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Jesus' Faith and Ours: A Re-reading of Galatians 3

by Richard B. Hays

I. Faith, Justification, and Christ: Elements of an Exegetical Problem.

The doctrine of justification by faith has long been construed as the clear and uncontestable bedrock of Pauline theology. Ever since Martin Luther's paradigmatic hermeneutical breakthrough, it has seemed evident (to Protestant interpreters, at least) that Paul meant something like this: we find acceptance with God not by performing acts of outward obedience but by believing in God's Son Jesus Christ, who was crucified for our sake. Galatians in particular—one of Luther's favorite texts—appears to be a vehement manifesto of this gospel of justification, affirming the freedom of the Christian from all external requirements: all we need to do in order to be forgiven by God and reconciled to him is to hear and believe.

The extent and consequences of the consensus on this point may be demonstrated by comparing the recent Galatians commentaries of Hans Dieter Betz and F. F. Bruce.[1] These two very learned NT scholars, coming at Galatians from different theological traditions and with very different methodologies, produce readings of the text which agree on this salient point, that Paul's gospel concerns primarily the justifying of the individual before God. The point is made eloquently in a quotation from Luther which Betz places as the superscription to his entire commentary.

> "Indeed we are not dealing with political freedom, but with a different kind of freedom, which the devil especially hates and attacks. It is that freedom for which Christ has set us free, neither from any human servitude nor from the power of tyrants, but from the eternal wrath of God. Where? In the conscience."[2]

This superscription provides a revealing insight into Betz's hermeneutical perspective; clearly he intends to locate his interpretation of the letter squarely within the mainstream of Lutheran piety. The gospel is understood here as a liberating word addressed to the (terrified) *conscience* of individuals, and the "freedom for which Christ has set us free" is understood as an *internal* freedom from guilt which must be sharply distinguished from "political freedom." This kind of piety has sometimes played itself out on the stage of modern history with tragic consequences.

Usually, theologians seeking to counterbalance such a perspective have not challenged the Reformation's interpretation of Paul. Efforts to assert the Gospel's relevance for social ethics have tended to appeal instead to other resources within the canon: Exodus, the prophets, the teachings of Jesus in the synoptic gospels. Weighty warrants indeed. Recent scholarship on Paul, however, has opened up important new insights which suggest that Paul need not—indeed *should* not be interpreted as a witness for an inward-turned religion dealing primarily with individual guilt.[3] Building upon this work, I will argue in this essay that as long as Paul's gospel is interpreted as the answer to individual soteriological dilemma, that gospel is being severely truncated.

The individualistically-oriented reading represented by Betz's commentary severs the relation between theology and ethics in a way which Paul would find most distressing. Consider, for example, Betz's remarkable evaluation of the parenetic section of Galatians:

> "Paul does not provide the Galatians with a specifically Christian ethic. The Christian is addressed as an educated and responsible person. He is expected to do no more than what would be expected of any other educated person in the Hellenistic culture of the time."[4]

I find such a reading of Paul, drastically minimizing the distance between the world and the community of faith, entirely incredible. Did Paul think that God sent the Holy Spirit through Jesus' death on the cross merely in order to empower the church to live in accordance with the conventional standards of popular morality?

Betz has reasons, of course, for interpreting Paul in this fashion. He is able to point to numerous passages from the moral philosophers of Hellenistic antiquity which parallel Paul's exhortations in one way or another. It is neither possible nor necessary to examine these parallels in detail here; the question is not whether such parallels exist. The question is whether Betz has adequately described the *theological* framework within which Paul's moral exhortations are to be understood. In my judgment, Betz underestimates the extent to which these exhortations in Paul's hands become expressions of an ethic which is radically transformed by the kerygma of Christ crucified.

Thus, the real question is one of theological interpretation. Betz's reading of Galatians supports Bultmann's influential opinion that Christian obedience entails no particular type of conduct which is specifiably distinct from that of the non-Christian. The theological roots of Bultmann's view on this point are, of course, deeply imbedded in the Lutheran "two kingdoms" ethic, which in turn is the logical outworking of Luther's understanding of justification as liberation from guilt.

This theological tradition running from Luther through Bultmann to Betz is wrong, not just because its political consequences may seem unpalatable, but because it stems from faulty exegesis. When

Richard B. Hays is Assistant Professor of New Testament at Yale Divinity School. This paper was prepared for a consultation on "Context and Hermeneutics in the Americas," sponsored by Theological Students Fellowship and the Latin American Theological Fraternity, to be held in Cuernavaca, Mexico in November, 1983.

[1]Hans Dieter Betz, *Galatians* (Hermeneia; Fortress, 1979) and F. F. Bruce, *Galatians* (NIGTC, Eerdmans, 1982).

[2]Martin Luther, *In epistolam S. Pauli ad Galatas Commentarius* (1535, WA 40/2), p. 3; cited in Betz, p. v.; the English translation is my own.

[3]E.g., Ernst Käseman, "The Righteousness of God in Paul," *New Testament Questions of Today* (Fortress, 1969), pp. 168–82; Krister Stendahl, *Paul Among Jews and Gentiles* (Fortress, 1976); E. P. Sanders, *Paul and Palestinian Judaism* (Fortress, 1977); Marcus Barth, "The Kerygma of Galatians," *Interpretation 21* (1967), pp. 131–46; and J. Christiaan Beker, *Paul the Apostle: The Triumph of God in Life and Thought* (Fortress, 1980).

[4]Betz, p. 292.

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Galatians is read through the sort of hermeneutical lens provided by the Luther quotation the result is a gospel that is not merely truncated (as though its deficiencies could be remedied by adding something else, as we would add extra memory to a computer) but also distorted. In the final analysis, Betz's enormously erudite commentary overlooks or misrepresents many of Paul's fundamental and explicit concerns in Galatians. Let there be no misunderstanding: I level these serious charges at Betz not to single his work out as an aberration, but precisely because his commentary so lucidly exemplifies a widely-shared hermeneutical perspective. Betz's commentary is original, even idiosyncratic, in various ways which we cannot explore here. My criticism, however, strikes precisely at the point where Betz speaks for the mainline Protestant tradition.

Betz shares the Western proclivity for reading this letter to the Galatian community as though it were a timeless tract addressed to isolated believing subjects. He slips casually into treating the parenetic section as if it were addressed to "the Christian" (singular), although in fact it is addressed throughout to the *community*, and its most basic concern is the preservation of unity within the community. (For example, the vice and virtue lists of 5:16–24 are bracketed by clear admonitions against division within the church: 5:13–15 and 5:25–6:5.)[5]

This paper will concentrate on two other closely intertwined issues which have a crucial bearing on the way we construe the message of Paul's letter to the Galatians. I will argue that our received exegetical tradition trips and falls into deep errors, landing with a splash which sends ripples outwards through our whole interpretation of Pauline theology.

First, what does "faith" (*pistis*) mean, and how is it related to justification)? The popular interpretation of Paul treats *pistis* as referring to "believing," a kind of subjective, cognitive activity which is prerequisite to justification. That is to say, *pistis* becomes a new kind of work. William Law put the issue bluntly: "Suppose one man to rely on his own faith and another to rely on his own works, then the faith of the one and the works of the other are equally the same worthless filthy rags." Protestant interpreters have often tried to surmount this difficulty by explaining that faith is a gift from God. Certainly that is an edifying idea, but it encounters two serious objections: 1) precisely the same affirmation could be made with reference to "works," and indeed we find that it *is* made in the Qumran Thanksgiving Hymns; 2) in Galatians, as in Romans, Paul never describes faith as a gift. This line of inquiry must lead us to reexamine Paul's discussion of faith in Galatians 3. Does he mean to refer to our activity of believing in Christ, or does he have something else in mind?

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Secondly, how is the figure of Jesus Christ related to "justification by faith"? The popular interpretation of Paul treats Christ as the *object* of our act of believing; i.e., it places him "in the passive role of being the object of our justifying faith."[6] From the point of view of systematic theology, this leads to a confusing situation aptly described by Gerhard Ebeling:

> "The Reformers' understanding of faith had no effect on the formation of Christology—not, at least, in normal church dogmatics. . . . Hence the difficulty . . . of maintaining the strict inner connection between Christology and the doctrine of justification. The Christology mostly does not lead by any compelling necessity to the doctrine of justification, and the latter in turn usually leaves it an open question how far Christology is really needed as its ground."[7]

The classic illustration of this difficulty is provided by Paul's own discussion in Galatians 3 (and Romans 4) of the figure of Abraham, who was justified not by believing in Jesus Christ but by trusting God. If Abraham is the paradigm of the justified believer, why must we put our faith in Christ in order to be justified? Couldn't we, like Abraham, simply trust God? If so, why was Christ's incarnation and death necessary? Such questions must lead us back to a careful examination of what Paul does and does *not* say in Galatians 3 about Christ's role in justification.

In the interest of brevity and clarity, I will state my conclusions in the form of theses for disputation, a tactic for which our forefather Luther provided honorable precedent. You will no doubt be relieved to know that my theses number not nineth-five but four, two negative in form and two constructive.

> 1) Nowhere in Galatians 3 does Paul place any emphasis on the salvific efficacy of the individual activity of "believing."
>
> 2) Nowhere in Galatians 3 does Paul speak of Jesus Christ as the object towards which human faith is to be directed. (Gal. 2:16 is another matter; see below.)
>
> 3) *Pistis Iesou Christou* in Gal. 3:22 (and 2:20, etc.) refers to "Jesus Christ's faithfulness," his obedience in fulfilling God's redemptive purpose. Paul characteristically insists that we are redeemed/justified not by *our* believing but by Jesus Christ's faithfulness on our behalf.
>
> 4) This more christologically-oriented reading of Galatians illuminates in a new way the integral relation between theology and ethics in Paul's gospel.

Obviously, such claims can only be tested through detailed exegesis. The consequences for our overall understanding of Paul are considerable.[8] Of course, it is not possible here to undertake a complete exegetical study of Galatians 3. I will focus on three verses (3:22, 3:11, and 3:2) and then sketch briefly the implications for our overall understanding of the letter.

II. Galatians 3: Exegetical Probes

A. Gal. 3:22

The easiest place to begin our discussion is Gal. 3:22, because the *RSV* translation, which reflects the popular reading of Pauline theology, is so clearly strained and implausible. *RSV* renders the text as follows: "But the Scripture consigned all things to sin, that what was promised to faith in Jesus Christ might be given to all those who believe." This translation is unacceptable for several reasons.

First, the formulation is redundant: why does Paul need to say both "to faith in Jesus Christ" and "to those who believe"? He could more easily have written ". . . in order that what was promised might be given to those who believe in Jesus Christ." This suggests that the phrase *ek pisteōs Iēsou Christou* might have some other meaning and function in the sentence.

Secondly, a very strong case can be made that it is not idiomatic Greek usage to express the object of faith with an objective genitive construction. Hellenistic Greek prefers to designate the object of faith with the dative case (cf. Gen. 15:6, quoted in Gal. 3:6: *Abraam episteusen tō theō*) or by using the prepositions *epi* or *eis*. Apparent exceptions such as Mark 11:22 can be found, but Paul's usage seems to conform to the more conventional pattern. See, for example, Rom. 4:25: *tois pisteuousin epi ton egeiranta Iēsoun ton kyrion hēmōn ek nekrōn* (". . . to those who believe in the one who raised Jesus our Lord from the dead"). When Paul wants to speak of believing *in* Jesus Christ, as he does in Gal. 2:16, he uses the preposition *eis* (cf. also Col. 2:5). All of this suggests that the construction *ek pisteōs Iēsou Christou* in Gal. 3:22 should not be interpreted as a reference to "faith in Jesus Christ." Perhaps the most arresting parallel to this phrase is to be found in Rom. 4:16: *ek pisteōs Abraam*. Here Paul certainly does *not* intend to refer to "faith in Abraham"; he means simply "Abraham's faith." In light of this parallel, it would not be unreasonable to suppose that the similar phrase in Gal. 3:22 should be understood to mean "Jesus Christ's faith."

Thirdly, the *RSV* is almost surely wrong in taking *ek pisteōs Iēsou*

[5]This is one of the ways in which Paul's parenesis differs most significantly from Betz's parallels.
[6]G. M. Taylor, "The Function of *Pistis Christou* in Galatians," *JBL 85* (1966), p. 74.
[7]G. Ebeling, *Word and Faith* (Fortress, 1963), p. 203.
[8]Much of the exegetical work that follows here represents a distillation of material developed at greater length in my dissertation, *The Faith of Jesus Christ: An Investigation of the Narrative Substructure of Galatians 3:1–4:11* (SBLDS 56, Scholars, 1983), pp. 139–91. For fuller documentation of the arguments advanced here, I refer the reader to that more technical study.

Christou as a modifier of the noun *epaggelia* ("promise" or, as the *RSV* has it, "that which was promised"). Nowhere in Paul's discussion has he alluded to anything that was promised to faith in Jesus Christ. The promise which has been under discussion is the promise to Abraham (cf. Gen. 17:8), which of course makes no reference to faith in Christ. In fact, Paul has already explicitly insisted that the promise was given only to Abraham and to Christ (3:16). Furthermore, in 2:16 and 3:8,11,24 Paul uses the prepositional phrase *ek pisteōs* adverbially as a modifier of the main verb in a clause, rather than adjectivally. These observations taken together suggest that in 3:22 *ek pisteōs Iēsou Christou* should be taken to modify the verb *dothē*, yielding a translation as follows: ". . . in order that what was promised might be given (to) faith in Jesus Christ, to those who believe."

The parentheses in this translation, however, already point to a fourth and final difficulty with the *RSV* rendering. The preposition *ek* means "out of, from," not "to." By no conceivable stretch of the imagination can it bear the force that the *RSV* here requires it to bear. In Gal. 3:22 *pistis Iēsou Christou* must designate not the *receiver* of the promise but the *source* out of which or through which the promise is given to those who believe (*tois pisteuousin*).

In light of these observations, we may now propose an alternative translation: "But Scripture locked everything up under sin in order that what was promised might be given through Jesus Christ's faithfulness to those who believe." Note that I have translated *pistis* here as "faithfulness"; the word has a wider semantic range than the English word "faith," and it regularly connotes faithfulness, trust, or reliability. These are its dominant connotations; the notion of cognitive belief is definitely secondary. My interpretation of Gal. 3:22 requires us to suppose that Paul, rather than writing an awkward, redundant sentence, is playing upon a double sense of *pistis/pisteuō*: Christ's faithfulness (*pistis*) to God, manifested in his death on the cross "for us" (cf. 2:20, 3:13), becomes the basis upon which those who believe (*hoi pisteuontes*) now receive the blessing promised to Abraham.

Does this interpretation make sense? Is it consonant with the kerygma expressed elsewhere in Paul's letters? Consider, for example, Rom. 5:19: "For just as through the disobedience of one man the many were constituted as sinners, so also through the obedience of one man the many were constituted righteous (*dikaioi*)." One could hardly ask for a clearer statement of a christology which portrays Christ's faithful obedience as soteriologically efficacious on behalf of others. Notice also the extremely interesting passage in Eph. 3:12 which refers to "Christ Jesus our Lord, in whom we have boldness and confidence of access through his faith (*dia tēs pisteōs autou*)" (my translation—note again how the *RSV*'s "through our faith in him" contorts the straightforward sense of the Greek). Though I cannot assemble all the evidence here, I think that a very good case can be made that Paul conceived of Jesus Christ as cosmic protagonist (*archegos*, in the language of Hebrews) who enacts the destiny of his people; his self-sacrificial faithfulness is vicariously effective on behalf of all who participate in him.

Once we begin to catch the vision represented by this sort of christology, new exegetical possibilities open up at every turn in Galatians. Consider, for example, Gal. 2:16, which has often been claimed as a definitive proof text for the view that *pistis Iēsou Christou* must mean "faith in Jesus Christ." In the first place, as Betz has rightly observed, this speech of Paul to Cephas (2:14–21) is full of highly condensed formulations, many of them perhaps echoing early Christian confessional language. Paul is here sounding themes which he will explicate in the rest of the letter. This means that our interpretation of *pistis* in 2:16 must be shaped by Paul's explicit discussion and usage in chapters 3–6. If 2:16 is interpreted on the analogy of 3:22, in which *pistis* is evidently ascribed both to Christ and to "believers," a very clear sense results: "Knowing that a person is not justified on the basis of works of the law (*ex ergōn nomou*) but through Jesus Christ's faithfulness, we also placed our faith in Christ Jesus in order that we might be justified on the basis of Christ's faithfulness and not on the basis of works of Law." Certainly Paul's formulation affirms that "we believed in Christ Jesus" (*hēmeis eis Christon Iēsoun episteusamen*); here Christ is clearly presented as the object of human faith/trust. But the different grammatical construction in 2:16a,c (*dia/ek pisteōs Iēsou Christou*) signals a different and equally important affirmation: Jesus Christ's faithfulness (not our faith) is the ground of justification.

Likewise, in Gal. 2:20, when Paul declares that "I no longer live, but Christ lives in me," his radical declaration is further explicated by his confession that "I live in/by the faith(fulness) of the Son of God (*en pistei zō tē tou huiou tou theou*) who loved me and gave himself for me." Paul is certainly not saying here that he lives by virtue of his own act of believing in the Son of God; he has just relinquished any claim to be the acting subject of his own life. Instead, he is affirming that the acting subject is Christ, whose faithfulness is here closely linked with his loving self-sacrifice. The whole context portrays Christ as the active agent and Paul as the instrument through whom and for whom Christ acted and acts. This assertion of the priority of Christ's faithfulness over our willing and acting is the theological heartbeat of the whole letter.

B. Gal. 3:11

In Gal. 3:11 we have a classic example of a text whose meaning has long been obscured in spite of—or perhaps *because* of—extensive exegetical investigation. The wrong questions have been put to the text. Since the Reformation, interpreters have engaged in long and fruitless debates over the question of whether the phrase *ek pisteōs* ("by faith") should be taken as a modifier of the verb *zēsetai* ("shall live") or of the subject of the clause, *ho dikaios* ("the righteous one"). In other words, should the passage be understood to say "the righteous one shall live by faith" or "the one-who-is-righteous-by-faith shall live"? Despite all the exegetical energy expended in the past on this issue, I would argue that what we have here is a distinction without a difference. If the apostle Paul came and sat down among us today, I suspect that we would have a hard time explaining to him what was at stake in these different translations.

The really interesting question concerning Gal. 3:11 is "Who is *ho dikaios*?" Who is "the righteous one" about whom Habakkuk prophesied? Generally, our exegetical tradition has assumed unreflectively that the singular adjective *dikaios* has a generic significance: "the righteous person, whoever he or she may be." The *KJV* rendered this passage as "the just shall live by faith," as though the Greek text read *hoi dikaioi* (plural). Indeed, this is how the Habakkuk passage was understood at Qumran, and it is probably a faithful reflection of the meaning of the Hebrew text of Habakkuk. But we must ask how *Paul* understood this passage. There is compelling evidence to suggest that Paul, who characteristically cites the Septuagint version of OT texts, would have understood this passage from Habakkuk as a messianic prophecy, with *ho dikaios*

Christ's faithful self-giving is not to be understood simply as a magical metaphysical transaction or as a superhero's act of rescue which leaves us in an attitude of grateful passivity.

understood as a messianic title: "The Righteous One." The Septuagint rendering of Hab. 2:3–4 is unmistakably messianic:

> ". . . the vision still awaits its time, and will rise to its fulfillment and not be in vain. If *he* delays, wait for *him*, because *a Coming One* will arrive and will not linger; if he draws back, my soul will have no pleasure in him; but *the Righteous One* shall live by my faith."[9]

C. H. Dodd suggested more than thirty years ago that the logic of Paul's argument in Galatians 3 indicates that Paul is drawing here on a pre-Christian tradition which already recognized this Habbakuk passage as a *testimonium* to the coming of the Messiah. Dodd did not carry his intuition through to the conclusion that *ho dikaios* must be a designation for the Messiah, but that conclusion lies read-

[9]The translation is that of A. T. Hanson, *Studies in Paul's Technique and Theology* (SPCK, 1974), p. 42. I have added the emphasis. Hanson is one scholar who has argued for the messianic interpretation of *ho dikaios* in Gal. 3:11.

ily at hand, especially when we know that *ho dikaios* was used in this way during the intertestamental period (e.g., 1 Enoch 38:2) and that it functions as a designation for Christ in several other places in the NT (e.g., Acts 3:14, 7:52, 22:14, 1 Pet. 3:18, 1 John 2:1).

Furthermore, there is undeniable evidence in the immediate context that Paul tended to read the OT through messianic eyeglasses. In Gal. 3:16, Paul insists (in a way that appears to us highly arbitrary and tendentious) that the "seed" of Gen. 17:8 is a reference to Christ and *only* to Christ. His point is that God's promise was given to Abraham and to his singular "seed" (the Messiah), and that the Gentiles therefore receive the blessing of Abraham only because they participate "in Christ Jesus" (cf. Gal. 3:14). There is every reason to think, then, that Paul would take the singular form of *dikaios* in Hab. 2:4 just as seriously as he takes the singular form of *sperma* in Gen. 17:8. We can imagine him (on the analogy of Gal. 3:16) explicating Hab. 2:4 by declaring, "It does not say 'righteous ones,' referring to many; but, referring to one, 'the Righteous One.'" In Paul's eyes, the messianic meaning of Hab. 2:4 would have been unavoidable.

What then would be Paul's point in Gal. 3:11? The example of Jesus Christ himself indicates clearly that no one is justified by the Law. A paraphrase will make my interpretation clear:

> "Now it is evident that no one is justified before God by the Law; for, as the Scripture says, even the Messiah, the Righteous One, will find life not by the Law but by faith."

Anyone who has worked on this passage knows that Gal. 3:10–12 is full of perplexing exegetical snares; nonetheless, the proposal advanced here goes a long way towards clarifying the logic of Paul's argument. The unifying idea throughout this central section of Galatians 3 is that we receive justification (or "the promise") vicariously because we participate in the fate of the Messiah, Jesus Christ, who was vindicated by God and received life/justification not because of "works of Law" but because he was faithful even in undergoing a death which made him an accursed outcast in the eyes of the Law. As a consequence of his faithfulness, he receives the blessing promised to Abraham, and we share in that blessing because we are "in" him. This way of thinking does not come naturally to most of us, but it is the way that *Paul* thought. If we want to follow his argument, we have to do it on his terms.

C. Gal. 3:2

But what about the very opening of Galatians 3? Is it not true that Paul's rhetorical questions in vv. 2–5 make it clear that the Galatians received the Spirit "by hearing with faith"? Once again, I believe that the *RSV* translation rests upon questionable preconceptions about the shape of Paul's theology and that the Greek text, considered in light of Paul's usage elsewhere, might lead us to a rather different interpretation.

