-and-Standards concept (POGAS for short). It is such goals and standards (constructed in harmony with a person's or a movement's objectives and purpose) that assist in setting priorities--choosing what to let go undone in order that higher priority items can receive adequate time and attention. Part 3 deals with "Execution" of the plans: organizing the people, inspiring and motivating them, training them, and stimulating good communication throughout. Part 4 attends to "Review" which is answering the questions: What was done and by whom, where, when? Review includes "Evaluation" which answers the question: How well was it done? Part 5 contains practical suggestions of how to proceed to apply the P-E-R method of management to one's individual life and to the group which one serves.

BOOK REVIEWS

TSF BULLETIN

ISSN No. 0272-3913

NOVEMBER 1980

.LETIN VOL. 4 No. 1
y TSF NEWS & REVIEWS)
l by Theological Students Fellow-
3 Langdon, Madison, WI 53703

Mark Lau Branson
(TSF General Secretary)
Editors: Clark H. Pinnock
(Toronto School of Theology)
Paul A. Mickey
e Divinity School, on leave '80-'81)
itor: Elaine Good
(TSF Administrative Assistant)

: Editors: Stephen T. Davis
nt Men's College) *Philosophy;*
E. Frykenberg (University of Wis-
Vorld Religions; Robert L. Hubbard
Seminary) *Old Testament;* Richard
(Calvin College) *Ethics;* Thomas C.
rew University Theological School)
Theology; Grant R. Osborne
Evangelical Divinity School) *New*
t; Donald Tinder (New College,
) *Church History;* Keith Yandell
ty of Wisconsin) *World Religions.*

ting Editors (Professors): Donald
(University of Dubuque Theo-
Seminary); Russell Burck (Rush-
rian-St. Lukes Medical Center,
; Donald Buteyn (San Francisco
cal Seminary); Donald Dayton
n Baptist Theological Seminary);
Ellenbaum (College of DuPage);
urtado (University of Manitoba);
Ramm (American Baptist Seminary
West, Berkeley); James Parker, III
Baptist Theological Seminary);
Riegel (Trinity Western College,
erald Sheppard (Union Theological
, New York); R. Edward Turner
s University Theological School);
atson (Perkins School of Theology).

iting Editors (Students): Douglas
n (Graduate Theological Union,
); Vaughn Baker (Perkins School of
y); Terry Donaldson (Toronto
of Theology); Kapp Johnson
nt Graduate School); Susanne
(Princeton Theological Seminary);
ones (Vanderbilt University); Hal
Boston University); Kenneth Morris
ity of Georgia); Alan Padgett (Drew
y Theological School); John
(Fuller Theological Seminary).

LETIN (Formerly TSF News &
is published five times during
school year (October-May).
ship in TSF ($10/yr; $8-students)
both *Bulletin* and *THEMELIOS*
s), the theological journal of the
onal Fellowship of Evangelical
. Separate subscription rates are:
$6.50/yr; Themelios-$4.50/yr.
es are available on request. Student
late—10 or more copies delivered to
ress at $7. per person. All sub-
s and correspondence (except as
n special order forms) should be
Theological Students Fellowship,
gdon, Madison, WI 53703. TSF is a
of Inter-Varsity Christian
ip.

CONTENTS

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

WAGNER AND COSTAS ON COWE

Editor's note: On June 16-27, 1980, the Consultation on World Evangelization (COWE) sponsored by the Lausanne Committee on World Evangelization (LCWE) met in Pattya, Thailand. Over 800 participants, consultants, observers and guests attended plenary meetings and participated in the various working groups. C. Peter Wagner, a missions professor at Fuller's School of World Missions, presented the strategy in an early address. Orlando Costas, also a professor of missions, from Eastern Baptist Theological Seminary, has been active in Lausanne concerns. Here he reports on COWE's less public yet possibly more crucial events--those happening on the "fringes" of the meeting. These men represent very different viewpoints, both with the Lausanne Covenant framwork of concerns. TSF is grateful for their reports.

LAUSANNE'S CONSULTATION ON WORLD EVANGELIZATION: A PERSONAL ASSESSMENT (Part of the report)

by C. Peter Wagner

I have called this report "a personal assessment." The details and deliberations of COWE will be published widely in the Christian media and do not need to be rehearsed here. I would, however, like to make some subjective observations from my own perspective as a charter member of the LCWE and chairperson of its Strategy Working Group (SWG).

The Strategy Working Group was commissioned in 1976 to develop a standardized research methodology and strategy planning procedure for world evangelization in the framework of the Lausanne Covenant. It worked at this in partnership with the MARC division of World Vision International, for four years and reported its results on the first morning of the COWE plenary session.

The Renewed Mandate

Undoubtedly the most significant point of the Consultation was its endorsement of the Lausanne Committee and a renewal of the mandate to continue its work. A broadly-representative Commission on Cooperation in World Evangelization, under the leadership of Thomas Zimmerman (Chairman) and Jack Dain (Coordinator), worked long, intensive hours through the entire consultation in an attempt to capture the consensus of the assembly as to the future of LCWE. The preliminary report was presented to a plenary session on the eighth day, it was revised in light of the feedback, and the final document was distributed on the eleventh and final day of COWE. In a dramatic standing vote the report was accepted almost unanimously by the participants, observers and consultants present. Only one person stood to register a "nay" vote. The assembly made its vote tangible with personal pledges of over $60,000 in contributions toward LCWE during the next 12 months.

WEF Overture

One of the most hotly-debated issues was the overture made by the World Evangelical Fellowship (WEF) suggesting that the LCWE become the Evangelism Commission of the WEF. Although I do not believe the idea was ever supported by more than a very small minority at COWE I was nevertheless relieved when the Commission on Cooperation recommended that LCWE remain autonomous. I personally held some strong opinions on the issue and expressed them in a public hearing.

As my friends in WEF know, I support the existenc of a world scale organization designed to unite evangelicals in fellowship. Many churches, denom nations, councils of churches, parachurch organizations, and Christian individuals desire to establish an international identity with each other distinct from the World Council of Churches, and the WEF provides this. It is an organization tha has a well-defined constituency and operates on the basis of the consensus of its members.

The LCWE is quite distinct both in its purpose ar its structure. It is a task-oriented, not membe oriented organization. It is free-wheeling, not responsible to a defined constituency. Its purp is singular--world evangelization--not multifaceted with equal interested in theology and wo relief and Christian fellowship and other good things. It has a narrow vision for the task, bu a broad vision for its personnel since it includ evangelicals both from WEF and WCC churches. It is self-perpetuating with the options to continu or to disband as the world religious situation dictates. The Commission on Cooperation recognized these things, but at the same time express a sincere desire for continuing close relationships with WEF, recommending the appointment of special commission to investigate the matter further.

The Primacy of Evangelism

As long as the LCWE is to continue, its position on the nature of evangelism assumes crucial signigicance. It is one thing to assert that the singular task of LCWE is world evangelization, b quite another to define with precision just what evangelism means. Such a definition involv deep theological questions. In my opinion, COWE answered two of these questions in ways that wil furnish a basis for more effective evangelism in the years to come.

The first question relates to the primacy of eva gelism in the total mission of the church. Duri the hundred years between the time the modern missionary movement began with William Carey at the threshold of the last century and the beginnings of our own century, the term "mission" meant saving souls, winning converts, persuading people to become Christians and responsible members of His church. Gradually, however, around the turn of the century, the social implications of the biblical mandate began to become more pro minent in the thinking of mission leaders. The influential "layman's inquiry" of 1932 (entitled *Re-Thinking Missions*), for example, recommended that the social ministry "work free" from direct evangelism and suggested that "We must...be will to give largely without preaching, to cooperate wholeheartedly with non-Christian agencies for social improvement."

By 1932 more liberally-inclined church leaders had agreed that Christian mission was not just soul-winning, but that it included the cultural mandate as well. Most evangelicals, however, resisted this until the revolutionary era of the 1960s when the social implications of Christianity received such high media visibility. By 1974, when the Lausanne Covenant was written, evangelicals were prepared to allow the change i the concept of mission. The Covenant recognizes that both the evangelistic mandate and the cultural mandate are legitimate aspects of mission. This is now called "holistic mission."

Unfortunately for world evangelization, the cultural mandate has now become primary in World Council of Churches circles. Reports of the

meeting of the Commission on World Mission and Evangelism held in Melbourne, Australia in May indicate that very little, if any, time was given by the WCC to promote preaching the Gospel and saving souls. In a paper widely circulated at Pattaya, "Theological Reflections on Melbourne 1980," Bruce Nicholls said, "Many at Melbourne thought of world evangelization as a triumphalistic idea of a past Western missionary era...One of the Asian leaders became angry at the mention of the three billion unreached."

From beginning to end, COWE took a clear and distinct stand on this issue. The Lausanne Covenant affirms that "In the church's mission of sacrificial service evangelism is primary" (Art. 6). While recognizing that the cultural mandate is indeed part of holistic mission, COWE refused to go the route of the WCC and make it either primary or equal to evangelism.

This stand did not come without opposition. A very vocal minority at Pattaya attempted to dislodge evangelism as primary in the mission of the church. They circulated a "Statement of Concerns" and solicited signatures of participants who would support them. In private consultation one of them said, "If evangelism is primary, then social service is secondary and I object to that." This tendency seems to me to be a historical repeat of the change of the meaning of "mission" now refocused on the word "evangelism." There is a significant group of evangelicals who are advocating not only "holistic mission" but also "holistic evangelism." This is the second of the two theological questions that was addressed.

COWE not only said "No" to the WCC position of the primacy of social service but also to those evangelical brethren who are attempting to load the word evangelism with meanings it never has had. If they prevailed, a new word would have to be invented, but COWE held the line at that point. The functional definition of evangelism agreed upon by the LCWE Theology and Education Working Group and Strategy Working Group was:

The *nature* of world evangelization is the communication of the Good News.
The *purpose* of world evangelization is to give individuals and groups a valid opportunity to accept Jesus Christ.
The *goal* of world evangelization is the persuading of men and women to accept Jesus Christ as Lord and Savior and serve Him in the fellowship of His Church.

Many leaders at COWE feel that the subtle shift suggested by advocates of "holistic evangelism" is a dangerous tendency. They will agree (some rather reluctantly) to "holistic mission," but desire to follow the Lausanne Covenant and keep evangelism primary.

The final "Thailand Statement" affirms the primacy of evangelism and adds, "This is not to deny that evangelism and social action are integrally related, but rather to acknowledge that of all the tragic needs of human beings, none is greater than their alienation from their Creator and the terrible reality of eternal death for those who refuse to repent and believe." I myself applaud this position.

The People Approach to World Evangelization

Traditionally mission strategy has focused on evangelizing geographical regions (e.g., North Africa Mission or China Inland Mission) or sometimes world religions (e.g., "God has called me to reach Muslims"). The approach in many of these cases was to attempt to win individual men and women to Christ, often with little regard for the network of interpersonal relationships dictated by the culture of the group to which the individuals belonged.

The Strategy Working Group, in line with strong currents in modern missiology, has questioned the traditional approaches and suggests the "people approach" to world evangelization. It argues that the most effective way to plan evangelistic strategies is to focus on one *people* at a time. A people is technically defined as "a significantly large sociological grouping of individuals who perceive themselves to have a common affinity for one another."

The general feedback was positive. For example, Dr. George Peters, one of today's foremost missiologists, came up to me afterwards and said, "Just in case you're wondering, what you presented is exactly what I have been teaching in my classes for 15 years." We, somewhat naively, thought that enough preparation had been done so that each mini-consultation would work within the people approach.

For two reasons this did not happen nearly to the degree we had hoped. The major reason, I think, was that a relatively small percentage of participants had actually been active in regional pre-COWE study groups. They had not read *That Everyone May Hear* or the *Unreached Peoples* annuals or seen the audio-visual. The presentation they heard on the first morning caught them by surprise. It was to them something new. They, quite understandably, could not be expected to change their thinking on the approach to strategy for evangelization in two or three hours. Most of the mini-consultations, therefore, took the more traditional approaches of countries, geographical regions, religions or individuals as the target of evangelistic strategy planning.

A secondary reason why the consultation did not wholeheartedly adopt the people approach was that it aroused some rather vocal oppostion. Some from South Africa, for example, feared that it would encourage racism and apartheid. They argued that churches should not be allowed to grow in the midst of each people group but that individuals should leave their groups and join churches which mixed them together. Some workers among Muslims also felt that individual converts should not remain in their Muslim culture but should join churches with Europeans.

All in all, however, COWE gave significant international exposure to the people approach. Through this experience, many world leaders have gained a new perspective of the remaining task. A chief element in this new perspective was that there are yet an estimated 16,750 of the world's people groups as yet "hidden." This means that they are beyond the reach of any existing church and that they will only be evangelized if cross-cultural missionaries leave their own people group to evangelize another. A full 80% of the non-Christians in the world today fall into this category, emphasizing the fact that the age of missions is far from over.

It is my prayer that God will stir up His people in a new way now that COWE is history. I pray for a revival in the hearts of Christians. I pray for a powerful filling of the Holy Spirit. I pray for a throbbing passion for the salvation of souls. I pray for the start of a new era of missionary outreach both from Western and Third World churches. I pray for the unleashing of an evangelistic force the world has never known. I pray that before our present generation passes on into eternity that some 20,000 unreached people

groups of our planet will be reached with the Gospel message and will be part of that "great multitude which no man could number of all nations and kindreds, and peoples and tongues" standing before the throne and praising God in the last days.

REPORT ON THAILAND 80 (CONSULTATION ON WORLD EVANGELIZATION)

By Orlando E. Costas

As a member of the LCWE working group on Theology and Education, I was aware of the process and the issues at stake in the recent COWE meeting. Thailand's theme was taken from the Epistle to the Romans (10:14): "How Shall They Hear?" Contary to Melbourne, the theme of which ("Your Kingdom Come") was expressed in "Jesus language," Thailand's theme represented "Pauline language," which is expository and deductive rather than narrative and inductive, conceptual and argumentative instead of symbolic and descriptive. The Consultation did not study the theme in inductive Bible studies but in deductive theological expositions on the implications of the theme. It began with a keynote address and was followed by a series of plenary addresses on the God who speaks, the Word God has spoken and the People to whom God speaks.

Thailand 80 was pricked by the awareness of a tragic reality: an explosive world population of over 4 billion people, with almost 80% who lie beyond the frontiers of the gospel and the actual reach of any church or individual Christians. Its theme reflected a passionate concern for the salvation of billions who have not had the opportunity to hear the gospel and consider it as a personal option for their lives. It not only underscored the fact that God speaks (Heb. 1:1) but also that Jesus Christ is God's saving word for humankind (Rom. 10:9). Without him, women and men are lost in sin (Rom. 3:10ff). Hence Thailand s theological focus was on Christ and salvation.

The Consultation was structured around 17 mini-consultations dealing with different "people-groups." Among the 17 people groups were marxists, secularists, Hindus, Muslims, traditional religionists, large city dwellers, urban poor and refugees. The mini-consultations worked under the premise that since the majority of the people of the world are not within the reach of local churches, specialized agents (cross-cultural) are needed for their evangelization. Each consultation produced an elaborate report outlining the characteristics of its respective people group, and the opportunities, problems and resources to reach its members with the gospel.

Alongside the mini-consultations, there was a special commission selected from rank and file evangelical leaders around the world that worked on the problem of evangelical cooperation. The situation was especially provoked by the growing tensions, on the one hand, between some established evangelicals from North America and Europe and progressive evangelicals from the same part of the world, like John Stott and Waldron Scott (General Secretary of the World Evangelical Fellowship), and Third World evangelical leaders. This had been dramatically expressed in Arthur Johnson's controversial book, *The Battle for World Evangelization* (Tyndale, 1978) and John Stott's response in *Christianity Today*. But the problem had also been intensified by the WEF's invitation to the LCWE to become the former's arm for evangelization, and the resistance of some North American leaders of the Church Growth Movement and para-church faith missions as well as evangelicals in denominations that do not belong to the WEF. The Church Growth leaders, especially, were afraid that history would be repeated over again by the absorption of a missionary-evangelistic movement like Lausanne into a church-oriented organization like the WEF, as was the case with the integration of the old International Missionary Council into the WCC in 1961.

Ultimately the participants, which we learned at Pattaya were serving as a consultive assembly, gave the LCWE a continuing mandate. It also approved a document on evangelical cooperation, which responds to the invitation of the WEF by stating that it's best for the time being that the two continue to work cooperatively since it is too premature for an integration to take plac

There were four episodes that took place on the fringes of the Consultation which deserve to be mentioned because they had an indirect impact on the outcome and raised some questions on the future of the Lausanne Movement.

A Report on WCC

One of them was a non-scheduled and non-official meeting that was called one evening for those interested in getting a report on the Melbourne Conference. Since the meeting was called for 9:0 p.m., the leaders of the Consultation didn't expect that so many would turn out. Over 300 pe sons came. Allen Cole, from the Church Missiona Society of Australia, and Waldron Scott were asked to give their own impressions of Melbourne Cole was acidly critical to the delight of some. Scott was also critical but reflected a very pos tive attitude and empathetic spirit, something that pleased the small pro-Melbourne group and enraged many rank and file "established evangeli cals." Arthur Glasser, who had gone to Melbourn as the reporter for *Christianity Today*, was crit cal yet positive (like Stott) and Bruce Nichols, from the WEF's Theological Commission, was close to Cole. Neither Glasser nor Nichols, however, were asked to speak formally. Emilio Castro, Director of the CWME, who was there as an observ from the WCC, was then asked to respond to the presentations of Scott and Cole. His response was eloquent and evangelistically passionate.

When the meeting was open for discussion, an avalanche of opinions, questions and critical remarks followed. Toward the end of the session John Stott, in an unusual and untypical way, wen to the podium and challenged Emilio Castro direc on the grounds that Melbourne had not listened to the challenge that he had given the WCC at Na robi when he accused the former of not being pas sionately concerned for the lost. Because the audience was split between those who were sympathetic toward Castro and Melbourne and those who were acidly critical of what went on there, Coordinating Committee became worried and sought to get a formal response from the Lausanne Theol and Education Group (LTEG). Finally, a brief representative statement by Stott was released i the daily communique. Basically non-committal, Stott affirmed concern for the oppressed while calling the WCC to be explicit about world evangelization.

A Statement of Concerns

The second striking happening was the Statement o Concerns on the future of the LCWE that John Gitari, Anglican Bishop from Embu, Kenya, Vinay Samuel, a pastor/theologian from the Church of South India, Andrew Kirk, an Anglican theologian

in London, Peter Kusmic, a Pentecostal theologian from Yugoslavia, Clarence Hilliard, a black American pastor from the US, Ronald Sider, a theology professor at Eastern Baptist Theological Seminary in Philadelphia, and myself presented to Leighton Ford as Chairman of the LCWE on behalf of a "grass root" movement of participants and consultants. The statement was first drafted by Africans and Black Americans who had participated in the drafting of the Response to Lausanne which had been worked out at the Lausanne Congress in 1974. It was enlarged by Latin Americans and revised by the six of us in response to the mandate of 72 participants that had come to an informal meeting called to consider its contents. It was signed by close to 200 participants and consultants. In the covering letter that accompanied it we affirmed our desire to strengthen world evangelization, explained that we had no organizational connections but were a "grass roots" coalition and that our efforts were intended to be positive and not devisive.

In part, the Statement read:

"Since the world is made up not just of people groups but of institutions and structures, the Lausanne Movement, if it is to make a lasting and profound evangelistic impact in the six continents of the world, must make a special effort to help Christians, local churches, denominations and mission agencies to identify not only people groups, but also the social, economic and political institutions that determine their lives and the structures behind them that hinder evangelism. Indeed, to be an effective mobilizing agent for the evangelization of the world, the LCWE (as the visible expression of the Lausanne Movement) will have to give guidelines to Christians in many parts of the world who are wrestling with the problems of racial, tribal and sexual discrimination, political imperialism, economic exploitation, and physical and psychological harassment of totalitarian regimes of whatever ideology (i.e., tortures, unjust imprisonment and forced exiles) and the liberation struggles that are the consequences of such violent aggression.

"With sadness and tears we must note that there are evangelicals in and outside of South Africa who claim to be Bible-believing Christians and give implicit or explicit support to apartheid. We recognise, however, that there are other evangelicals who have taken courageous stands against this evil. There are evangelical Christians in Latin America and Asia who claim to be true followers of Jesus Christ and yet give direct or indirect support to the growing number of repressive anti-democratic governments on these continents. There are evangelical leaders in some communist ruled countries who appear to support their governments uncritically, even when they deny basic human rights, including freedom of religion. And everywhere else in the world, but particularly in North America, Western Europe, and Australasia, there are many Christians who support, some directly and others unwittingly, the economic domination of the poor nations of the world by the economic policies of the developed nations and the activities of the multi-national corporations. Those evangelicals that send their support to these practices are a great scandal to the evangelical witness in general and to the evangelization of the poor people of the earth in particular. The LCWE should give guidance on how these evangelicals can be reached with the whole biblical Gospel and be challenged to repent and work for justice.

"Evangelicals should not blindly condemn liberation movements for the sake of condemnation. Rather, they should stand for justice and seek to give sound biblical bases for the creation of just alternative societies.

"The LCWE should exhort heads of nations and other government officials who claim to be Christians to set an example by being 'just and righteous' in the exercise of their office. This would remove a major stumbling block to evangelism in many countries.

"The LCWE should exhort evangelicals around the world to proclaim the Gospel in word and deed, 'in season and out of season' to all unreached people. But it should do so bearing in mind that the overwhelming majority of them are the poor, the powerless and the oppressed of the earth. The God of the Gospel not only speaks (Heb. 1:1) but sees the condition of the oppressed (Ex. 2:35) and hears their cry (Ex. 3:7; Jms. 5:1-5; Acts 7:34). Jesus himself set the example of an authentic evangelization by proclaiming the Gospel to the poor in word and deed (Mt. 11:4-6)."

Ford invited three of us to meet with the entire Committee. The initial response was cool but polite. Peter Wagner of the Fuller School of World Mission raised the question as to whether I had not gone on record, and by implication many of those who were taking part in the whole "grass root movement," as standing against the commitment of Lausanne to the primacy of evangelization. He argued that I had criticized Lausanne for falling into a "prioritization syndrome" and in fact in my latest book, *The Integrity of Mission* (Harper & Row, 1979), had come out for a wholistic evangelistic approach which in his opinion was a departure from the commitment of Lausanne. I answered him that, whereas I had found the word "primary" in article six of the Lausanne Covenant unfelicitous because the previous article (five) speaks of a commitment to the whole of the Christian mission which includes both evangelism and social action, I had learned, nevertheless, to live with that word and had, accordingly, signed the Covenant and lived according to its spirit. Furthermore, my book deals with mission in general, not with the specificity of evangelism. Vinay Samuel and Ron Sider both pointed out that our statement was not based on the missiology of any of its drafters; it specifically spoke from within a common conviction and commitment to the Lausanne Covenant.

I understand that after we left that meeting, the Executive Committee went on to discuss the matter further, raising additional questions about some of us, and especially myself. They did not give us a formal reply, but on the other hand, we did not expect one. What did happen, however, was that the Thailand Statement, drafted by John Stott at the request of COWE's top leadership and submitted to the Plenary with their approval, did address itself to some of the issues that we were raising. Stott reaffirmed the Lausanne Covenant to follow Jesus in loving and serving the poor and hungry as well as in verbal proclamation: "Although evangelism and social action are not identical, we gladly reaffirm our commitment to both, and we endorse the Lausanne Covenant in its entirety."

In addition, it now seems as if a consultation that had been previously called to study the relationship between evangelism and social action may be expanded into the level of a Conference. If this is the case, we may consider the Statement as having fulfilled its purpose.

Statement from Women

The third happening was a statement from the few women present to the Executive Committee. Many of them (and many men) were upset with the lack of

female presence in the program and the apparent insensitivity shown by the COWE leadership toward their own spiritual gifts. Though moderate in tone, their statement turned out to be quite incisive if for no other reason than the fact that it highlighted the statistical reality of the Consultation in relation to them. For example, they notice that while:

72% of all evangelicals engaged in cross-cultural evangelization are women, yet:

58 of the 650 invited participants are women--
or 9%
3 of the 50 members of the Lausanne Committee are women-- or 6%
1 of the 34 members of the 4 Working Groups of LCWE is a woman-- or 3%
None of the 9 Subcommissions or working group chairmen are women-- or 0%
None of the Plenary speakers are women--
or 0%
None of the Bible study leaders are women--
or 0%
None of the 7 Regional Group Chairmen are women--
or 0%

They also noted that:

5 out of the 5 Executive Assistants are women--
or 100%
There are 46 staff women, 18 lay observer women, 28 guest women.
159 of 261 non-participants are women--
or 61%

The women offered several suggestions to help the LCWE "involve women in all levels of the church where they can be vital to the cause of world evangelization making a very special and unique contribution to evangelism."

Again there didn't appear to be any formal response from the LCWE Executive Committee. At least I did not see any in the official *Daily Communique*. However, in his closing message Leighton Ford spoke directly to the issue when he acknowledged this lacunae and asked how it was possible that our sisters should not be allowed and encouraged to make their own contribution, as members of the Body of Christ, to the cause of world evangelization. And as if to re-enforce the whole issue, he asked his own wife to lead in prayer at the outset of his message. This was a very courageous and Christian gesture on the part of the moderate Ford.

Latin American Concerns

The fourth happening was perhaps the saddest and most unfortunate. Some 27 Latin Americans (of the 70 that were present), led by two executives of the Luis Palau Evangelistic Team met secretly to consider the possibility of forming a Latin American Association of Evangelicals because the newly organized Latin American Council of Churches (CLAI) did not represent them and was too closely related to the WCC. (The meeting was called in secret because in the Latin American delegation there were two CLAI officers and many sympathizers.) The gesture was not harmful in any way. But one of the executives of the Palau Team took advantage of the fact that he was on the staff of COWE's Information service (there were no accredited journalists at the Consultation but rather the Coordinating Committee chose those it wanted to do the reporting and made them part of the COWE news staff), and wrote a story that was put in the Associated Press telex. Three days later the story appeared in Thailand's leading English newspaper, and a day after COWE's Information Service made the story part of the press release that was sent to its larger constituency all over the world. The whole issue caused an uproar in the Latin American delegation.

The two issues that were most embarrassing and offensive were the comment on Emilio Castro's presence at COWE and the accusation against the Latin American Council of Churches (CLAI) for claiming to represent the majority of Latin American Protestants. Many of those who were not at the secret meeting and some who were, demanded an open meeting of the entire Latin American delegation to deal with the problem. Some fifty came, including Emilio Castro and the writer of the article. The meeting, chaired by Bruno Frigoli, a member of the LCWE Executive Committee, enabled the issue to be clarified. The writer confessed that the article was his own doing and did not have the approval of the 27 that had met. He further admitted not to have had all of the facts straight as to Castro's presence at COWE and apologized publicly to him. The officers of CLAI made it clear that at no time had the latter claimed to speak for *all* Latin American protestants. It was then agreed that a new press release should be prepared by the Palau Team executive who had written the article and myself.

The two of us met immediately to write the press release as it was drawing near the close of the Consultation. We submitted it to the Director of Information for his approval. He told us that he had to get the approval of the Director of COWE. The release was briefly modified and mimeographed in the COWE official Information Service letterhead. I was then assured by the Director of Information that it would be put in the Associated Press telex, would be distributed the next day to all the participants and sent to the LCWE constituency, as had the previous one. To my knowledge, no one received it! Fortunately, however, I left Pattaya with several personal copies.

The latter incident marks, in my opinion, one of the lowest points of COWE and reflects its greatest liability. COWE, in the words of an observer, was "the closest meeting" he had ever attended. The flow of information was almost as tightly controlled as that of conferences sponsored by orthodox Communist organizations! And the way that the COWE Information Service so eagerly dispatched the news of the 27 Latin Americans who had attacked "liberation theology," questioned the presence of Emilio Castro and proposed to set up an anti-CLAI Assocaition; the way it deliberately withheld the one news release that expressed a real consensus of the majority of the Latin American delegation only demonstrates the bias of at least those who were in charge of COWE's Information Service.

And Yet...

But thanks be to God that no man or woman can define the agenda of the Holy Spirit nor control the power of God's kingdom. And so it was with COWE: God's word was spoken and heard. The Thailand Statement represents a positive word in a negative milieu. And the Lausanne Movement, despite the attempts on the part of some evangelicals to control it ideologically, at the exclusion of others who may not agree with them, continues to be a mobilizing force in the evangelical household, calling the *entire* evangelical family to pray, plan and work for the evangelization of the billions that have still to hear the good news of salvation.

Note: Shortly after completing this report, I received a memo from John Stott to the members of the (now extinct) Lausanne Theology and Education Group. In this memo, Stott reports the formal response of the LCWE, which met after COWE, to con-

ider, among other things, the Statement of Conerns. The LCWE passed the following motion:

The Theological Commission recommends to the WEF hat an approach be made to the Lausanne Committee or World Evangelization that the function of the ausanne Theology and Education Group be united ith the work of the WEF Theological Commission so s to have one international theological Commission n order to serve the concerns of both the LCWE nd the WEF."

A REPORT FROM EUROPE ON THE THIRD BIENNIAL CONFERENCE OF F.E.E.T.

By Donald Dean Smeeton

Theology cannot escape the paradoxical. In recent years, Germany has not been known for its evangelical theology, yet Wölmersen, West Germany was the site for the August 25-29 third biennial conference of the Fellowship of European Evangelical Theologians. The Advisory Council of F.E.E.T. consists of: Peter Beyerhaus (Germany), though he attended only the first conference in 1976; Prof. Henri Blocher (France); Dr. Josip Horak (Yugoslavia); Dr. Klass Runia (Holland); Rev. John Stott (Great Britain); Bishop Erling Utnes (Norway) and Mr. José Grau (Spain). The Executive Committee consists of: Mr. Martin Goldsmith (Great Britain), Prof. Howard Marshall (Great Britain), Mr. Siegried Liebschner (Germany), Dr. Peter Kuzmič (Yugoslavia), Dr. Peter Jones (France), Dr. Agne Nordlander (Sweden), Dr. Klass Runia (Holland) and Rev. Neil Britton (Switzerland).

Although reflective theologians are not always on the best terms with aggressive evangelists, the meetings utilized the facilities of the Neues-Leben-Zentrum through the kindness of German's best known evangelist, Anton Schulte. The goal of F.E.E.T. is to promote evangelical theology in Europe in a spirit of loyalty to the Bible. This year's conference was attended by about 75 theologians and pastors from at least fifteen countries, including East Germany and Yugoslavia.

The theme of this year's meeting was another paradox: Christology. Or to use the official wording, "Who is Jesus? The Modern Challenges for Christology." With the popularity of a variety of theologies from below and new myths of God incarnate, the twentieth century recalls the Christological debate of the early church. Many contemporary thinkers are of the opinion that the classical answers are inadequate, but the F.E.E.T. participants did not come together simply to affirm the old answers.

The father of F.E.E.T., John R.W. Stott, led the daily Bible "readings" which were really expository messages in the best Anglican style. The chairman of the executive committee, Klaus Runia (Holland) provided the background of the present debate. *Tyndale Bulletin* editor, R.T. France examined "The Biblical Basis for the Confession of the Uniqueness of Christ." And Horst Georg Pöhlmann of the University of Osnabrück (Germany) evaluated the appropriateness of Chalcedon for today. The general conclusion of these plenary sessions and the numerous workshops was that even though many of the questions raised by modern Christologies are legitimate, most of the answers fall short of the Biblical revelation. The themes that Jesus was "true God" and "true man" were affirmed in various ways so that the Gospel is that the Son of God "came down from heaven for us and our salvation" (Nicene Creed).

At its business session, the conference decided, among other things to seek ways to strengthen evangelical Christianity in Eastern and Southern Europe. It was agreed to establish a special fund to assist young evangelical doctoral students from these areas, and also to provide theologians in Eastern Europe with much needed theological books.

Europe faces very strong pressures of secularization. Some observers have even declared Europe to be post-Christian. Others say that the land of Barth, Brunner and Bultmann will never again be the land of the Bible, but then God is a God of the paradox.

Anyone wanting more information on F.E.E.T. may write to the secretary of the Executive Committee, Rev. Neil Britton, La Cure, CH-1166 Perroy, Switzerland.

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

A REPORT ON PAUL VITZ'S LECTURE "FROM A SECULAR TO A CHRISTIAN PSYCHOLOGY"

By Mark Lau Branson

Dr. Paul Vitz, professor of psychology at New York University, is the author of *Psychology as Religion: The Cult of Self-Worship* (Eerdmans, 1977), reviewed in the January 1978 issue of TSF News and Reviews. In this lecture he (I) identifies major assumptions that are common to most psychological theories; and (II) suggests creative directions for a distinctively Christian psychology.

I. The underlying intellectual assumptions (seven of them) provide the basic world view, especially the understanding of human nature.

(1) Atheism (or agnosticism) is a normal presupposition of most modern theories. Genuine religious motivation is ignored or treated negatively. Some theories began with those who spoke out explicitly against Christianity (Fromm, Rogers, Skinner); others are simply "functionally agnostic" (Transactional Analysis). "The pattern of priests and ministers going *into* psychology and *out of* the faith is extremely common."
(2) Naturalism is a closely related assumption. The working of the mind is within a sphere of physical influences or purely reasoned, observed natural happenings. Even Maslow's "real experience," though often caricatured by Christians, is a natural event for Maslow. Any "supernatural" influence is explicitly ruled out.
(3) Reductionism is prevelant, e.g., "love is reduced to sex and sex is reduced to physiology." Spiritual life is reduced (by Freud) to sublimated sex. All "higher" things are viewed only as results of "lower" natural phenomena. (A Christian would see sex in context of love, love as sacred, marriage as a sacrament.)
(4) Individualism (with the "isolated, autonomous, self-preoccupied individual") becomes the building block of psychological health. Values of family and community loose out. Self-will and self-advancement are primary. "It is most revealing that there is not one major psychological theory of personality which does not assume the isolated individual as the central unit and primary concern of its theory." There are no significant theories of human interdependence and certainly none valuing

obedience to God. (Vitz's main examples were Dyer's *Your Erroneous Zones* and Transcational Analysis.) "The curious thing about the selfish goal of autonomy is that it is almost unanimously made throughout popular psychology and yet I have not found one writer who has attempted to defend the goal as morally worthwhile or even to demonstrate that this 'autonomy' is possible." Vitz continues, "Today's individualistic psychology repetitively implies that the enemy is the past erected by natural groupings, but not the past and present, dominated by modernist isolated egos separated from all that is natural, with each ego being told that it is free." Vitz sees modern consumerism and propaganda as the winners with self "separated" from other influences.
(5) Relativism is norm in values. Secularists are absolutist only in regard to holding this position of relativism. Values clarification theory, when devoid of moral norms, falls in here.
(6) Subjectivism holds spiritual truth as non-objective, non-rational, while the physical sciences are most prized. Closely related is a value on a human's immediate feelings and their expression. Reality beyond the physical world and valuing of self-control and obedience to God do not belong.
(7) Gnosticism, or "knowledgism," holds that "salvation" comes from knowledge. Self-knowledge and self-realization are the highest aims. Moral issues are swallowed up in self-activization devoid of spiritual or community values.

II (1) The existence of God is the first assumption of a Christian psychology, specifically the Trinitarian God. Religious life is surely relevant and interpretable. The human's relationship to God is a topic of discussion. This does not limit psychology, but rather makes it deeper, better, truer.
(2) A morality and value system would be affirmed. Secular psychology has a value system, yet it is not expounded or explicit. Vitz borrows from Professor Allen Bergin to clarify:

Table 1

Theistic vs. Clinical and Humanistic Values
(after Bergin)

Theistic	Clinical and Humanistic
1. God is supreme. Humility, acceptance of (divine) authority and obedience (to the will of God) are virtues.	1. Man is supreme. The self is aggrandized. Autonomy and rejection of external authority a virtues.
2. Personal identity is eternal and derived from the divine. Relationship with God defines self-worth.	2. Identity is ephemeral and mortal. Relatic ships with self and others define self-worth.
3. Self control, in terms of absolute values. Strict morality. Universal ethics.	3. Self expression, in terms of relative valı Flexible morality. Situation ethics.
4. Love of God and of others, affection and self-transcendence primary. Service and self-sacrifice central to personal growth.	4. Personal needs and self-actualization prin Self-satisfaction central to personal growth.
5. Committed marriage, fidelity and loyalty. Emphasis on procreation and family life as integrative factors.	5. Open marriage or no marriage. Emphasis or self-gratification or recreational sex without long-term responsibilities.
6. Personal responsibility for own harmful actions and changes in them. Accept guilt, suffering and contrition as keys to change. Restitution for harmful effects.	6. Others responsible for our problems and changes. Minimize guilt and relieve suffering before experiencing its meaning. Apology for harmful effects.
7. Forgiveness of others who cause distress (including parents) completes the therapeutic restoration of self.	7. Acceptance and expression of accusatory fe ings is sufficient.
8. Knowledge by faith and self-effort. Meaning and purpose derived from spiritual insight. Intellectual knowledge inseparable from the emotional and spiritual. Ecology of knowledge.	8. Knowledge by self-effort alone. Meaning a purpose derived from reason and intellect. Ir lectual knowledge for itself. Isolation of th mind from the rest of life.

(3) New concepts and practices are introduced into counselling. Prayer and fasting are valı The invoking of the Holy Spirit and the gifts healing are significant. Forgiveness, unmenti by secular theories, is crucial. Responsibili for one's actions can help one toward healing.
(4) A Christ-centered psychology sees Jesus a incarnate God and the perfect exression of humanity.

Vitz along with others is stepping out on a va able, crucial pilgrimage. A broader theory of anthropology, with help from missiologists, sh be integrated into this ongoing work. The pow of "charismatic" experiences (as well as damag misuse of particular practices) must be explor Finally, a deeper understanding of the incarna tion (paralleling Jesus) with the marginalized the world will help us find new sources of God grace and mercy.

[Note: As part of the Colloquy on Christianit Confronts Modernity sponsored by Pastoral Rene The Word of God Community and The Christian St Center, this lecture was given in Ann Arbor, October, 1980.]

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

A SAMPLE CONSTITUTION OF THE EVANGELICAL STUDE UNION

A newly affiliated chapter of the Evangelical Students Union at the American Baptist Seminar of the West has drawn up a constitution which we present here as an example of constitution for chapters. This new chapter is a direct af iate of the Theological Students Fellowship (a division of Inter-Varsity Christian Fellowship

The constitution follows:

In addition to the aims and doctrinal basis of the Theological Students Fellowship (TSF) prop we the Evangelical Students Union (ESU) of the

American Baptist Seminary of the West in direct affiliation with TSF adopt in one accord the following statements of purpose:

1. We shall continually seek to encourage and build one another up in our lives of Christian discipleship. This fellowship is therefore specifically directed at providing a Christian community conducive to the authentic Christian spiritual formation of its individual members. We are thus seeking to provide an environment in which the theological word will become flesh. In this sense, ours is a pastoral task and fellowship intended that we might individually and corporately "press on toward the goal for the prize of the upward call of God in Christ Jesus." (Philippians 3:14)

2. We are devoted to accepting and learning from the witness of kindred brothers and sisters learned in the evangelical theological disposition. However, we seek not only to gather from the insights of fellow evangelicals, but likewise to "witness of what we have seen of Christ, and what He will show us." (Acts 26:16) It is our motivation to glorify God with our works and thus proclaim the good news of Jesus Christ, He who is the fullness and only complete manifestation of the mystery of God. In that we are committed to the proclamation of the good news of Jesus Christ in both word and deed, the "social dimensions" of the gospel stand firmly, though not uniquely, within this fellowship's concern.

3. The ESU/TSF is committed to maintaining the well-minded, level-headed, and warm-hearted evangelical theological commitment of the American Baptist Seminary of the West. It shall be ours to use our God-given gifts and talents to work for the betterment and unity of ABSW. In this light, we express our conformity with the evangelical Christian doctrinal confession of the trustees, administration and faculty of ABSW. We shall endeavor to cooperate with the ABSW community's devotion to this confession and commitment. It shall be ours to be instruments for the furtherance of the unity of the whole body of Christ.

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

SEASONS OF PRAYER

By Gregory A. Youngchild

"For everything there is a season, and a time for every matter under heaven..." (Eccl. 3:1) In the spiritual life, not less than in nature, there are patterns and rhythms; prayer is a process, and therefore change is an intrinsic part of it. Yet change is somehow always a surprise for us when it occurs, as if contrary to observation we expected things to remain constant--especially in our spiritual life. And many times the changes we experience in prayer are not altogether pleasant, and may even be quite confusing.

I have in mind here particularly those readers who have undergone a deep conversion, be it dramatic or gradual, and who find--in the months and years following--that their prayer life has grown cool, and find themselves disoriented and uneasy at heart about the change. One's prayer was usually exciting, perhaps in tongues and filled with bubbling praise in the days right after conversion. One could hardly wait until the next time the group met for its prayer meeting; one's sense of joy was so abundant and lively that prayer was always spontaneous and effortless. Now, though, things feel different. The inner fire seems to be dying down. There are lots of reasons why one cannot get to the prayer meeting this week, and praying is becoming a little more like a chore than a chance to feel God's tangible presence.

Not everyone experiences this shift from enthusiasm to subtlety, as I call it. There are rare individuals who seem never to lose the initial fire of joy first felt in their moment of conversion, and we can easily recall having met such people. But we can easily recall them because they are rare, as if God has bestowed on them a special grace for a mysterious and wonderful purpose. I am convinced personally that we cannot choose to become this kind of person, though indeed we may covet their gift of grace; the choice is God's alone.

Most people do experience a change in the character of their prayer life as time passes, however, and many of them feel uneasy about the shift. In the course of my work with theology students and young ministers on their personal prayer life, I frequently find that the uneasiness is at bottom a kind of fear about the unknownness of this new spiritual place. It is difficult to articulate the feelings that accompany this change, but usually what is verbalized is a vague, gnawing doubt about whether one is really on the right path, whether one has begun drifting away from the Lord. It isn't a crisis of faith as such, but rather a confusion about where faith is leading and a worry about how to discern the prompting. In many instances this seems in turn to lead to a kind of amorphous guilt that generates a frenzied attempt to return to the old way of praying, trying to recapture and rekindle the fires of enthusiasm as if just maybe one could--with enough will power --become that rare kind of person whose initial joy seems never to fade. One begins feeling that perhaps he or she doesn't have faith enough anymore, and begins wondering about the validity of the earlier conversion experience, especially when one discovers that the showers of spring cannot be forced to rain down on the summer's parched land.

What is this shift from enthusiasm to subtlety all about? Provided that there is no evidence of actual, cultivated spiritual laziness, and provided that one indeed has desired, intended and tried to be vigilant and faithful to prayer and to the Lord in the rest of one's daily life, we can assume that what is taking place is of God. We can assume it is guided by the Counselor whom Christ promised us. The movement within us is of the one who would come to teach us all truth and would give us what we need to know in the proper hour, in due season.

It is divinely providential that our early experience of God's love should be strong and palpable, to create in us a desire for the goodness of the Lord. Eventually, however, we must learn to walk by faith, not by feelings, as the Spirit teaches us to stand on our spiritual feet without the props of satisfying sensations. As St. Paul wrote, "When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became a man, I gave up childish ways." (1 Cor. 13:11) When we are spiritually children, the Lord gives us sweets and cookies in our prayer because these bring us delight and convince us of God's love for us. But, in due season, we must become spiritual adults and learn to feast on the more subtle manna which the Lord provides in the dessert so that we may find our delight not in the favors of the Lord, but in the Lord himself.

Those who have discovered this truth in the season of drier prayer usually undertake a more quiet, meditative way of praying; now they will more often have a private hour with much silence, complemented by corporate worship. Frequently there will evolve a desire for more structure and self-discipline, maybe even a kind of "rule of life," though not without a different form of spontaneity co-existing. And if prayer itself is seldom exciting and sometimes even "dry bones," it does not matter much; they are growing more patient and more receptive to the advent of a new season of the Lord's mercy and presence.

St. Bernard of Clairvaux, in a treatise on *The Love of God*, writes of there being four degrees of love. The first degree is a love of self for the sake of self, what we would call pure self-interested, narcissistic love. The second degree is a love of God for the sake of self. In the final analysis, I suppose, much of our love of God is this kind, loving God for what God gives us and does for us. It stands in contrast to the third degree of love, which is a love of God for the sake of God. In this stage we are beyond a love of God that is self-interested and in the midst of a love that is "disinterested," that is, not attached to having proofs given before love will be returned. Those who experience the shift I have spoken of, are being invited into the third kind of love, invited to love God not merely for what God does for us but simply because God is God.

I wouldn't wish to convey the idea that there is a solid line between the second and third stages or kinds of love. It is true that the shift between the first and the second is more obvious and likely represents the conversion experience itself. But the next phase, for all the distinctness between degrees two and three, is perhaps a lifelong journey; our potential for a destructive kind of self-interest is indeed enormous and the ways of self-seeking are often very subtle and seductive. The desire to return to conversion joy and to turn away from a more subtle peace is itself an example of how ambitiously motivated even our good desires can be. We vacillate for a long time between love of God for our own sake and for God's own sake, before we begin to feel some sense of assurance that our love is growing purer and less egocentric.

This time of purification, in turn, makes our prayer a place of purgation and disillusioning, and the great mystical writers have produced numerous treatises about the progressive cleansing and enlightening that takes place here. Rather than describe the matter in detail, I would just note that one may feel an increasing sense of opaqueness settling over one's soul, rather than the increasing sense of clarity that might be expected. The reason for this is that God is both revealed and mysterious, immanent and transcendent, seen and unseen. To seek God as God truly is requires and results in a gradual but always uncomfortable shattering of our illusions about God. To our spiritual eyes it seems as if the way is growing less clear, more unknown. In fact we are only coming closer to the Truth, and going further away from our preconceived notions. The further we go in prayer, the fewer "statements" we can make about God and the more God becomes the mysterious Other. But it is by any means a way of ignorance. Knowing takes on a different feeling, if it can be called a "feeling" at all, because one is coming to truly know in a wholly different way--by faith alone.

To some people, I'm sure, this sounds needlessly arcane and esoteric. Yet St. Bernard tells us that to journey this way is indeed to venture into the fourth degree of love, a love of self--and by extension all creatures--for the sake of God. Where the mystics speak of the state of union, Bernard translates it into experiential terms: our love of God for God's own sake brings us eventually to a love that--for the love of God--teaches us to love others and widens our heart to embrace ourselves and all humanity. Duty disappears from our attempts to be loving, and we discover that our love of God has made us unable not to love others. This pinnacle of loving is reached, says Bernard, only sporadically and then only briefly, so habituated are we to lesser levels of love. Yet the promise is there, as Christ has declared, that we can become one as he and the Father are one.

"For everything there is a season..." Those who have devoted their lives to the love of God and who have written of their journey through prayer into Christ, have told us that indeed there are seasons through which to pass; a time to speak and a time to be silent, a time for feelings and a time when feelings are absent, a time for consoling light and a time for faith in darkness. This is not a pelagian task superimposed onto faith, but an observation about what does in fact happen in the course of the spiritual life. Just as each person's relationship to God is unique and the path to be walked ours alone, so the character of the seasons of prayer are different for different pray-ers. Yet there are nonetheless seasons. And though the changes are surprising and often disconcerting, the grace to persevere is ever-present, and the single constant--God's abiding love for us--provides the needed source of stability and assurance to carry us on our journey.

When one undergoes a shift from enthusiasm to subtlety in prayer and feels disoriented and confused about what is happening spiritually, I often urge them to use Merton's prayer when their own soul seems unable to find words.

"I have no idea where I am going. I do not see the road ahead of me. I cannot know for certain where it will end. Nor do I really know myself, and the fact that I think I am following your will does not mean that I am actually doing so. But I believe that the desire to please you does in fact please you. And I hope I have that desire in all that I am doing. I hope that I will never do anything apart from that desire. And I know that if I do this you will lead me by the right road, though I may know nothing about it. Therefore I will trust you always though I may seem to be lost and in the shadow of death. I will not fear, for you are ever with me, and you will never leave me to face my perils alone."
--Thomas Merton

[Greg welcomes correspondence with TSF members concerning spiritual formation. His address is 139 Thimble Islands Rd., Stony Creek CT 06405. In a future issue, he will respond to issues raised in your letters.]

NOTES TO SUBSCRIBERS:
1. If your subscription arrived in our office after September 1, you may have missed getting on the computer. If you did not get the October *Bulletin* and *Themelios*, please let us know.
2. A reminder of the new rates for TSF subscribers: Rates will be now be $10/year with a student rate of $8/year. If *Themelios* is ordered separately, it will be $4.50/year and the *Bulletin* will cost $6.50/year if subscribed to separately. However, student groups who order 10 or more copies to be sent to one address, there will be a discount price of $7/year.

ORDER BLANK - TSF MATERIALS

This order blank can be used to order TSF materials from TSF, 233 Langdon St., Madison, WI 53703. Check the materials you want to order. Add up the amount for the materials and add on the amount for postage and handling. Send to the Madison address given.

TSF RESEARCH ARTICLES (Order by title and author. Payment must accompany order. Add 25¢ per order for postage and handling.)

A. Bibliographies - 10¢ each

____ KARL BARTH by Donald Bloesch
____ JACQUES ELLUL by David Gill
____ DIETRICH BONHOEFFER by Kenneth Hamilton
____ G.F.W. HEGEL by O. Kem Luther
____ REDACTION CRITICISM by Grant Osborne
____ A SELECTIVE BIBLIOGRAPHY FOR THE STUDY OF CHRISTIAN THEOLOGY by Clark Pinnock
____ A SELECTIVE BIBLIOGRAPHY FOR CHRISTIAN APOLOGETICS by Clark Pinnock
____ HANS KÜNG by Clark Pinnock
____ LANGDON GILKEY by Clark Pinnock

B. AAR Articles - 50¢ each

____ THEOLOGICAL ANTHROPOLOGY: A NEW LOOK AT HUMAN RIGHTS AND RESPONSIBILITIES by Ray S. Anderson
____ A PROCESS PERSPECTIVE AS AN OPTION FOR THEOLOGY OF INSPIRATION by Paul A. Mickey

C. Special Articles - 25¢ each

____ AN EVANGELICAL VIEW OF SCRIPTURE by Francis Andersen (IFES Journal Reprint)
____ THE OT AS SCRIPTURE OF THE CHURCH by Brevard Childs
____ PHILOSOPHY, CHRISTIANITY, AND RELIGIOUS FAITH by Stephen T. Davis (Reprint from 1976)
____ AN ACCOUNT OF AN IMPROMPTU EXEGESIS FOR PREACHING ON MATTHEW 10:26-33 by R.H. Fuller (A response prompted by a critique of Fuller in THE CHALLEGE OF RELIGIOUS STUDIES by
____ BIBLICAL THEOLOGY'S RESPONSIBILITY TO THE COMMUNITIES OF FAITH by Paul D. Hanson
____ A SIMPLE VIEW OF PRAYER by George Hunsinger
____ A CALL FOR TRIANGULAR CHRISTIANITY by Clark Pinnock (address to Canadian Baptist on Ministry)
____ A THEOLOGY OF PUBLIC DISCIPLESHIP by Clark Pinnock
____ AN EVANGELICAL THEOLOGY OF THE CHARISMATIC RENEWAL by Clark Pinnock
____ EVANGELICAL THEOLOGY: CONSERVATIVE AND CONTEMPORARY by Clark Pinnock
____ EVANGELICALS AND INERRANCY: THE CURRENT DEBATE by Clark Pinnock
____ THE NEED FOR A SCRIPTURAL AND THEREFORE NEO-CLASSICAL THEISM by Clark Pinnock
____ WHERE IS NORTH AMERICAN THEOLOGY GOING by Clark Pinnock
____ A CALL FOR EVANGELICAL NONVIOLENCE by Ronald Sider
____ THE CHRISTIAN SEMINARY: BULWARK OF THE STATUS QUO OR BEACHHEAD OF THE COMING KINGDOM by Ronald Sider
____ CONSULTATION ON EVANGELICAL THEOLOGY for the 1979 Annual Meeting of the American Academy of Religion: THEOLOGICAL ANTHROPOLOGY A NEW LOOK AT HUMAN RIGHTS AND RESPONSIBILITY BY Ray S. Anderson, A PROCESS PERSPECTIVE AS AN OPTION FOR THEOLOGY OF INSPIRATION by Paul A. Mickey and REFORMED VERSUS ANABAPTIST SOCIAL STRATEGIES: THE LIMITS OF TYPOLOGY by John H. Yoder (all thre for 25¢)
____ VOCATION: THE CRISIS OF CHOICE AND THE PROBLEM OF DISCERNING GOD'S WILL by Gregory Youngchild

MONOGRAPHS (Order by number, title and author. Payment must accompany order. Monographs are $1.55 each. Handling and postage is 50¢ per order.

____ #201 WHAT DID THE CROSS ACHIEVE by J. I. Packer. An excellent, clear presentation of the evangelical doctrine of the atonement. Packer, a British theologian/pastor interacts with modern theologies and defends a Reformed orthodox position.

____ #203 THE PASTORAL EPISTLES AND THE MIND OF PAUl by Donald Guthrie. Guthrie, author of the standard and definitive NEW TESTAMENT INTRODUCTION, addresses issues on the question of Pauline authorship of the Pastorals: vocabulary, style, theology and unity. He seeks to show that Pauline authorship, though not without difficulties, is reasonable, and that we should treat them as true products of the mind of Paul.

____ #205 THE MEANING OF THE WORD 'BLOOD' IN SCRIPTURE by A.M. Stibbs. Like Leon Morris, Stibbs disagrees with those who interpret the blood of Christ as signifying new life released through death and now available for us, and advocates the view that blood refers to the death of Jesus in its redemptive significance.

____ #207 THE SPEECHES OF PETER IN THE ACTS OF THE APOSTLES By H. N. Ridderbos. Examines the speeches in the first 10 chapters in Acts attributed to the Apostle Peter, containing the first theological reflections on the resurrection of Jesus. He finds them historically authentic, truly representing the theology of the Jerusalem church and containing important, fundamental New Testament theology.

____ #208 ESCAHTOLOGY AND THE PARABLES by I.H. Marshall. Marshall is fast becoming one of the top-flight New Testament scholars. Since this title appeared, he has written several works on Christology, a major study on perseverance, and a commentary on Luke. In this study, Marshall comes to the defense of the integrity of the Gospel parables and argues their authenticity in their original setting.

____ #210 NEW TESTAMENT COMMENTARY SURVEY by Anthony Thistleton (updated by Don Carson).

____ #211 (temporarily out of print for revision) OLD TESTAMENT COMMENTARY SURVEY by John Goldingay (updated and edited by Mark Branson and Robert Hubbard).

These booklets survey and comment on the best resources available in English for understanding the theological significance of both the OT and NT. They are for the average seminary student or religion major rather than the research scholar. After explaining the functions of a commentary, they go on to describe and evaluate one-volume commentaries and series. They then examine commentaries on each OT and NT book, providing brief, but illuminating remarks on each. They close with a presentation of the "best busy." Anyone concerned with preaching and teaching the OT or NT will find these useful, perhaps indispensable.

____ #212 A POSITIVE APPROACH TO THE GOSPELS by Gernais Angel. These three lectures were given at the TSF Conference in England. Angel is Dean of Studies at Trinity College, Bristol. In dealing with gospel criticism, he covers "History and the Gospels," "Principles of Interpretation of the Gospels" and "The Relationship between the Synoptic Gospels and the Fourth Gospel." He also deals with problems encountered by "conservatives" who work with "liberal faculties."

—

____ #213

FAITH IN THE OLD TESTAMENT by Gordon Wenham. What was the meaning and importance of faith in the OT? Wenham explores these questions in three lectures: the Pentateuch, the Prophets and the Psalms.

____ #215 PHILIPPIANS 2 AND CHRISTOLOGY by Donald MacLeod. In studying Philippians 2:5-11, MacLeod focuses on the purpose of "Have this mind among yourselves that Christ Jesus had." The focus is on ethical implications. This emphasis is developed with that context and the Christological base for behavior is expounded.

Outreach and Identity Monographs

The Outreach and Identity Monograph series is sponsored by the World Evangelical Fellowship Theological Commission whose membership includes 36 of the most influential evangelical theologians in the world. The goal of the series is to present Christians worldwide with a strong biblical alternative to the inadequate theologies which reign in many quarters. This series is edited by Dr. Klaus Bockmuehl. (Each priced separately)

____ #322-8 THE BIBLICAL DOCTRINE OF REGENERATION

Helmut Burkhardt discussed the reformation, liberal and dialectical perspectives on regeneration, analyzes the biblical testimony and challenges Christians to rediscover this doctrine. 48 pages...$1.55

____ #456-9 CONTEXTUALIZATION: A THEOLOGY OF GOSPEL AND CULTURE

Bruce Nicholls porposes that the gospel be presented in forms which are characteristic of the culture to which it is being taken. 72 pages ...$2.25.

____ #491-7 EVANGELICALS AND SOCIAL ETHICS

Klaus Bockmuehl analyses the formation, structure and nine action verbs used by the Lausanne Covenant to delineate Christian social obligation. 48 pages ...$1.75.

____ #541-7 KARL BARTH'S THEOLOGY OF MISSION

Waldron Scott summarizes and critiques Barth's theology of mission, stressing what we can learn and identiying views we should reject. 48 pages...$1.55.

BOOKS (Books are priced separately at a special discount price for TSF subscribers. Postage and handling are included in the book price.)

____ KARL BARTH & EVANGELICALISM (IVP) by Gregory G. Bolich $4.50.

Gregory Bolich, who holds the M.Div. from Western Evangelical Seminary, offers a fresh assessment of Barth's impact on evangelicalism in the most detailed account of evangelical response to Barth to dat.e Bolich does not suggest that evangelicals adopt Barth's theology uncritically, but that--following Barth's example--they develop a positive theology that brings Scriptural truth to bear on the contemporary world.

____ HISTORY, CRITICISM & FAITH, edited by Colin Brown (IVP) $3.00

Colin Brown collects four essays by Gordon Wenham, F.F. Bruce, R.T. France and himself which explore the relationship between history and faith in the OT, the NT and the philosophy of Christian belief.

____ THE CHALLENGE OF RELIGIOUS STUDIES by Kenneth G. Howkins (IVP) $2.00.

Kenneth G. Howkins, Senior Lecturer in Religious Studies, Balls Park College, England, provides an excellent introduction to the study of religion. He makes the reader aware of the biases he will encounter, the major arguments he will have to confront and the literature he can study to help him meet the challenges.

____ RICH CHRISTIANS IN AN AGE OF HUNGER by Ronald J. Sider (IVP) $3.00.

Ronald Sider draws principles from the Old and New Testaments regarding economic relationships among God's people and gives concrete suggestions for solving the current hunger crisis and its fundamental problem: unjust distribution of food.

____ THE COMMUNITY OF THE KING by Howard A. Snyder (IVP) $3.00.

Howard Snyder discusses the realtionship between the church and the kingdom of God, urging that gifts, more than offices, guide the operation of the church.

____ THE PROBLEM OF WINESKINS by Howard A. Snyder (IVP) $3.00.
Howard Snyder explains what kinds of church structures (wineskins) are most compatible with the gospel (wine) in our modern society with the goal to foster church renewal.

____ METRO-MINISTRY edited by David Frenchak & Sharrel Keyes (David C. Cook) $4.50.
Metro-Ministry is a guidebook for those who minister in the inner city. Speakers from the CONGRESS ON URBAN RENEWAL discuss problesm of the urban church, the frustrations of pastors and offer solutions that are within the reach of Christians today.

(Note: This normally sell at the following prices: Bolich, $6.95; Brown $4.95; Howkins $2.50 (out of print, we have the last ones); Sider, $4.95; Snyder, COMMUNITY $4.25; Snyder, WINESKINS, $4.95; Frenchak, $6.95.)

BACK ISSUES

THEMELIOS (Back Issues of Themelios are available at $1.00 a copy. Add 25¢ per order for postage and handling. The following issues are available. (L) indicates a limited quantity available.)

____ Vol. 1-1 Autumn 1975 (L)
____ Vol. 1-2 Spring 1976 (L)

____ Vol. 2-1 Sept. 1976 (L)
____ Vol. 2-2 Jan. 1977 (L)
____ Vol. 2-3 May 1977 (L)

____ Vol. 3-1 Sept. 1977
____ Vol. 3-3 April 1978

____ Vol. 4-1 Sept. 1978
____ Vol. 4-2 Jan. 1979
____ Vol. 4-3 April 1979

____ Vol. 5-1 Sept. 1979
____ Vol. 5-2 Jan. 1980 (L)
____ Vol. 5-3 May 1980

FORUM TAPES (Order tapes by number and title. Make checks payable to "Forum Tapes." Payment must accompany each order. Send order to Forum Tapes, 8301 Bruton Road, Dallas, TX 75217.)

Note: Asterisked (*) items are available for the general public. Because of copyright agrrements, all other tapes are available only to seminarians. Tapes are $2.25 each and $1 extra per tape for foreign air mail. There are special series prices for some tapes.

* MARTIN E. MARTY SERIES
____ #160 THE CHRISTIAN FAITH AND
____ #161 THE HISTORIAN (3 lectures)
____ #162
Series price - $6.00

* BRUCE METZGER SERIES
____#70 GOD IS LIGHT (from I John)
____#71 GOD IS RIGHTEOUS (from I John)
____#72 GOD IS LOVE (from I John)
____#73 UNITY AND DIVERSITY IN THE NT, I
____#74 UNITY AND DIVERSITY IN THE NT, II
Series price - $10.00

* TSF CHICAGO CONFERENCE (12/78)
____#119 CLASSICAL THEISM: SOME QUESTIONS by Clark Pinnock
____#120 CHURCH RENEWAL: ITS POSSIBILITIES AND LIMITS by Paul Mickey
____#121 THE CHURCH AS THEOLOGICAL COMMUNITY by Howard Snyder and THE AUTHORITY OF THE WORD OF JESUS: A SERMON ON MARK 4 by Mark Lau Branson
____#122 THE FUTURE OF THE EVANGELICAL CHURCH by Donald Bloesch
____#123 THEOLOGY, THE CHURCH AND THE FUTURE a panel discussion by Donald Bloesch, Don Dayton, Paul Mickey, Clark Pinnock, Howard Snyder and Mark Lau Branson
Series price - $10.00

* DAVID HUBBARD SERIES Living Issues from the Old Testament - Berkeley '79
____#140 CREATION: THE DIVINE CONTEXT
____#141 COVENANT: THE DIVINE COMMITMENT
____#142 COMMUNITY: THE DIVINE COMPANY
____#143 CONSUMMATION: THE DIVINE CLIMAX
____#145 SEMINARIANS: SPIRITUAL FORMATION AND SCHOLARSHIP (includes Mark Lau Branson)
Series price - $10.00

HELMUT THIELICKE SERIES - The tapes are best used as a set, but tapes #135 and #136 are usable by themselves for an introduction to Thielicke's thought.
____#131 THE GODLESS WORLD AND THE WORLDLESS GOD
____#132 THE PROBLEM OF LOVE
____#133 PROCLAMATION AS A POLITICAL FACTOR
____#134 PROCLAMATION IN CONFRONTATION WITH MODERN MAN
____#135 QUESTIONS ANSWERED BY THEILICKE
____#136 AMERICAN THEOLOGICAL EDUCATION including comments by Thielicke, Guder and Branson plus QUESTIONS ANSWERED BY THEILICKE
Series price - $12.00

*NEW COLLEGE (BERKELEY) - SUMMER '79
____#150 EVANGELICALS, ETHICS AND ESCATOLOGY by David Gill
____#151 CULTS: CLOSED MINDS/CLOSED SYSTEMS? by Ronald Enroth
____#152 C.S. LEWIS: REASON AND IMAGINATION by Kathryn Lindskoog
____#153 LAND AS TURF AND SYMBOL IN THE OT by Elmer Martens
____#154 SALVATION WITHOUT FAITH? by Clark Pinnock
____#155 MODELS OF WORSHIP IN THE NT by Ralph P. Martin
____#156 RICH CHRISTIANS/HUNGRY WORLD by Ronald Sider
____#157 ISHMAEL, OPEC AND EVANGELISM by Mirian Adeney
Series price - $16.00

FRANCIS ANDERSON SERIES
____#80 YAHWEH - THE ONLY GOD (Deut. 32)
____#81 THE OLD TESTAMENT, THE FIRST CHRISTIAN BIBLE
____#82 QUESTIONS AND ANSWERS ON BIBLICAL STUDIES
____#83 YAHWEH - THE KIND AND SENSITIVE GOD (Ex. 32-34)
____#84 YAHWEH - YOU ALONE ARE MY JOY (selected Psalms)
Series price - $10.00

MICHAEL GREEN SERIES
____#44 THE SECRET OF NT EVANGELISM
____#45 THE QUALITY OF EARLY CHURCH LIFE
____#46 THE SHAPE OF THE EARLY CHURCH'S MESSAGE

TSF NEWS & REVIEWS (Back issues of TSF NEWS AND REVIEWS are available at 50¢ a copy. Add 25¢ per order for postage and handling. (L) indicates a limited quantity available.)

____ Spring 1975 (L)
____ Late Summer 1976 (L)
____ Spring 1977 (L)

____ Winter 1977 (L)
____ Jan. 1978
____ April 1978
____ May 1978

____ Oct. 1978 (L)
____ Nov. 1978 (L)
____ Jan. 1979 (L)
____ May 1979 (L)

____ Oct. 1979 (L)
____ Nov. 1979 (L)
____ Feb. 1980
____ March 1980
____ April 1980

FREE TSF MATERIALS (If no other materials are ordered, include 25¢ for postage and handling. Indicate number wanted on blank.)

____ TSF brochure
____ "Open Letter to Seminarians"
____ Christian Century article on TSF
____ Additional order blanks

TSF RESEARCH ARTICLES $_____

MONOGRAPHS _____

BOOKS _____

BACK ISSUES _____

Postage and Handling _____
(Pay largest amount if order from more than one category.)

Total $_____

Name: _____

Address: _____

_____

_____

** If your order is from non-mainland USA, please add $1.00 postage so it can be sent first-class. If it is not sent first-class, it will take much longer to arrive. Thank you.

____#47 MOTIVES OF EARLY CHURCH EVANGELISM
Series price - $8.00

JOHN R.W. STOTT SERIES
____#60 FAITHFULNESS IN PREACHING
____#61 REALITY IN WORSHIP
____#62 WARMTH IN FELLOWSHIP
____#63 MARKS OF A SPIRIT FILLED CHURCH
____#64 COMPASSION IN SERVICE
Series price - $10.00

* JOHN R.W. STOTT (Fall, 1979)
____#66 THE BIBLICAL BASIS FOR SOCIAL ACTION
____#67 THE BIBLICAL BASIS FOR WORLD EVANGELIZATION

FROM TSF, ENGLAND - 2 lectures per tape
____#101 PHILSOPHICAL INFLUENCES ON WELLHAUSEN AND COMPANY by R.K. Harrison and INTRODUCING THE DOCUMENTARY HYPOTHESIS OF THE PENTATEUCH by Stephen Motyer
____#111 A CHRISTIAN APPROACH TO THEOLOGICAL STUDY by Nigel Cameron and AN APPROACH TO MODERN THEOLOGY by Donald Allister
____#112 BIBLICAL AUTHORITY AND BIBLICAL CRITICSM by David Wenham and EARLY CHURCH CHIRSTOLOGY by I. Howard Marshall
____#116 AN INTRODUCTION TO PROCESS THEOLOGY by Paul Mickey and Mark Branson and RELIGIOUS LANGUAGE by Paul Helm
____#125 INTRODUCTION TO GOSPEL CRITICISM by R.T. France and JOHN'S GOSPEL by Leon Morris

* CLARK PINNOCK
____#170 WHY BELIEVE THE BIBLE?
____#171 HOW TRUE IS THE BIBLE?

MISCELLANEOUS SUBJECTS
____#13 THE PRESENT CONFUSION IN THE CHURCH'S USE OF THE BIBLE by Brevard Childs
____*#76 PROBLEMS OF THE OT AND NT IN TRANSLATIO by Bruce Metzger
____#94 I BELIEVE IN THE HISTORICAL JESUS by I. Howard Marshall
____*#97 EVANGELICAL THEOLOGY: CONSERVATIVE AND CONTEMPORARY by Clark Pinnock
____*#102 THE OLD TESTAMENT AND CRITICISM by Carl ARmerding
____*#113 FEMINISM AND THE CHURCHES by Donald Dayton
____*#114 JESUS AND THE THEOLOGY OF LIBERATION by John H. Yoder
____*#115 WHAT'S AHEAD FOR THE URBAN CHURCH? by William Pannell
____*#117 & 118 THE BEHAVIORIST BANDWAGON by Mary Stewart VanLeeuwen

Clip this order form on the line and send to: Forum Tapes, 8301 Bruton Road, Dallas, TX 75217

TAPES $_____

FOREIGN AIR MAIL _____

Total $_____

Send to:

Name: _____

Address: _____

_____

_____

_____

NOTEWORTHY ARTICLES

We will continue to (1) suggest worthwhile articles in other periodicals and (2) review books. The listing of an article does not imply endorsement nor that everyone should read it. We mainly want to help you sort through the mass of information. These articles are considered to be significant contributions to whatever issue they address. Perhaps one concerns an issue in which you are interested - or an issue which you *avoid*! Your suggestions are welcomed also. To assist us in evaluating books, let us know what volumes are most visible at your school, or maybe which books *should* be. If you would like to contribute a review, correspond with the editor or appropriate Associate Editor:

Names and addresses:

Mark Lau Branson (Editor), 223 Langdon St., Madison, WI 53703.

Clark Pinnock (Systematic Theology), McMaster Divinity College, Hamilton, Ontario, L8S 4K1, Canada.

Tom Oden (Pastoral Theology), Drew University Theological School, 36 Madison, Madison, NJ 07940.

Grant Osborne (New Testament), Trinity Evangelical Divinity School, Deerfield, IL 60015.

Robert Hubbard, Jr. (Old Testament), Conservative Baptist Theological Seminary, Box 10,000, University Park Station, Denver, CO 80210.

Stephen T. Davis (Philosophy), Claremont Men's College, Pitzer Hall, Claremont, CA 91711.

Keith E. Yandell (World Religions), 414 S. Sego, Madison, WI 53711.

Don Tinder (Church History), New College for Advanced Christian Studies, 2606 Dwight Way, Berkeley, CA 94704.

Richard Mouw (Ethics), Box 976, Juniata College, Huntingdon, PA 16652.

Robert Frykenberg (World Religions), 1840 Chadbourne Ave., Madison, WI 53706.

Crux (Regent College, 2130 Wesbrook Mall, Vancouver, B.C., Canada, V6T 1W6).

March 1980, Vol XVI, No. 1:
"Biblical Wisdom in the Modern World: I. Ecclesiastes" by Peter C. Craigie, (p. 8). Other articles in this series include: "I. Proverbs" in December 1979, Vol. XV, No. 4; "III. Job" in June 1980, Vol. XVI, No. 2.

"The Marxist Critique of Religion and the Historicity of the Christian Faith" by Klaus Bockmuehl, (p. 19).

Theology Today (P.O. Box 29, Princeton, N.J. 08540, published by Science Press, PA).

July 1980, Vol. XXXVII, No. 2:
"Compassion for the Sinned Against" by Raymond Fung. "People are not only will violators of God's law, they are also the violated. This realization must have a bearing on our evangelism," (p. 162).

The Wittenburg Door (1224 Greenfield Dr., El Cajon, CA 92021).

December '79, January '80, No. 52:

"Door Interview: Frederick Buechner " (p. 16).

The Christian Century (407 S. Dearborn St., Chicago, IL 60605).