The key phrase, occurring both in v. 2 and v. 5, is *ex akoēs pisteōs*, which the *RSV* translates as "by hearing with faith." This is certainly a possible translation of the words; here, unlike Gal. 3:22, no violence is done to Paul's language or syntax. The problem, however, is that both nouns in this extremely condensed phrase are ambiguous. *Akoē* can mean either the act of hearing or that which is heard (= report, message). *Pistis* can mean either the act of believing or that which is believed (= "the faith"). Although commentators often insist that the objectification of *pistis* as a designation for the content of the Christian proclamation is a phenomenon which occurs only later in the pastoral epistles, the evidence of Gal. 1:23 flatly contradicts this claim: "He who once persecuted us is now preaching the faith (*tēn pistin*) which he once tried to destroy." (Cf. also 3:23–25.) Thus we must at least consider the possibility that our phrase in Gal. 3:2 means "by hearing the faith," although the absence of the definite article makes this unlikely.

More crucial is the question about the meaning of *akoē*. Paul uses the word elsewhere in his letters in both of the senses described above. The closest parallels to the present context, however, are found in Rom. 10:17 and 1 Thess. 2:13. In the former, a quotation from Is. 53:1, *akoē* unambiguously means "message": "Lord who has believed our message?" In the latter, the sense is somewhat murkier, but the meaning seems to be ". . . you received God's 'word of proclamation' (*logon akoēs*) from us." If these parallels shed light on Gal. 3:2, the upshot would be that Paul is contending that the Galatians received the spirit not through their act of *hearing* the gospel but through the *proclamation* of the gospel to them. Clearly neither of these interpretations excludes the other in principle, but the difference in emphasis is significant. The reading proposed here is consistent with Paul's well-attested belief that the proclaimed word of the gospel is itself powerful and effectual (cf. Rom. 1:16, 1 Thess. 1:5, 2:13).

The matter can be put another way. The conventional interpretation, reflected in the *RSV*, attributes to Paul the idea that the Galatians received the Spirit not because they did "X" (performed works) but because they did "Y" (heard and believed). That way of reading the text raises all the problems discussed above, by presenting faith as a human accomplishment which elicits God's approval. The interpretation that I am proposing locates the point of contrast within 3:2 somewhat differently: the contrast is not between two modes of human activity (works/believing) but between human activity (works) and God's activity (the proclaimed message). Readers will have to judge for themselves which way of describing the contrast more faithfully captures Paul's fundamental concerns.

III. Conclusions and Implications

The brief exegetical probes offered here do not yet provide a full account of the logic of Paul's argument in Galatians 3, but they do provide some indication of the way in which I think the thrust of that argument ought to be understood. Paul is not interested in "believing" as a mode of human activity which is somehow inherently salvific, nor does he give more than passing mention (2:16) to the idea that our faith is directed towards Jesus Christ as object. The emphasis of Paul's theological response to the Galatian crisis lies upon Christ's activity for us. This activity of Christ is understood by Paul as a loving, self-sacrificial obedience to God, which is best described by the single word *pistis*, faithfulness. This faithfulness of Jesus Christ is the efficient cause of the redemption/liberation of God's people.

Paul's objection to the Galatians' flirtation with Law is twofold:

> 1) He fears that they will fall into the error of supposing that their own actions are necessary in order to accomplish something which Christ has already accomplished. He jealously insists upon both the sufficiency and the priority of Christ's sacrificial self-giving on the cross for us.
>
> 2) He fears that the Law will become a cause for division and conflict within the church, reestablishing a barrier between Jews and Gentiles which Christ's death had abolished. Our attention to matters of exegetical detail in this paper has precluded sufficient development of this theme, but it must never be forgotten that Paul's letter to the Galatians is a pastoral letter addressing the problems of whether the Jewish Law is binding on Gentile believers (it is *not* a treatise on how troubled souls can find salvation). Paul's understanding of God's act of deliverance in Christ leads him to a vision of the church as a community in which the divisions between Jew and Greek, slave and free, male and female, are reconciled, as all become one in Christ (3:28). The meaning of justification is inseparable from the concrete reality of the community in which Christ's love is at work. Self-asserting practices which jeopardize the unity of the community are a de facto denial of Christ and of the reality of grace (5:4).

It is at this point that we can begin to see more clearly the integral relation between theology and ethics in the letter. Christ's faithful self-giving is not to be understood simply as a magical metaphysical transaction or as a super-hero's act of rescue which leaves us in an attitude of grateful passivity. "For freedom Christ has set us free" (5:1), and this freedom is to be exercised in serving one another through love (5:14). In other words, our free obedience to God is to take on the shape of Jesus Christ's obedience. That (I would suggest) is what it means to "fulfill the Law of Christ" (6:2), through bearing one another's burdens. This is likewise what Paul has in mind when he exclaims (4:19), "My little children, with whom I am in travail until Christ be formed among you!" (not inwardly, in your individual hearts, but concretely in loving community).[10] For these reasons I would insist, against Betz, that Paul does offer the Gala-

tians a "specifically Christian ethic," an ethic which derives its material norms not from conventional wisdom but from the scandal of a Messiah "publicly proclaimed as crucified" (3:1). Those who believe this message and become incorporate in him will share his destiny; thus, our faith will recapitulate the faithfulness of Jesus Christ.

What are the practical political implications of such a gospel? That question must be answered with prayerful discernment in the various situations in which we find ourselves. One thing is clear, however: there *are* political implications. According to the Reformers, "faith in Jesus Christ" sets us free from guilt; according to *Paul*, the faithfulness of Jesus Christ sets us free to serve one another in love. Thus the proclamation of the gospel necessarily leads to the formation of human communities which take the shape of Christ (4:19) and thus embody "faith working through love" (5:6).

[10]All of these issues concerning the shape and content of Paul's ethics are considered in greater detail in my essay, "The Law of Christ: Christology and Ethics in Galatians," in a forthcoming book on theology and ethics in Galatians, co-authored by Beverly R. Gaventa, David J. Lull and myself.

The Good, the Bad and the Troubled: Studies in Theodicy

by Marguerite Shuster

When Bad Things Happen to Good People **by Harold S. Kushner (Schocken, 1981, 149 pp., $10.95).**

Evil and the Christian God **by Michael Peterson (Baker, 1982, 160 pp., $7.95).**

Learning to Live with Evil **by Theodore Plantinga (Eerdmans, 1982, 163 pp., $5.95).**

How Can It Be All Right When Everything Is All Wrong? **by Lewis Smedes (Harper and Row, 1982, 132 pp., $5.95).**

Of all the thorny problems in theology, none commands more existential and philosophical concern than theodicy—the problem of justifying a perfectly good, omnipotent God in the face of the myriad evils besetting this world. No problem provides a more potent weapon for the skeptic; none, a greater challenge to the faith of the simple believer; none, a stickier logical dilemma for the scholar. Attempts to deal with the issue seem to rise like waves and then subside, each carrying some in its sweep but leaving most dissatisfied. For instance, Alvin Plantinga's brilliant demonstration of some years ago *(God and Other Minds)* that no amount of evil can be proved inconsistent with the existence of a perfectly good, all-powerful God, may satisfy the canons of symbolic logic, but it fails to still the protests of the wounded human spirit. And so the attempts continue.

Naturally, the Gordian knot unravels quite simply when either of its two primary strands—God's absolute goodness and his omnipotence—is dissolved. Many modern efforts, like those of process theology, take this tack, doing away with the problem and with Christian orthodoxy at a single stroke. A number of other options do exist, however, five of which I shall enumerate.

1. "The best of all possible worlds." Many argue that, *all things considered*, no *better* world than this one could be designed; and, therefore, this world is consistent with our beliefs about God. For instance, could we know what "good" and "beautiful" are if there were no "evil" and "ugly" (contrast necessary to our perceptions)? Would we not lose an arena for "soul-making" (posited as a primary value) if there were no opportunities for struggle, heroism, sacrifice? Is it logically possible to design a rich, varied world, populated by numerous individuals who are not mere machines but have choices (see #3, below), without conflicts which produce evil arising?

2. Eschatology, or "pie in the sky bye and bye." Many believe that looking just at our temporal lifetime is taking much too narrow a view. When we get to heaven, we not only will be rewarded in a way that turns our earthly sufferings to nothing, but also we will see clearly why our lives and the lives of others were ordered as they were; and we will rejoice at the perfection of God's plan.

3. Free will. Traditionally, theologians have placed heavy emphasis on the genuine freedom God bestows upon moral agents (including angels; so demonic sources of evil fit here). In order to love God freely—the ultimate good—we must also be free to turn from him, to put something or someone else in his place. When we do, evil results. God voluntarily limits his power to curb evil by preserving our freedom.

4. Theophany (here used to mean not necessarily an actual, physical appearance of God, but rather a psychologically or spiritually compelling manifestation of God to an individual). Christians often report than in times of trial, God makes his presence and love known to them so powerfully that they are certain "everything will be all right"—*no matter what happens*. Their subjective experience of God's goodness and care overwhelms all logical evidence to the contrary. In its extreme form, such an experience resembles mystical experiences of "unity," in which distinctions between good and evil are dissolved.

5. "I don't know." At its worst, the "I don't know" response is an intellectually and/or emotionally dishonest, head-in-the-sand evasion of a faith-disrupting problem. At its best it is a frank admission that we must walk by faith and not by sight; that our logic will surely betray us if we deify it; that we will not by our searching find out God.

Having set the stage, then, let us turn to four recent, highly diverse approaches to the problem of evil. Although all are clear and nontechnical enough for the general reader, there the similarity among them in style and content ends.

In **Evil and the Christian God**, Michael Peterson sets out not only to demonstrate that the Christian God and evil are not incompatible, but more, that the nature of evil in the world actually supports a theistic understanding of reality. To address the problem at its most difficult, he accepts at face value the common human feeling that much evil we experience is pointless; and then he argues that precisely this gratuitous evil is what we should expect if a good God, concerned for our freedom and for soul-making, were in control (see #'s 1 and 3, above; Peterson explicitly denies that this is the best of all possible worlds, but many of his arguments follow almost exactly the same lines as those of persons who make that affirmation). All he needs to do to reach this conclusion is to reject what he calls "the doctrine of meticulous providence"—namely, belief that a truly good, omnipotent, omniscient God would not allow truly pointless evil; that, indeed, such a God would be "fastidious" in preventing it. Once one has scrapped that belief, one can quickly proceed to argue that true human freedom plus the lawful natural order needed to provide a "neutral moral environment" for human development together easily produce the devastating array of evils we actually observe. God's integrity remains unimpugned.

I find this book logically unpersuasive, humanly callous, and

Marguerite Shuster is an associate pastor at Arcadia Presbyterian Church in Arcadia, California.

theologically disastrous. At the logical level, Peterson continually shifts between arguing how *necessary* (e.g. to soul-making) gratuitous evil (e.g. in nature) is, and insisting that it really is gratuitous. At the human level, to call a God who is concerned for every fallen sparrow "fastidious," and to suggest that a great benefit of rejecting "meticulous providence" is that doing so makes the doctrine of hell (the ultimately gratuitous evil) more tenable, is simply offensive. And at the theological level, this profoundly Arminian piece provides no reason to hope that God won't finally be thwarted and that we won't end up devouring one another. That God exerts "some controls" to achieve his "general purposes" is simply asserted and fits nowhere in the argument. Of course, so-called "meticulous providence" is classically understood, and it can hardly be waved away without jeopardizing the whole scriptural account of salvation history. In all, Peterson's book provides more food for debate than for the soul.

Kusher's or Peterson's schema may permit psychologically appropriate rage or Titanic heroism, but hardly promotes faith and trust.

Turning to traditional Calvinist Theodore Plantinga's **Learning to Live with Evil**, we find ourselves in a different world entirely. Actually, Plantinga denies that he is intending a theodicy at all. He rather insists that eschatology is an alternative way of dealing with the problem of evil, and he implies that it is a more appropriate way for those who take seriously the sovereignty of God. Undertaking to "justify" God's ways toward his creatures suggests a sort of hubris from the start. Still, we may with profit analyze the evil we experience now in this age and attempt to formulate appropriate responses. Hence Plantinga's title. The first half of his book deals with types of evil and the way evil has been conceived in various traditions—with an emphasis on moral evil and the mystery of our sinful, corrupt will. The second half deals with specific evils like violence and suffering, asking when we should avert our eyes. When will we become hardened? When must we allow ourselves to be moved? When will we be unnecessarily tempted? If such questions are simpler than questions regarding the problem of evil as a whole, they are nonetheless worthy ones that we face daily.

The first half of this book is helpful not because of any particular originality, but because it treats profound matters with admirable clarity. The second half provides provocative, stimulating guidance regarding issues about which we seldom think as deeply as we ought. True, no perspective but the Calvinistic party line is given much credence. And pushing to extremes the well-taken warning against human-centeredness can leave us with no meaningful way to define what is good. On balance, though, this unpretentious little book is definitely worthwhile, especially for those willing to work with Reformed presuppositions.

If Peterson and Plantinga write essentially for the student, Rabbi Harold Kushner and theologian Lewis Smedes write with an eye toward the person in the pew. Their concerns are with existential crises more than theoretical dilemmas, and they write with a sort of highly personal urgency.

By now most people have at least heard of Rabbi Kushner's best-selling **When Bad Things Happen to Good People**, a book often recommended as a source of comfort for those who have experienced devastating suffering. It does not qualify as a genuine theodicy because it does not play by the rules: it flatly denies God's omnipotence. Since God is not all-powerful, he simply can't do anything about the terrible evils visited upon us by "fate." These evils are, in a sense profounder than Peterson's, genuinely gratuitous and can have meaning only as the sufferer bestows meaning upon them.

This view, which Kushner presents most engagingly and pastorally, has certain psychological advantages. For instance, it can free people from paroxysms of guilt, self-doubt, and self-blame in the face of tragedy. A few may even find a "poor-God-who-can't-do-any-better" more approachable than the Deity as traditionally understood. Most theists, however, will find such a God scarcely worthy of worship. And, as a pastor myself, I am surprised if it is really Kushner's doctrine of gratuitous evil and not his pastoral touch that has brought peace to so many. My own parishioners, in time of tragedy, say to me again and again, "Tell me that this has some meaning." "Tell me that this isn't all for nothing." And I do. Meaningless evil in either Kushner's or Peterson's schema may permit psychologically appropriate rage or Titanic heroism, but it hardly promotes the faith and trust that are usually seen as contributing to soul-making.

Lewis Smedes offers even less argument than Kushner but rather presents carefully described and analyzed experiences. A great virtue of **How Can It Be All Right When Everything Is All Wrong?** is its immediacy. It resonates with the common stuff of our everyday lives and does not try to rob evil of its experiential power. Right here—right in the midst of the human mess—God's grace crashes or trickles in, persuading us almost in spite of ourselves that things are mysteriously, fundamentally, all right.

This "theophanic" approach, presented in chapters complete in themselves and enlivened by Smedes' obvious enjoyment of language, should engage many readers who complain that mere theories about God never quite connect with the ordinary, daily pain of their existence. Smedes foresees the objection of others that he puts too much weight on notoriously unreliable feelings and counters with the oft-forgotten truth that our heads are as deceitful as our hearts. However, I think he neglects rightly to emphasize the connection between believing and feeling, or to acknowledge that beliefs may sustain us when feelings flee—and provide grounds for their return. Neither should be asked to stand alone. All in all, though, his overriding emphasis on grace has power to tap both faith and hope. And something is indeed all right about a book which can do that.

Worship: A Methodology for Evangelical Renewal

by Robert E. Webber

Trend watchers are telling us that the next important issue in evangelical churches is worship. Rumblings of discontent are already being heard in the church. Some are talking about boredom with sameness, others are concerned over the lack of relevance, and many feel the need to become worshipers but cannot find the words or concepts to articulate their need, or signposts to direct this search. Unfortunately many evangelical seminaries are not prepared to offer our churches adequate leadership in worship.

I speak from experience. I graduated from three theological seminaries without taking a course in worship. Even though I was planning to become a minister, no one ever sat me down and said, "Look, worship is one of the most central aspects of your future ministry. Now is the time not only to learn all you can about the subject, but to become a worshiping person so you can offer mature leadership to your congregation." The simple fact is that my seminary professors themselves knew little about the subject. My seminary education left me with the impression that the only important matter in morning worship was the sermon. All else was preliminary. Pick out a couple of hymns. Say a few prayers. Get through the announcements. Let the choir sing. And now, here comes what we all came for—the sermon! I say heresy, bunk, shame!

In this article it is my intention to speak to evangelical seminaries and seminarians in particular because that is my tradition. And, again, I am concerned that worship has been relegated to the corner of the curriculum, and treated with indifference. It is my purpose to argue for something more than the mere inclusion of worship courses in the curriculum. What is needed within core seminary education is a recognition of worship as a necessary discipline among other disciplines. Unfortunately, in the curriculum of most evangelical seminaries worship is relegated to the practical department and treated as a matter of technique and style. But worship in fact requires interdisciplinary study demanding expertise in biblical, historical and systematic theology as well as the arts, practical expertise and personal spiritual formation. Thus worship, or more properly *liturgics*, is one of the more vigorous and demanding of the seminary disciplines. It must be taken off the back burner and given its rightful place in the seminary curriculum. What this study would do would be to give us a methodology for renewal in worship. This methodology involves first the attempt to understand our present practice as the product as a particular past. Second, it involves rediscovery of our heritage: the model of worship contained in Scripture and the resources for worship developed by the church throughout her history, particularly in the early centuries. And third, it involves using this model and these resources as we seek to make our own worship more faithful.

Understanding the Present

As children of the Reformation we often get our theological bearings by looking to the Reformers. And this is not a bad place to begin in getting our liturgical bearings. My own study in this area yields two general theses. The first is that there is a radical difference between the worship of our sixteenth century evangelical predecessors and contemporary evangelical practice. The second is that Protestant-evangelical worship has followed the curvature of culture, rather than being faithful to the biblical, historical tradition of the church. A brief examination of these two theses is in order.

First, the gap between present evangelical worship and the practice of the Reformers can be seen easily through an examination of the Reformation liturgies. Pick up any of the liturgies such as Martin Luther's *Formula Missae* of 1523, Martin Bucer's *Strasbourg Rite* of 1539, John Calvin's *Form of Church Prayers* in 1542 or something as late as Richard Baxter's *The Reformation of the Liturgy* in 1661 and the difference can be readily seen. I find, for example, the five following characteristics in these liturgies: (1) an affinity with the liturgies of the ancient church; (2) an order that follows the pattern of Revelation and Christian experience; (3) a significant emphasis on reading and hearing the Word of God; (4) a high degree of congregational involvement; and (5) a view of the Lord's Supper that affirms its mystery and value for spiritual formation.

By contrast my experience in many evangelical churches is as follows: (1) a radical departure not only from the liturgies of the ancient church but those of the Reformation as well; (2) confusion about order; (3) minimal use of the Bible; (4) passive congregations; and (5) a low view of the Lord's Supper.

How did this change occur? What are the cultural, social, religious and theological factors that contributed to these changes? How has the actual character of worship changed over the last several centuries? What do these changes mean for the corporate life of the church today?

It is not my intention to answer all these questions. Indeed, considerable historical work must be done in the devaluation of Protestant worship between 1600-1900 before a full and adequate answer is available. However, my preliminary work in this area leads to the second thesis: evangelicals have followed the curvature of culture. A few illustrations will illuminate this point.

As the meaning of worship became lost among various groups of Protestant Christians, the shape of worship was accommodated to the overriding emphasis within culture. For example, the first significant shift occurred with the introduction of the print media through the Gutenberg Press. Protestantism, which can be characterized as a movement of the word, led the way in the shift from symbolic communication of the medieval era to the verbal communication of the modern era. Because words were regarded as higher and more significant vehicles of truth than symbols, images, poetry, gesture and the like, all forms of communication other than the verbal became suspect. Consequently, Protestant liturgies were not only word centered but attached great religious importance to the verbal content of worship.

A second shift occurred as the result of the Enlightenment. The concern for rational, observable and consistent truth which grew out of the empirical method gradually influenced worship. The essential feature of worship was the sermon. All else sank into relative unimportance. In Puritan circles sermons were sometimes three hours in length with a break in the middle. They were often exegetical and theological dissertations that would be considered beyond the grasp or care of the average lay person today.

Another shift in worship can be observed as a result of the rise

Robert E. Webber is the Associate Professor of Theology at Wheaton College

of revivalism. The field preaching of the evangelists gradually replaced the morning service, making Sunday morning a time for evangelism. Although preaching still played a central part, one focus shifted from information directed toward the intellect to an emotional appeal aimed at the will. The climactic point became the altar call to conversion, rededication, consecration to ministry or work on the mission field.

Today another shift is taking place resulting from the current revolution in communications. The entertainment mentality which thinks in terms of performances, stages and audiences has been making its appearance in local churches. Consequently, evangelical Christianity has produced its Christian media stars. Unfortunately many churches are following the trend by "juicing" the service with a lot of hype, skits, musical performances and the like which will attract the "big audience."

My concern is that this kind of evangelical worship not only represents a radical departure from historic Protestant worship but also an accommodation to the trends of secularization. Worship, which should stand at the very center of our Christian experience, having been secularized, is unable to feed, nourish, enhance, challenge, inspire or shape.

How will change be brought about? Not simply by going back to the Reformers, but by critically appropriating their—our!—inheritance: worship defined and informed by Scripture and the early church. That is, we need to rediscover a biblical-theological model of worship, and reappropriate the means of worship of the early church.

Restoring a Biblical-Theological and Historical Perspective of Worship

As evangelicals we must acknowledge that the true character of worship is not determined by people, but by God. Much of contemporary evangelical worship in anthropocentric. The biblical-theological view of worship, however, is that worship is not primarily for people, but for God. God created all things, and particularly the human person, for his glory. Thus, to worship God is a primary function of the church, the people who have been redeemed by God.

The meaning of the Greek word *leiturgia* is work or service. Worship is the work or service of the people directed toward God. That is, we do something for God in our worship of him. We bless God, hymn him and offer him our praise and adoration. But worship is not without reason. We worship because God has done something for us. He has redeemed us, made us his people and entered into a relationship with us.

Consequently the biblical rhythm of worship is on doing and responding. God acts. We respond. What God does and is doing happened in history and is now told and acted out as though it were being done again. The unrepeatable event is being repeated, as it were. And we are present responding in faith through words, actions and symbols of faith.

Pick out a couple of hymns. Say a few prayers. Get through the announcements. Let the choir sing. And now, here comes what we all came for—the sermon! I say heresy, bunk, shame!

There are two parts to this biblical-theological model of worship that need to be examined. First, worship is grounded in God's action in Jesus Christ, which, although it occurred in the distant past, is now recurring through the Holy Spirit in the present.

The point is that worship is rooted in an event. The event-character of worship is true in both the Old and New Testaments. In the Old Testament the event which gives shape and meaning to the people of God is the Exodus event. It was in this historical moment that God chose to reveal himself as the redeemer, the one who brought the people of Abraham, Isaac and Jacob up out of their bondage to Pharaoh with a strong arm. They then became his people, his *qāhāl*, the community of people who worship him as Yahweh. Thus the Tabernacle and later the Temple, the feasts and festivals, the sacred year, the hymnic literature and psalms of thanksgiving revolve around the God who brought them up out of Egypt and made them his people.

The same is true in the New Testament. In the Christ-event God showed himself as the loving and compassionate one who came to free humankind from the kingdom of evil. In the birth, life, death and rising again of Christ, Satan was vanquished. Christ showed himself Victor over sin, death, and the domain of hell. The worship of the primitive Christian community was a response to this event. Hymns, doxologies, benedictions, sermons and symbols of bread and wine all flow from this event, and return to it in the form of proclamation, re-enactment, remembrance, thanksgiving and prayer.

The second part of this biblical-theological model of worship is the understanding of the church as the response to the Christ-event. The church is the corporate body of Christ, and is the context in which the Christ-event is continuously acted out.

Thus the phenomena of the Christ-event does not stand alone. There is another event which happened simultaneously with it, an event intricately connected and inextricably interwoven with the Christ-event. It is the church, the new people of God, that people through whom the Christ-event continues to be present in and to the world. The church is the response to the Christ-event. It is that people whose very essence cannot be described nor apprehended apart from the Christ-event. These are the people in whom Christ is being formed and without whom the fullness of Christ cannot be made complete. It is the *ekklesia*, the worshiping community.

This biblical-theological model of worship, the central Christ-event made present and the church responding in celebration, is basic to worship renewal. The model is radically evangelical, yet I dare say it has been lost to our churches that have turned worship into a time for teaching, evangelizing, entertaining or counseling. Methodologically worship renewal must begin with a fresh rediscovery of *Christus Victor* and the church as the community in whom the Christ-event is celebrated to the glory of God.

But beyond rediscovering this model, we need to recover that rich treasury of resources handed down to us by the experience of the church. I find American evangelicalism to be secularized in its attitude toward history. There is a disdain for the past, a sense that anything from the past is worn-out, meaningless and irrelevant. There seems to be little value ascribed to what the Holy Spirit has given the church in the past. It is all relegated to tradition and dismissed as form. At the same time no critical examination is directed toward present distortions which have been elevated without thought to a sacred position. Evangelicals who want to reform their worship must therefore abandon their disdain of the historical, and return to a critical examination of the worship of the church in every period of history.

There is a normative content to worship that is found in the worship experience of the church everywhere, always and by all. This is the content of word, table, prayer and fellowship (see Acts 2:42). Further, in the same way that the church has wrestled with its understanding of Christ and the Scripture through creeds, commentaries, systematic theologies and the like, so also the church has developed ways to do its worship. These include structural forms, written prayers, hymns, rules for preaching, the church year, the lectionary, and numerous symbolic ceremonies. Interestingly, in the early church these resources were being developed at the same time that creedal statements were coming into being. Yet, we evangelicals who affirm the Nicene and Chalcedon creeds and boast that we remain faithful to their intent are proudfully neglectful of the liturgical forms and theological perception of worship shaped by some of the same church leaders.

Specifically we need to recognize that those who have gone before us, those who have wrestled with the meaning and interpretation of the faith in creeds and liturgy, were women and men of faith. To accept the creeds on the one hand and reject the liturgies by inattention that often expresses itself in disdain is contradictory and unwise. For orthodoxy was primarily given shape in the liturgy, and the creeds were originally part of the larger liturgical witness. We recognize that the early church was unusually gifted with the spiritual leadership of Justin, Irenaeus, Tertullian, Athanasius, John

Chrysostom and Augustine. Yet we neglect to study the worship of the church which reflects their faithfulness to Christ and the orthodox tradition.

Nevertheless the Scripture is still the judge of all liturgies. To be sure, there are liturgies which fail to hand down the orthodox tradition. For example, liturgies which reflect an Arian Christology or those medieval liturgies which clearly reflect a sacrificial notion of the Eucharist must be judged by the orthodox tradition. But the task of critical evaluation of the older liturgies sharpens our ability to offer constructive and critical evaluation of contemporary worship. For without a knowledge of the worship experience of the church throughout history we are left without adequate tools either for critiquing contemporary worship or reconstructing a worship that is faithful to the Christian tradition.

In terms of tradition we must be able to distinguish different levels and thus attach a corresponding scale of values to them. If we think in terms of a series of concentric circles, the Apostolic Traditions must be central. The Apostolic Tradition includes the word, table, prayers, hymns, benedictions and doxologies. A second concentric circle includes those traditions which are universally accepted and practiced by Christians. This would include creeds, confession, the kiss of peace, the Lord's prayer, the *gloria in excelsis Deo* and the church year. In a third concentric circle we may place those traditions which are peculiar to a particular grouping of people such as the Orthodox Church in the East, the Catholic Church in the West, or one of the many Protestant denominations. Matters such as vestments (or no vestments), bells, architectural style, inclusion of the little entrance or the great entrance, musical tones and issues regarding kneeling, standing or raising hands during prayer are all matters of cultural and stylistic preferences. Finally, in a fourth circle, one may place those specific customs that are peculiar to a local congregation. Certainly, when we recognize the original impulses from which these ceremonies derive, we may see them for the most part as expressions of faith, witnesses to the importance attached to Christ and his redeeming work. Our task is not to be judgmental in a manner of spiritual superiority, but to dig beneath the traditions to recover the spirit that originally animated them. Then we, too, may share in the original dynamic that enlivened the telling and acting out of the Christ-event in another time and another place.

To accept the creeds on the one hand and reject the liturgies by inattention is contradictory and unwise.

In sum, worship renewal needs to be rooted in a thorough-going biblical-theological understanding of Christ and the church. And second, it needs to draw on all the resources available to the church derived through the continuous struggle of the church to be faithful to the tradition. Now the question is, what kinds of changes may occur in evangelical worship as a result of this methodological approach.

Applying the Biblical-Theological and Historical Methodology

Changes do not come easily in any aspect of the church. Worship is no exception. Nevertheless I foresee the approach which I have proposed challenging evangelical worship in at least six areas.

First, it will challenge the understanding of worship. I find that evangelicals frequently exchange true worship for the substitutes mentioned in the first section. Those evangelicals who are thinking about worship tend to think almost exclusively in terms of worship as expressing God's worth. While it is essential to recover worship as directed toward God, it is equally important to rediscover the content of that worship. That content may be summarized this way: In worship we tell and act out the Christ-event. God is in this action doing the speaking and acting. Consequently we respond to God and to each other together with the whole creation to offer praise and glory to God.

Second, evangelicals will be challenged in the area of structure. evangelical services lack a coherent movement. There seems to be little, if any, interior rhythm. Historical worship, on the other hand, is characterized by a theological and psychological integrity. Theologically, worship is structured around God's revelation in word and incarnation. This accounts for the basic structure of word and table. Psychologically the structure of worship brings the worshiper through the experience of his or her relationship with God. It follows the pattern of coming before God in awe and reverence, confessing our sins, hearing and responding to the Word, receiving Christ in bread and wine, and being sent forth into the world.

Third, evangelicals will be challenged in a matter of participation. I find most evangelical worship to be passive and uninvolving. The worshiper sits, listens, and absorbs. But seldom does the worshiper respond. As in the medieval period, worship has been taken away from the people. It must be restored. Further, the participation of the people can be enhanced through the use of lay readers and preachers, congregational prayer responses, scripture responses, antiphonal readings, affirmations of faith, acclamations, the kiss of peace and increased sensitivity to gestures and movement.

Fourth, a study of the past will sensitize evangelicals to the need to restore the arts. One of the great problems within the evangelical culture is a repudiation of the arts in general, and more specifically the failure to employ the arts in worship. This disdain toward the arts is deeply rooted in a view that consigns material things to the devil. The pietistic and fundamentalistic backgrounds to modern evangelicalism are addicted to the erroneous view, dualism, that sets the material against the spiritual. Consequently, art, literature and music are frequently seen as the vehicles of evil, means through which people are lured away from spiritual realities to mundane physical attachments.

The repudiation of the material is in direct contradiction to the incarnation and to the stand taken by the church against Gnosticism. Consequently, the visible arts as well as theatre, the dance, color and tangible symbols have historically had a functional role in worship. Space, as in church architecture, is the servant of the message. The design and placement of the furniture of worship such as the pulpit, table and font bespeak redemptive mystery. The use of color, stained glass windows, icons, frescos, and carvings are means by which the truths we gather around in worship are symbolically communicated. Worship not only contains elements of drama, but is a drama in its own right. It has a script, lead players and secondary roles played by the congregation.

Fifth, evangelicals will be challenged to reconsider their view of time. We practice a secular rather than a sacred view of time. The restoration of the church year and preaching from the lectionary is a vital part of worship renewal. The church year provides an opportunity for the whole congregation to make the life of Christ a lived experience. It is not merely an external covering of time, but the very meaning of time itself. During the church year we enter fully into the anticipation of Advent, the joy of Christmas, the witnessing motif of Epiphany, preparation for death in Lent, participation in the resurrection joy of Easter and the reception of Pentecost power. Surely it is an evangelical principle to live out the life of Christ. Practicing the church year takes it out of the abstract and puts it into our day-to-day life in the world.

Sixth, a recovery of true worship will restore the relationship between worship and justice. Worship affects our lives in the world. It is not something divorced from the concerns of the world. Because Christ's work has to do with the whole of life, so also worship which celebrates that life, death and resurrection relates directly to hunger, poverty, discrimination and other forms of human suffering.

Conclusion

In this paper I have attempted to outline a methodology for worship renewal. My concern is that evangelicals who are now beginning to rediscover the theme of worship will offer a superficial approach to worship renewal. Our unexamined assumptions about worship could dull our hearing of Scripture. And our disdain for the past could prevent us from being open to the rich treasury of the historical understanding and practice of the church. This we must work together to change.

SPECIAL COVERAGE
The 1983 Assemblies of the World Council of Churches and the World Evangelical Fellowship

Introduction
by Mark Lau Branson

The history of Christendom is a history of disunity and divisions. The Montanists, Donatists, Nestorians, Monophysites, etc., were anathematized by the early councils. In 1054 the "Great Schism" marked the separation of the west (Roman Catholic) from the east (Orthodox). The earliest "protestants" were the Waldensians, who were part of a movement that began in 1166. In the 14th century the Western church saw two or even three popes vying for recognition. And with the birth of the Protestant Reformation in Europe and the Church of England's split from Rome, both in the 16th century, the tempo increased. Anabaptist, Mennonite, Quaker, Congregational, Disciples of Christ, Old Catholic, Methodist, Brethren, and Pentacostal Churches are among the 156 traditions and over 20,800 denominations which have formed during these four centuries. (*World Christian Encyclopedia,* p. 34.)

A concern for unity has often appeared, but with little lasting effect until the 19th century. Two movements which crystalized then are today an important part of the ecclesiastical landscape.

The Evangelical Alliance and the World Evangelical Fellowship

In 1846, the London-based Evangelical Alliance was formed. Membership was held by individuals, not organizations, and was largely composed of Europeans, such as conservatives from the Lutheran-Reformed Union in Germany, and Evangelical Anglicans in England. A sharp dispute concerning slavery prevented any U.S. affiliations until 1867.

In addition to a focus on prayer and fellowship, the EA sought to help persecuted Christian groups and to promote missionary work. Many conferences were held throughout Europe and North America, with a conviction that Christians of various denominations could "confess the unity which the Church of Christ possessed as His body."

In 1951, the World Evangelical Fellowship was formed as a federation of twenty national evangelical fellowships. Except for European members, EA affiliates were part of this new organization. In 1967 the European movements also joined. Currently the work of the WEF is carried on by the Theological Commission (including theology, culture, missions and evangelism, ethics and society, education and counseling), the Missions Commission (bridging various national missionary agencies), the Communications Commission (promoting healthy outreach through media) and a number of service agencies. There are currently 43 members plus 17 movements which are non-members but "in fellowship" with the WEF.

"Wheaton '83," sponsored by WEF, brought together almost 400 participants, staff and press for a two-week conference on "The Nature and Mission of the Church." Three consultations met simultaneously: Track I. The Church in its Local Setting; Track II. The Church in New Frontiers for Missions; and Track III. The Church in Response to Human Need. Our reports include highlights from several documents and the complete text of Track III. Readers can order further materials, including a 30-minute video tape report, from Wheaton '83, P.O. Box 1983, Wheaton, IL 60187.

The World Council of Churches

Toward the end of the 19th century, a significant number of Christians, including missionaries, students and educators, began to enjoy fellowship across denominational and national boundaries. Following several international and regional meetings, a World Missionary Conference was held in Edinburgh (1910). Three separate movements resulted: the International Missionary Council, the Faith and Order movement (concerning theology, liturgy and authority structures), and the Life and Work Movement (concerning ethical issues of peace and justice). A fourth movement, the World Sunday School Association, had been formed in 1907. In 1938, two of these movements, FO and LW, voted for a merger in order to form the World Council of Churches. A basis of the council was adopted, "The WCC is a fellowship of Churches which accept our Lord Jesus Christ as God and Savior." The new organization remained "in process of formation" during the war years, but still carried on significant work with prisoners of war and refugees. In 1948 the WCC was officially constituted by 147 churches from 40 countries. At the Third Assembly (New Delhi) the IMC was integrated into the WCC. This was also the meeting at which Orthodox churches from communist countries joined. In 1971 the WSSA became part of the WCC. Membership can be held by any national church that affirms the basis, which since 1961 includes a trinitarian clause. The Roman Catholic Church is not a member, but participates actively in assemblies and in several program units. There are now 301 member churches from over 100 nations.

There are three program units and fourteen subunits within the WCC. Faith and Witness includes, among others, Faith and Order, World Mission and Evangelism (CWME), and Dialogue with People of Living Faiths and Ideologies. Justice and Service works with various programs in development, basic human needs and struggles against racism. Education and Renewal encourages the participation of youth, women and laity in church and society, stimulates rethinking about education and promotes ecumenical concerns at the parish level.

The Sixth Assembly of the WCC met this summer in Vancouver with the theme, "Jesus Christ—the Life of the World." Of the nearly 5000 registrants in Vancouver, there were 835 delegates, over 800 persons with press credentials, 300 official advisors and observers, plus staff and visitors. During the first week many large and small meetings provided the context for lectures and discussions which explored the theme. The second week focused on several issues which emerged from the 1975 Nairobi Assembly. Many resolutions and group statements then came through committees to the assembly for debate and action. Our reports include a selection of news items from various sources plus extensive coverage concerning evangelicals at Vancouver. We have also included highlights from an earlier document, "Evangelism and Mission—An Ecumenical Affirmation," which came out of the 1980 meeting of the CWME. For further information on history, ministries, documents and periodicals, write to WCC Publications, 475 Riverside, New York, NY 10015 or Anglican Book Centre, 600 Jarvis Street, Toronto, Ontario M4V 2J6.

It is not without a sense of irony that *TSF Bulletin* editors have selected the CWME report and WEF's Track III statement for extensive coverage. Much of the excitement and creativity in the WEF has concerned issues of justice while energy and freshness within the WCC has been productive in evangelistic matters.

It is difficult to make any final claims regarding evangelical participation in various ecumenical activities. These two conferences exhibit their own kind of ecumenicity. Josiah Strong, secretary of the American branch of the Evangelical Alliance in the late 19th century, and Waldron Scott, the first full-time secretary of WEF (1974-81), believed that such evangelical fellowships would provide a foundation from which these church leaders could become more actively involved in larger church movements. As detailed in the article by Donald Dayton, evangelicals are divided on this question. Two evangelical documents were released during the Vancouver meeting, and are included here with Dayton's analysis. It is the hope of the editors that these various articles will be widely read and discussed in seminary classrooms, TSF chapters and local churches.

Sources: Ecumenical News Service, Canvas (daily newspaper published by the WCC during the Vancouver Assembly), Wheaton '83 Coordinating Office (news releases and official statements), Missionary News Service ("Special Convention Report" by Sharon E. Mumper) and special reports.

Notes from Vancouver

Protests not representative of Evangelicals

July 26, (*Canvas*)—The various protests directed at the assembly do not represent the evangelical churches of Vancouver, says the Rev. George Mallone of the Emmanuel Christian Community and a lecturer in theology at Regent College, an evangelical institution, just outside the campus. The number of "fundamentalists" protesting the WCC, "you could put them all in one church. There's not a hundred of them. Most of them are imports who do not represent what is going on in Vancouver."

Mallone echoes the remarks of Regent College Principal Carl Armerding, who emphasized that a variety of concurrent activities at Regent College and the Christian Solidarity Conference were not "protests" against the WCC.

"We feel we have a dimension of the Christian gospel, something we would like to add to what is being said at the WCC."

Boesak on Violence

July 26 (EPS)—Church critics of the special fund of the World Council of Churches Program to Combat Racism, which has provided funds to black liberation groups for humanitarian assistance, are "hypocritical," in the eyes of South African theologian Allan Boesak.

"The criticism that has come from churches in the North Atlantic is extremely hypocritical," Boesak said at a news conference here during the Sixth Assembly of the World Council of Churches. "The church has always had a theory of just war in which the use of violence has been justified. The church has always believed that a movement may arise when oppressed people have no recourse. But now, churches who have never been peace churches—and in fact have called the peace churches 'heretics'—suddenly turn pacifist when black people are put in a position where they have no other choice," he said.

However, Boesak also stated his own opinion, that "Violence in the end does not solve problems." But he said that the church may sometimes find itself in situations where oppressed people take up arms. "The church must choose for the poor and oppressed," Boesak said, "and even within violent situations must help people understand that violence does not solve anything and must help bring people to the bargaining table, even when that is very hard."

Boesak, who has taught at Calvin College, is president of the World Alliance of Reformed Churches.

Russian Orthodox on Christians in Russia

July 28 (EPS)—Vitaly Borovoy, a Russian Orthodox theologian, was asked how the Russian church exists in a socialist society. Borovoy said following the 1917 revolution Christians were "outcasts and suffered greatly." Then they decided that regardless of the changed situation, the church should "witness, preach, worship and serve society."

"Slowly we are becoming an organic part of this society. We reject Marxism as an ideology because we are Christians, but we accept the political, economic and social system and contribute to it," he said. The attitude of people toward the church is changing, he observed. "It is not true that all young people are rushing to the church," he added. "But we do have a substantial increase in the numbers of intelligent young people becoming members. It is significant because they are children of atheists, educated in atheism at school."

Document on Baptism, Eucharist and Ministry

July 29 (EPS)—Eighteen months ago at their meeting in Lima, Peru, the 120 members of the World Council of Churches Faith and Order Commission decided that a half century of theological work on three traditionally divisive subjects—baptism, eucharist, and ministry—was sufficiently mature to send to the world's churches for their official response.

And so, their text, dubbed "BEM," was launched on the ecumenical sea, and a multi-year process of "reception" began. BEM reflects unprecedented theological convergence among representatives of virtually the entire spectrum of Christianity—Roman Catholic to Reformed; Oriental Orthodox to Baptist; Anglican, Lutheran, Methodist, United, and many more. It is a convergence that defies caricatures and stereotypes that many Christians have of their church neighbors.

WCC Funds Not Used for Arms

July 29 (Press Conference)—During questioning, Dr. Philip Potter, General Secretary of the WCC, stated that, "The funds from the WCC Program to Combat Racism were for humanitarian purposes only. It has never been proven that they were used otherwise."

Sider Sparks Deterrence Debate

July 30 (EPS)—Ron Sider, US Evangelical writer and theologian, shared his dream this week of a "peace revival sweeping across North America, West Europe, East Europe, and the Soviet Union," of people coming into a loving relationship with Jesus and rejecting the "brilliant nuclear realism that has brought us to the brink of destruction."

Sider was speaking here at a forum on "the deterrence debate" organized as part of the "Ploughshares Coffeehouse" program at the World Council of Churches' Sixth Assembly. He called for civilian defense based on the principles of Gandhi and Martin Luther King to replace the "security through violence mankind has sought for a millenium."

But fellow panelist John Hapgood, the new Anglican archbishop of York and moderator of the 1981 WCC hearing on nuclear weapons, insisted that Christians need to concentrate on the world of politics "where dreams are not enough." He said that everyone abhors nuclear war, but the question is how to take political steps that will make it less likely.

There was disagreement too when Hapgood, answering questions, criticized campaigns of civil disobedience directed against nuclear development programs. "There is recourse through the ballot box," he said. But a California Anglican ordinand in the audience, on trial for trespass at a laser development site, said she believes she had no option after California citizens voted for a nuclear freeze, but "however hard we vote, no one listens."

Orthodox Uneasy in Role
by Marlin Van Elderen

July 30 (*Canvas*)—"Our participation in every conference is uncomfortable," Metropolitan Emilianos Timiadis told a group of about 75 participants in the visitors' program Friday afternoon.

The 65-year-old permanent representative in Geneva of the Ecumenical Patriarchate, who also is Metropolitan of Sylibria, spoke for about a half hour on "The Orthodox Churches and the WCC" before answering participants' questions for an hour.

Calling on his fellow-Orthodox to emerge from ethnic ghettos and to engage a pluralistic, secularized society, Emilianos warned against an Orthodox tendency to "take refuge in the patristic glories."

The other side of the story is that "Western culture protects itself against Orthodoxy by relegating it to the status of a quaint cult." Far from understanding the deep Orthodox sense of identity with the undivided apostolic church, "many Western theologians act as if Christianity started in the sixteenth century," Emilianos said.

What the Kingdom is All About
by Tom Dorris and Hugh McCullum

August 1 (*Canvas*)—For many it was another milestone on the long pilgrimage of the ecumenical movement. The third-ever celebration of the official eucharist for ecumenical gatherings—the Lima Liturgy—yesterday morning was a sample, one delegate

said, "of what the Kingdom is all about."

With tears in their eyes, some of the 3,500 participants found the sacrament of Holy Communion, celebrated and shared with sisters and brothers of many traditions, cultures and races, the powerful symbol which both unites and divides Christendom.

"This eucharist is what unites a badly divided and broken world," said Canterbury's Archbishop Robert Runcie, chief celebrant, but he went on, in sombre tones to describe how it brings both "joy and pain" because the church is still divided.

He welcomed everyone to receive Holy Communion but sensitively spoke of his respect for those traditions which still could not in conscience receive the consecrated bread and wine.

In his own language, Russian Orthodox Archbishop Kirill led the congregation in prayer "that we may soon attain to visible communion in the Body of Christ, by breaking the bread and blessing the cup around the same table."

The Christian Medical Commission Reports

August 3 (EPS)—Traditional healers cannot be dismissed as unscientific and useless if one believes in a wholistic approach to healing, said Stuart Kingma, a physician who directs the Christian Medical Commission, part of the World Council of Churches.