April 23, 1980, Vol.XCVII, No. 15:
"The Challenge of Religion in the '80s" by Jurgen Moltmann, (p. 465). "There is a strong tendency in the secular world view to demand the sacrifice of all other religious drives to its own belief in progress. But the more the secular belief in progress - be it capitalistic, socialistic or positivistic - thrives on the crises it creates for itself, the more strongly do religious passions surface in public life. Politically, the modern judgments that have critical consequences - for example, Washington's inability to understand the recent events in Iran...Here it (the challenge of religion) pulls us in two opposite directions at the same time. We hear it in the call for security, authority and belonging. But we hear it also in the cry for more freedom, spontaneity and community. Consequently, we find a powerful polarization. On one hand, the Christian church moves toward the bureaucracy of an organized religion; on the other, it moves toward the spirit of a voluntary community."

October 1, 1980, Vol.XCVII, No. 30:
"Land and People: The Eco-Justice Connection" by Joseph C. Hough, Jr. (p.910). "In the long run, it is not those who have too little who will destroy the land. It is those few who have too much."

October 8, 1980 Vol. XCVII, No. 31:
"Christian Polics and the New Right" by Robert Zwier & Richard Smith (p. 937). "The new fundamentalist Christian political groups claim that they have the correct, biblical answers and that those who disagree with them are not fit to hold public office because of their immorality." Editor's note: best brief evaluation I've seen.

New Oxford Review (American Church Union, 6013 Lawton Ave., Oakland, CA 94618).

April 1980, Vol. XLVII, No. 3:
"Symposium on the Hans Küng Case, Five Non-Roman Catholics Speak Out" by Paul Seabury, Thomas Howard, Carl F.H. Henry; Robert E. Webber and Richard John Neuhaus, (p. 9).

June 1980, Vol XLVII, No. 5:
"Does Christianity Have a Future? On the Self-Destructiveness of Theological Liberalism" by James Hitchcock, (p. 8). This article is the first of two parts.

Christianity Today (465 Gundersen Drive, Carol Stream, IL 60187).

April 4, 1980, Vol. XXIV, No. 7:
"The Bedfellows of Revival and Social Concern" by Richard V. Pierard, (p. 23). "No Return to Eden: The Debate over Nuclear Power" by Peter Wilkes, (p. 26). "This world cannot be turned into Eden: the curse will always show itself against any attempt by man to play God on the earth. This is not to say the earth does not yield its fruits, only that in doing so problems and difficulties will always arise to extract a cost and set a limit on human activity. The curse involves both the earth and the human beings who are indissolubly linked with it...The new order, to which the Christian is committed, will not appear as a product of human achievement. It will be the kingdom set up by the Lord himself on his return...The argument is, of course, fundamental; it is not merely against nuclear power, but against *any* centralized high-technology future...First, we cannot commit ourselves to any view that treats earth as ultimate. Our commitment is to heaven and for that reason we cannot be standard bearers for either side...This watchfulness is institutionalized through government, but when government becomes the agent of romantic environmentalists, its regulation becomes negative and destructive, for it tries to reach the impossible ideal of a risk-free society."

April 18, 1980, Vol. XXIV, No. 8:
"Facing the Scriptures Squarely" by Robt. K. Johnston (p. 25). "Controversies should take us back to the Word, not back to the halfway points of tradition and commentaries."

July 18, 1980, Vo. XXIV, No. 13:
"How Pastors See Their Profession" by Lloyd M. Perry and Warren W. Wiersbe (p. 30).

October 10, 1980, Vol. XXIV, No. 17:

"A Man of Unchanging Faith," An interview with F.F. Bruce (p. 16).

"Charting New Directions for New Testament Studies" by F.F. Bruce (p. 19). "A synthesis of 'New Testament theology' can only come after justice is done to its manifold diversity."

"Poland's Power of the Proletariat" by John R.W. Stott (p. 50). "The major weakness of Protestantism is fragmentation."

The Reformed Journal (Eerdmans, 225 Jefferson SE, Grand Rapids, MI 49503).

April 1980, Vol. 30, No. 4:
"The Decline of Church Discipline" by Verlyn D. Verbrugge (p. 12). This is the first of a series of articles by the author on church discipline.
"Christianity and Apartheid, An Introductory Bibliogrpahy" by Irving Hexham (p. S1).

There is also a series of articles on the doctrine of Scripture in this issue: "Old Problems Revisited: Inerrancy, Princeton, and Orthodoxy" by James C. VanderKam (p. 18). "The Inerrant Autographs" by Arvin Vos (p. 21). "God's 'Baby-talk': Calvin and the 'Errors' in the Bible" by Dirk W. Jellema (p.25). "Bavinck on Inspiration" by Harry Boonstra (p. 28).

May 1980, Vol. 30, No. 5:
"Jesus and the Poor: Unity in Christ in an Unjust World" by Richard J. Mouw, member of the Faith and Order Commission of the National Council of Churches project of ecumenical study and discussion of these themes.

August 1980, Vol. 30, no. 8:
In "Readers Respond" (p. 5) Carl F.H. Henry replies to James Daane's review of Volume 3 of his book *God, Revelation and Authority*. The interchange (also in May and August issues of RJ, 1980) between Carl Henry and reviewer and James Daane is very good.
"The Church's Role in Judgment" by Verlyn D. Verbrugge (p. 19).

Religious Studies Review (Council on the of Religion, Wilfrid Laurier University, Waterloo, Ontario, Canada N2L 3C5).

January 1980, Vol. 6, No. 1:
"Mircea Eliade: Attitudes Toward History" by Seymour Cain (p. 13).

The Witness (The Episcopal Church Publishing Co., P.O. Box 359, Ambler, PA 19002).

February 1980, Vol. 63, No. 2:
"Archaeology Supports Women's Ordination" by Dorothy Irvin.

April 1980, Vol. 63, No. 4:
This issue is devoted to the "Black Church and Social Change." It has articles by Robert L. DeWitt ("Cult, Cause & Commitment"), Anne Braden ("Civil Rights Movement: How It Succeded, How It Failed"), William Howard ("Gopsel Liberation Themes: A Challenge to Blacks"), Jesse Jackson ("In Partnership With Apartheid"), Mattie Hopkins ("7 Tensions Enroute To Social Revolution") and Cornel West ("Black Theology & Socialist Thought").

September 1980, Vol. 63, No. 9:
This issue is on Hispanics and Latins. It includes the following articles: "Waiting for the Train" by Robert L. DeWitt, "Moving Center Stage" by Richard W. Gillett, "We Are a Beautiful People," on the TIA Hispanic Project, "Remembering a Bishop" by Tom Quigley and "Choices Beyond the Ballot," an interview with Gar Alperovitz.

Journal of the American Scientific Affiliation (American Scientific Affiliation, P.O. Box 862, Elgin, IL 60120).

June 1980, Vol 32, No. 2:
This issue contains articles that evaluate nuclear energy: "A Theological View of Nuclear Energy" by William G. Pollard (p.70). "Biblical Mandates and the Human Condition" by Kenneth A. Martin (p.74). "Gems of Wisdom and Wrong Conclusions" by Vernon J. Ehlers (p. 78). "Human Responsibility and Human Liberation" by Robert Case (p. 79). "Nuclear Wastes" by Ellen Winchester (p. 83). "Not an Avoidable Problem" by William G. Pollard (p. 88). "Far Greater Dangers than Nuclear" by Bernard L. Cohen (p. 89). "Benefits of Nuclear Power Outweigh Its Risks" by Everett R. Irish (p. 92). "Nuclear Waste: Beyond Faust and Fate" by Margaret N. Maxey (p. 97). "Nukes or No Nukes? Absolute Thinking in a Relative World" by David L. Willis (p. 102).

September 1980, Vol. 32, No. 3:
"Marxism and Christianity: Their Images of Man" by Charles E. Faupel (p. 135). "Conservative Christians and Anthropologists: A Clash of Worldviews" by Charles H. Kraft (p. 140).
"Christianity As An Ethical Matrix for No-Growth Economics" by Stanley W. Moore and Fred Jappe (p. 164).
"Creation (B) Understanding Creation and Evolution" by Richard H. Bube (p. 174).

Bulletin (Council on the Study of Religion, Wilfrid Laurier University, Waterloo, Ontario, Canada N2L 3C5).

June 1980, Vol. 11, No. 3:
"Biblical Studies: The State of the Discipline" by Paul J. Achtemeier (p. 72).

Seeds (Oakhurst Baptist Church, 222 East Lake Dr. Decatur, Georgia).

April 1980, Vol. 3, No. 4:
"A Different Breed of Evangelist" by Andy Loving (p. 8). "Dale Cross is not what you would expect of an SBC evangelist."

July/August 1980, Vol. 3, No. 7:
"What Can One Church Do?" by Gene Kirkpatrick, Roger Paynter, Suzii Paynter (p. 4). Six churches provide examples of involvement of feeding the world's hungry.
"Biblical Inerrancy: Are We Believing More and Practicing Less?" by Clyde Tilley (Professor of Religion at Union University Jackson, TN), (p. 16).

Eternity (Evangelical Ministries Inc. 1716 Spruce St., Philadelphia, PA 19103).

April 1980, Vol. 31, No. 4:
"The Ins and Outs of Denominational Ties" (p. 16). "When should a congregation withdraw from a denomination? Two different answers from Charles Keysor and Frank Barker."

July/August 1980, Vol 31, No. 7:
"Why the Chinese Church Survived" by David Adeney (p. 22).

October 1980, Vol. 31, No. 9:
"How to Select A Seminary" by William Sanford LaSor (p. D9).
"What If You Don't Want to Go to Seminary ...But You Still Want to Know Theology? by W. Ward Gasque (p. D12).
"Give That Woman a Degree" by Ann Rodgers (p. D33).

Radix (P.O. Box 4307, Verkeley, CA 94604).

January/February 1980, Vol. 11, No. 4:
"An Interview with Kathleen Cleaver" (p. 4)
"Beyond Guilt and Blame: On to Evangelizing the Black Community of America" by John Perkins (p. 17).

July/August 1980, Vol. 12, No. 1:
"Chapters in My Life," contributing editors write on the influence of books their lives.
"The Mystery of the Sea" by Earl Palmer (p. 10), discusses reading from the perspective of a pastor.

Christianity and Crisis (537 W. 121st St. New York, NY 10027).

August 18, 1980, Vol. 40, No. 13:
"Evangelism and the Struggle for Dignity," on WCC by Raymond Fung, a Hong Kong evangelist (p.230).

Fides et Historia (The Conference on Faith and History, Calvin College, Grand Rapids, MI 49506).

Spring 1980, Vol. XII, No. 2:
"Religion and Ethnicity in America: A Critique of Timothy L. Smith" by James D. Bratt (p. 8).
"From Dogmatik to Glaubenslehre: Ernst Troeltsch and the Task of Theology" by Leonard Allen (p. 37).
"America Encounters Karl Barth, 1919-1939" by Dennis N. Voskuil (p. 61).
"Is There a Christian Approach to the Writing of History?" a review essay by W. Stanford Reid (p. 104).

The Other Side (Jubilee, Inc. 300 W. Apsley St., Box 12236, Philadelphia, PA 19144).

June 1980, Issue 105:
In "More Letters," p. 62, there is an interesting letter exchange between Richard Quebedeaux and Alfred Krass on the Moonies.

Renewal (Fountain Trust, 3a High Street, Esher, Surrey KT10 9RP)

August/September 1980, No. 88:
"Prospects for a New Decade" by Michael Harper, who founded the Fountain Trust (London) in the 1960s, looks forward to the 1980s.

Tyndale Bulletin (Inter-Varsity Press, Norton Street, Nottingham, NG7 3HR)

1979, No. 30:
"Image and Incarnation in Pauline Christology: A Search for Origins, by Douglas R. de Lacey (p. 3).
"The Value of Apocalyptic" by Stephen H. Travis (p. 53).
"Some Literary Affinities of the Book of Daniel" by Joyce G. Baldwin (p. 77) and other excellent articles.

The Christian Century

September 10-17, 1980, Vol XCVII, No. 28:
"Resurgent Fundamentalism: Marching Backward into the '80s?" by John Scanzoni (p. 847).
"Hyde and Hysteria" by Richard John Neuhaus (p. 849).

Christianity Today

September 5, 1980, Vol. XXIV, No. 15:
"Church History: Backing Toward the Future" by Walter A. Elwell (p. 32).
"Church History: Surroundings and Personalities" by Walter A. Elwell (p. 38).

Faith at Work (11065 Little Patuxent Parkway, Columbia, MD 21044).

September/October 1980 Vol. XCIII No. 5: "A Symposium, What is the Goal of Spiritual Growth?" "That's the question we asked several prominent Christian leaders." Responses from Wallis, Nouwen, Kelsey, Fuller, Clark, Ogilvie,Benson, Marty, Sanford, Vanier, Farrell, Harris and Stapleton (p. 7).

Theological Fraternity Bulletin (Latin American Theol. Fraternity, Ave. Plutarco E. Calles No. 1962, Col. Prado, Mexico 13, D.F.).

1980, No. 1:
"Strategy Document from CLADE II" with selected quotes from papers presented there. Excellent on theology and ministry.

Worldview (Council on Religion and International Affairs, 170 E. 64th St., New York, N.Y. 10021).

October 1980, Vol. 23, No. 10:
"An African Balance Sheet" by Ross K. Baker (p. 7).

Pastoral Renewal (840 Airport Blvd. P.O. Box 8617, Ann Arbor, MI 48107).

October, 1980, Vol. 5, No. 4:
"Goals That Mobilize" by Ted Engstrom (p. 27).
"St. Aldate's: Dynamic Church at Oxford" by Michael Green (p. 30).

Sojourners (1309 L St. NW, Washington DC 20005).

April 1980, Vol. 9, No. 4:
"Church of the Messiah" by Joyce Hollyday (p. 20). "New life from a dying parish on Detroit's east side."

October 1980, Vol. 9, No. 10:
"Respectable Torture" by Larry Cox (p. 9).
"The Cleansing of the Temple" by Bill Kellerman (p. 20).

Occasional Bulletin (Overseas Ministries Study Center, P.O. Box 2057, Ventnor, NJ 08406).

April 1980, Vol. 4, No. 2:
"Mission in the 1980s in Asia" by Vinay Samuel and Chris Sugden (p. 50).
"Mission Theology: 1948-1975: by Rodger C. Bassham (p. 52).

BOOK REVIEWS

The Feminine Dimension of the Divine by Joan Chamberlain Engelsman.
Westminster, 1979, 203 pp. $8.95

Reviewed by Herbert Jacobsen, Dept. of Religion, Wheaton College.

The Feminine Dimension of the Divine is an innovative effort to justify a feminine attribute of God. There are four stages to the presentation. The first establishes the methodology; the second considers traditions from Egyptian and Greek sources; the third looks at the Judeo-Christian tradition and the last suggests possible change in Christian theology. The book uses questionable theological methodology, ignores relevant data and delivers far more than is justified.

The argument is necessarily based upon Jung's concept of archetypes and Freud's concept of repression. It appears to be Engelsman's conviction that "god" is a word to describe archetypes. In some meas ure she echoes Feuerbach's contention, "Man's God is MAN," when she quotes Jung favorably as follows: "Jung believes that the 'unparalleled impoverishment of symbolism' which exists today has enabled us 'to rediscover the gods as psychic factors, that is, as archetypes of the unconscious.'" (page 15) Within the feminine archetype Engelsman finds two distinct elements, *mater* and *anima*, each with a positive and a negative characteristic. These are represented in literature as the loving mother, the enraged and vengeful mother, the hero youth or child, and the daughter or sister. Engelsman notes that it is not uncommon for one person to represent both elements.

Freud's concept of repression is alleged to explain the "Father religion" that has developed in Judaism and Christianity. While both religions have repressed the archetype neither has been able to obliterate it. Consequently, traces of the feminine archetype are discernable in the history of these religions. However, eventually the archetype will demand fuller treatment. It is Engelsman's belief that perhaps this day has come. Engelsman then proceeds to an analysis of how the Egyptian and Greek traditions treated the archetypes. She reviews with care the available evidence, in some cases meager, and succeeds in projecting a cohesive interpretation of Isis and the Mystery Religions, and Demeter and the Eleusinian Mysteries. This may be the most helpful section of the book.

Judaism and Christianity distort and repress the feminine dimension. The "loving mother" is found in Jewish literature as "Wisdom", and the "enraged mother" is identified with Satan and demonic forces. In neither case is it obvious that the feminine dimension belongs to the divine. In Christianity, because the Jewish concept of wisdom, feminine gender in Hebrew, becomes the Word or *Logos*, masculine gender in Greek, the feminine dimension is nearly lost. However, traces of it appear to survive in the veneration offered to Mary.

There are five areas of Christian theology which Engelsman suggests are likely to be affected by this study; one of them is the doctrine of the Trinity. She thinks that one of three changes will occur in this doctrine Either one member of the Trinity, probably the Holy Spirit, will be defined sexually with feminine characteristics; or each member of the Trinity will be given feminine qualities thus becoming androgynous; or there will need to be a quaternity: God, the Father, the Son, the Spirit, and the Mother, Mary.

Aside from the fact that Engelsman's thesis challenges historic Christian doctrines, a challenge which she believes will be reprehensible to male Protestants especially, it uses questionable methodology. Properly speaking, her book is not about the feminine dimension of the Divine at all but about feminine dimensions in human archetypes. As the avowed intention of the book is to describe deity and not to discuss the limitations of human knowledge, the dependence upon Jung and Freud is questionable. There is a great difference between claiming knowledge of God is limited by human ability and claiming that it is reduced to an archetype. The knowledge may be partial but it is still knowledge.

It should also be observed that in Hebrew, theoretical concepts are generally given in the feminine gender. As wisdom, *ḥoḥmā*, is a theoretical concept it is probably given in the feminine gender for this reason rather than as an expression of an archetype.

No doubt the twentieth century will need to address the issue of femininity in theology. Already there seems to be a rigid dogmatism developing in evangelical circles on this issue and this is unfortunate. Engelsman's work contributes to that dogmatism. It would have been more helpful if she had noted that the concept of Father in biblical literature is intended to convey the notion of parent before the notion of sexuality. In this regard Jewett's book, *Man as Male and Female*, has better insight to offer.

Finally, let it be noted that the reviewer is male and Protestant.

Evangelicals at an Impasse by Robert K. Johnston.
John Knox, 1979, 178 pp. $6.95.

Reviewed by Thomas N. Finger, Associate Professor of Systematic Theology, Northern Baptist Theological Seminary, Illinois.

Evangelical debates over biblical inspiration - so runs a common criticism - strain at gnats yet neglect the weightier matters of justice, mercy and faith. This book does not. Subtitled "Biblical Authority in Practice," it insists that such debates remain largely fruitless in isolation from concrete practical issues. For unless we grapple with such issues, we will never recognize that hermeneutical, cultural and theological commitments are influencing our reading of Scripture. And unless evangelicals consider such factors, agreement on biblical authority cannot be reached.

This book can be read on three levels. First, Johnston's four central chapters deal with biblical inspiration, the role of women, social ethics and homosexuality. As a survey of recent evangelical discussion, each chapter is a must. Key positions are discussed with frequent reference to sources, sincere attempts at fairness, and insightful penetration of the hermeneutical, theological and cultural issues involved. Sadly, however, such up-to-minute reporting must gradually become outdated.

On a second level - and of more lasting significance - lie Johnston's reflections on the theological task. While Scripture must ever be evangelical theology's norm; 1) tradition and 2) contemporary thought and experience play their indispensable roles. First, tradition influences everyone. Where this is not acknowledged, fresh understandings of Scripture are often blocked. Where it is acknowledged, tradition yields rich insights. Accordingly, theology must never reject "the corporate convictions of the community

of the faithful through the ages" without extremely careful thought (p. 152).

Secondly, awareness of one's culture may pose some fresh questions to Scripture, and stimulate discovery of its previously unrecongized answers.

Further, Johnston insists that theology is not primarily a specialized academic enterprise, but "a tool for the church to use in the strengthening of its faith and life" (p. 155). As such, it must be done in a prayerful and communal fashion. Theologians must cooperate, not compete. Even their disagreements should provide stimulation and growth for each other and the Church.

Hopefully, Johnston's effort will contribute to the foundational questions about theological method which evangelicals are beginning to raise. Johnston diverges from the Protestant Orthodox model which is often assumed - with greater or lesser conscious awareness - to be the pattern for "evangelical" theology. Orthodoxy sought to ground its system in biblical passages which could be understood as eternally valid propositions and then to derive precisely defined doctrines from them in a deductive, "scientific" fashion. Johnston pays more attention to the various ways in which the Bible speaks, and to the interplay among Scripture, tradition, contemporary experience and church life.

Finally, on a third level, Johnston's volume is a continual plea for evangelical unity. He defines "Evangelicals" primarily as those who insist on "Biblical Authority" (p. 3). Yet those fitting this label - social radicals and conservatives, denominational separatists and mainliners, charismatics and anti-charismatics, pacificists and militants, etc. - hold embarrassingly diverse views on women, social ethics and homosexuality. It is largely because he sees biblical authority as the key to evangelical unity that Johnston is concerned to clarify those hermeneutical assumptions and those traditional and cultural factors which keep evangelicals from consensus.

However, this disharmony might prompt some counter questions. Biblical authority is crucial for theology. But to what extent does mere formal agreemeent on it provide a real of possible focal point of Christian unity? Are distinctions between evangelical/non-evangelical (or evangelical/liberal) the best way to read the present of church history? Or are other distinctions - such as those over the relationship of Christ and culture, of personal faith and social action, etc. - more fundamental to the actual differences of past or present? No easy answers exist. But there could hardly be a better sounding board than this volume, which explores the similarities and differences among "evangelicals" with such accuracy and insight.

Gerhard Von Rad. Makers of the Modern Theological Mind by James L. Crenshaw.
Word, 1978. 193 pp. $7.95.
God at Work in Israel by Gerhard Von Rad, translated by John H. Marks.
Abingdon, 1980, 223 pp. $6.95.

Reviewed by Robert L. Hubbard, Assistant Professor of Old Testament at Conservative Baptist Theological Seminary, Colorado.

No one casts a larger shadow over contemporary Old Testament studies than does Gerhard von Rad. Readers - both von Rad "fans" and others - will welcome these two books, the first as an aid to understanding von Rad's work and the second as a delightful doorway to von Rad's thought in more popular form. Each performs a specific service to those interested in the contribution of the venerable Heidelberg professor.

What Crenshaw's book provides is a summary of von Rad's work - indeed, not just his well-known Old Testament theology but *all* of his work. That in itself is no insignificant service, for in so doing Crenshaw provides access to von Rad's untranslated writings which would be otherwise unavailable. But Crenshaw is no mere reporter; on the contrary, a true von Radian himself, as he "re-tells" von Rad's views, Crenshaw leads the reader through his own "dialogue" with von Rad.

A particular delight to those already familiar with von Rad is the portrait of the man von Rad which Crenshaw paints, particularly in the book's first chapter. There von Rad the renowned theologian becomes von Rad the student who twice halted between careers as a pastor and a professor, the churchman who gladly filled parish pulpits and advised church leaders, the professor who courageously contended that the Old Testament was a Christian book in the face of Nazism and anti-Semitism, the prisoner-of-war whose ministry among fellow captives was long remembered. The many personal glimpses of von Rad provided by Crenshaw are alone worth the price of the book.

The bulk of the book, of course, treats von Rad's thought. It is at times heavy reading as Crenshaw seeks to boil down von Rad's profound ideas to the currency of common parlance - in most cases successfully. At other times the reading is as delightful as reading von Rad himself - the chapter on von Rad's "portraits" of major biblical figures, for example. All in all, its wealth of personal glimpses, extensive bibliography, and profound grasp of von Rad's scholarly contribution make this book an invaluable tool for students at all levels, but particularly those with some prior acquaintance with von Rad.

Evangelical students will sense that von Rad's methodology and views are neither universally accepted by evangelicals nor does Crenshaw critique von Rad from a strictly evangelical point of view. Still the book is of great value for it provides entrance to the work of one who has so much to teach evangelicals about the Old Testament.

In *God at Work in Israel*, von Rad's voice speaks directly. Essentially a collection of short addresses aimed at a popular audience (many are brief talks delivered on radio), the book presents a side of von Rad often missed - von Rad the witty, poetic captivator of popular audiences, the one who seems just as at home at a church convention or town meeting as behind a university lectern.

The subjects which von Rad addresses are as wide as his audience. He interprets the meaning of major biblical characters Joseph, Balaam, Samson, Jonah, Naaman, Job. He treats topics - for example, "How to Read the Old Testament," "The Origin of Mosaic Yahwism," "Brother and Neighbor in the Old Testament." His exposition of Psalm 90 represents an excellent application of form criticism to a biblical text.

The translation is an excellent one. At times von Rad's thought approaches obscurity, at other times sheer genius and at still other times, utter delight. Not that evangelical students will agree with all von Rad says (his somewhat unpalatable higher critical views appear periodically). But for delightful, stimulating reading about various Old Testament characters and topics, this book is a treasure.

A Spirituality of the Road by David J. Bosch.
Herald Press, 1979, 92 pp. $3.95.

Reviewed by Marc Benton, M.Div. from Yale, pastoring two UPUSA churches in Pennsylvania.

A Spirituality of the Road is an attempt, by a professor of theology at the University of South Africa, to relate current missionary practice to Paul's missionary theory as explicated in II Corinthians. The book grew out of a series of lectures given at the 1978 conference of the Mennonite Missionary Study Fellowship. The result is an interesting, at times challenging, but also somewhat disjointed study. Bosch begins by examining, and rejecting as inadequate, two popular missionary models. The first is the "Pilgrim's Progress Model," whose emphasis is on otherworldliness. Spirituality is here seen as withdrawal from the world to "charge our batteries." The second model is the "Jonah Model," which sees spirituality as action: being immersed in the heart of the world. Professor Bosch shows how each model is inadequte alone, and how the two are almost impossible to keep in proper tension. So, he proposes a third model, that of the Cross, which is a sign of both complete identification with the world, and radical separation from it.

Then Bosch, instead of systematically expanding on this new model, offers a series of almost random reflections on Western missionaries, their problems with prayer and self-image, and the double danger they face of over-activity and loss of discipline; the discussion is sprinkled with a couple of references to Paul's work in Corinth, and to Paul's own spirituality.

All of the chapters contain valuable insights into current missionary theory and practice, and all of them seek to juxtapose Paul's spirituality with that of most missionaries today. But the average reader (including seminary students and pastors) may have trouble following the book. There seemed to be no real progression, no sense that all of it tied together.

There were also several places where Bosch's theology appears to be less than scriptural. At one point in the first chapter, he asserts that missionaries too

ften use prayer as an escape. This may e true. But then he goes on to say that when praying about it (a problem) becomes kind of magic formula, a panacea, ccording to the slogan that 'prayer hanges things,' then true spirituality as been exchanged for superstition." p. 17) Prayer *can* be used as an excuse or inaction, as an escape from respon-ibility. But it is equally true that rayer (or at least the God we pray to) *an* change things, as our Lord himself sserted (see Mk. 9:23,29; 11:22f; k. 18:1f; Jn. 14:13-14, 15:7) and experience proved (Acts 1:14; 2:1f; 4:24,31; 10:9f; Phil. 1:19; 4:6; Ja. 5:13, 15).

The book should be useful in helping those who teach or practice missions to get a fresh look at themselves in parts of II Corinthians. It should be read carefully, and cautiously, but it will profit those who take the time to do so.

Bosch also seems to deny the exclusivity of salvation through Christ. He begins with the correct assertion that the missionary must guard against insisting that other nationalities adopt Western culture along with the gospel. But then he continues with the idea that we should not insist upon the necessity of Christianity at all. "It has been a case of justifying one's own religion over against another and the winning of as many new supporters as possible for one's own cause. Our point of departure has been: 'We have the truth, we are right, all the rest are wrong.'...Such a clear conviction (about salvation in Christ) has nothing whatsoever to do with treating the Christian faith as absolute and exclusive on the basis of comparing it with other religions. 'We have had enough of this "divine beauty contest,"' says Koyama (p. 37, quoting in part from Kosuke Koyama's *No Handle on the Cross*)." One of the tenets of evangelical Christianity is, of course, the belief that personal faith in Jesus is the only hope of salvation. Bosch appears here to reject that premise. That fact alone should cause evangelical readers to be careful.

A Reader in Sociology: Christian Perspectives, edited by Charles P. De Santo, Calvin Redekop, and William L. Smith-Hinds.
Herald, 1980, 736 pp. $12.95.

Reviewed by Kenneth E. Morris, formerly Lecturer in Sociology at Indiana Univ., now a doctoral student and instructor in Child & Family Development at the Univ. of Georgia.

No longer relegated to the pickle barrels and tree stumps of backwoods American fundamentalism, evangelical Christians have entered the national limelight lost half a century ago at the trial of John Thomas Scopes. Conservative churches are growing, so-called Christian campaigns to "save our children" are sweeping the country, and the evangelical/conservative political movement warrants national television coverage in a 1980 election year. It is a curious phenomenon: while spokespersons for evangelicals claim that evangelicalism distinguishes itself from fundamentalism by the embracement of "secular" knowledge at the same time it holds to the "fundamentals of faith," it is clear that evangelical intellectualism remains for the most part the paradoxical thought--rigorous though it may be--of what Hofstadter termed "anti-intellectualism." It is after all the "evangelical right" that the national press deems worthy of coverage, not the wonderfully insignificant "liberal" remnant exemplified by such fellowships as Sojourners or the Berkeley Christian Coalition.

Evangelical sociologists want some of the action. For several years now they have gathered in the Christian Sociological Society, exchanged papers on the relations between Christianity and sociology, and produced even one (albeit flimsy) book, *Christians and Sociology* (by David Lyon, 1975). The publication of *A Reader in Sociology: Christian Perspectives* is therefore something of a landmark. Admittedly, it is a collection of essays and not a philosophical integration, but even such a precocious attempt is undoubtedly a godsend to those who must day after day stand in front of sociology undergraduates lecturing in a discipline whose emergence was spawned by the decline of Christianity. Whereas the natural sciences were wedded at least initially with Protestant individualism, and psychology, for good or ill, is easily interpretable in the schema of individual salvation, sociology has its roots in, if not Comte's "Religion of Humanity," at least in Marx's socialist eschatology and the agnostic pessimism of Weber or Durkheim.

It is difficult, therefore, to be too critical of the *Reader*. That probably two-thirds of the forty essays do not merit reading or that no article addresses the relations between faith and sociology really well are not criticisms that debunk the entire enterprise. Indeed, the stated purpose of the book is simply to stimulate thought on the part of Christian college students on various sociological topics. It meets these expectations. To be sure, even the pastor could benefit from a perusal of selected relevant essays--essays that range from capitalism to sex roles to modernization, and so on.

Having given the devil his due, he must still not go unchallenged. The entire *Reader* is but a colossal exercise in squeezing the "natural" data of society into "supernatural" categories--with not a little slop and spillage. In an essay on the family, for example (others could be cited), Kauffman cites research in which it is established that it is better to have one happy divorced parent than two unhappy undivorced parents, yet concludes that "all things being equal" the child with two parents is better off. Of course, such a "Christian" conclusion does not follow from the research; using the same logic one would have to favor group marriage over monogamy.

Although it is not true that the contributors to the *Reader* represent the "evangelical right," it is true that the tone of the essays is defensive. Authors "struggle" with the integration. Yet one simply cannot help wonder why on earth one would struggle so in a world where all truth is God's. The overt attitude reflects the covert fear, not of God or of sociological "truth," but of *our* special brand of spiritual truth shattering. It must have been such fear that prevented anyone from seriously analyzing Durkheim's challenge to faith (Marx is easy in comparison): not that religious belief is merely a reflection of society, but that the foundation of thought itself rests on the opposition between sacred and profane--and that opposition is itself rooted in society. By not tackling this fundamental epistemology, the "integration" of Christianity and sociology not only hovers around the mundane, but it also relinquishes the opportunity to discover life and grace where others find only the knowledge of good and evil.

Yet at least one exception to the tenor of defensiveness comes to mind. It is Andrew Greeley's essay, "The Christian as a Sociologist." Not an intellectual manifesto, Greeley writes of his life as a Catholic sociologist, adding to his excellent role-model advice gleaned from experience: "Never pick an argument and never run from one. And when the argument finally does come, do not defend--attack." Would the other contributors had taken Greeley's advice, the *Reader* would have profited much.

Christianity in European History by William A. Clebsch.
Osford, 1979, 315 pp. $14.95.

Reviewed by Donald Dean Smeeton, doctoral student at the Catholic University of Louvain.

What is the essence of Christianity? That question must be answered before the theologian or the historian of Christianity can begin his task. There have been, perhaps, as many answers to that question as there have been church historians. It is possible to stress the development of doctrine (Neuman & Harnack), or expansion (Latourette), or martyrdom (Foxe) or, even, the fanatics on the fringe (Knox). William A. Clebsch suggests an often neglected approach: the history of religiousness. Reaching from the pages of the New Testament to the prison at Flossenburg, he offers examples illustrative of Christianity within the European context. For Clebsch, the history of religiosity is neither church history nor cultural history but the interdependence of these two. "This book tries to bring the crises of European culture and the exemplars of the dominant European religion to terms with one another in mutual and equal interdependence. The experiment involves taking religious expressions with greater seriousness than cultural historians usually do. At the same time it involves paying more careful attention to cultural crises and changes in humanity than church historians like to do."

Culture and Christianity are interrelated and, therefore Clebsch concludes, mutually dependent. Christianity is not seen as an objective entity isolated from culture. It is incarnate in culture. It might be formed (or deformed) by culture, but it cannot be understood apart from culture. Clebsch divides his work into six broad time periods, then explains how each period conceived of different Christian theology, different morals, different values, and even different Christs. The articulations of Christianity are so vastly different that one can legitimately speak of different Christianities and Christs.

Every page evidences literary quality in the presentation of the material. It is obvious that Clebsch wanted every word weighed, every comparison balanced, every sentence constructed so that it remains in the mind of the reader. For two short examples: "Gregory became and made the subsequent popes the grantor and the guarantor of sacred power in western Christianity" (p. 121). "As Europe was Christianized, Christianity was Europeanized" (p. 128). Thus Clebsch is very quotable and deserves to be.

Although the work evidences breadth of erudition, any work attempting to summarize 2000 years in 300 pages can be charged with reductionism and imbalance. Clebsch admits that he omits some of the "greats" in order to present the "best" examples. Although he wants men (and women, of course) who exemplify their age, he sometimes settles for an extreme, unique figure rather than one from the mainstream of his period.

Clebsch does not hesitate to interpret as well as inform so that the specialist might take exception to his distinctive coloration of events, but he poses a much overlooked question: What is the relationship between Christianity and culture? This issue becomes urgent as Christian Europe becomes increasingly post-Christian and the third-world becomes increasingly Christian. Whose expression of Christianity should be considered representative of the twentieth century: Watchman Nee, Nicholas B. H. Bhengu, Mother Tereasa, or Helmut Thielicke?

Like Clebsch's earlier work, *England's Earliest Protestants* (Yale, 1964), *Christianity in European History* is provocative. But it is a work of significance not only for those interested in the European situation, but missiologists, apologetes--all who struggle with the essence of Christianity.

The Encyclopedia of American Religions by Gordon Melton.
Consortium Books, 1979, Vol. I 608 pp., Vol. II 595 pp. $75/set.
Profiles in Belief by Arthur C. Piepkorn.
Harper & Row, 1977-79, Vol.I 324 pp., $15.95; Vol. II 721 pp.,$29.95; Vol. III +IV, 262+191 pp. $23.95.

Reviewed by Donald Tinder, Associate Professor of Church History, New College for Advanced Christian Studies, Berkeley, CA.

Denominationalism is arguably the most distinctive characteristic of American religion. The existence of so many denominations of relatively equal strength had at least as much to do with the separation of church and state that was built into the country's constitution as any theological or political rationale. One consequence of American pluralism for the writing of surveys of American religious history is that only those aspects that are thought to be common to many denominations are given due attention. Largely internal developments and controversies are understandably deemphasized. Yet many of the most time and energy consuming endeavors and disputes vary from denomination to denomination. The conscientious historian may make passing reference to them to show awareness of their existence, but too many superficial mentions make for dull reading and does nothing to enhance understanding.

Another consequence of the plethora of denominations is that students and researchers who are not presuming to survey the whole field find it easier to write on one particular denomination. Many denominations have been well served in this way, and others quite poorly. But nobody has been helped by the comparative neglect of historical study of the whole religious scene in a particular place or time. In fact, Americans are constantly changing denominations, but we cannot enlarge on this from historical studies. We rarely know how denominations and their congregations have related to one another in a given state or metropolitan area. Of course, there is some value in studying how a particular denomination has functions in a given place, but can one imagine political historians only studying one party in a two-party area and never writing the political history of the whole area? Do economic historians restrict themselves to studying one industry instead of also writing on the economic life of the region as a whole?

Two sets of books that can help to break American religious historiography out of the least common denominator mold on the one hand, and away from excessive concentration on particular denominations on the other, have recently been published. They do *not* make up for the lack here mentioned but they can help to raise consciousness about the existence of an enormous variety of manifestations of Christianity. They can be starting points to facilitate research on all, or at least a wider variety of, religious expression in the area under study. And even if students persist in writing about only one group, at least they have a place to look up information about other groups that enter the narrative through converts and other influences to or from the group under consideration.

Both Melton and Piepkorn belong in every school or public library serving students of American religion. Whatever is said about their limitations, they are the most complete available publications of their kind. The chief limitations on these two works grow out of their being essentially prepared by their authors and there are limits on how much one person can find out. Even for groups that are relatively straight forward about their existence and beliefs and structures, it takes an enormous amount of time and effort to collect the data, attempt to check it out, and write it up in a more or less uniform style, including translating and explaining "in house" terms for a general audience. How many Presbyterians, for example routinely bother to explain to outsiders what a presbytery or a session is? What complicates the task is that most groups, including the "reputable" ones, aren't straight forward. Few groups will admit that they are a "breakaway" from a parent body, although they are quick to identify others as having broken away from them.

The historian's task is extremely difficult: draft a statement about a group, find a responsible and knowledgeable insider, and run the statement by such a person to correct the factual inaccuracies, improve the nuances, and update the information since the statement was drafted. Melton and Piepkorn were bold to even try. All of this apologia is necessary because the users of these volumes are apt to turn to them first to see what is said about groups with which they are familiar. Chances are, they will be disappointed. Their group is not given enough space, the information is outdated or misleading or both, the relationships with antecedent and successor groups are fouled up. In short, the worst charge for a reference book will be made--they're unreliable. Too often the charge will be true, though not for the same reasons that the one making it has in mind. A reader should not use these tools as the final word on what a religious body is or believes, where it came from and where it's headed. Use them only as introductory guides that can give you an idea about the kinds of questions to ask of the informants or sources. And by all means do not assume that because a member of an organization tells you that Melton or Piepkorn are wrong, then that settles it. The fact is that most if not all religious movements do not want "to tell it like it is," e.g., mainstream denominations do not wish to admit that certain beliefs are still in some sense "required" of those who are in them or that certain ways of doing things "behind the scenes" are common. The not-so-mainstream bodies, which make up the bulk of the groups treated in these reference tools, often wish to present themselves as just springing forth by the Holy Spirit rather than with some kind of historical development.

Melton, for example, is probably quoting (though he doesn't say so) from an insider when he says of the Concordia Lutheran Conference (which has five congregations) that it is "non-separatist in orientation and seeks unity with all other Lutherans and Christians" but the reader would be advised to take this with a grain of salt. Piepkorn, while characteriscally refraining from labelling the group with uncomplimentary adjectives, nevertheless quotes enough from their literature and tells enough of their history that users will come away with a much better impression what the denomination is really like.

Not only are Melton and Piepkorn useful starting points for finding out about a religious denomination in America, they are useful for checking against each other. Where both agree, it does not mean they are right, for they often used common sources and were in contact with each other in the course of preparing their respective works. But where there are differences, either of contradiction or of omission, one has a better idea of which questions need asking. Piepkorn, for example, places the Church of God headquartered in Oregon, Illinois, as a related movement to Christadelphianism and says nothing about their origins among the Millerites. Melton does, however, identify it as a body growing out of the Millerite movement, the best known representative being the Seventh Day Adventists. The group's own literature, by the way, chooses to say nothing about any Millerite antecedents. Melton and Piepkorn did their work carefully enough that where they do differ, or where they are both incorrect, it should be assumed to be for significant and understandable reasons rather than because of shoddiness.

Piepkorn was for many years professor of theology at the Missouri Lutherans' Concordia Seminary. He died in 1973, shortly before Concordia Seminary-in-Exile broke away. Former colleagues at what is now called Christ Seminary have seen the manuscript through the press. A curiosity is that the third book in the set contains so-called Volumes Nos. III and IV in one binding though separately paginated. With these three (or four) volumes Piepkorn's profiles of "the religious bodies of the United States and Canada," as the subtitle puts it, is almost complete. Three other "volumes" on metaphysical, Jewish, Oriental and other religions in America are still announced as forthcoming.

The problems one encounters in compiling and using the kinds of reference tools that Piepkorn and Melton have prepared underscores the need for more research into the diversity of American religion. These problems also indicate why such research isn't more widely done. It is very difficult. It does not reward financially nor with prestige. But it is necessary if a more accurate depiction of religion in America is to be attained.

Melton, a generation younger than Piepkorn, is a United Methodist minister whose Ph.D. thesis at Northwestern also grew out of the work he has been doing. Under the name Institute for the Study of American Religion he has been collecting information about the countless relgious bodies, especially those that were not otherwise being served by archives. No one is more aware than Melton of the problems of accuracy in a work such as this and he welcomes corrections and suggestions for improvement. Sales of the first edition apparently warrant his publisher planning to issue a second edition.

As a systematic theologian, Piepkorn is somewhat more oriented to a dispassionate statement of a group's doctrines than is Melton, who has historical and sociological concerns high on his agenda. Also, Piepkorn goes into considerably more detail on the doctrinal and liturgical developments of the Catholic, Orthodox and Reformation traditions. Melton has a special interest in revivals of paganism, flying saucer groups, and psychics. However, both works are organized along the same lines of historical ties within doctrinal families. The advantage of this is to put groups that have common ancestors in the vicinity of each other. The disadvantage is to put groups in the vicinity of each other which now differ very widely, much more widely than they do from groups of different origins but greater contemporary congeniality. I would propose that a major revision of Melton's work have the entries arranged alphabetically, with a series of introductory essays and charts showing the historical relatedness, while still other essays could identify the groups that are primarily ethnic, rural, communal, emotional, precisionistic, sabbatarian, and whatever other categories are worth treating.

The Authority and Interpretation of the Bible: An Historical Approach by Jack B. Rogers and Donald K. McKim.
Harper & Row, 1979, 484 pp. $20.00.
Reviewed by Robert K. Johnston, Visiting Professor of Theology, New College, Berkeley, CA.

Rogers and McKim seek to chart a middle way between "scholasticism" (which understands the Bible as God's factual instruction to us discernible by reason) and "spiritualism" (which mines the Bible for inner enlightenment through the Spirit). Writing out of their American, evangelical, Presbyterian context in response to the ongoing fundamentalist (i.e., "scholastic")-modernist (i.e. (spiritualist") contorversy, the authors seek for a return to a union of Spirit and Word as basic to the authority and interpretation of the Bible. Such an approach, they feel, is typical of "the central Christian tradition, especially as it came to expression at the time of the Reformation" (p. xi). By recalling past theological opinion in the church, Rogers and McKim seek a third alternative to present biblical discussion.

Highlighting the history of Christian thought about the Bible, the authors provide a well documented survey of early church (e.g., Origen, Chrysostom, Augustine), medieval (e.g. Anselm, Aquinas), Reformation (e.g., Luther, Calvin), post-Reformation (e.g., Zanchi, Beza, Turretin, Owen), old Princetonian (Alexander, the Hodges, Warfield, Machen), and reformed-evangelical (e.g., Briggs, Orr, Kuyper, Bavinck, Forsyth, Barth, Berkouwer) thought.

In surveying scholarly opinion, the authors have sought more to be corrective than creative. Challenging much of traditional evangelical historical opinion, their survey will no doubt cause "heat" as well as "light." Briggs and Barth, for example, come in for strong, if qualified, praise, while Machen and Warfield are viewed as sincere, but philosophically controlled, apologists who led the church astray. The author's special concern throughout the volume is to refute that evangelical "scholasticism" which is associated with the old Princeton theology and which they feel has engendered continuing strife on the American relgious scene. Through an appeal to the "orthodox" tradition of the church (Augustine, Wycliffe, Huss, Calvin, Luther, the Westminster divines, Briggs, Kuyper, Barth, Berkouwer), Rogers and McKim seek to move beyond the asserted but "false dichotomy between errancy and inerrancy" (p. 249).

The key, they believe, in in the church's recovery of the historical middle ground of "accomodation." Instead of concentrating on Scripture's *form* as words, the early church and the reformers "found the Bible to be inspired and authoritative because of its *function* of bringing a saving content or message to people" (p. 249). Like a human father when he speaks to his children, God adapted his communication to the language and thought forms of human beings. By using human, imperfect language God did not err, for no deception was intended or conveyed. Moreover, the reader is never led into unrighteousness. Rather, God made his saving message more persuasive by accomodating himself to human means.

Rogers and McKim are certainly correct in arguing that the human context of God's divine revelation needs to be taken with full seriousness. They are also correct in noting an "incarnational principle" in God's style of revelation. They are not always clear, however, in the implications they draw from this. They seem to believe, for example, that thinking in words means "employing syllogistic logic" (p. 284), and that thinking in pictures is possible. But can't words be used metaphorically, too? Again, can't accomodation mean simplification, or allegorization, or generalization, or contextualization, without falsification. Rogers and McKim would perhaps agree but their repeated emphasis on "human inaccuracies" and "human weaknesses" needs clarification. Finally, it is not always certain how scripture's human form is understood as relating to its saving content. With Berkouwer, the authors would seem to want to hold to the union of form and content ("God's-Word-as human-words), but this could have been made clearer in their repeated evaluations.

This book deserves to be read by friends and critics. It has been selected as "Book of the Year" by *Eternity*. At times, its polemical tone and organization weakens the positive viewpoint it seeks to elucidate. Readers might want to compare Rogers' and McKim's findings with such works as *God's Inerrant Word*, edited by John Montgomery (Bethany, 1974), and *The Foundation of Biblical Authority*, edited by James M. Boice (Zondervan, 1978). Such a comparison will impress the reader with the wide divergence in opinion that exists presently among evangelical historical theologians. Those without adequate background will no doubt be asking, "Will the real Calvin (substitute your favorite... Augustine, Aquinas, Luther, Warfield, Barth) please stand up."

Rogers and McKim have written an important historical study and their interpretation of the data (particularly in regard to the Westminster divines, Barth, and Berkouwer) will need to be taken seriously. But even more important, perhaps, are the theological questions the authors address in the process of their discussion. Have evangelicals falsely narrowed the role of the Holy Spirit in relation to scripture as these authors assert? Have we wrongly shifted from seeing the basis of scripture's authority in the internal testimony of the Holy Spirit to that of seeking objective certainty in arguments based on external evidence?

Has evangelical theology wrongly shifted its orientation from preaching and proclamation toward apologetics? Have evangelicals moved from an orthodox understanding of faith coming prior to understanding to concluding that unless there is sufficient evidence attending the Christian religion, one cannot believe it? Has the evangelical church redefined its understanding of "faith" as a trustful commitment of the whole person to God as a person, to "faith " as assent to the truth of God? Have we evangelicals shifted our scriptural concern from that of its function of bringing people into relationship with God to a concern over its form? Can the Bible be understood today by unregenerate persons apart from the Holy Spirit's illumination? Are we evangelicals still in reaction to biblical criticism, or are we open to analyzing God's-Word-as human-words as we would other human words?

Such questions are foundational not only for a doctrine of scripture but for evangelical theology itself. Answers will need to be carefully nuanced and at times perhaps the choice can be "yes" and "no," rather than "yes" or "no." But Rogers and McKim have raised important matters that deserve our serious and prayerful reflection.

The Authority and Interpretation of the Bible: An Historical Approach by Jack B. Rogers and Donald K. McKim.
Harper & Row, 1979, 484 pp. $20.00.
Reviewed by Gerald T. Sheppard, Assistant Professor of Old Testament, Union Theological Seminary, N.Y., N.Y.

(Note: This review has been edited from a longer review written for the "Consultation on Evangelical Theology," AAR, Dallas, Nov. 8.)
Rogers and McKim (hereafter, RM) do not assume a modest task. Their stated goal "is to describe the central church tradition regarding the authority and interpretation of the Bible, especially as it has influenced the Reformed tradition of theology" (xxiii). RM seek specifically to demonstrate that certain praiseworthy figures in Christendom from Clement of Alexandria to the time of Barth and Berkouwer are basically in agreement on how one affirms the nature and authority of Scripture. After describing this "rediscovered" central church tradition, RM think that the major obstacle to its offering a new point of consensus for the present church is the lingering presence of a "false dichotomy" from the recent past. This false dichotomy, perpetuated by the "post-reformation scholasticism" of the Old School at Princeton Seminary in the nineteenth century forced Christians to choose *either* to accept "verbal inerrancy" of Scripture, which was taught allegedly by the church fathers, the Reformers, and the Westminster Confession, *or* to adopt some compromised, modern view of the Bible. By showing that "inerrancy was a doctrine invented by scholastic Protestantism" (xxi), RM hope to remove this stubborn roadblock and to recover a lost Christian unity around their own version of what the Reformers and their exemplary antecedents in church history actually believed.

While RM succeed in refuting, as did Charles Briggs in the 1880's, the claim that "verbal inerrancy" was explicitly confessed by the Reformers or their progenitors in history, my basic criticism is that they fall prey to an historical fallacy as pernicious as the false dichotomy they want to vitiate. Like Charles Hodge and B.B. Warfield, RM apparently believe that the Reformers address adequately the modern problem of "error" which appeared with the exercise of historical-critical methods in the last two centuries. If Hodge and Warfield take the Reformers' statements against error in Scripture to mean a modern belief in the ontological infallibility of the Bible in all of its historical references, RM take the same Reformers' tolerance for minor discrepancies to enjoin a modern belief that no error in the "form" of Scripture will affect its infallible "function" except an author's willful intent to lie or to deceive. If "post-reformation scholasticism" can be condemned for assuming a postion not "explicitly" taught by the Reformers and the church fathers, RM's proposal is equally vulnerable. Particularly when RM try to show that the only error which really counted was an author's willful intent to lie or to deceive, they mount a loose and unconvincing inductive argument. Moreover, by underestimating the significance of the historical-critical method for biblical studies, RM fall prey at times to a simplistic and anachronistic proposal which both misses the new questions of the modern period and contributes little to the current debate on biblical authority in theology. The book's strength lies mainly in RM's attack on fundamentalism. I will try to restate RM's position in more detail and raise questions at various points in order to explain my objections to a ponderous and, in places, impressive volume.

The Case Against "Post-Reformation Scholasticism" (RM's First Purpose)
RM narrate how the forefathers of fundamentalism at Princeton Theological Seminary in the late nineteenth and early twentieth century departed from the Reformers and abused the resources of church history. However, the seeds of destruction were already plated in Calvin's own Geneva within a century after his death. According to RM, "the reigning (Protestant) theological method was closer to that of a Counter-Reformation interpretation of Thomas Aquinas than to that of Calvin" (172). Geneva's chair of theology was occupied by Francis Turretin (1632-1687) whose systematic theology, *Institutio Theologiae Elencticae*, was adopted as a primary textbook from the founding of Princeton Seminary in 1812 until it was replaced with the even less inspired *magnum opus* of Charles Hodge in 1872.

Alongside the distorted Calvinism of Turretin's *Institutio*, the seventeenth century Westminster Confession played a crucial role in the life of old Princeton Seminary. Professor Warfield appealed to it as a binding denominational statement, in order to oust Union Seminary's Professor Charles Briggs from the United Presbyterian Church. The popularity of Warfield's assumption that the Westminster Confession and the Reformed tradition supported "verbal inerrancy" led to "the historically false dichotomy posed by the liberal-fundamentalist controversy" (xix). When for unrelated reasons the tides of history turned against fundamentalism, the entrenched conservatives at Princeton Seminary left to form "Westminster Seminary" and the Westminster Confession fell out of favor as a consensus faith statement among Presbyterians. In the opinion of RM, the recent 1967 confession--though accepted by majority vote--fails to unite the conflicting parties precisely because this older controversy "was never resolved" (xix). RM offer a lengthy descriptive survey, which makes up the bulk of their book, in order to set this matter to rest once and for all.

In opposition to the position of post-reformation scholasticism, RM attempt to show that the truly vital church fathers, "like Augustine, had understood error in the biblical sense of willful intent to deceive, and they were quick to affirm that the Bible never erred in that sense" (46). Neither the church fathers nor the Reformers were bothered by problems of authorship, antequated world views, occasional misquotations of Old Testament in the New, or apparent contradictions in the way different texts describe the same event. These imperfections belong to the accomodated, human "form" of the text which is infallible only in its "function of bringing people into a saving relationship with God through Jesus Christ" (xvii), that is to say, in its capacity to render the Gospel. The post-reformation scholastics misconstrued this formulation by "concentrating on the form of the text," rather than its *function*, as "inerrant." Moreover, they fostered the false notion that anyone who disavowed the doctrine of verbal inerrancy broke with the Reformation and the common position of the church fathers. RM, as Briggs had done, successfully refute this simplistic assumption and recall his asseveration that "no confession of faith or catechism of recognized standing in the Reformed or Lutheran Church, teaches that the Scriptures are inspired in their verbal expressions" (354).

RM's "Rediscovery" of the "Central Church Tradition" (The Second Purpose)
RM want to propose an understanding of Scripture which, with the misconceptions of the past behind us, will lead to a new confessional consensus. Regrettably, I fear that RM have replaced "the false dichotomy of the liberal-fundamentalist controversy" with an equally frustrating and at times simplistic dichotomizing of the subject. Each theologian becomes a "good or bad guy" depending on how he relates to the set of polar opposites which are the only real options. For example, good theologians believe that theology is a "practical" discipline *versus* a "theoretical" or "systematic" one; concentrate on the "function" *versus* the "form" of the Bible; stand in the Neo-Platonic, Augustinian pattern *versus* the Aristotelian, scholastic (Thomist) tradition; know faith seeks understanding *versus* reason in search of faith; emphasize the "accommodation" of the Word to the cultural conditioning of the writer *versus* a quasi-dictation theory; make apologetics the last *versus* the first theological priority; and recognize it is not the "words and sentences" of Scripture which are inspired, but the whole "story" which is to lead one to salvation through Jesus Christ. RM insist on the infallible "natural sense of Scripture" which is for them the same as the biblical authors' intent (the reason why a deliberate lie by a biblical author, according to RM, was the only serious concern the church fathers had with "error" in Holy Writ). This natural sense was grasped by "anyone who prayerfully sought it, apart from interpretation the church made."

A Critique of the First Purpose
I believe the real strength of the book lies in the effort to achieve the first purpose, against fundamentalists who assume that a "modern" doctrine of verbal inerrancy of Scripture was an explicit teaching of the Reformers and of the early church. We gain by the often sophisticated manner in which they highlight the historical discontinuity between the burning issues of the sixteenth century and the hermeneutical debates of the nineteenth and twentieth centuries.

I am concerned about two matters. First, how is their argument which aims at the *unresolved* (xix) "false dichotomy" substantially different from that of Briggs? At least, RM should make more explicit how their work is an original contribution on this matter. Did not Briggs succeed in exposing the same fallacy in the 1880's? I suspect he did. So, when RM repeat substantially the same arguments as Briggs, the book appears anachronistic and redundant to some of us, or at least unconsciously limited in its scope to evangelical seminaries which are still defending their rights to exercise older historical critical methodologies.

My second concern with this resolution of "the false dichotomy" lies in RM's confidence that it continues to be the major reason for a lack of theological consensus in the United Presbyterian Church. On the one hand, we should not be surprised that the present exponents of resurgent fundamentalism, like the "experts" within the so-called "neo-conservatism," have impolitely ignored even the resolved fallacies of the past. The present diversity of theological opinion differs from that

of Brigg's time. We stand after the height of the neo-orthodox period and the Biblical Theology Movement. In Old Testament studies, the same Union Seminary of Briggs soon became a place to study Muilenberg's "rhetorical criticism" which he placed beyond form criticism" and James Sanders' "canon criticism" which emphasized the hermeneutics of "comparative midrash" instead of the usual critical "tradition history." Concurrently, liberation theology has sought to relativize the issue of the older historical criticism by insisting that the more decisive hermeneutical question is the class and cultural accommodation of the interpreter. Likewise, radical deconstructionists in the universities, like Jacques Derrida, Harold Bloom, and Paul de Man, have launched a robust attack on the "modern" consensus. In other words, I do not think the "false dichotomy" RM wish to resolve any longer plays an important role in the present diversity among non-fundamentalists.

Except in the conservative evangelical discussion, I believe the real lack of consensus stems from this critical and post-modern debate, not from an unresolved "false dichotomy of the liberal-fundamentalist controversy." If RM's position simply expels fundamentalists and canonizes the remaining diversity as docile "pluralism," they offer little help to us who think the nature of the Gospel itself is at stake. Do liberation, process, charismatic, and neo-evangelical theologies, as well as Tom Driver's "patterns of grace," equally proclaim the Gospel? RM's book has so skewed the issues of biblical authority and interpretation in terms of an attack on fundamentalism that I fear it offers only a liberalization of evangelicalism and no original contribution to our search for exegetical and confessional vitality at the end of the neo-orthodox period.

A Critique of the Second Purpose

My greatest reservation lies with RM's constructive proposal of a recovered confession of biblical authority, one without the biblicism of the inerrantists. They appear to believe, if I read them correctly, that there is an efficacious doctrine of Scripture in the church fathers and the Reformers which adequately addresses the modern problem of historical criticism and the meaning of the Bible. I am not saying that RM's proposed view of Scripture is necessarily wrong in itself; in fact it may be a theologically adequate Reformed viewpoint. However, as RM quote Briggs' response to his opposition, the Reformers and the Westminster Divines "did not determine these questions of Higher Criticism for us." If it is wrong for Reformed orthodoxy to read into Luther's confidence in Scripture a modern commitment to formal infallibility, it is equally wrong to assume he would readily incorporate, for example, a modern critical distinction between "genuine" and non-genuine" traditions into his view of the human "form" of the Bible in the same way he allowed for minor discrepancies in the Gospels. RM's belabored argument that the only formal error which counted for the church fathers and the Reformers was a biblical author's deliberate lie or effort to deceive betrays, in my judgment, just such a forcing of these earlier views into the modern discussion of intentionality.

I have two other reservations about RM's interpretation of the Reformers. Despite Luther's public attack on Aristotle, their comparison of Neo-Platonic with Aristotelian approaches verges on becoming a false and simplistic dualism. Finally, the problem of Scripture and tradition is answered only by RM's repeating of what they believe to be the Reformers' position in the sixteenth century. Aristotle and a desire for systematic, rather than "practical," theology accounts for the "scholasticism" of Beza, Melanchton, Turretin and others in the seventeenth century. Have the Reformers actually said the last word on the role of tradition in exegesis and confessions? Without greater clarity by RM at this point they leave us with a biblicism of the "natural sense" which is arguably not Reformed. Moreover, RM do not mention that the first charges against Briggs were that he regarded reason and the church as complimentary authorities to Scripture. In fact, Newman's influence on Briggs' thinking drew severe attack from his critics.

If the protégés of the Reformers took a wrong turn in thé defense of their creeds, the fault may lie with unanswered questions in the Reformation rather than simply a philosophical reversal. I am convinced that strong magisterial traditions helped to shape and maintain the existence of the canonical biblical traditions. The biblical canon does not arise as an archaeological discovery, but tradents both shaped it and often changed the original (or "natural sense") of an author in their adaptation of its ancient traditions. Even under naive assumptions of authorship, the majority of the Old Testament books make no claim to have been written by the persons whose names were assigned to them. When the authors of books are regularly anonymous, that fact alone must raise questions for RM who claim that the "natural sense" of the canonical literature is the same as the authors' intent. A redactor may put a bias on a cluster of fixed traditions without imposing a clear intentionality on all of the earlier material. Therefore, even the redactor's intent is not always the same as the meaning of the canonical literature. Conversely, the influence of all the authors and redactors in a book's tradition history make knowledge about them, obtained by historical criticism, an invaluable resource for a modern understanding of even the canonical sense of a book. In the modern period this resource is a gift and a necessity, not simply an option. How one uses the results of a critical deconstruction of a text in order to illuminate the meaning of a text within its canonical context, or *any* context to which it can be deconstructed, is for me the most intriguing present issue in biblical studies. These modern problems were recognized neither by the Reformers nor RM. It is further ironic how little RM appeal directly to scriptural exegesis to confirm their own position of biblical authority. Instead, it is RM's faith in a pure stream of church tradition which supplies the locus of their formulation.

In sum, most of my criticisms orbit around the nature of RM's "rediscovered" doctrine of Scripture. I have problems with both the accuracy of RM's proposal as a "description" of the central church tradition and the efficacy of such a statement for contemporary theology. We are left with too many unanswered questions about the nature of exegesis, the role of church tradition, and especially how one construes, in practical or even theoretical terms, the authority of Scripture which RM wish so much to affirm. As severe as my criticisms may seem, the book remains a major stride ahead from those within evangelical seminaries. RM attempted a sophisticated use of historical theology, a method with few outstanding practitioners in the evangelical schools. Also, RM's book is a serious and at times incisive challenge to fundamentalism on its own terms.

Metro-Ministry, Ways and Means for the Urban Church edited by David Frenchak and Sharrel Keyes.
David C. Cook, 1979, 318 pp $6.95.

Reviewed by Donald P. Buteyn, Professor of Evangelism and Mission, San Francisco Theological Seminary.

The integrity of this book is unquestionably one of its most exciting dimensions. Every author whose statements and views are included is an authentic Christian authentically concerned for and involved in the mission of the Church in the urban centers of America. They clearly share with integrity their understanding of and response to the realities of urban life. Their analysis of the institutional response of the American Church to urban America is devastating on the one hand, but like all true prophecy extends hope for those who repent of past sins.

There are four main divisions in the book: "The Urban Challenge," "The Church Faces Problems," "The Church That Ministers," and "Resources." Each contains rich sources of information and insight. Granted each writer approaches the urban challenge from a vantage point colored by the variety, intensity and experience of his or her own unique exposure and pain. But, taken as a whole, they combine to orchestrate a beat that clearly calls for ministry in the City, and issue marching orders for concerned believers of all races that are convincing and full of hope.

It is the latter quality that comes through again and again in the midst of the words of judgment and the descriptions of the frustration, anger and pain that characterize life in urban America. Generally, church bureaucrats, bishops, pastors and lay leaders acknowledge the existence of the urban challenge only by way of a consistent and predictable lament. There is certainty among them only at the point of recognition that the need is so great and the cost of response so high that nothing can be done. When this sad medley combines with an obvious absence of will to reorder priorities and seek promising approaches to urban ministry, one's hope for a return to the city as a significant arena for ministry can easily die. However, these pages are loud with hope; with specific suggestions for change; with assured approaches that present models of ministry worthy of transference and reproduction.

Most of all, this book is clear in presenting the fact that a vision for ministry in urban America is God-given. The hope of these writers is clearly fixed in the Lord of the Church. Their hopes for the redemptive transformation of persons and institutions parallels His own.

I have found this book a tremendously useful text for classroom use in courses relating to urban life and ministry. Its perspectives on cities and urban neighborhoods is solid and honest. Its approaches to ministry are pragmatic and worthy of imitation. It is one of the most useful tools to arrive on the current scene, and it comes at a time when interest in urban ministry is beginning to stir once again. It deserves to be widely read and widely used.

[Note: *Metro-Ministry* is available from TSF at a discount. See order form.]

BOOK REVIEWS

Theological Students Fellowship
233 Langdon
Madison, Wisconsin 53703

Non-Profit Org.
U.S. Postage
PAID
Madison, WI 53703
Permit No. 1474

TSF BULLETIN

FEBRUARY 1981

'SF BULLETIN VOL. 4 No. 3

Formerly *TSF News & Reviews)*
'ublished by Theological Students
'ellowship, 233 Langdon, Madison WI
i3703.

CONTENTS

FOUNDATIONS

(Doing theology on the basics of classical faith)

CURRENT DIRECTIONS IN CHRISTOLOGY STUDIES

By L.W. Hurtado, Assistant Professor of New Testament, U. of Manitoba.

It is obvious that Christology is the central, distinguishing doctrinal question in Christianity, and so, perhaps for this reason, our time has seen a vigorous and voluminous discussion of this topic. This fact makes it difficult to do anything more than to try to cite major directions of only the most recent discussion in an article of this length. Because of the oceanic amount of literature, any such survey is likely to reflect the limitations of the reading done by whoever signs such an article. I am sure that this is true in the present case, but I hope that these articles may still prove helpful to students. I shall try to make some observations about the work of (I) New Testament specialists and (II) modern theologians on Christology. I must omit discussion of Patristics and later historical periods for want of space, and because of my insufficient familiarity with the relevant secondary literature.

(I) New Testament Christological Studies

Twentieth century NT christological study was given its agenda largely by the History of Religions school of German scholarship and especially by the work of W. Bousset (1913). The approach exemplified in this work is to study early christology as an historical phenomenon, attempting to trace stages in its development in connection with much attention to the larger Graeco-Roman religious environment. Bultmann was a pupil of Bousset and perpetuated his influence on down to the present. Elsewhere I have pointed out major faults in the positions held by Bousset and others who followed him (Hurtado, 1979) but knowledge of his work is still essential for understanding the current scholarly issues.

The bulk of more recent New Testament christological studies has been preoccupied with the New Testament titles given to Jesus, for these titles are quite properly seen as important indicators of the beliefs of those who used them. The usual approach is to study the use of the titles in question in the Jewish and pagan background of the early church, and then to try to determine their significance in whatever Christian writings are involved in the study. O. Cullmann's well-known book is the prime example of this sort of study (1957), and is also the major alternative to Bousset's book, taking contrary positions on several issues and being somewhat comparable in erudition and detailed treatment of the issues. 1963 was a rich year for "title studies," with the appearance of Hahn's book on the Synoptic christological titles, Todt's detailed study of the Son of Man title, and Kramer's work on Pauline titles. For students, Fuller's book (1965) is an accessible summary of this line of research.

In spite of the many valuable features of these books, they can all be criticized for certain significant faults. First, these studies rely heavily on the notion that the term "the Son of Man" was a well-known title for an eschatological figure in ancient Judaism, a notion that decreases in credibility as time goes by; and as this view becomes less tenable so does the assertion that there was an early strand of Christianity for which "Son of Man" was the major christological title. Secondly, much has been made of great distinctions between "Palestinian" and "Hellenistic" Judaism, without adequate attention being given to the actual evidence of the penetration of Hellenistic culture into first-century Palestinian life. The result of this is that New Testament data has been classified neatly into overly rigid categories and the development of christology has been portrayed much more simplistically than the evidence warrants (on Jewish/Hellenistic interpretation in the immediate pre-Christian centuries, see Hengel 1973, 1976). Thirdly, these studies (except Cullmann to a large degree) all seem to asume that each christological title reflects a distinct christological view and that each title can be attached to a theoretical, early Christian group for which a given title rather fully expressed its christology. Each of these assumptions is *possible* but requires a strong evidence and cannot safely be taken for granted. It is my judgment that scholars have often boldly overstepped the evidence, following an overeager desire to perform an *analysis* of early christology.

Since the pioneering work of Bauer (1934) in particular, New Testament scholars have been more aware of the diversity in early Christianity, and this awareness has stimulated much recent christology study. It is not clear, however, that this study has always led to tenable conclusions. For example, the much-discussed "divine man" christology, thought by some to be both represented in some New Testament materials and based upon a supposedly ubiquitous and well-developed pagan 'divine man' concept, has been rendered more dubious by careful studies in recent years (Tiede, Holladay, Lane). As another example, the idea that there was a "Q community" with its own christology in which Jesus was seen as a teacher-prophet and little more (Edwards 1971, 1975) may itself be little more than an exercise in scholarly ingenuity (Stanton, 1973). Dunn's attempt to portray broadly the diversity in early Christianity (1977) is both helpful as a summary of much recent New Testament scholarship, and also marred by over-simplification at some points (Hurtado, 1978).

TSF BULLETIN (Formerly *TSF News & Reviews*) is published five times during the school year (October-May). Membership in TSF ($10/yr; $8/yr students) includes both the *TSF Bulletin* and *Themelios* (the theological journal of the International Fellowship of Evangelical Students, three issues). Separate subscription rates are: *TSF Bulletin* — $6.50/yr; *Themelios* — $4.50/yr. Bulk rates are available on request. The Student Group Rate (10 or more copies delivered to one address) is $7/yr per person. 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.

Historical-critical questions about the origin of christological belief were underscored by the sensationalized collection of essays by a group of British academics, *The Myth of God Incarnate* (Hick, 1977). This book is broadly more valuable for drawing certain conclusions about the British church scene than anything else, but it has sparked not only a polemical reply (Green, 1977), and a sequel based on a discussion between the original contributors and learned critics (Goulder, 1979), but also a valuable monograph by Moule (1977) and now the major study of the origins of incarnation christology by Dunn (1980) which I received too late to be able to evaluate thoroughly for this article, though I may say that it appears to be well worth students' attention.

Other examples of major contributions to the origins of early christology and the meaning of early confessional titles include the Kittel article on "Son of Man" (Colpe, 1972) and the brilliant monograph on "Son of God" by Hengel (1975). The latter work in particular is an important corrective to questionable assertions of some scholars and is the sort of solid work upon which defensible views can be built.

In all of this discussion certain issues remain the center of attention. (1) In what ways and to what degree was the development of belief in Jesus a somewhat distinctive phenomenon, and how was this phenomenon influenced by

d prepared for by religious developments in ancient Judaism d the Graeco-Roman world? (2) Can we identify stages in an olution of christological belief and/or can we discern clearly christological beliefs of various Christian groups in the first ntury? (3) What is the range of any such diversity in early istology, and is there a central conviction behind the variety christological formulations of this period? (4) How are first-ntury christological controversy and formulation culminating the great Councils at Nicaea and Chalcedon? (5) In what y is the christology of the first century relevant to the conti-ng work of 'christologizing' in the present church scene?

t is unfortunate that far too much of the scholarly literature lects a desire to try to invalidate or defend classical Chris-n christological formulations by discussion of the primitive urch. While this is perhaps not fully avoidable and the in-its on both sides are understandable, it must be emphasized w subtly dangerous to accurate, fair historical study are ch motives. Students should find Marshall (1976) especially lpful, not only in surveying the literature, but also in pro-ing direction in addressing these issues. New Testament ristology is a complex and fascinating subject and should t be left either to apologists for or to 'cultured despisers' of ssical christology.

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

EFERENCES

uer, Walter
934 *Rechtglaubigkeit und Ketzerei im altesten Christentum.* Mohr (Siebeck). ET, *Orthodoxy and Heresy in Earliest Christianity.* Fortress, 1971.

usset, Wilhelm
913 *Kyrios Christos: Geschichte des Christusglaubens von den Anfangen des Christentums bis Irenaeus.* Vandenhoeck & Ruprecht. ET, *Kyrios Christos: A History of the Belief in Christ from the Beginnings of Christianity to Irenaeus.* Abingdon, 1970.

pe, Carsten
972 *"Ho Huios tou Anthropou." Theological Dictionary of the New Testament.* Eerdmans. 8:400-78. G. Kittel, G. Friedrich (eds.)

llmann, Oscar
957 *Die Christologie des Neuen Testaments.* J. C. B. Mohr (Paul Siebeck). ET, *The Christology of the New Testament.* Rev. ed. SCM/Westminster, 1963.

nn, James D. G.
977 *Unity and Diversity in the New Testament.* SCM/Westminster.
980 *Christology in the Making: A New Testament Inquiry into the Origins of the Doctrine of the Incarnation.* SCM/Westminster.

wards, R. A.
971 *The Sign of Jonah in the Theology of the Evangelists and 'Q'.* SCM
975 *A Theology of Q.* Fortress.

ller, Reginald H
965 *The Foundations of New Testament Christology.* Scribners.

ulder, Michael (ed.)
979 *Incarnation and Myth: The Debate Continued.* Eerdmans.

een, Michael (ed.)
977 *The Truth of God Incarnate.* Hodder & Stoughton.

hn, Ferdinand
963 *Christologische Hoheitstitel, Ihre Geschichte im fruhen Christentum.* Vandenhoeck & Ruprecht. ET, *The Titles of Jesus in Christology.* World, 1969.

engel, Martin
973 *Judentum und Hellenismus.* J. C. B. Mohr (Paul Siebeck). ET, *Judaism and Hellenism.* (2 vols.). SCM, 1974.
975 *Der Sohn Gottes.* J. C. B. Mohr (Paul Siebeck). ET, *The Son of God.* Fortress, 1976.
976 *Juden, Griechen und Barbaren.* Verlag Katholisches Bibelwerk. *Jews, Greeks and Barbarians: Aspects of the Hellenization of Judaism in the pre-Christian Period.* Fortress, 1980.

ck, John (ed.)
977 *The Myth of God Incarnate.* SCM.