Nicaraguan physician Gustavo Parajon, an evangelical, said 80 percent of the world's people have no access to medical services. To attack this problem the CMC has promoted primary health care, which holds that people in the community are responsible for their own health needs. It encourages them to organize themselves and choose a health promoter who can be trained to recognize and treat common ailments. Using this technique, Nicaraguans have cut the mortality rate of children under 5 from 25 percent to 2 percent, he said.

WCC Assembly Debates Peace/Justice Draft

August 4 (EPS)—What kind of statement on peace and justice should the Sixth Assembly of the World Council of Churches make? As delegates debated a draft of such a statement at a plenary session, different tendencies were clear. Some want a statement they would consider more nuanced and balanced. Others favor wording which could at least be interpreted as a call for unilateral nuclear disarmament.

Taking the former stance was English Anglican Bishop John Hapgood. He moderated the November 1981 WCC nuclear disarmament hearings in Amsterdam. "In some ways," he said, "this statement distorts the balance of that report. Where the report is carefully worded, this statement exaggerates. Where the report draws a careful distinction between theological judgments and practical recommendations, this statement confuses the two."

Other speakers were adamant that the statement on peace finally made by the WCC at this assembly must include strongly worded calls for justice. Post urged that the title of the document be changed to "No peace without justice" to reflect this.

Responding to the draft on behalf of issue group 5, "confronting threats to peace and survival," Russian Orthodox Archbishop Kirill agreed that the churches must "proclaim the link between peace and justice" and must develop a "clear and theologically credible position of security and peace."

Two Churches Join WCC

August 5 (EPS)—The two newest member churches of the World Council of Churches whose applications were formally accepted today add believers in Central America and Southern Africa to the WCC family. Both the Baptist Convention of Nicaragua and the Evangelical Presbyterian Church of South Africa are autonomous offspring of mission work.

The Baptist Convention of Nicaragua has 35,000 active members and has headquarters in Managua. It is active in its regional and confessional groups and played a leading role in establishing the Evangelical Committee for Aid to Development in Nicaragua (CEPAD) following the devastating 1972 earthquake. It was founded in 1917 by the American Baptist Churches and became autonomous in 1971.

The Evangelical Presbyterian Church of South Africa, with headquarters in Braamfontein, has 30,000 members, all black. Formerly called the Tsonga Presbyterian Church, it is active in its regional and confessional councils. It was founded in 1875 by the Swiss Mission in South Africa and became an independent church in 1962.

WCC membership is now 301 denominations in more than 100 countries.

WCC Elects Central Committee

August 8 (EPS)—A new 145-member central committee for the World Council of Churches was elected today after two young women were substituted from the floor of the plenary and an ordained male was discovered to be young. Also W.A. Visser 't Hooft's continuation as an honorary president was approved by the assembly. With the changes in the nominations list, the largest groupings on the committee are: Eastern and Oriental Orthodox, 32; Reformed, 30; Lutheran, 22; Anglican, 15; Methodist, 14; United, 13. Counting the seven presidents increases the Orthodox total by two, and the Reformed, Lutheran, Methodist, Anglican, and United totals by one each.

Draft on Witnessing Returned for Revisions

August 9 (EPS)—After a number of speakers expressed serious reservations about portions of a proposed "witnessing in a divided world" document, World Council of Churches Sixth Assembly delegates voted overwhelmingly to send the document back to its drafters for revision. Several speakers criticized the draft as lacking input from recent WCC mission and evangelism material.

Later, responding to a press-conference question about this omission, James Veitch, a New Zealand Presbyterian who was among the drafters, said they tried to go beyond previous material.

But at the same conference, Thomas Stransky, a Paulist priest and Roman Catholic observer at the assembly, said the witnessing document is "far behind" the 1982 WCC mission and evangelism affirmation which he called the "most important document since the (WCC) merger with the International Missionary Council" in 1961.

Theological Students Conference at the WCC

(August 9, Special to *TSF Bulletin* by Jim McClanahan, Union Theological Seminary, Virginia.)

Some two hundred students from divinity schools and seminaries across the U.S.A. and Canada attended the Theological Students Conference during the Sixth General Assembly of the World Council of Churches. The conference provided a place to meet with others of varying theological traditions to discuss the issues surrounding the WCC meetings. Conferees spent three full days at the Assembly to observe plenary sessions and to attend the small group issue sessions. Daily worship in the tent and worship conducted by the TSC were also part of the daily program. Especially important and impressive was the observance of the Lord's Supper in a specially prepared liturgy, the "Lima Liturgy" or "Feast of Life," led by the Archbishop of Canterbury, Robert Runcie. The worship participants and music from around the world made the event both international and ecumenical.

Evangelical students and resource persons were active in the TSC activities. Lectures and panel discussions included, for example, Noberto Saracco (Argentina), Peter Kuzmic (Yugoslavia), Orlando Costas (U.S.A.) and Allan Boesak (South Africa).

During the conferences, interest was generated for a U.S. theological students network. The primary agenda focused on cooperative efforts in social ethics. If this new organization is to be ecumenical, then theological input from evangelical and orthodox students will be necessary. The issues confronting the world and the churches need a clear examination in which evangelical theology is brought to bear. A network of seminary students could provide a place for evangelicals to contribute the riches of our tradi-

tions, and the opportunity to gain insights and build relationships which could help us be more effective in the worldwide church.

Health Care Document Approved

August 10 (EPS)—Viewing people as the "key to the success of health care," a document of "healing and sharing life in community" was unanimously received today by the Sixth Assembly of the World Council of Churches for transmission to and study by WCC member churches.

A short discussion included suggestions that aging, death and dying, sharing in mission (Third World churches sending missionaries to the First World), more emphasis on the "sanctity of life" in the recommendation dealing with abortion and medical ethics, and the sharing of the world's wealth be taken into account in final editing. Speaking for the committee, GDR Lutheran Bishop Johannes Hempel said all the suggestions are acceptable.

In a series of 14 recommendations to all churches, family planning, abortion, euthanasia, and genetic counselling and manipulation, are listed as issues needing examination in particular national, cultural and confessional contexts, with special attention to pastoral questions.

WCC Assembly Receives Peace/Survival Report

August 10 (EPS)—Nuclear deterrence can never provide the foundation for genuine peace. It must be categorically rejected as contrary to faith in Jesus Christ, says a report received by the Sixth Assembly of the World Council of Churches today.

Conceding national security is a legitimate concern, the report challenges concepts of national security that "exceed the needs of legitimate defense or seek economic, political and military domination of others." Deterrence should give way to "common security for all" nations, it says. This common security requires "conversion of all economies from military to civilian production" and "making the machinery for peaceful settlement of international conflicts more effective."

Paulos Gregorios, moderator of the issue group that prepared the report, explained that some participants in the group believe nuclear deterrence gives interim assurance of peace and stability on the way to disarmament. The majority, however, views nuclear deterrence as morally unacceptable because it relies on the credibility of the intention to use nuclear weapons.

The second part of the document is on science, technology and the human future.

Careful What You Say

The hazards of simultaneous translation must have startled Metropolitan Filaret in his comment the other day on the general secretary's report. Those wearing headphones, it seems, heard the word "wife" when what he really said was "life." No wonder diplomacy is in such bad shape.

Episcopal Concentrate

A 16-year-old named Dan is here with his father from Nova Scotia. When he saw their bishop from across the campus, Dan called out to him in his usual manner—"Hey, bishop." This time, however, seven people turned round in response. Dan feels that the Assembly may have more bishops per square mile than anywhere else in the world, except the Vatican.

Episcopal Boom

Archbishop Robert Runcie was preaching at an evening service in Christ Church Cathedral, Vancouver and told the story about the enthusiastic welcome he had received in Nigeria. "They distributed balloons embarrassingly printed with my image," he said. "Then they were encouraged to blow up the Archbishop of Canterbury."

Picketing for Pay

One of Dr. McIntyre's signs referred to the alleged infiltration of the WCC by Russian KGB agents. When a sign-bearing picket was asked what that meant he replied; "How should I know, they gave me five bucks to come here for an hour."

Evangelicals and the World Council of Churches:
A (Very!) Personal Analysis

by Donald W. Dayton

The Sixth Assembly of the World Council of Churches was such a kaleidoscopic and multifaceted event that it will be some time before a full and mature analysis is possible, but already it is clear that this assembly could mark a turning point in the relationships between "evangelicals" and the World Council of Churches. In any case, the Assembly does provide a unique occasion to stop and reflect on the general topic.

The issue, however, is difficult—in large part because any issue involving "evangelicals" is difficult. The label is used in so many ways, and at Vancouver one of the most common questions I heard was, "Just what is an evangelical, anyway?" I have for some time been convinced that the word is not useful and should be abandoned. There is no single "evangelical movement;" there is only a family cluster of groups that have certain resemblances and a few common concerns but which are held together more often by a set of common suspicions about the rest of "Christendom."

Donald W. Dayton is Associate Professor of Historical Theology at Northern Baptist Theological Seminary.

This conviction was strengthened by my experience in Vancouver. I needed to distinguish three "types" or "subtypes" of evangelicalism before any coherent analysis was possible. Each has a different set of concerns and each has a different operative sociology that shapes its relationship to and dialogue with the World Council of Churches.

Developing a Typology

One type of "evangelical" is fundamentally concerned to preserve "orthodoxy" against a variety of perceived attacks. For this evangelical—let's call this type the "defender of the faith"—the fundamental concern is with the Enlightenment and the "acids of modernity" that have brought to the fore biblical criticism, historical consciousness, relativistic modes of thought, a renewed emphasis on a social agenda of Christianity, modern egalitarianism challenging traditional hierarchies (whether sexual or colonial), and the impulse of Marxism with its more "materialistic" analysis of human life and its desire to change the world. The major problem this type of evangelical faces is distinguishing the true faith from its previous

cultural expressions; he or she is in constant danger of attempting to stand against all new developments and modes of thinking in the name of Christian faith. They are often precritical in biblical studies, socially reactionary, and inclined to dismiss much modern church life and theology as irresponsible capitulation to the spirit of the age. It is the "defender of the faith" that has the most difficulty relating to the World Council of Churches; it so often seems to stand for everything that seems wrong about the church and modern life. This type of evangelical views his or her own stance as the "central church tradition" from which so many have departed.

There is a second, quite different type of "evangelical"—let's call this one the "pietist"—that has a quite different analysis of the situation and the problem of the church today. Its roots are Puritanism, Pietism, and the Evangelical Awakenings, all *modern* protests against 17th century "Protestant Orthodoxy." These evangelicals focus not so much on "orthodoxy" as on "piety," a style of being Christian that is oriented to conversion and the Christian life. The latter includes quiet time, devotional reading of the Bible, etc., and—classically—various forms of social concern and involvement. They emphasize the personal appropriation of grace and usually tend to be "low church" in orientation and somewhat in tension with the traditional forms of sacramental church life. This position often suffers from what might be called a form of "soteriological reductionism" that occasionally reduces the Christian life to conversion and working for the conversion of others. It also suffers from "ethical precisionism," which often includes judging other Christians by a set of carefully defined behavioral expectations concerning drinking, dancing, smoking, etc.

This form of evangelicalism is more ambivalent about the ecumenical movement than the first type. Those with some historical awareness will realize that in many ways the ecumenical movement and especially the World Council of Churches is a product of the missionary movements of the 19th century—and thus of evangelicalism itself understood in this sense. This form of evangelicalism is also inherently more "ecumenical;" its "soteriological reductionism," which tends to dismiss traditional questions of church order as irrelevant, has permitted cooperation across all sorts of lines. And this type of evangelicalism has often been content to be a "party" in a broader church (such as the "evangelical movement" within Anglicanism), arguing its own position but also allowing different understandings of the faith to exist in the same church.

How does one distinguish this type from the first? The best litmus test that I have come up with is the ministry of women. The first type of evangelical tends to see the ministry of women as the epitome of the capitulation to modernity which the second, being less worried about church order and more pragmatically committed to mission by whatever means, is much more likely to affirm the ministry of women.

But there is another type of evangelical that needs to be isolated, even though this type is basically a variation or radicalization of the second type. Here perhaps the sociology becomes more determinative. Many of the evangelical bodies, such as the National Association of Evangelicals, the World Evangelical Fellowship, or even such institutions as the evangelical colleges that constitute the Christian College Consortium in the USA are rooted in the massive sect formation of the nineteenth century. While these bodies often understand themselves in the mythology of the first or second categories, they act in ways that do not always fit those categories.

Let's call these evangelicals by some other label—either "sectarian evangelicals" or perhaps "Third Force" Christianity, following the language of William McLoughlin. He suggests that in addition to the ancient churches (Orthodoxy, Catholicism, Anglicanism) and the Reformation churches (Lutheran, Reformed, and perhaps Anabaptists in spite of the somewhat different dynamics) we have the "modern churches" or sects formed largely in the 19th and early 20th centuries. These churches would be typified by Adventist, Pentecostal, Holiness and related currents and movements that often produced churches that served as carriers of the themes of the 19th century (perfectionism, millenialism, faith healing, charismatic experience, etc.).

Much of modern "evangelicalism" (especially in America) is really rooted in this experience and it cannot be fully understood by use of the first two types of evangelicalism. Let me illustrate this with a couple of examples. While we usually understand such institutions as Gordon-Conwell and Fuller Seminaries by the categories of either type one or type two evangelicalism, the historical pattern is quite different. A.J. Gordon was a populist Baptist who taught the higher spiritual life doctrines, advocated "divine healing," and supported the prophecy conferences and the rising tide of premillennial eschatology. Fuller was founded on the work of the "Old Fashioned Revival Hour." The major intellectual struggle of the first generation of faculty was to move beyond dispensational premillenialism, and even today the top administrators are mostly people reared in Pentecostal homes rather than in the "mainstream" denominations they now serve.

Here the relationships to the ecumenical church are more complicated and less clear—but also rapidly changing. On the one hand the sense of alienation is great, rooted largely in the sectarian critique of the "nominal" churches. Until recently these bodies were not even on the intellectual map of the mainstream, and often still remain "uncharted territory." But these churches grow and change rapidly with each new generation in patterns that have often been described as the "movement from sect to church." This is the growth pattern (dare we say "maturation" process?) of the "younger" or "modern" churches gaining a more nuanced theology and moving from cultural isolation to engagement and cooperation.

This assembly could mark a turning point in the relationships between "evangelicals" and the WCC.

Where this dynamic is most clear ironies abound, especially when one approaches the questions with some historical sophistication. There is the irony of evangelical leaders from churches that once pulled off from the underbelly of the mainstream churches in a sort of "preferential option for the poor" now denouncing that theme in the World Council of Churches. There is the irony of the ecumenical leaders assuming that their churches are leading the way in women's ministry when, for example in the United States, the churches of the National Association of Evangelicals started the practice of ordaining women a century before most "mainstream" denominations were able even to contemplate the practice—and did it in numbers that make the "mainstream" efforts appear feeble by comparison. And with regard to our topic, it is above all ironic that it may be the most sectarian forms of evangelicalism that will soon prove to be the most "ecumenical," as new generations continue the broadening process so obviously at work.

Let me interrupt my discussions to indicate that I am well aware of some of the problems with this and any other typology. Note, though, that "ideal types" are just that—"ideal" constructs that never really show up in history where the categories get muddied and the actual experiences are more particular than general. But I am convinced that some such set of distinctions must be made—in part, as I will suggest in a moment, because the different types *qua* types have different agendas vis a vis the World Council of Churches.

Another serious problem with what I have suggested above is that it only peripherally treats a crucial theme in type three. Most (at least American and American export) evangelical discussions are still haunted by the ghost of J.N. Darby and dispensationalism. (Do not forget that Sandeen has argued that dispensational premillennialism is at the heart of modern fundamentalist/evangelical experience. While the thesis may be overstated, it has enough truth to be taken very seriously.) The themes of this tradition so shape the evangelical/ecumenical discussion that it cannot be understood without it. Here is the eschatological vision that forced its adherents (from Moody on) to withdraw from broader cultural engagement and wholistic mission to the more narrow task of converting souls to insure the maximum "harvest" at the imminent return. Here is the ecclesiology that emphasized the

spotless church preparing to meet the bridegroom in the air. Here is the source of much of the apocalyptic imagery in which the mainstream church has been understood. And while broader evangelicalism has modified many of these themes on the level of theology, the old instincts remain underneath and inform evangelical responses even when we are not aware of them.

These typologies and images are crucial in an analysis of the relationship of evangelicals to the rest of the church. Are evangelicals standing in the center from which most modern Christians have departed? If so, the task is to call Christians back to the truth that has been rejected. Or are evangelicals one of a cluster of parties that may exist in a pluralistic church context? Then being an evangelical is one way of being a Christian—with a special set of themes to bear witness to as one reciprocally learns from those emphasizing a different set of themes. Or are evangelicals inhabiting the margins of Christian experience? Then evangelicalism may witness to the innovative truths and styles that it has discovered in this exploration on the fringes of Christian experience while moving responsibly back toward the center to join the other churches as a sort of younger sibling that still needs to learn how to act in polite company.

Our stereotypes, fed on the caricatures of the secular media, had been shattered by the profound worship, high Christology, and careful Bible study.

The Types at the WCC

All three types of evangelicals were at the Sixth Assembly of the World Council of Churches. Type one was perhaps represented by Tubingen missiologist Peter Beyerhaus of the German Lutheran Church whose primary function seemed to be to denounce the WCC. In another way this type might also be represented by Carl McIntyre, who stands outside the WCC in the International Council of Christian Churches, but who sounds much like a more strident and less responsible Beyerhaus in his denunciation of so much.

Type two might be represented by someone like Richard Lovelace of Gordon-Conwell. His basic commitment is to "renewal" and the cultivation of a "live orthodoxy" that self-consciously draws on Pietist and Puritan roots and images to articulate and model a style of being a Christian. Or one might point to Puerto Rican evangelical Orlando Costas who chooses to identify himself as an evangelical but wishes to witness to his understanding of the gospel in the pluralistic environment of the American Baptist Churches.

The third type of evangelical was also present, notably among the Pentecostals, who especially in the third world are beginning to move into conciliar fellowships with their own witness. Some of the most enthusiastic evangelical affirmations of the WCC came from evangelicals like David Du Plessis (who has spent much of his life bridging Pentecostal and ecumenical circles), Kim Crutchfield (product of a Pentecostal Bible college and now a team minister in the creative and very young International Evangelical Church), or third-world Pentecostals from Chile, Argentina, and Brazil. I would largely identify myself with this type of evangelical, though the politics of being understood in many contexts require that I identify myself as "Holiness." While to many this suggests that I am likely to roll down the sawdust trail and froth at the mouth, it at least gives me the space to fill the label with my own themes and understanding of the issues—and to avoid being painted with some foreign hues that I am not ready to own.

Evangelical politics at Vancouver are illuminated by the above categories. All three types rubbed up against each other and produced new options and possibilities for the future. It went something like this: various representatives of the "evangelical press" (including Arthur Glasser and Faith Annette Sand from *Missiology,* Mark Lau Branson and myself from *TSF Bulletin,* Leslie Keylock and Richard Lovelace from *Christianity Today)* to meet at lunch after the press conferences to compare notes. From the very first there was a clear issue. Our stereotypes, fed on the caricatures of the secular media apparently only interested in the political bottom line, had been shattered by the profound worship, high Christology, and careful Bible study. How could we interpret our experience to American evangelical audiences conditioned by the *Reader's Digest* and "60 Minutes," not to mention the eschatological speculations of a century?

In the midst of this, Robert Youngblood of the World Evangelical Fellowship called a meeting of all "evangelicals," little dreaming, I think, of what would emerge from the meeting. (WCC is apparently very controversial in WEF circles. There was some debate about whether to send an observer, and ecumenical issues were part of the reason former Executive Secretary Waldron Scott is no longer with the organization. I shall never forget the response of one delegate to WEF meetings outside London in 1980 after hearing ecumenical greetings from Catholic observers. The burly leader of a small Protestant minority in a predominantly Roman Catholic European country clenched the lectern and nearly screamed, "I don't want to talk to Roman Catholics. I don't even want to think about talking to Roman Catholics.")

At this broader evangelical gathering the same themes emerged, especially the struggle with the unexpected positive response that many had had after a few days. In the process of discussion it was suggested that we draft a statement reflecting on the issues from an evangelical perspective. A drafting committee was established, headed by Arthur Glasser of the Fuller School of World Mission. Others on the committee included David Gitari, Anglican Bishop from Africa who was largely inactive in the process, Peter Kuzmic, head of a Pentecostal theological school in Yugoslavia, Faith Annette Sand, former missionary to Brazil now a free-lance journalist, and Guillermo Cook, son of missionaries to Argentina now working in Costa Rica. As soon as the committee was formed, the latter struggles were foreshadowed. Arthur Johnston, formerly of the Trinity Evangelical Divinity School of Mission, objected that the committee was too "left-leaning." It was Johnston's *The Battle for World Evangelization* which used the sharp sword of inerrancy to divide the sheep from the goats and decried the capitulation of John R. W. Stott and the Lausanne Covenant to broader concepts of mission incorporating a social dimension. However, the group was left intact.

Glasser was the major drafter of a statement that, after revisions, was brought to another public meeting of evangelicals, chaired this time by Paul Schrotenboer, executive of the Reformed Ecumenical Synod (an international body of some forty churches in the conservative Reformed tradition, only three of which are members of the WCC). The draft attempted to both critique and affirm what was happening at the Assembly. More important, it called upon evangelicals to become more involved in the World Council of Churches and to offer their criticism from the inside rather than the outside. This position immediately met resistance from two major quarters: Korean Presbyterian Myung Yuk Kim, and Germans who came from controversies in their country over the fact that the only plenary speaker from Germany was Dorothee Solle. This led to considerable jockeying around the question of whether the drafting committee ought to be reorganized. We were considering whether Beyerhaus ought to be added to the group. But Beyerhaus was not in favor of drafting a statement for our constituencies. Rather, he wanted evangelicals to voice strong critiques directly to WCC executives. In addition, at that point he stated that he did not wish to participate personally in any drafting committee. Then the meeting suddenly took a new turn and added David Du Plessis and myself to the committee, thus tipping the scales in exactly the opposite direction.

Revisions were solicited, Glasser working to incorporate as much as possible, and the rest of the committee reviewing his efforts. The major problem was how to handle the response of Peter Beyerhaus who eventually submitted not revisions but an alternative draft. Both statements contained pro and con analysis that might have been negotiated, but the bottom lines were different. Glasser's draft called for evangelical participation in the WCC; Beyerhaus called for non-

involvement. The committee chose Glasser's position, while attempting to incorporate as much as possible of Beyerhaus' wording.

This draft was presented to another public meeting on the last Saturday of the Assembly. Those who had opposed such a statement did not attend, and discussion revolved around internal issues: precisely how to handle the questions of biblical authority, whether WCC theological materials are too rooted in human experience, should the resulting statement be released to the press or more quietly circulated to evangelicals after the Assembly, and so on. Final editing was done by Hans Krouwenberg of the continuing Presbyterian Church in Canada, Paul Schrotenboer, Arthur Glasser, Kim Crutchfield and myself. The meeting ended after midnight with a few feeble assignments for typing a final copy, contacting the press and so on. We were all unprepared for what would happen.

Early Sunday morning I was in search of Marlin Van Elderen, the current editor of the WCC magazine *One World* and formerly the editor-in-chief at Eerdmans Publishing Company. We had hoped that he might have a special interest in the draft and might help us get

Glasser's draft called for evangelical participation in the WCC; Beyerhaus called for non-involvement.

a notice in *Canvas*, the Assembly daily newspaper. Although I missed him, I managed to find editor Bruce Best, who took my handwritten notes and produced a front-page story under the headline "Evangelicals Affirm Role in Ecumenism."

We had not strategized about what to do when our statement became a major subject of discussion at the Assembly. The draft had been leisurely typed on Sunday, and we were working to get the document received by the Assembly so that it could be translated and circulated through the Assembly documentation system. Meanwhile, a revision of the Beyerhaus draft was released under the names of Beyerhaus, Johnston, and Kim. Many delegates received that statement, assumed it was the one described in *Canvas*, and consequently were confused by the discrepancies. Our statement was lost at the printer and eventually photocopied for distribution so that the press and others could get their stories straight. Within a day or so copies were being shipped around the world for translation and publication in Europe, South Africa, Latin America, and elsewhere.

Responses and Implications

As represented by these two statements, the evangelical legacy at the Vancouver Assembly of the WCC was mixed. The meaning of all of this is yet to be seen. I would not hope to predict how all this may shake out, but I would like to interact with some of the emerging perspectives concerning what was done and suggest some of the readings that may be given to the situation.

One of the earliest responses was regret that evangelicalism was not able to speak with one voice at the Assembly. Is evangelicalism always to be engaged in a family squabble? Though I have some sympathy with this perspective, I reject it as largely irrelevant. As already indicated above, evangelicalism is not one single coherent grouping that should be expected to speak with one voice. It is more important that the diverse voices within evangelicalism be heard. Perhaps the existence of multiple evangelical responses would help break down some of the easy polarizations and require more careful listening to each other. That could only be healthy in the long run.

The differences within evangelicalism are as profound as the differences that divide evangelicals from those outside the camp. For example, I am not sure that I have any greater solidarity with the drafters of the dissenting statement, with whom I share much that is "evangelical," than I do, for example, with Philip Potter, executive director of the WCC. My church (which originally founded that symbol of evangelicalism Wheaton College) was born in the anti-slavery struggle within Methodism, an anticipation of the liberation struggles that sometimes dominate the WCC led now by a Black product of the Methodist missionary effort in the Caribbean. Catholics at the Assembly on occasion accused Potter of articulating a "conservative evangelical" ecclesiology that would leave more space for the struggle for liberation. I personally rejoice in such mixing up of the categories—feeling that we are at such a stalemate in so many discussions that we are in desperate need of creativity and new ways of picking up the issues. Perhaps the blurring of certain lines and the collapse of certain kinds of unity can contribute to the finding of deeper and more inclusive forms of unity.

One observer at the Assembly thought that the statement commending the WCC to evangelicals might help open up a fuller voice for evangelicals within the WCC, especially those from Third World countries. Orlando Costas predicted that its major function would be along these lines. I hoped that the statement might help give a distinct voice as well to the younger churches moving into the WCC. This, of course, remains to be seen.

I see in the favorable statement the working out of the implications of a process of realignment that has been taking place within evangelicalism for the last couple of decades. There has been an unfinished ecumenical agenda within the progressive wing of evangelicalism. This became clear after the 1973 "Chicago Declaration of Evangelical Social Concern." Few people realize that Dean Kelley (author of *Why Conservative Churches are Growing*) helped produce a response from the Church and Society division of the National Council of Churches that also confessed the sins of conciliar ecumenism in language echoing the evangelical statement. Leaders of the emerging "Evangelicals for Social Action" actually attempted to suppress the NCC response for fear that it would discredit their own efforts with the evangelical constituency. Such concerns have led to tensions between those who wished to find their identity in a more narrow evangelical world and those who have been forced to rethink evangelicalism in terms of the issues that circulated around the Chicago Declaration. One of the big questions that it raises is the ecumenical question.

I believe that we are living through very significant times in which the fundamentalist/modernist controversy is being rethought by many within American evangelicalism. The 1970s saw a number of important developments. A large segment of the evangelical world was no longer satisfied in attempting to maintain a "pre-critical" posture with regard to Scripture, a development that did not go unchallenged (Harold Lindsell's *The Battle for the Bible*). The Chicago Declaration announced that many evangelicals would no longer perpetuate the polarizations around the social gospel of the 19th century. The "Chicago Call" announced a growing concern with the sacramental character of the Christian faith and a growing fascination among evangelicals with the early church as norm and source for evangelical renewal. How many such reconsiderations have to take place before the broader ecumenical question may appropriately surface? From one side, therefore, the new note at the WCC is the working out of the logic of currents that have been moving evangelicals for a decade or so.

Other readings may of course be given to what has happened. Most of us—nurtured on such truisms as the fact that the world is dominated by two great conspiracies for world domination, the one centered in Moscow and the one centered in Rome (where was Geneva?)—will always carry in our bones the sense that some questions ought not to be asked, that some people ought not to be included within the circles of fellowship. Could the old scenario be right? What about that evangelical fellow who stopped at our table as we gathered signatures for the statement? After reading the statement, he commented, "Of course, I understand. This is all according to the divine plan. Evangelical compromise is the necessary precondition to the emergence in the last days of the superchurch that has been prophesied. This is all very natural and right. This is the way that it must go."

Or is it possible to discern in this statement a different kind of divine providence, one that is "upsetting the fruit basket" for the sake of a fuller, profounder, and more comprehensive witness to the truth of the gospel of Jesus Christ. Each of us will have to pray for the discernment of spirits. Each of us will have to decide for oneself where the voice of the Great Shepherd is to be heard.

Evangelicals at Vancouver
An Open Letter

Many evangelicals from all over the world are present at the 6th Assembly of the World Council of Churches as delegates and observers, advisers and visitors, speakers and press representatives. Many are members of churches within the WCC framework. A number gravitated together and frequently shared impressions and matters of common concern during these days. This statement represents our deep desire to bear witness to what we believe God sought to say to us through the Christians we encountered, the words we heard and the official actions taken at Vancouver. We do not claim to speak on behalf of our churches or of all the evangelicals at the Assembly.

The theme of Vancouver is "Jesus Christ—the Life of the World." We are impressed anew with the rich diversity and complexity of the worldwide Christian movement. We found the exploration of this theme a stimulating experience, especially because the Assembly sought to call Christians everywhere to be more faithful to their threefold task—the pastoral, the prophetic and the apostolic. As a result, its ongoing concern is that the churches be spiritually renewed (the pastoral), that they become socially responsible (the prophetic) and that they display diligence in their holistic witness to the Gospel (the apostolic).

As we pressed deeper into days crowded with presentations, reflection and interaction, it became apparent that Vancouver 1983 marks significant progress over the last two Assemblies (Uppsala 1968 and Nairobi 1975) in its overarching spiritual and biblical orientation. This was apparent in the following ways:

1. The dimension of worship was both central and spiritually refreshing. At plenary sessions and in the daily worship services, we enjoyed warm communal fellowship as we reached out to God in prayer and praise.
2. The wider space given to Bible exposition and the affirmation of basic biblical themes in plenary sessions represented unmistakable loyalty to the historic rootage of our Christian faith.
3. Biblical messages on the nature and mission of the church under such key themes as Jesus Christ, life and the world, prepared the way for earnest efforts to relate these truths to the problems facing Christians today.
4. The Orthodox with their trinitarianism, their spirituality, and their participation in group discussions at all levels reminded us of some of the church's non-negotiable treasures, while other segments of the worldwide church called us to face the urgencies of today.
5. We entered into deeper anguish over the terrible injustices currently perpetrated against the poor, the powerless and the oppressed throughout the world. We perceived anew that the issues of nuclear disarmament and peace could become a preoccupation and divert attention from the equally urgent issues of deprivation, injustice, human rights and liberation.
6. We found ourselves standing with the many who refused to believe that the powers of oppression, death and destruction will have the last word on human existence.
7. Finally, and most important of all, representatives from all segments of the church called the Assembly to accept the reality that Jesus Christ is indeed the life of the world. Women spoke alongside men. The youth and the disadvantaged were heard. Even the children. And the ordained clergy made no attempt to dominate the ministry of the Word of God.

Ever since the WCC was formed in 1948 at Amsterdam, each successive Assembly has been unique. Vancouver was no exception. In its study papers, group discussions and personal conversations, we could readily discern several concerns:

(1) That Christians must rigorously eschew any docetic understanding of the Gospel. The church can only be renewed today if it faces courageously the relation of Jesus Christ to the totality of human need and experience. We see one-sidedness in a preoccupation with "contending for the faith" while ignoring a world going up in flames.

(2) That as the church presses deeper into the '80's, all agreed that Christians shall increasingly be drawn in their biblical reflection and theologizing to focus on the plight of the poor—those whom Christ particularly singled out as the ones to hear the good news of the kingdom (Luke 4:18, 19).

(3) That increasingly, the church is being reinforced in its perception of the demonic dimensions of structural evil. They are as offensive to God and as destructive to people as any personal evil. One WCC official spoke for many when he related the poor to "the church's most important missiological issue—the centrality of Jesus Christ." Christ alone is the life of the world and He alone can deal with the problem of evil. But He must be proclaimed to all peoples. And the majority of those who have not heard the Gospel are the poor.

(4) That the dominant issue before the church today is the interrelation of its concerns for justice and peace. They cannot be separated. We note that this issue has both vertical and horizontal implications. Moreover, the biblical vision of justice with peace through Jesus Christ, the life of the world, was not posed as one of several options for those who could follow Him, but the only option.

We were moved to join hundreds from the United States and Central America who covenanted together to seek a better understanding of the issues involved in the present conflict in Central America as a positive step toward the achievement of peace with justice throughout the area.

As evangelicals we rejoiced that the Assembly did not simply confine itself to the prophetic task of the church. The nurture of Christians and their witness to the unbelieving world were also included. But we would not be true to our evangelical convictions were we merely to endorse the positive affirmations made at Vancouver. We were troubled by occasional statements which implied that apart from Jesus Christ the world can have life. Not every address reflected high Christological and soteriological perspectives. On occasion we wanted to rise up and call the WCC to be consistent with its own basis: "A fellowship of churches which confess the Lord Jesus Christ as God and Savior according to the Scriptures and therefore seek to fulfill together their common calling to the glory of God, Father, Son and Holy Spirit." We would assert that WCC leadership has the solemn responsibility to uphold this confession in all its public programs.

True, none of us wants to judge the Assembly by the input of some of the speakers. Nevertheless, at the end of the second week of deliberations we would like to make the following observations:

(1) Although the WCC Central Committee had approved (1982) an illuminating and thoroughly evangelical study: Mission and Evangelism—an Ecumenical Affirmation, we were disappointed that it wasn't referred to in any plenary address. We were gratified that the Affirmation received strong support in the Programme Guidelines Committee Report, in other reports and in the Assembly's Message to the Churches. No ecumenical document has been so welcomed by evangelicals. Actually, evangelical counsel was widely sought in its preparation. Furthermore, the Assembly did not give

central place to the shameful fact that at this late hour in the history of the church, more than three billion have yet to hear the Gospel of Christ—despite Christ's mandate that it be proclaimed to all peoples. We did not feel that the Assembly adequately treated either Gospel proclamation or the invitational dimensions of evangelism.

(2) On occasion terminology became fuzzy and theology worse. For example, while the Assembly frequently heard that sin brings social alienation, little was said about spiritual alienation—from God himself. As a result, the redemptive dimension of Christ's sufferings on the Cross was not particularly stressed. Moreover, while larger issues of social ethics were frequently treated, more personal ethical concerns rarely surfaced. In sum, there were times when we wished that evangelical voices in the churches were given the prominence accorded some theological mavericks. Fortunately, in the issue and discussion groups, we heard evangelical men and women participate whose evident concern was to remind fellow delegates of the biblical authority and witness to the issues under review. Evangelicals are convinced that if Jesus Christ is the life of the world, His claim that His words are spirit and life (John 6:63) should not be downplayed.

Evangelicals should question the easy acceptance of withdrawal, fragmentation and parochial isolation that characterize so many of us.

All of which brings us to raise the crucial question: What should be the evangelical response to the many signs of growth and renewal we discerned in the Assembly? Should evangelicals seek more direct involvement in the ecumencial process?

At Vancouver, some evangelicals were adamant in their stand against any participation in the WCC. We were saddened to come upon a few zealous Christians distributing scurrilous anti-WCC literature. We deplored their tactics and hung our heads in shame over their sweeping denunciations. Their actions, in our judgment, constituted false witness against their neighbors.

At the same time, should evangelicals see significance in the growing effectiveness of the Orthodox contribution to the WCC alongside the growing WCC challenge to the Orthodox to extend their mission into the world? Is there not the possibility that evangelicals have not only much to contribute but something to receive through ecumenical involvement?

Do evangelicals not also have the obligation along with other Christians to seek to overcome the scandal of the disunity and disobedience of the churches that the world might believe (John 17:21)? Should evangelicals not seek to receive all who confess Jesus Christ as Lord, even though they may seriously disagree on theological issues apart from the core of the Gospel? There is no biblical mandate to withdraw from those who have not withdrawn from Christ. Should not Christians gladly receive all those whom God has manifestly received? Are not the alternatives—rejection or indifference—totally incompatible with the Apostle Paul's affirmation that Christ is not divided (I Cor. 1:13)?

Our experience at Vancouver challenged stereotypes some of us have had of the WCC. And our involvement in WCC processes and programs made us realize anew the distortions in the popular evangelical understanding of them. Hence, we feel pressed to declare publicly our determination to be more actively involved in all efforts seeking the unity and renewal of the church. Because we have seen evidence of God at work here, we cannot but share our growing conviction that evangelicals should question biblically the easy acceptance of withdrawal, fragmentation and parochial isolation that tends to characterize many of us. Should we not be more trustful of those who profess Christ's lordship? Should we not be more concerned with the peace, purity and unity of the people of God in our day? And if God thereby grants the church renewal for which many pray, shall this not forever demolish that all too popular evangelical heresy—that the way to renew the body of Christ is to separate from it and relentlessly criticize it?

(Signed by over 200 evangelicals in Vancouver.)

An Evangelical Evaluation of the WCC's Sixth Assembly in Vancouver

This statement comes from an international group of evangelicals who are dedicated to the authority of the Bible, the urgency of evangelization and to true unity of all who believe in Jesus Christ. During the Assembly we met daily to share our impressions. The following does not offer our final judgment, which must wait until the publication of the official Assembly Report. Neither does it claim to represent the views of the entire evangelical movement, since all evangelicals who participated in the Assembly did so as private individuals rather than as representatives of specific groups. Thus there is no official involvement in this Assembly of any evangelical organization.

Our positive observations include:

(1) The serious efforts made prior to the Assembly to provide two important documents which take into account also some evangelical points of view, viz the Lima statement on "Baptism, Eucharist, Ministry" and the Ecumenical Affirmation on "Mission and Evangelization."

(2) A wider space given to conservative biblical beliefs which were upheld to the Assembly partly due to the influence of the strong Orthodox participation.

(3) The presentations of human suffering through the violations of basic rights and the disregard for our God-given environment. The report of the Grand Rapids Consultation on the Relationship between Evangelism and Social Responsibility (1982) shows that evangelicals are no less concerned for welfare, justice and peace than other Christians, although we might differ in our analyses, in our proposals for solutions and in the theological motivation of our Christian task to help the poor and oppressed.

We must, however, state that our previous reservations concerning the W.C.C.'s course since Uppsala 1968 are by no means overcome, but rather reinforced by the following observations.

(1) The meaning of the Assembly theme "Jesus Christ—The Life of the World" remained ambiguous due to the tendency to revert the order between subject and predicate and to equate Christ with anything which seems to satisfy the human craving for a richer life. Statements like "Life is the divine predicate; to choose life means choosing God . . . " (Konrad Raiser) clearly opened the way to Christ also to atheists and members of other religions without an explicit confession to him as God and Saviour according to the Scripture.

(2) History was often presented as a product of a power struggle

between those who benefit from the preservation of the existing order and the newly emerging forces that attempt to overthrow this order. To see history in a materialistic context is the chief characteristic of Marxist ideology which in the form of the "Theology of the Poor" has found entrance even into the mission documents of Vancouver.

(3) The very words of the Bible, although used more lavishly than at previous conferences, often seemed to assume another meaning. We sensed a general trend to mis-use the Christian heritage as a forum and language for social-political ideologies. Under the disguise of a biblical and trinitarian terminology, supported by dramatic illustrations of a threatening nuclear holocaust and by communicating fascinating human dreams of peace in speeches, worship services and audio-visual presentations, a pseudo-Christian view of salvation which equates God with the driving forces within the process of history, is developed.

(4) Only this ambiguity can explain the seeming inconsistency of speakers who represented traditional Christian doctrines featuring side by side with others who expounded radical beliefs incompatible with orthodox biblical convictions. One outstanding example was Dr. Dorothee Sölle. She denounced the biblical concept of God and his Lordship, speaking of a "god-movement," and even encouraged her listeners to write "new bibles."

The WCC's good intentions and human efforts exclude the central gospel truth and create a false salvation for the world.

(5) Other speakers encouraged women to make their female experience the starting point of developing a profoundly new theology in which the reverence for the biblically revealed God as our Father is changed into the cult of god mother.

(6) In all lectures, including the reports of the Moderator of the Central Committee and the General Secretary, we missed an articulate emphasis on world evangelization as Christ's central commission to His Church and the suggestion of an adequate strategy to reach the three billion who still are without the saving knowledge of Jesus Christ.

(7) Non-Christian religions are presented as ways through which Christ Himself gives life to their followers and also speaks to us as Christians. The fear of many that the W.C.C. could move into an increasing syncretism is confirmed by the inclusion of Indian mythology in the worship program, by the invitations to leaders of other religions to address the Assembly, even on its central theme, and by the explicit statement of a leading W.C.C. official, Professor Dr. D. C. Mulder, that an evangelistic revival endangers our dialogue with other religions.

(8) The credibility of the W.C.C.'s claim to be a prophetic voice decrying the oppression of human rights is damaged once again by the political one-sidedness in which such violations are pointed out only in the non-Marxist world, while serious offenses by socialist states, whose ecumenical representatives are applauded by the Assembly as passionate advocates for peace and justice, are dealt with mildly or passed over in silence. This applies particularly to the harassment of the churches and the persecution of confessing Christians in these areas. This retreat from a position of public debate to one of occasional private diplomatic interventions is all the more inexcusable since ample evidence was supplied to the W.C.C. subsequent to the famous letter of Father Gleb Yakunin and Lev Regelson to the previous Fifth Assembly in Nairobi in 1975. As it was pointed out in the Yakunin Hearing, held parallel to the Vancouver W.C.C. Assembly (July 22–27) "A church who willfully neglects her martyrs is separating herself from Christ who suffers in the afflicted members of His body."

(9) The Assembly's strong warnings against the nuclear threat to human life is inconsistent with the apparent negligence of the millions of human lives sacrificed yearly through the toleration of legal abortion, and of the many other lives which will be sacrificed as the consequence of the increasing demand to introduce euthanasia.

(10) The decisive shortcoming of the Assembly is the lack of a truly biblical diagnosis of mankind's basic predicament: our separation from God through our sin, and of the biblical remedy, our regeneration by the Holy Spirit through repentance and personal faith in Jesus Christ, resulting in the transformation of our present life and in our everlasting fellowship with God. A rather optimistic view of the human nature and our capability to help ourselves is once again leading to a universalistic view of redemption. The ecumenical vision of a totally united mankind in a restored cosmos runs right against the prophetic message, that such expectation will not come true before the visible return of Jesus Christ to judge the living and the dead, and before the creation of a new heaven and a new earth by God Himself. We noticed the omission of these eschatological key concepts in most speeches at this conference.

All these observations contribute to our apprehension that the W.C.C. is in danger of becoming a mouth-piece of false prophecy to Christianity. Until these shortcomings and distortions are recognized and disavowed publicly in favor of a new affirmation of the Bible as God's infallible revelation, we cannot, with good conscience, encourage our fellow evangelicals to actively participate in the structures and programs of the W.C.C. Rather we should channel our contributions through truly Christian alternative organizations. Otherwise, we would become responsible for bringing evangelical believers and churches under the influence of such deceptive ideas as we encounter them at this Assembly. We do not state this in a judgmental spirit nor with a divisive attitude, but out of our loving concern for the maintenance of biblical truth in all churches inside and outside the W.C.C., that truth, without which the world cannot find the life which is in Jesus Christ.

The good intentions and human efforts made under the W.C.C.'s Assembly theme "Jesus Christ—The Life of the World" towards peace and justice and nuclear disarmament and unity exclude the central gospel truth and create a false salvation for the world. We as Christ's followers have access to the only power that is greater than nuclear weapons, the power of God—available to us through Jesus Christ alone.

2 Chron. 7:14 "If my people who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land."

Let us call "together" Christians world-wide to prayer and obedience to the word of God.

For the evangelical discussion group: August 8, 1983

Professor Dr. Peter Beyerhaus, Tuebingen, Germany
Professor Dr. Arthur Johnston, Deerfield, USA
Professor Dr. Myung Yuk Kim, Seoul, Korea

"THAT ALL THE EARTH MAY KNOW"
OMSC January Mission Seminars for Theological Students

Theological Students Fellowship again joins twenty-nine seminaries in co-sponsoring the January term for seminarians at the Overseas Ministries Study Center. Although organized primarily for seminary students, these seminars are also for other interested participants. Each week is set up as a complete unit, but together they give a comprehensive survey of the World Christian Mission. Students may register for any week or combination of weeks, and one may receive academic credit at one's own school if prior arrangement is made with the seminary administration. The topics for the four weeks are "Prospects and Problems of Mission Today," with Samuel H. Moffett, Alan Neely, Ronald J. Sider, and Norman E. Thomas (Jan. 2–6); "Text and Context in Mission," with David M. Stowe, Roger Greenway, Gerald H. Anderson, and Kosuke Koyama (Jan. 9–13); the third week will feature lectures from Emilio Castro, Director of the Commission on World Mission and Evangelism of the World Council of Churches, and Harvey Cox, Professor of Divinity at Harvard Divinity School (Jan. 16–20); the fourth week will feature several lectures on "Christian Presence and Witness Among Our Muslim Neighbors" (Jan. 23–27). For further information and registration forms, write to James M. Phillips, Associate Director, Overseas Ministries Study Center, P.O. Box 2057, Ventnor, NJ 08406. Identify yourself as a *TSF Bulletin* reader or as a member of a TSF chapter.