Holladay, Carl H.
1977 *Theios Aner in Hellenistic Judaism: A Critique of the Use of This Category in New Testament Christology.* Scholars Press.

Hurtado, L. W.
1978 Review of *Unity and Diversity in the New Testament,* by J. D. G. Dunn. *Journal of Biblical Literature* 98, 135-37.
1979 "New Testament Christology: A Critique of Bousett's Influence." *Theological Studies* 40/2, 306-17. German version: "Forschungen zur neutestamentlichen Christologie seit Bousset." *Theologische Beitrage* 11/4, 158-71.

Kramer, Werner
1963 *Christos Kyrios Gottesohn.* Zwingli-Verlag. ET, *Christ, Lord, Son of God.* SCM, 1966.

Lane, William
1974 *"Theios Aner* Christology and the Gospel of Mark." In R. V. Longenecker, M. C. Tenney (eds.), *New Dimensions in New Testament Study.* Zondervan , pp. 144-61.

Marshall, I. H.
1976 *The Origins of New Testament Christology.* InterVarsity Press.

Moule, C. F. D.
1977 *The Origin of Christology.* Cambridge University Press.

Stanton, G. N.
1973 "On the Christology of Q." In B. Lindars, S. S. Smalley (eds.), *Christ and Spirit in the New Testament.* Cambridge University Press, pp. 27-42.

Tiede, David L.
1972 *The Charismatic Figure as Miracle Worker.* Scholars Press.

Todt, H. E.
1963 *Der Menschensohn in der synoptischen Uberlieferung.* Gerd Mohn. ET, *The Son of Man in the Synoptic Tradition.* SCM/Westminster, 1965.

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); Stephen Neill, *Christian Faith and Other Faiths: The Christian Dialogue with Other Religions* (Anglican Bishop, spent many years in India, tries to achieve dialogue in order to enter into the heart and spirit of another religion). Hans Schwarz, *The Search for God: Christianity-Atheism-Secularism-World Religions* (Christian theologian, presupposes some background in theology and philosophy); David Stowe, *When Faith Meets Faith* (missionary for many years).

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

We need not leave our shores to run across other religions or offshoots of our faith (cults). A very informative resource book for these movements is Robert S. Ellwood's *Religious and Spiritual Groups in America* (straight description, no commentary). Two fairly recent Christian books on this subject are: Irving Means, *The Mystical Maze: A Guidebook through the Mindfields of Eastern Mysticism — TM, Hare Krishna, Sun Moon, and Others;* and James W. Sire, *Scripture Twisting: 20 Ways the Cults Misread the Bible.* Another excellent source is the Spiritual Counterfeits Project, P.O. Box 4308, Berkeley, CA 94704 (415) 548-7949.

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

ISLAM: Kenneth Cragg, *The Call of the Minaret* and *The House of Islam* * (very good brief introduction, good bibliography); von Grunebaum, *Modern Islam: The Search for Cultural Identity*; Alfred Guillaume, *Islam* (ends with an explicit comparison of Christianity and Islam); Fazlur Rahman, *Islam* Moslem); Idries Shah, *The Sufis* (readable, a Sufi Moslem Sheik); Geoffrey Parrinder, *Jesus in the Qur'an* (written primarily for the Western world; it is crucial to know the Moslem conception of Jesus, and this book is a good guide.); Wilfred Cantwell Smith, *Islam in Modern History* (readable and concise); John Alden Williams, *Islam.*

HINDUISM: Thomas Berry, *Religions of India:* Ainslie Embree, *The Hindu Tradition;* Thomas J. Hopkins, *The Hindu Religious Tradition**; Clive Johnson, *Vedanta*; Jose Pereira, *Hindu Theology* (presupposes some knowledge of Hinduism); Louis Renou, *Hinduism*; Herbert Stroup, *Like a Great River: An Introduction to Hinduism* (a sociologist).

JAPAN: H. Byron Earheart, *Japanese Religion: Unity and Diversity** (very readable, excellent coverage), and *Religion in the Japanese Experience: Sources and Interpretations* + (good 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.

GIVE THIS COPY TO A FRIEND
You can help others benefit from *TSF Bulletin*. If you give away this copy, we will give you another one free. Just write to TSF, indicating which issue you gave away.

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

and McKim are successful, in Sheppard's judgment, in showing that verbal inerrancy was not explicitly confessed by the reformers or their progenitors in history, Charles Briggs in the 1880's had established this fact, making their work redundant. Furthermore, Sheppard feels that in overcoming one error they fall prey to an equally pernicious mistake. They do not adequately deal with the concept of error. Rogers and McKim do not give us a program for the application of biblical criticism within their understanding of biblical authority.

Rogers and McKim responded to Sheppard's paper. The substance of what they said is as follows. While Sheppard may feel that Briggs' contention concerning the views of the Reformers on Scripture has been established, their experience (academic and ecclesiological) has led them to think otherwise. Many evangelical/fundamentalists have neither heard of Briggs nor been convinced by his arguments. Therefore, there is indeed a need for their restatement. On the matter of biblical criticism, Rogers and McKim did not intend a book on biblical criticism. Moreover, this was not their area of expertise. Therefore, they invited those working in this area to do that work.

The second part of the Consultation consisted of a panel on "The Future of Evangelical Theology." The panel was made up of Martin Marty, University of Chicago Divinity School; Rob Johnston, Western Kentucky University; Clark Pinnock, McMaster Divinity College and Jack Rogers, Fuller Theological Seminary. Each gave an assessment of evangelical theology. I would like to relate the comments of Marty and Pinnock. Marty noted that there is an increase in the political power of evangelicals (e.g., The Moral Majority), but there has not been a corresponding increase in evangelical influence in the academic or intellectual arena. Marty made it clear that he did not view the increased political power that benignly. Moreover, he encouraged evangelicals to get about their homework so that their influence might be felt in the intellectual sphere.

Clark Pinnock spoke to two groups within evangelicalism. First, he pictured some as "evangelicals with running shoes on." These are evangelicals who constantly stretch the limits of evangelical belief. They run the risk of watering down evangelical convictions. Pinnock warns that these evangelicals are in danger of becoming liberals. His memorable line was, "After all, where do you think liberals come from, storks?"

A second group of evangelicals were characterized as having "heavy boots." Pinnock expressed concern about their techniques and power politics, but said in the end the issue of Scripture is crucial and vital. If you oppose them and their insistence on the importance of the Bible, Pinnock declared, "you will never win . . . and I will root for [them]."

It was announced that the consultation may be accepted by the AAR as a recognized sub-group. Thus, such profitable interchanges appear not to be at an end, but only a beginning.

DID YOU MISS...

The October *TSF Bulletin*?
Clark Pinnock on "The Inspiration and Authority of Scripture."
David W. Gill on "Christianity and Homosexuality: A Brief Bibliography."
Mary Berg and Mark Lau Branson on "Burnout."

The November *TSF Bulletin*?
Orlando Costas and Peter Wagner reporting on the Congress on World Evangelization (Thailand, June 1980).
Gregory Youngchild on "Seasons of Prayer."

Back issues available for $1 from TSF (we pay postage).

WESLEYAN THEOLOGICAL SOCIETY, 1980 ANNUAL MEETING: A SEARCH FOR DISTINCTIVES.

By Donald Dayton, Asst. Prof. of Historical Theology, Northern Baptist Theological Seminary.

The theme was biblical interpretation, but the underlying issue was the search for a distinctive identity as nearly 200 scholars gathered at the Nazarene Theological Seminary in Kansas City, November 7 & 8 for the sixteenth annual meeting of the Wesleyan Theological Society. For several years the 1500-member interdenominational theological "commission" of the Christian Holiness Association has been struggling with distinguishing itself from overshadowing Evangelical counterparts. This year participants looked for a "Wesleyan" view of Scripture in a program designed by Dean Wayne McCown of Western Evangelical Seminary.

Larry Shelton, Director of the School of Religion at Seattle Pacific University, attempted to disassociate Wesleyanism from "Gothard's hierarchical system, Lindsey's eschatology, Schaeffer's epistemology, and Lindsell's rationalism." In a manner reminiscent of recent writings from his *alma mater* Fuller Seminary, Shelton argued that Wesley's view of Scripture was in the classical tradition of the Church, but was broader than the statements of more recent evangelicalism. David Thompson of Asbury Seminary probed "problems of non-fulfillment in the prophecy of Ezekiel" as reason to move "beyond the inerrancy/errancy categories" and "beyond modern rationalism, evangelical or otherwise."

But not all participants felt the inerrancy formulations could be so easily dismissed. Retiring WTS President Laurence Wood of Asbury Seminary called for a broader understanding of the word "inerrancy" and suggested in his presidential address dealing primarily with German theologian Pannenberg that the "Wesleyan hermeneutic" implied the "primacy of infallible Scripture supported by history, reason, and tradition." But the ferment over the issue indicated clearly the underlying struggle over the issues. Professor Melvin Dieter of Asbury Seminary picked up much of the mood in the meeting when he suggested that "our evangelical brethren will have to be patient with us as we work out our view of Scripture in accord with our own theological presuppositions."

Other participants approached the issues more indirectly. In what several called the highlight of the meeting President Dennis Kinlaw of Asbury College applied the concept of "imaging" from the fictional writings of Charles Williams to biblical interpretation. But he returned to the underlying theme of the conference as well, finding in Williams images of the relationship of the human and divine more adequate than the forensic "evangelical images of the courtroom." Professor Jerry McCant of Point Loma College raised some eyebrows with claims that the text of Romans 5-8 supported only the general themes but not necessarily the specifics of Wesleyan theology. And Johns Hopkins professor Timothy Smith, in a last minute addition to the program, spoke to earlier controversies of the society by arguing that Wesleyan hymnody implicitly supported later tendencies to identify Pentecost with the Wesleyan doctrine of "entire sanctification."

The debates will clearly go on. WTS President-elect Paul Bassett seemed to take his cues from the meeting by working to develop next year's meeting at Asbury Theological Seminary (Wilmore, KY) around the search for a distinctive Wesleyan methodology in each of the theological disciplines.

For further information on WTS or about its semi-annual journal, write to Donald Dayton, NBTS, 660 East Butterfield Rd., Lombard, IL 60148.

CADEME

eports from seminary classrooms, special ents, and TSF chapters)

SF AT DREW: NEW CHAPTER INTRODUCES ITSELF

Are you committed to the Evangel of the Messiah? You may evangelical. All too often evangelicals are characterized as ckward, anti-intellectual, or right wing. This is not true. Evan- lical means emphasizing the Gospel. Evangelicals attempt to oid the extremes of both fundamentalism and modernism, by tualizing the Scripture and tradition into our modern culture. angelicals stress experience (a personal relationship with od through Christ) without ignoring the claims of reason upon eology, or the implications of the Gospel for social action. ound interesting?

We believe that evangelical theology deserves promoting at rew, so we hope to form a Theological Students Fellowship SF) for intellectual and spiritual koinonia (that's Greek, folks). SF is a national group with members all over America and the orld, where it is known as the International Fellowship of vangelical Students (national headquarters in the back of nilio's Pizza Parlor and Bowlarama, Spokane, Washington) *ic*). Won't you please join us? All are welcome (except those ith post-Augustinian botulism). Contact Alan Padgett (theolog- al school) or Bob Rakestraw (graduate school).

CORRESPONDENCE FROM A CONTRIBUTING EDITOR

Dear Mark:

I saw your interesting article in the *Bulletin* on "Burnout" which I liked. I would like to offer a couple of suggestions about it that might have been useful. The first point is that the article could have benefitted from a rather traditional use of the concept of spirit as self-transcendence. In that light, burnout would be understood as one's failure to maintain perspective on oneself. By understanding too much, one suggests that he or she is not able to accept one's self or to come to terms with demands from within or without. A drive to achieve something special, or an inability to be satisfied with the best results of one's ordinary efforts, follow from this predicament. By working without rest or sufficient vacation, one suggests that one lacks an overview of functions of times and seasons between fun and work, and thus of what I understand to be God's desire that we enjoy life.

Sincerely,
Rev. Russell Burck
Rush-Presbyterian-St. Lukes Medical Center

SOCIETY OF CHRISTIAN PHILOSOPHERS

Organized in 1978, the SCP is designed to promote fellowship among Christian philosophers and provide occasions for intellectual interchange on issues that arise from their commitment both as philosophers and as Christians. The society is ecumenical and pluralistic. It is open to all who consider themselves Christian philosophers, by any reasonable definition of those terms. Students and non-professional philosophers are most welcome.

Activities include occasional newsletters and frequent conferences on topics of interest to Christian philosophers. Many are held in conjunction with large professional meetings — e.g. of the American Philosophical Association — but others are held separately. Some conferences involve reading formal papers; others are informal discussions. TSF members who are interested in joining or in hearing more about the SCP can write: Society of Christian Philosophers, Professor Kenneth Konyndyk, Secretary-Treasurer, Dept. of Philosophy, Calvin College, Grand Rapids, MI 49506. Annual dues are $5.00. —STD

SPIRITUAL FORMATION

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

MINISTRY BEGINS WITH A PILGRIMAGE TO THE WILDERNESS

By Mark Lau Branson

And Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit for forty days in the wilderness, tempted by the devil. And he ate nothing in those days; and when they were ended, he was hungry. The devil said to him, "If you are the Son of God, command this stone to become bread." And Jesus answered him, "It is written, 'Man shall not live by bread alone.'" And the devil took him up, and showed him all the kingdoms of the world in a moment of time, and said to him, "To you I will give all this authority and their glory; for it has been delivered to me, and I give it to whom I will. If you, then, will worship me, it shall all be yours." And Jesus answered him, "It is written,

'You shall worship the Lord your God,
and him only shall you serve.'"

And he took him to Jerusalem, and set him on the pinnacle of the temple, and said to him, "If you are the Son of God, throw yourself down from here; for it is written,

'He will give his angels charge of you, to guard you,'

and

'On their hands they will bear you up,
lest you strike your foot against a stone.'"

And Jesus answered him, "It is said, 'You shall not tempt the Lord your God.'" And when the devil had ended every temptation, he departed from him until an opportune time.

Luke 4:1-12, RSV

What does the temptation of Jesus have to do with preparation for ministry? In our modern world, is not talk about the demonic irrelevant and outdated? As the Lord of the universe enters history, why does Luke take us to a desert scene? Isn't the real battle, the genuine ministry, in the offices, classrooms, homes, streets, fields and factories of the day-to-day world?

My thesis is: if the church is to be what our Lord wants it to be, we must work out our salvation both in the desert of solitude and in untiring, sacrificial love of our neighbors. In actions and words, Jesus teaches us that prior to plundering the strong man's house, one must bind the strong man. Is that the wilderness experience? The three parts of the temptation indicate that such is the case.

A very hungry, fatigued man considers turning stones into bread. Physical needs are real, but they are not the whole picture. Later Jesus miraculously feeds thousands, and they want to crown him as their "welfare king." There, in the desert, he refuses to accept a very limited perspective of reality. (At other times, he also refuses the perspective of those who deny physical needs and create an illusory world of "spiritual" definitions which are dis-integrated from the created world.) Because he has already dealt in the wilderness with this temptation of reductionism, his choices in ministry could be seen and made with clarity and precision.

Next, Jesus is tempted by power; by a position with direct unmediated authority over all earthly kingdoms. Jesus knows the catch. For Satan, authority means others serve you. Thus, if Jesus will serve Satan, the nations will serve Jesus. But for Jesus, worship and service of God necessitate that he serve the nations. Though political power and organizational hierar-

chies may be a way to serve, too often we end up serving darkness and demanding that others get in line. Elsewhere, Pauline discussions of "principalities and powers" indicate the confluence of Satan's temptations, earthly organizational structures, and personal striving for power. The morass thickens! Because Jesus knows that worshipping God is the beginning and end of life, he avoids sin here in the wilderness and thereby is freed to give himself in love and service to others.

Finally, the temptation of the spectacular and of immediacy must be faced. Instant success, resulting in the awe and devotion of observers, is a lure to many ministers. In the desert Jesus again refuses a route that attempts to side-step sacrifice and love.

Preceding the task of teaching, healing, loving, and dying, Jesus meets all temptations. We cannot minister unless we have been to the wilderness. The battle needs to be won first in prayer, contemplation, and fasting, or it will not be won in ministry. T. S. Eliot wrote, "Oh my soul be prepared for the coming of the stranger. Be prepared for him who knows how to ask questions." In solitude, we can begin asking questions, or even hearing those questions which God asks. What are my fears? Dreams? What do I want? What are my loves? Hates? Whom do I serve? The classroom will not provide much help in this preparation. The journey to the wilderness, a journey of self-questioning, listening to the Holy Spirit, seeking the help of others, and submitting to changed perceptions and actions, is adventurous, painful, and hopeful. For Satan is not the only one at work in the wilderness. We also know that Good News is first proclaimed in the wilderness (Isaiah and John the Baptist); that constant refreshment and guidance are found in prayer (Jesus); and that the deserts themselves can bloom (Isaiah 35).

SUGGESTED READING

Elizabeth O'Connor offers excellent guidance in both *Search for Silence,* and *Letters to Scattered Pilgrims* (Harper and Row). The latter gives specific instructions for keeping a journal and helps one explore three "centers" of oneself — historical, intellectual, emotional — and their interrelationship.

Henri Nouwen has provided many helpful articles and books. In *Sojourners* last summer (June, July, August) a three part series developed an understanding of the "Spirituality of the Desert." Also, *Creative Ministry* (Doubleday/Image) is the volume best suited for seminarians and pastors, and *Clowning in Rome* helps draw together themes of ministry, prayer, community, and solitude.

Among the volumes of Thomas Merton, *The Sign of Jonah* and *New Seeds of Contemplation* would provide beneficial directions for a pilgrimage Finally, Richard Foster's *Celebration of Discipline* is the best over all introduction to various disciplines and the Christian life.

A SAMPLING OF *THEMELIOS*

September 1979:

"Evangelicals and Theological Creativity," by Geoffrey W. Bromiley.

"God and Mad Scientists: Process Theology on God and Evil," by Stephen T. Davis.

May 1980:

"The Sword of the Spirit: The Meaning of Inspiration," by Donald Bloesch.

September 1980:

Spirit and Life: Some Reflections on Johannine Theology," by David Wenham.

"Tensions in Calvin's Idea of Predestination," by Wing-hung Lam.

TSF Subscribers receive both *Themelios* and *TSF Bulletin* for $10/yr ($8/yr students). Back issues of *Themelios* are available for $1 (we pay postage) from TSF.

WELLSPRING SPECIAL EVENTS (Church of the Savior)

The 1981 Special Events offered will be: Money Workshop (April 2-6); Power and Intimacy Workshop (April 9-12); Anger Workshop (May 1-4); School of Christian Living Workshop (June 17-21); Spiritual Direction Workshop (September 17-20).

We have chosen areas that continue to be of particular challenge to persons coming to us and in contact with us as they work to build their particular segment of church. Each of these Special Events will require attendance at an Orientation before registering for the Special Event. Dates for the Wellspring Orientations are as follows for 1981: March 12-15, April 20-23, May 21-24, June 29-July 2, July 23-26.

Wellspring Summer and Fall Workshops for 1981: June 8-15, July 13-20, and November 2-9.

Write: Wellspring, 11301 Neelsville Church Rd., Germantown, MD 20767.

IBR TO RECEIVE ASSOCIATE MEMBERS

The Institute for Biblical Research, a professional society of evangelical, biblical scholars, has recently made student memberships available. Doctoral students in biblical research can write to Carl Armerding for further information (Regent College, 2130 Wesbrook Mall, Vancouver, B.C., V6T 1W6, Canada). The IBR has ties with the British Tyndale Fellowship and works closely with TSF in publishing and in providing resources to local chapters. —MLB

BOOKS

Eisenbraun's publishes and stocks books concerning ancient Near Eastern studies and biblical studies. Discounted prices (like Gospel Perspectives at $11.75) are given with small handling charges. You can receive a catalogue and supplements for $2/annum. Tell them TSF sent you—P.O. Box 275, Winona Lake, IN 46590.

Another book discounter—good prices like Brown's 3 volume New Testament Theological Dictionary at $54 (regularly $90), Kittel's for $127.50 ($225) and NICNT's 15 volume at $97 ($150). Write to: Christian Book Distributors, Box 91, East Lynn, MA 01904.

REVIEWS

(Notes and critiques on recent books and periodicals)

NOTEWORTHY ARTICLES

CSR Bulletin (Council on the Study of Religion, Wilfred Laurier Univ., Waterloo, Ontario, Canada N2L 3C5).

"The Integrity of Undergraduate Programs," by Lonnie D. Kliever (Southern Methodist University). "Changes on and off campus have revealed the precarious place of religious studies in the modern university. We are too dependent for our survival on having a slot in the university-wide required curriculum and on catering to the consumer-oriented psychological and spiritual needs of our students. October 1980, p. 105.

"The Religion Department at Dartmouth," by Stephen T. Katz. "Amidst the general gloom in religion departments across the country I am delighted to report an exception. The Department of Religion at Dartmouth is flourishing. To explain how this has come about . . . " October 1980, p. 107.

Journal of the American Academy of Religion (Scholars Press, 101 Salem St., P.O. Box 2268, Chico, CA 95927).

"The Bible and Christian Theology," by David H. Kelsey (Yale Divinity School). September 1980, p. 385.

The Evangelical Quarterly (Eerdmans, Jefferson Ave. SE, Grand Rapids, MI 4950

"Charismatic versus Organized Ministry? Examination of an Alleged Antithesis," by F ald Y. K. Fung (China Graduate School of T ology, Hong Kong). October-December 19 p. 195.

"The Puritan View of History: or, Provide Without and Within," by Donald McKim. O ber-December 1980, p. 215.

Evangelical Review of Theology (World Ev gelical Fellowship, Box 670, Colorado Sprir CO 80901)

"Parabolic Preaching in the Context Islam," by Martin Goldsmith (All Nations Ch tian College, near London, England). Octc 1980, p. 218.

The Christian Century (407 S. Dearborn Chicago, IL 60605).

"American Evangelicals in a Turning Tin by Carl F. H. Henry. "The dull theological e

of American Christianity desperately needs sharpening. No literate society can afford to postpone cognitive considerations. Why Christ and not Buddha? Why Christianity and not Hare Krishna? Why biblical theism and not process philosophy? Why the gospel and not amphetamines? Half-generation novelties in theology, I am persuaded, offer no adequate reply." November 5, 1980, p. 1058.

"A Learned Learner," by Martin E. Marty. November 5, 1980, p. 1079.

"Walker Percy as Satirist: Christian and Humanist Still in Conflict," by Ralph C. Wood (Wake Forest University). "Percy's fiction constitutes a withering denunciation of our bogus humanism. His satirical sabotage is undertaken in the name of that "true humanism," as Maritain called it, which alone can account for both the terrible perversion and the wondrous exaltation of human life as it exists before God." November 19, 1980, p. 1122.

"For Life and Against Death: A Theology That Takes Sides," by Jose Miquez-Bonino (theologian from Argentina). November 26, 1980, p. 1154.

"Benedict's Children and Their Separated Brothers and Sisters," by James T. Baker (Western Kentucky University, Bowling Green). December 3, 1980, p. 1191.

"The Curia Rules in Rome," an excerpt from Hans Kung's public lecture sponsored by the Pacific School of Religion and delivered in Berkeley in November 1980. December 10, 1980, p. 1213.

The Reformed Journal (Eerdmans, 225 Jefferson SE, Grand Rapids, MI 49503).

"More on Truth," by James Daane. The Henry-Daane exchange continues. September 1980, p. 8.

"Evangelism in Cuba: A Theological Challenge," by Adolfo Ham (Presbyterian-Reformed pastor and professor in Cuba). September 1980, p. 10.

"May Women Teach? Heresy in the Pastoral Epistles," by Richard and Catherine Clark Kroeger. Does Paul's word about women refer only to heretical women? October 1980, p. 14.

"A Conversation with Leighton Ford." A discussion of how biblical values influence our social and political perspectives. November 1980, p. 13.

"Messages from Darkness," by Roy Anker. A review of Elie Wiesel, *A Jew Today*. "Weisel stands virtually alone in contemporary letters in eschewing political formulas, having suffered the failure of liberalism and Christianity, and abiding only with a rage of tenderness for the plight of man." November 1980, p. 20.

"Hendrikus Berkhof's Systematics," a review article by Neal Plantinga. December 1980, p. 16.

The Witness (The Episcopal Church Publishing Co., P.O. Box 359, Ambler, PA 19002).

"Peace Churches Negotiate a Strategic Truce," by Maynard Shelly. December 1980, p. 6.

New Oxford Review (6013 Lawton Ave., Oakland, CA 94618).

"What Episcopalians Should Expect," by Francis W. Read. A review essay on *A Communion of Communions: One Eucharistic Fellowship*, ed. by J. Robert Wright. October 1980, p. 20.

Worldview (170 East 64th St., New York, NY 10021).

"John Paul II: Touching the Heart of Black Africa," by James Conway (Secretary of Development for the Protestant Churches of Zaire). The first step of a difficult journey. How will it end? July 1980, p. 21.

Occasional Bulletin of Missionary Research (Overseas Ministries Study Center, P.O. Box 2057, Ventnor, NJ 98406).

"Mission in the 1980s," by Leslie Newbigen. "Yet one does not find (at least in my limited reading) that missiologists are giving the same intense and sustained attention to the problem of finding the 'dynamic equivalent' for the gospel in Western society as they are giving to that problem as it occurs in the meeting with peoples of the Third World." An excellent article, October 1980, p. 154.

"The Reformation and Mission: A Bibliographical Survey of Secondary Literature," by Hans Kasdorf (Mennonite Brethren Biblical Seminary, Fresno, CA). October 1980, p. 169.

"Supplemental Checklist of Selected Periodicals for Study of Missiology and World Christianity Recommended for North American Theological Libraries," by Gerald H. Anderson. This list of forty periodicals supplements the checklist of sixty titles published in the *Occasional Bulletin for Missionary Research* for January 1977. October 1980, p. 176.

Christiantiy and Crisis (537 W. 121st St., New York NY 10027).

"Toward a Trinitarian View of Economics: The Holy Spirit and Human Needs," by Douglas Meeks (Eden Theological Seminary). November 10, 1980, p. 307.

Sojourners (1309 L St. NW, Washington, DC 20005).

"Theology in the Concrete" is the title of the September 1980 issue, which addresses the urban crisis. Two of the articles: "Concrete Theology" (p. 11), by Perk Perkins, maintains that biblical theology must be "the response of faithful people to events and issues,"... Our practical economic life must reflect our biblical fidelity and our commitment to stop displacement." "To Build a City" (p. 14), by Stan Hallet (Garrett-Evangelical Seminary), criticizes common assumptions about urban development and calls on the church to be a place where people can begin building their cities in creative new ways.

"Peace by Peace," by Mernie King. A model for peace ministry in the local churches. September 1980, p. 24.

"What Does it Mean to be Pro-Life" is the title of the November 1980 issue. Wallis' editorial is excellent, and the many articles reflect his comment, "Our deepest convictions about poverty, racism, violence, and the equality of men and women are finally rooted in a radical concern for life — its absolute value and the need to protect it." Though with different starting places, feminists, pacifists, and "pro-lifers" show the coming together of their concerns. An excellent issue — not only on the topic of abortion, but also on how to think about theological ethics.

The Other Side (300 W. Apsley, Philadelphia, PA 19144).

"Journey Toward Simple Living," by Karin Granberg-Michaelson. November 1980, p. 39.

"Seeing Beyond the Horizon," by Vernard Eller. "As Christians working for political and social change, our eyes rise toward a goal that is beyond the potential of this age." September 1980, p. 15.

"Ain't No Ballot Box in Heaven," by Lee Griffith. "If you think justice and peace are political issues, you've got another thing coming." September 1980, p. 29.

Daughters of Sarah (2716 W. Cortland, Chicago, IL 60647).

"Bucking Sexism in Sunday School," by Marian Claassen Franz. November/December 1980, p. 5.

Agora (P.O. Box 2467, Costa Mesa, CA 92626).

"Where the Buck Stops in Christianity . . . or the Leadership Style of Jesus," by Gayle D. Erwin. Spring 1980, p. 4.

"Devil's Advocates? The New Charismatic Demonology," by Robert M. Price. Spring 1980, p. 8.

Radix (P.O. Box 4307, Berkeley, CA 94604).

"The Insistent Widow," by Brian Walsh (Campus Outreach Coordinator for the Institute for Christian Studies in Toronto). "Prayer is not an integral and normal aspect of my life. I suspect that I am not alone in my frustration." September/October 1980, p. 3.

"The New Storm: Two Musical Poets," by Frederic Baue. Review of T-Bone Burnett, "Truth Decay," and Bruce Cockburn (pron. Coburn), "Dancing in the Dragon's Jaws." "Burnett writes tough. He is objective, straightforward, confrontive. No lush Nashville strings for sweetener here. Bruce Cockburn leaps as the prophet of glory. He acknowledges the influence of Charles Williams, an English novelist of the Christian supernatural. History is being made. We are seeing the emergence of a dynamic Christian presence in the popular music field." September/October 1980, p. 25.

Christianity Today (465 Gundersen Dr., Carol Stream, IL 60187).

"New Testament Studies: Giving to God," by Klaus Bockmuhl (Regent College). Are there signs of a new openness to God in NT studies? October 24, 1980, p. 76.

Opposing positions on war and pacifism in "Justice is Something Worth Fighting For," by Robert D. Culver (Winnipeg Theological Seminary, Manitoba); and "Why Christians Shouldn't Carry Swords," by John Drescher (Eastern Mennonite Seminary). November 7, 1980, p. 14.

"Chalcedon: A Creed to Touch Off Christmas," by Clark Pinnock. The Christology of Chalcedon distills from Scripture both the mystery and reality of the God-man. December 12, 1980, p. 24.

Eternity (1716 Spruce St., Philadelphia, PA 19103).

"Making of a Christian Mind: Interview with Carl F. H. Henry." "Evangelicals have been looking for leadership, and they've been woefully deprived of it. This makes it possible for a charismatic personality with access to the media to serve as a rallying point for the discontent of many people." November 1980, p. 25.

SCP Newsletter (Spiritual Counterfeits Project, P.O. Box 2418, Berkeley, CA 94702).

"Sometimes A Fine Line," by Ronald Enroth (Westmont College). An excellent article on theological and personal issues concerning modern cults. July-September 1980, p. 1.

BOOK REVIEWS

Catholicism
by Richard P. McBrien (Winston Press, 1980, 2 vols. 584 pp. and 619 pp., $29.95). Reviewed by Albert C. Outler, Perkins School of Theology.

A modern Rip Van Winkle, who had slid into his slumbers back in the 1950s or before, will find this book a bit of a rouser. First of all, he will notice what it lacks: the rigid certitudes and calm dogmatism that were commonplace in the Roman Catholic writings he had once regarded as standard — like Canon George Smith, *The Teaching of the Catholic Church,* or Pius XII's dogmatic definition of the Bodily Assumption, or in the same pope's denunciations of "modern theology" in *Humani Generis.* He would still take for granted the confident rationalism of the old days (as in Smith, pp.11-27); he would regard the Roman Catholic's claim as the divinely appointed authority in all matters of belief and morals not as the opinion of an individual theologian (as in Smith, p. 26) but as the unanimous consent of Roman Catholics generally. Nor would it matter if Rip were Roman Catholic or Protestant: in either case, he would have recognized the truth in the fine old Roman motto, *Semper Eadem:* always the same!

Thus, it would be mildly shocking, to say the least, to read in *Catholicism* (p. 283) that "The reality of God can neither be proved nor disproved by rational arguments" and to be challenged by an openly avowed theological pluralism (pp. 276-77). But what would really shake him broad awake would be the frank declaration that "the time for an *anthropological* recasting of all the traditional doctrines is at hand" (p. 149). By this time, he would be getting the drift of McBrien's initial statement in this book: "to identify, explain and explore the traditional doctrinal, moral, ritual and structural symbols and components of Catholicism without prejudice to the twin values italicized, but not patented, by the Enlightenment, namely freedom of inquiry and freedom of decision" (pp. 15-16). Whether exhilarated or alarmed by this proposal of a marriage between historic Catholicism and the Enlightenment, our contemporary Van Winkle would be clear on the main point that, like his protonym, he had indeed been sleeping through a major revolution!

The rest of us, who have been more or less awake during this revolution, will be able to recognize that this *summa* by McBrien aims at least a step or two beyond the so-called "Dutch Catechism" or even Karl Rahner's *Foundations.* It is the first full-scaled attempt at a "comprehensive and complete . . . theological presentation of Catholicism" (p. 865) by a man whose theological agenda was set for him by the Second Vatican Council and its aftermaths. As such, it gives us a fairly accurate measure of the improbable distance that the Roman Catholic Church has moved in three short, hectic decades.

So pronounced a contrast, however, raises a sticky question that so far has gotten more ambiguous answers than clear ones. When are obvious changes in doctrinal interpretation to be understood as "developments" of latent implications, and when do they amount to actual corrections of what has been taken to be the tradition?

Father McBrien is aware of the difficulty here, and tries, characteristically, to finesse it. Given the full freedom of inquiry and decision already claimed, Roman Catholic theologians have also an

> abiding responsibility to reconcile [their] judgment, and [their] decisions with the theological criteria embodied in Sacred Scripture, the writings of the great Fathers and Doctors of the Church, the official teaching of the ecumenical councils and the popes, the liturgy and the *sensus fidelium*, or 'consensus of the faithful' maintained through the centuries, everywhere and at every time.

This invocation of the Vincentian Canon (*semper, ubique et ab omnibus*) is significant and sincere, but it begs the main question: what is supposed to happen when a given theologian's "understanding," "judgment" and "decision" conflict with the *sensus fidelium* or with the Roman *magisterium*? The supposition that such conflicts arise only as misunderstandings that are still negotiable, in principle at least, would need clearer proof than is offered here — or elsewhere, for that matter. Indeed, *Catholicism* amounts to an interesting test case. McBrien's attempts to *reconcile* his own understandings, judgments and decisions with Scripture, tradition and the *magisterium* are transparently honest, but they also have their fair share of difficulties. And what, then, is the reader to do, as one joins in the experiment in "reconciliation"?

The schematism of the books suggests its orientation. The first of its five "Parts" deals with "*Human* Existence," the last with "*Christian* Existence." In between there are treatises on "God," "Jesus Christ" and "The Church." There are no separate "parts" devoted to the Holy Scriptures or to the Holy Spirit. The warrant for this seems to be that the authority of Scripture and the activity of the Holy Spirit are assumed as more or less pervasive throughout the whole. Each of these five major themes is expounded according to a three-stage methodology: the basis in Scripture, the historical developments, and a topic's openness to reformulation in contemporary terms. In each case, McBrien's experiments in reformulation provide the real excitement; in no case is he a mere echo of Smith; in some cases the differences are so marked as to underscore the question of "development" all the more heavily.

The treatise on Christology (Part III) is the most fully realized of the five. But the effort (in "Christian Existence") to integrate Christian doctrine and Christian ethics may turn out to be most fruitful of them. Moreover, it is closely linked to the emphasis in Part IV on the inherently social character of our common life in the Body of Christ. For McBrien, "Christian existence" is nothing if not ordered toward the triumph of righteousness and love in human life and society. Here he draws heavily on very rich resources: from his chief mentors, Karl Rahner and John Courtney Murray, from the great social encyclicals (from *Rerum Novarum* through *Pacem in Terris* to *Progressio Populorum*), and from the documents of Vatican II (especially the Constitutions on *The Church* and on *The Church in the Modern World*).

In all sorts of ways, therefore, *Catholicism* is an important book and a useful one. This is not to say, however, that it is a wholly satisfactory one. There is, for example, a distracting overabundance of fragmentary comments scattered along that read like short entries for a down-sized encyclopedia. Thus, on six pages (310-15) there are seven separately labelled sections on Pascal, Kant, Hegel, Schleiermacher, Kierkegaard, Feuerbach and Nietzsche. That there are no howlers in such an exercise is a feat in itself; but the result still fails to meet the needs of the novice readers, on the one hand, or the experts on the other. Again, on pp. 608-55, we have a foreshortened conspectus of "the church in history." It is something of a triumph of compression, but it leaves all sorts of historical and historiographical issues dangling — some unacknowledged, like the vexed question of "continuity and identity" of the Christian Gospel during the changes and chances of church history.

McBrien's evident aversion to dogmatism and pontification is refreshing. But in more cases than need be, it seems to tilt toward a sort of inconclusiveness that in its turn tends to frustrate effective dialogue. For example, the discussion of papal infallibility (pp. 829-42) is interesting and dramatic, but it ends with one foot still off the ground. And, again, the section on homosexuality (pp. 1928-32) is as even-handed as one might wish but still manages to ignore the prior question, in this connection, of a life-long, covenanted marriage as the Christian context for sexual acts at all. Abortion is mentioned only twice and then only by title.

Finally, it will occur to some readers that in *Catholicism* there is more astute reliance here on good sources than there is originality in its own right. They would do well, however, to reckon with the quality and range of those sources — and with McBrien's exceptional sensitivity in orchestrating them. He is an avowed debtor to Karl Rahner and Bernard Lonergan and Murray and Congar and Raymond Brown — to almost everyone in that hardy group of pioneers who helped shape Vatican II. But he seems also to have read more Protestant theologians than almost any Roman Catholic I could name, and with an obvious openness. This means that his book is something of a conspectus on the contemporary theological scene itself. This makes it all the more useful for seminary students, pastors, study groups and almost anyone interested in intellectual history. One could, however, count at least two unexpected omissions. Jaroslav Pelikan's *The Christian Tradition* would have helped with McBrien's historical references and with the nuances of "development." And Thomas N. Tentler's *Sin and Confession on the Eve of the Reformation* could have helped with a clearer definition of the *Catholic side* of the crucial soteriological issues at stake in the Reformation than one finds here.

Defects such as these, however, are overmatched by the positive services of this book to Catholics and Protestants alike — and even to the Orthodox. Up to now, we have (or should have) been challenged by the series of provocative essays by Catholic "free spirits," inspired by the Second Vatican Council — Kung, Baum, Schillebeeckx, Metz, Tracy *et al.* — and have been fascinated by their dramatic confrontations with the Roman *magisterium* on this point or that. In *Catholicism*, we have the first draft of a theological *summa* that is also inspired by the Council but that is quite deliberately low-keyed, non-provocative, and open to further revision and reformulation. It will raise a few eyebrows

Rome (and in a few quarters in America) but t, one hopes, many menacing scowls. It is umenical in its outreach and this is most ɔlcome, in a time when ecumenical experi-ce is forging ahead of ecumenical doctrine. Thus, for the rising generation, who may ver have known how it was in the heyday of ɔological immobilism, Father McBrien's book n serve as a useful orientation in the study of ɔology as a discipline, and to the current ene, especially as it is involved in the still veloping process of fruitful ecumenical dia-ɟue. And for the surviving Van Winkles still out, it should suggest a livelier prospect for ɔ future of Roman Catholic theologizing than ɔir memories would have led them to expect.

hristian Faith: An Introduction to e Study of the Faith
r Hendrikus Berkhof, translated by erd Woudstra (Eerdmans, 1979, xvii + 541 ɔ., $20.95). Reviewed by Bernard Ramm, merican Baptist Seminary of the West.

This is a solid, learned textbook of theology itten in the continental format with large int for the general reader and small print ed with technical details for the specialist. ɔrkhof specifies that he is not reproducing a ɔok of rigid [Reformed] confessionalism nor ɪe of rudderless modernism (p. xi). The result a split ticket theology which is difficult to sess. At some points he is faithful to his his-ric Reformed theology; at other points he ɔdifies his tradition especially under the influ-ɪce of Barth; and in some instances he sides th current radical biblical criticism.

I would characterize his theology as follows: It is *biblical* in that he does profusely cite the ɔriptures; (ii) it is *historical* in that in the small int he has a running commentary on his-rical theology; (iii) it is *historical-critical* in at he accepts much biblical criticism hence ɪreeing that many of the older theological ɪerpretations of texts are no longer valid; (iv) is *Enlightenment-critical* in that at a number points he concedes to modern mentality; (v) is *substantial* in that he does take pains to ɣoid systematically diluting his tradition; and i) it is *mildly Barthian* in that he cites Barth sually favorably) twice as much as any other eologian.

Berkhof is unhappy with Schleiermacher in at he is too much oriented towards German ealism and not enough towards the thought ɔrld of Scripture. He cites his fellow Dutch-an, Berkouwer, but even Berkouwer's learn-ɨ, gracious efforts to rehabilitate Reformed eology will not do. And although he so greatly ɨmires Barth, he makes concessions to odern learning and modern attitudes Barth sisted so very strongly in his *Church Dog-atics*.

In that Christology is the heart of theology, ɘ can take a conic section of Berkhof's view Chalcedonian Christology. He rejects ɲalcedonian Christology on the grounds that: it over-reads the New Testament on the ɘity of Christ; (ii) it interprets mythological ɔncepts (e.g., the pre-existence of Christ) as if ɪey were factual assertions; (iii) it uses sub-ɜance concepts instead of dynamic-historical ɲes; (iv) it was written in ignorance of our con-ɜmporary knowledge of the formation of the ospels; and (v) the notion of a God-man in two atures and one person is a psychological mishmash which cannot be believed today.

The essence of Berkhof's Christology is that Jesus is the perfect covenantal partner with God illustrating and illuminating that which God intends humanity to be. Around that concept of perfect convenantal partner all traditional Christological concepts are reinterpreted.

The values of this work on theology are: (i) it does bring the reader up to date on the status of the discussion of the topics introduced and as such constitutes an excellent review of contemporary theology; (ii) it is solid theological writing and, whether one agrees or disagrees, it is a first-rate learning experience; and (iii) the small print with its technical details reflects a lifetime of work in theology and is a rich storehouse of theological lore.

Our apprehensions with the work are: (i) the work is very classical and European in its orientation and only rarely speaks to the many current issues being debated in the church; (ii) such a split ticket theology is a concessive theology, and I think T.S. Eliot was right when he affirmed that concessive theology eventually leads to the end of Christian theology; and (iii) I still think that Athanasius, Anselm and a host of others are right that only God can save us, and, in that Berkhof denies the Christology of Chalcedon, we are left without a Savior.

Inerrancy
Edited by Norman Geisler (Zondervan, 1979, 516 pp., $9.95). Reviewed by Clark Pinnock, Prof. of Theology, McMaster Divinity College.

This is an important volume on the subject of biblical inerrancy. It represents most of the scholarly papers delivered at the 1978 conference which produced the Chicago Statement on Biblical Inerrancy, and it will shed light upon the theological thinking which lay behind that document. The book raises four major themes: the biblical testimony to inerrancy, the challenge of biblical criticism, the problem of defining inerrancy, and the historical roots. My greatest concern is to ask whether this presentation of biblical inerrancy represents the best that those of us who are conservatives can do in its explication and defense. My general impression is that it does not.

Essays by John Wenham and Ed Blum discuss the Bible's teaching pertaining to its own inerrancy. Though their point deserves attention from scholarship in general, their case seems lacking in two ways. First, all the writers like to leap from a basic scriptural witness all the way to Warfield's doctrine of errorlessness, as if the Bible itself actually taught his theological construction exactly, and as if the development of evangelical doctrine played no part at all in its formulation. Second, and more disappointing, is the selectivity in presenting the biblical witness itself. Any text which promises to support the factual inerrancy of the Bible is seized upon, but one which suggests the messianic liberty with which Jesus and the apostles handled the Old Testament to show its relevance to the new situation is bypassed or discussed as a "problem." How can it be that the Bible's internal hermeneutic and self-awareness is put aside, apparently in favor of a defensive argument using selective induction to protect the traditional party line of conservatives from straying evangelicals? Rather than simply reiterating the case, it could be improved along with our own exegetical understanding. The Bible's own witness to itself is rich and dynamic and does not need to be sold so short.

There can be no doubt that the greatest challenge facing us in the matter of biblical authority is biblical criticism. Unfortunately, the scholars selected to address this problem, Gleason Archer and Barton Payne, represent the most reactionary negative stance toward biblical scholarship. They do not recognize the nuanced inerrancy approach of many of us, but assume that inerrancy means complete factual errorlessness in detail. Even though the Chicago Statement itself gives liberty to reverent biblical criticism (Article XIII), there is no sign here that anything positive has emerged from intensive biblical research of the past century. These essays will make life difficult for those of us seeking to inform non-evangelicals of that great tradition of evangelical scholarship which engages the real issues in biblical studies today. There is more than one way to read the Chicago Statement.

The essays by Feinberg (on defining inerrancy) and by Gordon Lewis (on the humanity of Scripture) are better. Feinberg's essay reflects the lack of agreement, even in this volume, about the precise understanding of the term "inerrancy." Feinberg's definition is more generous than Archer's and Payne's. By granting that Scripture may not be historically precise or scientifically exact as we measure such things, or inerrant in all the sources cited, Feinberg's essay shows that a moderate construction of the meaning of inerrancy is possible within the framework of the Chicago Statement. By also being polite and fair with evangelicals who have honest doubts about this whole discussion, it points the way to irenic dialogue among evangelicals on the subject. I am glad his essay stands in this volume.

Gordon Lewis tackles the humanity of the Bible, a crucial issue in the modern debate. He correctly notes that there is a danger of the authority of the Bible being denied in the name of its humanity. But he is also aware that the Bible, after the manner of our Lord, comes to us in the garb of ordinary human literature. In his treatment, Lewis operates within Warfield's doctrine of God's sovereign confluence. Inerrancy is not threatened by the fact of the Bible's humanity, because God is in control of the vehicle and can determine the results. Though this is a very Calvinist argument, it merits attention and respect. But we still need to ask, how far does God's permission of human weakness in the Bible extend? The text would suggest, at least on the surface, that it goes quite far: emotional outbursts in the Psalms, divergent traditions of the same event, duplicate materials, semitic world-descriptions, pseudepigraphy in the Song of Solomon, and so on. Those of us who are conservatives need to learn to be more honest with the biblical text as it actually is, and less eager to reconstruct it to fit our preconceptions of what it must be like.

Three essays, by Preus, Gerstner, and Krabbendam, recognize the importance of historical theology by focusing on the development of the doctrine of biblical inerrancy. We certainly need this historical discussion to illuminate the contemporary debates, but the mood of these chapters is at times defensive and harsh. Because the position taken in this volume is a defense of Warfield's strict inerrancy reading of the historic doctrine of inspiration, it fails to

come to terms with the current work of non-inerrancy evangelicals (such as Jack Rogers and Harold Loewen) which challenges the case for the antiquity and importance of inerrancy. I suspect that neither side is being sufficiently unbiased and candid to do justice to what the sources reveal in their wholeness. My hope is that through a vigorous and educational exchange of ideas we will soon be given a fairer and more comprehensive picture. Also, at this time nobody seems to be asking what assistance Calvin or Luther can really give us when we evaluate form criticism. It seems to me that we are on our own, and had better begin to make up our minds without producing ancient proof texts from the church fathers and mothers.

In closing, our evangelical belief in the full and final authority of the Bible is a conviction which needs to be defended. Insofar as inerrancy represents this conviction, inerrancy too needs to be defended. But it does not need to be defended badly. I suspect that for every evangelical scholar who finds this book illuminating and supportive, there will be another one who will regret that this account of his or her conviction will be the one to be read for some years to come as a definitive statement. I can only hope that future volumes from the ICBI circle will be less dominated by the rigid wing of the party and will give the discussion greater depth and balance. Knowing the people involved, I feel confident in this hope.

Perspectives on Luke-Acts
by Charles H. Talbert (SBL/Scholars Press, 1978, 269 pp., $8.00). Reviewed by Grant Osborne, Assoc. Prof. of New Testament, Trinity Evangelical Divinity School.

This volume is the result of the Luke-Acts Group of the Society for Biblical Literature, which consultation met from 1974-1978. It combines papers from those colloquia (many of which have been published elsewhere) with studies produced specifically for the volume. The result is a highly stimulating collection which touches upon some of the leading critical issues in Luke-Acts as well as several valuable exegetical and thematic studies. It is divided into two sections, general or "Introductory Issues" and specific "Studies of Forms, Sections, and Themes."

Fred L. Horton opens the first section with his "Reflection on the Semitisms of Luke-Acts," which seeks to update the works of M. Black, M. Wilcox *et al.* and includes a worthwhile summary of recent material on isolating *Koine* Greek, Septuagintalisms and true Semitisms in NT literature. His solution is to apply Black's suggestion of synagogue Greek influenced by Hebrew to the problem. Joseph B. Tyson next discusses "Source Criticism of the Gospel of Luke" and likewise provides an extremely helpful summary of the discussion. He argues that one can no longer assume the two-document hypothesis (he tends to side with the Grisback hypothesis), and validly calls for a literary or holistic approach to the Gospel. F. Lamar Cribbs then studies "The Agreements That Exist between John and Acts," arguing with others that verbal similarities demonstrate Luke's acquaintance with the developing Johannine tradition. While the thesis is interesting, this writer remains unconvinced, since the data could also show John's knowledge of Luke (*a la* C. K. Barrett); the extension of the discussion to Acts, however, is very meaningful. Jerome P. Quinn's "The Last Volume of Luke: The Relation of Luke-Acts to the Pastoral Epistles," joins the growing body of literature which posits Lukan authorship of the pastorals. This is the precursor of his *Anchor Bible* commentary on the pastorals, in which he argues that Luke, Acts and the Pastorals form a three-volume unity, with the last an "epistolary appendix" summing up the themes of the others.

One of the most significant chapters for the evangelical is A. J. Mattill, Jr., "The Value of Acts as a Source for the Study of Paul." He has produced what may well be the best summary I have seen on the state of the issue, and his very honest appraisal of the situation holds great interest for the evangelical. He believes that his position (a "three-Paul view," i.e., the historical wandering preacher of the travel narrative, the legendary Christian reformer of the rest of Acts and the Lukan Paul as the foundation of the Church) "is dead," i.e., not influential. The major two (a unified picture of Paul and a "two-Paul view" with the historical Paul in the epistles and a legendary Paul in Acts) are tending to coalesce into a middle position which assumes a "one-sided" Paul in each, i.e., that Acts and epistles present different aspects of the same Paul.

The final two in the general section present theme studies. Schuyler Brown studies "The Role of the Prologues in Determining the Purpose of Luke-Acts." He posits that Luke 1:3-4 presents the purpose of both Luke and Acts, i.e., a "geographical theology" which represents "Christianity as a world religion and not as a Palestinian sect" in order to evangelize the pagans. Robert J. Karris then studies "Poor and Rich: The Lukan *Sitz im Leben*" and argues that Luke-Acts was written to a group of rich Christians who had to think through the implications of their wealth.

The section on specific studies begins with Raymond E. Brown's "Luke's Method in the Annunciation Narrative of Chapter One." He argues that Luke employed traditions like the names of the Baptist's parents, hymns from the primitive Jewish Church and the virgin birth legend, etc. to present Jesus as Son of God and especially to build a salvation-historical bridge from the OT to the gospel events surrounding Jesus. Joseph A. Fitzmeyer then studies "The Composition of Luke, Chapter 9" and believes that Luke creates a concatentation of events which answer Herod's question in v. 9, "Who is this about whom I hear such things?" One of the better articles is presented by Paul J. Achtemeier, "The Lucan Perspective on the Miracles of Jesus: A Preliminary Sketch," in which he posits the theory that for Luke the miracles validate Jesus and provide the basis for discipleship. Next, Allison A. Trites presents "The Prayer Motif in Luke-Acts," which concludes that prayer is central in both volumes, at every stage of teaching as a key to Luke's presentation of redemptive history, signifying the presence of the Spirit of God in the Church.

The final four essays center specifically upon Acts. Benjamin J. Hubbard looks at "The Role of Commissioning Accounts in Acts" and applies structural methodology from his SBL Dissertation Series work on the Great Commission to Acts. He argues that the "epiphanic commissioning accounts" there give the book divine authentication and point to the centrality of divine intervention in the origin of the Church. Donald R. Miesner's "The Missionary Journeys Narrative: Patterns and Implications" notices a chiastic structure in the journeys, paralleling the travel narrative of the Gospel, which structure centers upon the universal mission to the heart of the Hellenistic world. In another important form-critical essay, Vernon K. Robbins argues in "By Land and by Sea: The We-Passages and Ancient Sea Voyages" that the first person plural style was a natural result of the sea voyage genre and was employed in order to indicate his participation (though he was not physically present) in those early events. While we would not agree with his conclusions, the data he adduces is a valuable consideration in any study of these passages. The final study is Fred Veltman's "The Defense Speeches of Paul in Acts," which compares these with similar speeches in ancient literature and argues that Luke composed these along the lines of the defense speeches in surrounding literature.

In summation, this volume contains invaluable material for any serious study of Luke-Acts. Very few of the articles are poorly written, and most are crucial for any serious approach to the Lukan corpus.

Old Testament Theology: A Fresh Approach
by R.E. Clements (John Knox, 1979, 214 pp.). Reviewed by A.J. Petrotta, Ph.D. Candidate, University of Saint Andrews, Scotland.

This volume grew out of a series of lectures given in January, 1975, at Spurgeon's College, London (Clements' *alma mater*). In the preface the author states that the arguments of the book turn upon the question of what theological thinking entails. Three factors govern this: 1. That theology is the "handmaid of religion" and not its "crowning achievement"; 2. That his commitment to Christianity profoundly affects his approach; and 3. That the problems of historical and comparative religion need fuller attention when one is doing theology.

In the first chapter Clements indirectly challenges Krister Stendahl's famous article on Biblical Theology in *IDB* in which Stendahl argued that the task of biblical theology is descriptive in nature. He argues that theology is concerned with a living faith and thus has an evaluative role: "We are, therefore, in seeking an Old Testament theology, concerned with the theological significance which this literature possesses in the modern world, which points us to an openness to its role in Judaism and Christianity" (p. 20). He quickly adds, "This is not to abandon the historical-critical role which the founders of biblical theology so eagerly sought, but rather to relate it to those areas of religious debate in which alone it can be theologically meaningful" (p. 20). Thus, while being thoroughly entrenched in the historical-critical methodology, Clements is trying to break free from the confines that that methodology imposed on its adherents.

Perhaps the most important chapter for the beginning student is chapter 2, in which the author discusses the various dimensions of faith in the OT by which an OT theology must be extracted.

The OT encompasses a variety of compositions written from diverse circumstances. "If we are to make use of these great collections it is necessary to learn something about their literary, cultural and religious setting in order to

'athom within them that particular quality of 'aith which they present to us" (p. 26-7).

The four chapters that form the middle section deal with four major themes in the OT: The God of Israel; The People of God; The OT as Law; and the OT as Promise. The exegesis in these chapters is what we have come to expect from Dr. Clements. Cautious and enlightening, he steers a middle course through the waves of vogue theories and current fads, always sensitive to the convolutions of a text. The two chapters on the OT as Law and Promise are particularly full of insights.

In the final two chapters Clements returns to general questions about OT theology, in particular, its relation to the History of Religions and to Theology in general.

In conclusion, this brief book is deceptively simple in format, but immensely challenging in content. Dr. Clements has not solved all the problems for us, but this book should carry the discussion forward significantly.

***The Lord Is King: The Message of Daniel* by Ronald S. Wallace (InterVarsity Press, 200 pp., $4.50). Reviewed by Thomas E. McComiskey, Professor of Old Testament, Trinity Evangelical Divinity School.**

The Lord Is King: The Message of Daniel is another volume in the excellent series, *The Bible Speaks Today.* The emphasis of this series on the relevance of the message of the Bible to today's world has been successfully maintained by the author.

The commentary is a refreshing one. The reader will not be bogged down in the mire of scholarly debate over details of apocalyptic imagery. Instead, one will be confronted with the God of history and will learn more about the relevance of the book of Daniel for spiritual growth. All too long the book of Daniel has functioned in the mid-week and Sunday evening services as a textbook for eschatology. This volume will serve to give Daniel more prominence in the Sunday morning worship service. It is time that Daniel occupied its rightful role in the worship service as a guide to life and as a vivid portrayal of the God who controls the affairs of nations. This commentary was evidently written by someone who has struggled with the problems of preaching from it.

The first chapter is an introduction to the prophecy of Daniel. Anyone who is conversant with the critical problems of Daniel will note that the author has not limited the discussion of the historical background to the period of the Babylonian captivity; he includes the Maccabean period (165 BC) as well. This does not mean that he holds the theory of Maccabean origin for the book. While he does not force one view or the other on the reader, it is clear that he prefers the traditional view which places the book in a Babylonian rather than a Maccabean milieu.

In his discussion of the first chapter of Daniel, Wallace depicts the theological emergency that confronted the people when Jerusalem, the holy city, was destroyed, and they were exiled to a foreign land. He asserts that the exiles would learn from the example of Daniel and his friends that they could cooperate with their captors, but not at the expense of compromise.

Wallace does not treat the vision of the image in Dan. 2 with great detail. He briefly sketches various views of the sequences of kingdoms represented by the different metals. With regard to the stone cut out of the mountain which fills the earth, he concludes that the author of Daniel "is proclaiming that the main cause of the upheavals of human history is to be found neither in the moral defects (the feet of clay) that are bound to mark all human society. . . but rather in the progress of the hidden kingdom of Christ which presses in on our present world from beyond, with powerful and even devastating effects on the things that happen around us" (p. 49).

The account of the resistance of Shadrach, Meshach and Abednego (chapter 3) is especially strong. Typical of the application of this event is the author's observation. . . "There is 'a time to keep silence, and a time to speak.' We need wisdom in order to know when to do which, and courage to neglect neither" (p. 66).

Besides the image of Dan. 2, the vision of the beasts of chapter 7 and the seventy weeks of Dan. 9 are most familiar to the average reader of Daniel. In his discussion of the "little horn" of chapter 7, Wallace says: "Everything is simply left vague at this point" (p. 129), but he seems to prefer the view that the "little horn" refers "to some great anti-Christian persecutor of the true church arising within the Christian era and within the civilization created by the Roman empire" (p. 129). Wallace gives little attention to the view that the "little horn" will yet arise from a revived Roman empire. In his discussion of the seventy weeks, the author gives a brief but adequate presentation of various views, but fails to support one or the other.

The Lord Is King does not always give clear-cut answers to interpretive problems. There is only enough discussion of these problems to provide a foundation for the practical application of the text. This may leave questions in the reader's mind. In this regard it is different from some other works in this series, such as *The Day of the Lion.* A more exegetical approach might have been helpful.

The book is valuable, however. If one has a good exegetical commentary at one hand, and *The Lord Is King* at the other, one should have enough material for a well-rounded approach to the book of Daniel. The mysteries of Daniel will not be solved by this commentary, but the spiritual lessons of the book are made more apparent.

***Entropy: A New World View* by Jeremy Rifkin with Ted Howard (Viking, 1980, 305 pp.). Reviewed by Howard A. Snyder, Assist. Prof. of Urban Missions, Wheaton College.**

Jeremy Rifkin (author of *The Emerging Order*) analyzes Western industrial society from the perspective of entropy, the second law of thermodynamics. A former campus radical and agnostic of sorts from Reformed Jewish background, Rifkin writes not as theologian or philosopher but as a social, political, and economic observer.

Entropy is a significant book theologically because it deals with the question of values, ultimate reality, and the whole direction of society. Although the book contains little that hasn't been said elsewhere and sometimes lapses into sensationalism and overstatement, its significance lies in its clear exposition of the law of entropy and the application of the entropy paradigm to such areas as economic theory, energy use, urbanization, health, and spiritual renewal.

The "law" of entropy rests on two facts: The total amount of matter and energy on earth is limited, and all energy use produces some waste. Since some of this wasted energy can never be recovered, the universe is in fact slowly running down. Entropy is a measure of this degenerative process.

Rifkin relentlessly applies this perspective to the whole industrialized world. He finds that Western society has been built on what might be called the machine-progress paradigm of Bacon, Descartes, Newton, Locke, and Smith. The machine-progress view is precisely antithetical, however, to the real dynamic of the material universe, which is governed by entropy.

Viewed this way, a lot of assumed values get turned upside down. Technology turns out to be a sophisticated machine for turning usable energy into pollution in exchange for some work done. Progress suddenly appears as retrogress, creating not more value and order but more waste and chaos. A rising standard of living, especially at the expense of the rest of the world, turns out to be a way of buying famine, disease, and probably war for our children and grandchildren.

Applying the entropy paradigm to economics, Rifkin sees both capitalism and socialism as suicidal because they depend on unlimited economic growth and the exploitation of natural resources. Capitalism is based on the myth of the creation of wealth, when in fact, according to entropy, wealth cannot be created but only accumulated at the expense of creating greater poverty elsewhere.

Rifkin sees the course of civilizations as based on their energy sources. Thus much of the book is given to energy and "the approaching entropy watershed" as we reach the end of dependence on fossil fuels. As to future energy sources, Rifkin shows that reliance on nuclear power (fission or fusion) is suicidal due to spiraling economic and environmental costs, the unsolved problem of wastes, and the fact that nuclear power generation still requires large quantities of rare minerals. "Synfuels" likewise are no solution since they derive from nonrenewable energy sources. While we must certainly move into the Solar Age, solar power will not be an easy solution because it does not lend itself to massive concentration except at the expense of tremendous additional energy and technology.

The theological implications of all this are far-reaching. It seems clear that the material universe is running down, moving from order to disorder. Whether this is inherent in space-time material existence or (as seems more likely) is the result of the Fall, it is now demonstrable that our physical environment is gradualy disintegrating.

The New Testament may attest to the entropy process when Paul speaks of the whole creation as being "subjected to frustration" and under a "bondage to decay" (Rom. 8:20-21 NIV). But Paul also says the creation will be liberated from this bondage and "brought into the glorious freedom of the children of God." This is the hope of the Kingdom of God, and it will ultimately require the return of Jesus Christ to bring it off.

Rifkin suggests that entropy "deals only with the physical world where everything is finite,"

not with "the vertical world of spiritual transcendence." This seems to leave room for building a biblical theology which takes seriously the entropic process in the material universe without trying to make entropy into some kind of eternal or cosmic principle.

While it seems to me that Rifkin's analysis is essentially sound, some questions remain about the entropy paradigm. Is it, in fact, as fully applicable to social systems and institutions as Rifkin claims? More fundamentally, from a theological standpoint, where does the power of God, prayer, and spiritual forces in general, fit this picture? How does spiritual energy impinge on matter and energy in the physical world? We are not, after all, deists; God is still at work in the world. Whether and to what degree this fact qualifies the seeming inevitability of the entropy process will need theological clarification. Entropy as a worldview could appear pessimistically deterministic if not balanced by a biblically faithful optimism of grace. Despite his lack of a sufficient biblical orientation, Rifkin is certainly on the right track when he closes his book with an appeal to love. But love understood through the self-revelation of Jesus Christ is much more than merely "faith in the ultimate goodness" of the cosmic process and "unconditional surrender to the natural rhythmic flow" of the universe.

In sum, *Entropy* is a significant and potentially helpful book for those seeking a biblically faithful and well-informed theology for today.

Deliverance From Evil Spirits: A Weapon for Spiritual Warfare
by Michael Scanlan, T.O.R., and Randall J. Cirner (Servant Books, Box 8617, Ann Arbor, MI 48107. 121 p. $3.95). Reviewed by James Parker, III, Assistant Professor of Theology, Eastern Baptist Theological Seminary.

This book takes very seriously the reality of malevolent spiritual beings and is a beginner's manual for combating the powers and principalities and evil spirits.

Michael Scanlan, president of the University of Steubenville, Ohio, and Randall J. Cirner, a coordinator of the Word of God community in Ann Arbor, MI, write from a wealth of experience in pastoral ministry. Indeed, the ministry of deliverance (used in the generic sense to refer to "any confrontation with an evil spirit aimed at overcoming his influence") is to be undertaken only in the context of a strong, continuing pastoral relationship. In Chapter One the ministry of deliverance is put in the broader context of the kingdom of God. The authors discuss how evil spirits affect humankind by temptation, opposition and bondage (Chap. 3), and the activity of evil spirits in daily life (Chap. 4). Beyond a mere description of the ways the evil one enslaves both individuals and corporate entities, the discussion moves further to explain the weapons to be employed in defeating the power of Satan (daily prayer and Scripture reading, Christian fellowship, solid teaching on Christian living and truth, sacramental life, service to others, a simple word of command addressed to evil spirits: "You evil spirit, I command you in the name of the Lord Jesus to leave").

Particularly helpful is the discussion of the types of deliverance and the relationship between deliverance and exorcism.

Chapter 7 describes some case studies and gives guidelines for those who feel called to participate in a deliverance ministry. The overall approach strongly commended is within the context of a total pastoral care program. The stages of an actual effective deliverance ministry should incorporate seven elements: spiritual preparation, introduction (clarify role of persons involved in session), listening and discerning, repentance, deliverance, healing and blessing, pastoral guidance (follow-up care in total pastoral care).

The book is a sane and sober approach to this whole subject. It avoids the twin evils of either ignoring the reality and power of the evil one or seeing a demon "behind every bush." Indeed, the chapter on discernment (Chap. 8) states very forcefully that those involved in such a ministry should be very knowledgeable, sensitive, wise and mature, for the cause of the problem may very well be physical, psychological or emotional.

The book is intended mainly for those who are engaged in the pastoral care of committed groups of believers where there is accountability, responsibility and authority. This element guards against the abuses typically associated with deliverance. For those who have drunk so deeply at the fount of the Enlightenment that they cannot accept the reality of personal evil (notice, however: if one believes in the reality of personal good, then the basic ontological metaphysical leap has already been taken) this book will not be very helpful. However, those who believe in the reality of the spiritual world of evil will find this small monograph a balanced, sane and invaluable weapon in the cosmic struggle between good and evil.

Theology of a Classless Society
by Geevarghese Mar Osthathios (Orbis Books, 1980, 159 pp., $8.95). Reviewed by Cornelius Plantinga, Jr., Assistant Professor of Systematic Theology at Calvin Theological Seminary.

Theology of a Classless Society reads like a hybrid of Walter Rauschenbusch's *A Theology for the Social Gospel* and Juan Luis Segundo's *Our Idea of God*. There is much classic liberal talk in it about the brotherhood of man under the fatherhood of God, but also some thoughtful theology in the newer area of Trinity and society.

The author, a Metropolitan of the Orthodox Syrian Church in Kerala, South India, writes plain and somewhat repetitive English. Yet his passion and commitment to his thesis are equally plain. His thesis is that just as Father, Son, and Holy Spirit exist in a "nuclear family" of perfect, classless love and mutuality, so the whole world, led by the Pentecost-inflamed church, must become a classless society of those who lovingly and justly seek the good of the other. For Christians who are powerful this means the willingness to share power or even to become weak in order to serve the powerless. For Christians who are highly paid, this means taking a cut and learning to "live simply so that the poor may simply live" (p. 79). For all,

> social justice does not mean communism as feared by the right-wing defenders of the status quo. A world order for social justice means true democracy . . . not only an international economic order, but a democratic, socialistic world government, egalitarianism, and a limiting of individual freedom for the good of the whole world (p. 56).

The biblical material relevant to this vision of a world classless society is, for all its familiarity, far more powerful and pointed than most of us admit. There are the prophecies of Amos, the Magnificat of Mary (in which C. S. Lewis noted Mary's "terrible gladness"), the kenosis passage in Phil. 2, and the parable not only of the talents but also of the laborer "who worked only for one hour and was paid at par with the laborer who worked for six hours, on the basis of the equal need of the former (Matt. 20)." The clearest biblical instance of imitating the one who, though rich, became poor is found in the Pentecostal communism of Acts 2 — a pattern of Spirit-inspired paring, caring, and sharing which only selfish sin (not capitalist wisdom) disrupted.

The author's insistence throughout is that we and others, particularly poor others, are not merely members one of another, but *family* members. Thus, if we "build a house for a poor man" we must not "publish pictures of the house, the giver and the recipient and thus humiliate him" (p. 111). After all, you do not make any such fuss when you build a house for a family member!

But the really striking feature of this book is its attempt to ground socialist salvation in a social view of the Trinity. The author shows a certain amount of confusion about how many persons there are in the Trinity (both three and also only one), but his main line is right. Father, Son, and Spirit are persons in the fullest sense of "person," and are thus much more like three human beings than like three faculties (say, memory, intelligence, and will) of a single human being. Usually, following Gregory of Nyssa, social analogy trinitarians use a "three man" model (Peter, James, and John, for instance). But Mar Osthathios employs a family analogy from Gregory of Nazianzus: Adam, Eve, and their son Seth. In this scheme (as, incidentally, in some Gnostic literature and in the Syriac tradition of Mt. 1:18, where Mary is masculine) the Holy Spirit is *female*.

This book joins a growing body of recent literature (Bracken, Moltmann, Lochman, Segundo) which is able to tie the doctrine of God to the doctrines of humanity, church, kingdom, and world because it conceives a fully social Trinity. For that reason alone, may its kind increase.

The Predicament of the Prosperous
by Bruce C. Birch and Larry L. Rasmussen (Westminster Press, 1978, 212 pp., $4.95). Reviewed by Aileen Van Beilen, Graduate Student in Canadian History, Univ. of Toronto.

According to the authors of *The Predicament of the Prosperous,* our modern Western society is an aberration. Ours is not a problem of managing scarcity; rather, we must learn how to manage abundance. This presents problems of an unusual and atypical nature, not only when viewed historically but also when compared with those of non-Western, contemporary societies. Our lack of knowledge in managing abundance has led us to the point where we are pushing up against limits of all

orts: resource, population, economic, environ-ental, social, and political. This world of limits resents us with a dilemma, described by Birch nd Rasmussen as follows:

> While we cannot afford the modern world, neither can we simply disengage ourselves from it. Too much is at stake, for the poor as well as for the rich. The quality of life for millions, in some places its very existence, may well deteriorate if physical growth as we have known it (1) comes to an end, or (2) does *not* come to an end. The dilemma is genuine. (p. 34)

hat must be addressed before we can hope o overcome the dilemma are two gaps: that etween rich and poor and that between umanity and the rest of nature.

To recognize these gaps, however, requires radical change in perception. We must let our inds be remade so that we may discern God's ill for all aspects of our lives.

To this point, though they do it well, Birch nd Rasmussen do not appear to say much iat is new. We have been hearing for some me that many of our most basic assumptions re false and that God's Word demands of us n acknowledgement of his stance towards the oor and the powerless. Liberation theologians particular call us to read the Scriptures and xamine the themes of deliverance and salva-on in a way that brings us to repent of our aving ignored God's commands for justice nd stewardship.

These themes of deliverance and salvation, owever central to every Christian's under-tanding of the Christian faith and Christian liv-g, are especially directed toward the power-ss. It is here that Birch and Rasmussen offer contribution which is, to some of us at least, ew and invigorating. We must, they write, find ie themes in Scripture which are addressed to ie powerful and which give guidance to those ho live in the midst of prosperity with the nowledge of God's judgment on their unfaith-ilness toward the poor and toward non-human reation (p. 98).

From the Wisdom literature and the Creation ccounts especially, we may glean new in-ights into what living a Christian life in estern society may demand of us. The over-helming theme to be taken to heart is that of *halom*. In its fullest sense, the word *shalom* efers to the state in which our relationships to iod, to our fellow human beings, and to the on-human creation are infused with health nd fulness.

With regard to the world of limits in which we ve, a life of *shalom* would incur awareness of ie gaps between rich and poor, between umanity and nature. No lifestyle decisions ould be made outside the context of the iree-fold relationship which Christians must eek to live out fully and concretely. Christians, lways in a community setting, are now able to espond to the myriad injustices and examples f poor stewardship manifested by our society ut of hope rather than out of guilt under judge-ent. We seek to do all that we can to bring ue justice and stewardship into the world imply because that is an aspect of living which omes out naturally in a life of *shalom*.

Lifestyle decisions are never easy, and they re made harder if they are considered in an at-iosphere of guilt and fear of making choices hich contribute to the oppression of the poor or the destruction of the environment. In the life of *shalom*, however, our responsibility of these decisions is not a dreaded burden but a joyful instance for Christian service.

Birch and Rasmussen do not claim that a renewed perspective on lifestyle will result in easier living. For maintaining their hold on the real struggles in store for the Christian prosperous, and for holding up an attitude of hope despite that grimness, the authors of *The Predicament of the Prosperous* are to be commended.

BOOK COMMENTS

***Great Women of Faith* by Nancy Hardesty (Baker, 1980, 140 pp.).**

This is a superb book of church history! Notable church saints, Bible translators, preachers, theologians, educators — Christ's church has always included gifted leaders who were women. Hardesty tells this history from fourth century Marcella and Paula to twentieth century Lucy Peabody. Names along the way include Catherine of Siena ("Luther's Predecessor"), Barbara Hech ("Methodist Pioneer"), Lydia Sexton, Phoebe Palmer and Antoinette Brown ("Minister of the Gospel"). Seminary texts need this supplement. — MLB

***Cry Justice!*, edited by Ronald J. Sider (Paulist and InterVarsity Press, 1980, 220 pp., $2.95).**

This is a topically arranged compendium of Bible passages which relate to issues of poverty, justice and hunger. Offered as a resource for Bible study, brief explanatory notes and study questions are provided. Most of the text, though, consists of both extended and shortened passages from the TEV Bible. Hermeneutical questions are not dealt with. Applications are left to the readers. However, in the context of people who care about these issues, believe the Bible to be authoritative and are willing to enter into study, discussion, and action, this collection is invaluable. — MLB

***Karl Barth* by David L. Mueller, *Dietrich Bonhoeffer* by Dallas M. Roark; *Rudolf Bultmann* by Morris Ashcraft; *Charles Hartshorne* by Alan Gragg; *Wolfart Pannenberg* by Don Olive; *Teilhard de Chardin* by Doran McCarty; *Emil Brunner* by J. Edward Humphrey; *Martin Buber* by Stephen Panko; *Soren Kierkegaard* by Elmer H. Duncan; *Anders Nygren* by Thor Hall; *Gerhard Von Rad* by James L. Crenshaw (*Makers of the Modern Theological Mind*, Word Books). Reviewed by John Jefferson Davis, Assistant Professor of Theology, Gordon-Conwell Theological Seminary.**

In the words of general editor Bob E. Patterson, the purpose of the *Makers of the Modern Theological Mind* series is to provide a reliable guide " . . . to the ideas of the men who have significantly charted the theological seas of our century." The volumes in the series are intended to be within the grasp of the layperson, and yet detailed enough for the graduate student in theology preparing for preliminary exams. On the whole, the contributors to the series achieve this purpose remarkably well. The writers draw on a wide range of primary and secondary literature, and in some cases have studied with the theologian in question.

The volumes in this series are not intended so far as I can see, to be "original" monographs aimed at the professional theologian, with extensive critical interaction with the theological position being discussed. There is critical evaluation, but the emphasis is on survey and exposition. In each case, however, there are bibliographic references to works of a more technical nature.

There are, inevitably, some shortcomings in a series such as this. Some authors (e.g. Panko) may give the impression of being too uncritical of their subject. In the case of Don Olive, who is dealing with a living theologian, the analysis could not reflect the impact of Pannenberg's latest work, *Theology and the Philosophy of Science*, in which Pannenberg presents his most extensive discussion of the nature of systematic theology.

There would seem to be a number of significant omissions in the series. There are no volumes on Liberation, Black, or Feminist theologians. In the area of contemporary Roman Catholic theology, it could be argued that the theology of Karl Rahner — not included — is as significant, if not more significant, than that of Hans Kung, who is included in the series.

On the whole, however, each of the authors presents a clearly written, balanced, and technically competent analysis of his subject matter. Each of the volumes in this series is worthy of a place in the seminarian's library and is a good place to start for a student who has no previous acquaintance with a particular theologian's work.

***Zwingli and Bullinger*, edited by G. W. Bromiley (*Library of Church Classics*, Westminster, newly issued in paperback, $7.95).**

Zwingli and Bullinger are two sixteenth century theologians with whom students should become acquainted. Zwingli not only wrote about the ethical issues of wars and governmental authority, but he is seen by many Anabaptists as their ancestor, though many of his writings were against both Lutherans and Anabaptists. An active Reformer, Zwingli was an able preacher who worked systematically on the authority of the Scriptures.

Bullinger was appointed to Zwingli's Zurich post upon the latter's death. As a steady, ecumenical worker, Bullinger helped bring about unity between Zwingli's work in Zurich and that of the emerging evangelical leader Calvin in Geneva. Although generally less creative, Bullinger is more systematic and pastoral in his writings. — MLB

***Lonely Walk: The Life of Senator Mark Hatfield* by Robert Eells and Bartell Nyberg (Christian Herald, 1979, $8.95).**

Eells' doctoral dissertation for the American Studies Department of the University of New Mexico is here revised and presented as a valuable political and theological biography of the Oregon senator. As politics and Christianity are increasingly reported on in periodicals and books, we need to learn how to do ethical thinking clearly and realistically. This volume can help those who desire to do so. — MLB

BOOK REVIEWS

BOOK COMMENTS: *Great Women of Faith* by Nancy Hardesty, *Cry Justice!* by Ronald Sider, *Makers of the Modern Theological Mind* (11 vols.) edited Bob Patterson, *Zwingli and Bullinger* edited by Geoffrey Bromiley, *Lonely Walk: The Life of Senator Mark Hatfield* by Robert Eells and Bartell Nyberg.

Theological Students Fellowship
233 Langdon
Madison, Wisconsin 53703

Non-Profit Org.
U.S. Postage
PAID
Madison, WI 53703
Permit No. 1474

TSF BULLETIN

MARCH 1981

F BULLETIN **VOL. 4 No. 4**

ormerly *TSF News & Reviews)*
ublished by Theological Students ellowship, 233 Langdon, Madison WI 703. ISSN No. 0272-3913

litor: **Mark Lau Branson** (TSF General Secretary)

lvisory Editors: **Clark H. Pinnock** (Toronto School of Theology)
Paul A. Mickey uke Divinity School, on leave '80-'81)

anaging Editor: **John Duff** (TSF Administrative Assistant)

ssociate Editors:
tephen T. Davis (Claremont Men's ollege) Philosophy; **Robert E. rykenberg** (University of Wisconsin) /orld Religions; **Robert L. Hubbard**)enver Seminary) Old Testament; **ichard J. Mouw** (Calvin College) Ethics; **homas C. Oden** (Drew University heological School) Pastoral Theology; **rant R. Osborne** (Trinity Evangelical ivinity School) New Testament; **Charles . Taber** (Emmanuel School of Religion) lissions; **Donald Tinder** (New College, erkeley) Church History; **David L. Vatson** (Perkins School of Theology) vangelism; **Keith Yandell** (University of Visconsin) World Religions.

ontributing Editors (Professors):
)onald Bloesch (University of Dubuque heological Seminary); **Russell Burck** Rush-Presbyterian-St. Lukes Medical enter, Chicago); **Donald Buteyn** (San rancisco Theological Seminary); **Donald Dayton** (Northern Baptist Theological Seminary); **Charles Ellenbaum** (College of DuPage); **Larry Hurtado** (University of Manitoba); **Bernard Ramm** (American Baptist Seminary of the West); **James Parker, III** (Eastern Baptist Theological Seminary); **Stanley Riegel** (Trinity Western College, B.C.); **Gerald Sheppard** (Union Theological Seminary, New York); **R. Edward Turner** (Andrews University Theological School).

Contributing Editors (Students):
Douglas Anderson (Graduate Theological Union, Berkeley); **Vaughn Baker** (Perkins School of Theology); **Terry Donaldson** (Toronto School of Theology); **Kapp Johnson** (Claremont Graduate School); **Susanne Johnson** (Princeton Theological Seminary); **David N. Jones** (Vanderbilt University); **Hal Miller** (Boston College); **Kenneth Morris** (University of Georgia); **Alan Padgett** (Drew University Theological School); **John Simpson** (Fuller Theological Seminary).

Editorial Assistants:
John Hobbins, Terri Olson.

CONTENTS

FOUNDATIONS

(Doing theology on the basics of classical faith)

CURRENT DIRECTIONS IN CHRISTOLOGY STUDIES

By L.W. Hurtado, Assistant Professor of New Testament, University of Manitoba

(II) Modern Christologies

(Last month, Hurtado surveyed New Testament Christological Studies. In this final section, he gives an overview of contemporary thinking—ed.)

The major Protestant work attempting somewhat comprehensively to articulate a christology basically loyal to traditional categories is Pannenberg's impressive volume (1964). Moltmann's christological study is both innovative and stimulating, and is based upon a view of Jesus very close to the classical, "high" christology (1973). He is the most frequently cited author in the "liberation" christology by Sobrino (1976), and, with the latter book, Moltmann's work shows the political implications of christology. Moltmann's book is exciting reading because he shows brilliant insights into classical Christian faith and because he dares to interact with modern secular and anti-religious ideas. This is a most instructive argument for the over-arching relevance of Christology for all aspects of life and thought.

In Great Britain, several theologians have published criticisms of traditional christological views, offering examples of christological statements that reflect varying degrees of revision to what the authors consider acceptable modern religious thought. I have already mentioned the "myth" collection and to this work we should add Robinson's study (1973), which is in turn heavily indebted to the earlier volume by John Knox (1967). Three major problems prevent these scholars from accepting traditional Christian beliefs about Jesus. First, they tend to believe that the christological beliefs reflected in the ancient creeds were the result of Graeco-Roman philosophical and religious ideas which entered Christianity, corrupting earlier Christian belief. Secondly, they seem to feel that traditional belief in the incarnation is not intelligible by the standards of modern philosophical criteria (of a rigid, British-Empiricist stripe). Thirdly, and very importantly, several of them feel that it is impossible to regard Jesus exclusively as the incarnation of the divine in a pluralistic world of various religious traditions such as Islam, Buddhism, and Hinduism. We cannot linger here over these issues, unfortunately, but the sequel to the "myth" book demonstrates that the views of these scholars are themselves not without problems (Goulder, 1979).

To deal with these issues briefly, we may note, first, that while it is true that Greek philosophical categories were employed by the Church Fathers in dealing with the christological issues of the early centuries, it is simply historically incorrect to think that the christological affirmations of early Christianity resulted from the intrusion of "foreign" ideas into the Church.

Secondly, the notion that the incarnation doctrine is unintelligible (like a "square circle," Hick) depends upon very questionable definitions of intelligibility that sound rather quaint by more recent scientific and philosophical standards, to say nothing of the fact that the authors in the "myth" collection frequently parade a caricature of traditional Christian dogma, causing one to wonder if they really understand what they set out to criticize.

Thirdly, the contributors frequently appear as if they had only recently discovered venerable and noble religious traditions existing elsewhere in the world alongside Christianity, and their headlong rush to remove the objectionable exclusiveness of Christian faith is at times amusing and at other times pathetic. Suffice it to say that the "myth" writers are poor guides as to how to establish fruitful theological discussion between Christian and non-Christian religions, trotting out tired and quaint syncretism as the latest fashion in christology.

A much more interesting (and, I think, more productive) body of work has been done by several Roman Catholic scholars, whose books deserve recognition from all Christians. Hans Kung's now famous book (1974), though not a "christology" was greatly concerned with christological issues, emphasizing the earthly Jesus' ministry as the basis for Christian beliefs. Less well known, but very valuable is W. Kasper's study (1974), solid in scholarship and sensitive both to historical/exegetical problems and to the need to articulate Christian faith in clear language that is informed by sympathy for classical belief.

E. Schillebeeckx, however, has certainly produced the largest christology books in recent years. His first volume (700 pages!), *Jesus: An Experiment in Christology* (1979), was heavily devoted to his own attempt to sift through historical-critical issues of New Testament exegetes, a commendable effort for a dogmatic theologian but in this case a seriously flawed effort (see reviews by Brown, 1980; Teselle and MacRae, 1979). His second volume (925 pages!) has now appeared in English (Schillebeeckx, 1980), and, though it too is heavily concerned with New Testament exegesis, it attempts to propose a christological basis for all of Christian life, with special reference to the task of Christians in the modern world.

Another major Catholic thinker who has influenced christological discussion is Karl Rahner, though he has not produced a christology book as such. There is in English now a handy summary of his views, together with an application of them to NT data, that students will find useful (Rahner, Thusing, 1980).

Regardless of one's opinions about this or that view in any of these many books, one must agree that they collectively bear witness to the continuing importance of the historical and dogmatic issues of christology. The implications of one's christological views are enormous, and it is accurate to say that no theological student can safely ignore the issues in this vigorous discussion. They involve the center, the very heart of Christian proclamation.

In the years ahead, evangelicals must equip themselves to contribute to the discussion of both historical and dogmatic questions, and must take seriously the need to correct and enliven the often quasi-heretical, sentimentalized and deadeningly shallow christological understanding of the people in the pews.

REFERENCES

Brown, R.E.
1980 Review of Schillebeeckx, *Jesus: An Experiment in Christology. Catholic Biblical Quarterly* 42/3, pp. 420-23.

Goulder, Michael (ed.)
1979 *Incarnation and Myth: The Debate Continued.* Eerdmans.

TSF BULLETIN (Formerly *TSF News & Reviews*) is published five times during the school year (October-May). Membership in TSF ($10/yr; $8/yr students) includes both the *TSF Bulletin* and *Themelios* (the theological journal of the International Fellowship of Evangelical Students, three issues). Separate subscription rates are: *TSF Bulletin* — $6.50/yr; *Themelios* — $4.50/yr. Bulk rates are available on request. The Student Group Rate (10 or more copies delivered to one address) is $7/yr per person. 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.

ɔk, John (ed.)
1977 *The Myth of God Incarnate.* SCM.

sper, Walter
1974 *Jesus der Christus.* Matthias-Grunewald Verlag. ET, *Jesus the Christ.* Burns & Oats/Paulist Press, 1976.

ıox, John
1967 *The Humanity and Divinity of Christ.* Cambridge University Press.

ıng, Hans
1974 *Christ sein.* R. Piper & Co. ET, *On Being a Christian.* Collins, 1977.

ɔltmann, Jurgen
1973 *Der gekreuzigte Gott.* Christian Kaiser Verlag. ET, *The Crucified God.* SCM, 1974.

ınnenberg, Wolfart
1964 *Grundzuge der Christologie.* Gerd Mohn. ET, *Jesus—God and Man.* Westminster, 1975.

ahner, Karl, and Wilhelm Thusing
1980 *A New Christology.* Seabury.

ɔbinson, J. A. T.
1973 *The Human Face of God.* SCM.

ɔhillebeeckx, Edward
1979 *Jesus: An Experiment in Christology.* Seabury.
1980 *Christ: The Experience of Jesus as Lord.* Seabury.

ɔbrino, Jon
1976 *Christologia desde america latina.* Centro de Reflexion teologica. ET, *Christology at the Crossroads.*

ɔSelle, Eugene, and G. MacRae
1979 Reviews of Schillebeeckx, *Jesus: An Experiment in Christology. Religious Studies Review* 5/4, pp. 267-73.

ACADEME

Reports from seminary classrooms, special events, and TSF chapters)

TEACHING EVANGELISM AT PERKINS: A CONVERSATION WITH DAVID WATSON

by Mark Lau Branson

Professor David Watson, an Associate Editor for TSF Bulletin, *is an Assistant Professor of Evangelism at Perkins School of Theology (a United Methodist Seminary in Dallas). Having visited his classes and benefited from many conversations, I intend here to present some of the content and methods of his teaching. Creative, scholarly, and personable, Watson should be an excellent resource person as Christians of various persuasions seek to proclaim the Good News.*

Prophetic and Personal Evangelism

Let's begin with Watson's definition of evangelism: "discerning, defining, and interpreting the gospel for communication to as many as possible, as often as possible, and in as many ways as possible." This differs from the church growth school. Watson believes that selecting an audience according to immediate responsiveness creates a situation in which "results start becoming the criteria." In comparing two evangelical authors, Watson says, "it's a very subtle difference, but Peter Wagner will affirm that we should evangelize so that people *shall* respond, John Stott will say that we should evangelize so that people *may* respond."

Personal evangelism concerns an individual sharing out of one's own experience and convictions. *Prophetic* evangelism is an announcement about the Kingdom of God, the activity of God, in our world. On the prophetic mode,

> Suppose we would take the analogy of journalism. When people pick up a newspaper, they want to see the news. They also want the right to leave the newspaper on the doormat if they wish. But if they do open it up, they want to see the news. They don't want to hear what the editor's grandmother did last week. They don't want to hear about the party in the print shop. Nor do they want to hear how well the printing press is running these days. Which, as an analogy, is exactly what the church puts out. For example, *Sojourners* and the *National Catholic Reporter* do prophetic evangelism. It says, "Those of us who belong to Christ have been given privileged knowledge. We don't expect others necessarily to agree with this. But we are under divine command to make sure they hear it." Ultimately, I believe it is the local congregation that needs to do this. The local congregations have what I call the hermeneutic of the people. In other words, the gospel must not only be interpreted through Scripture, tradition and reason. Ultimately, we have to do what Christ did, and what Wesley followed, throw it out toward many people and see what happens.

These are eschatological announcements. These are signs of the new age. We expect these signs. These signs must be interpreted according to the message of Jesus Christ. Watson cites Jesus' Nazareth sermon (Luke 4:18ff) as a New Testament example. Alfred Krass' *Five Lanterns at Sundown* (Eerdmans) is the best recent statement of this type of evangelism. Watson gave some examples:

> While I was doing graduate work, I was pastoring a small church in a rural town — a very genteel town, very picturesque. For lots of reasons, some of which were my own initiative, we found ourselves in the throes of planning the first fully integrated Easter sunrise service in the town's history. I went to my church and asked, "Can we have it in our church?" All sorts of reasons would be given concerning why it should not be in the church. The way that I approached this in the church was not to say, "Ethically this is the thing we should do." I did not say, "You'll be a racist if you don't." What I said was, "The ministers of your town have prayerfully felt the call of God to worship together this Easter. Never mind next Easter or last Easter — *this* Easter. This we feel is a message that these churches need to give to the town. Now if you prayerfully feel we should not, you have three months to tell us. But you must do so prayerfully as we have done prayerfully." They didn't have any objections.
>
> Here is another example: We were having a study group on evangelism. Halfway through a session, someone said, "Look, we have a thousand dollars in our church fund for a new

carpet. How can we hold this money when there are people starving?" Others also saw the inconsistency with the gospel. "Let's start a new fund for the poor. When we reach the same amount we will buy a new carpet." But in an open church meeting they agreed to do the opposite. "Let's give away our carpet fund and then start a new fund for the carpet." That's what they did. Now, evangelistically they made certain this word got out through the conference newspaper. In announcing this, the journalist wrote, "If every church in this conference had proportionately done the same, an immediate gift of five and one-half million dollars would have gone to feed the poor." In other words, what might have just been a generous gesture, becomes a means of proclaiming the New Age of Jesus Christ.

Just suppose every church, once a week, was given this task. Find out somewhere, something that God has done in this past week, and make sure everyone in the city hears about it. Now if they did that once a week, obviously you would have some trite things. I have had comments like "O, Lord, help me find a parking space." But once the congregation starts to wrestle, the Spirit starts to move. You get away from people finding parking spaces to more weighty issues. For example, young executives need to hear today that the rat-race they are involved in is not going to be an eternal criteria of existence. The new age of Jesus Christ is a reality — it's just that we have not seen it yet. Christ is still waiting to inherit his Kingdom. We're the ones who know that.

Watson speaks of six essentials for one calling others to personal commitment:

> One: God is God. Two: humans are estranged from God. Three: God in Christ has offered forgiveness and reconciliation. Four: in his resurrection, Christ has begun a new age. Five: that new age will come to completion in the Kingdom. Six: therefore one should repent and turn back to God.
>
> We must also be doing personal evangelism. The personal is to call another to the commitment to Jesus Christ.

Watson uses Moltmann's *Theology of Hope* and Cullman's *Christ and Time* in formulating this approach. Most frequently, he says, the essential teachings about the New Age and the Kingdom are omitted.

> Of course, we are teaching something that is incomplete. The Kingdom is not yet in its fullness. That was Christ's parting word to us. Also, it is self-evident in history. How do you present the gospel of really good news to a survivor of Auschwitz? However you rationalize Auschwitz, you need to ask, "Where was God?" We have to regard our gospel as that which promises the completion of that which is not yet. If we were presenting something complete, how would we explain Auschwitz and the entire theodicy problem? In other words, the urgency of our message is in one sense that, although our atonement was accomplished for us at Calvary, the fact is that this is not yet fulfilled, and it is a persistent source of suffering to our God. The urgency and the expectancy are necessary for evangelism. Of course evangelism does not have the entire depth of the gospel. It is to be the cutting edge, the headlines. Some essentials need to be in the headlines. And that takes a skilled evangelist.

Classes, Wesley Style

The approaches of John Wesley are adapted by Watson for the classroom.

> The class meeting had a hymn and a prayer and a Bible reading. In the seminary classroom, I had sharing for a different reason. This was to show how people could talk about their belief and their own convictions, in the personal form of evangelism. At the beginning of the process, the people who were really ready to do this volunteered. What happened later was very interesting. People who would never have thought of doing this began to share. We had one very moving testimony from a woman student who got up and said, "I came to know Christ when I finally discovered that the Scriptures also applied to me. My daughter turned to me in church and said, 'Mother, does that mean us?'" This was a student who had been very much of an activist. This personal conviction deepened her faith.

During my visit, the third person to share during class said, "I don't believe this! I figured most of you had testimonies, but I never thought I'd get to hear them!" The approach is appreciated by students from different cultures, which is important for Watson because Perkins not only has a significant number of Blacks and Hispanics, but also several international students.

This approach to evangelism has Wesleyan theology as a basis.

> The Wesleyan concept of grace, prevenient grace, is also what he calls "conscience." In other words, prevenient grace is not just the way that vites us. Prevenient grace gives us the freedom to respond in either way. Now teachings about total depravity and irresistible grace imply that we do not ultimately have a choice. Wesley said that by prevenient grace we are given that choice. But, the choice is not that *we will do* those things pleasing in God's sight. The choice is *whether or not we will resist* the grace of God that enables us to do things that are pleas-

ing in his sight. In other words, the dynamic is not that we achieve our goodness. The dynamic is that we are given the freedom to resist God's grace to make us pleasing in His sight. This means that the class meeting has a catechetical format. It was catechetical precisely on the ground that they were together to learn obedience. The format is precisely picked up by Alcoholics Anonymous, and Overeaters Anonymous. In other words, people who know what they are up against in themselves can help each other to do what they know they should do.

These groups are not primarily sharing groups or discussion groups, but accountability groups.

Wesley started out by dividing the societies into bands like the Moravians did. The Moravians used the bands for mutual confession. The leader of the band was picked by the band and often changed. The classes were not groups that were formed and then given a leader. The classes were groups that were assigned to leaders who were already picked. The class leader was the crucial figure. In each meeting, the format was that each class leader would ask each person in turn, "How has it been with you?" The preamble was the only requirement, and that was that we agreed to "flee from the wrath to come." But, if you have that desire, you would evidence that in the way that you live. You will refrain from the evil, you will do as much good as you can, and you will affirm and avail yourself in service of God.

At Perkins, the groups draw up a short covenant. In the sharing, they simply talk about how they have failed in relationship to that covenant. Many students on the campus are part of the covenant groups. Also, students in my classes are part of the covenant groups during the term. I would present a suggested basic covenant, based on Wesley's "instituted means of grace." These include daily prayer, daily Bible study, regular worship, frequent sacraments, regular fellowship, fasting. Often the one on fasting was translated into some other concept about how one cares physically for one's body. Some groups will add items like study time or a covenant for helping each other. It cannot get too long because you have to get around to everyone with every clause during the meeting. The group may decide to hit only part of the clauses in a particular week. The size of the groups can reach as high as seven, but once they reach eight they are divided into groups of four. Especially as a group becomes more accustomed to working together, there is much more freedom to focus attention on those areas which are most beneficial. If one particular difficulty arises with a member, and initial conversation indicates that a need is deeper than can be handled at a catechetical setting, the leader will then offer the opportunity for a couple of them to discuss the concern more completely after the meeting. The covenant meeting is an accountability time, not a sharing and support group. A sharing group cannot operate well without some basic form of covenant. The level in our group never goes into an enquiring one. Simple accountability is all that is part of the covenant. We have very few withdraw. The only need is that such withdrawals be very clearly communicated.

GIVE THIS COPY TO A FRIEND
You can help others benefit from *TSF Bulletin*. If you give away this copy, we will give you another one free. Just write to TSF, indicating which issue you gave away.

The role of the class meeting was primarily the maintenance of a basic commitment.

> The purpose of the class meeting was not to help you grow, it was to help you hang on. There is a difference. The idea of human growth, coming out of Wesley's doctrine of Christian perfection, misses another very important dynamic question. That is, alongside the doctrine of sanctification he continues to maintain a very specific doctrine of justification. You do not grow in grace unless you are maintaining that minute-by-minute relationship with God through your justified grace. If you are maintaining that relationship you will grow.

Evangelism and World Mission

Watson has been actively integrating this theology and practice of evangelism to concerns within and beyond his own Anglo culture.

> The people that I find that I can communicate in the most easy and friendly way are in fact international students. They are already talking about a "fourth world theology." "We are dissatisfied with what liberation has come up with because justification is omitted. We are dissatisfied with what the West has come up with. Clearly the Eastern Bloc is out of the question. Why don't we just make a fresh start." The message I heard both from Pattaya and Melbourne, the dichotomy between the personal and the social, is a Western squabble that goes back to the Reformation. "Before you people come and lay this agenda on us again, why don't you do some homework?"

So, in early April (6-9) Perkins is hosting a conference on "Evangelism and Social Ethics." The list of familiar names include Richard Mouw, Don Shriver, Nancy Hardesty, Albert Outler and Paul Ramsey. Those desiring further information can write to Professor David Watson, Perkins School of Theology, SMU, Dallas, TX 75275.

BREAD FOR THE WORLD

BFW is seeking qualified volunteers for both its Intern Program and Summer Organizing Project. The Intern Program places volunteers in the New York and Washington, D.C. offices for varying lengths of time and with a variety of responsibilities. The Summer Organizing Project is a ten-week internship which includes basic training in organizing skills and eight weeks of organizing within a specific geographical region. For more information on either program, contact Sharon Pauling, Bread for the World, 32 Union Square East, New York, NY 10003.

INQUIRY

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

BIBLICAL AUTHORITY: TOWARDS AN EVALUATION OF THE ROGERS AND MCKIM PROPOSAL

By John D. Woodbridge, Trinity Evangelical Divinity School. A review article on a review article by Mark Lau Branson.

In an article appearing this spring in The Trinity Journal, *published by Trinity Theological Divinity School, professor John Woodbridge critiques* The Authority and Interpretation of the Bible: An Historical Approach *by Jack Rogers and Donald (Harper and Row, 1980).* (TSF Bulletin *published reviews by Gerald Sheppard and Robert Johnston in November, 1980). This report will survey that review article (same 80 pages including notes) and provide excerpts of Woodbridge's work. In our April issue, Donald McKim will reply to the entire article.*

TSF members will no doubt gain understanding concerning the intertwined doctrinal issues of inspiration, revelation, and biblical authority. Equally important for the student are the lessons available here concerning historical methodology. As researchers and writers, students can benefit from these exchanges on the study of history. Commentary and examples in the book and in these articles will provide a list of methodological pointers which can help readers acquire guidelines and procedures for writing about historical theology.

Evangelical scholars value "the historical position of the church" and therefore they study scholars throughout church history in order to more responsibly discern contemporary doctrinal formulations. As Woodbridge states,

> they have struggled with the problem of determining whether or not a development in doctrine is a healthy clarification of the biblical data or a dangerous departure from evangelical orthodoxy. If a doctrine has a long history of acceptance by their church, or by "the church," Protestants along with Roman Catholics generally give it serious consideration.

In contrast to some modern day evangelical scholars, Rogers and McKim challenge the assumption that the contemporary concept of "inerrancy" has been the traditional position of the church. They seek in this volume to substantiate the view that the infallibility of Scripture has traditionally been and should be seen in regard to faith and practice but not as infallible (as measured by modern standards) when passages tou on geography, history, or science. Woodbridge commen Rogers and McKim for: (1) their valuing of historical resource an important area of research too often overlooked, and their willingness to receive criticism so that their contributi serves as an opening presentation which will encourge furth work.

Then Woodbridge lists nine methodological problems: "The Overly Generous Title of the Volume." Since they a dealing only with a particular strand of Reformed thought, tl title should not convey that they are writing about a gener broad Christian theme of inspiration. (2) "The Apologetic Ca of the Study." Woodbridge would prefer that historians have "modicum of objectivity," and he believes Rogers and McKi are overwhelmed by their agenda of proving their case. "The Arbitrary Selection of Data." In selecting those sourc chosen as representative of church tradition, Rogers ar McKim fail to provide methodological reasoning for the choices, and ignore contrary evidences. (4) "The Doubtful Do umentation." Woodbridge contends that Rogers and McKi too often relied on secondary sources and misinterpreted bo secondary and primary materials. (5) "The Limiting Optic of tl Authors' Concerns." Philosophical and theological concer relating to "biblical authority" are only included when incide tally discussed as the narrower concepts of inerrancy and i fallibility are discussed. (6) "The Propensity for Faci Labeling." An outdated historical method of grouping inc viduals without regard to contexts and centuries leads Roge and McKim to inaccurately use the label "scholastic." (7) "Tl Inappropriate 'Historical Disjunctions'." Logical disjunctior help one sort out contradictory propositions. Woodbridg writes that Rogers and McKim relied too frequently on false hi torical disjunctions:

> A partial listing of the authors' more important "historical disjunctions" would include these: . . . because a thinker speaks of God accommodating himself to us in the words of Scripture, it is assumed that he or she does not believe in complete biblical infallibility; . . . because a thinker engages in the critical study of biblical texts, it is assumed that he or she does not uphold complete biblical infallibility; because a thinker stresses the fact that the authority of the Scriptures is made known to an individual through the internal witness of the Holy Spirit, it is assumed that he or she does not also believe in complete biblical infallibility.

(8) "The Dated Models of Conceptualization." Citing "recer developments" in the study of history (social history of idea history of peoples, history of the book trade), Woodbridge cri cizes the tendency to see a religious leader (e.g., Luther) a representative for those who follow (e.g., Lutherans). (9) "Tl Bibliographical Insensitivity." Woodbridge cites omissions studied literature which cause the work to be unbalanced.

Next, Woodbridge moves through the historical sequence offer corrections to the Rogers/McKim interpretations. I w discuss seven of those sections.

(A) **The Patristic Period.** In the footnote, Woodbridge refer to Professor Bromiley's comment, "If the Fathers did not giv any particular emphasis to the term 'inerrancy,' they undoub edly expressed the content denoted by the word." Though di ferences existed during this formative period, Woodbridg states that "common traits of agreement did apparently exi among many Christians concerning biblical infallibility." H goes on to cite Professor Bruce Vawter: "It would be pointles to call into question that biblical inerrancy in a rather absolut

orm was a common persuasion from the beginning of Christian mes, and from Jewish times before that." After citing Fathers who apparently held the position of complete biblical infallibility Woodbridge writes;

> On the one hand, authors Rogers and McKim simply did not allude to Clement of Rome, Justin Martyr, Irenaeus or other church Fathers who make statements which counter their hypothesis. On the other hand, they suggest that the writings of Clement of Alexandria, Origen, Chrysostom and Augustine support their contentions. Professor David Wells points out that the first three authors were Greek and the "fourth dallied with Greek philosophy." Thus Rogers and McKim largely ignored the Roman, legal and Western tradition among the Fathers. Their selection, therefore, is constricted and not felicitous.

Rogers and McKim selectively quote further comments from Vawter concerning Origen, observing that "on occasion Origen wrote as if he did not believe in inerrancy when making a pragmatic response to an exegetical or apologetic difficulty . . ." But Woodbridge quotes Vawter to offer a different picture:

> It seems to be clear enough that, in company with most of the other Christian commentators of the age, he most often acted on the unexpressed assumption that the Scripture is a divine composition through and through, and for this reason infallibly true in all its parts. He could say, in fact, that the Biblical texts were not the words of men but of the Holy Spirit (*De princ.* 4.9, PG 11:360), and that from this it followed that they were filled with the wisdom and truth of God down to the very least letter.

Woodbridge adds,

> Whether or not Origen was an inerrantist, albeit inconsistent on occasion in practice, is ultimately not our concern at this juncture. Open-minded scholars have differed about the matter. What concerns us more is the disconcerting discovery that Rogers and McKim do not interact evenhandedly with their documentation in sorting out Origen's attitudes on the question.

As the discussion moves to Augustine, Woodbridge quotes from correspondence with Jerome: "I have learned to yield with respect and honor only to the canonical books of Scripture: of these alone do I most firmly believe that the authors were completely free from error." Rogers and McKim had replied,

> Error, for Augustine, had to do with the deliberate and deceitful telling of that which the author knew to be untrue. It was in that context of ethical seriousness that he declared that the biblical "authors were completely free from error." He did not apply the concept of error to problems that arose from the human limitations of knowledge, various perspectives in reporting events, or historical or cultural conditioning of the authors.

INTERNATIONAL BONHOEFFER SOCIETY

Eberhard and Renate Bethge (Bonhoeffer's nephew and author of the definitive biography, *Bonhoeffer*) will be "Scholars in residence" at Lynchburg College in Virginia for the Fall Semester of 1981. Their activities there will begin with leadership of an institute for ministers and scholars on "What Bonhoeffer Means to the Church Today," August 12-14. As additional conferences and lectures in Lynchburg permit, the Bethges will also be able to accept invitations to lecture in churches and other institutions during the semester which ends before Christmas. Further information about the institute, or the possibility of arranging for the Bethges to lecture elsewhere, should be directed to: J.P. Kelley, Department of Religious Studies, Lynchburg College, Lynchburg, VA 24501.

Burton Nelson is working on arrangements for a U.S. lecture tour by Werner Koch in October-November, 1981. Dr. Koch, who was a student of Bonhoeffer, is willing to lecture on the Church Struggle and the resistance movement and also to preach. For fuller details and arrangements, contact him at North Park Theological Seminary, 5125 North Spaulding Avenue, Chicago, IL 60625.

For more information on the activities of the Bonhoeffer Society, contact Dr. Geffrey B. Kelly, Bonhoeffer Society, La Salle College, Philadelphia, PA 19141.

Woodbridge disagrees, stating that Augustine believed that, "The biblical writers knew truths about the world that they did not reveal in Holy Writ. Concerning the heavens, he wrote,

> People often ask what Scripture has to say of the shape of the heavens. . . . Although our authors knew the truth about the shape of the heavens, the Spirit of God who spoke by them did not intend to teach these things, in no way profitable for salvation.

Woodbridge argues that Rogers and McKim misread St. Augustine when the Father urged that unlearned Christians not make an easy appeal to Scripture about scientific questions. Woodbridge similarly suggests that Rogers and McKim misquote their chief secondary source on Wycliffe's views.

(B) The Reformation. Woodbridge likewise believes Rogers and McKim inaccurately interpret Luther, Calvin, and Zwingli. He does, however, appreciate certain aspects of their analysis:

> Rogers and McKim give a competent analysis of Luther's and Calvin's stress upon the Bible's essential function of revealing salvation truths. They correctly emphasize the role of Christ, the incarnate Word of God, in establishing the authority of the written Word, the Bible. They also understand that for Luther and Calvin, doing theology should bear practical fruit in the Christian's life. Evangelical readers can benefit from these insights.
>
> Influenced significantly by a neo-orthodox historiography, Rogers and McKim are less successful in creating an over-all paradigm with which to understand the Reformers' thought. Their commitment to several of the "historical disjunctions" to which we referred earlier throws their basic interpretation askew. Rogers and McKim assume almost mechanically that Luther and Calvin did not believe in complete biblical infallibility because they acknowledged the principle of accommodation, because they indicated that the Bible's chief function is to

> reveal salvation truths, and because they engaged in forms of biblical criticism.

Luther and Calvin worked out authority questions by stressing scriptural authority as final, as opposed to church authority for Roman Catholics. Woodbridge cites Luther:

> It is impossible that Scripture should contradict itself; it only appears so to senseless and obstinate hypocrites . . . . But everyone, indeed, knows that at times they (the Fathers) have erred as men will; therefore, I am ready to trust them only when they prove their opinions from Scripture, which has never erred.

Also, Luther declared, "One letter, even a single tittle of Scripture means more to us than heaven and earth." Based on these and other quotations, Woodbridge concludes, "Martin Luther's commitment to the verbal plenary inspiration and biblical infallibility of the Scriptures appears clearly documented in these statements and other ones like them." He cited Lutheran scholar Paul Althaus in this regard.

Rogers and McKim wrote that Luther did not . . .

> hold to the theory of the scientific and historical inerrancy of the original manuscripts of Scripture that began to develop in the Post-Reformation periods. . . . For Luther, the Bible was infallible in acomplishing its purpose of proclaiming the salvation which the Father had wrought in His Son Jesus Christ.

This conclusion is based on Luther's views of accommodation and a collection of quotations from Luther about particular "critical opinions" about Scripture. Theologian Reinhold Seebergs had compiled the original list, but Woodbridge points out that Rogers and McKim had missed M. Reu's counterclaims. For instance, Woodbridge takes a comment from Luther's *Table Talk*: "The Books of Kings are more trustworthy than the Books of Chronicles," and then gives us Reu's view:

> We shall only give the entire sentence from which the quotation has been taken. The sentence reads, "The writer of Chronicles noted only the summary and chief stories and events. Whatever is less important and immaterial he passed by. For this reason the Books of Kings are more credible than the Chronicles." What more does this state than that the Chronicles pass by many things and condense others which the Books of Kings include or offer in detail? In view of the different plan followed by these two Biblical books the value of Chronicles as a historical source is less than that of Kings. But there is not a word about errors in it.

Rogers and McKim had rejected Reu's work, partially based on the evaluation of Otto Heick. Woodbridge notes that: "They fail to observe that Heick, a church historian with pronounced neoorthodox leanings, may have quite naturally found Reu's exhaustively documented essay disconcerting." Selectivity with Luther's works, a use of "historical disjunctions" which cause misunderstandings, and mistreatment of secondary sources leads Woodbridge to conclude that Rogers and McKim have not done reliable historical work.

Concerning Calvin, Woodbridge again notes the influence of neoorthodox opinions on the reading of history by Rogers a McKim. In 1959, John McNeill sought to prove Calvin did n believe in inerrancy. He attempted to do this by showing Cal did not believe in mechanical dictation, so McNeill assum that Calvin allowed for errors in Scripture. Woodbridge deni that such an assumption follows. Though Calvin did not belie that the human authors were "automatons," God could s "protect his Word" from error. A primary concern for Roge and McKim centers on Calvin's views of biblical quotations:

> Calvin noted that Paul misquoted Psalm 51:4 in Romans 3:4. Calvin generalized about such inaccuracies: "We know that, in quoting Scripture the apostles often used freer language than the original, since they were content if what they quoted applied to their subject, and therefore they were not overcareful in their use of words."

Woodbridge disagrees:

> Rogers and McKim's suggestion that Calvin thought Paul "misquoted" Psalm 51:4 is not an appropriate evaluation. A few lines before the passage Rogers and McKim cite, Calvin declared: "And that Paul has quoted this passage according to the proper and real meaning of David is clear from the objection that is immediately added . . . . The apostles did not "misquote" Scripture according to Calvin because they expressed the meaning of the Old Testament passages with other words.

Then Woodbridge again cites Rogers and McKim:

> Similarly in Calvin's commentary on Hebrews 10:6, he affirmed that the saving purpose of the biblical message was adequately communicated through an imperfect form of words: "They (the apostles) were not overscrupulous in quoting words providing that they did not misuse Scripture for their convenience. We must always look at the purpose for which quotations are made . . . but as far as the words are concerned, as in other things which are not relevant to the present purpose, they allow themselves some indulgence."

Woodbridge continues his case:

> First, the passage which Rogers cites comes from Calvin's commentary on Hebrews 10:5, not Hebrews 10:6. Second, Calvin does not refer to the "saving purpose of the biblical message" in the passage. Third, the authors exclude an important passage from their quotation: "We must always look at the purpose to which quotations are made, *because they have careful regard for the main object so as not to turn Scripture to a false meaning*" (italics are Woodbridge's). In this deleted phrase Calvin is apparently arguing that the Apostles did not intend to betray the meaning of Scripture by creating misquotations. He does not say anything about the "imperfect form of words" in this passage. Rogers and McKim claim

> that Calvin the scholar "discerned technical inaccuracies in the humanly written text."

Rogers and McKim write, "In his commentary on Acts 7:16, Calvin declared that Luke had "made a manifest error" as comparison with the text of Genesis 23:9 showed. According to Woodbridge, Calvin wrote,

> And whereas he (Luke) saith afterward, they were laid in the sepulchre which Abraham had bought of the sons of Hemor, it is manifest that there is a fault (mistake) in the word Abraham .... Wherefore this place must be amended.

So, for Woodbridge,

> Calvin does not tell us to whom the error should be attributed: "it is manifest that" is the language of an observation, not an attribution. It is probable the Reformer believed that a copyist had made the error.

Woodbridge also discusses other disputed passages of the Reformers and their attitudes toward "science." He proposes that the Bible did inform their cosmologies to a certain extent. In discussing Calvin's view of biblical infallibility, Woodbridge cites studies by Edward Dowey, Brian Gerrish, and H. Jackson Forstman.

(C) The Bible as Infallible Rule. During the sixteenth and seventeenth centuries, Rogers and McKim find a pivotal point, acording to Woodbridge. Phrases like "infallible rule of faith and practice" are seen by them as expressions which limit the Bible's infallibility to particular issues. Says Woodbridge,

> . . . once again Rogers and McKim unfortunately misread the context out of which Reformation Christians made these statements. Certainly these Christians did believe the Scriptures communicate infallible truths about faith and practice. But they did not intend to create by their expressions a limitation on the extent of infallibility of the biblical text. The issue was otherwise. As we indicated earlier, Roman Catholic apologists had argued in the sixteenth and seventeenth centuries that Protestants needed the teachings of the church (councils, tradition, papal pronouncements) in addition to biblical data, in order to apprehend correct instruction about salvation. For example, in his 1609 Catechism the famous Roman Catholic Guillaume Baile presented this question and answer for lay persons:
>
> Are all things necessary for our salvation found expressly in Scripture? No. It is for this reason that Scripture sends us back to Traditions some of which being divine have as much authority as if they were written.
>
> To this kind of Roman Catholic claim, Protestants frequently responded that the Bible alone was the sufficient and infallible rule of faith and practice. That is, Christians did not need other sources of information (councils, traditions, etc.) in order to formulate their soteriology. It did not cross the minds of these Protestants to use this expression as a phrase circumscribing the extent of biblical infallibility.

Woodbridge cites other primary sources to sustain his case.

(D) Post-Reformation According to Woodbridge, Rogers and McKim

> portray many of the Continental Protestant theologians of the seventeenth century as uncritical disciples of Aristotle and therefore as "scholastics." These theologians were the ones who introduced complete biblical infallibility to Protestant communions and began to treat the Bible's words as conveyors of technically correct information about the world.... Melancthon launched what became the scholastic movement for the Lutherans, while Theodore Beza (1519-1605), influenced by several Italian Aristotelians, did the same for the Reformed communities.
>
> In England, Puritans were largely spared from falling under scholasticism's sway. Their philosophical premises, frequently drawn from Ramist sources, acted as effective antidotes. Unfortunately, John Owen (1616-1683) eventually turned some of his fellow Englishmen towards scholasticism later in the seventeenth century.

Woodbridge again quotes Rogers and McKim,

> In theological method and especially in their view of the authority and interpretation of Scripture, post-Reformation scholastics were more like Thomas Aquinas and his medieval approach than they were like Calvin and his Reformation postion.

After citing other primary sources and contemporary interpreters, Woodbridge emphasizes,

> The authors reveal one of the weaker interfaces of their interpretation when they link different philosophical preferences with inerrancy or errancy. Their paradigm that "Aristotelians" were generally deductivists, rationalistic, and inerrantists whereas Platonists-Ramists were generally inductivists, fideistically inclined, and believers in limited infallibility is simplistic and reductionistic. And yet they use a form of this paradigm throughout their volume. It is particularly inappropriate for any analysis of seventeenth century theologians. In that century one can find individuals with sympathies for either Aristotle, or Plato, or Descartes, or Ramus, who affirmed biblical inerrancy. The philosophical presuppositions of a thinker did not fashion in a deterministic way his attitudes towards the Scripture.

Woodbridge refers to the works of Paul Dibon, John Robinson, Geoffrey Bromiley and others to substantiate his analysis

of the post-Reformation period.

(E) English Puritans In the section on English Puritans, and especially the Westminster Divines, Woodbridge points out:

> According to Rogers and McKim, the English Puritans affirmed limited biblical infallibility but did not adhere to a belief in biblical inerrancy. Remarkably enough in his brief discussion of inerrancy, Rogers does not offer a single illustration of a Westminster Divine who indicated that the Bible did err in any way.

Here, Woodbridge likens the contemporary Rogers-Gerstner sparring to an earlier Briggs-Warfield discussion. In critiquing the works of Rogers and McKim, Woodbridge writes:

> the burden of Rogers and McKim's demonstration tends to rest upon "historical disjunctions" because the Westminster Divines believed that the principal purpose of the Bible is to teach salvation truths, because they indicated that the internal witness of the Holy Spirit confirms the authority of the Scripture to the faithful, they did not believe in complete biblical infallibility (or inerrancy). And once again, we suggest that adherence to those particular beliefs does not preclude a belief in the latter doctrine.

Woodbridge also disagrees with Rogers and McKim concerning what the Divines meant by the word "infallible." Woodbridge cites Ames, whom Rogers elsewhere approves as a Ramist who helped keep the Divines out of "scholasticism." Ames wrote,

> Only those could set down the rule of faith and conduct in writing who in that matter were free from all error because of the direct and infallible direction they had from God.... In those things that were hidden and unknown, divine inspiration was at work by itself. In those things which were known, or where the knowledge was obtained by ordinary means, there was added the writers' devout zeal so that (God assisting them) they might not err in writing.

Woodbridge evaluates,

> If the Ramist Ames does set the categories for interpreting the Westminster Confession, then Rogers and McKim have seriously misread that document concerning what the word "infallible" means and how it relates to original autographs hypothesis.... Rogers, who cites exclusively secondary sources about Ames, evidently did not become acquainted with the actual writings of the theologian. Due to this kind of methodological lapse, Rogers' *Scripture in the Westminster Confession* and Rogers and McKim's joint study apparently do not give us the last word on the English Puritans and the Westminster Confession. Even our brief comments allow us to affirm this.

OVERSEAS MINISTRIES STUDY CENTER

The Overseas Ministries Study Center, a residential center of continuing education for cross-cultural and international ministries, is offering several courses this spring which may be of interest:

"Leadership Development in Third World Churches." Harvie Conn, Westminister Seminary, and Samuel Rowen, Missionary Internship. March 23-27.

"Christian Mission in a Secular Age." C. Rene Padilla, International Fellowship of Evangelical Students, Argentina. March 30-April 3.

"When Faith Meets Faith." Stephen Neill, Oxford. April 7-10.

"The Fullness of Mission: A Latin American Perspective." Samuel Escobar, President, Latin American Theological Fraternity, Lima, Peru. April 21-24.

For more information, write Overseas Ministries Study Center, P.O. Box 2057, Ventnor, NJ 08406.

Woodbridge also cites William Whitaker's *Disputation on Scripture* (1588) as setting the stage for Protestant discussions of biblical infallibility in the seventeenth century. No scholastic, Whitaker (a Cambridge professor) held the belief in complete biblical infallibility and believed that St. Augustine maintained the same stance. Woodbridge includes a lengthy section on the first significant attacks against complete biblical infallibility in the early modern period. He notes Rogers and McKim's failure to discuss the impact of Jewish scholarship, the writings of Libertines, the apologetics of Roman Catholic fideists, and those of early critics (Holdens, Simon, Le Clerc, Spinoza, and others) upon discussion of biblical infallibility.

(F) Old Princetonians Rogers and McKim write about the development of "Reformed scholasticism" in the U.S. The influence of Turretin is emphasized, as is that of Witherspoon. In critique, Woodbridge writes:

> First, the authors do not set the historical stage well for understanding the nineteenth century Princetonians. They do not comment upon Reformed traditions in the Thirteen Colonies. If they had done so they might have noted William Ames' *Marrow of Christian Divinity* (1623, 1627, 1629) which served as an important textbook at Harvard during the seventeenth century. We recall that Ames advocated biblical inerrancy in that volume. They might have discovered that Jonathan Edwards, one of the most brilliant intellects of the eighteenth century, maintained a belief in complete biblical infallibility. They might have observed that some Americans had questions concerning the concept of biblical infallibility in the early eighteenth century: that is more than one hundred years before the idea of establishing Princeton Seminary was more than a twinkle in the eyes of Archibald Alexander or Ashbel Green.
>
> Second, Rogers and McKim paint the Princetonians into a corner as if they were the doughty lone defenders of an outmoded doctrine. In point of fact many contemporary Europeans and Americans from non-Presbyterian communions affirmed the same belief. Samuel Taylor Coleridge caused an uproar in the British Isles and North America by challenging the concept of complete biblical infallibility in his *Confessions of an Inquiring Spirit* (1841).

Woodbridge goes on to cite many other non-Princetonians who upheld biblical inerrancy: Beck (Swiss), W. Lee, Gaussen (Geneva), John Henry Newman, Charles Finney, G. F. W. Walther.

> The attempts of Rogers and McKim and others to isolate Princetonians as reactionary defenders of biblical inerrancy becomes less convincing when placed against the sweep of European and American Christianity in the nineteenth century. Many volumes were published in which authors defended the complete biblical infallibility of the original autographs without making a reference to the Old Princetonians as authorities.

Woodbridge also believes Rogers and McKim give too much credit to Sandeem, including the suggestion

> that Warfield and Hodge conspired together to create an unassailable apologetic for Holy Writ's inerrancy. The critic of the doctrine could only prove the errancy of Scripture by locating errors in the original autographs. Since the autographs were lost, the critic could never gain access to them in order to prove his case.
>
> In reality, Warfield and Hodge were emphasizing a position long honored by many Christians throughout the ages.
>
> Ongoing research in the correspondence of A. A. Hodge and B. B. Warfield for the late 1870s and early 1880s gives no hint of a conspiratorial mentality shared by these two men.

(G) Barth and Berkouwer Finally, Woodbridge discusses the Rogers-McKim positive evaluation of Karl Barth and G. C. Berkouwer:

> Evangelicals acquainted with Karl Barth's neoorthodox views concerning biblical inspiration at first may be surprised that the authors esteem the Swiss theologian's perspectives so highly. Their surprise might be less intense concerning the authors' encomium for Berkouwer if they recall that Professor Rogers translated the Dutch professor's *Heilige Schrift* into English under the title *Holy Scripture* (1975).
>
> Once we understand Rogers and McKim's great debt to the neoorthodox categories of Barth and those of Berkouwer, then a possible answer to a haunting question begins to emerge. Why does their volume falter as judged by the standards of careful historical craftsmanship? The answer to that question may be this. Rather than trying to interact evenhandedly with the data with which they were acquainted (even if it "went against" their favorite ideas), Rogers and McKim attempted to do history using the categories of the later Berkouwer as the lenses through which they viewed their material. By this we mean that the later Berkouwer's "historical disjunctions" may have become Rogers and McKim's working premises. Since Berkouwer does not believe in complete biblical infallibility and argues that the Bible's chief function is to reveal salvation truths (pp. 428-429), then those figures of the past who declared that the Bible reveals salvation truths also did not believe in complete biblical infallibility. Since Berkouwer thinks that God's accomodation to us in human language necessitates an errant Bible (pp. 431-433), then those individuals who spoke of accommodation denied complete biblical infallibility. Since Berkouwer argues that according to the Bible "error" relates solely to "sin and deception" (p. 431), then Augustine, Calvin, and Luther only describe error in that way. Since Berkouwer does not believe that the Bible's incidental comments about history and "science" are reliable (p. 431), then Augustine, Wycliffe, Calvin, Luther, and others did not believe this either. Evidently, Rogers and McKim took the later Berkouwer's premises, and to a certain extent those of Barth, and crushed them down hard on whatever data they considered.

Woodbridge concludes,

> It is quite probable, then, that the Berkouwer lenses blurred Rogers and McKim's historical vision. How else can we explain the repeated "historical disjunctions," the unfortunate misquotations, the selective use of evidence, the wringing of secondary sources such that their authors' own analyses become misshapen? In brief, the authors' apologetic concern along with their failure to consider the conceptual problems in doing good history overwhelmed their obviously well-intentioned desire to "set the record straight" concerning biblical infallibility. They wrote more as theologians doing apologetics than as historians.

(H) Conclusion. So, Woodbridge's methodological questions are applied, thus he reads history differently than Rogers and McKim:

> In several regards Rogers and Mc-

CHRISTIAN STUDY PROJECT

"When as Christians we find ourselves deeply immersed in the ongoing life of contemporary society, we are often torn between the demands of the world and our commitment to Christ. How shall we involve ourselves with the issues of the day? Shall we support abortion or pro-life? Vote for nukes or no nukes? Side with Israel or the Palestinians?

"In our vocations, how will we be Christian teachers, accountants, business people, managers, nurses, doctors, bank tellers, lawyers?

The Christian Study Project, sponsored by the InterVarsity Christian Fellowship, is a two week program held at Cedar Campus, Michigan, August 1-15, 1981. Project staff include Ronald Sider, James Sire (editor, IVP), and Tom Trevethan (IVCF staff). For more information, write James Sire, IVP, Box F, Downers Grove, IL 60515.

> Kim's survey is a disappointing piece. The authors obviously labored long hours upon it, carefully forging their proposal. But despite their sincere Christian motivations for composing it, their efforts will probably be less than satisfying to them. Because they so desperately wanted to plea a certain cause, they generally sacrificed their claims to evenhanded scholarship by discounting out-of-hand contrary evidence, by neglecting worlds of technical scholarship bearing on their broad subject, by fixing too uncritically upon a neoorthodox historiography, and by relying too heavily upon secondary literature rather than examining primary sources for themselves. As a result, their volume lacks that quality of reliability which gives good historical surveys their endurance.

Woodbridge's entire article can be secured from Trinity Evangelical Divinity School, 2045 Half Day Road, Deerfield, IL 60515. Those interested in following this discussion should also read the book being discussed, The Authority and Interpretation of the Bible *by Jack Rogers and Donald McKim (Harper and Row, 1980). Recently, this volume won the "Book of the Year" Award from* Eternity *magazine. In our next issue (April, 1981) Donald McKim will respond to Woodbridge's article.*

STAFF POSITIONS AVAILABLE

All divisions of Inter-Varsity Christian Fellowship are looking for qualified women and men for various management and ministry positions. In addition to Theological Students Fellowship's openings for regional field staff, Nurses Christian Fellowship, IVCF University ministries, TWENTYONEHUNDRED PRODUCTIONS (multi-media communications), Ethnic ministries, IV Missions, and various administrative departments are looking for new staff.

Write to IVCF Personnel Services, 233 Langdon, Madison, WI 53703. Include school and permanent address, phone number, and information about your degrees, experience, and areas of interest.

IF YOUR ADDRESS CHANGES BEFORE MAY 30 . . .

. . . Let us know. In sending your new address, advise us of your moving date and your current address. (If possible, send us a label from a TSF publication.) We don't want you to miss the May *Themelios.*

INTERSECTION

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

THE NEW TESTAMENT AND ANTI-SEMITISM: THREE IMPORTANT BOOKS

By T.L. Donaldson, Th.D. Candidate, Wycliffe College, Toronto.

If the Holocaust has not produced the same crisis of faith within Christianity as it has in some circles of Judaism, it has at least been profoundly unsettling to Christian consciences. When the full extent of the atrocities committed against the Jewish people in the Second World War became known, the question of how such a thing could have happened in the heart of Christian Europe immediately presented itself. It quickly became apparent to Christians and Jews alike that Hitler's anti-Semitism could not have borne such bitter fruit if the soil had not been prepared by centuries of anti-Judaic preaching and teaching in the Church. It was realized, in fact, that a straight line could be drawn from the *adversus Judaeos* tradition of the second and third century apologists who found it necessary to denigrate Judaism in order to win a hearing for the Christian position, through the Constantinian era in which the Church moved into a position in which it could influence the social legislation of the Empire, into the Medieval period with its systematic attempts to push Jews to the margins of European society, and down to the ovens of Auschwitz and Treblinka. This is not to say that Nazism was Christian; though it made some use of Christian terminology for propaganda purposes, it was decidedly anti-Christian. But it was able to draw freely on anti-Semitic capital which the Church had been laying up for centuries.

Some have gone farther and have suggested that the Holocaust can be explained only by extending the straight line back into the New Testament itself. In what follows, I would like to concern myself with this charge, that the New Testament is in some way or other anti-Semitic. The literature on this topic which has appeared in the past thirty years is extensive. My purpose here is to introduce the lines of discussion by describing three significant books which are fairly representative of the main approaches taken to the question.

The first of these is *Jesus et Israel* by Jules Isaac (1948). Isaac, born in 1877, was a prominent and respected French historian, at one time Inspector General of Education in France and author of standard secondary school and university texts on world history. Like many European Jews of his day he was not particularly orthodox, and showed little interest in his Jewish heritage until the German occupation of France. Deprived of his post by the Nazis in 1941, he began to turn his skills as a historian to the question of the roots of anti-Semitism. In 1943 his wife and several other members of his family were seized and executed, and he spent the last years of the war in hiding, working on his manuscript from farmhouse to farmhouse while he stayed one step ahead of his pursuers. In 1948 *Jesus et Israel* was published.

It was an impassioned book and it made an immediate impact. He did not set out to condemn authentic Christianity however. As he would write later:

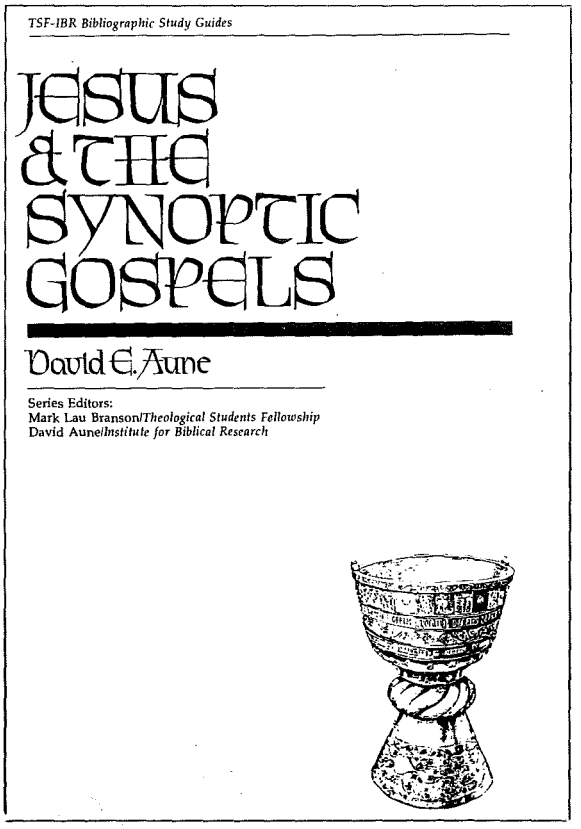
> Anti-Semitism is by definition unchristian, and even anti-Christian. A true Christian cannot be an anti-Semite; he simply has no right to be one. (Isaac, 1964, p. 21)

He felt rather that the Church had misrepresented Jesus and the New Testament.

His basic methodology was to set the New Testament texts side by side with the commentaries on those texts by the Church Fathers and later writers in order to demonstrate the vast gulf between the two. His book gives the result of this process of comparison, set out in twenty-one propositions in which he attempted to show that the Church had forgotten the essential Jewishness of Jesus and the early Christians. Jesus was, he insisted, a Jewish preacher, born into a Jewish family

ORDER BLANK — TSF MATERIALS

(Check the materials and quantities you want to order. Figure the amount for materials and postage on the form at the end of this order blank)



ANNOUNCING A COOPERATIVE VENTURE IN PUBLISHING

The **Institute for Biblical Research** and the **Theological Students Fellowship** have now published *Jesus and the Synoptic Gospels*, by David E. Aune, Professor of New Testament and St. Xavier College (Chicago). This is the first volume in a series of bibliographic study guides covering major sections of Scripture and periods of biblical history.

The study guides are designed to provide an introduction to the vast and complex world of biblical scholarship. The annotations, outline format, and index system combine to form a convenient research tool. The listings, which include over 990 items, are extensive enough for anyone requiring bibliographic guidance except for the most advanced student. Special attention, however, has been given to the needs of the university or seminary student who is just beginning technical Bible research. Explanatory paragraphs containing introductions and basic definitions are included, and the best beginning books on various topics are indicated. Four study guides are in process in addition to this first volume: Martin Kessler on Pentateuchal Studies, Stephen Noll on Intertestamental Studies, Gerald Borchert on Pauline Studies, and David Scholer on Second-Century Christianity.

Jesus and the Synoptic Gospels provides a relatively complete outline of modern critical study of Jesus and the Synoptics so that one may easily locate basic bibliographies and material on particular issues. It describes and critiques the various critical methods which have been used in the study of the Synoptic Gospels, and provides an introduction to the major literary, historical, and theological problems which have arisen. Every attempt has been made to present each issue from all sides and to provide bibliographies representing all major options, denominational orientations, and theological positions.

Jesus and the Synoptic Gospels is being published at $2.50, but TSF members may order it for $2.00.

_____ JESUS AND THE SYNOPTIC GOSPELS by David E. Aune. $2.00

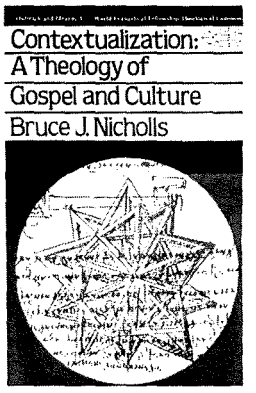
OOKS (Discounted for TSF members)

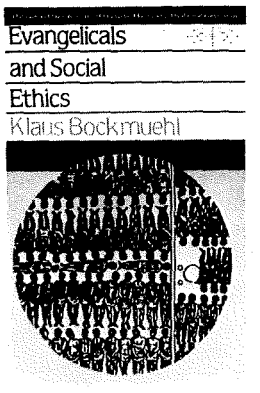
__ .25 CONTEXTUALIZATION: A THEOLOGY OF GOSPEL AND CULTURE Bruce J. Nicholls in this WEF Outreach and Identity monograph proposes that the gospel be presented in forms which are characteristic of the culture to which it is being taken. 72 pages, ($3.95)

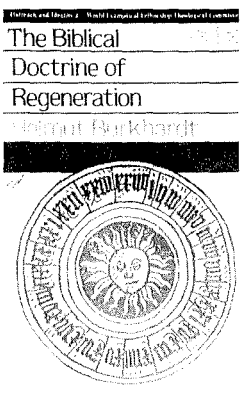
__ .75 EVANGELICALS AND SOCIAL ETHICS Claus Bockmuehl analyzes the formation, structure, and nine action verbs used by the Lausanne Covenant to delineate Christian social obligations. A WEF monograph. 48 pages, ($2.25).

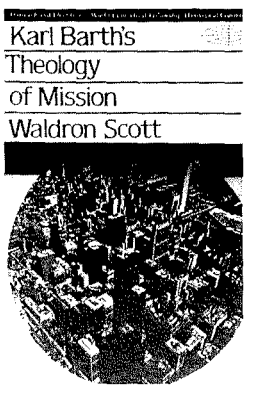
__ .55 THE BIBLICAL DOCTRINE OF REGENERATION Helmut Burkhardt discusses the reformation, liberal, and dialectical perspectives on regeneration, analyzes the biblical testimony, and challenges Christians to rediscover this doctrine. A WEF Outreach and Identity monograph. 48 pages, ($1.95)

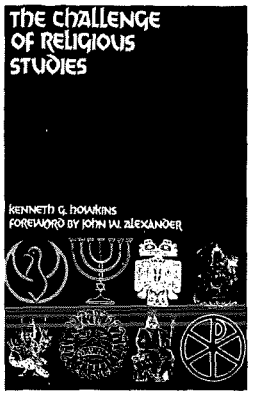
__ .55 KARL BARTH'S THEOLOGY OF MISSION Waldron Scott summarizes and critiques Barth's theology of mission, stressing what we can learn and identifying views we should reject. A WEF Outreach and Identity monograph. 48 pages, ($1.95)

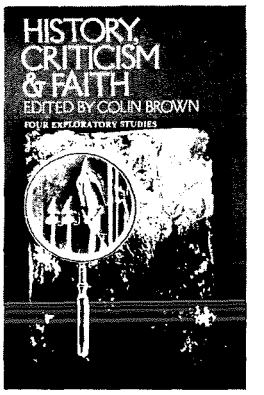






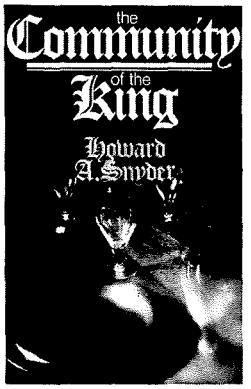


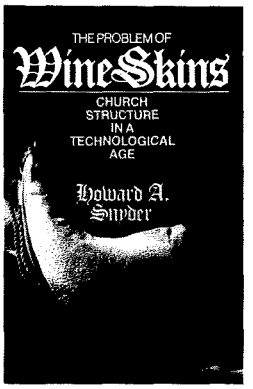




_____ THE CHALLENGE OF RELIGIOUS STUDIES Kenneth G. How-
$2 kins, Senior Lecturer in Religious Studies, Balls Park College, England, provides an excellent introduction to the study of religion. He makes the reader aware of the issues one will encounter and the literature one can study to help meet the challenges. 150 pages, ($2.50 o.p.)

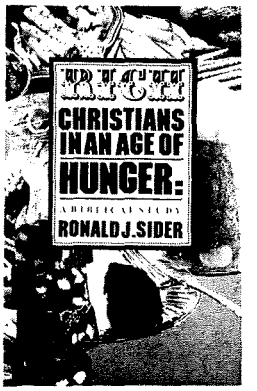
_____ HISTORY, CRITICISM AND FAITH Colin Brown collects four
$3 essays by himself, Gordon Wenham, F. F. Bruce and R. T. France which explore the relationship between history and faith in the Old Testament, the New Testament and the philosophy of Christian belief. 224 pages, ($4.95).

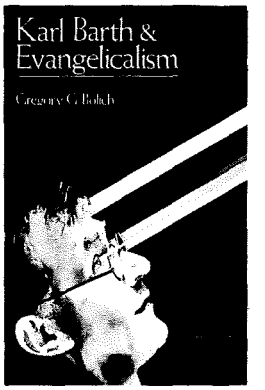




_____ THE PROBLEM OF WINESKINS Howard A. Snyder explains
$3 what kinds of church structures (wineskins) are most compatible with the gospel (wine) in our modern society with the goal to foster church renewal. 214 pages, ($4.95)

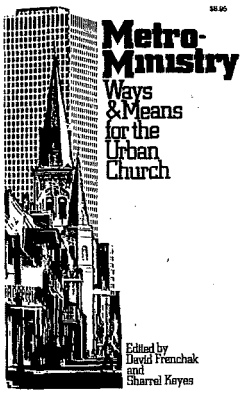
_____ THE COMMUNITY OF THE KING Howard A. Snyder discusses
$3 the relationship between the church and the kingdom of God, urging that gifts, more than offices, guide the operation of the church. 216 pages, ($4.25)





_____ RICH CHRISTIANS IN AN AGE OF HUNGER Ronald J. Sider
$3 draws principles from the Old and New Testaments regarding economic relationships among God's people and gives concrete suggestions for solving the current hunger crisis and its fundamental problem: unjust distribution of food. 252 pages, ($4.95)

_____ KARL BARTH AND EVANGELICALISM Gregory Bolich surveys
$4.50 evangelical response, both positive and negative, to the twentieth century's foremost theologian and suggests that evangelicals can profit from his model of positive theology. 252 pages, ($6.95)



_____ METRO-MINISTRY David Frenchak & Sharrel Keyes is a guide-
$4.50 book for those who minister in the inner city. Speakers from the CONGRESS ON URBAN RENEWAL discuss problems of the urban church, the frustrations of pastors, and offer solutions that are within the reach of Christians today. 218 pages, ($6.95)

TSF REPRINTS

(8½ × 11 PAPER)

___ A1 5¢ Andersen, F. I. "The Evangelical View of Scripture." Reprinted from Australian *Inter-Varsity*, 1962. "The evangelical view of Scripture is an attitude rather than a doctrine." Andersen is a co-author of the *Hosea* volume of *The Anchor Bible.* 6pp.

___ C1 5¢ Childs, Brevard. "The Old Testament as Scripture of the Church." Reprinted from Yale's *Reflection*, 1973. Tracing biblical criticism, Childs concludes, that we have . . . "learned all too well how to read the Bible as a secular book. . . . We are uncertain what it means to understand the Bible as Sacred Scripture of the church." 4pp.

___ ?F1 ?5¢ Fuller, R. H. "Exegesis for Preaching: Matthew 10:26-33." This paper is from an impromptu class demonstration at the Protestant Episcopal Theological Seminar in Virginia. 6pp.

___ ?D1 ?0¢ Davis, Stephen. "Philosophy, Christianity, and Religious Faith." This is an introductory article on how a Christian can benefit from Philosophy and specifically on the nature of religious faith. 15pp.

___ ?H1 25¢ Hanson, Paul. "Biblical Theology's Responsibility to the Communities of Faith." A Harvard Old Testament professor, Hanson gave this lecture at the 1978 SBL Annual Meeting. 4pp.

___ GH1 25¢ Hunsinger, George. "A Simple View of Prayer." In contrast to "profound prayer," the simple view sees prayer as "not a matter of experience; it is a matter of asking." This article was a 1977 sermon at Yale's Dwight Memorial Chapel. 4pp.

___ AK1 25¢ Kirk, Andrew. "The Bible and Contemporary Economics." Translated and reprinted from the Latin American *Theological Fraternity Bulletin* (1979), this article offers a biblical critique of neo-classical economics. 6pp.

___ PM1 50¢ Mickey, Paul. "A Process Perspective as an Option for Theology of Inspiration." In this 1979 AAR presentation, a Duke professor presents a case for an evangelical theology using process perspectives. 30pp.

___ CP1 50¢ Pinnock, Clark. "A Call for Triangular Christianity." In this address for Canadian Baptist Pastors, Pinnock calls for believing, experiencing, and obeying the truth. 13pp.

___ CP2 35¢ Pinnock, Clark. "An Evangelical Theology of the Charismatic Renewal." Countering D. Brunner and Dunn, Pinnock discusses theological foundations concerning baptism in the Spirit and gifts of the Spirit. (1975) 9 pp.

___ CP3 50¢ Pinnock, Clark. "Evangelical Theology — Conservative and Contemporary." An inaugural lecture at McMaster, this essay compares "the liberal experiment" with "the classical approach." 15pp.