Mission and Evangelism— An Ecumenical Affirmation

Preface

The Church is sent into the world to call people and nations to repentance, to announce forgiveness of sin and a new beginning in relations with God and with neighbours through Jesus Christ. This evangelistic calling has a new urgency today. In a world where the number of people who have no opportunity to know the story of Jesus is growing steadily, how necessary it is to multiply the witnessing vocation of the church! In a world where the majority of those who do not know Jesus are the poor of the earth, those to whom he promised the kingdom of God, how essential it is to share with them the Good News of that kingdom! In a world where so many find little meaning, except in the relative security of their affluence, how necessary it is to hear once again Jesus' invitation to discipleship, service and risk! In a world where so many Christians are nominal in their commitment to Jesus Christ, how necessary it is to call them again to the fervour of their first love!

The Call to Mission

The present ecumenical movement came into being out of the conviction of the churches that the division of Christians is a scandal and an impediment to the witness of the Church. There is a growing awareness among the churches today of the inextricable relationship between Christian unity and missionary calling, between ecumenism and evangelization. "Evangelization is the test of our ecumenical vocation." As "a fellowship of churches which confess the Lord Jesus Christ as God and Saviour, according to the Scriptures, and therefore seek to fulfil together their common calling to the glory of the one God, Father, Son and Holy Spirit," the rallying point of the World Council of Churches is the common confession of Jesus Christ. The Church proclaims Jesus, risen from the dead. Through the resurrection, God vindicates Jesus, and opens up a new period of missionary obedience until he comes again.

Ecumenical Convictions

1. Conversion: The proclamation of the Gospel includes an invitation to recognize and accept in a personal decision the saving lordship of Christ. It is the announcement of a personal encounter, mediated by the Holy Spirit, with the living Christ, receiving his forgiveness and making a personal acceptance of the call to discipleship and a life of service. Each person is entitled to hear the Good News. Many social forces today press for conformity and passivity. Masses of poor people have been deprived of their right to decide about their lives and the life of their society. While anonymity and marginalization seem to reduce the possibilities for personal decisions to a minimum, God as Father knows each one of his children and calls each of them to make a fundamental personal act of allegiance to him and his kingdom in the fellowship of his people. The calling is to specific changes, to renounce evidences of the domination of sin in our lives and to accept responsibilities in terms of God's love for our neighbour. The call to conversion, as a call to repentance and obedience, should also be addressed to nations, groups and families. To proclaim the need to change from war to peace, from injustice to justice, from racism to solidarity, from hate to love is a witness rendered to Jesus Christ and to his kingdom.

2. The Gospel to all Realms of Life: The teaching of Jesus on the kingdom of God is a clear reference to God's loving lordship over all human history. We cannot limit our witness to a supposedly private area of life. The lordship of Christ is to be proclaimed to all realms of life. In the fulfilment of its vocation, the Church is called *to announce* Good News in Jesus Christ, forgiveness, hope, a new heaven and a new earth; *to denounce* powers and principalities, sin and injustice; *to console* the widows and orphans, healing, restoring the brokenhearted; and *to celebrate* life in the midst of death. In some countries there is pressure to limit religion to the private life of the believer—to assert that freedom to believe should be enough. The Christian faith challenges that assumption. The Church claims the right and the duty to exist publicly—visibly—and to address itself openly to issues of human concern.

3. The Church and its Unity in God's Mission: To receive the message of the kingdom of God is to be incorporated into the body of Christ, the Church, the author and sustainer of which is the Holy Spirit. Thus Christian mission is the action of the body of Christ in the history of humankind—a continuation of Pentecost. Those who through conversion and baptism accept the Gospel of Jesus partake in the life of the body of Christ and participate in an historical tradition. The celebration of the eucharist is the place for the renewal of the missionary conviction at the heart of every congregation. According to the Apostle Paul, the celebration of the eucharist is in itself a "proclamation of the death of the Lord until he comes." It is at the heart of Christian mission to foster the multiplication of local congregations in every human community.

4. Mission in Christ's Way: The self-emptying of the servant who lived among the people, sharing in their hopes and sufferings, giving his life on the cross for all humanity—this was Christ's way of proclaiming the Good News, and as disciples we are summoned to follow the same way. "A servant is not greater than his master; nor is he who is sent greater than he who sent him" (John 13:16). Churches are free to choose the ways they consider best to announce the Gospel to different people in different circumstances. But these options are never neutral. Every methodology illustrates or betrays the Gospel we announce. In all communications of the Gospel, power must be subordinate to love. Evangelism happens in terms of interpersonal relations when the Holy Spirit quickens to faith. Through sharing the pains and joys of life, identifying with people, the Gospel is understood and communicated.

5. Good News to the Poor: Most of the world's poor have not heard the Good News of the Gospel of Jesus Christ; or they could not receive it, because it was not recognized as Good News in the way in which it was brought. This is a double injustice: they are victims of the oppression of an unjust economic order or an unjust political distribution of power, and at the same time they are deprived of the knowledge of God's special care for them.

There is no evangelism without solidarity; there is no Christian solidarity that does not involve sharing the knowledge of the kingdom which is God's promise to the poor of the earth. There is here a double credibility test: A proclamation that does not hold forth the promises of the justice of the kingdom to the poor of the earth is a caricature of the Gospel; but Christian participation in the struggles for justice which does not point toward the promises of the kingdom also makes a caricature of a Christian understanding of justice.

Today we are gratefully surprised, as churches are growing among the poor of the earth, by the insight and perspective of the Gospel coming from the communities of the poor. They are discovering dimensions of the Gospel which have long been forgotten by the Church. The poor of the earth are reading reality from the other side, from the side of those who do not get the attention of the history books written by the conquerors, but who surely get God's attention in the book of life. God is working through the poor of the earth to awaken the consciousness of humanity to his call for repentance, for justice and for love.

6. Mission in and to Six Continents: Everywhere the churches are in missionary situations. Even in countries where the churches have been active for centuries we see life organized today without reference to Christian values, a growth of secularism understood as the absence of any final meaning. Also, the movement of migrants and political refugees brings the missionary frontier to the doorstep of every parish. The Christian affirmations on the worldwide missionary responsibility of the Church will be credible if they are authenticated by a serious missionary engagement at home.

This concern for mission everywhere has been tested with the call for a moratorium, a halt—at least for a time—to sending and receiving missionaries and resources across national boundaries. Moratorium does not mean the end of the missionary vocation, but it does mean freedom to reconsider present engagements and to see whether a continuation of what we have been doing for so long is the right style of mission in our day.

7. Witness among People of Living Faiths: Christians owe the message of God's salvation in Jesus Christ to every person and to every people. Christians make their witness in the context of neighbours who live by other religious convictions and ideological persuasions. True witness follows Jesus Christ in respecting and affirming the uniqueness and freedom of others.

In Jesus of Nazareth the Word became a human being. The wonder of his ministry of love persuades Christians to testify to people of every religious and non-religious persuasion of this decisive presence of God in Christ. In him is our salvation. Among Christians there are still differences of understanding as to how this salvation in Christ is available to people of diverse religious persuasions. But all agree that witness should be rendered to all.

This text is composed of excerpts from the final statement from the Melbourne (1980) meeting of the WCC's Commission on World Mission and Evangelism. The entire text is available with a study guide for $1 from the National Council of Churches' Division of Overseas Ministries, Room 620, 475 Riverside Drive, New York, NY 10115.

Highlights from Wheaton '83

Kuzmic on the Kingdom and the Church

July 15 (MNS and manuscript)—According to several conference leaders, the most significant impact on the consultation probably was made by Peter Kuzmic, director of the Biblical and Theological Institute in Zagreb, Yugoslavia. In his paper on "The Church and the Kingdom of God," he stated that the church is neither equivalent to nor a substitute for the Kingdom of God. Here are some excerpts:

"The Church is not the Kingdom, neither can it claim a monopoly on the Kingdom of God. It will approximate the Kingdom and enjoy its blessings only in proportion to its submission to the King, as His servant. The contemporary evangelical movement, with its emphasis on individualism, its striving for measurable success, and in the spirit of a world-like competition in both the expansion of its programs at home and its missionary endeavors abroad, stands in grave danger of being permeated by the spirit and values of this world.

In theological thinking of the past, Christology has usually been considered the basis for ecclesiology. The connection of the two was often seen in ontological terms, which has not infrequently led to a very static view of the Church. Such a view was further fostered by institutionalization of the Church whose sole concerns were its own doctrine, order of worship and self-serving organizational structures. The powerlessness and sterility of such churches became evident as soon as and whenever they lost the support of worldly powers and had to stand on their own. Such negative developments, along with the more positive recent pentecostal-charismatic revival-renewal, led to an increasing recognition that the doctrine of the Church must also be founded on pneumatology. The pneumatological aspect of the Church brings into focus the dynamics and power of the Kingdom of God, especially when the Spirit's role in energizing the believing community for its mission in the world is acknowledged. It is now increasingly and rightly recognized that in the Church the charismatic must have priority over the purely institutional. Fossilized institutionalism, lifeless sacramentalism and narrowminded legalism can all be signs of the absence of the Spirit of Christ. Such churches are without power and without joy.

The beginning of the Pentecostal movement in the West and its rapid spread and phenomenal growth in the countries of the Third World also witness unmistakably to the fact that the Holy Spirit is not synonymous with the bourgeois spirit for which much of the Christian establishment seemed to have mistaken Him in their monopolizing approach to the Kingdom of God. If our mission is to be modelled after the mission of Jesus, as we evangelicals have rightly emphasized (especially since Lausanne), then we must be consistent and face up to the challenge of the supernatural aspects of Jesus' and the apostles' ministry and the role of signs and wonders in the mission of the Church."

The Voice of the Two-Thirds World

July 15 (MNS)—"This conference is in a very real sense the voice of the Two-Thirds (i.e., non-Western) World," according to Consultation III Chairman Dr. Vinay Samuel. "Those who have to relate realistically and effectively to the Two-Thirds World have got to take the fruits of this conference very seriously."

Over half of the 320 official participants came from non-Western countries. "This is a major step," said conference chairman William Shoemaker, "toward breaking evangelicals out of their provincialism and encouraging them to consider their unity with their brothers and sisters in evangelical churches all around the world."

The Track III consultation brought together theologians, development practitioners, church leaders, and social anthropologists to examine the basic biblical principles that underlie and shape development practice, to evaluate development models, and to discuss the place of culture in development and in management and accountability systems.

The consultation discussed the negative connotations of the term "development" and its identification with secular motives, and recommended that the term "social transformation" be used to distinguish a Christian response grounded in the work of God.

"The understanding of development principally focuses on economic and social growth within the present structures as they are, so that those who don't quite match up to the standards of the present developed countries will be enabled to develop in order that they may fit into their appointed place," Samuel said.

"Social transformation focuses on the need for the transformation of the whole of society, whether that of developed countries or of so-called developing countries. It is a process in which God is at work and in which Christians are agents and the church is the central focus. This definition takes in all of life—religious, social, economic, political, cultural—reflecting a present experience of what God has ordained to bring about when the kingdom is finally established," he said.

Letter To The Churches (excerpts)

Some may wonder why it is necessary to have an international conference to discuss the nature and mission of the church. Are not the historic creeds and confessions enough?

Certainly the creeds and confessions affirm with great precision the unity, the holiness, the universality and the apostolic nature of the church. Yet it is also true that we live in two dimensions at the same time. We possess a joyous oneness in Christ which transcends all restrictions known to mankind but we also live in the painful reality of a visible church regrettably divided by both doctrine and practice.

The Nature of the Church

And so, we have sought to discover afresh what it means in our time to affirm that the church is one, holy, catholic and apostolic. We have understood and now reaffirm that the church is the community of Christ's saving rule, made up of those who bear and confess the name of Christ. His Kingdom community manifests itself locally and visibly in a variety of assemblies, large and small, gathered by God's Word and marked by Christ's ordinances. These local assemblies minister to God in worship, to their members in nurture, and to the world in witness and service.

Cooperation Between Churches and Agencies

We have given serious attention to the relationships between local churches and denominations on the one hand and para-church agencies on the other. We are grateful for what many of these agencies are doing in the areas of evangelistic outreach and specialized ministries. We view them as servant agencies supplementing the mission of the church to the world. Let us bear in mind that the para-church agencies have a responsibility to relate their ministries to the full fellowship of the church.

The Challenge of the Unreached

We are thankful for missionary outreach in past centuries which has planted the church in all the world. But we are deeply conscious of the lostness of more than three thousand million people

who have not yet had the opportunity to respond to the gospel or have rejected it. In thousands of social and ethnic groups, there are still no local churches. Accordingly in considering the mission of the church, we have been challenged to find ways to cross new frontiers to reach urban communities and those imprisoned by resistant religious and ideological systems. We are equally concerned for people whose life-styles and values are negatively affected by manipulative mass-media.

New Structures for Missions

We are thankful for the increasing interest in missionary outreach in our century. We recognize that a significant part of the mission work is done through new sending agencies. A century ago mission was still mostly a one-way operation. Today it is different. Churches in all parts of the world are crossing frontiers at home and abroad creating their own sending agencies. Others are taking an active part in existing international Christian organizations.

Compassion for A Needy World

As we reflected on the nearly three thousand million people who still have to hear of Christ and His gospel, we were struck by the awesome awareness that most of them are poor and that many are getting even poorer. Millions of these people live in situations where they suffer exploitation and oppression and where their dignity as people created in God's image is being assaulted in many ways. We must be deeply moved by their plight. Our Lord Jesus Christ redeems us from eternal lostness and establishes his lordship over all of our lives. Let us not limit our gospel, then, to a message about life after death. Our mission is far more comprehensive. God calls us to proclaim Christ to the lost and to reach out to people in the name of Christ with compassion and concern for justice and equity (Rom. 10:14,15; Ps. 82:2-4, Mic. 6:8).

The Transforming Presence of the Kingdom

The reality of the presence of the Kingdom gives us the courage to begin here and now to erect signs of the coming Kingdom by working prayerfully and consistently for more justice and peace and towards the transformation of individuals and societies. Since one day God will wipe away all tears, it grieves us to see people suffer *now;* since one day there will be perfect peace, we are called to be peace-makers *now;* since one day we will enjoy full salvation, we have to oppose deprivation and injustice *now.* We humbly yet urgently call upon you to stand with us in this ministry of practising love, seeking to restore the dignity of human beings created in the image of God.

Lifestyles Transformed by the Gospel

We have become deeply aware of the fact that we have nothing we can really call our own. Everything belongs to our Lord, and we are to be His faithful stewards. We are therefore challenged to care for His creation. This means, among other things, that many of us should live more simply in order that others, including unborn generations, may simply live. We humbly confess that we have often acted as though the earth's resources and what we call our possessions are for us to use and squander at will, not realising our dependence upon and responsibility to others.

Conclusion

Finally, brothers and sisters, we confess our utter dependence upon God. He sends *us* into the world, but the mission remains *His.* It is He who enlists us—the Kingdom community—in His agenda for the world. To this end, He has given us His Spirit, to enlighten us and be our Counselor, to impart His many gifts to us, and to equip us for our ministry.

The Church in Response to Human Need

For two weeks during June, 1983, we have come together from local churches, Christian mission and aid agencies at Wheaton College in the USA from 30 nations to pray about and reflect upon the church's task in response to human need. Some of us belong to churches which are situated among marginalized peoples who live in situations of poverty, powerlessness and oppression. Others come from churches situated in affluent areas of the world. We are deeply grateful to our Heavenly Father for allowing us the privilege of sharing our lives with one another, studying the Scriptures in small groups, considering papers on aspects of human development and transformation and looking closely at the implications of case studies and histories which describe different responses to human need. Because God hears the cries of the poor, we have sought each other's help to respond (Ex. 3.7–9; Js. 5.1–6). We rejoice at what we believe the Holy Spirit has been teaching us concerning God's specific purpose and plans for his distressed world and the part the Church has to play in them.

As we have faced the enormous challenge before God's people everywhere to alleviate suffering and, in partnership together, eliminate its causes, we are more than ever aware of the liberating and healing power of the Good News of Jesus. We gladly reaffirm, therefore, our conviction that Jesus Christ alone is the world's peace, for He alone can reconcile people to God and bring all hostilities to an end (Eph. 2.14–17).

We acknowledge, furthermore, that only by spreading the Gospel can the most basic need of human beings be met: to have fellowship with God. In what follows we do not emphasize evangelism as a separate theme, because we see it as an integral part of our total Christian response to human need (Mt. 28.18–21). In addition, it is not necessary simply to repeat what the Lausanne Covenant and the Report on the Consultation on the Relationship between Evangelism and Social Responsibility (CRESR, Grand Rapids, 1982) have already expressed.

What we have discovered we would like to share with our brothers and sisters throughout the world. We offer this statement, not as an attempt to produce a final word, but as a summary of our reflections.

Both Scripture and experience, informed by the Spirit, emphasize that God's people are dependent upon His wisdom in confronting human need. Local churches and mission agencies, then, should act wisely, if they are to be both pastoral and prophetic. Indeed the whole human family with its illusions and divisions needs Christ to be its Wisdom as well as its Savior and King.

Conscious of our struggle to find a biblical view of transformation that relates its working in the heart of believers to its multiplying effects in society, we pray that the Spirit will give us the discernment we need. We believe that the wisdom the Spirit inspires is practical rather than academic, and the possession of the faithful rather than the preserve of the elite. Because we write as part of a world full of conflict and a church easily torn by strife we desire that the convictions expressed in this document be further refined by God's pure and peaceable wisdom.

Some may find our words hard. We pray, however, that many will find them a help to their own thinking and an encouragement to "continue steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain" (1 Cor. 15.58).

I. CHRISTIAN SOCIAL INVOLVEMENT

(1) As Christians reflect on God's intention for the world they are often tempted to be either naively optimistic or darkly pessimistic. Some, inspired by a utopian vision, seem to suggest that God's Kingdom, in all its fulness, can be built on earth. We do not subscribe to this view, since Scripture informs us of the reality and pervasiveness of both personal and societal sin (Is. 1.10–26; Am. 2.6–8; Mi. 2.1–10; Rom. 1.28–32). Thus we recognize that utopianism is nothing but a false dream.

(2) Other Christians become pessimistic, because they are faced with the reality of increasing poverty and misery, of rampant oppression and exploitation by powers of the right and the left, of spiralling violence coupled with the threat of nuclear warfare. They are concerned, too, about the increas-

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ing possibility that Planet Earth will not be able to sustain its population for long, because of the wanton squandering of its resources. As a result, they are tempted to turn their eyes away from this world and fix them so exclusively on the return of Christ that their involvement in the here and now is paralyzed. We do not wish to disregard or minimize the extensive contribution made by a succession of Christians who have held this view of eschatology, through more than one hundred years, to medical and educational work in many countries up to the present day. Nevertheless, some of us feel that these men and women have tended to see the task of the church as merely picking up survivors from a shipwreck in a hostile sea. We do not endorse this view either, since it denies the biblical injunctions to defend the cause of the weak, maintain the rights of the poor and oppressed (Ps. 82.3) and practice justice and love (Micah 6.8).

Some have tended to see the task of the church as merely picking up survivors from a shipwreck in a hostile sea.

(3) We affirm, moreover, that, even though we may believe that our calling is only to proclaim the Gospel and not get involved in political and other actions, our very non-involvement lends tacit support to the existing order. There is no escape: either we challenge the evil structures of society or we support them.

(4) There have been many occasions in the history of the church—and some exist today—where Christians, faced with persecution and oppression, have *appeared* to be disengaged from society and thus to support the status quo. We suggest, however, that even under conditions of the most severe repression, such Christians may in fact be challenging society and even be transforming it, through their life-style, their selfless love, their quiet joy, their inner peace and their patient suffering (1 Pet. 2.21–25).

(5) Christ's followers, therefore, are called, in one way or another, not to conform to the values of society but to transform them (Rom. 12.1–2; Eph. 5.8–14). This calling flows from our confession that God loves the world and that the earth belongs to Him. It is true that Satan *is* active in the world, even claiming it to be his (Lk. 4.5–7). He is, however, a usurper, having no property rights here. All authority in heaven and on earth has been given to Christ Jesus (Mt. 28.18; Col. 1.15–20). Although His Lordship is not yet acknowledged by all (Heb. 2.8) He is the ruler of the kings of the earth (Rev. 1.5), King of kings and Lord of lords (Rev. 19.16). In faith we confess that the old order is passing away; the new order has already begun (2 Cor. 5.17, Eph. 2.7–10; Mt. 12.18; Lk. 7.21–23).

II. NOT ONLY DEVELOPMENT, BUT TRANSFORMATION

(6) The participants at this conference have entered into the current discussions concerning development. For many Western political and business leaders development describes the process by which nations and peoples become part of the existing international economic order. For many people of the Two-Thirds world it is identified with an ideologically motivated process of change, called "developmentalism." This process is intrinsically related to a mechanistic pursuit of economic growth that tends to ignore the structural context of poverty and injustice and which increases dependency and inequality.

(7) Some of us still believe, however, that "development," when reinterpreted in the light of the whole message of the Bible, is a concept that should be retained by Christians. Part of the reason for this choice is that the word is so widely used. A change of term, therefore, would cause unnecessary confusion.

(8) Others in our Consultation, because of difficulty in relating it to biblical categories of thought and its negative overtones, would like to replace "development" by another word. An alternative, we suggest is "transformation," as it can be applied in different ways to every situation. Western nations, for example, who have generally assumed that development does not apply to them, are nevertheless in need of transformation in many areas. In particular, the unspoken assumption that societies operate best when individuals are most free to pursue their own self-interests needs to be challenged on the basis of the biblical teaching on stewardship (Lk. 12.12–21; 16.13–15; Phil. 2.1–4). People living in groups based on community solidarity may help these kinds of societies see the poverty of their existence.

(9) Moreover, the term "transformation," unlike "development," does not have a suspect past. It points to a number of changes that have to take place in many societies, if poor people are to enjoy their rightful heritage in creation.

(10) We are concerned, however, that both the goals and the process of transformation should be seen in the light of the good news about Jesus, the Messiah. We commit ourselves and urge other Christian believers to reject the cultural and social forces of secularism which so often shape our idea of a good society. We believe that notions alien to God's plan for human living are often more powerful in forming our opinions about what is right for a nation than the message of Scripture itself.

(11) According to the biblical view of human life, then, transformation is the change from a condition of human existence contrary to God's purposes to one in which people are able to enjoy fulness of life in harmony with God (Jn. 10.10; Col. 3.8–15; Eph. 4.13). This transformation can only take place through the obedience of individuals and communities to the Gospel of Jesus Christ, whose power changes the lives of men and women by releasing them from the guilt, power and consequences of sin, enabling them to respond with love toward God and towards others (Rom. 5.5), and making them "new creatures in Christ" (2 Cor. 5.17).

(12) There are a number of themes in the Bible which help us focus on the way we understand transformation. The doctrine of creation speaks of the worth of every man, woman and child, of the responsibility of human beings to look after the resources of nature (Gen. 1.26–30) and to share them equitably with their neighbors. The doctrine of the fall highlights the innate tendency of human beings to serve their own interests, with the consequences of greed, insecurity, violence and the lust for power. "God's judgement rightly falls upon those who do such things" (Rom. 2.2). The doctrine of redemption proclaims God's forgiveness of sins and the freedom Christ gives for a way of life dedicated to serving others by telling them about the Good News of Salvation, bringing reconciliation between enemies and losing one's life to see justice established for all exploited people.

(13) We have come to see that the goal of transformation is best described by the biblical vision of the Kingdom of God. This new way of being human in submission to the Lord of all has many facets. In particular it means striving to bring peace among individuals, races and nations by overcoming prejudices, fears and preconceived ideas about others. It means sharing basic resources like food, water, the means of healing and knowledge. It also means working for a greater participation of people in the decisions which affect their lives, making possible an equal receiving from others and giving of themselves. Finally, it means growing up into Christ in all things as a body of people dependent upon the work of the Holy Spirit and upon each other.

III. THE STEWARDSHIP OF CREATION

(14) "The earth is the Lord's and all that is in it" (Ps. 24.1); "The land is mine" (Lev. 25.23). All human beings are God's creatures. As made in His image they are His representatives, given the responsibility of caring wisely for His creation. We have to confess, however, that God's people have been slow to recognize the full implications of their responsibility. As his stewards, we do not own the earth but we manage and enhance it in anticipation of Christ's return. Too often, however, we have assumed a right to use His natural resources indiscriminately. We have frequently been indifferent, or even hostile, to those committed to the conservation of non-renewable sources of energy and minerals, of animal life in danger of extinction and of the precarious ecological balance of many natural habitats. The earth is God's gift to all generations. An African proverb says that parents have borrowed the present from their children. Both our present life and our children's future depends upon our wise and peaceful treatment of the whole earth.

(15) We have also assumed that only a small portion of our income and wealth, the "tithe," belongs to the Lord, the rest being ours to dispose of as we like. This impoverishes other people and denies our identity and role as stewards. We believe that Christians everywhere, but especially those who are enjoying in abundance "the good things of life" (Lk. 16.25) must faithfully obey the command to insure that others have their basic needs met (Mt. 24.25). In this way those who are poor now will also be able to enjoy the blessing of giving to others.

(16) Through salvation, Jesus lifts us out of our isolation from God and other people and establishes us within the world-wide community of the Body of Christ. Belonging to one Body involves sharing all God's gifts to us, so that there might be equality among all members (2 Cor. 8.14–15). To the extent that this standard is obeyed dire poverty will be eliminated (Acts 2.42–47).

(17) When either individuals or States claim an absolute right of ownership, that is rebellion against God. The meaning of stewardship is that the poor have equal rights to God's resources (Dt. 15.8–9). The meaning of transformation is that, as stewards of God's bountiful gifts, we do justice, striving together through prayer, example, representation and protest to have resources redistributed and the consequences of greed limited (Acts 4.32–5.11).

(18) We are perturbed by the perverse misuse of huge amounts of resources in the present arms race. While millions starve to death resources are wasted on the research and production of increasingly sophisticated nuclear weapon systems. Moreover, the constantly escalating global trade in conventional arms accompanies the proliferation of oppressive governments which disregard peoples' elementary needs. As Christians we condemn these new ex-

pressions of injustice and aggression, affirming our commitment to seek peace with justice. In the light of the issues of the stewardship of creation we have discussed here, we call on the world-wide Evangelical community to make the nuclear and arms trade questions a matter of prayerful concern and place it on their agenda for study and action.

IV. CULTURE AND TRANSFORMATION

(19) Culture includes world-views, beliefs, values, art forms, customs, laws, socioeconomic structures, social relationships, and material things shared by a population over time in a specific area or context.

(20) Culture is God's gift to human beings. God has made people everywhere in His image. As Creator, He has made us creative. This creativity produces cultures. Furthermore, God has commissioned us to be stewards of His creation (Ps. 8; Heb. 2.5–11). Since every good gift is from above and since all wisdom and knowledge comes from Jesus Christ, whatever is good and beautiful in cultures may be seen as gifts of God (Js. 1.16–18). Moreover, where the Gospel has been heard and obeyed cultures have become further ennobled and enriched.

(21) However, people have sinned by rebelling against God. Therefore the cultures we produce are infected with evil. Different aspects of our culture show plainly our separation from God. Social structures and relationships, art forms and laws often reflect our violence, our sense of lostness and our loss of coherent moral values. Scripture challenges us not to be "conformed to this world" (Rom. 12.2), in so far as it is alienated from its Creator. We need to be transformed so that cultures may display again what is "good and acceptable and perfect" (Rom. 12.2).

(22) Cultures, then, bear the marks of God's common grace, demonic influences and mechanisms of human exploitation. In our cultural creativity, God and Satan clash. The Lord used Greek culture to give us the New Testament, while at the same time he subjected that culture to the judgement of the Gospel. We too should make thankful use of cultures and yet, at the same time, examine them in the light of the Gospel to expose the evil in them (1 Cor. 9.19–23).

(23) Social structures that exploit and dehumanize constitute a pervasive sin which is not confronted adequately by the Church. Many churches, mission societies and Christian relief and development agencies support the sociopolitical status quo, and by silence give their tacit support.

(24) Through application of the Scriptures, in the power of the Spirit, we seek to discern the true reality of all sociocultural situations. We need to learn critically from both functionalist and conflict approaches to human culture. The "functionalist socio–anthropology" approach emphasizes the harmonious aspects of different cultures and champions a tolerant attitude to the existing structures. This position is often adopted in the name of "scientific objectivity." By contrast, the "conflict" approach exposes the contradictory nature of social structures and makes us aware of the underlying conflicts of interests. We must remember that both approaches come under the judgement of God.

(25) Given the conflicting ethical tendencies in our nature, which find expression in our cultural systems, we must be neither naively optimistic nor wrongly judgemental. We are called to be a new community that seeks to work with God in the transformation of our societies; men and women of God in society, salt of the earth and light of the world (Mt. 5.13–16). We seek to bring people and their cultures under the Lordship of Christ. In spite of our failures, we move toward that freedom and wholeness in a more just community which persons will enjoy when our Lord returns to consummate His Kingdom (Rev. 21.1–22.6).

V. SOCIAL JUSTICE AND MERCY

(26) Our time together enabled us to see that poverty is not a necessary evil but often the result of social, economic, political and religious systems marked by injustice, exploitation and oppression. Approximately eight hundred million people in the world are destitute, and their plight is often maintained by the rich and the powerful. Evil is not only in the human heart but also in the social structures. Because God is just and merciful, hating evil and loving righteousness, there is an urgent need for Christians in the present circumstances to commit ourselves to acting in mercy and seeking for justice. The mission of the church includes both the proclamation of the gospel and its demonstration. We must therefore evangelize, respond to immediate human needs and press for social transformation. The means we use, however, must be consistent with the end we desire.

(27) As we thought of the task before us, we considered Jesus' attitude toward the power structures of His time. He was neither a Zealot nor a passive spectator of the oppression of His people. Rather, moved by compassion, He identified Himself with the poor, whom He saw as "harassed and helpless, like sheep without a shepherd" (Mt. 9.36). Through His acts of mercy, teaching and lifestyle, He exposed the injustices in society and condemned the self-righteousness of its leaders (Mt. 23.25; Lk. 6.37–42). His was a prophetic compassion and it resulted in the formation of a community which accepted the values of the Kingdom of God and stood in contrast to the Roman and Jewish establishment. We were challenged to follow Jesus' footsteps, remembering that His compassion led Him to death (Jn. 13.12–17; Phil. 2.6–8; 1 Jn. 3.11–18).

(28) We are aware that a Christ-like identification with the poor whether at home or abroad, in the North, South, East or West, is always costly and may lead us also to persecution and even death. Therefore, we humbly ask God to make us willing to risk our comfort, even our lives, for the sake of the gospel, knowing that "everyone who wants to live a godly life in Christ Jesus will be persecuted" (2 Tim. 3.12).

(29) Sometimes in our ministry among the poor we face a serious dilemma: to limit ourselves to acts of mercy to improve their lot, or to go beyond that and seek to rectify the injustice that makes such acts of mercy necessary. This step in turn may put at risk the freedom we need to continue our ministry. No rule of thumb can be given, but from a biblical perspective it is clear that justice and mercy belong together (Is. 11.1–5; Ps. 113.5–9). We must therefore make every possible effort to combine both in our ministry and be willing to suffer the consequences. We must also remember that acts of mercy highlight the injustices of the social, economic, and political structures and relationships; whether we like it or not, they may therefore lead us into confrontation with those who hold power (Acts 4.5–22). For the same reason, we must stand together with those who suffer for the sake of injustice (Heb. 13.3).

(30) Our ministry of justice and healing is not to be limited to fellow Christians. Our love and commitment must extend to the stranger (Mt. 5.43–48). Our involvement with strangers is not only through charity, but also through economic and political action. Justice must characterize the government's laws and policies toward the poor. Our economic and political action is inseparable from evangelism.

(31) Injustice in the modern world has reached global proportions. Many of us come from countries dominated by international business corporations and some from those whose political systems are not accountable to the people. We witness to the damaging effects that these economic and political institutions are having on people, especially on the poorest of the poor. We call on our brothers and sisters in Jesus Christ to study seriously this situation and to seek ways to bring about change in favor of the oppressed. "The righteous care about justice for the poor, but the wicked have no such concern" (Prov. 29.7).

VI. THE LOCAL CHURCH AND TRANSFORMATION

(32) The local church is the basic unit of Christian society. The churches in the New Testament were made up of men and women who had experienced transformation through receiving Jesus Christ as Savior, acknowledging Him as Lord and incarnating His servant ministry by demonstrating the values of the Kingdom both personally and in community (Mk. 10.35–45; 1 Pet. 2.5; 4.10). Today similar examples of transformed lives abound in churches worldwide.

(33) We recognize that across the generations local churches have been the vehicle for the transmission of the gospel of Jesus Christ and that their primary, though not their only, role is a threefold ministry: the worship and praise of God; the proclamation in word and deed of the Gospel of the grace of God; and the nurture, instruction and discipleship of those who have received Jesus Christ into their lives. In this way transformation takes place in the lives of Christians as individuals, families and communities; through their words and deeds they demonstrate both the need and the reality of ethical, moral and social transformation.

"Developmentalism" is related to a pursuit of economic growth that ignores the structural context of poverty and injustice and increases dependency and inequality.

(34) All churches are faced at times with the choice between speaking openly against social evils and not speaking out publicly. The purpose for the particular choice should be obedience to the Lord of the church to fulfill its ministry. Wisdom will be needed so that the church will neither speak rashly and make its witness ineffective nor remain silent when to do so would deny its prophetic calling (1 Pet. 3.13–17). If we are sensitive to the Holy Spirit and are socially aware, we will always be ready to reassess our attitude toward social issues (Lk. 18.24–30).

(35) Integrity, leadership and information are essential for the transformation of attitudes and lifestyles of members of local churches. Churches are made up of people whose lives are pressured by the way their neighbors spend their money. They are often more aware of this than of the suffering and human need in their own and other countries. Often, too, they are re-

luctant to expose themselves to the traumas of global need and to information which would challenge their comfort. If church leadership fails adequately to stress the social dimensions of the gospel, church members may often overlook these issues (1 Tim. 3.1–7; Heb. 13.17).

(36) We should be sensitive and responsive to need within the local church. Widows, prisoners, the poor and the strangers are people who are particularly the responsibility of the local church (Gal. 6.10). We should attempt to be well informed about local human need and to seek God's will for us in meeting those needs. We should seek to minister to the poor in our local area who are not members of the church (Js. 1.27; Rom. 12.17).

(37) Our churches must also address issues of evil and of social injustice in the local community and the wider society. Our methodology should involve study, earnest prayer and action within the normative, ethical guidelines for Christian conduct set out in Scripture. Within these guidelines there are times, no matter the political system, when protest can be effective. Christians should carefully consider the issues and the manner in which they protest so that the identity and message of the church is neither blurred nor drowned.

(38) The local church has however to be understood as being a part of the universal church. There is therefore a genuine need for help and sharing (*diakonia*) built on fellowship (*koinonia*) between churches of different localities and contexts. In this connection we considered a model for relating churches in different areas of the world. In such "church twinnings" the relationship should be genuinely reciprocal with giving and receiving at both ends, free from paternalism of any kind (Rom. 15.1–7).

(39) Such reciprocal relationships in a spirit of true mutuality are particularly needed in view of the fact that every local church always lives on the edge of compromise with its context (Rom. 12.3–18). Some churches are immersed in the problems of materialism and racism, others in those of oppression and the option of violence. We may help each other by seeking to see the world through the eyes of our brothers and sisters.

We must evangelize, respond to immediate human needs and press for social transformation.

(40) With regard to the wider world community Christian churches should identify and exchange people who are equipped through their personal characteristics, training and Christian maturity to work across cultures in the name of Christ and of the sending church. These men and women would go as Servants and Stewards characterized by humility and meekness; and they would work together with members of the Body of Christ in the countries to which they go.

VII. CHRISTIAN AID AGENCIES AND TRANSFORMATION

(41) In reflecting upon the Christian response to human need, we have recognized the central place of the local church as the vehicle for communicating the gospel of Jesus Christ both in word and deed. Churches around the world have throughout history displayed active concern for the needs around them and continue to serve the needy. We call upon the aid agencies to see their role as one of facilitating the churches in the fulfillment of their mission.

(42) We recognize the progress which in recent years has been made in our understanding of the gospel and its social and political implications. We also recognize, however, the deficiencies in our witness and affirm our desire for a fuller understanding of the biblical basis for our ministry.

(43) We acknowledge that the constituency of the aid agencies is generally concerned with human suffering, hunger and need. However, we recognize that this concern is not consistently expressed with integrity. In efforts to raise funds the plight of the poor is often exploited in order to meet donor needs and expectations. Fund-raising activities must be in accord with the gospel. A stewardship responsibility of agencies is to reduce significantly their overheads in order to maximize the resources for the ministry.

(44) We are challenged to implement in our organizations a positive transformation demonstrating the values of Christ and His Kingdom which we wish to share with others. We must, for example, avoid competition with others involved in the same ministry and a success mentality that forgets God's special concern for the weak and "unsuccessful" (Gal. 2.10; Ps. 147.6). We should continually review our actions to ensure biblical integrity and genuine partnership with churches and other agencies. Decisions on ministry policy, including how resources are to be used, need to be made in consultation with the people to be served.

(45) We need to ensure that our promotional efforts describe what we are actually doing. We accept the responsibility of educating our donors in the full implications of the way Christian transformation is experienced in the field. The Holy Spirit has led us to this ministry. In accepting the responsibility of education we recognize the process may cause some to question our approach. We will strive to educate with a sense of humility, patience and courage.

(46) In all of our programs and actions we should remember that God in His sovereignty and love is already active in the communities we seek to serve (Acts 14.17; 17.23; Rom. 2.9–15). Agencies, therefore, should give adequate priority to listening sensitively to the concerns of these communities, facilitating a two-way process in communication and local ownership of programs. The guiding principle is equitable partnership in which local people and Western agencies cooperate together. Many models for development have originated in the Two-Thirds World. Christian aid agencies should in every way encourage these local initiatives to succeed. In this way the redeemed community of the Kingdom will be able to experiment with a number of models of transformation.

(47) The agencies' legitimate need for accountability to donors often results in the imposition of Western management systems on local communities. This assumes that Western planning and control systems are the only ones which can insure accountability. Since the communities these agencies seek to serve are often part of a different culture, this imposition can restrict and inhibit the sensitive processes of social transformation. We call on development agencies to establish a dialogue with those they serve in order to permit the creation of systems of accountability which respect both cultures. Our ministry must always reflect our mutual interdependence in the Kingdom (Rom. 14.17–18; 1 Cor. 12).

(48) In focusing on the apparently conflicting requirements of our action as Christian agencies, we are conscious of our sin and compromise. In a call to repentance we include a renunciation of inconsistency and extravagance in our personal and institutional lifestyle. We ask the Spirit of truth to lead us and make us true agents of transformation (Acts 1.8).

VIII. THE COMING OF THE KINGDOM AND THE CHURCH'S MISSION

(49) We affirm that the Kingdom of God is both present and future, both societal and individual, both physical and spiritual. If others have overemphasized the present, the societal and the physical, we ought to confess that we have tended to neglect those dimensions of the biblical message. We therefore joyfully proclaim that the Kingdom has broken into human history in the Resurrection of Christ. It grows like a mustard seed, both judging and transforming the present age.

(50) Even if God's activity in history is focused on the church, it is not confined to the church. God's particular focus on the church—as on Israel in the Old Testament—has as its purpose the blessing of the nations (Gen 12.1–3; 15; 17; Is. 42.6). Thus the church is called to exist for the sake of its Lord and for the sake of humankind (Mt. 22.32–40).

(51) The church is called to infuse the world with hope, for both this age and the next. Our hope does not flow from despair: it is not because the present is empty that we hope for a new future (Rom. 5.1–11). Rather, we hope for that future because of what God has already done and because of what He has promised yet to do. We have already been given the Holy Spirit as the guarantee of our full redemption and of the coming of the day when God will be all in all (1 Cor. 15.28). As we witness to the gospel of present salvation and future hope, we identify with the awesome birthpangs of God's new creation (Rom. 8.22). As the community of the end-time anticipating the End, we prepare for the ultimate by getting involved in the penultimate (Mt. 24.36–25.46).

(52) For this reason we are challenged to commit ourselves to a truly vigorous and full-orbed mission in the world, combining explosive creativity with painstaking faithfulness in small things. Our mission and vision are to be nurtured by the whole counsel of God (2 Tim. 3.16). A repentant, revived and vigorous church will call people to true repentance and faith and at the same time equip them to challenge the forces of evil and injustice (2 Tim. 3.17). We thus move forward, without either relegating salvation merely to an eternal future or making it synonymous with a political or social dispensation to be achieved in the here and now. The Holy Spirit empowers us to serve and proclaim Him who has been raised from the dead, seated at the right hand of the Father, and given to the church as Head over all things in heaven and on earth (Eph. 1.10, 20–22).

(53) Finally, we confess our utter dependence on God. We affirm that transformation is, in the final analysis, His work, but work in which He engages us. To this end He has given us His spirit, the Transformer *par excellence,* to enlighten us and be our Counselor (Jn. 16.7), to impart His many gifts to us (Rom. 12; I Cor. 12), to equip us to face and conquer the enemy (2 Cor. 10.3–5; Gal. 5.22–23). We are reminded that our unconfessed sins and lack of love for others grieve the Spirit (Eph. 4.30; Gal. 5.13–16). We therefore fervently pray for our sins to be pardoned, for our spirit to be renewed, and for the privilege of being enlisted in the joyous task of enabling God's Kingdom to come: the Kingdom " . . . of justice, peace and joy in the Holy Spirit" (Rom. 14.17).

Theology and Experience:
A Complete Bibliography on
Henri Nouwen

by Robert Durback

Dermot Lane has put his hand on the pulse of our time when he states that: "One of the most significant developments in Christian theology in this century has been the recovery of experience as an integral element in the exercise of theology" (*The Experience of God: An Invitation to Do Theology,* Paulist Press, 1981). If I begin the study of a Dutch theologian with a quote from an Irish theologian, it is because the trend announced by the one is so strikingly manifest in the work of the other. In fact I might begin by recommending that one begin or conclude a study of Henri Nouwen by reading Lane's book, so as to appreciate better the dynamic at work throughout the writings of the former. Lamenting the rift between doctrine and experience evident in Catholic theology during the first half of this century, Lane concludes: "If doctrine is not related to human experience it will inevitably become marginal in the lives of believers" (pg. 21). If Nouwen's books proclaim anything, it is the wedding between doctrine and human experience.

In an interview published in the summer of 1978 in *Critic* magazine (Thomas More, Chicago), Nouwen describes the unique approach which has made him the much sought after lecturer and writer he has become:

> "I have always used as my prime resource some of my own observations and my own personal struggles with whatever I am writing about. This is because I have always believed that one of the main objectives of ministry is to make your own faith struggles available to others, to articulate for others your own doubts, and to say, in effect, 'I don't know the answers either. I am simply a catalyst, simply somebody who wants to articulate for you things that you already know but might get a better grip on if there are some words for them.' Later I might discuss with my associates and friends what other writers may have said about these things, but I think that my strength has always been starting from the shore of personal experience."

It may be argued that such an emphasis on personal experience would tend to be restrictive, running the risk of a subjectivism which could well narrow the field of interest of others with very different experiences. Nouwen averted to this possibility early in his writings when preparing a book on prayer:

> ". . . I thought I could hardly write about prayer before I had asked the question: 'What is it that I myself find in prayer?' I came to see that praying had something to do with silence, with acceptance, with hope, with compassion, and even with revolution. Then I carefully sought out concepts and images which expressed what I had experienced or would have liked to experience" (*With Open Hands,* pg. 7).

He then proceeds to face squarely the "subjectivity" objection:

> "But what does this have to do with anyone else? Aren't my own experiences so personal that they might just as well remain hidden? Or could it be that what is most personal for me, what rings true to the depths of my being, also has meaning for others? *Ultimately, I believe that what is most personal is also the most universal.*" [Italics my own.]

In that final statement Nouwen lays the foundation on which will rest the structure of his subsequent theological reflection. Perceptively, he qualifies the principle: "To arrive at this point, however, friends are necessary, for they are the ones who help you distinguish between superficial sensations and deep human experiences." One need only glance at the "acknowledgments" pages in any of Nouwen's books to glimpse the sweep of resources he draws on from a vast array of friends and acquaintances from all walks of life.

It might be appropriate at this point to call attention to the fact that friends and personal experience are not the sole source of Nouwen's psychological and pastoral expertise. Ordained to the priesthood in 1957 in his native Holland, he went on to study psychology at the University of Nijmegan. Later he became a fellow in the Program of Religion and Psychiatry at the Menninger Foundation (1964-66), and then visiting professor at the University of Notre Dame. Most recently he completed ten years at Yale Divinity School, serving first as associate professor and finally as full professor of pastoral theology.

Those who have followed Nouwen's career and the people-oriented thrust of his pastoral approach should not be too surprised that his academic career climaxed in 1981 with a decision to resign from his tenure at Yale to work directly with the poor in Latin America. At this writing he is presently under an agreement with Harvard University which gives him loose ties with that academic base in the U.S., while leaving him free to work in Latin America for the greater part of the year. To the joy and deep satisfaction of his readers, the entire journey from lecture hall to university, to monastic retreat, to barrio, has been charted in the steady stream of books that have come forth from the pen of this articulate and very mobile professor. In the annotated bibliography which follows we will take a bird's eye view of the content of each of his works in the order of publication. Asterisks indicate four best selling books.