___ CP4 25¢ Pinnock, Clark. "Evangelicals and Inerrancy — The Current Debate." Published by TSF concurrently with *Theology Today*, this article explains an in-house battle for a wider audience. He sees three current groups: militant inerrantists, those for modified inerrancy, and evangelicals who do not believe in inerrancy. 4pp.

___ CP5 25¢ Pinnock, Clark. "The Need for a Scriptural and therefore Neoclassical Theism." In a lecture for 1978 ETS and TSF conferences, Pinnock challenges "classical theism's" categories of immutability, timelessness and impassibility as non-biblical descriptions of God. He calls for corrections in our theology. 4 pp.

___ CP6 25¢ Pinnock, Clark. "A Theology for Public Discipleship." This lecture for the Evangelicals for Social Action meeting in 1974 develops the ethical implications for certain doctrines of the Christian faith. This is a model for how theology is to be practical for disciples of Jesus. (rev. 1980) 4pp.

___ CP7 35¢ Pinnock, Clark. "Where Is North American Theology Going?" As a follow-up to CP3 (above), this essay compares the lessons of liberal theology and conservative theology and projects what Pinnock believes to be the most hopeful developments. 9pp.

___ RS1 25¢ Sider, Ronald. "A Call for Evangelical Nonviolence." Reprinted from *The Christian Century* (1976), this essay takes the issues of violence and economics, explores biblical teachings, and challenges evangelicals to faithfulness. 4pp.

___ RS2 50¢ Sider, Ronald. "The Christian Seminar: Bulwark of the Status Quo or Beachhead of the Coming Kingdom." Sider's inaugural lecture at Eastern Baptist (1978) challenges seminaries to the task of preparing genuine, passionate disciplines. 11pp.

___ GY1 25¢ Youngchild, Gregory. "Vocation: The Crisis of Choice and the Problem of Discerning God's Will." Like others, seminarians experience confusion concerning vocational choices. Youngchild offers comments on the "dark night" and on how God may direct his people. 4pp.

___ GY2 50¢ Youngchild, Gregory. "Journeying through the Wilderness" and the five-part "Exploring Spiritual Formation" are reprinted here from TSF (1979-1980). Insights on contemplation prayer, Scripture, marriage, and social action are related to spiritual growth. 11pp.

_____

_____

_____

_____

_____

BIBLIOGRAPHIES

10¢ EACH

_____ (B-KB) KARL BARTH by Donald Bloesch

_____ (B-JE) JACQUES ELLUL by David Gill

_____ (B-DB) DIETRICH BONHOEFFER by Kenneth Hamilton

_____ (B-GH) G. F. W. HEGEL by O. Kem Luther

_____ (B-RC) REDACTION CRITICISM by Grant Osborne

_____ (B-HK) HANS KUNG by Clark Pinnock

_____ (B-LG) LANGDON GILKEY by Clark Pinnock

_____ (B-PT) PROCESS THEOLOGY by Jack Rogers

PAMPHLETS

_____ $2.25 *New Testament Commentary Survey* Anthony Thistleton (updated by Don Carson), and

_____ $2.25 *Old Testament Commentary Survey* John Goldingay (updated and edited by Mark Branson and Robert Hubbard; temporarily out of print for revision—available again in May).

These booklets survey and comment on the best resources available in English for understanding the theological significance of both the OT and the NT. They are for the average seminary student or religion major rather than the research scholar. After explaining the functions of a commentary, they go on to describe and evaluate one-volume commentaries and series. They then examine commentaries on each OT and NT book, providing brief, but illuminating, remarks on each. They close with a presentation of the "best buy." Anyone concerned with preaching and teaching the OT or NT will find these useful, perhaps indispensable.

_____ $2 *What did the Cross Achieve* J. I. Packer writes an excellent, clear presentation of the evangelical doctrine of the atonement. Packer, a British theologian/pastor, interacts with modern theologies and defends a Reformed orthodox position. 45 pp.

_____ $2 *The Pastoral Epistles and the Mind of Paul* Donald Guthrie, author of *New Testament Introduction,* addresses issues on the question of Pauline authorship of the Pastorals: vocabulary, style, theology, and unity. He seeks to show that Pauline authorship, though not without difficulties, is reasonable, and that we should treat them as true products of the mind of Paul. 44 pp.

_____ $1.75 *The Meaning of the Word 'Blood' in the Scripture* A. M. Stibbs, like Leon Morris, disagrees with those who interpret the blood of Christ as signifying new life released through death and now available for us, and advocates the view that blood refers to the death of Jesus in its redemptive significance. 32 pp.

_____ $1.75 *The Speeches of Peter in the Acts of the Apostles* H. N. Ridderbos examines the speeches in the first 10 chapters in Acts attributed to the Apostle Peter, containing the first theological reflections on the resurrection of Jesus. He finds them historically authentic, truly representing the theology of the Jerusalem church, and containing important, fundamental New Testament theology. 31 pp.

_____ $2 *Eschatology and the Parables* I. H. Marshall is fast becoming one of the top-flight New Testament scholars. Since this title appeared, he has written several works on Christology, a major study on perseverance, and a commentary on Luke. In this study, Marshall comes to the defense of the integrity of the Gospel parables and argues their authenticity in their original setting. 46 pp.

_____ $1.75 *A Positive Approach to the Gospels* Gernais Angel gave these three lectures at a TSF Conference in England. Angel is Dean of Studies at Trinity College, Bristol. In dealing with gospel criticism, he covers "History and the Gospels," "Principles of Interpretation of the Gospels," and "The Relationship between the Synoptic Gospels and the Fourth Gospel." He also deals with problems encountered by "conservatives" who work with "Liberal faculties." 24 pp.

_____ $1.75 *Faith in the Old Testament* Gordon Wenham asks, "What was the meaning and importance of faith in the OT?" He then explores these questions in three lectures: the Pentateuch, the Prophets, and the Psalms. 24 pp.

_____ $1.75 *Philippians 2 and Christology* Donald McLeod, in studying Phil. 2:5-11, focuses on the purpose of the "Have this mind among yourselves that Christ Jesus had." The focus is on ethical implications. This emphasis is developed with that contest, and the Christological base for behavior is expounded. 19 pp.

_____ $1.75 *Jesus' View of the Old Testament* John Wenham presents chapter one of *Christ and the Bible.* The author argues that "Christ's view of Scripture should still be the Christian's view of Scripture." 35 pp.

TSF TSF TSF TSF TSF TSF TSF TSF TSF TSF TSF TSF

ORDER FORM

JESUS AND THE SYNOPTIC GOSPELS	$ _____
TSF REPRINTS	_____
BIBLIOGRAPHIES	_____
PAMPHLETS	_____
Subtotal	$ _____
BOOKS	_____
Postage and Handling*	_____
TOTAL	$ _____

NAME _____

ADDRESS _____

_____

_____

Mail this order blank with your check to:
TSF Research, 233 Langdon, Madison, WI 53703.

*U.S. orders add 15% of the total *excluding* books not published by TSF (minimum handling charge of 25¢ on any order).

Orders outside the U.S. add 20% of the *entire* total for surface mail. If you prefer faster service, check here and we will bill you for mailing your order by "printed matter — air" ($2-$6 per pound depending on distance). ☐

ɔ gave him a Jewish name and upbringing, whose preach- was completely within Jewish tradition, and who was re- ted, not by the Jewish people as a whole, but by a small erie of religious leaders who had him crucified out of lousy. The possibility of anti-Semitism arose, he insisted, y when the later Church forgot these Jewish origins and veloped what he called the "teaching of contempt"—that ɔ dispersion of the Jews was divine punishment for their ection of Jesus; that Judaism at the time of Jesus was a ɹalistic, external and degenerate religion; and that the Jews ɹre guilty of the crime of Deicide.

Though Isaac was, on the whole, positive towards the New stament, he did take exception to a number of passages, rticularly in the Gospels. He described the cry of "all the ɔple" in Mt. 27:25 as "atrocious." He insisted that John's e of the term "the Jews" is pejorative, though he castigated ɹer commentators for focussing only on the pejorative ɹages and ignoring the positive references to "the Jews" in ɔhn. He also charged that John read the "hardening of rael" back into the Gospel accounts:

> These anticipated and anachronistic harsh judgements square poorly, to tell the truth, with the historic realities to which they are related and which the evangelists let us glimpse despite everything, almost despite themselves. (Isaac 1948, p. 190).

In other words, though it is not always evident in his work, ɹe vast gulf which Isaac set out to describe does not lie beveen the New Testament and the later commentators, but etween Jesus and his interpreters, of whom the New Testaɹent writers are the earliest. Thus, though Isaac's main conern was to show that authentic Christianity did not need to be nti-Semitic, his illumination of the Jewishness of Jesus has ast a shadow on the New Testament, a shadow of which he vas only partly aware. Isaac's approach and conclusions vere anticipated somewhat in the bold pioneering work of ames Parkes, and these authors have been succeeded by nany others who see the New Testament as somewhat ainted by anti-Semitism.

The second book to be considered here was written as a ɟirect response to the questions raised by Jules Isaac. Like saac, Gregory Baum had been raised in a secular Jewish ɟamily which had suffered under the Nazi persecution. Unlike Isaac, Baum had become a Christian and a Catholic priest. Though profoundly sympathetic to Isaac's assertion of the theological roots of anti-Semitism, Baum felt that he had to object to Isaac's charges against the New Testament. In his *Is the New Testament Anti-Semitic?*, a study of the Gospels, Acts, and the Pauline literature, he attempted

> to show that there is no foundation for the accusation that a seed of contempt and hatred for the Jews can be found in the New Testament. The final redaction of some of the books of the New Testament may bear the marks of conflict between the young Church and the Synagogue, but no degradation of the Jewish people, no unjust accusation, no malevolent prophecy is ever suggested or implied. (Baum, p. 5).

Like Isaac, Baum pointed out the Jewishness of Jesus and the positive attitude towards Jesus exhibited by the crowds of common people. But he went further and attempted to confront the anti-Judaic polemic of the New Testament head-on. He insisted that since the earliest Christians were Jewish, this polemic had no racial overtones but was part of the self-critical spirit within Judaism that was rooted in the prophetic tradition and was a common part of the sectarianism within the Judaism of the New Testament era. He contended that, unlike the later Gentile apologists, the New Testament writers did not see the Church as a replacement for Israel, but rather as the result of an "eschatological schism" that had passed through Israel because of the life and ministry of Jesus the Messiah. Whereas Isaac emphasized the Jewishness of Jesus,

NEW ASSOCIATE EDITORS ADDED

During this publishing year, three professors have joined the editorial team of *TSF Bulletin*. Tom Oden, Professor of Pastoral Theology at Drew, has recently authored *Agenda for Theology*. Richard Mouw, Professor of Ethics at Calvin College, is a visiting professor at Juaniata College this year. He recently wrote *Called to Holy Worldliness*. Charles Taber, Professor of World Mission at Emmanuel School of Religion, was editor of *Gospel-in-Context* (a two year publishing venture in contextualization) and is currently on the editorial staff of the *International Bulletin of Missionary Research*. Readers have already benefited from their work. As editor, I am grateful for the scholarship and encouraging spirit offered by these friends.

— MLB

Baum insisted that the New Testament itself, even with its polemical aspects, be seen within the wider context of Judaism. Only when this polemic was taken over by the Gentile Church did it become anti-Semitic.

More recently Baum has rejected this earlier position and has aligned himself with the stance taken by Rosemary Ruether in her important book *Faith and Fratricide: The Theological Roots of Anti-Semitism* (see also Baum's introduction to the book), which is the third book I would like to consider. In this book she explored the attitude of the Church towards Judaism in the New Testament, in the Church Fathers, and in the history of Christian Europe. She concluded that Christianity is anti-Judaic at its center, and that this theological negation of Judaism gives rise in the social sphere to anti-Semitism whenever the Church has social and political power. For Ruether, the problem is the Church's view of Christ, a view grounded in a Christological midrash of the Old Testament which antedates the New Testament itself. As the Church attempted to proclaim its message that Jesus was the crucified and resurrected Messiah predicted in the Old Testament, it found that it had to deny simultaneously the conflicting Jewish understanding of the Old Testament. Thus, Ruether argued, Christological proclamation and anti-Judaic polemic developed along parallel tracks:

> What we have here are two sides of the same argument. On the one hand, the Church argues that the true meaning of the Scriptures is that of a prophecy of Jesus as the Christ. And, on the other hand, it developed a collection of texts "against the Jews" to show why the authority of the official Jewish tradition should be discounted when it refutes this Christological midrash of its own Scriptures. (Ruether, p. 65)

Every Christological statement, therefore, contains within itself a negation of Judaism. Consequently for Ruether, anti-Judaism, which finds social expression in anti-Semitism, is deeply rooted in the New Testament. The anti-Judaic tares and the Christological wheat are so closely intertwined that the former cannot be uprooted without seriously affecting the latter:

> There is no way to rid Christianity of its anti-Judism which constantly takes social expression in anti-Semitism, without grappling finally with its Christological hermeneutic itself. (Ruether, p. 116)

Though these three are not the only important books on the topic, they have established the framework for the discussion of the New Testament and anti-Semitism and have laid down the main approaches that have been taken to the question. All three writers agree that the roots of anti-Semitism go back to the Gentile Church of the ante-Nicene period, but part company over the degree of continuity with what went before. For

Isaac, there is a basic discontinuity between Jesus and his later interpreters, especially the Gentile Church but even some parts of the New Testament itself. For Baum, the discontinuity lies between the New Testament period, where the dispute between the Church and the Synagogue is a family quarrel, and the patristic period, where the racial element is introduced. For Ruether, there is no discontinuity; the Christian tradition has continuously engaged in an anti-Judaic polemic, which is deeply rooted in the New Testament and which inevitably gives rise to anti-Semitism.

This is not the place to enter into a lengthy discussion of these positions or the issues which they raise. My purpose here has been the more modest one of introducing the reader to representative and pivotal works in the current discussion. Nevertheless, two concluding reflections would not be out of order.

First of all, any application of the term "anti-Semitic" to the New Testament is anachronistic, not only because the anti-Judaic polemic of the New Testament arose in Jewish Christian circles, but also because it arose within a Judaism characterized by a proliferation of sects, parties and movements, each vying for positions of power and influence within Israel. The story of the development of Judaism from Ezra to Judah ha-Nasi is not the unbroken line of the gradual development of a "normative Judaism" in comparison to which Christianity and other non-Pharisaic movements were insignificant. Rather, before the Roman war which went a long way towards ensuring the success of Pharisaic Judaism, Hellenistic Jewish Christianity, along with the Qumran community, the Samaritans, and assorted apocalyptic movements, existed as nonconformist groups in opposition to the Jerusalem establishment. It is against this background that the origin of New Testament anti-Judaism is to be understood.

But secondly, the ever-present danger of the misuse and misinterpretation of New Testament texts must be acknowledged. We read the New Testament—a collection of writings produced by Christians who for the most part were also Jews —as Christians who for the most part are also Gentiles. We need to develop a hermeneutic which takes this ethnic transition into account. Because the earliest Gentile Church, as it took over the debate with the Synagogue from Jewish Christianity (there was continuity in the debate, if not in the ethnic origin of the participants), failed to take account of this altered situation, it contributed in no small way to a history which Christians can remember only with shame.

REFERENCES:

Baum, Gregory

1965 *Is the New Testament Anti-Semitic?* Paulist Press. Formerly *The Jews and the Gospel.* London: Bloombury, 1961.

Isaac, Jules

1948 *Jesus et Israel.* Paris: A. Michel. ET, *Jesus and Israel.* Trans., Sally Gran. Holt, Rinehart, and Winston, 1971.

1964 *The Teaching of Contempt.* Trans., H. Weaver. Holt, Rinehart, and Winston, 1964.

Ruether, Rosemary

1974 *Faith and Fratricide: The Theological Roots of Anti-Semitism.* Seabury.

CONTRIBUTING EDITORS NEEDED

Each year TSF accepts student applications for Contributors to *TSF Bulletin.* For 1981-82, the job description includes, (1) monitoring two periodicals in your academic field and keeping the Editor informed of the most worthwhile articles and reviews in that publication, and (2) submitting at least one book review as arranged in cooperation with an Associate Editor.

Letters of application must include current degree program, area of concentration, a sample of your writing, and summer and fall addresses. All applications should be received by May 30, 1981. Send to Editor, TSF Bulletin, 233 Langdon, Madison, WI 53703.

SPIRITUAL FORMATION

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

"BUT *YOU* CAN'T BE A PASTOR..." By Jan Erickson-Pearson

Jan Erickson-Pearson is finishing an M.Div. at North Par Seminary (Chicago) this spring. This article first appeared in th January–February, 1979 issue of Daughters of Sarah. *Thi magazine is an excellent source of articles on biblical texts theology, and biographies to help women and men find th understanding and encouragement of biblical feminism. (Re printed with permission.* Daughters of Sarah, *4011 N. Ayers Chicago, IL 60616.)*

Feminism. I don't remember when I first heard that word. do remember that it made me uncomfortable. It sounded to political and radical. Women should have the freedom t choose other-than-traditional life-styles and careers, but nee they be so militant and aggressive about it?

When I first started thinking about pastoral ministry as a vocation for myself, I saw no need to be a part of the feminis movement. So what if I am a woman? That shouldn't make an difference. I want to be a pastor, not a *woman*-pastor. If this i what God wants me to do, I don't need a movement to respon obediently.

I was wrong.

As soon as I began to tell people of my plans to enter sem inary and prepare for pastoral ministry, I began to hear wha many of you have likely also heard. "Pastor? You can't be a pastor. You're a *woman!*" "A lady minister, eh? Well, you cer tainly don't intend to preach, do you?" "I guess it's okay fo gals to be pastors. But not in my church." "I suppose there is one good thing about lady ministers — they're prettier."

I knew that what I planned to do was new and different. knew that some people would need time to adjust to it. But I had no idea that resistance and hostility would be so strong. I supposed that only tradition prevented women from involvement in the pastoral ministry.

I learned fast. With so much woman-excluding theology thrown at me, I sought the support of other like-minded women. We studied together, trying to deal with the philosophical constructs and historical precedents that did not appear consistent with the sum of biblical teaching. And with the very real question of what the Bible *does* say about women.

I needed the support of other women and men in order to deal both with questions of understanding and with the emotional stress that always seems to accompany the challenging of the status quo. When a man announces to family and friends that he plans to "enter the ministry," there is much rejoicing and praising God. When a woman makes a similar announcement, there is a lot of muttering. Regardless of how I perceived myself, others saw me as a potential *woman*-pastor. Not quite the same caliber as a *pastor.* I began to understand the need for a feminist movement and my involvement in it.

Of all the responses to my plans, one was particularly haunting. "So you are going to be a minister? You need to be awfully strong and talented to be a woman minister these days. You'll have to be *great* in order to prove that women can do it!"

I didn't know I was called to be great. God was calling me to be faithful and obedient, to use my talents as best I could. But to be great? I'm not great, so maybe I had better not continue. I would hate to blow it for those who follow. I'm no Superwoman.

I thought about the few women I knew in places of authority and leadership. They were superior women. Strong; extraordinarily talented; very confident; generally far more capable than the men they worked with. They had to be. With all the odds of tradition and prejudice against them, they had fought for a place with the male-dominated system — and won. They had been important models for me. They were the exceptions that proved that women could make it in the professional world.

And yet mostly what they proved was that Superwomen could make it. For those capable, gifted — but not extraordinary — women there was still little room in the male system.

What about me? I was not one of those extraordinary women. Yet I firmly believed I was gifted by God for service as a pastor. Should I try to be Superwoman and fight to prove my value? Or get out because I simply was not exceptional?

I wondered if there were other women like me? Women who were gifted but not necessarily "great," and who were also called to ministries in the Church. What were they doing?

Many of them were feminists — Christian feminists. They were concerned not just with women having access to the system; they wanted to transform it. They believed that *all* women, not just a few exceptions, should have the freedom to choose where and how they would live and work. They were not only interested in getting a share of power; they wanted to redefine it. They were aware that the world is full of gifted, but not extraordinary women who, because of their unwillingness or inability to win a place in the structure, have been consigned to roles where they could not exercise those gifts to full capacity.

If changes were to be made, women had to work together. I began to identify as a Christian feminist because I believed that *all* women should be free to respond to God's call. (It was incredible to learn of women throughout the centuries who did not have that freedom to be fully obedient.) Feminism was no longer a dirty word for me, but a Christian one. It implied unselfish sisterhood. *My becoming a biblical feminist set me on a course of concern not only for my own career, my own freedom, but of concern for the freedom and wholeness of other women as well.*

My pilgrimage toward pastoral ministry and feminism began early, but was not without detours. I grew up (almost literally) in a small, evangelical church in the midwest. As early as I can remember, I heard from my parents and the women who taught me in Sunday School that Jesus loved me and wanted me to follow him.

There was no distinction made between the way Jesus loved and called boys and girls. We were all invited to have a personal relationship with Jesus and to be obedient to his teaching. So far as I knew it then, his teaching did not have different implications for boys and girls. As I grew older, I came to experience and understand Jesus' love, and made a commitment to follow him. That early commitment proved to be a strong foundation upon which a more mature faith developed. Also from this foundation grew my expectation that any career I later pursued would be related to the Church.

The swing set in our back yard was my first choir loft. Our living room staircase was the scene of my first sermons. Every Saturday morning I would assemble all of my dolls and stuffed animals in rows on the stairs, lead them in singing my favorite choruses, and then preach to them. I am told that my sermons were very enthusiastic and evangelistic, especially for a five-year-old. I like to think of that as valuable early training for life as a pastor!

Cousin Sharyl and I also liked to play church together. She was usually the preacher because she didn't mind being a "boy," and by that time we had learned, of course, that our preacher had to be a boy. (Detour number one.)

By age seven I had decided to be a minister's wife. At that point I did not care at all who the minister was; I just wanted to be the woman who got to live in the parsonage, have people over for coffee, direct the choir, and teach Bible classes. The reason for that choice likely had something to do with the example set by the minister's wife in my church. She had an important and strong ministry in our community. I wanted to do what she did. Besides, it sounded exciting.

If I ever thought of being a pastor at that point, I quickly dismissed it. Women simply were not pastors. So, if I was going to be part of the minister's family at all, the only role available was that of wife. (Detour number two.)

While in junior high I began browsing in the occupational handbooks in the library. Such books had one section for girls and a separate one for boys. I was interested in education and social services. I also had a growing desire to find a church-related occupation. There were not many full-time options which covered all of those interests. (Ministers were not listed in the girls' section.)

I remember flipping through the boys' section and stopping at the entry on ministers. What a tidy way to combine all of my career ideas! But I was a girl and that was not an option for me. I all but forgot about it. (Detour number three.)

I left for college with vague and unenthusiastic intentions of becoming a counselor or teacher. I was interested in both, but alone each seemed lacking. The call to some kind of church work would not be still. Thus I chose North Park College (Chicago) because of its immediate proximity to a seminary. (My parents, who wholeheartedly approved of my early ambition to be a minister's wife, instructed me to get a part-time job working in the seminary library!)

But deep inside of me was a sense that God's call to me to serve could not be dependent on who, or if, I married. Through periods of doubt and questioning, this sense of calling grew. God used my participation in a small singing group to awaken my specific interests in pastoral ministry. I really enjoyed planning and leading worship services. A summer spent traveling from church to church gave me a clearer picture of the frustrations and opportunities which are a part of pastoral ministry. Once again I was caught by a desire to be part of such a ministry. But it had not yet dawned on me that *I* could be a pastor. So I told people I met that I was interested in Christian education. They were thrilled.

Meanwhile, my thoughts of marrying a minister were fading fast. The fellow I was dating had no such intentions, and dreamed of being a mail carrier or urban planner. As we moved toward marriage, I began to realize that if anyone in our family was going to be a minister, it would have to be me. When the thought crossed my mind, I was at once awed and at home with it. It was the perfect synthesis of all my other career plans.

I realized that while all along I thought I wanted to be a minister's wife, I had actually wanted to be a minister. I never recognized it because it wasn't on the list of options. I hadn't known of any women serving as pastors, and no one had ever asked me to consider it. Now for the first time my desired vocation had a name — pastor.

I suddenly became aware of women who were serving as pastors. They helped make my new career seem like a realistic possibility. God also provided a number of women friends to encourage me and give support as I planned to attend seminary. Today we studied Scripture, as well as church history,

HAVE WE MISSED YOU?

Occasionally a member fails to receive one of our publications. *TSF Bulletin* is issued five times each school year (October, November, February, March, April). *Themelios* is published three times a year (usually September, January, April). Note: The January issue has not yet been received from England for North American distribution. Please let us know if you have not received any issues for which you have paid.

and found numerous, though obscured, examples of women as ministers, sharing authority with men. I was especially struck by the way Jesus treated women. In a day when the teaching of Torah to women was strictly forbidden, Jesus took time to teach them the truths of the Kingdom, praising their interest and participation in his ministry.

I found Prisca and Aquila quite by accident. Sometime after I decided to attend seminary, my husband-to-be also decided to prepare for pastoral ministry. These friends of the Apostle Paul were exciting to discover in the pages of Acts. They were a precedent for the husband-wife team ministry we have begun to prepare for.

My family and friends were getting used to the idea that I really did plan to go to seminary and become a pastor. It wasn't a passing fancy. They expressed various degrees of enthusiasm, but were at least interested. My marriage changed all that.

Unfortunately, much of the interest previously expressed in my plans shifted to those of my husband. "How is Dave doing? How much school does he have left? What kind of ministry is he planning on?" People who knew that both of us were in school would instead ask me about my part-time typing job. When he went out for dinner, Dave was asked to pray because *he* was going to be a minister. *He* was given ideas for sermon illustrations. *I* was asked if I enjoyed cooking.

This is not all in the past. As time goes on, reactions have become more subtle. I have preached several times in local churches. Each time comments expressed to me afterwards have concerned my appearance, not the content of my sermon.

I have a hard time knowing how to deal with these reactions. Should I express honest anger and hurt or be patient and gracious? People are not exactly rejecting *me*; they simply cannot fully accept the *idea* of women as pastors. But I am not an idea; I am a woman. By making these comments, people do inhibit me from being the person I could and should be.

Part of my job as a pastor is to enable people to accept change and give them time to do so. Hitting them over the head is usually not effective. But I have a right to be honest and tell people that I hurt when they try to ignore who I am and what I am doing. To ask people to think seriously about my plans and ask for their support. None of this is easy.

I doubt that I would have stuck by my plans for ministry if it weren't for my husband Dave. I have received his respect, support and confidence. When others have tried to pretend that I wasn't really in seminary, he was out there telling people I was a good preacher. When male classmates suggested that r good grades were maybe gifts of sympathetic professors, reminded me that I earned them. When I got discouraged a decided that I just didn't have the stamina to be a pioneer, would remind me of my strength and my gifts. When I deci that fixing supper is the biggest challenge I can face, reminds me of past victories. He pushes me to be all that I c be. And he lets me do the same for him. Friends tell me I' lucky. I prefer to think that God knew exactly the kind of li partner I needed and could love best.

I find it very exciting to see women not only moving into pa toral ministry, but helping transform it. I do not expect to be a "answer woman" or a perfect example to be revered ar placed on a pedestal. I see my ministry more in terms of ser ice than authority. The respect accorded a pastor is not som thing to be hoarded, but a tool for enabling the faith and mini try of others.

At the very heart of my pilgrimage has been the promise Christian freedom. The abundant life which Christ offers ha freed me from having to fit a role prepared for me by society. has freed me from trying to meet all of the expectations others. I am free to be myself — a woman gifted by God ar called to service in the church. Not a superwoman, with extra ordinary talents and strengths. But one who struggles to b faithful and obedient. And one who needs the strong arms supportive sisters and brothers when I get discouraged. I hav learned that this freedom is not a point at which I arrive, but process and journey toward God's future. It is the awareness hope and wholeness, and the confidence of finding meaning i each new day. Freedom is not something I possess. It is alway ahead of me, luring me forward. Yet it has already broken i upon me. I experience and celebrate it as I choose to be *God'* woman.

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.

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

BOOK REVIEWS

Reason Enough: A Case for the Christian Faith
by Clark H. Pinnock (InterVarsity Press, 1980, 126 pp. $3.50). Reviewed by Mark D. Roberts, Ph.D. student in religion, Harvard University.

Clark Pinnock believes he has "reason enough" to embrace Christian faith. In a concise yet comprehensive and compelling discussion he explains why.

Pinnock intends his essay primarily for those intrigued by the Christian message who wonder: "Is Christianity in fact true?" (p. 9). But he also wishes "to help believers who from time to time find themselves asking the same question" (p. 9). Writing as one "sensitive to the pervasive influence of secularity in the modern world" (p. 10), Pinnock often outlines and confronts the dogmas of atheistic secular humanism. He shows these dogmas and their implications to be both bleak and incredible in contrast to a Christian world view.

Pinnock organizes his presentation by dividing it into "five subject areas or categories of evidence," which he calls "five circles of credibility" (p. 13). The first three circles — Pragmatic, Experiential, Cosmic — defend theism in general while the last two — Historical, Community — focus specifically on Christianity. Their essential arguments are:

Pragmatic. In contrast to secular humanism, theism "makes it possible for us to have confidence in the dignity and worth of human life" (p. 36). Thus it not only fulfills our need for meaning, but equally it undergirds ethical altruism.

Experiential. The fact that multitudes of people have had religious experiences, combined with the quality of and similarity between these experiences, points to the transcendent Reality which underlies them.

Cosmic. As opposed to humanism, theism provides the best explanation for the creation and design of the cosmos, especially its moral and mental dimension.

Historical. Given the historical reliability of the gospels and the "impressive and solid" (p. 88) evidence for the resurrection, one can reasonably conclude that the gospel of Christ is true.

Community. The Christian community, founded in response to the gospel, illustrates by its internal character and social impact that this gospel can create a new human reality.

In a particularly apt analogy, Pinnock compares these five categories of evidence to strands of a rope. As a rope derives strength from the combination of its strands, so Pinnock's case for Christian faith draws its cogency from the binding together of his five categories.

Following the presentation of the evidence for Christian faith is a brief treatment of potential objections. Pinnock wisely identifies several pseudoproblems — science vs. religion, "the native who has not heard," the date of the second coming — and criticisms which miss truly Christian faith — those of Marx, Freud, and Secular Feminism. He concludes with a few wise words about the genuine problems of evil and hell.

I might wish to quibble with occasional minutie of *Reason Enough.* In particular, Pinnock treats humanism somewhat unfairly at times, relying upon caricature rather than sensitive criticism. For example, a humanist might reject the inference from religious experience to God's existence not because of mere "prejudice" or "presupposition" (p. 53) but on the basis of a thoughtful, and even painful, application of his or her world view. I know several humanists who would love to be theists, but who just do not find the evidence convincing.

A reader might bemoan the brevity of *Reason Enough,* in which the historicity of the gospels and the problem of evil are each allotted three pages! But brilliant conciseness and pervasive wisdom are its salient charms. Pinnock attempts, and succeeds, to present a broad, wide-ranging apologetic with very few wasted words. While granting valuable perspective and direction, depth and detail he leaves to the reader.

Reason Enough gives the non-Christian reader an attractive, new paradigm for the understanding of experience. For the Christian it forms a new paradigm for how to do apologetics. Though much contemporary Christian persuasion reeks with the spirit and epistemology of an antiquated rationalism *Reason Enough* exudes both the Spirit of Christ and an epistemology which recognizes developments since medieval scholasticism. It is a book full not only of wisdom, but warmth. Pinnock is personal, at times confessional. He speaks to the reader as both counselor and evangelist, presenting the gospel along with its defense.

In short, I recommend *Reason Enough* most highly, to interested non-Christians, to questioning Christians, and to those of us who have considered ourselves graduated from apologetics, but who require the paradigm alteration and deserve the personal encouragement afforded by Pinnock in this fine book.

***The Language and Imagery of the Bible* by G. B. Caird (Westminster, 1980, 288 pp., $20.00). Reviewed by G. R. Osborne, Prof. New Testament, Trinity Evangelical Divinity School.**

The jacket cover of this well-written volume correctly describes it as "an elementary textbook on language with illustrations from the Old and New Testaments." It is must reading for both the student of philosophy and the exegete of Scripture. Indeed, this work is a worthy addition to hermeneutical theory, since it deals with the interpretation of language in general with special attention to the difficult task of sorting between contrasting meaning possibilities in the sacred text.

The opening section deals with general aspects, with the first chapter discussing "The Uses and Abuses of Language." It is a basic introduction to the field of analysis, dividing language into two major categories with fine sub-categories: referential (informative, cognitive) and commissive (performative, expressive, cohesive). Caird's basic point is the division of meaning into denotative (identifying the term) and connotative (describing its use in different contexts) meaning. He then works this out on the plane of these five basic uses of language, showing how such distinctions aid our understanding of basic biblical concepts such as "kingdom of God" or "glory."

The second chapter, entitled "The Meaning of Meaning," builds upon the fundamental distinction made by the French linguist de Saussure between *langue* (language as a whole) and *parole* (the particular use of language or speech in a given context). With this in mind he shows the tremendous differences between the "public meaning" of terms (i.e. the lexical definitions or semantic field of term), and the "user's meaning" (its use in various contexts, both in its actual sense and in various referential meanings). In this latter sense the "intention" of the author is determinative, since it determines both the language used and the referent that language is supposed to contain. If scholars would heed the distinctions of this chapter, many so-called aporias would disappear. For example, the seeming discrepancy between the use of *mysterion* in Ephesians and Colossians disappears when one notes that the "sense" of the term is the same in both epistles (it means "a secret") and only the referent differs (denoting "two different, though related, secrets - see pp. 54-55).

These opening chapters illustrate the depth and relevance of Caird's discussion. The rest of his general section discusses "Changes of Meaning" (the reasons why a term experiences semantic change through cultural change, the evolution of referential convention, new translations etc.); "Opacity, Vagueness and Ambiguity" (centering upon these "linguistic obstacles to communication" in order to demarcate the difficulty of language interpretation, since each is somewhat inherent to language itself); "Hebrew Idiom and Hebrew Thought" (applying the previous data to such semitic peculiarities as hyperbole-absoluteness and parataxis); and "The Septuagint" (a short chapter which shows how the Septuagint enriched the Greek language and prepared for NT Greek). Each of these chapters is rich in biblical examples and hermeneutical awareness.

The second section centers on "Metaphor" and consists of five chapters. The first chapter, "Literal and non-Literal," attempts to overcome the misunderstanding regarding a seeming contrast between literal and metaphor, utilizing the other non-literal parts of speech — hyperbole, litotes, irony, synecdoche, metonnymy, circumlocution and legal fiction. The next two chapters discuss comparative language, first *via* simile and metaphor, in which he discusses points of comparison, visualization, then correspondence and development; second *via* special forms, in which he disproves the long-standing distinctions between parable and allegory, arguing that they are partial synonyms, and then proceeds to discuss the various types of allegory in Scripture. The chapter on "Anthropomorphism" observes the necessity of such for God-talk and traces the rich diversity in such phrases as "citizens of heaven" and the magnificent metaphors of Isa. 9:6-7. The final chapter on metaphor concerns "Linguistic Awareness" and tries to bring the two sections together. The tests to determine the intention of the metaphor: explicit statement, impossible literality, low correspondence, high development, juxtaposition of images and originality. On the whole, this is a well-written section and a valuable summation of linguistic data, but it is not quite as satisfying as the first section, since it fails to reckon with recent work on metaphor and parable by Ricoeur, Crossan *et al.* As a result, it is not quite up-to-date in its coverage.

The final section concerns "History, Myth and Eschatology," beginning with "Language and History," which applies the previous linguistic discoveries to the question of historicity, discussing saga, legend, novel, and pseudepigraph. His important conclusion is that the presence of "historic" rather than "historical" material does not obviate the reality of the event behind the data, for it might be "mythological language . . . with a historical referent" (p. 213). While an evangelical might not be entirely happy with his facile acceptance of legendary accretions, this chapter is an important step forward in the ongoing dialogue with respect to historicity. The last two chapters then look upon the language of both myth and eschatology as metaphoric attempts to interpret these historical events. Therefore, he argues against the phenomenological approach to myth as evidence of a primitive culture and rightfully defends a symbolic understanding which views myth as an attempt to state otherworldly truths in this-worldly terms. While some evangelicals will conclude that his views are questionable, such as the attempt to align the "authorities and powers" of the Pauline epistles with political and governmental "powers" (following his previous *Principalities and Powers*), the chapter still has much to commend it. The same is true of the final chapter, where he grapples with the slippery and oft-debated concept, eschatology.

In general, this is an extremely worthwhile book, perhaps the best and most complete coverage to date of the linguistic data found in Scripture and the methodology by which one might make sense of it. The problems are found not in what it says but in what it does not say. One cannot help but wonder why recent linguistic theories such as structuralism or Ricoeur *et al.* are not consulted. I am tempted to say that the work primarily concerns itself with the British rather than American or continental scenes. While this seems partially true, I am mystified as to the reason why the greatest British philosopher in this area, Wittgenstein, is never consulted. Further, Professor Caird seems to assume that one can discover the intended meaning behind a scriptural passage and as a result never addresses the major hermeneutical debate of the decade, whether one can separate the horizons behind both interpreter and text (see A. C. Thiselton, *The Two Horizons*). Therefore this work finds its major place in a study of hermeneutics after one has worked one's way through the crucial prolegomena issues as discussed in Gadamer, Thiselton *et al.* The solution to this omission is undoubtedly found in the statement (in the introduction) that this work deals with the "translation" of the Scriptures. In this light G. B. Caird has produced an extremely significant study which should be read by everyone interested in the exegetical task.

NEXT MONTH: Three reviews of Anthony Thiselton's *The Two Horizons.*

Unconditional Good News, Toward an Understanding of Biblical Universalism
by Neil Punt. (Eerdmans, 1980. 169 p. $4.95)
Reviewed by Clark H. Pinnock, Professor of Theology, McMaster Divinity College.

Having once been an avid Calvinist myself, I have the greatest sympathies for Reformed thinkers like Neil Punt, a pastor of the Christian Reformed Church, who long to extricate themselves from the dark shadow hanging over them on account of their position concerning God's election and reprobation. Not having been able to do so within Calvinism myself, I am always interested to know if it could be accomplished, since Calvinism is such a fine theology in a dozen other respects.

Wishing to define the elect in a new way, Punt's proposal is that we regard as elect all those people which the Bible does not specifically identify as lost. You will soon see why I consider this a peculiar book when you ponder this definition. God saves all except those he does not save. What kind of thesis is this? If we read on, we get a better idea what Punt is striving for. It seems he is impressed with the Bible's universalistic texts like Romans 5:18 and 1 Timothy 2:4, and wishes to see the elect comprise a large percentage of the human race rather than a niggardly number. He wants to take "all men" in Romans 5:18 literally, while at the same time not including those few the Bible says are lost.

This is a very odd book. The title announces that the good news is unconditional, when Punt explicitly denies it by insisting that people can be eternally lost if they refuse to believe. Then it announces universalism and goes on to develop Calvinistic particularism on more generous than ordinary lines. He is sure he is not an Arminian (a heresy more fatal in Reformed circles than universalism), and yet says that people are lost who refuse God's grace (how does one refuse irresistible grace?)

I can only conclude that the author is struggling with a received theology in the context of an orthodox Reformed denomination, and has done the best he can to render the tradition more humane and evangelical. For my part, there are two more satisfying routes to follow in dealing with his dilemma: either Barth's paradigm shift of a universal, corporate election which is truly unconditional, or an Arminian type solution which depicts election as corporate and conditional. Punt really *is* Arminian when he insists that people can be lost by not responding to grace. But I have ceased to expect Calvinists to see this point and wish them well with their own devices.

John Wesley
by Stanley Ayling (Abingdon, 1979, 350 pp., $10.95). Reviewed by Steve Harper, Ph.D. candidate in Wesley Studies at Duke Univ., and assistant Professor of Prayer and Spiritual Life, Asbury Theological Seminary.

In a time when Wesley Studies are receiving a fresh appreciation it is appropriate that a new biography of Wesley appears on the market. Ayling recognizes that his book is not founded on any new discovery. Rather, it is justified because of the magnitude of Wesley himself.

Ayling's skill as a biographer does not need to be defended. Consequently, the book is written in an attractive style. Further, his footnotes and bibliographical entries reveal that he has done his homework in a pleasing breadth of material. Some of this material is outside the traditional Wesley corpus and provides a variety of perspectives from which to view Wesley's life. Another positive feature of the book is that Wesley is treated as a human being and not as a "folk hero." His greatness and significance are couched in realism.

As with any single-volume work, this book has some disappointments. The most striking is that Ayling is writing as an outsider. One example of the defects this produces is his treatment of Aldersgate. While he correctly struggles not to make it the be-all and end-all experience in Wesley's life, he ends up giving little more than a page to the event, and treats it in a way that leaves the reader with a vague sense of the event.

Another problem is selectivity. He passes over spiritually significant events, giving only their factual side. When it comes to the more sensational aspects of Wesley's life (i.e., his relationship with women), he often devotes pages to the topic. This will no doubt make the work more appealing to the general reader, but it leaves the more serious reader hungering for more insightful interpretation.

The work borders on error in some places. For example, Ayling paints Wesley as a rather humorless individual. This simply does not square with what is generally known of his sociable side and the esteem with which he was held by his followers. Ayling confuses humorlessness and seriousness of purpose. He also errs in depicting Wesley as something of a dictator. To be sure, he was the final court of appeal, but it is unlikely that he would have had such a large following if he had ruled Methodism with the brutish personality Ayling points to in places.

In summary, we can be thankful for a generally fresh and helpful biography of Wesley. But when it comes to theological analysis and depth-study one will still want to turn to Martin Schmidt's three-volume biography, or even the classic work by Luke Tyerman.

The Book of Leviticus
by Gordon J. Wenham (Eerdmans, 1979, 362 + xiii pp., $9.95).

Leviticus, An Introduction and Commentary
by R. K. Harrison (InterVarsity Press, England, 1980, 253 pp., $3.95).
Reviewed by Robert L. Alden, Assist. Prof. of Old Testament, Denver Seminary.

Leviticus probably ranks high among OT books least likely to be favorites. For those who take up the challenge to study such a book, there are valuable rewards. Two scholars have taken up that challenge and have passed some of the rewards on to their readers in recent commentaries. The work by Dr. Wenham (Queen's University in Belfast, Northern Ireland) is the fourth volume to appear in *The New International Commentary on the Old Testament.* The second new commentary, by R. K. Harrison (Prof. of OT, Wycliffe College, Toronto), is part of the *Tyndale Old Testament Commentaries,* of which half a dozen or so volumes are now available.

Wenham takes up the usual matters in the 44 pages of introductory material. Worth noting is his courteous, scholarly treatment and rejection of an often prevailing opinion that Leviticus is a very late creation of the Priestly school ("P" in the JEDP scheme). Such a choice, of course, makes all the difference in the world when compared with a commentary written by a discipline of Wellhausen. (See October *Bulletin* for F. I. Andersen's work on dating.) Frankly, I think the traditional approach which Wenham takes not only better accounts for the material itself, but offers challenges and rewards in connection with exegesis which far outweigh any other approach.

The chapters of Leviticus are dealt with one at a time and in the order we find them in the Bible. First comes an original translation by the author, and then commentary; not always verse by verse but at least pericope by pericope. Occasionally a Hebrew word is cited (in transliteration) and from time to time another commentator's remarks appear. The text is not cluttered with the opinions of others or with extensive technical studies on problem vocabulary words. By and large this commentary is new and fresh.

The best part of all is Wenham's page or two at the end of each chapter dealing with Leviticus and the NT. These supplement a six page section in the introduction called "Leviticus and the Christian." Here the author is "right on" in interpreting Leviticus for the modern believer. No allegory, no typology, but here is straight and proper biblical theology with relevant and targeted application.

For the explanation of the so-called ceremonial laws (diet, skin diseases, unclean discharges, etc.), Wenham draws heavily on the writings of Mary Douglas to say what he means. For example, on the matter of unclean animals (ch. 11) we read that Douglas said, "By rules of avoidance, holiness was given a physical expression in every encounter with the animal kingdom and at every meal." And later he agrees with her that "there is a connection in biblical thinking between wholeness, holiness, and integrity" (p. 184). This seems like a much better approach than the allegory of the historical church or the history of religious approach of the other scholars. I commend the book highly.

Though R. K. Harrison's commentary appears to be smaller, it is actually of equal content to Wenham's (since the Tyndale commentaries have reduced type size and omit the biblical text). It is also written from a conservative traditional viewpoint, so Harrison does strongly support the antiquity and integrity of the book in his introductory chapters. The views of Wellhausen and his followers are criticized thoroughly.

Harrison's commentary, in most senses, is a more technical one than Wenham's. He more often goes into detail about the sacrificial system, the procedures for the priesthood, but especially in the matters of unclean animals, diseases, and sexual aberrations. In fact the strength of the commentary probably lies here — in the intensive treatment he gives to these highly technical questions.

There is a fundamental difference between the interpretations of the two commentators. Wenham, by and large, goes along with Mary Douglas in her reasons for the ceremonial taboos. Harrison, though discussing her approach in the introduction, pp. 27-29, regularly connects these rules with hygienic and dietary considerations (note Wenham's reasons for not buying this explanation in his book, pp. 167f).

I mentioned the strength of Wenham's work in his biblical-theological treatment of these ancient laws. Harrison, too, on a regular basis, makes applications of Leviticus to the NT and

) the Christian. However, he shades closer ito typology and allegory. For example, p. 154 resents more extended discussion of the conection between the rules for cleansing lepers nd our doctrine of salvation. The priest, he ays, would go outside the camp to examine ne leper, and so Christ died outside the camp ccording to Heb. 13:12. He goes on to say, 'The bird that was killed and the one that renained alive are graphic illustrations of the Saviour who was put to death for our tresbasses and raised for our justification."

Both commentaries have their strengths. I iave few complaints with either one. I'm glad I iave both in my library. But if I could afford only one I think I would tilt toward Wenham.

'aul: Mystic and Missionary
)y Bernard T. Smyth (Orbis Books, 1980, :viii + 166 pp., $7.95). Reviewed by T. L. Donaldson, Wycliffe College, Toronto.

Though Paul's letters were written in the nidst of an active missionary career, most of the published works on Paul which one encounters during seminary training have been written in the context of the academic world. In this book dealing with Paul's spiritual life and missionary endeavor, however, Fr. Bernard Smyth writes out of a lifetime of missionary experience in Ireland, Europe, and the Third World.

The book takes as its starting point the observation that the missionary, attempting to relate the resources of the gospel to the needs of an impoverished world, is often in need of renewed spiritual life himself. The author sets for himself the task of investigating Paul's experience in order to gain from his example insights into the whole matter of the spiritual basis of missionary activity.

Smyth makes no claim to biblical scholarship, and writes in a reflective, informal, often colloquial style. In the course of his book he surveys the contours of Paul's career, comments at some length on each of his epistles, and deals with several important facets of Pauline thought (e.g. the cross, the law). Reflections in these areas are arranged somewhat arbitrarily into sections entitled "Turmoil," "Prayer," "Christ," "Mission," and "Implications for Today."

The rambling style and lack of any clear principle of organization will be distracting to many readers. More significantly, by attempting to be comprehensive he tends to cover much material that has been treated more insightfully by others, while allowing his original question, which relates to his own area of expertise and experience, to lose much of its focus.

Nevertheless, the author's unique vantage point allows him to observe aspects of Paul's life and letters that make the book worthwhile. He draws our attention in a striking manner to the realities of travel in a more primitive society which are passed over so easily in Paul's casual references to his itinerary. He has a fine sensitivity to the humanness of Paul and of his congregations. Particularly helpful is his discussion of what approach Paul would take towards Marxism were he preaching the gospel today in one of the slum areas of the Third World. He closes the book with the observation — relevant for missionaries, pastors and students alike — that the key to Paul's success was his love for Christ and for the Church.

Though this book's value lies more in the question it raises than in the answer it provides, as a reminder of the context in which Paul's letters were written, it is a book that can be read with profit.

Apocalypse: The Book of Revelation
by Jacques Ellul (The Seabury Press, 1977, 283 pp., $10.95).

Revelation: Three Viewpoints
by G. R. Beasley-Murray, Herschel H. Hobbs, and Ray Frank Robbins (Broadman Press, 1977, 248 pp.).

The Book of Revelation
by Harry R. Boer (Eerdmans, 1979, 157 pp., $3.95).

Revelation
by J. P. M. Sweet (Westminster, 1979, 361 pp., $8.95).
Reviewed by Robert H. Mounce, President of Whitworth College.

How in the world can I in one review do justice to four books as distinct as Ellul, Beasley-Murray/Hobbs/Robbins, Boer, and Sweet? Perhaps I should simply say that Ellul is not a commentary but a theological reflection on the Apocalypse, the Southern Baptist trio report on three ways to approach Revelation (premillenial, amillenial, apocalyptic), Boer provides a short paperback for the general reader, and Sweet with his volume in the Pelican Commentaries makes a major contribution to the serious literature on the Apocalypse.

But more may be necessary. Ellul (best known for his incisive criticism of Christendom's captivity to modernity) is determined to cut to the heart of the theological intention of Revelation. While admitting that "the classic historical exegesis is certainly not useless" he quickly goes on to say that "it illuminates the meaning very little" (p. 18). Ellul's prose is difficult to follow (somewhat the fault of the translator), but careful attention and persistence will pay off. While some contemporary interpreters lift Revelation out of the world into an almost gnostic plane, Ellul works effectively by showing the theological-ethical relevance of John's work for his own day and for ours.

Revelation: Three Viewpoints grows out of a 1976 Southern Baptist conference on eschatology. David George, who writes a concluding summary, notes that while the popular view among Southern Baptists has been a premillennialism strongly influenced by dispensationalism, scholars within the denomination are largely amillenial. The conference afforded an opportunity for three leading spokesmen of the latter group to exchange views. George Beasley-Murray (formerly a British Baptist but currently teaching at Southern Seminary in Louisville) writes as an historic premillennialist. Herschel Hobbs presents the classic amillenial view and Ray Robbins (who shares the amillenial view) stresses the theological significance of apocalyptic for the present time. It is a good book and well worth reading. Each of the participants has written one or more books on Revelation and is well equipped for the current assignment.

Harry Boer spent a quarter of a century in Nigeria as missionary, teacher, and theologian. This background serves him well as he sets out to write in contemporary language the symbolic message of Revelation. At the close of each chapter he adds a section titled "Meaning for Today." Boer holds that the Apocalypse is essentially a book about the suffering Church. Rejecting the approaches of pre-, a-, and post-millennialism, he holds that 20:1-10 is a symbolic way of saying to the martyrs, "Well done, you good and faithful servants." It is not a future historical event. The highly symbolic approach of Boer is seen in his view of Chapters 21 and 22 as descriptive not of heaven, but of the life in the church here and now. While Jesus will someday return, we know no more of the time and circumstances of that coming than the believers of the Old Testament knew about the first advent of Christ.

Revelation, by J. P. M. Sweet,(Chaplain and Fellow of Selwyn College, Cambridge) is an excellent commentary. It proceeds in the best tradition of commentaries which fall somewhere between the highly technical and the devotional. Based on a full scholarly understanding of all relevant literature it aims at leading the reader into a deeper and more informed appreciation of the religious meaning of the text.

Sweet's understanding of the nature of biblical prophecy is central to his approach. A biblical prophet is not simply one who predicts the future. More importantly he is one who "sees into the realities that lie behind the appearances of this world and sets them out, with the consequences he sees, so that people may act accordingly" (p. 2). Even though the prophet's predictions may prove wrong, the truth of his vision of God's nature and will will serve later generations of believers as a guide for conduct.

Sweet traces apocalyptic from Daniel ("indispensable for understanding Revelation," p. 17) through the Synoptic Apocalypse to the book of Revelation. As Christ updated the themes of Daniel so does John update the apocalypse of his Lord. The four numbered sequences in Revelation (letters, seals, trumpets, bowls) follow the general order of Matthew 24 (cf. the outline on pp. 52-54).

The format which Sweet follows calls for a running commentary on the meaning of each unit followed with a series of exegetical notes. This approach has definite advantages in that it makes the work highly useable both for the lay reader and for the specialist who wishes to probe a bit more deeply on some specific point. The biblical text, which is included, is the *Revised Standard Version.* Forty pages of indices enhance the usefulness of the work.

Cultural Anthropology: A Christian Perspective
by Stephen A. Grunlan and Marvin K. Mayers (Zondervan, 1979, 309 pp., $6.95). Reviewed by Charles R. Taber, Professor of World Mission, Emmanuel School of Religion.

This book is intended to be a textbook for use in Bible institutes, colleges, and seminaries. An explicit hope of the authors is that it might be useful to teachers with little formal preparation in the discipline. The position of the authors is conservative evangelical, and their straightforward adoption of such an overt stance is commendable. The thrust of the book is toward the application of anthropology to a rather traditional conception of cross-cultural missions.

As a textbook, this work has chapters dealing with the usual rubrics of the discipline: "Man [*sic*], Culture, and Society;" fields and theorists; enculturation and acculturation; verbal and nonverbal communication; technology and economy; role, status, and stratification; marriage and family; kinship; groups and communities; social control and government; religion; and anthropological research. The Christian focus is highlighted in the first chapter ("Anthropology and Missions") and the last ("Anthropology and the Bible"). The book is completed by a glossary, a bibliography, and author, subject, and Scripture indices. Two excellent features of the book are the anecdotal case studies which open each chapter and the discussion questions which close each chapter.

I sincerely wish I could continue to praise this book and in the end to recommend it. There is need for a work treating anthropology from a Christian point of view in a more formal manner than the well-known books of Eugene A. Nida, *Customs and Cultures* (Harper & Brothers, 1954, reprinted William Carey Library, 1975); J. Louis Luzbetak, *The Church and Cultures* (Techny, IL: Divine Word Publications, 1970, reprinted William Carey Library, 1975); A. William Smalley, *Readings in Missionary Anthropology II* (Pasadena, William Carey Library); and A. Jacob Loewen, *Culture and Human Values* (Pasadena, William Carey Library, 1975). Especially there is need for a book which brings up to date the views of both anthropology and mission. Unfortunately, the flaws of this book are such as to vitiate its promise. I will mention only five.

First, the book contains so many errors that it reflects seriously on the entire process of writing, editing, copy editing, and proofreading. These include numerous mistakes of English (misspellings, "strata" and "phenomena" as singulars, "shamen" as plural of "shaman," pronouns without antecedents, disconcerting shifts in self-reference by the *two* authors: "I," "Mayers," "Dr. Mayers;" and so on). There are numerous misstatements of fact (Hobbes in the wrong century, p. 215; the Nayare assigned to Africa rather than India, p. 161 and index); definitions which are too broad, too narrow, idiosyncratic, or plain wrong (e.g., "acculturation," p. 85); explanations of concepts so brief and vague as to be cryptic; a great number of references with the author's name misspelled, date wrong, or even no corresponding entry in the bibliography; and chunks of text inserted in the wrong place (e.g. a discussion of cultural creativity embedded in a section on life cycles, p. 84). Such errors may seem more annoying than serious; but cumulatively they cannot help but undermine confidence.

Second, in the emphasis on missions there is a quite anachronistic and missiologically naive bias towards the western missionary—his or her experiences, actions and reactions, and decisions. We are here still in a world where the people of the "mission field" are the passive and silent recipients of the missionary's spiritual bounty. Certainly they are in no sense active participants in the entire mission process.

Third, there is, in a time when culture change is *the* agenda of the age and the focus of the discipline, no serious discussion of this crucial topic — not even an index entry. Everything proceeds as if "culture" were an entity forever set in concrete — except, of course, at those points where the missionary decides change is needed. This is an anachronistic functionalism with a vengeance.

Fourth, there is a failure to be functional even in terms of the Malinowskian bias which informs the book. The chapters succeed each other as a list of things, and not nearly enough is done to highlight the essential insight of functionalism, that *all* the domains of culture interpenetrate and influence each other in a complex and integrative way. Obvious connections are dealt with, but few of the deeper and more pervasive ones.

Fifth and finally, from the Christian perspective, one can only laud the authors' intention to approach the subject from a stance of explicit faith; but in their apparent desire not to be threatening to the undergraduates they are addressing, and in their pragmatic preoccupation with the applications of anthropology, they reassure their readers prematurely on the basis of a superficial treatment of the problems involved in reconciling Christian faith and anthropology. Evolution seems little more than a discrepancy of dates and time depth; relativism is dismissed with the simplistic repetition of the slogan "cultural relativism and Biblical absolutism," which completely ignores both the cultural embeddedness of the Bible and the hermeneutical problem. Reductionism and determinism are not so much as mentioned.

I hope that the authors, who are without question competent to do better than this, will sometime address themselves to a more careful, more contemporary, and more profound treatment of this important topic. In the meantime, I suggest that Christian teachers use a standard text such as *Cultural Anthropology* by Paul G. Hiebert (himself a Christian), (Philadelphia: J. B. Lippincott Co., 1976), supplemented by the works of Nida, Smalley, Loewen, and Luzbetak already mentioned. And we are still waiting for a book dealing with the philosophical problems.

Scripture Twisting: 20 Ways the Cults Misread the Bible
by James W. Sire (InterVarsity, 1980. 180 pp. $4.95) Reviewed by Charles O. Ellenbaum, College of DuPage.

As evangelicals, we strongly affirm the centrality of Scripture and the necessity to live under its authority and guidance. Yet there are positions being promoted today as "biblical" which are the result of twisting Scripture. For me, Scripture and hermeneutics are inseparable. I must continually interpret and apply what Scripture says. Being human and fallible, I make mistakes and need the healthy corrective of the Christian community. I cannot point a finger at cults and accuse them of interpreting Scripture as if this were not something we all do. However, we can examine what they do to Scripture and see if we are both following the same principles of literary interpretation. As Sire so graphically and readably points out, we are following two sets of principles. We should not let the excesses of biblical criticism keep us from using the many valuable tools of literary interpretation which often bear only a tenuous resemblance to the radical literary critics and their methods.

"Blessed are the pure in heart, for they shall see God," becomes "Yes, blessed are those who purify their consciousness, for they shall see themselves as God" (p. 7). It is a dreary historical fact that heresies build on the Bible an edifice of dangerous fiction (e.g. Mormons, Christian Science, Jehovah's Witnesses). We live in a pluralistic society and have a great tolerance for the legal rights of the various cults. We should not be lulled into granting a freedom from informed biblical criticism of the various cults. But you say, "How do I deal with people who do not grant that Scripture is the revealed and inspired Word of God?" Sire's book, while not neglecting informed biblical criticism, emphasizes looking at cults in terms of universal principles of sound literary criticism and interpretation. We are being given tools of examination which appeal to that audience.

We must admit that there are obscure or unclear biblical passages. Cultic teaching often enters at that point (e.g. Mormon baptism of the dead is partly based on I Corinthians 15:29). Sire's book is not about the doctrines of the various cults but how they use our Scripture for their own ends. Sire helps us to examine, to analyze, to think logically, and to see the common devices of persuasion distorted. Sire states his purpose in two ways (pp 13-14), "How do religious groups that significantly diverge from orthodox Christianity use the Scripture?" and " . . . the purpose of this book is to provide a guide to the methodology of misunderstanding that characterizes cultic use of Scripture." Some of the techniques of misreading are inaccurate quotation, ignoring the immediate context, overspecification, figurative fallacy, worldview confusion, and esoteric interpretation. These are only a few of the twenty techniques that Sire examines. After going through all these errors, Sire ends with a chapter on the discipleship of the Word.

We are all busy with too much to do and read. Why read this book? I can give you several reasons. First of all, the cults are not the only groups that use these techniques of twisting. They are widely used in both religious and nonreligious circles. We are not immune to them in our own work. It is a good reminder of what good exegesis and hermeneutics are not. Cults are a clear danger and we must be active in battling against them. For those who accept Scripture as the Word of God, we can point to the cults' distortions of the biblical message. For those who do not accept Scripture as the Word of God, we can attack the cults on the ground that they twist the rules of logic and sound literary interpretation. If their thinking is dishonest and we can help expose it, we have probably kept them from gaining one or more potential converts and this may also begin a personal relationship with an individual who is now open to hearing the good news of Jesus Christ. The book is readable, enjoyable, and deceptively simple: the simpleness of some profound truths.

Identity and Community: A Social Introduction to Religion
by L. Shannon Jung (John Knox Press, 1980, 189 pp.).
Reviewed by Kenneth E. Morris, Ph.D., student in sociology, University of Georgia.

Identity and Community bills itself as an exotic spiritual journey through the worlds of "snake handlers, beach churches, and Hindus." Add Jews, the Black church, Moonies, and a bit on Protestant demoninations; sprinkle with social science and discussions of civil religion and psychologism (actually a redeeming feature); stick in a couple of chapters of ex-

ercises for readers to clarify their own religious positions; and you have a pretty mundane introductory text or guide book for a youth group or religious studies course. Despite (or because of) its broad coverage, it reeks of attempts to be "relevant," and suggests little if anything novel sociologically, psychologically, or theologically.

Even the educational value of such an attempt is suspect insofar as in simplifying concepts they lose their integrity. Identity, for example, is Jung's primary psychological axis, yet nowhere is it handled with anywhere near the dexterity that Erikson showed in *Childhood and Society* (which Jung cites). To Erikson, the social counterpart to identity was not religion — that he located in the infant's first crisis of trust versus mistrust — but the occupational structure and political ideologies. Even ethics, for Erikson, was primarily associated with the stage following identity, intimacy versus isolation, which Jung incorporates vaguely in his notion of community (which is again a vulgarization of Erikson).

Jung's sociology fares better, although even it remains weak by insisting on the importance of belief and thereby slighting the more rigorous analyses of religion made by such giants as Durkheim or Levi-Strauss especially, though even Weber. With such a common sense notion of religion, it is little wonder that the book's exercises are insultingly simplistic.

Unfortunately, Jung does not write well enough to pull off the kind of religious travelogue he had in mind. The words of a literature professor to a student who claimed that the character was "alienated" come to mind: "Miss Smith, this is not a sociology class; in here we use words that *mean* something." Jung's writing, alas, too often does not mean anything. Like the book itself, this is not bad; it is just not good.

***What's Happening to Clergy Marriages?* by David and Vera Mace (Abingdon, 1980, 198 pp., $4.95). Reviewed by Norman K. Miles, Asst. Prof. of Urban Ministry, Seventh-day Adventist Theological Seminary, Andrews University.**

This book, written by two distinguished marriage experts, proposes to take a careful look at marriage among clergy couples by reporting the results of a number of surveys given to clergy couples who participated in various Marriage Enrichment Seminars. The book tackles what the authors label the "real issues" (those which a majority of the clergy couples surveyed by the Maces consider critical in their married lives) from two perspectives, situational and interpersonal.

The section on situational aspects covers such familiar issues as congregational expectations, the tyranny of time, frequent moving, lack of family time together, and budgeting. These are discussed briefly, with the authors emphasizing the need to discover healthy ways to cope with these particular problems. Some chapters offer practical suggestions for resolving the problems, while others conclude with exercises to help the couples increase their self-awareness. Nevertheless, this section is primarily valuable, not for these aids, but for its reporting of the perceptions of clergy couples. It says to those who may have been suffering in lonely silence, "you are not alone, these problems affect other clergy couples just as they affect you." Given the fact that most clergy couples wear masks to hide their troubles from the world, this may be a genuine service to many parish couples.

The second section is dedicated to helping clergy couples achieve growth within their marriages. They are encouraged to remove their masks and psychological blinders, and to take a hard, honest look at themselves and their relationship. The authors believe that couples who do this can gain the understanding and ability to set positive goals for their future, and to move toward those goals. This progress is firmly set within the framework of a strong spiritual commitment to God, and to marriage as a spiritual vocation. Consistent with the Marriage Enrichment approach, which they endorse, the Maces direct most of their attention to couples who are basically successful in their marriages, helping them communicate and relate to each other in an even better way. Their frank advice for couples in trouble is to seek marriage counseling.

This book was written in a direct, nonacademic manner. The authors have attempted to reach the ordinary parish couple. Though the title may seem to imply a focus on the pathologies in clergy marriages today, the book attempts instead to be a more direct and innocent survey of what is happening. If it is an accurate description of the state of clergy marriages, we can thank God that most are not as bad as we feared.

BOOK COMMENTS

***When Gods Change, Hope for Theology* by Charles S. McCoy. (Abingdon, 1980, 255 pp., $7.95).**

This is the counterpoint book to Thomas Oden's *Agenda for Theology* (1979). The classical orthodoxy Oden is reaching back seeking to recover is precisely what McCoy dislikes and rejects. He is pleased and delighted by all the pluralism, confusion, and uncertainty which traditional believers find so threatening. So you really know what this book is about. He longs for theology to break loose from its biblical and historic foundations, and groove on everything that's new and exciting. Faith is after all not a form of knowledge, but the fiduciary dimension of knowing. Therefore theology is free to change, and the sooner the better. We are not to be nostalgic for those old truths which once comforted us, but to open ourselves to inevitable and universal change. There is no basis of security in revealed dogmas, but only a place for us within the human journey toward liberation. Who said liberal theology was dead? Here is the real McCoy.

—CHP

***Christian Ethics for Today: An Evangelical Approach* by Milton L. Rudnick (Baker Book House, 1979, 150 pp., $7.95). Reviewed by Allen Verhey, Assoc. Prof. of Religion, Hope College.**

This book is intended as an introductory textbook in Christian ethics for college students. Written by Milton L. Rudnick, of Concordia College in St. Paul, Minnesota, the book is evangelical and Lutheran in its perspective. It is written out of a commitment "to the gospel of Jesus Christ . . . and to Scripture as God's own inspired and infallible witness to that gospel" (p. 10).

After a brief introduction, Rudnick deals seriatim with a number of important topics: our creation and corruption as moral agents, motives for the Christian life, standards for conduct and character, the place of reason and other resources in Christian moral discernment and behavior, coping with our continuing disobedience and imperfect obedience, progress in sanctification, the nature of conscience, and the method of moral decision-making. Introductory texts must seek that narrow place between being too sophisticated and technical and being superficial and unchallenging. To his credit, Rudnick seeks that place, but, sadly, he does not find it. Complex issues — the place of reason, conscience, the use of Scripture, the relation of law and gospel, to mention a few — are treated in a cursory and elementary way. One would like to see at least annotated suggestions for further reading at the end of each chapter rather than the brief list at the end of the book.

The book may be recommended as an elementary introduction to Christian ethics from an evangelical and Lutheran point of view.

***The Horizontal Line Synopsis of the Gospels* by Reuben J. Swanson (Baker, 1980, 595 pp. $23.95).**

A "gospel parallels" which includes John with the synoptics is here given in a different (and appreciated) format. Comparisons are made line-by-line, horizontal fashion, rather than in vertical columns. Clear use of underlining and italics helps the student further in making appropriate comparisons.

— MLB

***Renaissance of Wonder* by Marion Lochhead (Harper & Row, 1980).**

Recent years have brought a plethora of fantasies and fairy tales. Lochhead gives us a pilgrimage from George McDonald (whose "supreme and unique gift was his ability to blend holiness with magic") to the 70's via Nesbit, Kipling, Masefield, Lewis, and Tolkien. The interaction of United Kingdom traditions with exploration into deeper meanings behind stories weaves through the histories and samples offered by Lochhead.

— MLB

***Stronger Than Steel: The Wayne Alderson Story* by R. C. Sproul (Harper & Row, 1980).**

As the gospel minister enters into teaching and preaching the ethics of our Lord, laypeople invariably have difficult, pragmatic questions about application. Alderson's life of labor-management negotiations within the steel industry has been recognized as ethical leadership of the most creative kind. Read this one — and keep copies ready to loan to parishioners.

— MLB

Addressing the Theological Issues of the Eighties

Eerdmans

JERUSALEM, CITY OF JESUS

Richard M. Mackowski
Photography by Garo Nalbandian

A detailed, lavishly illustrated reconstruction of the city held sacred by three great monotheistic religions, as it was 2,000 years ago. **"The finest work available on Jerusalem in the time of Jesus . . . based upon up-to-date archeology and research."**

—Jack Finegan, Pacific School of Religion

Published / Cloth, $29.95

THEOLOGICAL DICTIONARY OF THE OLD TESTAMENT, Volume IV

The latest volume, including the Hebrew words from *z^e'ēbh* to *ḥms*, in this essential resource work for all theologians, pastors, and serious Bible students.

March / Cloth, $21.00

THE ORDINATION OF WOMEN

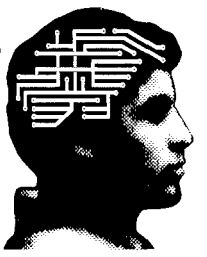
Paul K. Jewett

Scripturally based and carefully reasoned, this thought-provoking treatise contends that the responsibility of holding church office should not be limited to men. ". . . a welcome argument, both sensitive and powerful, against traditional objections to the ordination of women."

—David M. Scholer, Gordon-Conwell Theol. Sem.

Published / Paper, $5.95

BRAINS, MACHINES, AND PERSONS



Donald MacKay

Reviewing recent advances in brain science, MacKay contends that the biblical doctrine of man is not threatened by scientific descriptions of the brain as a computer-like machine. ". . . an excellent popular introduction."

—Library Journal

Published / Paper, $4.95

IN RETROSPECT

Remembrance of Things Past

F. F. Bruce

In 24 autobiographical essays, a leading evangelical scholar and author offers a candid and inspiring account of his life.

Published / Cloth, $13.95

PAULINE STUDIES

Essays Presented to Professor F. F. Bruce on his 70th Birthday

Edited by Donald A. Hagner and Murray J. Harris

Among the contributors to this *Festschrift* are Paul Garnett, Ronald Clements, David Wenham, Bruce A. Demarest, and Paul Beasley-Murray.

Published / Cloth, $17.95

THE NEW CENTURY BIBLE COMMENTARY

Old Testament Editor, Ronald E. Clements
New Testament Editor, Matthew Black

Based on the RSV, this balanced commentary on both Old and New Testaments is now being issued in paperback. Four volumes are scheduled for release in 1980.

Psalms I, $9.95; **Psalms II,** $8.95;
The Gospel of Luke, $7.95;
The Gospel of John, $13.95.

THE NICENE CREED

Illumined by Modern Thought

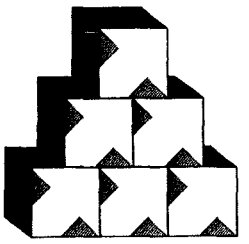
Geddes MacGregor

A distinguished scholar and author finds that the ancient Nicene Creed speaks perhaps more meaningfully now, after the scientific revolution, than ever before. ". . . opens the way for many people to embark upon a pilgrimage back to more profoundly grounded convictions."

—Thomas F. Torrance

Published / Paper, $7.95

EDUCATING FOR RESPONSIBLE ACTION



Nicholas P. Wolterstorff

Writing for parents as well s for educators, Wolterstorff xamines theories and strate- ies designed to accomplish he moral education of children. ". . . deeply and ucidly argued. . . . Every Christian educator should ead and ponder this book."

—Paul C. Vitz, New York University

Published / Paper, $6.95

NICHOLAS FERRAR OF LITTLE GIDDING

A. L. Maycock

n this vivid biography, Ferrar's 17th-century religious ommunity, Little Gidding, remains an inspiration to nodern readers.

Published / Paper, $6.95

GOD AND MARRIAGE

Geoffrey W. Bromiley

This theological study of marriage as defined in the Bible sees union between two individuals as symbolic of the reconciliation between God and His people. ". . . stands apart from the superficial writing which all but characterizes our time."

—Dwight Hervey Small, Westmont College

Published / Paper, $4.95

THEOLOGY AND REVOLUTION IN THE SCOTTISH REFORMATION

Richard L. Greaves

The theology of John Knox, leader of the Scottish Reformation, is examined in this compilation of new and previously published studies. ". . . a very useful piece of work. . .should complement the recent biographies of Knox which have not had the space to deal with the various problems raised by Professor Greaves."

—W. Stanford Reid, University of Guelph

Published / Paper, $10.95

THE KINGDOMS OF THE LORD

David F. Payne

Adding the perspective of political and historical developments outside Israel to a chronological account of biblical events from Saul to the captivity, Payne brings new understanding to familiar stories.

Published / Paper, $9.95

BRING FORTH JUSTICE

Waldron Scott

The interdependence of mission, disciple making and social justice is the focus of this timely analysis, written by a 25-year missionary veteran. ". . . a passionate, biblical, holistic, six continent interpretation of the Christian mission in the context of an oppressed world. . . . indispensable reading."

—Orlando E. Costas, Eastern Baptist Theol. Sem.

Published / Paper, $11.95

THROUGH PEASANT EYES

More Lucan Parables

Kenneth E. Bailey

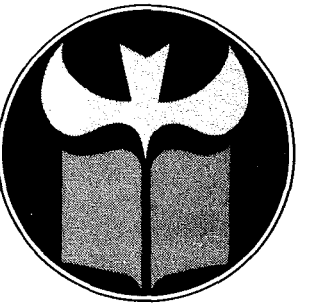
As he did in *Poet and Peasant*, Bailey here applies a literary-cultural approach to an analysis of parables from the Gospel of Luke. ". . . deserves first-line attention . . . the implications of Bailey's conclusions should affect all future study of the oral and written gospel traditions."

—James Arthur Walther, Pittsburgh Theol. Sem.

Published / Cloth, $16.95

THE WORD OF TRUTH

A Summary of Christian Doctrine Based on Biblical Revelation



Dale Moody

Using modern scientific data and critical-historical methods, yet fully accepting biblical authority, Moody's systematic theology speaks to Christians of all traditions. ". . . a brilliant integration of biblical scholarship with systematic theology."

—Bert B. Dominy, Southwestern Baptist Theol. Sem.

March / Cloth, $23.95

UNDERSTANDING CHURCH GROWTH (Revised)

Donald A. McGavran

McGavran updates his widely recognized exposition of church growth philosophy by focussing on its application to North America.

Published / Paper, $12.95

For more complete descriptions on these and other recent publications, write for a copy of the latest *THEOLOGIST CATALOG*. Examination copies of most Eerdmans publications are available to qualified professors. Contact the Textbook Department at Eerdmans for more details.

086

At your bookstore In Canada: Oxford University Press

WM. B. EERDMANS PUBLISHING CO.

255 JEFFERSON AVE. S.E. / GRAND RAPIDS, MICHIGAN 49503

BOOK REVIEWS

BOOK COMMENTS: *When Gods Change, Hope for Theology* by Charles S. McCoy; *Christian Ethics for Today: An Evangelical Approach* by Milton L. Rudnick; *The Horizontal Line Synopsis of the Gospels* by Reuben J. Swanson; *Renaissance of Wonder* by Marion Lochhead; *Stronger Than Steel: The Wayne Alderson Story* by R. C. Sproul.

Theological Students Fellowship
233 Langdon
Madison, Wisconsin 53703

Non-Profit Org.
U.S. Postage
PAID
Madison, WI 53703
Permit No. 1474

Address Correction Requested

TSF BULLETIN

APRIL 1981

F BULLETIN VOL. 4 No. 5

ormerly *TSF News & Reviews)*
blished by Theological Students llowship, 233 Langdon, Madison WI 703. ISSN No. 0272-3913

tor: **Mark Lau Branson** (TSF General Secretary)

visory Editors: **Clark H. Pinnock** (Toronto School of Theology)
Paul A. Mickey ıke Divinity School, on leave '80-'81)

ınaging Editor: **John Duff** (TSF Administrative Assistant)

sociate Editors:
ephen T. Davis (Claremont Men's ollege) Philosophy; **Robert E. ykenberg** (University of Wisconsin) orld Religions; **Robert L. Hubbard** enver Seminary) Old Testament; **chard J. Mouw** (Calvin College) Ethics; **ıomas C. Oden** (Drew University eological School) Pastoral Theology; **ant R. Osborne** (Trinity Evangelical vinity School) New Testament; **Donald nder** (New College, Berkeley) Church story; **David L. Watson** (Perkins School Theology) Evangelism/Missions; **Keith ndell** (University of Wisconsin) World eligions.

ontributing Editors (Professors):
onald Bloesch (University of Dubuque eological Seminary); **Russell Burck** lush-Presbyterian-St. Lukes Medical enter, Chicago); **Donald Buteyn** (San ancisco Theological Seminary); **Charles lenbaum** (College of DuPage); **Larry urtado** (University of Manitoba); **Bernard amm** (American Baptist Seminary of the est); **James Parker, III** (Eastern Baptist eological Seminary); **Stanley Riegel** rinity Western College, B.C.); **Gerald heppard** (Union Theological Seminary, ew York); **R. Edward Turner** (Andrews niversity Theological School).

ontributing Editors (Students):
ouglas Anderson (Graduate Theological nion, Berkeley); **Vaughn Baker** (Perkins chool of Theology); **Terry Donaldson** oronto School of Theology); **Kapp ohnson** (Claremont Graduate School); **usanne Johnson** (Princeton Theological eminary); **David N. Jones** (Vanderbilt niversity); **Hal Miller** (Boston College); **enneth Morris** (University of Georgia); **lan Padgett** (Drew University Theological chool); **John Simpson** (Fuller Theological eminary).

ditorial Assistants:
ohn Hobbins, Terri Olson.

FOUNDATIONS

(Doing theology on the basics of classical faith)

NOTATIONS ON A THEOLOGY OF THE HOLY SPIRIT, A Review Article Based on Eduard Schweizer's book, *The Holy Spirit*

By Ray S. Anderson, Assoc. Professor of Theology, Fuller Theological Seminary.

Modern theologians have often lamented the lack of attention given the third article of the Creed. From the very beginning, the church's theological mind has been occupied with probing the content of belief in God the Father and God the Son. While confessing faith in God the Holy Spirit in a full trinitarian sense, theologians have not often articulated a doctrine of the Holy Spirit fully equivalent to the doctrine of God or the doctrine of Christ. In most text books on Systematic Theology, the section on the Holy Spirit is usually subsumed under Soteriology and Ecclesiology. From the perspective of the Eastern (Orthodox) Church, this is a tendency restricted to the Western (Roman and Protestant) Church and can be accounted for (they say) by the implied subordination of the Holy Spirit to the Son by the inclusion of the *filioque* phrase in the Nicene Creed. The original form of the Creed (4th century) reads: "And [I believe] in the Holy Ghost, the Lord and Giver of Life; who proceeds from the Father." Following the lead of the Church at Rome, the Western Church added, "who proceeds from the Father *and the Son (filioque).*" This was at least one of the reasons why the Eastern and Western Churches separated in the 11th Century, and to this day the Eastern Church sees the *filioque* issue as a continuing barrier to reconciliation within the Western Church. The direct procession of the Spirit from God the Father is necessary, argues the Eastern Church, in order that the Spirit be considered fully equal to both Father and Son in the Godhead. This is not the place to rehearse this argument. There are quite compelling reasons for continuing to hold that the *filioque* clause in the Creed is theologically justified (cf. Karl Barth, 1975, pp. 546-560). Whatever the merits of the *filioque* clause, the doctrine of the Holy Spirit has certainly not received the same treatment as the doctrines of God and of Christ.

However, what systematic theologians may have tended to overlook, biblical theologians now seem to be discovering. Recent activity in the publication of books on the Holy Spirit are one evidence of this. Another is the discussion taking place with regard to Jesus and the Spirit (e.g., James Dunn, 1975). With the contemporary interest in "theology from below," it is not surprising that some theologians would see the Spirit of God, or Holy Spirit, as the proper point of entry for constructing a theology itself.

It is precisely this approach that Eduard Schweizer has taken in his most recent book, *The Holy Spirit.* Schweizer, who is Professor of New Testament Theology and Exegesis at the University of Zurich, states, "if we take seriously the fact that God in his Holy Spirit dwells with us, working in us and influencing us, it should be easy to discover even in the midst of our own experiences the reality of that God who as our Lord and Master stands above us with all his authority and power" (p.8). And he goes on to suggest that if it is really God whom we encounter in our experiences, the "theology from below" which "begins with our needs and desires, our troubles and concerns, will suddenly turn into a 'theology from above'" (p.8).

In developing his theology of the Holy Spirit, Schweizer is faithful to his task as preeminently a biblical theologian. Beginning with Israel's understanding of God as Spirit in the Old Testament, he moves quickly through the period of intertestamental Judiasm to the New Testament period. Indeed, it l comes clear that the New Testament is the most product source for his own research. Out of a total of 134 pages in t book, 79 pages are devoted to the New Testament period. addition to his survey of the biblical resources, Schweizer c atively carries through four motifs in his discussion: the Sp as God in his *strangeness,* as God in his *creative power,* Sp as our *knowing* of God, and the Holy Spirit in the *future consu mation.* In each period where there is human experience God's Spirit, Schweizer insightfully develops these motifs such a way that a theology of the Spirit emerges.

The Spirit of God is not the spirit of man, insists Schweiz nor is it the higher life of idealism in contrast to the concre and physical world. The Spirit of God is always God's presen and power in both his strangeness (inspiration and judgme and his creative power (life creating, life possessing). Knov edge of self as human (body and soul) as well as knowledge God as the transcendent source of all life is entailed in tl experience of God as Spirit. For Schweizer, a theology of tl Spirit is a theology of God as a personal presence, with tl power to effect and transform present life as well as the pow to consummate his purpose in a new humanity and a new cre tion. "God comes to us as Holy Spirit" (p. 50); "Jesus is tl bearer of God's Spirit" (p. 51); and, "The fact that the Spirit God was at work in him is what raised Jesus above everythir that was human or capable of human explanation" (p. 56). Als "In the Spirit God descends in person to man," (p. 99).

In looking at the New Testament sources, Schweizer co cludes that there is not one theology of the Holy Spirit, b rather, an emerging theology of the Spirit. From the synoptic Schweizer. The Spirit gives us the ability to perceive Jesus in world which is blind to the presence of God. This is experience his own life of teaching, healing, forgiving sin, and calling for disciples. For Luke, the Spirit is the power of God revealed Jesus as a power to proclaim the gospel, and in the church a the power to witness to the risen Christ and to go forth to th world with this message. In Paul, says Schweizer, the Ho Spirit is so bound up with the Spirit in Jesus that incorporatic into Christ's own life of community is the primary experience c Holy Spirit. The gifts of the Spirit are for the purpose of buildin up community. In the Johannine writings, we have the late evolvement of the doctrine of the Holy Spirit, according t Schweizer. The Spirit gives us the ability to perceive jesus in world which is blind to the presence of God. This is experience as new birth and issues in new life, abundant life, which, be cause it is the life of God himself, is eternal life. Schweizer' book is highly original, insightful, and written in an extremel readable style. Thoughtfully read, it provides a helpful look a the emergence of a theology of the Holy Spirit from the biblica sources alone, with no attempt to carry out further reflection a to theological implications.

But it is precisely in following out these implications that "theology from below" must be critiqued. Certainly Schweize cannot be faulted for circumscribing his doctrine of the Spir with prior theological commitments to a doctrine of God a Father and Son. The Spirit of God is fully God; in fact, fo Schweizer, God and Spirit are so identical that one wonders i

TSF BULLETIN (Formerly *TSF News & Reviews*) is published five times during the school year (October-May). Membership in TSF ($10/yr; $8/yr students) includes both the *TSF Bulletin* and *Themelios* (the theological journal of the International Fellowship of Evangelical Students, three issues). Separate subscription rates are: *TSF Bulletin* — $6.50/yr; *Themelios* — $4.50/yr. Bulk rates are available on request. The Student Group Rate (10 or more copies delivered to one address) is $7/yr per person. 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.

ere remains sufficient differentiation within God for what the ıurch has traditionally spoken of as "three in one," or the ɔctrine of the Trinity. Schweizer himself is aware of this. "In a ertain sense," writes Schweizer, "God, the risen Jesus Christ, ıd the Holy Spirit are one and the same" (p. 76). True, the ıurch has always said as much in arguing for the unity of the odhead. However, it is not clear in what sense they are *not* ıe same. From below, that is, from the perspective of human xperience, it is the same Spirit of God present in the world as ather Creator, in Jesus as faithful Son, and in the church (or hristian experience) as true knowledge of God. Is this really ıy different from earlier modalistic concepts of God? And an ven more serious question is, can the doctrine of the Incarnaon be sustained if the differentiation between pirit be one only of divine function rather than one of divine eing?

It is of interest to note the similarity between Schweizer's ıeology of the Spirit "from below," and James Dunn's "Chris-ology from below." In his book referred to earlier, *Jesus and ıe Spirit*, Dunn suggests that as the "Spirit was the 'divinity' of esus, so Jesus became the personality of the Spirit" (p. 325). arlier in his book, Dunn asks whether or not the divinity of hrist may be understood as "inspiration to the nth degree" (p. 1). In his more recent book, *Christology in the Making* (1980), unn says that Jesus did not understand himself to be the ıcarnation of a preexisting divine Logos, but as inspired and mpowered by the Spirit of God (p. 138). It is only in the Johanine literature, suggests Dunn, that we "cross the boundary ne between 'inspiration' and 'incarnation'" (p. 212). While unn allows for the fact that the Johannine interpretation of esus as the incarnation of a pre-existing divine Logos may be nderstood as a valid interpretation of Jesus' divinity, he does ot argue convincingly that this rules out what some others ave called a "Spirit-Christology."

G. W. H. Lampe (1977) is more forthright in arguing against a oncept of Jesus as the Incarnation of a pre-existent divine ogos in favor of a "Spirit Christology" which understands God ımself to be present to us in Jesus through a total inspiration f the Spirit (p. 144). Wesley Carr, in his essay, "Towards a ontemporary Theology of the Holy Spirit" (1975), suggests hat we view the person of Christ as "The Spirit-filled man" (p. 15). "If a Spirit Christology is accepted," continues Carr, "the ıniqueness of Jesus can be affirmed while at the same time reserving the universality of God's redemptive work in every ime and place." It is important for us to see what this means for ıs in understanding the basis for our reconciliation and relaionship to God. If the Spirit now directly relates us to God as he presence of God in our own experience, then any need of a nediator between God and the human person is eliminated. This is precisely what Lampe argues. "For when we speak of God as Spirit we are not referring to a divine mediator. The early Church's theology demanded a mediator between God and ıis creation, and the Logos-Son Christology was developed with the praiseworthy intention of affirming that the mediator was himself of one and the same essence as God the Father. Yet in fact we need no mediator" (p. 144). The Spirit of God as he person and presence of God himself now inspires the believing Christian with the same Christlike quality which Jesus of Nazareth himself became under this indwelling of God.

Does this constitute a trend in a contemporary theology of he Holy Spirit? Possibly. It is not clear how Schweizer himself would come out in the debate over a Spirit Christology as against what might be called a Logos-Son Christology. Does he concept of inspiration replace that of incarnation for him, so that the differentiation between Jesus as the Son of God and he Spirit of God (Holy Spirit) become only a modalistic understanding of the single work of God? Schweizer gives us no real clue as to how he would answer these questions, if indeed he would even accept the questions as relevant. Certainly in the case of Dunn and Schweizer we can only raise these questions. With Lampe the issue is more clear. He has replaced

Christ as the mediator with the Spirit as unmediated experience of God. The result is that the incarnation of God is replaced with the inspiration of the humanity of Jesus. If a trinitarian theology is possible after having come to this conclusion, it can only be through an adoptionist Christology by which the man Jesus is incorporated into the Godhead as an act of reconciliation of all humanity. What is more likely is that such a theology of the Spirit will lead to unitarianism, with divine Spirit and human spirit moving along an undifferentiated continuum.

The question may rightly be asked at this point: What really is at stake in the potential loss of a concept of the Trinity, which rests quite exclusively on the doctrine of the incarnation of God as Son through the power of God as Spirit? Is not the attractiveness of a "theology from below" the fact that the vexing questions about the pre-existence of the divine Logos, the two natures of Christ and the concept of God as three in one are now rendered quaint and irrelevant? The remainder of this article can only touch upon some fundamental issues which are at stake with the hope that we will be alerted to the implications of certain trends in both Christology and a theology of the Holy Spirit. It is this writer's conviction that these issues are as vital for the church and orthodox theology as they were during the first six or seven centuries.

I will only mention three areas where much is at stake in this discussion. First, there is a critical soteriological issue at stake. With a Spirit Christology, where the deity of Christ becomes more a matter of high degree of inspiration, the objective basis for the atonement in the person and work of Christ as an historical work of God for sinners is destroyed. In its place, the Christian must discover in her or his own life, and through one's own humanity, the saving work of God. Jesus becomes the exemplification of a human life under the direct inspiration of God as Spirit. Rather than a single, historical incarnation of God as the unique event of Christ's birth, life, death and resurrection, each person's experience of God as Spirit becomes an "incarnation" of the Spirit. The historical Jesus disappears behind the spirit-filled testimony of the early church and the cross becomes itself universalized in terms of each person's spiritual identity as "child" in conformity to Christ's own acceptance as a Son of God. The atonement now becomes a matter of an unmediated encounter with God as Spirit, with a corresponding moral or spiritual perfectionism creeping in on the believer. Quality of faith as a subjective experience (whether individual or corporate) becomes the sole evidence for the reality of God in one's life.

Secondly, what is at stake is the whole matter of theological language or theological statements. It is not incidental to the discussion that Schweizer, in his opening chapter, says that all theological language must necessarily be "picture language" (pp. 8-9). Theological language cannot be said to refer directly to the being of God, for all human language falls short in this attempt. Rather, theological language, to use his term, must "picture" the experience of God (even in the form of biblical language) and so hope to "create a similar mood in the listener, or to remind him of something similar that he has experienced in his own life" (ibid.). Of course, once the Spirit of God moves directly upon our humanity without being mediated through the person of Christ as the God-man, human thought forms and human language suffer a mythological gap between experience and that which is experienced as transcendent and unexpressable. It is only in the incarnation of God, as correctly perceived by the early church, that the divine being is united to human being in such a way that knowledge of God can result

from direct apprehension of Jesus Christ as both God and human. Against Arius, the fourth century theologians argued for the concept of *homoousios*—that, concerning his deity, Jesus was of the same essence as the Father. The Trinity, then, as T. F. Torrance argues, becomes the very "ground and grammar" of theology (1980, pp. 40; 84; 155; 158-9). Through the incarnation, God creates a structure of revelation and reconciliation such that human thought forms and human language can be grounded in the reality of God without having to be deflected out of time and space, or to be deflected back upon the speaker or hearer so as to only "picture" God in terms of human experience.

Thirdly, what is at stake is the subjective distinction between the human spirit and the Spirit of God, with a corresponding confusion between faith and divine revelation. When God himself is perceived as undifferentiated Spirit, experienced as a subjective expression of our own life under the power of "divine inspiration," revelation as the truth of God becomes virtually identical with existential faith as the authentic human embodiment of that revelation. The danger of a Spirit Christology is particularly critical at this point. Disconnected from the historical Jesus, the Holy Spirit becomes incarnate in the spirit of every age, with a corresponding confusion between saving faith and religious experience, between divine Word and human interpretation, and finally, between the Kingdom of God and the church as a social and political entity.

It is worth noting at this point that a proper theology of the Holy Spirit must take account of Jesus' own warning: "When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority. . . . He will glorify me, for he will take what is mine and declare it to you" (John 16:13, 14). Any attempt to work out a theology of the Spirit will no doubt come to grief unless it is founded on a theology of the incarnation. If it is this that the *filioque* clause in the Nicene Creed as used by the Western Church seeks to protect, it may have arisen out of appropriate theological instincts.

This is still to lament the absence of good theological works on the doctrine of the Holy Spirit. What we have reviewed in this article may be considered to be helpful, but must also be read critically and thoughtfully in terms of what is at stake. Students of the doctrine of the Holy Spirit can still be helped by Michael Green's biblical and perceptive book (1975). For a penetrating theological critique of the importance of a doctrine of the Holy Spirit, one can find help in the essay written by T. F. Torrance, "Come, Creator Spirit, for the Renewal of Worship and Witness" (1966, pp. 240-258).

REFERENCES

Barth, Karl
1975 *Church Dogmatics I/1* (2e). T. and T. Clark.

Carr, Wesley
1975 "Towards a Contemporary Theology of the Holy Spirit" in *Scottish Journal of Theology*, December, 1975.

Dunn, James
1975 *Jesus and the Spirit*. SCM.
1980 *Christology in the Making*. Westminster.

Green, Michael
1975 *I Believe in the Holy Spirit*. Eerdmans.

Lampe, G. W. H.
1977 *God as Spirit*. Clarendon.

Schweiser, Eduard
1980 *The Holy Spirit*. Fortress.

Torrance, T. F.
1975 *Theology in Reconstruction*. Eerdmans.
1980 *The Ground and Grammar of Theology*. University Press of Virginia.

ACADEME

(Reports from seminary classroom special events, and TSF chapters)

PSYCHOLOGICAL PERSPECTIVES ON CONVERSION

By Lewis R. Rambo, Assistant of Pastoral Psychology, San Francisco Theological Seminary.

I have benefitted from syllabic, classnotes, and persor conversations with Lewis Rambo for several years. TSFers v recall his article about us in the February 14, 1980 issue of T Christian Century. *His classes in San Anselmo and Berkel indicate thoughtful integration of theology, psychology, a pastoral concerns. This article, from the Spring, 1980 issue* Pacific Theological Review *(published by San Francis Theological Seminary), gives a summary of Rambo's thou and teaching. A more thorough presentation will be publish as* Conversion: Tradition, Transformation, and Transcenden — MLB

The subject of conversion has attracted a great deal of inte est during the last decade. In no small measure this intere has been generated by the resurgence of "born again" religi among Evangelicals and by the emergence of the new religio movements with their special appeal to the youth generatio

Discussions of the conversion experience are sometim difficult because many people often believe that those involv in new religious movements must either be crazy to begin wi or were brainwashed.[1] Conversations with Evangelicals abc conversion are also fraught with problems because the co mitted person insists that the "born again" experience normative and that since he/she has had that experience it is mark of superiority over those who have not. Needless to sa those not in the "born again" camp resent such insinuatior and, as a result, both sides fail to understand each other.

The purpose of this article is to explore the psychologic dimensions of the conversion process. Before tackling th theme, it should be clearly understood that conversion is complex phenomenon. For one thing, in some church circl the emphasis has been upon nurturing the person in the fam of God. Hence *continuity* is stressed, and the view is that pe ple change gradually as they grow in their walk with Chri Other elements of the Christian tradition focus on the impo ance of *discontinuity*, the rupture between the old life of sin a the new life of the spirit. The fact is, of course, that both p spectives are important. For a person to be in Christ, there both family nurture and the liberating break which, par doxically, is made possible by the solid foundation of nurture My own bias is that each point of view needs to appreciate th contributions of the other and that both are biblically based

Another preliminary problem in the study of conversion is th definition of the term. While it is beyond the scope of this ar cle, note that the biblical meaning of conversion is derived frc several words: *epistrephein, strephein, shubh,* and the mc familiar, *metanoia.* These terms mean "to turn," "turn agair or "return." In their original languages, these words have specifically religious connotations. However, within the Bib they are sometimes used to assert the importance of alteri one's life, turning from idols to the living God, or opening one mind to God.

Present-day definitions of conversion can mean the transf of membership of a person from one denomination to anothe or the shift of loyalty from a major religious tradition to a vas different one, such as from Buddhism to Christianity. For som conversion is a traumatic, emotional reorientation of life. F

purposes of this article, conversion will be seen as a sig-
cant, sudden transformation of a person's loyalties, pattern
ife, and focus of energy. Lack of space prevents presenta-
ı of case materials. However, I have discerned the following
mes, patterns, and stages in the lives of persons who have
nd new life in Jesus Christ.[3]

My own study of conversion has involved interviews with
ıverts from a number of different contexts; for instance, con-
ts within mainline Protestantism, various Evangelical
ırches, Jews for Jesus, and, for comparative purposes, con-
ts from the new religious movements, especially the Unifica-
ı Church. In addition, I have sought to read the literature on
ıversion within the fields of psychology, sociology, anthro-
logy, theology, and history. Emerging from my own research
d reading is the view that conversion is a multifaceted
ocess.

My own model for a multidisciplinary and, hopefully, holistic
int of view is the interaction between tradition, transforma-
n, and transcendence. *Tradition* implies the social and cul-
al context which encompasses symbols, models, churches,
ıders, groups, and other aspects of the circumstances in
ıich a person lives. A strong view of the incarnation leads me
believe that God works through the so-called natural world to
fill God's purposes. In other words, God can reach a person
ough a friendship, a worship service, and so on. *Transforma-
n* is the process of individual change. I will focus on this
nension at a later portion of this article. *Transcendence*, from
heological point of view, is that dimension of God's creative
tivity which serves as both the source and goal of the conver-
on process. Theology thus informs our understanding of the
ınscendent dimension of the conversion event. The discip-
es of sociology, anthropology, and history inform our under-
anding of tradition. Transformation is viewed largely from the
scipline of psychology. Although one can gain important in-
ghts from each of the disciplines, it is when they are all util-
ed that one can appreciate the complexity of conversion and
ıderstand it holistically.[4]

For the remainder of this article, I want to focus on the pro-
ess of transformation experienced by the individual. Through
terviews, the reading of biographies, and the literature on
onversion, I have formulated a seven stage process which
eems to typify many people's conversion experience.

The first stage is the relatively stable *conventional* or *ordi-
ary* life. One experiences the routine activities and normal
cissitudes of life without significant problems. Ordinary life
ay begin to erode for many different reasons. A crisis, such
s a severe illness or the loss of a loved one, may force a per-
on to see that his/her life is banal, destructive, or useless. It is
so possible that a person may come into contact with a per-
on or a group which proposes a new diagnosis of one's life
nd the individual sees the validity of the interpretation.

Whatever the cause, the person is forced into the second
age: *breakdown*. A person experiences the breakdown as a
vid and painful awareness that he/she is unable to live on
is/her own resources or that life is intolerable as it has been
ved. In Christian terms, the person sees that his/her life has
een a life of selfishness, violence, or merely indifference to
piritual things. Dissolution of old ways of coping lead the per-
on to seek out new possibilities.

The third stage is the *quest*. The person is actively attempt-
ng to discover new ways of thinking, feeling, and being. Many
f the converts I have interviewed have sought a new life in est,
ncounter groups, TM, astrology, education, politics, etc. The
seeker" is on the alert for something new that will relieve the
uffering or aridity of his/her life.

The fourth stage is the *encounter*. The seeker contacts some-
ne who has a message which offers a new or rediscovered
ay of salvation. New horizons are opened up by the new per-
on or group, and a relationship is established.

The fifth stage is the period of *interaction*. The amount of
me varies from person to person, but the interaction is crucial
because it enables the seeker to discover that the group has something to offer which fulfills his/her needs. There are three basic categories of these needs. The first is the need for a cognitive or intellectual system of meaning. In our secularized world many people feel adrift, without a frame of reference that provides a sense of order, direction, and coherence. The second need is the emotional sense of belonging. Converts speak of finding a group of people who give them a sense of family relationship. The third need is a technique for living. Some people have such a paucity of structure in their lives that they are delighted to find a religious group which gives structure and directions for life. By "technique for living" I include many different things. One of the central needs among many of the younger converts is a sense of the moral fabric of life. They want and feel the need for prohibitions and prescriptions concerning sexual morality, finances, etc. Others want to know religious methods, such as how to pray, how to read the Bible, and how to worship.

The sixth stage is *commitment*. At a particular point the individual recognizes the importance of a decision to give his/her life a new loyalty. In the case of Christian groups, there is the decision to "submit one's life to Jesus Christ," to "accept Jesus as one's personal savior." The person decides that the new way of life is superior to the old way of life and makes a break with the past. For some, baptism is a powerful symbol of the end of the old life and the beginning of the new. For some the "testimony" is a crucial part of the commitment process, because it provides the person with an opportunity to see his/her life from a new perspective. One can reinterpret his/her life in terms of the new system of meaning, community, and action. A sense of joy and freedom permeates the person as he/she begins the new life. For the Christian, the previous stages of the journey are evidence of the grace of God leading the person into new paths to receive the gift of salvation.

The seventh stage is the *pilgrimage*. Strictly speaking, this stage is not part of the conversion experience. However, if a person does not reach this point, there is the possibility of leaving the faith. After the initial zeal and enthusiasm, the person sometimes experiences what I have come to call "post conversion depression." The high hopes, the intense joy, and the sense of certainty has diminished. Without proper pastoral care, the person may begin to question the validity of his/her new life in Christ. Through the assistance of wise Christian friends or ministers, the person can be taught that the Christian life requires discipline, growth, and hard work. Conversion is the *beginning* of the journey, not the end. Preoccupation with the initial conversion experience may point to a lack of maturation in the faith. As a person matures in the faith there is a sense that the whole of one's life is a pilgrimage. Difficulties will arise, doubts will emerge, and struggles will constantly accompany the disciple of Jesus Christ.

One of the most important recent shifts in the theological understanding of conversion is that conversion is not merely a one time event, but a constant process of turning to God. Point-

1981 INTERNATIONAL PRESBYTERIAN CONFERENCE ON THE HOLY SPIRIT

This year's conference of the Presbyterian Charismatic Communion will be held May 27-31 at the PCUS Conference Center in Montreat, North Carolina. Plenary speakers include Juan Carlos Ortiz, Howard Rice, Earl W. Morley, Jr., and Robert L. Wise. In addition to the plenary speakers and times for praise, prayer, and sharing, there will be six or more major curricula areas to choose from, including Introduction to Spirit-Filled Life, Deeper Life in the Spirit, Spirit Directed Service, Social Issues Facing Christians, Discipline of Prayer, and Church Renewal Concepts for Leaders. For more information, write the Presbyterian Charismatic Communion, 2245 N.W. 39th Street, Oklahoma City, OK 73112.

ing to the biblical concept of conversion, various authors have argued that the entire Christian pilgrimage is one of turning and/or returning to God.[5] Moreover, conversion is not merely an emotional experience which benefits the individual alone, but is a process in which God makes us vulnerable to the transcendent which constantly makes us break out of comfortable situations. Conversion is thus seen as a lifelong process of breaking away from selfishness and pride and turning to the Living God and to the needs of our fellow human beings.[6]

These seven stages of the conversion process characterize many of the people I have interviewed over the last year of research. Another way of viewing the process is the five themes of patterns discovered by Theodore Sarbin and Nathan Adler in their studies of radical personality change.[7] These are not a sequence of events like my stages, but rather a cluster of processes which take place in the dramatic change of an individual. The core of their understanding is the modification of a person's view of the self. The answers to the questions "Who am I?" and "What am I?" are significantly different after a person has experienced a conversion. The first theme is that of *symbolic death and rebirth*. The old self may be seen as part of the dark and evil world, and the new self as transferred into the kingdom of light. The second theme is the relationship of the self to a group. The social dimension is crucial in providing a new interpretation of life, new models for behavior, and new sources of affirmation and support. The third and fourth themes are closely related. They involve ritual and what Sarbin and Adler call "proprioceptive stimuli." In other words, a significant learning takes place in ways other than the merely intellectual. Physical alterations, such as fasting, elimination of drug consumption, etc., intensify the learning that the *self* is being transformed. Sarbin and Adler's fifth theme is that of "triggers." Their research demonstrates, and mine would agree, that there are critical events which the convert sees as the turning point of his/her life. In an intense moment, the person perceives that new life is an option and a break with the old life in imperative. Some may express it as "meeting the Lord Jesus and surrendering to his will," while others may sense that they have been forced by circumstances to acknowledge the sovereignty and mercy of God. One person I interviewed had such an experience after many days in solitary confinement in a prison. These five themes and patterns interact at many points in the seven stage process outlined previously.

Conversion is ultimately the encounter of the person with God in Christ. This happens in many different ways for many different people. The above stages are not to be seen as normative, but as a model for assimilating the data from many converts whose experiences have been rather dramatic and sudden.

Although the focus has been on the individual, the conversion experience is not for the pleasure of the individual. Rather, conversion is the radical alteration of a person's life: from self to God and from self to the service of others. The validity of a conversion must be questioned if it is merely a spiritual trip for a private individual. Transformation is made possible through the gift of God's transcendent grace which is mediated through the multifarious forms of the Christian tradition.

REFERENCES

[1]Issues involving the cults and their alleged "coercive" persuasion are very complex. For an extensive annotated bibliography on the topic, see Thomas Robbins, "Civil Liberties, 'Brainwashing,' and 'Cults.'" This document may be purchased for $3.00 from the Program for the Study of New Religious Movements in America. Graduate Theological Union, 2465 Le Conte Avenue, Berkeley, CA 94709.

[2]The relationship of nurture and conversion is explored by Rosemary Haughton in *The Transformation of Man: A Study of Conversion and Community* (New York: Paulist Press, 1967).

[3]For a good study of some of the problems involved in the study of conversion see James R. Scroggs and William G. T. Douglas, "Issues in the Psychology of Religious Conversion," *Journal of Religion and Health*, Vol. 6, No. 3 (1967), 204-216.

[4]Obviously this brief article cannot provide full coverage of each of the dimensions of the conversion process. Indeed, even the psychological aspect of the process cannot be completely explicated. Currently I am working on a manuscript, with the tentative title of *Conversion: Tradition, Transformation, and Transcendence*, which will attempt adequate study of each dimension and the interaction between them.

[5]This theme is developed well in Walter E. Conn (Editor), *Conversion* (Staten Island, NY: , House, 1978). I highly recommend this book because it contains a fine selection of article conversion from people such as Karl Barth, William James, Karl Rahner, A.D. Nock, etc

[6]This point is powerfully made by Sallie McFague, "Conversion: Life on the Edge of the R *Interpretation*, Vol. 32, No. 3 (July, 1978), 255-268.

[7]Theodore R. Sarbin and Nathan Adler, "Self-Reconstitution Processes," *The Psychoana Review*, Vol. 57, No. 44 (Winter, 1970), 599-616.

CONTRIBUTING EDITORS NEEDED

Each year TSF accepts student applications for Contributors to *TSF Bulletin*. For 1981-82, the job description includes, (1) monitoring two periodicals in your academic field and keeping the Editor informed of the most worthwhile articles and reviews in that publication, and (2) submitting at least one book review as arranged in cooperation with an Associate Editor.

Letters of application must include current degree program, area of concentration, a sample of your writing, and summer and fall addresses. All applications should be received by May 30, 1981. Send to Editor, TSF Bulletin, 233 Langdon, Madison, WI 53703.

INQUIRY

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

AN EVALUATION OF AN EVALUATION: RESPONSE TO JOHN WOODBRIDGE

By Donald K. McKim, Lecturer at Westminster College.

This is the final article in a series by TSF Bulletin. *In Nover ber, 1980, we published two reviews of* The Authority and Inte pretation of the Bible *by Jack Rogers and Donald McKim (Ha per and Row, 1980). In the March, 1981 issue, an extensi summary of a critical work by John Woodbridge was publishe (The original 80 page article in the* Trinity Journal *will be e panded for a Zondervan book for 1982). We asked McKim if I would write a response, thus this article.*

TSF members can benefit not only from the particulars this dialogue, but also from methodological concerns. Studen and graduates seek to improve their skills as readers of histo and commentators on contemporary issues. Guidelines ar examples in these articles can improve such interpretive pu suits.

Thanks go to authors Jack Rogers and Don McKim, r viewers Robert Johnston and Gerald Shepperd, and artic writers John Woodbridge and, again, Don McKim.

In the "Preface" to our *The Authority and Interpretation the Bible: An Historical Approach (AIB)*, Jack Rogers and stated that we have "no illusions that we have provided a defi itive statement" of our subject. We intended not to close but open dialogue. Professor John Woodbridge has now honore us by taking our proposal seriously. He has produced the mo extensive examination to date of our work. While he does n agree with us (nor we with him), he has set some questions sharp perspective. The differences between us can be instru tive for all engaged in scholarly tasks.

By questioning our way of "doing history," and our the logical judgments, Professor Woodbridge himself has provide a clear example of one of the reasons Jack Rogers and I fe our book had to be written. Namely, in the recent debates ov the nature of biblical authority, with Harold Lindsell and othe

oodbridge has claimed that the theory of inerrancy has been e historic teaching of the Christian church. Our study ques-ɔned this assertion. We believe we have shown this not to be e case. It now belongs to the "inerrantists" to produce a udy as comprehensive as ours to justify their proposition. Yet hat we see is that the kinds of criticisms in rebuttal offered by oodbridge reflect precisely the same problems we found with ose who would read the modern inerrancy theory back into e church's more ancient traditions. Woodbridge perpetuates ɔw the same arguments and the same shortcomings as his llow-inerrantists have done in the past.

What is at stake here is the more appropriate way to do his-ıry and read theological documents. I would point to two gen-al considerations we find to be problems with Woodbridge's ıethods.

ıerrancy or Infallibility

One problem is the false equation of "infallibility" with "iner-ıncy." We tried to make a strong distinction between these vo terms in our book. This reflected what our studies of the ıeological documents revealed. We found it was more accu-ıte historically to describe the view of Scripture held by rigen, Augustine, Calvin and the Westminster Divines, for ex-mple, as being that the Scriptures are "infallible" rather than inerrant." These people believed the Scriptures were given by iod for the purpose of instruction in salvation and the life of ıith. Scripture was not intended to speak "inerrantly" on ques-ons of science, history, medicine, etc. We found that what the dherents of "inerrancy" define as inerrancy arose only after ıodern science began asking questions which led some theo-ɔgians to defend the notion that God in Scripture is the ac-urate dispenser of modern scientific information.

What the inerrantists and Woodbridge fail to do is to make ıis crucial distinction. They fail because they *tacitly assume et never prove* that the refined theory of inerrancy as defined y A. A. Hodge and B. B. Warfield in their 1881 article was also vhat the early church, the Reformers, the Reformed Con-essions, and the Westminster Divines meant by "infallibility." he reason this is important, confusing, and misleading is that Voodbridge repeatedly charges us with making assumptions eading to the conclusion that a certain writer (the Fathers or Calvin, for example) did not believe in "complete biblical infalli-ıility." What Woodbridge really means is we do not believe a vriter believed in "inerrancy" as Woodbridge and contem-ɔorary inerrantists define the term. But by using the phrase 'complete biblical infallibility" (for whatever reason), Wood-ɔridge clouds the issue. We want to say there is a definite dis-inction between the two terms. Woodbridge merely *assumes* here is no distinction and then goes on to use the term *we* use infallibility) as a charge against us! We can quite confidently say that the Fathers and Calvin believed in "complete biblical nfallibility." We say it with the knowledge that they did not nean by that what Woodbridge and others now mean by "iner-ancy." If we have shown a valid distinction of terms, the task or others is to show why our distinction is invalid. It is not simp-y to assume no distinction and then to use the terms inter-changeably. In Woodbridge's right concern for proper his-torical method, surely he must grant that he himself has failed n both logic and sound historical procedure at this point.

Historical Contexts

A second problem (of which the false equation of "inerrancy" and "infallibility" is only a symptom) is the basic question of whether we really need to read our theological sources in an historical context or not. This was one of the fea-tures of our book which we believed was absolutely essential. Nowhere can one find as detailed a treatment, not only of the sources relating to the Scripture question, but also of the back-grounds, contests, and influences — historical, cultural, and philosophical — that shaped various views of Scripture.

Our perception is that the inerrantists (including Woodbridge despite his penchants for pointing out our historical foibles) do not at all seek to establish these contexts as they read the sources. Instead, they turn only to the face value, "common sense" reading of the quotes and to the "laws" of logic and English grammar. This seems their constant "historical method." They assume the fundamental congruity of their categories and vocabularies with those from the early church to the Reformation and beyond.

This was what Jack Rogers found as he did his doctoral dissertation on *Scripture in the Westminster Confession* (Eerdmans, 1967). In the 19th century, A. A. Hodge of Princeton Seminary wrote what he purported to be an "historical" commentary on the Westminster Confession. Yet Hodge (and later inerrantists) set no background theologically, philosophically, or historically for their study. They took the statements of the Confession and explicated them using their "Nineteenth-century Webster's Unabridged Dictionary" so to speak and "logically deduced what the Westminster authors meant. When further supports were needed, the inerrantists turned to later Puritan and Protestant scholastic theologians and by using their categories said they had found what the Westminster writers meant.

This was the line followed by John Gerstner in his review of Rogers' dissertation. Gerstner "reasoned": Puritans believed in inerrancy; the Westminster Divines were Puritans; therefore the Westminster Confession teaches inerrancy. Now John Woodbridge follows precisely this ahistorical and fallacious approach when he turns to the Puritan Ramist William Ames and uses him to "prove" that Westminster taught inerrancy. Woodbridge "reasons" this way: Ames was a Ramist; Rogers and McKim see the influence of Ramism on the Westminster Divines; therefore Ames is an appropriate person to use to see what the Westminster Divines taught regarding inerrancy. Since Woodbridge believes Ames taught inerrancy, his view of the Westminster Confession's doctrine of Scripture is assured!

On the other hand, Jack Rogers discovered who the actual authors of the section on Scriptures in the Westminster Confession were. He studied their writings. He probed the kinds of backgrounds mentioned above. He came to his conclusion: the

INTERPRETING AN AUTHORITATIVE SCRIPTURE

Fuller Theological Seminary and the Institute for Christian Studies are co-sponsoring this conference designed for persons who accept the authority of the Scriptures and struggle to work it out in the practice of life. From a variety of perspectives, a group of fifteen invited scholars will interact with conference participants in an atmosphere of mutual discussion and learning. Each morning there will be a main paper and two responses; afternoons will be devoted to small group discussion and interchange. Jack Rogers of Fuller and James Olthuis of ICS are the co-directors of the conference.

Program:

Historical Theology:	Jack Rogers, John Vander Stelt, and Ian Rennie.
Biblical Studies:	Carl Armerding, Richard Gaffin, and Gerald Sheppard.
Philosophical Questions:	James Olthuis, Clark Pinnock, and Donald Bloesch.
Ethics:	Lewis Smedes, Stephen Mott, and Pheme Perkins.
New Directions:	Robert Johnston and Paul Hiebert.

The conference will be held June 22-26, 1981, at the Institute for Christian Studies in Toronto. The advisory committee for TSF will also be meeting during this week. If any TSF members are planning to attend, we would appreciate it if you would let us know.

For more information, write the Institute for Christian Studies, 229 College Street, Toronto, Ontario, Canada, M5T 1R4.

Westminster Confession does not teach "inerrancy" in the way that later Protestant scholastic theologians did.

Now who is following the more nearly valid historical method at this point? At stake here is not who is being more "logical"; but who is dealing with the documents in a more appropriate historical fashion.

Repeatedly inerrantists insist on taking what at times are legitimately ambiguous statements, lift them out of the full context of the theologian's writings, pay no heed to the writer's heritage in terms of history, philosophy, or culture, apply "immutable laws of logic" (including grammar), and then come up with what was "really meant." At various places in our footnotes when we interact with scholarly opinion on the person studied, we note how some have neglected important backgrounds and contexts so that writers are made to appear to support views that do not at all follow from a wider reading and exploration. We found, for instance, that Origen's statements about biblical authority must be read in light of his exegetical practices of allegory and typology. Augustine's statements about "faith and reason" must be read in light of his Platonic background rather than in light of later Aristotelian Thomists (p. 61, n. 93). Calvin needs to be set in the context of his humanistic studies and the theories of language and communication imbibed from the classical rhetorical tradition (pp. 96ff.). We tried to provide these contexts up through the present day, especially now in showing how dependent contemporary inerrantists are upon the Scottish common sense realism that fortified Charles Hodge and B. B. Warfield.

Our concern in *AIB* was to examine theological statements about Scripture in light of these backgrounds. It simply will not do historically to isolate statements and read quotes through the lenses of theological categories that were sharpened in a later historical period.

Methodological Challenges

Some attention can now be given to the general "methodological problems" Woodbridge finds with our work.

1. The Volume's Title. We did not choose the title. That was done by our publisher. Our original proposal called for a title indicating we were dealing essentially with the Reformed tradition. Also due to publishing and marketing considerations, we had to drop 125 pages of our original manuscript.

2. The Apologetic Cast of the Study. Clearly our work is presented in a form that seeks to provide as we stated in our "Preface," "a new model, perspective, or paradigm by which to view the Bible." Yet we were trying to present what we found in the central Christian tradition. We dealt with the Princeton theologians so extensively since they were so influential in America. Scholars are always open to the charge that they have not dealt with *all* the evidence. What must be shown, however, is that new evidence can substantially alter or contradict the position already drawn. We tried to interact with those scholars who did not conclude what we concluded. But why should we be charged by Professor Woodbridge with "minimizing the value of scholarly work which decisively countermand their conclusions" just from the fact that we did not frankly agree with certain other scholars?

3. The Arbitrary Selection of Data. We grant again that we were selective. We were tracing a particular line. What we've said in essence is that some — early Fathers such as Origen, Chrysostom, and Augustine; Anselm in the Middle Ages; Luther, Calvin and the Reformed Confessions, the Westminster Confession, and later figures such as Lindsay, Orr, Kuyper, Bavinck, and Berkouwer—have followed the same theological method for approaching Scripture. They came to Scripture with "faith seeking understanding." Other figures have *stressed* only one dimension of this. "Mystics" and "Pietists," for example, stressed faith leading to experience. "Scholastics" have put reason before faith and said basically that understanding leads to faith. In the "scholastic" tradition stands Abelard, the Socinians, Turretin, and the old Princeton theologians. While Woodbridge may characterize these as "arbitrary selections," he does not apparently question the accuracy of our perceptions of these fundamental differences in theological *method*. While this is an area not unrelated to the "inerrancy" question, it is nevertheless separate from it.

4. The Doubtful Documentation, and —

5. The Limiting Optic Concerns about documentation can be dealt with individually. Woodbridge's charge that we do not sort out all of the complex philosophical presuppositions of seventeenth century Calvinists, for example, can only be answered by saying that we wrote of what seemed to us the most important. How would one be sure *ever* to have sorted out *all* the "complex philosophical currents"? We're well aware that no one's thought is "without mixtures" of other thought. We wrote of where the stresses were put and how these influenced ways of viewing and interpreting the Scriptures.

6. The Propensity for Facile Labeling. We used "labels" to be sure. But how could we do without them? After all, Woodbridge and the inerrantists claim that this term "inerrancy" (as they define it) is an accurate "label" for describing the church's view of Scripture through the ages. Why then should we be faulted for using a term like "scholastic" to describe people of various historical periods?

Further, Woodbridge himself is fond of "facile labeling." He claims, for example, that our analysis of Calvin is based on "a neo-protestant historiography (including the studies of Ford Lewis Battles, John McNeil [sic], T. H. L. Parker, and Francois Wendel and others." For Woodbridge, "neo-protestant" or "neoorthodox" is certainly "bad" — as when he writes of our supposed "great debt to the neo-orthodox categories of Barth." Yet why should Woodbridge be permitted facilely to label Battles, McNeill and Wendel as "neo-protestants"? Not only is this inconsistent of him to charge us with facile labeling and then to do it himself, but it is at times downright incorrect. As a student and friend of the late Ford Lewis Battles, I can testify that he in no way considerd himself a "neo-Protestant." Dr. Battles was a classicist and Calvin scholar without peer and cannot *possibly* be charged with reading Calvin through the eyes of Barth.

Woodbridge does not approve of our using so-called "neo-Protestant historiography." Yet whom does he himself cite as a "very knowledgeable Calvin scholar" in support of a particular Woodbridge contention? Woodbridge quotes none other than Edward A. Dowey, Jr., of Princeton Seminary, certainly someone Woodbridge would see as a "neo-Protestant." So, even if Jack and I did use "neo-Protestant" sources (among a host of others), it is heartening to see that Dr. Woodbridge is not averse to using them also—especially when they appear to make his point! Woodbridge also speaks approvingly of Wendel as providing one of "the finest analyses of Calvin's thought save for the author's discussion of Calvin and biblical authority" (note 77). Fortunately the "neo-Protestant" label hung on Wendel by Woodbridge does not preclude a recognition of a superior piece of theological work. What Woodbridge claims the "scholastics" are to us, the "neo-Protestants" are to him!

RATIONALITY IN THE CALVINIAN TRADITION

This conference, sponsored by Calvin College, the Free University, Amsterdam, and the Institute for Christian Studies, is intended to explore the implications of Calvinism for the status of human rationality and the nature of philosophy. Calvinism's overt and explicit link with philosophy was late in coming and appears to have been significant and lasting in only two philosophical traditions, that of Scottish "common sense" thinking and later of Dutch "reformational" thinking. How important is this link in these two cases? What can we learn from it? The conference explores this link historically and then discusses present positions on some of the key problems involved. The conference will be held August 3-8, 1981, at the Institute for Christian Studies in Toronto. For more information, write Ms. Rosanne Sweetman, Coordinator, Institute for Christian Studies, 229 College Street, Toronto, Ontario, Canada M5T 1R4.

7. The Inappropriate "Historical Disjunctions." We are charged in this section with assuming that "certain correct assertions about an individual's thought logically disallow other ones from being true." Woodbridge then lists a number of these. He claims, for example, that we believe "because a thinker speaks of God accommodating himself to us in the words of Scripture, it is assumed that he or she does not believe in complete biblical infallibility." (Throughout his list of our logical errors, Woodbridge repeatedly uses the "complete biblical infallibility" language which only confuses things.) But the primary question is not whether we were right or wrong in making so-called "assumptions." The question, historically, is whether or not the people and documents *actually did teach* the inerrancy position Woodbridge espouses. Does the evidence show that the people who spoke of accommodation also believe in "inerrancy"? We believe the evidence does not support this. On the positive side we've shown how accommodation, for example, was an important tool for maintaining the complete integrity of the biblical revelation and its *full* theological authority. Again the question is history and not logic. Ironically, Woodbridge knows this too when he writes that "only careful open-minded historical investigation can perhaps reveal if a person adheres to limited or complete biblical infallibility." Actually it is Woodbridge who is making the "historical disjunctions" and the "logical deductions" with his conclusions in light of our documentation that his categories are the only ones to be read rightly into the evidence.

8. The Dated Models of Conceptualization. It is said that we write "elitist history" since we do not delve into "new methods of conceptualization" dealing with the fields of "popular religion," the book trade, disparities of belief and practice, etc. This makes our study "surprisingly dated" according to our critic. Yet we must ask: since when do we find those supporting the inerrancy view producing the kinds of historical studies Woodbridge appraises so highly?

Moreover, Woodbridge claims loyalty to the idea of taking stock of the individual's thought "with the categories of his or her age." But when inerrantists use the scientific categories of the seventeenth century to read third-century theologians or the nineteenth-century categories of Hodge and Warfield to read the sixteenth-century Calvin, we must wonder who really needs to heed the advice about "models of conceptualization."

9. The Bibliographical Insensitivity. The final consideration put forth by Woodbridge is our "peculiar insensitivity to the problem of doing balanced bibliographical work." On the one hand he chastises us for not including Kantzer's dissertation on Calvin in our "Selected Bibliography." But then in the next sentence Woodbridge says that we "do interact with this and other literature." He calls our interactions, however, "sometimes at a very superficial level."

Our "Selected Bibliography" was just that. It and all the others were selective. Why Woodbridge should worry that an "unapprised reader would not generally surmise from this bibliography that a scholarly literature exists that challenges many of the conclusions of the authors' choice volumes" is puzzling. The unapprised reader would no longer be unapprised of this if he or she became actually a reader of the book since it is apparent throughout (as Woodbridge knows) that we have put forward a thesis and offered a model for biblical authority. We interacted with varying interpretations throughout. Space limitations precluded more extensive arguments with all those with whom we did not agree—whether from a "liberal" or "conservative" direction. We wanted to point people to the sources, to lay out the main contours of the scholarly debate, to provide data, and to say openly and honestly how we read and interpret the history and documents with which we deal.

Both Jack Rogers and I are glad for the opportunities to work with others in coming to understandings about the nature of biblical authority and issues of scriptural interpretation. This is the task to which we have all been called and along with John Woodbridge and his colleagues are glad to announce our allegiance to the Lord of the Scriptures.

More specifically, Jack and I hoped to open new avenues for many who have felt increasingly uncomfortable with their present understandings of what the Bible is for and how it is to function in their lives. Some have felt this discomfort because of what they have been taught the church has believed about Scripture throughout its history. In the face of these teachings, we've sought to say what we've discovered and to hold forth the Scriptures as God's gracious communication of Himself to us, His children. We look to the Scriptures with confidence and in faith believing them to be God's written word. And we look to all our brothers and sisters in Christ to work with us in understanding the Scriptures that we might be faithful interpreters of that Word.

Correction: The address for the *Trinity Journal,* in which John Woodbridge's complete article appears, is Trinity Evangelical Divinity School, 2045 Half Day Rd., Deerfield, IL 60015. The zip code was listed incurrently in our March issue.

OLD TESTAMENT TEXTUAL CRITICISM: SOME RECENT PROPOSALS

By A. J. Petrotta, Ph.D. candidate, University of St. Andrews

Textual criticism is not likely to excite the imagination of most students. More often than not, it conjures up visions of poring over countless manuscripts, sifting through endless variants, or the dreaded task of unlocking the mysteries of the *apparatus criticus*! Our survey is highly selective but seeks to illustrate some recent trends which promise to disenthrall the subject from the dungeons of the exegetical task.

An essay by S. Talmon (1975) was one of the first attempts to show the new directions that textual criticism could take "in direct conjunction with the wider realm of biblical studies." He argued that the "creative impulse" did not end with the authoring of a biblical text but overlaps with the history of the transmission of a text. Once this is accepted the separation between "lower" and "higher" criticism is less distinct. He concluded the essay with numerous examples of the continuity of literary and scribal techniques to show how stylistics and textual criticism can be united to illumine a text.

An essay by M. Greenberg (1978) is a fine example of the fruitful use of textual criticism in the exegetical task. It includes a comprehensive treatment of a single pericope in the book of Ezekiel. For Greenberg, the primary role of textual criticism is not the reconstruction of a hypothetical "original," but a more precise understanding of particular texts. As Greenberg summed up his own study:

> We have tried to show through study of two examples that divergences between MT (= Masoretaic text) and G (= Septuagint) in Ezekiel (and by implication elsewhere) may constitute alternative messages, each with its own validity. Exegetical rewards came, in each case, by asking not which reading was the original one, but what effect the divergences work on the messages of the respective versions (p. 140).

In his presidential address for the Society of Biblical Literature, J. Sanders (1979) also sought to unite the sibling disciplines of textual criticism and exegesis. Against the backdrop of two major projects on the Hebrew text: the Hebrew University Bible Project, and the United Bible Societies Hebrew Old Testament Text Critical Project, Sanders addressed himself

to all the major issues of the text-critical task. He stated:

> There is no early biblical manuscript of which I am aware no matter how "accurate" we may conjecture it to be, or faithful to its *Vorlage* (= the copy it was modeled on), that does not have some trace in it of its having been adapted to the needs of the community (p. 13).

Moreover, what we learn as we listen to the tradents checks our own proclivity towards post-Enlightenment *hubris*: "We are heirs of a very long line of tradents and not necessarily more worthy of the traditions than they" (p. 29).

B. Childs devoted an entire chapter to the question of "Text and Canon" in his monumental *Introduction to the Old Testament as Scripture* (1979). He, like Talmon, argued that there is an overlap between the literary and textual history of Old Testament books; he stressed that the textual changes were minor compared to the literary activity (Jeremiah showing the widest degree of variation in the textual phase). According to Childs,

> A basic characteristic of the canonical approach in regard to both its literary and textual level is its concern to describe the literature in terms of its relation to the historic Jewish community rather than seeing its goal to be the reconstruction of the most original literary form of the book, or the most pristine form of a textual tradition (pp. 96-97).

He went on to argue for the priority of the Masoretic text in recovering the canonical text of the Old Testament.

P. Ackroyd's essay (1977) touched on textual criticism only tangentially, but has important implications for how one views the goal of textual criticism. He stated,

> The authority of the biblical word is neither a matter of finding an "original" text which is accepted as coming direct from God; that search is often unproductive, but it may also take us back in a sense too far. Nor is it a matter of acceptance only of the finally agreed "canonical" form, . . . authority rests in the interaction between text and reader . . . " (pp. 171-72).

The nature of the authority of a biblical text is thus very much at stake when one engages in textual criticism.

For the above scholars, the textual study of the OT seeks to determine what if anything was intended by the variants reflected in the history of the Hebrew text and of translations made wholly or in part from a Hebrew text (Aramaic, Greek, Latin, and Syriac). It seeks to understand how and why a certain reading was preserved. It is thus an avenue for the exploration of the history of interpretation; more narrowly, an avenue for a better understanding of the text in its various forms. Its primary goal is not to reconstruct a hypothetical "original," but to understand the non-"originals" we now possess, in particular the Masoretic text.

For Childs and Sanders, the textual study of the OT makes it clear that the community which preserved the text cannot be divorced from the text itself. By implication, the nature of biblical authority will be misconceived without a proper recognition of the formative role church and synagogue played in the formation of the Bible.

Evangelicals have been severely criticized for pursuing studies on the periphery of biblical studies (Barr 1977, pp. 128f.). Perhaps recent trends in textual criticism will enable evangelicals to follow the paths of their ancestors and yet be allowed to enter the Promised Land of biblical theology. Certainly the concerns touched on above—a better understanding of the text, and the nature of biblical authority—are concordant with the concerns of biblical theologians of all persuasions.

REFERENCES

Ackroyd, P.
1977 "Original Text and Canonical Text." *Union Seminary Quarterly Review* 32:166-73.

Barr, J.
1977 *Fundamentalism.* Fortress.

Childs, B.
1979 *Introduction to the Old Testament as Scripture.* Fortress.

Greenberg, M.
1978 "The Use of the Ancient Versions for Interpreting the Hebrew Text." *Vetus Testamentum Supplements* 29:131-148.

Sanders, J.
1979 "Text and Canon: Concepts and Method." *JBL* 98:5-29

Talmon, S.
1975 "The Textual Study of the Bible—A New Outlook." Pp. 321-400 in *Qumran and the History of the Biblical Text.* Eds., F. M. Cross and S. Talmon. Cambridge, Mass.

INTERSECTION

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

EVANGELICAL WOMEN'S CAUCUS
By Ann Ramsey Moor

"I thought I was the *only one* who felt this way!" A few years ago, when Evangelical Women's Caucus was in its infancy, this statement was commonplace. To women (and some men) across the continent who had become privately convinced that there was a biblical basis for the equality of the sexes in church, home, and society, the knowledge that there were others who shared their conviction often came as a real surprise.

Today, in 1981, biblical feminism is no longer a novelty. EWC's international membership (now around 600) attests to that, as does the growing number of evangelical women who are going off to seminary.

Yet, despite their burgeoning ranks, theologically conservative women in North America's seminaries may still experience a certain sense of isolation. In some evangelical theological schools, women preparing for the pastorate may encounter thinly veiled hostility from male counterparts who question the legitimacy of what they are doing. In more pluralistic institutions, women who are trying to grapple honestly and carefully with "sticky passages" in the New Testament may be written off as hopeless literalistic.

Even without such conflicts, women in seminary tend to have somewhat different needs and problems than do men. Many embark upon their studies after a number of years of other life and work experiences: training for other professions, holding various jobs, and/or raising small children. Unlike male seminarians, who are often single and/or just out of college, they may not have the luxury of devoting all their time and energy to academic and field work. Furthermore, in line with a wider ranging and more wholistic concept of ministry, women frequently want to prepare for innóvative ministerial situations, such as a hospital chaplaincy or staffing a halfway house or crisis center.

As a grass-roots organization of Christians attempting to become, and help others to become "all they're meant to be," Evangelical Women's Caucus can help enrich the lives of women seminarians or graduate students looking for intellectual, emotional, and spiritual support. Three of EWC's six active chapters are located in major centers of theological education (Boston, Los Angeles, and the San Francisco Bay area), and almost all local or regional chapters have theological students in their membership. Several TSF groups also have close ties with EWC.

While chapters vary in structure and emphasis from location

to location, each provides a setting where aware-and-growing women can share with and learn from one another. A typical chapter meeting might comprise anything from discussion of a new book (e.g., Patricia Gundry's *Heirs Together* or Leonard Swidler's *Biblical Affirmations of Woman*), to hearing a clergy couple talk about their experiences in the pastorate, to viewing a film on sexism in advertising. Some chapters also have small support groups where women can get together and talk on a more informal basis.

Every other year, the wider EWC organization holds a plenary conference. (Its fifth such conference, "Women and the Promise of Restoration," will take place July 21-25, 1982, in Seattle.) Historically, these conferences have been a deep source of affirmation to women struggling, sometimes against great odds, to be true to God's call on their lives. In addition, most EWC chapters sponsor annual or semiannual conferences on various themes.

Evangelical Women's Caucus also publishes a quarterly newsletter, *EWC Update*. Among other things, it features reviews of books of interest to biblical feminists and a resources column. Membership in the international organization ($15 a year regular, $5 students or low income) includes a year's subscription to *Update*.

EWC extends a cordial invitation to seminarians interested in or committed to maturity in all spheres of life, to become part of its fellowship. For further information, contact Ann Ramsey Moor, Public Information Officer, 725-G Blair Court, Sunnvale, CA 94087.

SPIRITUAL FORMATION

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

TOUGH AND TENDER—A WORD TO GRADUATING SEMINARIANS

By Donald McKim, Lecturer at Westminster College and Stated Supply Pastor of Friendship United Presbyterian Parish (PA).

Dear Graduates,

The three years have raced by quickly. Now it's time to face the church and the world full-time. Many words ring in your ears at graduation: Administer! Counsel! Educate! Preach! Witness! All of these are high on the agenda for the church you have been called to serve. Often these and a host of others will compete for your attention. They will vie for priority. How can you do them all? How will you at times decide from among them? But most importantly: How will you fulfill your task as minister of the Christian gospel with integrity in the midst of a world of oil crises and Three-Mile Islands?

On the eve of their commissioning, Jesus gave his disciples two prescriptions: "Be wise as serpents and innocent as doves" (Mt. 10:16).

"Be wise as serpents." To put its meaning in our own terms, Jesus instructed his followers to use their ability for critical reflection. They must draw on all their resources so their work for his kingdom will be intelligent and meaningful. The serpent is the ancient symbol of wisdom. So Jesus commands his followers to bring to their lives and leadership in an antagonistic world, the best thought and experience they can muster.

Merely having a degree from a theological seminary does not insure that you will always be as "wise as a serpent" or that your wisdom will always be the best course. But Christ calls you to bring the creative intelligence which your training has fostered in you to bear as you work in your churches. Your task as a minister of Christ's Gospel is to bring to your people the very best you can offer in helping them to think critically and theologically about their problems, this world, and the Word of God for each of us. At best you will be an "amateur" theologian. We all are. None of us ever really "arrive." Yet you must bring to your people the most acute theological thinking of which you are capable. The world and the church with all our problems demand no less. There is a tough-mindedness to the ministerial task: "Be wise as serpents."

But Jesus goes on to command: "Be harmless as doves." To put it another way, Jesus calls us to use our capacity to love. The dove was a proverbial symbol of gentleness, of simplicity. And though we may be as sharp as Socrates and as brilliant as Barth, if we have not love — the world will never take us seriously. One of our greatest enemies in the church and as ministers is the credibility gap. There is so often that yawning chasm between our faith profession and our performance where we live.

We must communicate credibility. We are not called to be skillful manipulators or efficient experts in church growth through techniques alone. We work and witness by the congruence of our lives and our churches' lives with the message we proclaim and embody. What Joe Namath really believes about the popcorn poppers or after-shave he splashes on television really doesn't count for much. But for we who are ambassadors for Christ it is altogether different. Our message must have integrity and it must be matched by the identity of our lives with the life Christ calls for.

"Be as innocent as doves." Put into practice your power to love. For love is the tender medium through which our ministries move. Murdo Macdonald, who has interpreted Jesus' words as outlined above, reminds us that in his autobiography, Berdyaev the Russian philosopher describes the case of Mother Maria. When the Nazis were liquidating Jews in their gas chambers, one sobbing mother would not part with her baby. The officer in charge was only interested in the correct number of persons to be killed. So Mother Maria, without a word, pushed that mother aside and quietly took her place in line. This was what brought Berdyaev into the Christian faith—not elaborate philosophies or even scrupulous theology. But it was this costly act of love which gave credibility to the Gospel message.

Take this command of Christ as your own as you graduate from seminary. Let it influence the way you live and work as Christ's servants. Be tough-minded; be tender-hearted. As Jesus said, "Be wise as serpents and innocent as doves." God bless you in your ministry.

IF YOUR ADDRESS CHANGES BEFORE MAY 30 . . .

. . . Let us know. In sending your new address, advise us of your moving date and your current address. (If possible, send us a label from a TSF publication.) We don't want you to miss the May *Themelios*.

HENRI NOUWEN: SPIRITUAL GUIDE FOR A CHURCH IN TRANSITION

By Robert Durback

One of the finest moments of vaudeville in the forties was when Jimmy Durante would run excitedly to the center of the stage before an electrified audience and yell: "STOP THE MUSIC!" The band, which had been going full blast with trumpet, sac, and clarinet, piano, drum, fiddle and bass, would come to a squealing halt. The music stopper would then proceed to castigate his accompanists, flaying them for a false

note picked up by his sensitive ear. Sometimes he would get violent. A pianist might look on in horror to see his piano music snatched up and reduced to confetti in the hands of the mad professor. Pacing the stage like a lion, Durante would continue his Dur-ranting, punctuating his sentences with yet another fistful of shredded music hurled into the audience. Only after having thoroughly raked his wayward supporters over the coals and lectured them on the difference between "schmos" and professionals would Jimmy regain his composure, turn on his famous smile, and permit the show to go on.

Somehow I have to turn to Jimmy Durante to explain who Henri Nouwen is. Many readers may never have heard of Father Henri Nouwen, a Dutch priest currently living and teaching in this country. Those who have, and have read his books and listened to his lectures and tapes, may be shocked that I would be so irreverent as to compare him with singer-comedian Jimmy Durante, of beloved, but definitely not scholastic, memory.

But I insist. Nouwen, to be sure, is no double for Durante. But he is a music stopper. And music stoppers are very important to our world. Music stoppers are the world's custodians of quality control. And quality control is what keeps rich, nutty fruitcakes from coming out of the oven looking like Aunt Jemima pancakes. Quality control is what makes the difference between someone who can play the fiddle, and someone who can make his violin cry.

Professor of pastoral theology at Yale Divinity School, Nouwen is no ordinary run-of-the-mill spiritual writer. What was once said of Thomas Merton might best characterize one of the qualities in Nouwen's writing that makes him a best-seller in Catholic and ecumenical circles today: He has a built-in radar for phoniness that beeps at all the right moments.

Typical of his approach is a story he tells, quoting a Vietnamese Buddhist monk: "There was a man on a horse galloping swiftly along the road. An old farmer standing in the fields, seeing him pass by, called out, 'Hey, rider, where are you going?' The rider turned around and shouted back, 'Don't ask me just ask my horse!'"

Who, in the Church we live in today, has not at one time or another caught oneself wondering: Does anyone know where this horse is going? Theologians disagree with the Pope. The Pope disagrees with the world; and nuns wearing armbands disagree with the theologians, the Pope, and the world. It is in this bewildering context that Nouwen has emerged as one of the most sought-after speakers and spiritual writers of our day. Many in the Church today are angry and frustrated as the Church they once looked to for direction and guidance seems to offer them only the bitter spectacle of wrangling and dissension.

Nouwen offers another alternative: a vision of Church invited to move from disputation to contemplation. With the deftness and skill of a Houdini he has consistently managed to slip through the tangled web of theological debates that have too often tended to polarize and paralyze. Combining the insights of modern psychology with the proven wisdom of traditional spirituality he leads his readers to open spaces where they can once again connect their life stories with the Great Story of God's love as revealed in the Scriptures. The Nouwen trademark, easily recognizable in his theological reflection, is: *connectedness with real life*. For Nouwen it is out of the raw materials of ordinary, day to day living that the experience of God in prayer is born.

And if you dig beneath all the unrest and sense of betrayal prevalent in the Church today, you are likely to find that what the contemporary Christian seeks, and feels he or she is not getting through "official" sources, is precisely: *experience of God*—on a deep, personal level. It is to this hunger that the ministry of Henri Nouwen responds.

Of the thirteen books he has published to date special mention must be made of *Creative Ministry* (Doubleday, 1971), where Nouwen lays the groundwork on which much of his subsequent thought builds. Here he sounds the keynote, thematic of all his writings. For Nouwen: "Ministry means the ongoing attempt to put one's own search for God, with all the moments of pain and joy, despair and hope, at the disposal of those who want to join this search but do not know how."

"To put one's own search for God . . . at the disposal of those who want to join in this search but do not know how." This is Henri Nouwen's unique gift to the Church in a time of transition.

Robert Durback, a mail carrier in Cleveland, is a member of St. Angela Parish. He has spent over six years studying theology and philosophy, including four years at Gethsemani in Kentucky when Thomas Merton was there. A personal friend of Henri Nouwen, Durback wrote this article to a parish newsletter to introduce others to the exceptionally rich resources of Nouwen. Soon, Nouwen will move to Peru in order "to learn from being with" the poor as a minister in a Lima parish.

Henri Nouwen Bibliography

Intimacy (Subtitled Pastoral Psychological Essays) Fides/Claretian, 1969.
Creative Ministry Doubleday Image, 1971.
With Open Hands Ave Maria Press, 1972.
Thomas Merton, Contemplative Critic (formerly *Pray to Live*) Fides, 1972.
Wounded Healer Doubleday, 1972.
Aging Doubleday Image, 1974.
Out of Solitude Ave Maria, 1974.
Reaching Out Doubleday, 1975.
Genessee Diary Doubleday, 1976.
Living Reminder Seabury, 1977.
Clowning in Rome Doubleday Image, 1979.
In Memoriam Ave Maria, 1980.
The Way of the Heart Seabury, 1981.

Bibliographies Needed

TSF wishes to publish additional two-page (1,200 word) bibliographies on various topics and persons. ***Suggested subjects include:***

Rudolph Bultmann
Martin Heidegger
Soren Kirkegaard
Jurgen Moltmann
Reinhold Niebuhr
Wolfhart Pannenberg
Norman Perrin
Teilhard de Chardin
Helmut Thielicke
Paul Tillich
Archeology
Canonization
Form Criticism
Hermeneutics
Liberation Theology
Marxism
NT Theology
Phenomenology
Structuralism

Interested writers can request information on specifications and procedures for Mark Lau Branson, TSF, 233 Langdon, Madison, WI 53703.

Occasionally TSF will cooperate with other publishers or organizations in order to (1) let our readers learn about opportunities and resources, and (2) obtain access to other mailing lists so *TSF Bulletin* can become more widely known. If you do *not* want your name and address included in these exchange arrangements, please let us know.

GIVE THIS COPY TO A FRIEND
You can help others benefit from *TSF Bulletin*. If you give away this copy, we will give you another one free. Just write to TSF, indicating which issue you gave away.

REVIEWS (Notes and critiques on recent books and periodicals)

BOOK REVIEWS

REVIEW ESSAY

The Two Horizons
by Anthony C. Thiselton (Eerdmans, 1980, pp. 484, $22.50).

Professor Thiselton's recent work, subtitled New Testament Hermeneutics and Philosophical Description, *deserves serious consideration. Therefore,* TSF Bulletin *is featuring three perspectives.*

Reviewed by Grant R. Osborne, Professor of New Testament, Trinity Evangelical Divinity School.

Every now and then a work appears which fills such a necessary gap in critical dialogue that it almost immediately becomes a classic. This is such a work. Before this time most evangelical works on hermeneutics assumed that one could objectively distill the biblical authors' intent. To the non-evangelical it seemed that we were like small children who had created our own fantasy world and had never noticed that the very walls around us had crumbled into ruin. At the most we would appeal to the later Wittgenstein or to E. D. Hirsch, but never had a work comparable to Gadamer or Ricoeur appeared on the scene to argue the epistemological question in hermeneutics. The closest in the NT field was I. H. Marshall, ed., *NT Interpretation: Essays on Principles and Methods* (1977), but as a collection of articles it contained no in-depth essay on this topic (interestingly, two of the best essays therein are by Thiselton). Now the gap has been filled, and Thiselton has produced a work which can easily stand upon its own as a major contribution.

As the sub-title states, the primary purpose is to examine the role of philosophy, specifically recent trends in linguistic analysis, in NT hermeneutics. This is admirably accomplished as Thiselton begins with introductory questions dealing with the two horizons issue and "broader issues" such as the role of history, theology, and language, respectively, in the hermeneutical task. In each of these he utilizes key NT passages to exemplify the points, e.g. "*dikaiosune theou* in Rom. 1:17 as an example of paradigmatic relationship" (p. 127).

His discussions of the four principals (Heidegger, Bultmann, Gadamer, Wittgenstein) are especially illuminating as he studies each from the standpoint of NT hermeneutics. While a detailed examination will be left to Dr. Davis in this series, we would note a couple of points: the student who has torn out his hair trying to make sense out of Heidegger will probably do the same in the description herein. Dr. Thiselton employs so much of the complex Heideggerian jargon that the reader is almost as bewildered as before. Nevertheless, for the more mature student it may well be the best analysis anywhere. The same would be true with regard to the other two. Instead of attempting the delicate and speculative task of dissecting their thought in terms of their philosophical antecedents and/or their later interpreters, he primarily allows each to speak for himself. The result is a refreshing analysis which in the long run undoubtedly is more accurate but also is much more valuable for the NT student. The description of Bultmann is especially insightful, and the scholar who thinks he has arrived at a basic understanding of this monumental scholar will still find his knowledge clarified at several points. Two other sections (among the many) are also important for NT exegesis: the discussions of Gadamer with respect to fusion and distance (section 45) and to the hermeneutics of the parables (section 50). Both demonstrate a wide-ranging acquaintance with writers and issues.

Finally, we must note his use of Wittgenstein; I have long felt that the later Wittgenstein and his view of "language games" provides one of the major solutions to the epistemological problem as well as a crucial exegetical tool. However, Thiselton convincingly argues (sections 52-53) that the early Wittgenstein of the *Tractatus* also has an important hermeneutical role in clarifying the meaning of language and preparing for his later thought. The primary section for NT study (which does focus on the later Wittgenstein) is found in chapter 14, "Wittgenstein, 'Grammar' and the NT." Here the author discusses three classes of grammatical utterance (the "topic-neutral" or universal statements, axiomatic statements depending upon a "common understanding," and "linguistic recommendations" which depend upon the application of the proper paradigms of language games). These then provide an introduction to the broader topic of language games and polymorphous concepts, i.e. terms which have a wide range of meaning and must be interpreted according to their usage in particular contexts (shades of Barr's "illegitimate totality transfer"). Here we would note especially the excellent discussion of justification and the seeming paradox of the believer being both righteous and a sinner (section 60) as well as the concomitant analysis of faith in Paul and James (section 61). These provide conclusive evidence for the value of the later Wittgenstein for the exegetical task. The two appendixes to this chapter, applying Wittgenstein to the issue of structuralism and the debate on biblical authority, respectively, are also exceedingly valuable for NT study.

There could be no better way to conclude the descriptive portion of this essay than to quote the lines which close the author's conclusion: "The hermeneutical goal is that of a steady progress towards a fusion of horizons. But this is to be achieved in such a way that the particularity of each horizon is fully taken into account and respected. This means both respecting the rights of the text and allowing it to speak" (p. 445).

As one can clearly see from the tone of the article thus far, I consider this work to be must reading for anyone engaged in serious NT research, not only for corroborating the possibility of detecting historical meaning but also for honing exegetical tools on the basis of linguistic analysis. I see two major problems in this work: 1) At times the discussion is so complex that it loses clarity and only the expert can follow the fine nuances of meaning. I recognize that the subject material almost dictates the method. However, I felt at times (especially on Heidegger) that clarification was often in order. 2) The approach was naturally geared to the British scene, and so the American state of the discussion will lead to disappointment that a further chapter was not added on Ricoeur and the new literary criticism exhibited in such works as E. V. McKnight, *Meaning in Texts*; R. Detweiler, *Story, Sign and Self*; and N. R. Petersen, *Literary Criticisms for NT Critics* (all 1978). Only Petersen is considered, and his methodology is not discussed. However, when all is said and done, this work will be a standard for years to come.

Reviewed by Bernard Ramm, Professor of Theology, American Baptist Seminar of the West.

I genuinely admire Thiselton's mastery of such different topics as the science of linguistics, linguistic philosophy, and existentialism. Equally admirable is his mastery of such complex thinkers as Bultmann, Heidegger, Wittgenstein, and Gadamer. The book is an impressive achievement. It is virtually a *vade mecum* (handbook) of current hermeneutical discussion. His basic thesis is that certain modern philosophical systems materially help in the interpretation of Scripture; and he gives instances to show that this is the case.

The only theologian I know of who critically raises the issue of philosophy and hermeneutics and attempts to give a working hypothesis is Karl Barth (*Church Dogmatics*, I/2, p. 727ff.). In that no philosophy is a perfect correlate to divine revelation, all philosophies are potentially dangerous. In that the freedom of the Word of God seeks for light from any and every source, any philosophy may help in the understanding of Scripture. For example, philosophical materialism should warn us of the dangers for the misunderstanding of Scripture (and with that, theology) than they propose

In order to deal with such a complex book as *The Two Horizons* in a short space, I pose the following question: do the philosophies which Thiselton summons to help interpret the Word of God pose more dangers than helps? According to Thiselton of course they are of significant help. We agree with Barth that any philosophy may help, including all those Thiselton discusses. However, in contrast to Thiselton, I think these philosophies pose much greater dangers to the misunderstanding of Scripture (and with that, theology) than they propose helps.

(1) There are those thinkers who believe that Heidegger has radically changed the whole task of philosophy, and that in a perverse way. He is the "reworder" of all philosophy. If this charge is true then it means that in Heidegger's philosopher's pot there is more theological poison than there are vitamins.

(2) A very sharp philosophical critic of the Bultmann-Heidegger program in both philosophy and theology is S. U. Zuidema (*Communication and Confrontation*). His charge is that Heidegger's existential philosophy carried over into theology converts theology into the role of making existential prescripts. This means that theological statements do not really pertain to the natural order or the historical order but are reduced to ways of looking at and living in our world. If theology is reduced to the function of writing out existential prescripts, then that is the end of theology at least as historically understood.

(3) It is highly revelatory that the bulk of the scholars Thiselton cites as profiting from the contemporary philosophies are not orthodox or

evangelical (or whatever term one wants). His stars are so uniformly Ebeling, Fuchs and Bultmann. There is then something very symptomatic, and in an adverse way, when such theologians are the prime users of the modern philosophies Thiselton cites.

(4) I do not think that Wittgenstein is as innocent of theological danger as Thiselton's account would lead one to believe. If, according to Wittgenstein, ethical judgments cannot kick their way through the net of linguistic rules, then neither can theology. Although some theologians have felt that the concept of language games liberates theology to again be an autonomous subject, I don't see that new freedom in Wittgenstein himself.

(5) Pre-understanding (*Vorverstandnis*) is not the innocent procedure Thiselton presents it to be either. Whether Bultmann's basic stance is determined more by neo-Kantian dualism or existentialism (and its pre-understanding) the result is the same: a grid is placed over Scripture so only certain kinds of answers may come through. If pre-understanding is always capable of correction why in the actual materials we have is the correction never in the direction of evangelical theology?

(6) It is difficult for me to conclude otherwise than that demythologizing is inevitable in any system such as Heidegger's, Bultmann's or Gadamer's. Nothing eviscerates evangelical theology like demythologizing.

On the positive side, Thiselton's book does bear evidence that the historical-critical method so dear to past generations of biblical scholars has severe limitations. The protest against it is mounting. Thiselton's book can always be a corrective to evangelicals whose hermeneutical theory is rather flat, rationalistic, and unimaginative. There is more to meaning than the narrow parsing out of grammatical constructions.

Review by Stephen T. Davis, Associate Professor of Philosophy, Claremont Men's College.

The fine reviews by Professors Ramm and Osborne make it possible for me to begin *in medias res,* without the customary summary of the book's thesis and contents.

Let me begin with a complaint. (I use the word "complaint" intentionally. What I have in mind is not so much a criticism as a stylistic preference of mine that the book violates.) It is *too scholarly.* I know that sounds like a contradiction in terms, but let me explain. At 484 pages in length, the book is far longer than it needed to be. Thiselton is almost compulsive in his thoroughness. On virtually every problem that is introduced, he feels the need to cite and discuss the work of virtually every recent scholar who has considered it before presenting his own views.

In short, *The Two Horizons* is a self-indulgent book, one that in my opinion could have benefitted from some rather severe editing. Its great length, its massive thoroughness, its many footnotes and references (there are 492 names listed in the index and 2023 footnotes in the book!) will limit greatly its readership and possibly its influence. And in a review in *TSF Bulletin* I think it must frankly be said that few seminarians will want to work through it.

All this is a pity, in my opinion, because the book is original, stimulating, and important. It *deserves* a wide reading. In Thiselton's defense, it must be said that one can only admire his broad learning. And it impressed me deeply that a book with such heterogeneous parts does in the end present a unified structure. But I believe the book would have been twice as effective had it been half as long and much less dissertation-like in style.

At heart the book asks the question whether New Testament hermeneutics can benefit from the work of Heidegger, Bultmann, Gadamer, and Wittgenstein. Thiselton believes the answer is yes. It should be said that he spends far more time discussing the views of these thinkers than showing their relevance to New Testament hermeneutics; at points in the book the reader feels far removed from the concerns of biblical interpretation. But I believe Thiselton largely succeeds in substantiating his positive answer. Though I am more familiar with Bultmann and Wittgenstein than I am with Heidegger or Gadamer, I was impressed by the sensitivity of Thiselton's handling of these complex and difficult thinkers. The Wittgenstein material is particularly good. (Also quite helpful are his critique of Nineham in Section 7 and his discussion of Pannenberg in Section 10).

Let me distinguish between three tasks in the neighborhood of biblical hermeneutics. The first is that of *interpreting the Bible.* This is a task that is performed by any Christian, especially by commentators, theologians, and clergy. The question here is: What is the Bible saying and what impact ought it to have on my life? The second task is *hermeneutics,* i.e., the task of deciding how best to go about doing the first task. The question here is: What steps should we take in trying to decide what the Bible is saying and what impact it ought to have on our lives? The third task is *meta-hermeneutics* (I am defining these terms technically, without trying to reflect how they are actually used by theologians), i.e. the task of setting the stage for the hermeneutical task, e.g. by finding fruitful and congenial philosophical systems, by formulating the right questions, and by applying the proper concepts (pre-understanding, distance, fusion, etc.).

Now despite Thiselton's intentions, *The Two Horizons* is mainly a work of meta-hermeneutics rather than hermeneutics. This is not a criticism of the book; if Thiselton accepted my distinctions he would probably claim, with justification, that meta-hermeneutics must be done before hermeneutics. But Thiselton deeply wants his book to have implications for hermeneutics and for biblical interpretation as well. He wants to ensure that his book "does not become lost in mere theory, but retains its relevance to practical issues in New Testament hermeneutics" (p. 60). At several places in the text he works to show the interpretational and hermeneutical fruits of his meta-hermeneutical labors. Some such sections are in fact quite helpful, e.g. the discussion of the many uses of "truth" in the New Testament (Section 59) and the discussion of Paul's notion of "justification" (Section 60). But in the main, the book is not one that will directly help people interpret the Bible or decide how to go about interpreting it. The difficult theoretical spadework Thiselton has done needed to be done, in my opinion. But students should not read the book hoping to discover how to interpret the Bible.

As philosophy editor of *TSF Bulletin,* some general comments on the relationship between philosophy and biblical interpretation are perhaps expected of me. (I suspect Thiselton will agree with what I say here; I offer it not as a criticism but as a clarification.) First, nobody is without a philosophy. Everybody who approaches the Bible does so with certain philosophical assumptions (even Tertullian and Barth). Second, all philosophical systems that are not obviously unacceptable to Christians ought to be tried to see if they yield fruitful insights for biblical interpretation, hermeneutics, and meta-hermeneutics. Third, Christians must be chary of tying Christianity too securely to any one philosophical system, no matter how congenial or helpful it seems. Aquinas tied Christianity too securely to Aristotelianism; Bultmann tied it too securely to Heideggerianism; D. Z. Phillips ties it too securely to Wittgensteinianism. Philosophy can help us interpret the word of God; but the word must be free to say no to philosophy too.

Despite my reservations, I must conclude by saying that this book has a chance of making a lasting impact. It is at least possible that it will define the terms of the hermeneutical discussion for the next decade. For that reason alone it is a book that should be read and read carefully.

The New Inquisition? The Case of Edward Schillebeeckx and Hans Kung
by Peter Hebblethwaite (Harper and Row, 1980, pp. 173, $4.95). Reviewed by John Bolt, Instructor, Department of Religion and Theology, Calvin College, Grand Rapids, Michigan.

The Vatican "trials" of theologians Edward Schillebeeckx and Hans Kung in the closing months of 1979 attracted international media attention. This volume by a former Jesuit and now the Vatican correspondent for the London *Sunday Times* and the *National Catholic Reporter* is one of the better (i.e. more thorough) illustrations of such media coverage. *The New Inquisition?* is an exercise in journalism which does little more than provide an interesting chronicle of those trials and their context — it certainly sheds very little further light on the complex doctrinal issues involved.

Hebblethwaite focuses his attention on the Vatican's examination of Schillebeeckx's orthodoxy, particularly the Christology reflected in *Jesus — An Experiment in Christology* (ET). Four of the six chapters deal with Schillebeeckx and only one with Kung. A final chapter is devoted to "John Paul II and Theology" and four appendixes of major statements by the Vatican and the two theologians are also included.

Hebblethwaite's journalist training and style serve him well as he lucidly unravels and explains the procedural intricacies of the Vatican's official watchdog for orthodoxy, the so-called Congregation for the Doctrine of the Faith (CDF). In a lively, highly readable fashion, Hebblethwaite intersperses Roman canon law, historical material, personal commentary, and relevant and revealing quotations from the main participants in the trials. The reader is given a good sense of the very complex procedures and Hebblethwaite's probing questions about the justice and morality of these often clandestine procedures is clear and to the point.

However, this same journalistic approach fails him badly when he deals with the stated major concern, namely to provide some insight into the question whether the Schillebeeckx and Kung affairs "presage a new and anti-intellectual phase in the pontificate of Pope

John Paul . . . a return to the methods of the Holy Inquisition" (p. 9).

The problem is that Hebblethwaite has virtually no sympathy for anyone who accepts traditional Christian doctrine, such as the Chalcedonian Christological formula, and puts the burden of proof on those who would defend it. Appealing to the Second Vatican Council Hebblethwaite accepts a modern world-view as normative. Although he pleads for a dialogue between defenders of traditional Christology and proponents of a new functional, historical Christology, his own bias for the latter prevents him from taking the former seriously. The title of the book gives us a foretaste of the prejudicial (if often colorful) language Hebblethwaite uses throughout. The headquarters of the CDF in Rome, for example, are described as a "forbidding place" which "looks like a fortress of the Church defensive" (p. 60). In comparing Popes Paul VI and John Paul II Hebblethwaite writes: "Where Paul VI was cautious, dilatory, diplomatic and reluctant to provoke an open break, John Paul II charges dashingly ahead like the Polish cavalry, in pursuit of his vision of a Church in which order will have been restored" (p. 105). Similarly he evaluates John Paul's concerns with theological orthodoxy as an attempt "to extend a 'Polish view' of theology to the universal Church" (p. 123). Expressions such as "heresy hunting" and "extreme right-wing Catholicism" are used when Hebblethwaite considers critics of Schillebeeckx' new Christology. All of this contributes little to the discussion.

Not only does Hebblethwaite lack all sympathy for the Pope's theological conservatism, he is also at a loss to understand John Paul's antipathy to general Western "progressive values." In a revealing passage he indicates his failure to understand the Pope's criticism of Western "consumerism." "He (John Paul II) has persuaded himself that Western theologians have succumbed to consumerism and distorted the image of Christ to turn him into a 'modern progressive.' Moreover this curious view of the West is accompanied by an apocalyptic vision which gives urgency and drama to his pontificate" (p. 112). As proof of this Hebblethwaite cites a statement of John Paul II in which he refers to Genesis 3:15 and the enmity between the seed of the woman and the seed of the serpent. Hebblethwaite professes to be completely in the dark about the meaning of this. Apparently he cannot conceive of any antithesis between the Christian Church and the modern "progressive" world.

The chapter on Kung is in much of the same vein although I find it curious that Hebblethwaite deals much more sympathetically with Kung's critics than he does with Schillebeeckx's. Could papal infallibility be more acceptable to a former Jesuit than Chalcedonian Christology?

Several concluding observations are in order here. First, important theological issues cannot and should not be dealt with in a journalistic fashion. The burden of Hebblethwaite's support for Schillebeeckx (less so for Kung) is the *reporting* of numerous statements of theologians supporting his orthodoxy. Not only does this prove nothing but it also fatally reverses the burden of proof by demanding that the Church justify its confession rather than insisting that detractors of the Church's confession demonstrate the need for change.

Second, it is important for non-Roman Catholic Christians as well to clearly distinguish between *procedural* and *doctrinal* issues in these cases. The validity (or possible invalidity) of the Chalcedonian formula is not dependent upon the propriety and morality of the procedures followed by the CDF in its dealings with Schillebeeckx and Kung. Evangelical Christians may find themselves very sympathetic to the Vatican's handling of the Schillebeeckx and Kung affairs on *theological* grounds while at the same time deploring the *procedures* used. It should be noted however that great care must be taken not to apply a thoroughly secular and humanistic notion of "human rights" or "tolerance" as a criterion for the propriety of these procedures. However, Hebblethwaite's failure to adequately come to terms with this basic distinction is the most glaring flaw in this volume.

Finally, evangelicals ought to note the genuine parallel between many evangelical and Roman Catholic theologians who are falling all over themselves in an attempt to embrace "modern," "critical," "progressive," "functional," "anthropological," and "historical" approaches to key Christian doctrines such as revelation and Christology. Is it too bold for an evangelical Protestant to suggest that, as members of the Universal (Catholic) Christian Church, we pay serious attention (not uncritically) to the Vatican's attempt to preserve the historic Christian faith concerning our Lord?

The Trinitarian Controversy
by William G. Rusch, editor (Fortress Press, 182 pp., $6.95).

The Christological Controversy
by Richard A. Norris Jr., editor (Fortress Press, 162 pp., $6.95).
Reviewed by Geoffrey W. Bromiley, professor of Historical Theology, Fuller Theological Seminary (retired).

Fortress Press deserves congratulations for launching an interesting new series of texts from the early church under the general editorship of William G. Rusch. Rusch, Director of Ecumenical Relations for the Lutheran Church in America, is also the editor of the first volume. It illustrates the aim of the series, namely, to make patristic writings more readily available in the form of extracts (in modern translation) relative to the great dogmatic themes and debates. Richard A. Norris, Jr., the professor of church history at Union, New York, edited the second, which is on patristic christology.

In accordance with the general pattern, Rusch first offers a short introduction (27 pp.) which surveys trinitarian development for students and general readers. Thirteen passages then follow ranging from early documents of the Arian controversy to the more developed works of the Cappadocians and Augustine. The creed and canons of Nicea are included (though not the creed of Constantinople) and Athanasius' *Orations against the Arians* (Book I) form the main portion of the work (pp. 63-129). The book ends with a short bibliography.

The value of such selections is obvious, but the present specimen raises some serious questions of selectivity. First, why are no passages offered from the pre-Arian period? Second, why does Athanasius receive such a disproportionate amount of space? Third, why does not the editor keep a better balance by including another western author like Hilary? Finally, why does he not carry the story forward to, e.g., John of Damascus? Or is it the editor's intention simply to equate the trinitarian and the Arian controversy?

The volume by Norris consists of a short but informative introduction and then of texts beginning with the Passover Sermon of Melito of Sardis, taking in Iranaeus, Tertullian, Origen, Athanasius, Apollinaris, and Theodore of Mopsuestia, and closing with the debates that led to Chalcedon in 451. A useful bibliography completes the work.

The merits of the collection need little commendation. Norris has selected his passages well, provides a smooth and competent translation, and says enough, at least, in the introduction to make the extracts intelligible without much further reading. A book of this kind provides interesting source material for students who need more than secondary surveys but have neither time nor money for more extensive reading. The weaknesses of the work, of course, are equally obvious. The documents will not be fully intelligible without some wider acquaintance with the period. Inevitably they leave many gaps and open up endless possibilities for dispute regarding choices. It is also debatable whether the preferred use of fewer but longer sections has more in its favor than the more representative if shorter extracts of earlier collections. Finally, experts will differ on many individual points of translation, and one may regret, perhaps, that abandonment of the generic use of "man" changes the succinct "very God and very man" of Chalcedon into "truly God and truly a human being"!

Images of the Spirit
by Meredith G. Kline (Baker, 1980, pp. 142, $6.95) Reviewed by J. Andrew Dearman, Department of Philosophy, Louisiana State University.

This slim volume is a thought provoking work. Written by an Old Testament scholar, it is one of several seminal works by the author. This particular book treats several themes in Scripture associated with the *imago dei* and the Spirit of God.

Kline's study addresses systematic theology in its attempt to define the image of God in humankind. He wishes to inform theological dialogue with a series of exegetical observations on the richness of the biblical teaching on the subject so that future discussion can be restructured "so as to fit more squarely on this biblical base." Also, the author stresses the role of the Holy Spirit (or for him the Glory-Spirit or Glory-Cloud) in constructing a biblical anthropology.

In chapter one Kline underlines the significance of Gen. 1:2 with its reference to the Spirit of God "hovering" over the face of the waters. Because the rare word for hover also occurs in Deut. 32:11 — a reference to God's protective aegis in the wilderness — an identification is made between the Spirit's presence at creation and the Glory-Cloud in the Wilderness. Further exegetical steps link this Spirit in 1:2 with the creation of Adam in Gen. 2:7 and thus, finally, with creation in God's image in Gen. 1:26-7. Kline draws heavily on the New Testament as well to conclude that the "biblical exposition of the image of God is consistently in terms of a glory like the Glory of God." In his view theologians have not recognized the pervasiveness of this theme.

Chapter two traces a priestly model of the

image of God. The author takes a cue from Paul's reference to a heavenly tabernacle-house (II Cor. 5:1-4) for a study of investiture symbols in the Old Testament cult. In quick order the symbolism of the wilderness tabernacle is traced to the eternal divine presence whose image is also seen in the earth-cosmos, the garden of Eden, and even in Aaron's robes. The events of the exodus from Egypt, including the building of the tabernacle, are presented to bring out their nature as a redemptive reenactment of creation. Kline's understanding of the tabernacle, as he explicitly states, is nothing other than what the author of the book of Hebrews says when the tabernacle is identified as a copy of heavenly things.

The third chapter develops the prophetic model of the image of God. A detailed comparison is made between the announcing angel of God's presence and prophetic figures who had access to the divine council. Kline rehearses the familiar arguments that Jesus was the Angel of the Lord (in a preincarnate state) and that later as the incarnate word he was antitypically a Moses-Prophet.

Chapter four deals with the Spirit's presence and the often mentioned day of judgment or of the Lord's appearing. Genesis 3:8 is a reference, however veiled it may seem at first reading, to the advent of the Lord in judgment and is a paradigm for later references to the day of judgment in Scripture.

The book is not easy reading. Its innovative thought is obscured by difficult syntax and literally dozens of hyphenated words and phrases. Only a patient reader will finish the book. It is a work of constructive biblical theology following the lead of Paul, the author of Hebrews, and John's Revelation. Indeed much of the imagery of the Law and Prophets is explained by reference to the book of Revelation, perhaps the most symbolic book in the New Testament. The success of Kline's enterprise will be judged, in part, on how well he has illumined the intention of Old Testament writers with his frequent appeal to the New Testament for confirmation of a point.

The author's strength comes from the ability to recognize and interpret symbols and metaphors. Time and again the reader is told that a vision is "perceived" or that a certain figure is "conceptualized." For those of evangelical persuasion who struggle with the language of Scripture, Kline's work is a good example of an exegete who has a keen sense of imagery and its function as a revelatory vehicle.

Evangelicalism and Anabaptism
by Norman Kraus (Herald Press, 1979, $5.95). Reviewed by Clark H. Pinnock, McMaster Divinity College.

Evangelical Christianity is big in North America, and is affecting every traditional group, including the Anabaptists. It calls for a response especially in view of the fact that it is not a positive influence in every respect. Ron Sider, whose credentials in both sectors are impeccable and well known, has written a chapter in this book which indicates how the two movements might learn from each other. The editor's essay, on the other hand, would seem to be more impressed by what Anabaptism, as he defines it, has to offer.

To describe the book, it is a collection of nine essays which introduce the reader, assumed to be Anabaptist, to the phenomenon of Evangelicalism. It reviews characteristics well known to practically any reader already, such as the inerrancy debate and the prophecy obsession, and also analyzes at greater depth such a distinction as that between Pentecostalism and fundamentalism. The book correctly interprets the movement as a great coalition of very disparate elements, having a post-fundamentalist core and surrounded by a thick layer of conservative Protestant adherents who find themselves attracted by the new evangelical witness.

Now some of these conservative Christians attracted to this evangelical alignment are of course Anabaptists in their roots. Therefore the book desires to position historic Anabaptism in relation to this new magnitude, a very worthwhile aim. It does not say one cannot be both Anabaptist and Evangelical (that would be to fly in the face of the evidence that thousands of believers think they are), but only that, if this is what people think they are, it is important that the two identities are fused with the eyes wide open to what is involved.

For me the real value of this book is its witness concerning what authentic Evangelicalism could look like if the Anabaptist testimony would be heard within it. In my view, it is being heard, loud and clear, and we are all the better for it.

Symeon the New Theologian: The Discourses
by C. J. de Catanzaro; Introduction by George Maloney S. J.; Preface by Basil Drivocheine (Classics of Western Spirituality, Paulist Press, 1980, XVII + 396 pp., $7.95). Reviewed by Anna Marie Aagaard, Professor, Faculty of Theology, University of Aarhus, Denmark.

In 980 a young monk and mystic, Symeon, was made abbot of St. Mamas, a small monastery and "refuge of worldly monks" in Constantinople. The zeal with which he tried to reform life in the monastery soon brought him into conflict with the monks. After surviving an attempt to oust him, he gradually, over the next twenty-five years, transformed St. Mamas into a holy place steeped in the spirituality and ascetical theology of classical Byzantine monasticism. His own fame as a man of God, a recognized poet, and a learned theologian grew; Symeon became a nuisance to Stephen, the archbishop and chief theologian at the emperor's court. A dispute over the nature of authority in the church ended with exile for Symeon in 1009, and although the ban was later lifted he spent the rest of his years in a remote monastery at the seashore. Out of the solitude and visions of God's own uncreated light grew exquisite Greek poetry, Hymns of Divine Love, praising the inaccessible God who has chosen to live in the human heart, to nudge and to draw the humble into a sharing of divine life, and to be seen by cleansed eyes.

The hymns have been available since 1975 in an English translation by G. Maloney S. J. (Dimension Books). Symeon's theological treatises still await their English translation, but these Catecheses — the young abbot's fiery morning talks to his monks — are now translated and published in the Paulist Fathers' "Classics of Western Spirituality" series. In addition to careful and beautiful design, the books offer indexes, very few footnotes (lifted from the critical edition), a preface written by Basil Krivocheine, the Orthodox scholar and editor of the critical edition of the Catecheses (Sources Christorines 96, 104, 113), and an introduction to Symeon's life and mystical theology by George Maloney S. J. These introductory pages lean heavily on the same author's more elaborate 1975 study of Symeon's biography and teaching: *The Mystic of Fire and Light: St. Symeon the New Theologian* (Dimension Books, 1975). This short version is adequate for newcomers to Symeon's unwavering reference to discipleship on the narrow road of ascesis as the only way of reaching true contemplation and mystical union with God's abysses of fire and love. Symeon is sure that his own "charismatic competency" is no private, exceptional grace given by the Spirit to him alone. On the contrary: to be pure in heart and mind is the calling and possibility of everybody, both monk and lay, and to everybody then belongs the promise "the pure of heart shall see God." Most of the 34 Catecheses take their themes from the ascetical practices needed for purifying the heart: repentance, works of mercy, and most baffling (and most accurate in terms of psychological insights) the gift of tears as the unavoidable companion of grace. Seven of the Catecheses deal explicitly with the Holy Spirit and the necessity of being conscious of the Spirit's presence in one's own life. Symeon scorns the attitude that maintains that one can be possessed by the Spirit without knowing it, see God without actually seeing God's light, be born again without sharing goods with the neighbor and life with God.

Symeon's Catecheses offer glimpses of 10th century Byzans. They are an excellent introduction to Byzantine spirituality, and those Christians who are bold enough to assert with the Orthodox Church that the goal of every Christian's life is *theosis* (God's descent to lift women and men into God's own life) might find these discourses a treasured spiritual guide.

Symeon is "in" these days among theologians and students of theology. This is partly because of the critical edition and the translations, and partly due to the emphasis on the Holy Spirit. But Symeon cannot easily be made a member of today's Protestant prayer groups. He is a Byzantine monk, maybe the greatest writer of the Orthodox mystical tradition. He is a mystic who unabashedly asserts God's presence in human hearts and bodies, a priest and poet whose daring metaphors celebrate the union of God and purified, sinless believers. He is a theologian of experience: not any pious religious experience, but the awesome experience of being wood for God's fire.

Liberation Theology: An Evangelical View from the Third World
by J. Andrew Kirk (John Knox, 1979, 246 pp., $18.50). Reviewed by Ronald J. Feenstra, Graduate student in Religious Studies, Yale University.

J. Andrew Kirk's *Liberation Theology* reflects a healthy appreciation of and insight into an important new theology. Kirk organizes his discussion into four parts. Part one provides a brief historical background and characterization of liberation theology. Parts two and three consider its leading exponents and their handling of some important biblical themes. Part four suggests a very helpful evaluation of an alternative to its current hermeneutical procedures. This final section deserves careful reading by any theological student interested in liberation theology.

Kirk's main concern is hermeneutics. While he appreciates Marxism's ability to discern improper presuppositions in other views, he ques-

ORDER BLANK
TSF MATERIALS

(Check the materials and quantities you want to order. Figure the amount for materials and postage on the form at the end of this order blank).

Themelios (New Series, began 1975)

_____ 1-1 $1 (Autumn 1975) "Hermeneutics and biblical authority" by James I. Packer, "Inerrancy and New Testament exegesis" by R. T. France, "Preaching from the patriarchs: background to the exposition of Genesis 15" by Robert P. Gordon.

_____ 1-2 $1 (Spring 1976) "The way home: an exposition of Hosea 14" by Derek Kidner, "The poor man's gospel" by Peter Davids, "The meaning of man in the debate between Christianity and Marxism: Part I" by Andrew Kirk, "Resurrection and immortality: eight theses" by Murray Harris.

_____ 1-3 $1 (Summer 1976) "Nairobi 1975: a crisis of faith for the WCC" by Bruce Nicholls, "Jesus Christ frees" by Nairobi Baptist Church, "Shalom: content for a slogan" by David Gillett, "The meaning of man in the debate between Christianity and Marxism: Part 2" by Andrew Kirk.

_____ 2-1 $1 (September 1976) "Paul prays for the church" by John R. W. Stott, "Orthodoxy and heresy in earlier Christianity" by I. Howard Marshall, "Why were the Montanists condemned?" by David F. Wright.

_____ 2-2 $1 (January 1977) "Approaching the Old Testament" by Alan R. Millard, "Approaching Daniel: three studies" by Robert J. M. Gurney, John E. Godingay and Gordon J. Wenham, "A bibliographical guide to the study of the Reformation: Part I" by A. Skevington Wood.

_____ 2-3 $1 (May 1977) "Karl Barth and Christian apologetics" by Clark Pinnock, "Five ways to salvation in contemporary guruism" by Vishal Mangalwadi, "The 'rapture question'" by Grant R. Osborne, "Acts and Galatians reconsidered" by Colin J. Hemer.

_____ 3-1 $1 (September 1977) "God's lethal weapon" by Andrew Lincoln, "God's Word and man's myths" by C. Rene Padilla, "Comparative methods and the patriarchal narratives" by Martin J. Selman, "The forensic character of justification" by Ronald Y. K. Fung.

_____ 3-2 $1 (January 1978) "Can we dispense with Chalcedon?" by Gerald Bray, "The rise of apocalyptic" by Richard J. Bauckham, "A bibliographical guide to the study of the Reformation: Part 2: Development" by A. Skevington Wood.

_____ 3-3 $1 (April 1978) "Thinking biblically about Islam" by Colin Chapman, "An evangelical and critical approach to the sayings of Jesus" by Bruce D. Chilton.

_____ 4-1 $1 (September 1978) "Barnabas — Son of Encouragement" by Dick France, "Is there pseudonymity in the Old Testament?" by Joyce G. Baldwin, "The hermeneutical problem of Genesis 1-11" by Noel Weeks, "Arguing about origins" by Paul Helm, "A guide to bibliographical sources" by Jim Mynors, 44pp.

_____ 4-2 $1 (January 1979) "Universalism — A historical survey" by Richard J. Bauckham, "Towards a biblical view of universalism" by N. T. Wright, "Shall you not surely die?" by Edwin A. Blum, "The exclusiveness and inclusiveness of the gospel" by Bruce J. Nicholls. 36pp.

_____ 4-3 $1 (April 1979) "The vital question — Christology" by Jim Packer, "Preaching in worship" by R. T. Kendall, "Jesus and the law: an exegesis on Matthew 5:17-20" by David Wenham, "Structural analysis" by Carl Armerding. 33pp.

_____ 5-1 $1 (September 1979) "Evangelicals and theological creativity" by Geoffrey W. Bromiley, "Was the tomb really empty?" by Robert H. Stein, "The psychology of incarnation" by Robert Cook, "God the mad scientist: process theology on God and evil" by Stephen T. Davis. 36pp.

_____ 5-2 $1 (January 1980) "How do we interpret the Bible today?" by I. Howard Marshall, "Hermeneutics: A brief assessment of some recent trends" by D. A. Carson, "Interpreting texts in the context of the whole Bible" by David Baker, "The Willowband Consultation January 1978 — A personal reflection" by Kwame Bediako. 36pp

_____ 5-3 $1.25 (May 1980) "God and family: from sociology to covenant theology" by A Van Seters, "The reverse order of Ezra/Nehemiah reconsidered" by Edwin M. Yamauchi, "The sword of the Spirit: the meaning of inspiration" by Donald Bloesch, "The biblical basis of hope" by D. R. Denton. 36pp.

_____ 6-1 $1.50 (September 1980) "Spirit and Life: Some Reflections on Johannine Theology" by David Wenham, "The Old Testament Prophets' Self Understanding of their Prophecy" by Douglas Stuart, "Tensions in Calvin's Idea of Predestination" by Wing-hung Lam, "Godliness and Good Learning: Cranfield's Romans" by Tom Wright. 36pp.

Themelios (Old Series, pre-1975)

_____ 4-2 50¢ (1967) "Glory, Justice and Faith" by D. Clair Davis, "La Notion Biblique de Verite" by Henri Blocher, "The Delay of the Parousia in the New Testament" by Arthur Moore, "Tillich's Philosophy of History" by John Warwick. 48pp.

_____ 5-2 50¢ (1968) "Current Trends in British New Testament Studies" by Stephen S. Smalley, "The Concept of Truth in the Natural Sciences" by Walter R. Thorson, "Holiness and Wholeness" by William Edgar, III 48 pp.

_____ 6-2 50¢ (1968) "Was ist und will 'Systematische Theologie'" by Walter Kunneth, "Theology and Revolution" by Glenn R. Wittig, "Vom Denkakt des Paulus" by Otto Michel, "The Philosophy of Leslie Dewart" by G. H. Duggan, S. M., "The Christian, His Church, and Social Action" by John C. Baur, "Um ein okumenisches Worterbuch" by Friso Melzer. 48pp.

_____ 8-1 50¢ (1972) "Bonhoeffer and His Political Stance" by Klaas Runia, "The Presuppositional Apologetic of Francis Schaeffer" by E. R. Geehan, "Biblical thermeneutics and the Indian Christian Student" by T. Norton Sterrett, "An Expanded Paraphrase Ephesians 1:3-2:22" by Hubert M. Butcher. 31pp.

_____ 10-2 75¢ (1974) "The Holy Spirit in Christian Worship" by Ralph P. Martin, "Theology in Latin America" by C. Rene Padilla. 40pp.

_____ 10-3 75¢ (1974) "An Egyptian Parallel to Romans 2:15" by Ramez Atallah, "Feuerbach; his Thought and Influence upon Religion" by Mark Noll. 56pp.

_____ 11-2 75¢ (1975) "M. M. Thomas on Salvation and Humanization" by Choong Chee-Pang, "Martin Kahler's Historical Epistemology" by Dennis Reiter, "Israel's Faith: A Pagan Legacy?" by David W. F. Wong. 33pp.

TSF Bulletin (Old Series, pre 1975, British)

___ 67 $1 Autumn, 1973. "The Supernatural and History" by M. N. Christopher. "Unity and Schism 1" by A. Skevington Wood. "Biblical Ethics" by Oliver M. T. O'Donovan. 32pp.

___ 69 $1 Summer, 1974. "Gnosticism and the New Testament 2" by John W. Drane MA Ph.D. "The Messianic Secret in Mark" by James D. G. Dunn MA BD PhD "Comment: To the Praise of his Glorious Grace" by Donald S. Allister. 24pp.

___ 70 $1 Autumn, 1974. "Trends in pentateuchal criticism since 1950" by Gordon J. Wenham MA PhD. "Preparation for exposition: Galations 5:16-20" by I. Howard Marshall MA BD PhD. "Predestination in biblical thought" by Stephen Motyer BA. "Approach to theology: Open mind or empty mind?" by David Field MA. 24pp.

___ 72 $1 Summer 1975. "Recent study of Mark 13: Part 2" by David Wenham MA PhD "Comment: 'The Remaking of Christian Doctrine' 'Truth and Dialogue;' an extended review" by Michael Nazir-Ali.

BIBLIOGRAPHIES
10¢ EACH

_____ (B-KB) KARL BARTH by Donald Bloesch

_____ (B-JE) JACQUES ELLUL by David Gill

_____ (B-DB) DIETRICH BONHOEFFER by Kenneth Hamilton

_____ (B-GH) G. F. W. HEGEL by O. Kem Luther

_____ (B-RC) REDACTION CRITICISM by Grant Osborne

_____ (B-HK) HANS KUNG by Clark Pinnock

_____ (B-LG) LANGDON GILKEY by Clark Pinnock

_____ (B-PT) PROCESS THEOLOGY by Jack Rogers

PAMPHLETS

_____ $2.25 *New Testament Commentary Survey* Anthony Thistleton (updated by Don Carson), and

_____ $2.25 *Old Testament Commentary Survey* John Goldingay (updated and edited by Mark Branson and Robert Hubbard; temporarily out of print for revision—available again in May).

These booklets survey and comment on the best resources available in English for understanding the theological significance of both the OT and the NT. They are for the average seminary student or religion major rather than the research scholar. After explaining the functions of a commentary, they go on to describe and evaluate one-volume commentaries and series. They then examine commentaries on each OT and NT book, providing brief, but illuminating, remarks on each. They close with a presentation of the "best buy." Anyone concerned with preaching and teaching the OT or NT will find these useful, perhaps indispensable.

_____ $2 *What did the Cross Achieve* J. I. Packer writes an excellent, clear presentation of the evangelical doctrine of the atonement. Packer, a British theologian/pastor, interacts with modern theologies and defends a Reformed orthodox position. 45 pp.

_____ $2 *The Pastoral Epistles and the Mind of Paul* Donald Guthrie, author of *New Testament Introduction,* addresses issues on the question of Pauline authorship of the Pastorals: vocabulary, style, theology, and unity. He seeks to show that Pauline authorship, though not without difficulties, is reasonable, and that we should treat them as true products of the mind of Paul. 44 pp.

_____ $1.75 *The Meaning of the Word 'Blood' in the Scripture* A. M. Stibbs, like Leon Morris, disagrees with those who interpret the blood of Christ as signifying new life released through death and now available for us, and advocates the view that blood refers to the death of Jesus in its redemptive significance. 32 pp.

_____ $1.75 *Philippians 2 and Christology* Donald McLeod, in studying Phil. 2:5-11, focuses on the purpose of the "Have this mind among yourselves that Christ Jesus had." The focus is on ethical implications. This emphasis is developed with that contest, and the Christological base for behavior is expounded. 19 pp.

_____ $1.75 *Jesus' View of the Old Testament* John Wenham presents chapter one of *Christ and the Bible.* The author argues that "Christ's view of Scripture should still be the Christian's view of Scripture." 35 pp.

TSF TSF TSF TSF TSF TSF TSF TSF TSF TSF TSF TSF

ORDER FORM

JESUS AND THE SYNOPTIC GOSPELS	$_____
TSF REPRINTS	_____
BACK ISSUES	$_____
BIBLIOGRAPHIES	_____
PAMPHLETS	_____
THEMELIOS (New Series)	_____
THEMELIOS (Old Series)	_____
Subtotal	$_____
Postage and Handling*	$_____
TOTAL	$_____

NAME _____

ADDRESS _____

_____

_____

Mail this order blank with your check to:
TSF Research, 233 Langdon, Madison, WI 53703.

*U.S. orders add 15% of the total *excluding* books not published by TSF (minimum handling charge of 25¢ on any order).

Orders outside the U.S. add 20% of the *entire* total for surface mail. If you prefer faster service, check here and we will bill you for mailing your order by "printed matter — air" ($2-$6 per pound depending on distance). ☐

FORUM TAPES ORDER FORM

Use this page as an order form. Tapes are $2.50 each. If airmail outside North America is requested, add $1 per tape. Some series are listed at a discounted price.

An Asterisk (*) indicates that certain items are available to the general public. Because of copyright arrangements, all other tapes are available only to students.

Donald Coggan, Archbishop of Canterbury, retired. (Lectures on the Apostle Paul — 2 lectures per tape).

_____ 137 *A Man in Christ and Traveler, Correspondent, and Pastor*

_____ 138 *Debtor and Interpreter*

_____ 139 *Slave, Evangelist and Churchman*

Series Price: $7.00

John R. W. Stott on Expository Preaching

_____ 65 *The Contemporary Argument About Preaching*

_____ 66 *The Nature and Function of Biblical Preaching*

_____ 67 *The Preparation of Sermons*

_____ 68 *Evangelistic Preaching* (side one) and *Christ's Concern for His Church* (side two)

Series Price: $9.00

Michael Green (Aldersgate '80)

_____ 126 *Church Outreach and Inner Life I* (Acts 19/Eph.)

_____ 127 *Church Outreach and Inner Life II* (Acts 16/Phil.)

_____ 128 *Endurance and Growth in Discouraging Times* (Col. 1)

From **TSF, England** (2 lectures per tape)

_____ 101 *Philosophical Influences on Wellhausen and Company* by R. K. Harrison and *Introducing the Documentary Hypothesis of the Pentateuch* by Stephen Motyer

_____ 103 *Daniel* by Joyce Baldwin and *Deuteronomy* by Gordon Wenham

_____ 111 *A Christian Approach to Theological Study* by Nigel Cameron and *An Approach to Modern Theology* by Donald Allister

_____ 112 *Biblical Authority and Biblical Criticism* by David Wenham and *Early Church Christology* by I. Howard Marshall

_____ 116 *An Introduction to Process Theology* by Paul Mickey and Mark Branson and *Religious Language* by Paul Helm

_____ 124 *Thinking Theologically* by Tom Wright and *Making the Most of Religious Studies* by Peter Cousins

_____ 125 *Introduction to Gospel Criticism* by R. T. France and *John's Gospel* by Leon Morris

_____ 158 *The Gospel and Islam* by Michael Nazirali and *John Hick and the Problem of Evil* by H. D. McDonald

***New College, Berkeley** (Summer 1980)

_____ 170 *Christian Ethics: The Freedom That Matters* by Earl Palmer

_____ 171 *Evangelism as a Way of Life* by Rebecca Manley Pippert

_____ 172 *Jesus Through Mark's Eyes* by Larry Hurtado

_____ 173 *Hopes and Fears of the Church in South Africa* by Elaine Botha

Clark Pinnock ("The Spirit-filled Church and its Mission")

_____ 180 *Gifts and Graces* (I Cor 12)

_____ 181 *The Ultimate Test* (I Cor 13)

_____ 182 *The Renewed Congregation* (I Cor 14)

_____ 183 *A Manifestation of the Spirit* (I Cor 12:5)

Series Price: $9.00

James Loder ("Transformations in the Christian Life")

_____ 190 *The Damascus Reality: The Dimensions of Transformation*

_____ 191 *The Emmaus Event: The Dynamics of Transformation*

_____ 192 *The Golgotha Struggle: The Direction of Transformation*

Series Price: $7.00

***Martin Marty** ("The Christian Faith and the Historian")

_____ 160 *The Difference in Being a Historian for the Christian Faith*

_____ 161 *The Difference in Being a Christian for the Historian*

_____ 162 *The World of Non-Historians and Non-Christians*

Series Price: $7.00

Michael Green (Evangelism)

_____ 44 *The Secret of NT Evangelism*

_____ 45 *The Quality of Early Church Life*

_____ 46 *The Shape of the Early Church's Message*

_____ 47 *Motives of Early Church Evangelism*

Series Price: $9.00

***Clark Pinnock** on Scripture

_____ 170 *Why Believe The Bible?*

_____ 171 *How True is the Bible?*

Subscribers to *TSF Bulletin* may receive one **FREE** cassette. Circle one item, write "free" by it, complete the rest of the order form, and send to Forum Tapes.

TEAR THESE PAGES APART BEFORE MAILING.

TSF Chicago Conference (12/78)

____ 119 *Classical Theism: Some Questions* by Clark Pinnock

____ 120 *Church Renewal: Its Possibilities and Limits* by Paul Mickey

____ 121 *The Church as Theological Community* by Howard Snyder and *The Authority of the Word of Jesus* (A Sermon on Mark 4) by Mark Lau Branson

____ 143 *Consummation: The Divine Climax*

____ 145 *Seminarians: Spiritual Formation and Scholarship* (includes Mark Lau Branson)

Series Price: $11.00

***Helmut Thielicke** (The tapes are best used as a set, but tapes #135 and #136 are usable by themselves for an introduction to Thielicke's thought.)

____ 131 *The Godless World and the Worldless God*

____ 132 *The Problem of Love*

____ 133 *Proclamation as a Political Factor*

____ 134 *Proclamation in Confrontation with Modern Man*

____ 135 *Questions Answered by Theilicke*

____ 136 *American Theological Education* — including comments by Thielicke, Guder and Branson plus *Questions Answered by Thielicke*

Series Price: $13.00

***New College, Berkeley** (Summer, '79)

____ 150 *Evangelicals, Ethics and Escatology* by David Gill

____ 151 *Cults: Closed Minds/Closed Systems?* by Ronald Enroth

____ 152 *C. S. Lewis: Reason and Imagination* by Kathryn Lindskoog

____ 153 *Land as Turf and Symbol in the OT* by Elmer Martens

____ 154 *Salvation Without Faith?* by Clark Pinnock

____ 155 *Models of Worship in the NT* by Ralph P. Martin

____ 156 *Rich Christians/Hungry World* by Ronald Sider

____ 157 *Ismael, Opec and Evangelism* by Mirian Adeney

Series Price: $17.00

Francis Anderson

____ 82 *Yahweh — The Only God* (Deut. 32)

____ 81 *The Old Testament, The First Christian Bible*

____ 8 *Questions and Answers on Biblical Studies*

____ 83 *Yahweh — The Kind and Sensitive God* (Ex. 32-34)

____ 84 *Yahweh — You Alone Are My Joy* (selected Psalms)

*Bruce Metzger (Lectures from I John and on the NT Canon)

____ 70 *God Is Light*

____ 71 *God Is Righteous*

____ 72 *God Is Love*

____ 73 *Unity and Diversity in the NT, I*

____ 74 *Unity and Diversity in the NT, II*

Series Price: $11.00

Miscellaneous Subjects

____ 13 *The Present Confusion in the Church's Use of the Bible* by Brevard Childs

____ 76 *Problems of the OT and NT in Translation* by Bruce Metzger

____ 94 *I Believe in the Historical Jesus* by I. Howard Marshall

____ 97 *Evangelical Theology: Conservative and Contemporary* by Clark Pinnock

____ 102 *The Old Testament and Criticism* by Carl Armerding

____ 113 *Feminism and the Churches* by Donald Dayton

____ 114 *Jesus and the Theology of Liberation* by John H. Yoder

____ 115 *What's Ahead for the Urban Church?* by William Pannell

____ 117 *The Behaviorist Bandwagon* by Mary Stewart VanLeeuwen

118

____ 168 *The Golden Cow* (*The Christian and Materialism*) by John White

ORDER FORM

Make Checks Payable in U.S. Dollars to: "Forum Tapes" and Mail To: 8301 Bruton Rd., Dallas, TX 75217.

Tapes $____

Foreign Air Mail $____

TOTAL $____

Name _____

Address _____

_____

tions its use in Christian theology. Recognizing that the Christian gospel is even more radical than the Marxist gospel, Kirk says that Marxism "is not subversive enough, by itself, either in theory or practice, for a continuous prophetic task" (p. 192). Kirk resists any attempt to soften the Bible's view of the fall and its pervasive effects. He advocates a full recognition of the powers of evil which threaten the kingdom of God. He says that, by ignoring these powers, liberation theologians have adopted too optimistic a view of the possibility of structural change in society. He advocates, in the place of an overly optimistic Marxist viewpoint, using the Bible's central theme as the hermeneutical key to understanding the biblical message. This central theme is the kingdom, says Kirk. Therefore the concept of the kingdom of God should form our hermeneutical procedures.

While Kirk is surely right about the kingdom of God's pivotal position in the Bible, he fails to explain exactly how this central theme should become embedded in a hermeneutical procedure. He never describes *how* the relationship between the kingdom and the powers of evil should affect our theology and action. He merely suggests *that* it should. Nor does he elaborate on his suggestion that a proper liberation theology should advocate evangelism as well as the struggle for liberation. How do these, for example, relate to the kingdom of God?

Kirk's discussion is marred by at least two problems. First, the book, particularly parts two and three, are conceptually unclear. His exposition of the views and biblical sources of various liberation theologians is too complicated to introduce the beginner to liberation theology and too superficial and confused to strengthen the advanced student's grasp of the issues involved. For example, what are the implications of taking the Johannine concept of truth as *doing* the truth? Why should we be so concerned about the starting point and procedure of a theology rather than its contents? Does Kirk take revelation to be propositional or propositionless? Could God, perhaps, communicate to us both by speaking through authorized messengers and by showing his power and love in his governing of the world? How should we understand such turbid statements as the following: "Hermeneutics is a dialectical process in which the biblical expression in symbols is used as a meta-language in a two-way process of communication" (p. 75)? Kirk's failure to address questions such as these renders much of the book unfit for either beginning or advanced students of liberation theology.

Second, Kirk claims that liberation theology is an indigenous third-world theology, novel in method more than in content. However, his discussion provides resources for seeing that neither claim is true. Many liberation theologians retail ideas rooted and grown not in the third world but in German soil and then transplanted to the third world. Thus Miranda claims that "God cannot be worshipped as *Being* until the *eschaton* of total world justice (the final suppression of the dialectical process) has been achieved" (p. 85). Gutierrez advocates a baffling trinitarian and incarnational scheme native to neither the New Testament nor the third world:

> Gutierrez, for example, pictures the activity of the Trinity as a series of concentric manifestations of the presence of God (Emmanuel) with his creation, culminating in the incarnation of the resurrected Christ, God's temple through his Spirit, in every man (p. 123).

Both Miranda and Gutierrez seem to be departing in matters of content from traditional theological positions, not because their theology is indigenous to the third world, but because it draws deeply from contemporary German theology. Kirk ignores this fact.

Perhaps Kirk could have been more precise both in his exposition and in his evaluation of these theologians if he had focused his discussion on specific theological issues raised by liberation theology, such as the doctrines of the Trinity, the incarnation, and the kingdom of God, rather than on their hermeneutical procedures. Then he could have evaluated their methods in the light of their views on specific issues.

Still, Kirk offers, especially in part four, a helpful evaluation of and alternative to current theologies of liberation. Moreover, he is to be commended for his attempt to bridge the apparently widening rift between Western and liberation theologians. We need more, and more penetrating, discussions that add to Kirk's efforts.

Death and Eternal Life
by John H. Hick (Harper & Row, 1976, 466 pp., $15.00). Reviewed by Steve Davis, Assoc. Professor of Philosophy, Claremont Men's College.

John Hick of the University of Birmingham and Claremont Graduate School is one of the foremost philosophical theologians in the world today. *Death and Eternal Life* is his attempt to assess current religious and philosophical thinking about survival of death and arrive at a theory of his own.

The book is extremely valuable as a lucidly written, almost encyclopedic survey of various theories and issues about life after death. Hick discusses the mind-body problem, the problem of personal identity, Humanism, Existentialism, parapsychology, Christianity, Hinduism, Buddhism, and many other topics as they relate to the overall theme.

A long and thorough book, Hick's own theory is developed in Part V, entitled "A Possible Human Destiny." Students of Hick know that in recent years he has been increasingly influenced by eastern religions. What he is attempting here is a work of global theology, a synthesis of what he considers the best insights of East and West. His general Christian orientation remains, but Hick has no hesitation in adopting views usually considered inconsistent with Christianity, e.g. the hypothesis of multiple lives after death in other worlds.

Death and Eternal Life is recommended reading for all TSF members who are interested in the subject (and who isn't?), even if most will be unsatisfied by Hick's own specific suggestions. In particular, philosophically inclined readers will wonder whether Hick has succeeded in developing a coherent theory of life after death in which personality is retained but egoicity is transcended (cf. pp. 459-462).

Commentary on Romans
by Ernst Kasemann (Eerdmans, 1980, 428 pp., $22.50). Reviewed by Ralph P. Martin, Professor of New Testament, Fuller Theological Seminary.

By common consent the letter to the Romans holds a central place in our understanding of Paul as a Christian missionary and theologian. Recent discussion is veering to the position that this epistle is less concerned with problems in the church at Rome and represents more a summing-up of the apostle's theological stance at the close of his mission in the eastern Mediterranean world. And it is with Paul's theology that this full commentary by a leading German scholar is chiefly concerned. Matters of introduction are passed over. All emphasis falls on a single concern: to explain "what Paul meant theologically," as Kasemann puts it in his preface.

To work your way slowly through this large-scale book is to receive an education in Paul's thinking on a wide assortment of themes, all of them central to his gospel message. Kasemann's book is one to be savored slowly, for it is almost impossible to read it quickly and just as difficult to summarize its rich contents. For one thing, the author brings an independent mind to well-worn themes, like "justification," "adoption," Israel's future, and the call to live in "freedom." With Kasemann the reader must be prepared for surprises at every turn and twist in Paul's argument. Also this book, even in translation made by an experienced translator, still carries the marks of its Teutonic origin, and there are many convoluted expressions, complex sentences and an overplus of technical theological jargon. The book requires a minimal knowledge of Greek.

The emerging picture is that Paul wrote Romans as a defensive statement. He fights on several fronts, chiefly against legalists who resisted his teaching in God's grace freely given to set the world right with himself and to usher in the new age (justification). But the equally perverse teaching, for Kasemann, was "enthusiasm," a term representing a mixture of realized eschatology, an immediate awareness of living in the new age of the Spirit, and a profession of charismatic experiences, coupled with a minimizing of the "theology of the cross." Paul set his face against this tendency among his readers and sought to correct their wrong-headed notions.

Under the rubric of these two leading themes of Romans, familiar texts take on fresh meaning. To be "in Christ" means to be in a "field of force" determined by the crucified Lord (pp. 221, 223). Chapter 7 is not Paul's own experience but a verdict passed on "religious man" caught in the tension of the two ages that exist simultaneously. "Life in the Spirit" is Paul's resolution of that tension but not implying its disappearance. Those "led by the Spirit" are the enthusiasts and their cry of ecstasy is Abba, Father and the glossolalia which Paul frowns on, since he is conscious of human frailty at all times, along with the groans of creation (p. 242).

The overruling concern in Paul's gospel is the justification of the ungodly (4:5 is Paul's chief text), and all his thought is brought to and tested by this benchmark. This provides Kasemann with his "canon within a canon" approach. So much is debatable here, and in a book on *Reconciliation: A Study of Paul's Theology* (John Knox Press, 1981) the present writer has devoted a large chapter to a critique of Kasemann's view of justification.

Every commentary is written from some theological perspective. Kasemann's *Romans* is no exception. At least he is aware of his slant: "Exegesis often betrays more of what scholars do not want to see than what they do see" (p. 221), he writes disarmingly. And of

course he is included in his own dictum!

But for an in-depth study of Paul's central letter and a firm grasping of severe exegetical nettles this book has few equals, even if Cranfield's recent two volumes are to be preferred as the "best" commentary on Romans.

Jesus, Politics and Society: A Study of Luke's Gospel
by Richard J. Cassidy. (Orbis, 1978, 230pp., $7.95). Reviewed by James Parker, III, Assistant Professor of Theology, Eastern Baptist Theological Seminary.

Cassidy, a priest in the Detroit archdiocese, combines scholarly research and teaching (St. John's Provincial Seminary) with pastoral involvement (directing the archdiocese justice and peace office). This monograph is the published version of his Graduate Theological Union (Berkeley) doctoral dissertation.

The purpose of the study is to analyze the social and political conditions in Jesus' day and then analyse Luke's reports concerning Jesus' own response to them.

The first chapter entitled "Luke, Theologian and Empire Historian" begins with a brief discussion of redaction criticism and the scholarly questions surrounding the writing of Luke. After discussing Conzelmann's approach to Luke, Cassidy argues strongly that Luke is certainly reliable when touching on matters related to "empire history" (the "items encompassed fall within the broad category of political affairs and would include such things as description of rulers and officials, description of administrative and judicial procedures, and the dating of specific events in relation to other events more widely known throughout the empire"), and, by implication, has a proclivity toward accuracy in areas where he cannot be tested. The burden of proof lies with those who hold that Luke was inaccurate!

Chapters two and three are two parts of the same theme: "The Social Stance of Jesus." By "social stance" Cassidy means "the response Jesus made through his teachings and conduct to the question of how persons and groups ought to live together." Through a careful examination of various episodes in the life of Jesus in Luke, Cassidy has shown that Jesus demonstrated definite sympathies for the poor and oppressed and showed a special concern for the infirm, women, and pagans (Cassidy recalls how, according to a Dantean legend, King Robert of Sicily recognized the revolutionary sound to Mary's Magnificat and thought it better that it be sung not in the people's vernacular but in Latin!). Regarding riches and the rich, Jesus (1) opposed the accumulation of riches, (2) counseled people to live simply, (3) admonished the rich to give to the needy, and (4) criticized the rich and praised those who gave up their possessions.

As to whether Jesus had a "program" to overcome poverty (in the sense of a systematic and comprehensive political program like that of a government agency) the answer was "no." But, if one asks the question whether Jesus took a position with respect to the social and political patterns around him, the answer must be "yes." And, in so far as the Gospel shows him recommending and responding in a specific way, then it is possible, in this sense, to say that Jesus had a "social program."

What are the "points" in Jesus' "social program?" First, Jesus consistently manifested a strong concern for the weak and poor. Second, those with surplus possessions were expected to use those goods to benefit the poor. Third, Jesus told his followers to discover ways whereby the poor and infirm could fully participate in the life of the community. The idea of an inclusive society is a fundamental component of Jesus' basic response to the suffering in society around him.

Cassidy describes Jesus' social stance as "an espousal of a new social order based on service and humility." In responding to oppression and injustice to women, Jesus adopted a pattern of acting that opened the way for a new social setting and societal identity: they were to be participants in society with broadened social roles. In stark contrast to the practice of domination employed by the political rulers of the day, Jesus called for social relationships based on service and humility. In examining the question of violence, Cassidy concludes that, while in particular circumstances Jesus acted or spoke aggressively, he never did or sanctioned violence to persons. The raison d'etre of Jesus' social positions is rooted in his theology; i.e., the base of his ethic is his doctrine of God. Jesus adopted the positions he had precisely because of what he understood God's purposes to be. Jesus sought to incarnate his Father's actions and purposes. So a theological foundation undergirded Jesus' social and political stances, and his stances cannot be understood apart from this.

Was Jesus dangerous to the Roman Empire? Cassidy answers with a resounding "Yes!" He was not dangerous in a zealot-type way since he rejected the use of violence against persons. However, insofar as Jesus proposed radical modifications in social patterns and refused to defer to existing political authorities when their claims were in conflict with his Father's purposes, Jesus was dangerous to the existing order. Sometimes Jesus expressed his concern for the poor, sick, women, and Gentiles in a way that did not particularly disrupt existing social patterns. However, more often he acted in a way that either explicitly or implicitly demanded radical social alterations.

Was Jesus dangerous to Rome? *Yes.* "If large numbers of people ever came to support the new social patterns that Luke portrays Jesus advocating, and if large numbers came to adopt his stance toward the ruling political authorities, the Roman Empire (or, indeed, any other similarly-based social order) could not have continued. . . . By espousing radically new social patterns and by refusing to defer to the existing political authorities, Jesus pointed the way to a social order in which neither the Romans nor any other oppressing group would be able to hold sway."

Cassidy closes his study with (1) a comparison of Jesus with Gandhi's pacifism and (2) other interpretations of Jesus' stance (A. Richardson, R. Schnackenburg, M. Hengel, and O. Cullmann). There are four very helpful appendices: (1) The Romans and the Herods; (2) Social and Economic Factors, including: population, economy, the Law, Temple, Synagogue, socio-economic groups; (3) Five Jewish groups: chief priests, Pharisees, Zealots, Essenes, Jewish populace; (4) Conzelmann's Interpretation: The "Political Apologetic" Argument, in which Cassidy takes a broadside into Conzelmann's whole approach. There are seventy pages of end notes, sixteen pages of selected bibliography and indices of names and subjects and scriptural references, and two maps.

For those who are seriously interested in and engaged in working for social change from a distinctly orthodox biblical and theological perspective, Fr. Cassidy's book is mandatory reading. It should also be required reading alongside commentaries which minimize these aspects of Jesus' life.

The Social Context of Paul's Ministry: Tentmaking and Apostleship.
by Ronald F. Hock (Philadelphia: Fortress, 1980, 112 pp., $7.95).
Reviewed by John W. Simpson Jr., Ph.D. student in New Testament, Fuller Theological Seminary.

The main conclusions of this book can be summarized as follows: Paul was a leatherworker specializing in tentmaking. He learned this craft from his father, in accord not so much with Jewish prescriptions as with the larger cultural context. (In this latter, Hock disagrees with the usual view.) Paul's primary means of support as a traveling "artisan-missionary" was his tentmaking. His paraenesis on work (I Thessalonians 4:11) reflects familiarity with the Greco-Roman moral philosophy, not a problem with an eschatology-based idleness or "Jewish regard for the value of toil" (p. 47). Other means of support utilized by intellectuals of Paul's day were to charge fees, to enter a rich person's household, and to beg. The existence of these other options besides working at a trade is the background by which I Corinthians 9:1-9 and II Corinthians 11:7-15; 12:13-16a are to be understood. In addition to the arguments related to these specific conclusions, Hock devotes much of his space to illustrating from ancient sources what Paul's life as an artisan must have been.

The text of Hock's book occupies a mere fifty-eight pages. Another thirty-two pages are given to notes on the text, some of which extend the text's discussion quite a bit. The text will be easy to follow for the average seminarian, and probably suitable for the "interested layperson." Greek words are always given with English translations.

The main difference in methodology between Hock's work and more theological treatments of Paul is Hock's alternation between dealing with Paul in particular from the New Testament evidence and going to classical texts (of fairly wide dates) to make generalizations with an eye toward Paul. The picture of Paul which emerges has several distinct features. First, Hock's understanding of Paul leans in a definite Hellenistic or Greco-Roman direction rather than in a Jewish (especially Rabbinic) direction. Second, Paul was an artisan always and this had greater impact on his social standing than did his apostleship. If Hock dealt more adequately with Paul's Macedonian support and the lack of leatherworking figures of speech in Paul's letters, this part of the picture would be more convincing. Furthermore, Hock first assumes that I Thessalonians 2:9 is representative of Paul's experience in every city to which his apostleship brought him and then deals with seeming counter-indications. Third, Paul's self-understanding is paralleled in and to be understood by works by and about ancient philosophers, especially moral works and especially those by Cynic philosophers. Hock assumes that Paul was aware enough of such literary traditions to appeal to them. (For some discussion of Paul's possible knowledge of Gentile literature, see the second chapter of the book by Malherbe mentioned below.)

The Social Context of Paul's Ministry is one product of a growing interest in a sociological approach to New Testament study (see F. F. Bruce in *Christianity Today*, October 10, 1980, p. 22). Abraham J. Malherbe, who was the mentor for Hock's Yale dissertation (1974), on which the work being reviewed is based, has written a programmatic work on the sociological approach in *Social Aspects of Early Christianity* (Louisiana State University Press, 1977). For the development and methodology of the approach and for further bibliography, Malherbe's book should be consulted, especially its "Prolegomena." Hock occasionally expresses the concern behind the sociological approach with statements like:

> Furthermore, recent treatments of Paul's defense of his self-support tend to isolate Paul from his cultural context and to view the whole matter too abstractly, that is, exclusively in terms of theology with no consideration of the social realities involved. (p. 51, cf. pp. 65, 68).

Among other works sharing this concern, three major ones are: E. A. Judge, *The Social Pattern of Christian Groups in the First Century* (Tyndale Press, 1960); Gerd Thiessen, *Sociology of Early Palestinian Christianity*, translated by John Bowden (Fortress Press, 1978); and John G. Gager, *Kingdom and Community: The Social World of Early Christianity* (Prentice-Hall, 1975); cf. Patrick Henry, *New Directions in New Testament Study* [Westminster Press, 1979], pages 180-202).

Old Testament Exegesis: A Primer for Students and Pastors.
By Douglas Stuart (Westminster Press, 1980, pp. 142, $7.95). Reviewed by Robert L. Hubbard, Denver Seminary.

This is a book whose appearance is to be heartily welcomed. There has long been a crying need for a textbook of Old Testament exegesis to replace the rather mediocre but popular Kaiser and Kummel, *Exegetical Method: A Student's Handbook*. This book will ably meet that need.

Stuart, Associate Professor of Old Testament at Gordon-Conwell Seminary, seeks to present a simple, step-by-step exegetical guide for both student and pastor, one whose end is to serve the preaching and teaching ministry of the church (p. 12). In reality, he presents two such guides: in chapter 1, "Guide for Full Exegesis" — a comprehensive, thorough procedure appropriate for academic exegetical papers (pp. 19 ff.) — and in Chapter 2, a "Short Guide for Sermon Exegesis" — one suited for the needs and schedule limitations of the average pastor (pp. 53ff.). For each the author presents a summary outline of the procedure followed by a narrative explanation of what each step entails.

Finally, the author devotes the lengthy chapter 3 (64 pages!) to "Exegesis Aids and Resources" — an extended listing of resources with commentary as to their use. Here Stuart "covers the waterfront" — textual criticism, literary analysis, form, structure, grammar, lexical analysis, theology, to sample his lengthy list. His thoroughness makes this handy volume a most useful bibliographical supplement to the popular *Old Testament Books for Pastor and Teacher* by Brevard Childs.

Though the author claims to have "de-emphasized" some critical methods (p. 12), he still shows how those methods may yield profitable results — particularly form criticism which plays a large role in his approach. All methods are employed for one clear purpose, namely, to expound the Scripture and apply it to the daily lives of God's people ("a theology that is not applied to the lives of God's people is sterile" p. 12).

Several weaknesses may be noted. First, some exegetical questions suggested by the author seem rather vague (for example, in analyzing a poetic text literarily we are told to ask how "narrow or broad is its range" p. 30). At times the same ambiguity afflicts Stuart's use of technical terminology. Second, he fails in my judgment to differentiate strongly enough the historical setting (i.e., the situation in which the events narrated happened) from the literary setting (i.e., the situation from which the written report of the event derives). Failure to separate these two perspectives will lead to a misunderstanding of biblical texts.

Third, while properly stressing the relationship of a passage's theology to that of its context, the Bible as a whole, and systematic theology, Stuart fails to clarify how one derives the theology of a given passage. What if one has no explicit theological affirmation in a text — how does one determine its theology? Further, with his heavy emphasis upon textual criticism, Stuart might have provided a summary of principles for doing textual criticism rather than referring the reader to Klein's handy work on the subject. Also, the collection of the many resources sprinkled throughout the book into one single bibliography at the end — as in Child's book — would give the reader a handy "shopping list" and ready reference tool.

Finally, Stuart's method would be greatly improved if he would spell out in more detail how the many individual pieces of data derived from study are to be integrated into a sermon. I fear that his approach still leaves too large a methodological gap between study and sermon.

Nevertheless, this is a very useful, readable book for all educated students of Scripture, particularly those with some acquaintance with the original languages. Pastors and seminarians will find it to be invaluable even if they conclude that some steps of the author's "short guide" may be eliminated. If that method is applied consistently, the lives of God's people cannot help but be enriched.

The Message of the Bible
by William Neil (Harper & Row, 1980. 208 pp. $3.95).
Reviewed by Robert L. Hubbard, Denver Seminary

This book is an attempt by Scottish professor William Neil to demonstrate the relevance and cruciality of the Bible's message for a modern, scientific audience which finds the Bible's form and culture confusing. To achieve his purpose, Neil surveys the Bible as if it were a three-act play written in three "books" — "The Body of the Old Testament" (Act I), "The Gospels: The Heart of the New Testament" (Act II), and "Bible, Church and World" (Act III, drawing upon Acts and a few epistles).

For Neil, the Bible "is a book about God, the world and ourselves" which "tells us why we are here, where we are going and how to get there" (p. 4). Its main theme is "the story of God's plan to recreate the world" (p. 201), that is, through the formation and experiences of the people of God to provide help and guidance so that disaster-prone mankind may find relationship with God and its place in the universe (pp. 201f.). That plan today is to be carried out by the redemptive ministry of the church infiltrating the world (pp. 204f.).

Neil is at his best in discussing the New Testament. His denial of Matthean authorship of the first gospel and Johannine authorship of the fourth gospel (he believes "John the Elder" wrote it using material from John the Apostle) does not overshadow his helpful explanation of the settings and characteristics of each gospel. His account of the early church's growth from Jewish sect centered in Jerusalem to world-wide church centered (at first) in Antioch is excellent. However, the reader will find no coverage of the content of the Epistles and Revelation — a serious shortcoming for a book whose subtitle is "a concise introduction to the Old and New Testaments."

The discussion of the Old Testament is on the whole disappointing. Neil's resurrection of a developmental "history-of-religious ideas" schema for his presentation gives me the impression that the author is heavily dependent upon Wellhausen's *Prolegomena*. I see no evidence of more recent scholars like Von Rad or Eichrodt, for example. Neil also seems overly preoccupied with getting the modern reader past the allegedly unpalatable "mythical" and "legendary" parts of the historical books to enjoy the more "rational," ethical and moral insights of the prophets. There is also a problem of selectivity: the devotion of one section to Job (an excellent chapter, by the way) but the omission of any consideration of Psalms or post-exilic prophecy is certainly short-sighted. He makes the New Testament come alive — gospels being written by real people for real-life situations with which I can identify — but the Old Testament's similar vitality gets lost behind Neil's developmental schema.

In sum, I am unenthusiastic about this book as a whole. The message of the New Testament comes through spottily, the message of the Old Testament only faintly.

God's People in God's World: Biblical Motives for Social Involvement
by John Gladwin. (InterVarsity, 1980, 191 pp. $5.95). Reviewed by Richard J. Mouw, Professor of Philosophy, Calvin College.

Like their North American counterparts, British evangelicals are showing a renewed interest in "Christian social action." This book, by an Anglican clergyman who heads the Shaftesbury Project and is associated with the monthly magazine *Third Way*, is a useful guide to what some of them are thinking about this subject.

There is much that is stimulating and helpful in this book. Gladwin seeks a basis for social action which is biblically faithful. The Jesus who is our Savior, he insists, is also the Creating Lord, the King who calls his people to obedience in all areas of life. As the incarnate Word, Jesus took the needs and cares of the whole world — including the full scope of cultural life — upon himself. The followers of Jesus are called to be "in the world," through genuine involvement in their culture, but not "of" it — we are not, for example, to "baptize" the status quo.

In spelling out the proper Christian motives for, and modes of, political involvement the author pays attention to a number of important biblical themes: creation, fall, and redemption; Jesus' earthly ministry, atoning death and future return; the relationship between the Kingdom of Christ and the kingdoms of this present world. He also applies these themes to practical areas of concern, offering some helpful observations on a number of items of contemporary importance: the relationship between Christiantiy and capitalism, the challenges and dangers of Christian-Marxist cooperation, and church-state relationships. Gladwin's discussion of the relevance of the Decalogue to Christian cultural witness is thought-provoking and full of practical wisdom.

The weakest part of Gladwin's overall case is his negative critique of various "separatist" versions of Christianity. In challenging the mindless, "world-flight" or "anti-worldliness" sentiments among some evangelicals, he is at his best — indeed the book as such is a full-scale and convincing response to such a mentality.

But in attempting to combat more intelligent versions of what he considers to be "separatism" his case is less than convincing. Is it enough, for example, to tell the traditional Mennonites that they are not "effectively involved"? Or that they should try to have a "Christian influence on the developing life of the community"? Might they not reply that the issue is precisely what we mean by words like "effective," "involvement," and "influence"?

Gladwin also seems to miss the point when he criticizes the "separatism" of those who advocate alternative modes of Christian organization in the societal arena, in the form of "Christian schools," "Christian political parties," and "Christian social services." "Where does one draw the line and how is it to be drawn?" he asks. Do we need "Christian factories"? Should we seek Christian alternatives to tax-paying? "Where do we stop? The further one goes on in this argument the more stupid and unbiblical it becomes."

This harsh judgment seems unnecessary. Defenders of this perspective want to encourage Christians to find patterns of corporate obedience in various spheres of cultural life. In certain political cultures "Christian political parties" may be effective instruments. In other settings Christians might do better to gather regularly for collective discussion and debate on political matters — in "Christian political education" units. "Christian factories" may never be appropriate instruments. But there may be other ways in which Christians ought to band together for mutual correction and witness in economic life: as workers, consumers, stewards of the earth's resources. To seek corporate — even "organizational" — channels for collective Christian discernment and service in various spheres of social life will strike some of us as neither "stupid" nor "unbiblical," especially if room is allowed for a plurality of legitimate organizational forms.

Similarly, Gladwin is critical of the "separatism" of those "underground Christians in eastern Europe today" who refuse to "live in and alongside the Marxist order of the state." One wonders exactly whom he has in mind here. It may be that some Christians in East Germany or Yugoslavia are passing up genuine opportunities for services in their societies. But if Gladwin has a plan for a more effective political witness on the part of Soviet Pentecostals, it would be interesting to have him reveal its details.

The fact is that it is very difficult to talk about Christian involvement in "culture" as such, without paying close attention to the concrete shapes of specific historical cultures. There may be historical conditions under which Christians — even those of us who are fond of Genevan Calvinism or "the English settlement" between church and state — are called to something very much like a "separatist" posture. There may be situations in which talk about "effectiveness" and "influence" borders on disobedience to the Gospel.

If we are to find patterns of Christian cultural obedience, we desperately need dialogue among Bible-believing Christians, a dialogue which takes place across national, racial, confessional and gender borderlines. Gladwin's book should be considered as one stimulating contribution to that broad-ranging discussion.

Separation Without Hope? Essays on the Relation between the Church and the Poor During the Industrial Revolution and the Western Colonial Expansion
Edited by Julio de Santa Ana (Orbis, 1980, pp. 192, $8.95, originally published by WCC, Geneva, 1978). Reviewed by Douglas J. Schurman, doctoral student in Ethics and Society, The Divinity School, University of Chicago.

What are and what ought to be the relations between the Church and the poor today? This question sets the agenda for a series of studies published by the World Council of Churches Commission on the Churches' Participation in Development. Volume 1 (*Good News to the Poor,* Geneva, 1977) examines the Western Church's relation to the poor from the first centuries A.D. up to the end of the Middle Ages. *Separation Without Hope?* is the second volume, dealing with Church-poor relations throughout the world during the period roughly between 1800 and 1914. The first two studies are intended to provide historical and thematic background for the still awaited third volume on the mission of today's churches to the poor.

The editor of the second volume (and author of the first) is a Uruguayan theologian/philosopher/sociologist and participant in organizations for Christian social reforms on local, national, continental, and global levels. The ten essays which constitute this anthology, like the editor's credentials, reflect a concern which is global in scope and an approach that is interdisciplinary in character. The authors write out of and are involved in the Church-poor struggle in Russia, Asia, Africa, Latin America as well as in North America and Europe. Nearly all the contributors have areas of expertise in theology and in one or more of the social sciences. They attempt to bring insights gained from the social sciences to bear on problems related to the churches and the poor during the 19th century.

The editor's general aim is to stimulate discussion and action in the churches so that they will show their solidarity with the poor. The essays certainly are catalysts generating reflection. The five essays focusing on the Western Church during the industrial revolution analyze various ways the churches ministered to the poor. Three concern the missionary activities of the Western churches in Latin America, Africa, and Asia. Two essays, one on the Church and the poor in Russia and one on social thought among Arab Christians, fit neither the "industrial revolution" nor the "colonial expansion" theme. Their analyses of Church-poor relations within contexts of internal revolution and totalitarian states, however, provide materials for comparing Christian social thought and action in very diverse sociopolitical situations. The major theological issue raised by the anthology is the ecclesiological question of the nature and mission of the Church. The thrust of the essays (except for the last two mentioned above) is that the institutional church must go beyond the charity-oriented, paternalistic ethic which marked its mission to the poor in the 19th century, to address itself to the deeper, structural causes of poverty.

The more specific action for which the editor calls is that of acknowledging the churches' failure to proclaim Good News to the poor. Although there were many zealous Christians supplying temporary relief for the poor through charity, on the whole there has been a "vast, solid, *structural* separation between the poor and the churches" (p. 180). Although the editor emphasizes this theme in his conclusion, his selection of essays sometimes contradicts this perspective. In the essay on the Russian Orthodox Church, for example, it is evident that there is no gaping separation of the Church from the poor since so many of its members are themselves victims of poverty.

The major strength of this anthology lies in the host of questions it generates about the nature of the Church, the role of social sciences in analyzing and resolving social problems, and the importance of the context of a given church as this influences its response to social issues. These areas are not addressed in a systematic fashion, but they quickly come to the reader's attention as one begins to compare any two essays. The prophetic challenge to relate the Gospel to the systemic, structural dimensions of poverty is also needed in many evangelical circles. If we, as evangelical Christians, are to develop our social consciousness and demonstrate God's deep concern for the victims of injustice, then we must reckon with the kinds of issues raised in this anthology.

Mission and the Peace Witness
by Robert L. Ramseyer (Herald Press, 1979, pp. 141). Reviewed by Charles R. Taber, Professor of World Mission, Emmanuel School of Religion.

This little book, coming out of the missionary involvement of contemporary Mennonites, is a blockbuster. Ramseyer, the editor, is an anthropologist and missionary to Japan, and the other authors, some of them already well known for other works, are equally qualified. The seven essays ("The Gospel of Peace," Marlin E. Miller; "The Search for a Biblical Peace Testimony," Sjouke Voolstra; "Shalom Is the Mission," James E. Metzler; "A Call for Evangelical Nonviolence," Ronald J. Sider; "The Contemporary Evangelical Revival and the Peace Churches," John H. Yoder; "Church Growth Principles and Christian Discipleship," Richard Showalter; and "Mennonite Missions and the Christian Peace Witness," Robert L. Ramseyer) deal in a profound and creative way with the issues involved. Each essay is powerful in its own right, though to my thinking Yoder's is the best; and cumulatively they present a compelling argument. Rather than summarize each paper, I will attempt to isolate the

key points made in all of them.

1. Because the consequences of human sin and the fall vitiate not only individual lives but also interpersonal, intergroup, and international relations, "*shalom* is the mission" (Metzler). The restoration and renovation of all things which is God's ultimate plan for his creatures and creation includes *as an essential component* the overcoming of all hate, oppression, contempt, fear, resentment, anger, and conflict between humans.
2. Because God's *shalom* is not a mere matter of absence of overt violence but includes as integral elements justice and harmony, peace has an unavoidable ethical content. Thus the distinction commonly made in evangelical circles between the gospel and social ethics is spurious, and,

> Peace as a present social and structural reality as well as an inner tranquility and future promise inherently and explicitly belongs to a biblically adequate understanding of salvation through Jesus the Messiah (Miller, 11).

This entails that it is impossible to hold "to an Anabaptist ethic while adopting Protestant understandings of the gospel and methods of evangelism" (Metzler, 41); rather, "evangelism needs to be seen as a political reality: the proclamation of a new kingship" (Metzler, 47). dience . . . " (Voostra, 26). Therefore *metanoia* inevitably involves a social and even politi*noia* inevitably involves a social and even political dimension. But such a radically transformed way of life is impractical and ineffective for individuals; therefore "our challenge is to relate to the world in a way determined not by individuals but by the church" (Voolstra, 29). But for this to happen, the church itself must concretize and incarnate the reconciliation of enemies and the accommodation *within* the one Body of all human differences. "The community made up of former enemies is itself the message . . . of God's intent in creation, as in the cross of Christ" (Miller, 15). This must obtain not only within each congregation, but also between congregations and historical groupings of congregations, denominational and national. This latter point is the thrust of Yoder's paper. After describing in detail the etymology and history of the use of the term "evangelical," he points out how most recently it has become a schismatic and partisan term, deeply fracturing the Body, and precipitating the formation of opposed groups *within* the church which speak only within their own closed ranks. Doctrinal agreement rather than the sharing of Christ's life becomes the criterion for fellowship; it is the precondition rather than the fruit of Christian unity. Yoder argues passionately and cogently for untiring persistence and perseverance in dialogue with fellow-believers with whom we disagree precisely *because* we disagree and can therefore help one another move beyond our provisional positions towards God's truth.
4. Mission requires missionaries who themselves live *shalom*; otherwise, they have scant hope of producing it on the field. "If shalom has not been a part of evangelism, neither will it become a part of congregational life" (Metzler, 43). It also follows, as we saw above, that the ethic of *shalom* must be a part of the original proclamation, so that even considerations of numerical growth or lack of it dare not alter the content of the message. Though it is useful to be knowledgeable about the sociocultural context and conditions of successful communication, "*we must not take a principle of communication and make it an ecclesiological norm*" (Showalter, p. 111; italics in original).
5. The biblical version of *shalom* means that the use of armed revolution or other form of violence to bring about God's will is a contradiction in terms. This point is made with special force in Sider's contribution.

One may quibble with this or that detail; but it would be a serious error to dismiss this book as a mere expression of sectarian notions. In this day of rampant violence in the world and schism in the church, of the breakdown of national and international order and the failure of projects to unite the church, brothers and sisters of the Anabaptist tradition may be onto a crucial insight. I for one am convinced that they are, and I recommend the book without qualification.

Corporation Ethics — The Quest For Moral Authority
Edited by George W. Forell and William H. Lazareth (Fortress Press, 1980, pp. 63, $2.25). Reviewed by Gregory Mellema, Department of Philosophy, Calvin College.

This book is a collection of essays by Christian writers on themes loosely related to the subject of ethics in the modern corporation. Christopher Davis, resident counsel with the Ford Foundation, opens with "Making Ethical Issues Part of Corporate Decision-Making." Richard Niebanck, secretary for social concerns of the Lutheran Church of America, follows with "Transnational Capital and the Illusion of Independence." Foster McCurley and John Reumann, both of the Lutheran Theological Seminary in Philadelphia, co-authored "Ethical Guidance Provided by the Bible — Confusion, Chimera, or Prophetic Realism." And George Forell, Professor of Religion and Ethics at the University of Iowa, concludes with "Corporate Social Responsibility: Sources of Authority."

There is also a section of book reviews contributed by George Brand, a staff researcher for the Lutheran Church of America, in a section entitled "Recent Literature." Here the reader will find concise summaries of four of the most significant recent books.

It is not the primary aim of these writers to provide advice of a practical nature to Christian men and women employed by a corporation. Clearly it is their intent to address and challenge the Christian community as a whole.

Davis' challenge centers around what he calls the problem of legitimacy. The ethical climate of a corporation, he argues, is in large part determined by the legitimacy of ethical discourse. For example, if the suggestion, "Don't you think it's wrong to . . . ?" elicits an awkward clearing of the throat by a senior executive, the signal is clear: the issue is not appropriate for discussion. Davis believes Christians in business can unify and begin to overcome this problem. Davis also suggests ways in which ethical considerations might be integrated into the decision-making process.

Forell's piece avoids the pious condemnation of business practices and the call for a radical reconstruction of society which one almost comes to expect in an article on the social responsibility of business written by a "professional religionist" (to use Forell's term). A review of a few landmark court decisions since 1919 serves as an enlightening introduction to the problem of social responsibility. The law of God written upon the hearts of all people can become the basis for promoting social justice. Furthermore, many if not most U.S. and Canadian executives are members of religious communities, and our access to such persons (familiar with the structure and operation of corporations) is an opportunity not to be wasted.

Does the Bible offer ethical guidance to men and women employed by a corporation? McCurley and Reumann get at the question by considering how various passages in the Bible would be understood by a person of "biblical mentality and outlook." For example, such a person would fully comprehend the sense of justice by which it was appropriate for Achan's family to be stoned. If we are willing to penetrate the mind of this person, there is a wealth of insight available to us. The authors unveil many examples of such insights, and the end result is truly fascinating for the ordinary student of the Bible.

Some readers may feel uneasy over what might appear to be a background assumption of the essay: that the ordinary student of the Bible could not correctly acquire ethical guidance from the Bible without the aid of the scholar. However, there is nothing in the essay itself which explicitly commits the authors to such a position, and certainly no one will question that there is an important place for the type of scholarship displayed in it. This too is a matter which deserves further exploration.

Niebanck's paper deals with the problems created by the failure of a newly independent nation to achieve economic independence. He rightly suggests that these problems are often magnified by the presence of large, multinational corporations; however, the paper ends abruptly before this suggestion is barely developed. Thus, his discussion of an issue which ought to be of immense concern to both Christians and non-Christians is disappointingly sketchy, and consequently quite unhelpful.

This collection is recommended to all Christians for whom morality in the modern corporation is a concern. It is, at its modest price, an unquestionable bargain.

Talking About Prayer **by Richard Bewes (InterVarsity Press, 1979, 128 pp., $2.95)**
A Long Obedience in the Same Direction **by Eugene H. Peterson (InterVarsity Press, 1980, 197 pp., $4.95). Reviewed by Gregory A. Youngchild, a S.T.M. student at General Theological Seminary, New York.**

Richard Bewes' book, *Talking About Prayer,* opens with a two-paragraph "Foreword" by Billy Graham in which the notable evangelist remarks, "I hope this readable little book will find its way into the hands of Christian people on every continent. . . . " After taking his words to heart and the book to a careful reading, this reviewer cannot understand why Reverend Graham was so enthusiastic in his appraisal.

Talking About Prayer is a good dose of sometimes much needed Christian common sense about prayer and praying, but it comes in a form that is not particularly pleasant to imbibe. The book is marred by an overly anecdotal style; the author narrates episode after episode from his personal experience to illustrate very simple points which could be said — and would be far stronger if said — more directly, without the constant intrusion of "I-statements." Indeed, the medicine is effective as a counter to the egocentrism of a "light switch" view of prayer, and as a corrective to an enthusiastic piety that forgets God chooses

human instruments to carry out the divine will. But to reach the medicine one has to dissolve a large coating of Richard Bewes' typical Anglican homiletical style that, in the end, leaves one's palate bland. It is unfortunate that the carefully chosen quotes which precede each brief chapter — e.g., "Some people's prayers need to be cut off at both ends and set fire to in the middle" (D. L. Moody) — make Bewes' points more forcefully and richly than the author himself.

In all fairness, the book does have its place, perhaps most appropriately in the hands of one six months past initial conversion, when the ambiguities inherent in any solid Christian life must begin to appear and be embraced. Bewes' book at this juncture might be one small pill among several from which to choose to counter the downheartedness that inevitably follows such a high; so taken it might well help sustain one's hope for the long journey ahead into Christ.

When considering Eugene H. Peterson's *A Long Obedience in the Same Direction,* one finds that drawing on personal experience and relating insights through it can be used very effectively for pointing the reader Godward, rather than back toward the author. Peterson wisely avoids the "no win" attempt to write broadly on prayer; to talk about prayer is, inevitably, to say too little or too much. Instead, Peterson offers reflections on the "Songs of Ascents," Psalms 120-134, which themselves touch a wide variety of personal/communal experiences in life (and necessarily in the life of faith). His illustrations from his experience illuminate, not merely discuss (or worse, obscure) the points intended; and as Christian commonsensical as his insights are, they come across freshly and vividly.

As is to be expected, some reflections are more profound and provocative than others. The chapter reminding one of joy is much needed and well taken; the piece on "perseverance" very rightly puts the emphasis not on our "stick-to-it-iveness" but on God's fidelity to us, and that is a valuable corrective to our usual myopia. The chapter concerned with hope, as moving and faith-emphatic as it is, seems to this reviewer not to deal directly or seriously enough with the reality of felt-hopelessness (as distinct from a genuine loss or abandonment of faith) in a believer's time of great personal trial.

Overall, Peterson's book is to be welcomed as exactly the sort of contemporary spiritual reading that belongs as a part of one's daily practice of prayer: a stimulus (albeit, importantly, a gentle one) to deeper meditation, not a substitute for one's own reflection, phrased and paced well, of broad appeal and broader applicability in the practice of daily Christian life. It deserves the success it will earn, and is — gratefully — one book that can be recommended without worry by the book-barraged pastor.

Patterns in History: A Christian View
by D. W. Bebbington (Inter-Varsity Press, 1979, 211 pp., $7.25). Reviewed by Douglas R. Marshall, candidate for the M.A. in Church History, New College, Berkeley.

D. W. Bebbington, lecturer in History at the University of Stirling, Scotland, has provided a non-technical handbook to aid the history enthusiast in sorting through the diffuse fields of historiography and the philosophy of history. The book is based on lectures he has given to student groups in Great Britain over the past several years on Christianity and history.

The book has eight well-organized chapters. The first explains how competing views of the historical process are important for those who read or write history. The heart of the book, chapters two through six, examines the traditions of historical thought beginning in chapter two with the cycle theories of ancient China, India, the Middle East, Classical Antiquity, and modern historians such as Nietzsche, Spengler, and Toynbee. In chapter three he describes the linear view found in the Bible and set forth by Christian thinkers from Augustine to Herbert Butterfield. Bebbington excuses Origen from the tradition for having "unconsciously assimilated Stoic thinking about cycles" (pp. 52). The Enlightenment split philosophies of history into two camps that carried over into Christian thought: rationalism (Lord Acton) and historicism (Thomas Arnold). Since this time, Bebbington concludes, western civilization has ceased to be dominated by the Christian, or linear, view of history.

In chapters four, five, and six he critiques the post-Enlightenment historical traditions of the idea of progress, historicism, and the Marxist theory of history. The chapter on historicism is worth noting because little is known of this school in America. Historicism is the school of historical thought that dominated Germany from the rise of romanticism in the late 18th century down to the 1930's. No historicist tradition has emerged in the English-speaking world; the best known exponent was R. G. Collingwood. In Bebbington's view, historicism collapsed in the early twentieth-century because as belief in God declined, so did its standard for the formulation of objective values. Historicists "had upheld the belief that God is the source of what is right in all societies over time" (pp. 115). With its premises gone, historicism collapsed into historical relativism.

Chapter seven is devoted to historiography, which is the imaginative reconstruction of the past from the data interpreted by the historical method Positivism and idealism dominate present-day historiography but Bebbington does not view either of them as threatening the Christian position. Instead, they emphasize opposite features of what should be a whole enterprise.

In the eighth and final chapter, Bebbington argues that implicit in a Christian understanding of history is confidence in the future. The outcome of world history was assured when Jesus won at the cross the battle with evil. Biblical eschatology together with a belief in divine control further guarantees the future. A Christian perspective on the world demands the inclusion of divine intervention because the Incarnation demonstrated that God is prepared to take a more direct role in human affairs. Furthermore, Jesus taught that God pays attention to the minute details of human life. This does not mean that the historian can pinpoint how and where God is at work in historical events. "The purposes of God are veiled even from believers until the end time" (pp. 172). But the historian can identify specific examples of divine intervention by judging the outcome of an event by the standard of God's character.

In Bebbington's program the cross of Jesus alone gives meaning to history. Christ confirmed the vision of history as an ongoing line in that he fulfilled the Old Testament prophecies and established a church that embodies the hope that God will bring history to a triumphant conclusion. But in the meantime human suffering continues unabated. To this Bebbington offers a reminder that God suffered for us in Jesus, and evil, the cause of suffering, will be overthrown once and for all when God's kingdom is fully established.

Bebbington's chief weakness is his failure to give due account to the movement, particularly vocal in the 1960's, that views history as an autonomous discipline, *sui generis* — half art, half science. In much the same spirit as Bebbington, this movement seeks to mingle freely romantic notions such as intuition, insight, empathy, and imagination with scientific concepts of analysis. It is a movement among secular historians and does not base itself upon Christian belief. See the works of H. Stuart Hughes, Henry Steele Commager, Siefried Dracauer, C. Vann Woodward, and Haskell Fain.

I commend Bebbington for a fine job overall. His writing is lucid, epigrammatic, and largely free of historians' jargon, which makes it well-suited for the newcomer to the field. The ample footnotes provide further doors to be unlocked and the annotated booklist is one of the best I have seen. *Patterns in History* is a welcome addition to recent evangelical attempts to construct a truly Christian philosophy of history.

W. A. P. Martin — Pioneer of Progress in China
by Ralph Covell (Christian University Press/ Eerdmans, 1978, 303 pp., $6.95). Reviewed by George C. Kraft, a missionary of the China Inland Mission — Overseas Missionary Fellowship 1935-1973, now OMF Local Representative in Berkeley, CA.

Serious students of missions will discover provocative and enlightening material in this technical analysis of the life and work of a man who was called the most influential American of his day in China. His "day" was a long one, stretching an unprecedented sixty-six years, 1850-1916.

By design, Dr. Covell has not written a "popular" missionary biography. William Martin was an unknown Presbyterian minister when he arrived in China on his 23rd birthday, April 10, 1850. At his death he was "the senior in age and continuous service of all foreigners resident in China." Li Yuan-hung, the President of the Republic, wrote in his eulogy that Martin "enjoyed an exceptional popularity as well as the respect of the scholars and officials both in the government and elsewhere in the country."

Martin was a controversial figure, involved not only in evangelism, but in science, diplomacy, economics, and education. In analyzing Martin's life and work, Covell attempts, successfully, "to be critical, to give historical perspective, to examine cross-cultural problems" and to compare the subject with his contemporaries and organize his material according to scientific concepts. Martin was a prolific author in both Chinese and English and his "T'IEN-TAO SU-YUAN" (Evidences of Christianity) from 1854 to 1912 went through thirty or forty editions in Chinese as well as many in Japanese and Korean. As a long time missionary and professor of missions, Covell gives us a penetrating critique of both Martin's theology and methodology. T'IEN-TAO SU-YUAN "attained more popularity in China than any other missionary book. It ranks of first importance for an understanding of the Presbyterian Christian message as it was articulated in nineteenth-century China."

Missionary ties with western imperialism are candidly discussed. Chinese history is skillfully and sympathetically related to western and missionary influence. "Martin identified his Christian faith with western civilization." In Covell's judgment Martin did not empathize with China's perceived needs and presented to her "the secular gospel of reform." In true imperialist fashion he believed that missionaries had the right to be in China and that this right was obtained and should be maintained by force. Martin believed in and preached the gospel but this was subordinate to his emphasis on social reform and tended to inoculate China against the gospel. Covell credits Martin's sincerity in seeking "to be God's agent to bring about what was best for China. In the process he became more the agent and interpreter of an alien culture than of the Biblical faith."

Strangely lacking in this book is any hint of devotional life in Martin or other missionaries. Did prayer play no part in early motivation and subsequent ministry? Or is the devotional aspect to the aims of the original Ph.D. thesis and the technical and intellectual volume which has grown out of it? The four short paragraphs in which Covell touches on prayer are technical rather than devotional. Was there something more than Calvinist convictions and imperialist ambitions which kept William Martin at his various posts for sixty-six years? An extensive bibliography of more than 300 books and periodicals, and 1184 (count them!) documentary notes culled from them along with a full index attest to the thoroughness of the author's research. The traditional reporter's what, where, when, and how are well covered. Further enquiry into the "why" of this complex enterprise would be helpful.

John R. Mott 1865-1955: A Biography
by C. Howard Hopkins (Eerdmans, 1979, 816 pp., $22.50). Reviewed by Richard V. Pierard, Professor of History, Indiana State University.

D. L. Moody once said that it had yet to be demonstrated what a person fully consecrated to God could accomplish. His most distinguished protégé, John R. Mott, perhaps unconsciously, sought to be that person. Convinced that achievement depended upon dedication, love, and the guidance of the Holy Spirit, he embarked upon one of the most remarkable careers in the recent history of Christianity. In a mind-boggling fashion Mott incessantly traveled around the United States and criss-crossed the oceans organizing and administering missionary and evangelistic ventures. Possessing a deep sensitivity to the needs and feelings of others along with the ability to conciliate differences, get to the heart of problems, and master detail, he brought Christians together everywhere and laid the foundations for the modern ecumenical movement.

A definitive biography has long been needed and Professor Hopkins, the noted historian of the social gospel movement and the YMCA now retired from Rider College, spent a quarter-century of labor in the Mott papers at Yale and in collections all over the world as well as interviewing almost everyone who knew him well in order to accomplish this. He shows that Mott came from a Methodist-Holiness background in Iowa where he underwent a profound conversion experience. Already in his student days at Cornell his commitment to Christ's service was total, and he plunged into YMCA work which became his primary vocation. Nevertheless, because of his enthusiasm for foreign missions, at age twenty-three he helped establish and for thirty years led the Student Volunteer Movement and seven years later formed the World's Student Christian Federation. As a missionary statesman he chaired the pivotal Edinburgh Conference of 1910, its Continuation Committee, and the International Missionary Council. He was a central figure in the various meetings that resulted in the creation of the World Council of Churches in 1948, and for his tireless efforts on behalf of international understanding he was awarded the Nobel Peace Prize in 1946.

Mott's life reveals clearly how foreign mission endeavors constituted the foundation of ecumenism — when people worked together to spread the gospel, they quickly discovered their commonalities. The orientation of his ministry was lay-centered (he was neither seminary-trained nor ordained), interdenominational (although he always considered himself a Methodist), and universal (he understood the needs of other peoples and races with whom he dealt on a basis of equality). He even built bridges to the Roman Catholic and especially the Eastern Orthodox communions. Mott's warm personality, unswerving commitment to evangelism, worldwide ministry, ability to motivate people, and ready access to the heads of state and captains of industry (he was particularly close to Presidents Wilson and Hoover), is reminiscent of Billy Graham. And, his uncanny skill in raising vast amounts of funds for various enterprises would make him the envy of today's practitioners of the electric church.

To be sure, Hopkins' narrative drags in spots and suffers from excessive detail, but Mott's personality is such that the book is hard to lay down. At times the account waxes nostalgic and hagiographical. The explanation of his compromised position in World War I is not really convincing, and errors occasionally creep in — for example, Garrett Hobart, not Roosevelt, was elected vice-president in 1896 (p. 174) and Melvil, not Orville, Dewey originated the decimal book-cataloging system (p. 425) — but by and large the picture of Mott is balanced. It is the inspiring story of a "liberal evangelical" (p. 629) who saw the present as the time of ideas, of crisis, and of promise. His understanding of the gospel squared firmly with the Scriptures, in that he never abandoned his belief that people must receive Christ while at the same time affirming that he is the answer to the social as well as the spiritual ills of humankind. We can learn much from this remarkable servant of God.

Baptists and Ecumenism
Edited by William Jerry Boney and Glenn A. Igleheart (Judson Press, 1980, 177 pp., $6.95). Reviewed by Paul K. Jewett, Professor of Systematic Theology, Fuller Theological Seminary.

Those who regard Baptists as anti-ecumenical will find this book highly informative. While in a way it will confirm the stereotype, in a larger way it will correct it. Considering the fact that some fifteen different authors contribute to the effort, the book is remarkably even in its level of competence. Of the many items that could be mentioned, the following seemed to this reviewer worthy of special notice.

1) Light is shed not only on the historically complex issue of Baptist origins, but also on the way in which this issue shapes the differing attitudes Baptists have toward ecumenical dialogue.

2) The reader is helped in understanding not only why so many black Christians are Baptists but also why black Baptists are often more ecumenically inclined than white Baptists whose conservative and evangelical theology they share.

3) Comments on William Carey's pragmatic ecumenicity and W. N. Clarke's distinction between "visible, organic unity" and "inward, spiritual unity" help the non-Baptist reader perceive why Baptists respond as they do to ecumenical dialogue.

4) Both the Baptist contribution to ongoing ecumenical dialogue and the contribution of ecumenists to the Baptist understanding of the church are helpfully discussed.

5) Finally, the book contains good definitions of terms, such as "free church," "believers' church," "radical Reformation" and the like.

C. S. Lewis Spinner of Tales, A Guide to His Fiction
by Evan K. Gibson, (Christian University Press/Eerdmans, 1980, ix + 284 pp.) Reviewed by Fay Blix, student at Fuller Theological Seminary.

Most friends of Narnia will find *C. S. Lewis Spinner of Tales* awakens pleasant memories of the delights experienced in reading C. S. Lewis's fiction. Although Evan K. Gibson, Professor of English Emeritus at Seattle Pacific University, writes in a highly readable style for the common reader, his book is written especially for those who already enjoy Lewis's fiction. The beginner will find it to be a fine overview, but the seasoned Lewis enthusiast will find some fresh insights as well. Gibson, while not setting himself up as a literary critic, devotes some time to examining Lewis's storytelling techniques and logistics in addition to dealing with some of the ethical and theological implications of Lewis's work.

The book is organized as a journey through various Lewis landscapes which culminates in the final chapter, "The Tapestry of Spun Tales," where the major themes and techniques of Lewis's fiction are summarized.

The first landscape, "The Inner Landscape," reveals C. S. Lewis, known to his friends as Jack Lewis, as a representative of the common man. In a series of little known but delightful anecdotes, Gibson presents Lewis as a man with a special kinship with the ordinary.

After this brief introduction, Gibson moves in "The Solar Landscape" which discusses the Lewis space trilogy. "The Infernal Landscape" deals with *The Screwtape Letters* and *The Great Divorce. The Narnia Chronicles* are examined in the next landscape, "Beyond the Universe," and Gibson's final landscape, "The Way of the True Gods," analyses *Till We Have Faces.*

It seems as if Gibson has taught these books in his English classes so often that they have become like children to him, and his book is his sharing of snapshots from the family album with delightful armchair commentary from a proud father. He handles each work of fiction with love, yet his objectivity is not destroyed in the process.

One of the things I appreciate about *C. S. Lewis Spinner of Tales* is that it is more than a

collection of plot summaries. Gibson provides a perceptive treatment of the meaning behind those plots.

A strong point in Gibson's favor is that he conscientiously avoids the temptation of making Lewis say more than he meant to say. He continually reminds us that Lewis's fiction is more "sacramental" than "allegorical." I appreciate his soft touch, particularly in his discussion of Narnia. He says, "*The Chronicles* are lightly told. It would be disastrous to hang weights on their wings." I agree.

Gibson is especially sensitive to how Lewis depicts Christ the Redeemer in almost every world, the pervasiveness of God's providence and Lewis's portrayal of an approachable God. He presents the broad spectrum of Lewis's views on the nature of divinity.

Gibson successfully examines Lewis's personal style and concreteness and inventiveness of his tales, but he is less strong in his discussion of the literary aspects of Lewis's fiction. However, this does not detract significantly from the value of the book. I would highly recommend *C. S. Lewis Spinner of Tales* to anyone who wants a refreshing reminder of overview of the truths contained in Lewis's fiction. Out of about a half dozen similar books on the market today, I recommend Gibson's most highly.

Will Evangelicalism Survive Its Own Popularity?
by Jon Johnston (Zondervan, 1980, 209 pp., $5.95). Reviewed by Neil Bartlett, Editor, *Inter-Varsity News*.

In an easy-to-read style, Jon Johnston takes a critical look at the recent rapid growth of evangelicalism in the U.S. He describes a group of prevailing societal values (pursuit of pleasure, self-worship, abuse of technology, and hero worship, to name a few) and says they're rapidly seducing the evangelical church. Johnston, a sociologist who teaches at Pepperdine and Fuller, covers a lot of ground and produces convincing evidence to support his thesis. It's recommended reading for observers of the evangelical scene and for church leaders.

NOTEWORTHY ARTICLES

Ag *Agora,* PO Box 2467, Costa Mesa, CA 92626
BP *Baptist Peacemaker,* 1733 Bardstown Rd., Louisville, KY 40205
CC *Christian Century,* 407 S Dearborn St., Chicago, IL 60605
C&C *Christianity and Crisis,* PO Box 1308-C, Fort Lee, NJ 07024
Ci *Cities in Transition,* 2641 Lynbrulee Ln., Knoxville, TN 37920 (bi-monthly, $12/yr.)
Cl *Commonlife,* Grace Haven Farm, Route 10, Woodville Rd., Mansfield, OH 44903
CT *Christianity Today,* PO Box 354, Dover, NJ 07801
XC *Crux,*2130 Wesbrook Mall, Vancouver, BC V6T 1W6 CANADA
DS *Daughters of Sarah,* 2716 W. Cortland, Chicago, IL 60647
Et *Eternity,* 1716 Spruce St., Philadelphia, PA 19103
FEH *Fides et Historia,* Dept. of History, Indiana State University, Terre Haute, IN 47809
HIS 5206 Main St., Downers Grove, IL 60515
IBMR *International Bulletin of Missionary Research* (formerly the *Occasional Bulletin of Missionary Research*) PO Box 1308-E, Fort Lee, NJ 07024
JAAR *Journal of the American Academy of Religion,* Scholars Press, 101 Salem St., PO Box 2268, Chico, CA 95927
JASA *Journal of the American Scientific Affiliation,* PO Box 862, Elgin, IL 60120
Ld *Leadership,* PO Box 1105, Dover, NJ 07801
NICM *NICM Journal,* published by the National Institute for Campus Ministries, 885 Centre St., Newton Centre, MA 02159
RN *Renewal News,* published by the Presbyterian Charismatic Community, 2245 NW 39th St., Oklahoma City, OK 73112
Rx *Radix,* PO Box 2116, Berkeley, CA 94702
SCPJ *Spiritual Counterfeits Project Journal,* PO Box 2418, Berkeley, CA 94702
Sj *Sojourners,* 1309 L St., NW, Washington, D.C. 20005
SS *Seeds* and *Sprouts,* published on alternate months, 222 E Lake Dr., Decatur, GA 30030
TOS *The Other Side,* 300 W Apsley St., Philadelphia, PA 19144
TT *Theology Today,* The Crossroad Publishing Company, 18 E. 41st St., New York, NY 10017
WV *Worldview,* PO Box 1308 M, Fort Lee, NJ 07024

CHURCH AND SOCIETY

"Taking God to Court" by Carl Horn III (Director of Estate Planning for Wheaton College, Wheaton, IL). "Case studies show that the courts, contrary to what was intended, are using First Amendment rights to restrict religious expression in the private sphere," **CT**, January 2, 1981, p. 24.

A new periodical—**Cities in Transition**—is a welcomed resource on the application of biblical concerns. **"Effects of Global Economics on a Changing World"** by John Collins (a United Methodist Minister and co-director of the New York-based Clergy and Laity Concerned). U.S. marketing, militarism, multinationals, biblical imperatives, and suggested policy changes. **Ci**, January 1981, p. 8.

A new tabloid, *Baptist Peacemaker*, appeared in December 1980. Biblical concerns, modern world realities, and the Southern Baptist traditions are brought together in a commendable array of articles, liturgy, and notes on church activities.

Sprouts is the offspring of *Seeds*. Described as a "simple, action oriented" newsletter, *Sprouts* is showing up in Southern Baptist Churches as a practical consciousness-raiser. Published bi-monthly, alternating with its parent. **SS**.

"How Many is Too Many of Which Kind of Who?" by Co-editor Gary Gunderson. **"How Poverty Breeds Overpopulation (and not the other way around)"** by Barry Commoner (Director of the Center for Biology of Natural Systems at Washington Univ.). No easy answers on birth control, but population growth is no valid excuse for avoiding the need to feed the hungry. **SS**, February 1981, p. 9,12.

"If Malachi Had Attended the White House Conference on the Family. . ." by Norman W. Wetterau (M.D., Delegate to WHCF). "Despite the controversy that involved many Christians at the White House Conference on the Family (notably over abortion and homosexuality), some of the ideas discussed there were pertinent to strong family life and biblical in substance," p. 27. **"John Perkins: Voice for Blacks—and Whites."** Interview on his major concerns for the black community. p. 21. **"The Greening of Gulf and Western"** by Anthony Campolo (Sociology Professor at Eastern College, St. Davids, Pennsylvania). Another view of GW's operations in the Dominican Republic. **Et**, January 1981, p. 30.

"Of Saints and Senators," interview with Garry Wills (a nationally syndicated columnist with the Universal Press Syndicate, and Professor of American Culture and Public Policy at Northwestern University in Evanston, IL). **Sj**, February 1981, p. 12.

"Now!" by Mary Cosby (Author, from Washington's Church of the Savior). "What else do we need to understand before we can choose to follow Jesus toward a more compassionate way of life? Perhaps, nothing." **SS**, December 1980, p. 4.

"Bread for the World: Clear Command, Complicated Task" by Arthur Simon. Faithful obedience. (Executive Director) **IBMR**, January 1981, p. 22.

"The Failure of Conventional Wisdom". A forum on economics including Richard Barnet, Larry Rasmussen, Jeremy Rifkin, Robert Hamrin, p. 13. **"Why People are Poor"** by Tom Hanks (Presbyterian minister, teaches Old Testament at the Seminario Biblico Latinoamericano in San Jose, Costa Rica). An excellent biblical, theological analysis. **Sj**, January 1981, p. 19.

"Confessions of a Punctured Prophet" by Gayle Boss Koopman (Part-time student at Wesley Seminary in Washington, D.C.). "Alone in this architectural showplace, I imagined myself as Moses calling Pharoah to let the people go. . ." **TOS**, April 1981, p. 17.

"Inter-Varsity Generates Soul to Reach the Heart of the City" A report on the history and happening if IV's Washington '80. **CT**, February 6, 1981, p. 72.

"Listen, Jerry Falwell!" A Response to "*Listen, America!*" by Robert McAfee Brown (Contributing Editor, teaches at Pacific School of Religion, Berkeley, CA). Good critique, except Brown incorrectly associates Falwell with the Southern Baptists. **C&C**, December 22, 1980, p. 361.

"Thank God for My Black and White Sisters" by Lucile Todd (Personal and Academic Counselor for Students at Pepperdine Univ.) and **". . . Except for the Healing of Jesus,"** interview with Cathy Meeks (black author). Two exceptional articles on the struggle for interracial relationships. **DS**, January/February 1981, p. 3,6.

"The Class Struggle in American Religion" by Peter L. Berger (Professor of Sociology at Boston College). "If one says of a particular political position that it and no other is the will of God, one is implicitly excommunicating those who disagree." **CC**, February 25, 1981, p. 194.

"Putting the Bomb on the Shoshone" by Steven Lindscheid. "Building the MX missile: In whose defense? Native Americans get it again." **TOS**, January 1981, p. 32.

INTERNATIONAL ISSUES

"Crisis in Overseas Mission: Shall We Leave It to the Independents" by Richard G. Hutcheson, Jr. (Executive of the Office of Review and Evaluation of the Presbyterian Church in the U.S.). "No wonder that the debates between liberals and evangelicals about overseas mission are so often circular, fruitless, and frustrating to all concerned. The two sides are not talking about the same thing." **CC**, March 18, 1981, p. 291.

"Church Growth as a Multidimensional Phenomenon: Some Lessons from Chile" by Orlando E. Costas (Professor of Missiology and Director of Hispanic Studies at Eastern Baptist Theological Seminary, Philadelphia). **IBMR**, January 1981, p. 2.

"Many Taiwans and Lordship Evangelism" by Harvie M. Conn (Associate Professor of Missions and Apologetics at Westminster Theological Seminary in Philadelphia). Government regulations permit only Mandarin Bibles, thereby keeping 90% of the population without Bibles. Other difficulties for missionaries are also discussed. **IBMR**, January 1981, p. 9.

"A Focus on China includes several excellent articles, among them: **"The North American Churches and China, 1949-1981"** by Donald MacInnis (Director of the Maryknoll in China History Project and Coordinator for China Research at the Maryknoll Mission Society). MacInnis contends that the attitude of missionaries expelled from China in 1948 was parochial, institutional, and subjective—that neither they nor their mission agencies had considered in any depth the issues of social justice smoldering beneath the surface of a civil war in that land, p. 50. **"Discipleship and Domination: Mission, Power, and the Christian Encounter with China"** by Richard P. Madsen (a teacher in the Department of Sociology at the Univ. of California, San Diego). "I would argue that if missionaries follow the new economic and political trade routes leading from the West into China, they will again be perceived as part of the problems that the new relationship with the West will bring, rather than as solutions to those problems." **IBMR**, April 1981, p. 55.

"Oppresors on the Run" by Tom Hanks (Professor of OT at The Latin American Biblical Seminary in San Jose, Costa Rica). "It's a witness we must hear and respond to, for God has chosen to make the divine response to oppression an important part of our Scriptures." **TOS**, February 1981, p. 23.

"Religious Revival in China" by Donald MacInnis (Coordinator of China Research, the Mission Research and Planning Department, Maryknoll Fathers and Brothers). "Without question an extraordinary burst of activity is revitalizing the Christian churches of China at national, provincial and local levels." **CC**, April 1, 1981, p. 346.

"Spies, Strings and Missionaries," by George Cotter (a Maryknoll priest who has worked as a missionary in Tanzania and in Latin America, now assists church workers in securing funds for self-help projects in Latin America, Africa and Asia). "At times missionaries will have to be unpatriotic in order to be religious. The church cannot play the cloak for the CIA's dagger." **CC**, March 25, 1981, p. 321.

"Who Benefits" by Joe Mulligan (a Catholic priest and Jesuit, works with the Latin America Task Force in Detroit, MI.) "Unraveling the strings attached to U.S. foreign aid." **Sj**, February 1981, p. 11.

"On the Side of the Poor" by Penny Lernoux (a reporter living in Bogota). While each country in Central American is different—Costa Rica, for example, boasts an admirable tradition of democracy—most of the region shares a history of violence and social injustice described as semifeudal. **Sj**, December 1980, p. 12.

"Checklist of 40 Selected Periodicals in English from Mission Agencies and Institutions" by Gerald H. Anderson (Director of the Overseas Ministries Study Center, and Editor of this journal). This list supplements two earlier checklists of periodicals for mission studies published in the *Occasional Bulletin of Missionary Research*, October 1980. **IBMR**, January 1981, p. 27.

"Great Decisions '81." Produced by the Council on Religion and International Affairs; eight regional reports on the world and various ethical issues. **WV**, January 1981, p. 23.

THEOLOGY

"Loss of the Sacred" by Albert C. Outler (Professor of Theology, Perkins School of Theology). This analysis of modern man's predicament turns us away from liberalism to a faith grounded in God's sovereignty and human dependence. **CT**, January 2, 1981, p. 16. Continued **"Recovery of the Sacred,"** January 23, p. 21.

"God's Presence in History" by Wolfhart Pannenberg (teaches theology at the University of Munich, West Germany). There is no direct conceptual approach to God, nor from God to human reality, but God's presence is hidden in the particulars of history. **CC**, March 11, 1981, p. 260.

"Jonathan Edwards and the Language of God" by William J. Wainwright (Professor of Philosophy at the University of Wisconsin-Milwaukee). Edwards' understanding of nature as an expression of personal diety is compared with other reviews. **JASA**, December 1980, p. 519.

"Conservative Christians and Anthropologists: A Clash of Worldviews" by Charles H. Kraft (Fuller Theological Seminary). Excellent! **JASA**, September 1980, p. 140.

"Why Do We Need Theology" by Clark Pinnock (Professor of Systematic Theology at McMaster Divinity College in Hamilton, Ontario, Canada). "If we are to get the message out, we had better get it right." **CT**, March 27, 1981, p. 68.

"Refiner's Fire-Imagination: That Other Avenue to Truth" by Luci Shaw (Editor for Harold Shaw Publishers, Wheaton, IL). When God reasons with us it is not by creed or abstract propositions of dogma, but by images. **CT**, January 2, 1981, p. 32.

"Christian Thought in the Greek World" by John Nolland (Assistant Professor of New Testament at Regent College). "Though we stand indebted to the Greek philosophical tradition. . .for our capacity to engage in critical evaluation, it is important that Christians reaffirm, over against Greek thought, that ultimate truth is not abstract but personal, it is not as much informational as relational." **CX**, December 1980, p. 9.

"East Meets West—How Much Dialogue is Possible?" by Steve Scott (Associate of the Spiritual Counterfeits Project). "Unless Christianity recovers some of its distinctive, Biblical elements, then what will actually occur will be less than dialogue." **RX**, January/February 1981, p. 13.

PASTORAL THEOLOGY

"The Spirit of Orthodoxy" by Hal Miller (Ph.D. student at Boston College). "In fact, true orthodoxy *can't* be dry. If it is, something is wrong. If orthodoxy is dry, it is because the 'spirit of orthodoxy' is lacking." **CI**, Spring/Summer 1980, p. 3.

"Scripture: The Light and Heat for Evangelism" by John R. W. Stott. "Let's not consume all our energies arguing about the Word of God, let's start using it." **CT**, February 6, 1981, p. 26.

"Liturgical Scholars: A New Outspokenness" by James F. White (Professor of Christian worship at Perkins School of Theology). If worship is the most important thing a church does, why doesn't it get more attention in seminaries and national church agencies? **CC**, February 4-11, 1981, p. 103.

"Women's Role in Church and Family." Several articles in this issue deal with scriptural and cultural issues about women. This editorial endorses the ordination of women! **CT**, February 20, 1981, p. 10.

"Completing an Awakening" by Richard F. Lovelace (Professor of Church History at Gordon-Conwell Theological Seminary). "It is mainly in the area of social and cultural transformation that America's current religious awakening appears to be lagging." Did I miss something? **CC**, March 18, 1981, p. 296.

"The Gospel that Speaks to Blackness" (an interview with Herbert Daughtry, pastor of The House of the Lord Pentecostal Church in Brooklyn, NY). **Ag**, Summer 1980, p. 14.

"What Ruins Christian Leaders?" by Russ Reid (President of the Russ Reid Agency, an advertising firm in Pasadena). How a leader can establish checks on one's own power. **Et**, February 1981, p. 29.

"On College Preaching" by Krister Stendahl (Professor at Harvard Divinity School). In a critique of seven printed sermons, Stendahl says "...the seven sermons strike me as lacking in joy, excitement, fascination about God and Christ and the whole company of heaven. The celebrative dimension of faith and worship is not overwhelming, and the transposition of theology into psychology, anthropology and ethics is too fast." **NICM**, Fall 1980, p. 66.

"Then and Now: Corporate Lifestyle of the Church" by E. Glenn Hinson (Professor of Church History at the Southern Baptist Theological Seminary in Louisville). "History shows that mainline churches, like people, will choose the lifestyle they can afford or to which they would like to become accustomed. But it shows us more than just that, too." **SS**, December 1980, p. 7.

"All of Life Together" by Richard Rohr, O.F.M. (Pastor of the New Jerusalem Community in Cincinnati). "...there are some universal shifts and crises that any living body must go through in order to grow up." **Sj**, February 1981, p. 17.

"Charismatic Contributions to the Church" by Mark Hillmer (Professor of Lutheran Northwestern Seminary in St. Paul). (Originally printed in the *Lutheran Charismatic Renewal Newsletter.)* **RN**, March-April 1981, p. 11.

"When Cultures Collide—A Surprising Look at John 4" by Thom Hopler (worked as an IVCF specialist in urban and crosscultural ministries until his death in 1978). "We, too, hold only part of the truth. If all people—Black, White, Hispanic, Asian—will exchange the partial truth we each have, then we will all have a more complete picture. **HIS**, May 1981, p. 22.

"Success in Three Churches: Diversity and Originality" by Thomas A. Minnery (Assistant News Editor). The words "successful church" mean different things to different people. p. 57. **"Leadership Forum. Must a Healthy Church Be a Growing Church?"** De Witt, Eller, Huffman, Jr., Patterson, Wagner. **Ld**, Winter 1981, p. 127.

"Sacraments as Visible Words" by David Willis (Professor of Systematic Theology, Princeton Theological Seminary). **TT**, January 1981, p. 444.

"Pastoral Counseling Comes of Age" by John Patton (Vice-President of the International Committee on Pastoral Care and Counseling). "Increasingly, pastoral counseling centers are more like churches than like mental-health clinics. They are extensions of a central functions of the church—the preaching of the Word and administration of the sacraments." **CC**, March 4, 1981, p. 229.

This is the final issue for the 1980-81 volume. The next TSF Bulletin will be in October, 1981.

CHURCH AND SOCIETY

Taking God to Court by Carl Horn III (Director of Estate Planning for Wheaton College, Wheaton, IL). "Case studies show that the courts, contrary to what was intended, are using First Amendment rights to restrict religious expression in the private sphere," **CT**, January 2, 1981, p. 24.

A new periodical—*Cities in Transition*—is a welcomed resource on the application of biblical concerns. **Effects of Global Economics on a Changing World** by John Collins (a United Methodist Minister and co-director of the New York-based Clergy and Laity Concerned). U.S. marketing, militarism, multinationals, biblical imperatives, and suggested policy changes. **Ci**, January 1981, p. 8.

A new tabloid, **Baptist Peacemaker**, appeared in December 1980. Biblical concerns, modern world realities, and the Southern Baptist traditions are brought together in a commendable array of articles, liturgy, and notes on church activities.

Sprouts is the offspring of *Seeds*. Described as a "simple, action oriented" newsletter, *Sprouts* is showing up in Southern Baptist Churches as a practical consciousness-raiser. Published bi-monthly, alternating with its parent. **SS**.

How Many is Too Many of Which Kind of Who? by Co-editor Gary Gunderson. **How Poverty Breeds Overpopulation (and not the other way around)** by Barry Commoner (Director of the Center for Biology of Natural Systems at Washington Univ.). No easy answers on birth control, but population growth is no valid excuse for avoiding the need to feed the hungry. **SS**, February 1981, p. 9,12.

If Malachi Had Attended the White House Conference on the Family... by Norman W. Wetterau (M.D., Delegate to WHCF). "Despite the controversy that involved many Christians at the White House Conference on the Family (notably over abortion and homosexuality), some of the ideas discussed there were pertinent to strong family life and biblical in substance," p. 27. **John Perkins: Voice for Blacks—and Whites**. Interview on his major concerns for the black community. p. 21. **The Greening of Gulf and Western** by Anthony Campolo (Sociology Professor at Eastern College, St. Davids, Pennsylvania). Another view of GW's operations in the Dominican Republic. **Et**, January 1981, p. 30.

Of Saints and Senators, interview with Garry Wills (a nationally syndicated columnist with the Universal Press Syndicate, and Professor of American Culture and Public Policy at Northwestern University in Evanston, IL). **Sj**, February 1981, p. 12.

Now! by Mary Cosby (Author, from Washington's Church of the Savior). "What else do we need to understand before we can choose to follow Jesus toward a more compassionate way of life? Perhaps, nothing." **SS**, December 1980, p. 4.

Bread for the World: Clear Command, Complicated Task by Arthur Simon. Faithful obedience. (Executive Director) **IBMR**, January 1981, p. 22.

When Cultures Collide—A Surprising Look at John 4 by Thom Hopler (worked as an IVCF specialist in urban and crosscultural ministries until his death in 1978). "We, too, hold only part of the truth. If all people—Black, White, Hispanic, Asian—will exchange the partial truth we each have, then we will all have a more complete picture. **HIS**, May 1981, p. 22.

Success in Three Churches: Diversity and Originality by Thomas A. Minnery (Assistant News Editor). The words "successful church" mean different things to different people. p. 57. **Leadership Forum. Must a Healthy Church Be a Growing Church?** De Witt, Eller, Huffman, Jr., Patterson, Wagner. **Ld**, Winter 1981, p. 127.

Sacraments as Visible Words by David Willis (Professor of Systematic Theology, Princeton Theological Seminary). **TT**, January 1981, p. 444.

Pastoral Counseling Comes of Age by John Patton (Vice-President of the International Committee on Pastoral Care and Counseling). "Increasingly, pastoral counseling centers are more like churches than like mental-health clinics. They are extensions of a central functions of the church—the preaching of the Word and administration of the sacraments." **CC**, March 4, 1981, p. 229.

VARIOUS TOPICS

"The Concerns and Considerations of Carl F. H. Henry". A wide-ranging interview with a leading evangelical theologian **CT**, March 13, 1981, p. 18.

"The Inherency Theory" by Martin E. Marty (Assoc. Editor). Martin Marty on a *Penthouse* misquote in the Falwell interview. I'll sign this one. **CC**, March 4, 1981, p. 247.

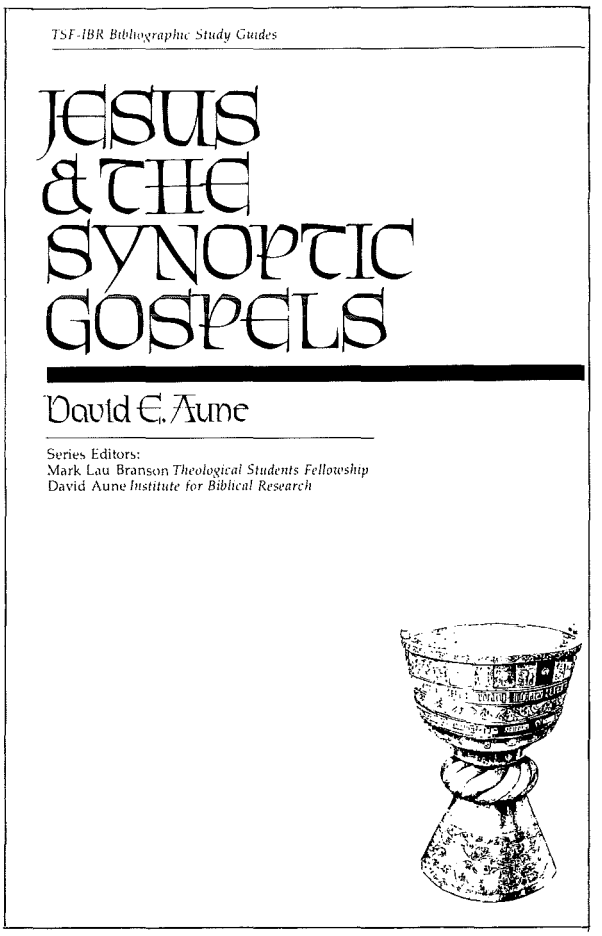
"On Complimenting Conservatives" by Martin Marty. Keep being half-mean, and half nonmean, Martin. **CC**, April 1, 1981, p. 367.

"Josephus and the Scriptures" by Edwin M. Yamauchi (Professor in History Dept., Miami Univ., Oxford, Ohio). "In recent years there has been heightened interest in Josephus, stimulated by the discovery of the Dead Sea Scrolls and the excavation of such sites as Jerusalem and Masada..." **FEH**, Fall 1980, p. 42.

"Creation (B) Understanding Creation and Evolution" by Richard H. Bube (Stanford University) Part 13 (!) of a series. Let there be Light! **JASA**, September 1980, p. 174.

"An Innocent in Babylon" by Richard V. Pierard (Professor at Indiana State University and Editor of *Fides et Historia*). Reflections on the NAE/NRB meetings and the Congressional Breakfast. **CC**, February 25, 1981, p. 194.

"Parapsychology," a topic once popular at the turn of the 19th century, has resurfaced, gaining widespread attention among secular and religious audiences alike." In this issue we present a variety of opinions, pro and con, on parapsychology. **(SCP)**, Winter 1980-81.



ANNOUNCING A COOPERATIVE VENTURE IN PUBLISHING

The **Institute for Biblical Research** and the **Theological Students Fellowship** have now published *Jesus and the Synoptic Gospels*, by David E. Aune, Professor of New Testament and St. Xavier College (Chicago). This is the first volume in a series of bibliographic study guides covering major sections of Scripture and periods of biblical history.

The study guides are designed to provide an introduction to the vast and complex world of biblical scholarship. The annotations, outline format, and index system combine to form a convenient research tool. The listings, which include over 990 items, are extensive enough for anyone requiring bibliographic guidance except for the most advanced student. Special attention, however, has been given to the needs of the university or seminary student who is just beginning technical Bible research. Explanatory paragraphs containing introductions and basic definitions are included, and the best beginning books on various topics are indicated. Four study guides are in process in addition to this first volume: Martin Kessler on Pentateuchal Studies, Stephen Noll on Intertestamental Studies, Gerald Borchert on Pauline Studies, and David Scholer on Second-Century Christianity.

Jesus and the Synoptic Gospels provides a relatively complete outline of modern critical study of Jesus and the Synoptics so that one may easily locate basic bibliographies and material on particular issues. It describes and critiques the various critical methods which have been used in the study of the Synoptic Gospels, and provides an introduction to the major literary, historical, and theological problems which have arisen. Every attempt has been made to present each issue from all sides and to provide bibliographies representing all major options, denominational orientations, and theological positions.

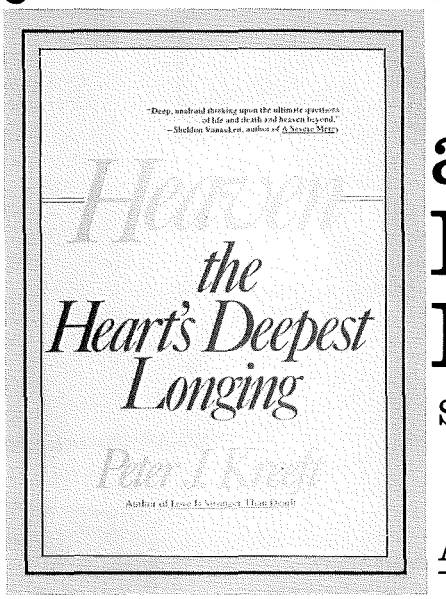
Jesus and the Synoptic Gospels is being published at $2.50, but TSF members may order it for $2.00.

_____ JESUS AND THE SYNOPTIC GOSPELS by David E. Aune. $2.00

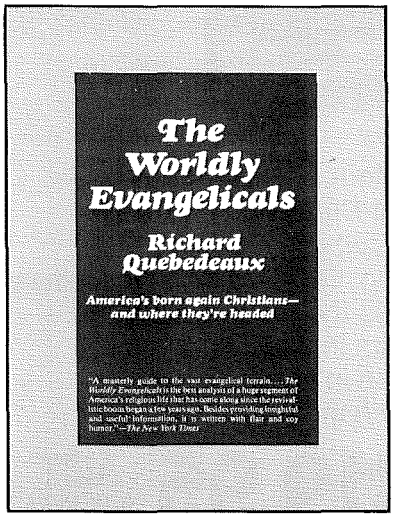
"Deep, Unafraid Thinking upon the Ultimate Questions of Life and Death and Heaven Beyond."

SHELDON VANAUKEN
author of
A Severe Mercy

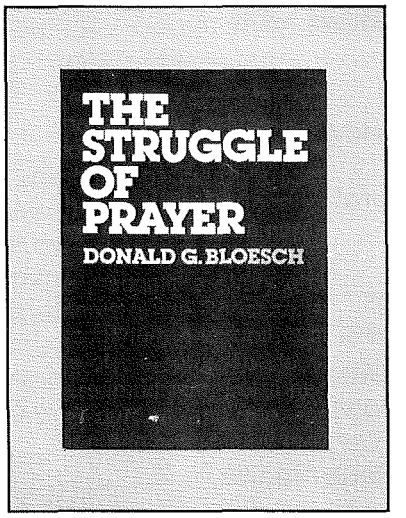
Harper & Row
SAN FRANCISCO
1700 Montgomery St. CA 94111
1817
at bookstores



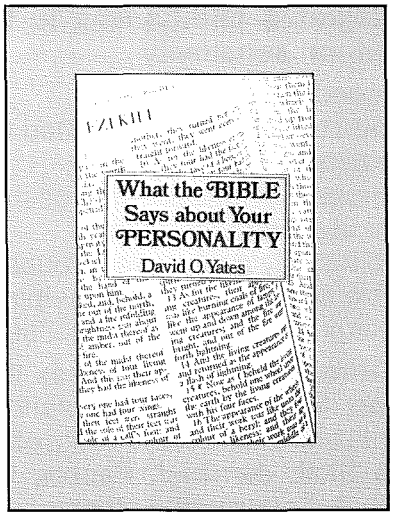
This exploration of the eternal desire for total joy gathers clues and images from theology, philosophy, and psychology into an emotionally and intellectually satisfying concept of that "undiscovered country," Heaven. "Kreeft relates the reality of finding heaven... A refreshing and perceptive study for every person!"—Baptist Standard. **$8.95**



"A 'who's who' handbook... **The Worldly Evangelicals** documents the neo-evangelical movement from its inception... to the present ecumenical trend. Names, affiliations, and associations of the contemporary evangelical leadership are provided with basic tenets and trends"—Journal for the Scientific Study of Religion. Ppr (RD 338) **$5.95**



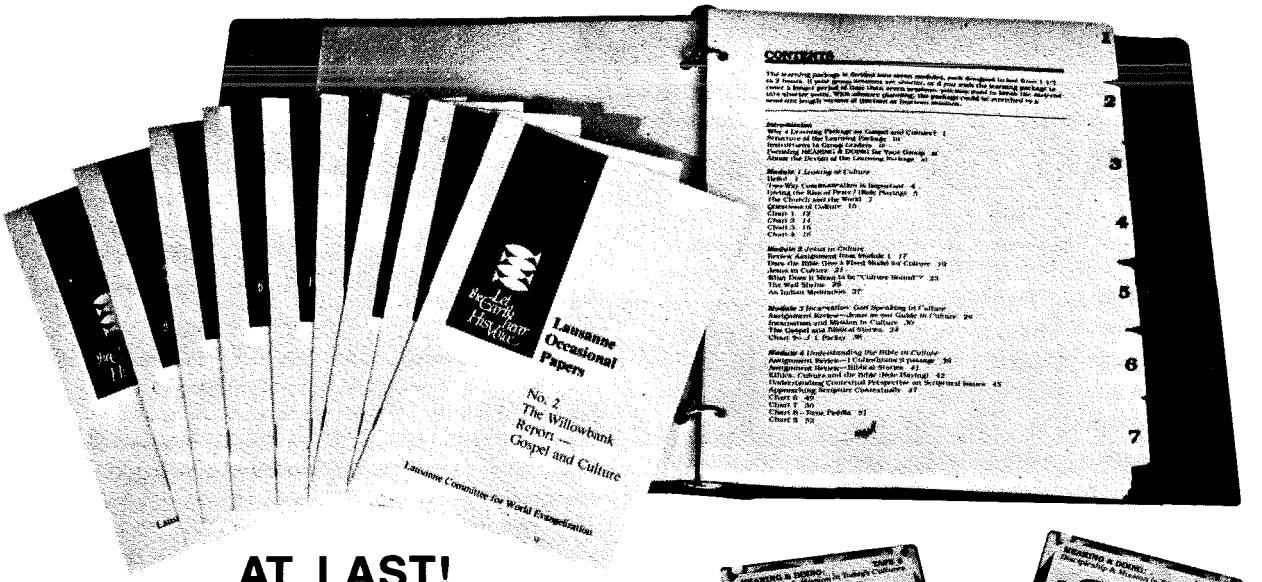
Establishing authentic prayer as a dialogue between God and the individual, **The Struggle of Prayer** counteracts misunderstandings of the nature of prayer and offers guidelines for developing a life of prayer that recovers a truly bibilical spirituality. "A good and deserving book on the theology of prayer."—The Christian Century **$9.95**



Providing a Christian context for current philosophical and psychological thinking about the nature of human personality, **What the Bible Says about Your Personality** shares the insights of the Bible and gives proof that God has established distinct personality types that are all complementary and necessary. Ppr (RD 333) **$5.95**

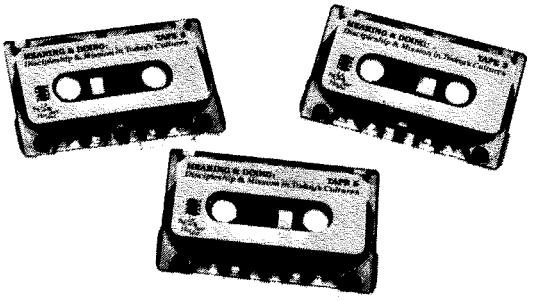
HEARING & DOING:

Discipleship & Mission in Today's Cultures



AT LAST!

A multi-media learning package that
—faces up to the role of culture in church life, evangelism and mission
—integrates faithfulness to the Bible with cultural sensitivity



Designed for...

- Church members committed to evangelism and mission
- Persons engaged in cross-cultural communication of the Gospel
- Bible study and prayer groups
- Bible schools, colleges, seminaries
- Clergy and denominational seminars

HEARING & DOING features the **Willowbank Report** from the 1978 Lausanne Consultation on Gospel and Culture, plus cassette excerpts from John Stott, James I. Packer, C. Rene Padilla, Jacob A. Loewen and others.

7 Steps to More Effective Witness—

- Looking at Culture
- Jesus in Culture
- Incarnation: God Speaking in Culture
- Interpreting the Bible in Culture
- Evangelism in Culture
- Conversion in Culture
- The Church in Culture

ONLY **$19.95** ACT NOW

Reservation Certificate

Please send me _____ complete set(s) of HEARING & DOING @ $19.95 each. Postpaid anywhere in North America. **Money Back Guarantee:** Full refund if you are not pleased with HEARING & DOING.

☐ Payment enclosed (no cash please)

☐ Bill me

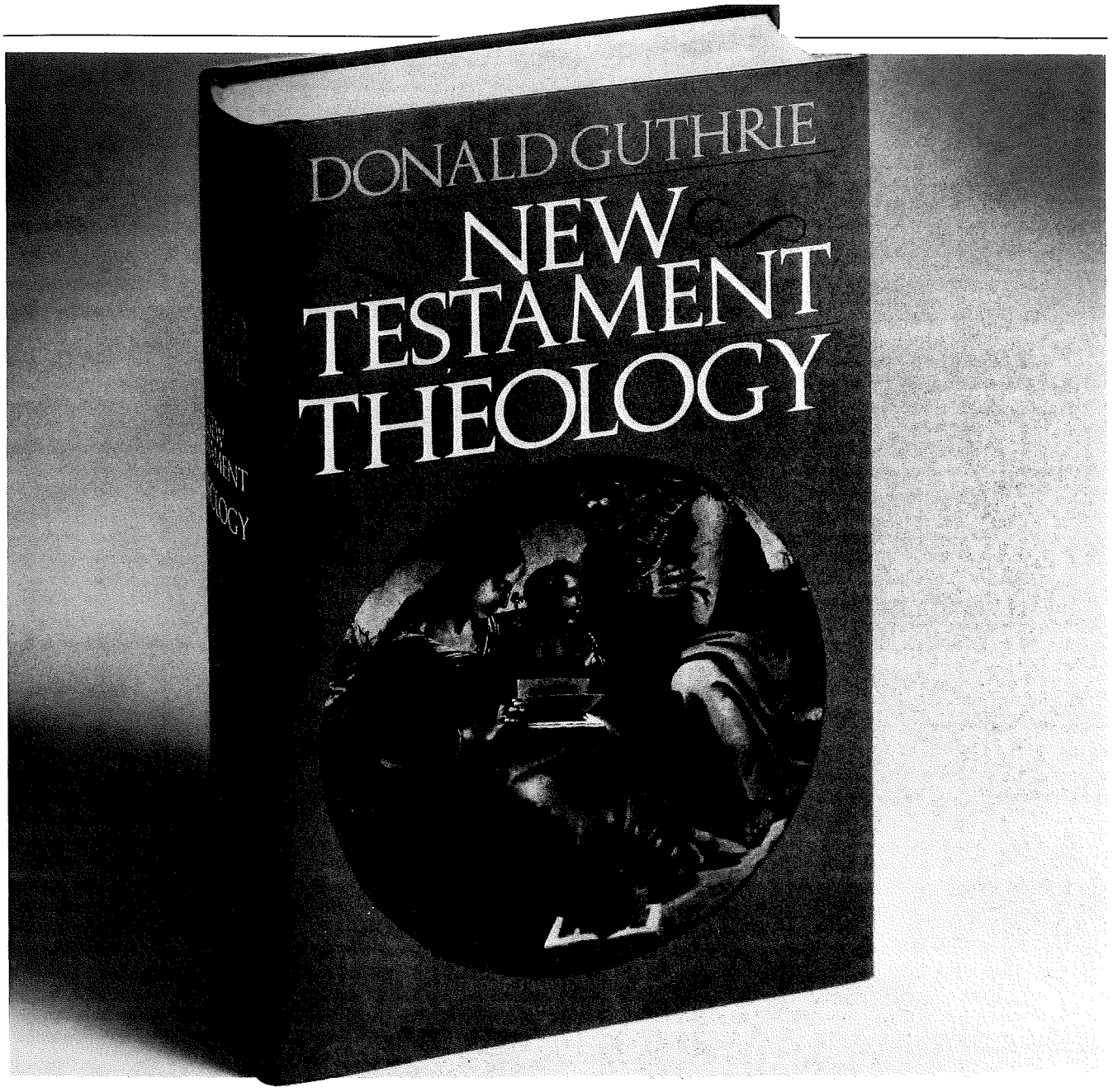
☐ Send me more information on HEARING & DOING.

Name _____

Address _____

City _____ State _____ Zip _____

ob Make check or money order payable to "Partnership in Mission." Mail to: Partnership in Mission, 1564 Edge Hill Rd., Abington, PA 19001



Donald Guthrie opens another door to New Testament scholarship.

The author of the classic **New Testament Introduction** *now gives us* **New Testament Theology.**

The culmination of a lifetime of study, this comprehensive thematic work brings out the rich variety of New Testament thought while demonstrating its inner unity.
An extended introduction surveys the history, nature and method of New Testament theology and sets forth the distinctive of Guthrie's synthetic approach.
New Testament theology, Guthrie maintains, centers on Jesus Christ—his person, work and mission—and is unified by repeated emphasis on the fulfillment of Old Testament promises, community, the Spirit and the future hope.
This volume will join *New Testament Introduction* as a standard reference and text, reflecting mature, conservative scholarship at its best. Cloth, 1,066 pages, $24.95

InterVarsity Press

Box F, Downers Grove, Illinois 60515 Unit 10, 1875 Leslie St., Toronto, Canada M3B 2M5 a division of Inter-Varsity Christian Fellowship

BOOK REVIEWS

Theological Students Fellowship
233 Langdon
Madison, Wisconsin 53703

Address Correction Requested