Intimacy: Pastoral Psychological Essays (Fides, 1969; Harper & Row, 1981, pp. ix + 150, pb., $5.95.) *Genesis Experience.* Intimacy is the result of two years at Notre Dame (1966-68) in which Nouwen responds to the many questions put to him by his students and friends on campus. The questions seemed to boil down to a single basic question: "How can I find a creative and fulfilling intimacy in my relationship with God and my fellow man?" Seven essays grouped under four headings: Intimacy & Sexuality. Intimacy & Prayer. Intimacy & Community. Intimacy & the Ministry.

Creative Ministry: Beyond Professionalism in Teaching, Preaching, Counseling, Organizing, and Celebrating (Doubleday, 1971, pp. xxiv + 123, pb., $3.50.) *Experiencing New Challenges in Ministry.* Explores the relationship between professionalism and spirituality in pastoral ministry. Nouwen's basic thesis: Unlike other professions, ministry is not an eight-to-five job, but primarily a way of life for others to see and understand so that liberation can become a possibility.

Robert Durback, who was a Trappist monk at Gethsemani Abbey during the Merton era, is now a letter carrier in Cleveland.

With Open Hands (Trans. from the Dutch, *Met Open Handen,* by P. Gafney. Ave Maria, 1972, pp. 160, pb., $2.95.) *Experiencing Prayer.* With the aid of photographer friends Nouwen describes the movement of prayer as movement from clenched fists to open hands. (Cf. Introd. above.)

Thomas Merton: Contemplative Critic (Formerly *Pray To Live,* Fides 1972; Harper & Row, 1981, pp. x + 158, pb., $4.95.) *Merton Experience.* In this introduction to the life and thought of Thomas Merton, Nouwen explains: "I met him only once at the Abbey of Gethsemani in Kentucky. Yet thereafter, his person and work had such an impact on me that his sudden death stirred me as if it were the death of one of my closest friends. It therefore seems natural for me to write for others about the man who has inspired me most in recent years."

The Wounded Healer: Ministry in Contemporary Society (Doubleday, 1972, pp. xiv + 104, pb., $2.95.) *Experiencing a Dislocated World.* What does it mean to be a minister in our contemporary society where men and women who want to be of service find the familiar ways crumbling and traditional protections vanishing? Nouwen addresses the question: "After all attempts to articulate the predicament of modern man, the necessity to articulate the predicament of the minister himself becomes most important. For the minister is called to recognize the sufferings of his time in his own heart and make that recognition the starting point of his service."

Aging: The Fulfillment of Life Co-authored with Walter Gaffney. (Doubleday, 1974, pp. 160, pb., $3.50.) *Experiencing the Aging Process.* The elderly are our prophets. They remind us that what we see so clearly in them is a process in which we all share. Grandparents, parents, children, and grandchildren—they all make the whole of our life cycle visible and tangible to us at every moment of our lives. The elderly are our teachers who tell us about the dangers as well as the possibilities in becoming old. (Available on cassette, Ave Maria.)

Out Of Solitude: Three Meditations on the Christian Life (Ave Maria, 1974, pp. 63, pb., $1.95.) *Experiencing Tension: Solitude vs. Social Action.* Drawing on three biblical texts, the author reflects on the two poles between which the Christian life is constantly held in tension: solitary prayer and active ministry. His thesis: Care and ministry, to bear fruit worthy of the name Christian, must be born out of solitude, i.e., a deep, personal involvement with the living God.

Reaching Out: The Three Movements of the Spiritual Life (Doubleday, 1975, pp. 120, cl., $8.95.) *Experiencing the Inner Search.* Nouwen himself gives his own unique evaluation of one of his best selling books: ". . . This book is closer to me than anything I have written and tries to articulate my most personal thought and feelings about being a Christian." An excellent retreat companion. (Available on cassette, Thomas More.)

Genesee Diary: Report from a Trappist Monastery (Doubleday, 1976, pp. xiv + 199, pb., $3.95.) *Experiencing Monastic Life.* Taking advantage of a sabbatical, the author, by special arrangement with the Trappist monks of Genesee Abbey in upstate New York, spends seven months in seclusion at the abbey. Living the day-to-day monastic routine as a fully integrated, if temporary, member of the community provides him with a unique opportunity to probe his own life as a busy lecturer, writer, and university professor in contrast with the slower-paced lifestyle of the monks. A special treat for anyone interested in what goes on inside monasteries—or better, what goes on inside people inside monasteries.

The Living Reminder: Service and Prayer in Memory of Jesus Christ (Seabury, 1977, pp. 80, pb., $4.95.) *Integrating Experience: Ministry and Spirituality.* "What are the spiritual resources of ministers? What prevents them from becoming dull, sullen, lukewarm bureaucrats, people who have many projects, plans, and appointments, but who have lost their heart somewhere in the midst of their activities? What keeps ministers vital, alive, energetic and full of zeal?" These are the questions of this book.

Clowning In Rome: Reflections on Solitude, Celibacy, Prayer, and Contemplation (Doubleday Image, 1979, pp. 110, pb., $4.50.) *Foolish Experience.* Four lectures originally given during a five-month stay in Rome. Why "clowning" in Rome? Nouwen explains: "Of the virtuosi we say, 'How do they do it?' Of the clowns we say, 'They are like us.' The clowns remind us . . . that we share the same human weaknesses." The clown is a "powerful image to help us understand the role of the minister in contemporary society." Playing the clown, Nouwen explores four "clownlike" or "foolish" elements in the spiritual life: being alone, treasuring emptiness, standing naked before God, and simply seeing things for what they are." (Available on cassette, Thomas More.)

In Memoriam (Ave Maria, 1980, pp. 62, pb., $2.50.) *Experiencing Death.* A moving account of the sudden illness and subsequent death of his mother, whose first symptoms of cancer are discovered during a family visit with the author at Yale in the fall of 1978. Though Nouwen's reflections on the way he experienced his mother's death were intended originally for his own and his family's cherished remembrance, copies circulated among close friends eventually led to pleas for publication. Yielding, Nouwen notes in his introduction: "In life she belonged to a few; in death she is for all." A precious legacy. And a priceless tool for ministering to the bereaved.

The Way Of The Heart: Desert Spirituality and Contemporary Ministry (Seabury, 1981, pp. 96, cl., $7.95, pb., $2.50.) *Desert Experience.* A contemporary rereading of the Sayings of the Desert Fathers. Focusing on the threefold command to Abba Arsenius, "Flee! Be silent! Pray!", Nouwen pursues the implications for contemporary ministers of early Christian teaching on the fundamental role of the three disciplines of solitude, silence, and unceasing prayer. (Available on cassette, Thomas More.)

Making All Things New: An Invitation to the Spiritual Life (Harper & Row, 1981, pp. 96, cl., $8.25.) *Responding to the Inexperienced.* "What do you mean when you speak about the spiritual life?" Nouwen responds to a frequently asked question in this small and very readable volume which explores the basics of Christian spirituality.

A Cry For Mercy: Prayers from the Genesee (Doubleday, 1981, pp. 175, cl., $10.95, pb., $5.95.) *Experiencing Monastic Prayer.* Returning to the Abbey of the Genesee for a second stay of seven months (Cf. *Genesee Diary,* above), Nouwen tries a new experiment: instead of keeping a diary, he writes a prayer each day. A sample concludes this bibliography.

Compassion: A Reflection on the Christian Life (Doubleday, 1982, pp. xii + 142, cl., $12.95.) *Experiencing Solidarity.* With coauthors Donald P. McNeill and Douglas A. Morrison, Nouwen explores the unique role of compassion in the Christian life. At first sight compassion seems to be a natural, instinctive, human response to other's pain and suffering. But on closer inspection the authors conclude that for the Christian true compassion is born only out of prayerful reflection on the implications of the Incarnation and the demands it makes on all who would follow in the footsteps of the Man of Sorrows. A creative, insightful exploration of a timely topic in a world sensitized to violation of human rights, hunger, and oppression. (Available on cassette, Thomas More.)

A Letter Of Consolation (Harper and Row, 1982, pp. 96, cl., $6.95.) *Experiencing Grief.* A companion volume to be read in sequence to *In Memoriam.* Six months after the death of his mother, during his second protracted stay at the Trappist Abbey of the Genesee, Nouwen found himself deeply in touch with his own grief over the loss of his mother. He wanted to share his feelings with someone "who could really understand what was happening inside me. And who could better understand me than my own father?" The result: *A Letter of Consolation.* Originally a strictly personal letter, the published text was the inevitable result of the urgings of friends. A deeply moving account, and, like *In Memoriam,* a healing gift to the bereaved.

Gracias! A Latin American Journal (Harper & Row, 1983, pp. xiv + 188, cl., $12.95.) *Conversion Experience: Identifying with the Poor. Gracias* should be read after *Compassion,* and *Compassion* should be read after *Gracias.* In *Compassion* Nouwen theorizes about the compassionate life. In *Gracias* he lives it. Stepping down from ten years as Professor of Pastoral Theology at Yale in July of 1981, Nouwen promptly embarked on a plan which had been taking shape in his mind as his academic career headed toward its climax: to work among the poor in the barrios of Lima. *Gracias* chronicles his day-to-day experiences in his Third World parish. Challenging reading!

It seems fitting that we conclude with a final quote from the author which would tie the many strands together in a unity. I think the following quote from *A Cry For Mercy* serves the purpose well. Reflecting on the words of Jesus to the Samaritan woman at the well, Nouwen prays:

> "The water that you give turns into a spring. Therefore, I do not have to be stingy with your gift, O Lord. I can freely let the water come from my center and let anyone who desires drink from it. Perhaps I will even see this spring in myself when others come to it to quench their thirst. So often, Lord, I doubt that there is a spring in me; so often I am afraid that it has dried up or has been filled with sand. But others keep believing in the spring in me even when I do not."

Let those who thirst come to the spring.

Genesis. Interpretation: A Bible Commentary for Teaching and Preaching
by Walter Brueggemann (John Knox, 1982, 384 pp., $23.95). Reviewed by Gerald H. Wilson, Assistant Professor of Religion, University of Georgia.

Brueggemann's book represents the initial Old Testament offering in a new commentary series from John Knox. Guiding and informing the structure of the commentary is Brueggemann's understanding that the central, organizing motif of Genesis is the "call of God." This call is extended initially to the whole of creation, calling it into relationship with God (Gen. 1–11). In addition God calls into existence a community to be his special people (Gen. 12–50). In both instances this call "invites" and does not demand response. Both creation and Israel are seen as responding freely and in faith to the divine initiative. Following this basic division (the call to the world and the call to the community) Brueggemann divides the Genesis narrative into four generally recognized blocks of material, each of which is related to a particular New Testament passage which the author feels casts light on a Christian understanding of the unit.

1. The Sovereign Call of God—Gen. 1:1–11:29 (The Creation and Prehistory) Eph. 1:9–10.
2. The Embraced Call of God—Gen. 11:30–25:18 (The Abraham Cycle) Heb. 11:8, 11, 17, 19.
3. The Conflicted Call of God—Gen. 25:9–36:43 (The Jacob Cycle) I Cor. 1:27–29.
4. The Hidden Call of God—Gen. 37:1–50:26 (The Joseph Cycle) Rom. 8:28–30.

After the introductory matters, each of these four major sections is introduced following a consistent format: a. Introductory comments; b. Critical Issues (in which important issues of critical scholarship are briefly noted); c. Theological Affirmations (in which the major theological concerns perceived are indicated); d. Schema for Exposition (in which the structure of the section is set out by means of a brief discussion and the aid of helpful accompanying charts).

The author's exposition is stimulating throughout and informed by the best of contemporary Genesis scholarship. This volume should become a welcome addition to the library of many students of Genesis, scholar, student, pastor and layperson alike. The reader should be aware from the outset, however, that the individual volumes of the Interpretation series are not commentaries in the traditional sense. They are instead (as the series preface makes clear) *interpretations* which aim to make the *results* of biblical scholarship accessible for the preaching and teaching ministry of the church. (The reader should first read the introductory materials with care.) This stated goal affects the method and content of the present volume. While the results of text criticism, form criticism, source criticism and historical criticism is everywhere assumed, little direct attention is paid to these matters except in the brief discussions introducing the major segments of the book. The author's comments are generally presented in "the form of expository essays" which seek to leap the gap between the "then" of the text and the "now" of the church. Such an attempt involves risks, as both author and editors are aware.

First, every "interpretation" is individual. The author does not—indeed cannot—claim that one's interpretation is the best or only possible one. The data can be interpreted differently, leading to different conclusions and emphases. (I find this especially true of the author's discussion of Gen. 1–4.)

Also, the choice to present the material in a series of interpretive essays can have the unfortunate effect of obscuring the process leading to the author's interpretation and thus depriving the reader of the necessary means of critiquing the author's conclusions. As a result, to render an informed judgment as to the validity of the interpretation, one must read Brueggemann in concert with the critical commentaries.

This is not to denigrate the value of this excellent volume which admirably fulfills the stated goals of the series and can lead one ever deeper into an encounter with the one true Word.

New Testament Essays
by Raymond E. Brown (Paulist, 1982, 3rd ed., xvi+280 pp., $4.95). Reviewed by W. Bingham Hunter, Associate Professor, Talbot Theological Seminary.

This book is a collection of some of Raymond Brown's most stimulating early (1955–1965) journal articles. The three essays which make up Part One of the volume explain to the general reader the motivation and orientation (the "why" and "to what purpose?") of modern Roman Catholic biblical research. In "Our New Approach to the Bible" Brown makes clear his commitment, "heart, mind and soul, to the modern biblical movement that for Catholics had its origins in Pope Pius XII's great encyclical *Divino Afflante Spiritu* (1943)." This modern biblical movement, he was convinced (in 1961), "is solidly grounded in science, has received the approving patronage of the Church, and is a thoughtful and necessary Christian response to contemporary culture." But one notes with some interest Brown's reference to a postscript (added to the article in 1965 after the Council): "The relief uttered on p. 15 that the burgeoning Catholic biblical scholarship was not crushed but approved by Vatican II is an eloquent reminder of how close we came to disaster."

The next two essays, "Ecumenism and New Testament Research" and "The Unity and Diversity in New Testament Ecclesiology," showcase the sort of gains the Church might expect as fruits of scientific historical biblical criticism, and illustrate what Brown feels is a consensus in biblical interpretation which cuts across traditional Protestant/Catholic denominational lines. It is fascinating to reflect (in light of developments during the intervening 25 years) on the fact that the latter essay was originally delivered from a platform shared by Ernst Kasemann at the Fourth World Conference on Faith and Order. The three essays in Part One are worth study as an example of how Roman Catholic biblical criticism was explained to the Church as a whole by one of its ablest practitioners—against a background Brown describes as "the spectre of a rightest fanaticism [that] was threatening in the 1960's."

The eleven essays in Part Two make this paperback worth owning. Most theological students will be familiar with Brown's magisterial commentaries on the Johannine literature and his creative reconstruction of the community which produced it. The next eight essays are instructive for those aspiring to write commentaries themselves, because they are examples of the kind of careful scholarship from which a quality major commentary should grow. "The Johannine Sacramentary" and "The Eucharist and Baptism in John" provide a valuable introduction to aspects of sacramental theology which American Protestant students often find confusing in Catholic and Continental exegesis. Brown threads his way between hyper- and antisacramentalism with a balanced discernment which ought to be paradigmatic for any maturing exegete. The discussion of baptismal and eucharistic allusions in John 3 and 6 has continued: Brown's did not prove to be the last word on Johannine sacramentalism. But the way he approaches the issue deserves thoughtful reflection—particularly for those who worship in nonliturgical communions. The brief article titled "The Theology of the Incarnation in John," contains a warning against the dangers of "docetic spirituality" which will always remain pertinent. In my judgment Brown's analysis of the relationships between "The Qumran Scrolls and the Johannine Gospel and Epistles" still has not been significantly bettered, and this essay also stands as a reminder that part of Brown's stature as a *Neutestamentler* is due to his foundational studies in Semitics under W. F. Albright.

The relationships between John and the Synoptics have challenged the best minds in Gospel scholarship. Brown's contributions in this area have been both creative and substantial. The essay, "John the Baptist and the Gospel of John," and the next three, "The Problem of Historicity in John," "The Gospel Miracles," and "John and the Synoptic Gospels: A Comparison," each develop the historical implications of John's use of what Brown regards as "a wealth of historical material" preserved, transmitted and developed independently of the synoptic tradition. Explaining "How My Mind Has Changed" at the 1982 AAR/SBL meetings in New York, Brown indicated that he now would assign a larger role to the Johannine Community in the cosmopolitan history of the Gospel than he did in the Anchor Bible Commentary; but that changes little the basic arguments advanced in these particular essays.

The last three essays in the book, "The *Pater Noster* as an Eschatological Prayer," "Parable and Allegory Reconsidered" and "The Beatitudes According to Luke," treat very familiar synoptic material. However, the treatment of the Lord's Prayer is a truly "classical" example of what can be accomplished by scientific historical criticism. And no matter what your suspicions or aspirations regarding Brown's methodology and/or presuppositions, his discussion of Matt. 9:9–13; Luke 11:2–4 and *Didache* 8:2 is worth the price of the book to have at hand.

The indices are disappointing, but their many omissions will force you to digest the material and be nourished by, or react to it, rather than merely picking at it. And this is important, because Brown will force you to think. Personally, I think Brown on occasion may be too skeptical historically, too creative redactionally, or too certain about the synoptics relationally. But thinking through the implications of one's convictions is essential to any researcher's intellectual integrity and scholarly accuracy. In Gospel studies in particular, there has been too little careful thinking and too much polemicizing, for far too long.

The Gospel According to John
by Rudolf Schnackenburg, trans. by K. Smyth (Herder and Herder, 1968, 1979, 1982, 3 vols., $29.50 ea.). Reviewed by Grant R. Osborne, Associate Professor of New Testament, Trinity Evangelical Divinity School.

The appearance of the long-awaited English translation of the third volume of this magnificent achievement gives us the opportunity to produce a major review of the entire set. Schnackenburg, Professor of Theology at the University of Wurzburg, is certainly one of the leading NT exegetes of our day, and, with the other magisterial works on John by C. K. Barrett and Raymond E. Brown, this work places the Gospel of John in the enviable position of the biblical book with the greatest number of first-rate commentaries. In fact, any addi-

tional work would only be redundant or unnecessarily speculative. The only exceptions would be 1) a volume which abbreviates and summarizes the massive amount of work in these three for the sake of the less advanced student; and 2) a commentary written from the standpoint of new literary–critical and rhetorical approaches.

Schnackenburg approaches John from the standpoint of form and redaction criticism. As a result, there is less structural discussion than is the case with Brown. This is probably the most disappointing feature. However, Schnackenburg makes it up with even more detailed coverage of exegetical issues. There are eighteen excurses in the three volumes. To understand the vast scope of the discussion I have selected two representative examples. In his discussion of the major problem of predestination vs. free will (II, 259–74) he first studies the stress in John on faith-decision and human choice then compares them to the many deterministic passages and concludes that the latter does not obviate the former. After a lengthy discussion of Jewish background, specifically the predestinarian theology of Qumran, he examines the Johannine theme of "hardening" or "blindness" and concludes that it is the negative parallel to the faith–predestinarian motif. As with Pharaoh, God's hardening is judgment upon those who deliberately reject God. I found this discussion balanced and stimulating, though I could have wished that the statements on God's universal salvific will would also have been discussed. Schnackenburg's presentation will not satisfy those who take a predestinarian approach (e.g. D. A. Carson's *Divine Sovereignty and Human Responsibility*) but I found it very refreshing.

Schnackenburg's critical acumen is seen in "The Paraclete and the sayings about the Paraclete" (III, 138–54). The presentation here provides a good summary of the many writers on this issue and, I must admit, a compelling case for his position. With respect to the "formation and meaning" of the word, he refuses to be dependent on etymological or linguistic considerations but recognizes that the term is given new dimensions in the Christian community. Tradition criticism, Schnackenburg demonstrates, must conclude that the term is not a Johannine creation but stems from the very earliest community. The major function of the term is to present the Spirit as taking over and continuing Jesus' activity in the world. As such, the paraclete sayings are integral to the farewell discourse and not mere interpolations. They point to the Spirit as both witness and "successor" to Jesus, specifically in the areas of teaching, guiding, encouraging (with respect to the community) and convicting (with respect to the world).

The discussion itself follows the order of the text, with several major exceptions. He believes that 3:31–36, 13–21 is a revelation discourse inserted into the narrative and so discusses it as a separate narrative; he argues that chapters 5 and 6 have been inverted and so reverses them; he takes 7:15–24 as a displaced text belonging at the end of ch. 5 and so treats it in the latter spot. As a result, Vol. III is the only one to follow exactly the order of the text.

Due to the length of time between volumes (the original German editions appeared in 1965, 1971 and 1975), Schnackenburg's own positions altered slightly in a few cases. He became more open to the possibility of a signs-source (a major criticism of his first volume by many), and he allows some gnostic influence, though still affirming the priority of Jewish-wisdom thought. Also, he seems more open to existential interpretation in later volumes, though always anchoring it firmly in the historical dimension of the text. Moreover, he refuses to see the Johannine Jesus as "more relevant" because the portrait is "more existential." In fact he goes to the other extreme, saying that "the synoptic Jesus, who more faithfully retains the voice and behaviour of the historical Jesus, offers stronger incentives" with respect to social commitment (III, 393).

It is strange that this commentary has not received the attention it deserves in the periodicals. It is probably due to two factors: 1) it does not blaze new trails in dealing with issues but rather takes moderate positions for the most part; and 2) so much has come out on John that the mind is numbed. Schnackenburg seeks to let the text speak rather than searching for innovation for its own sake. Of course, many of the concepts—the editorial stages, the wisdom background, the question of sacramental influence, theories regarding the Johannine community—have been under sufficient bombardment that more changes should have accrued between the first and last volumes than are actually there. However, this remains an extremely worthwhile addition to the literature on John and cannot be ignored by anyone doing careful research on the Fourth Gospel.

The Promise of Narrative Theology: Recovering the Gospel in the Church
by George W. Stroup (John Knox, 1981, 288 pp., $8.50). Reviewed by Robert Cathey, Ph.D. candidate, Union Theological Seminary (NY).

The question George Stroup put to me as a student was whether neo-Reformed, neo-Orthodox, and conservative evangelical theologies had ever come to terms with the challenges of nineteenth-century Protestant Liberalism. *Promise of Narrative Theology* is, in part, Stroup's answer to his own question. He situates this question within the larger context of the modern crisis in Christian identity in North America and the rest of the affluent world: at issue is "whether Christian faith and identity can be maintained in a culture whose political and social values increasingly have little or nothing to do with the Christian tradition."

The book is divided into three parts which oscilate between two foci, "the existential problem of Christian identity" and "the confusion in Christian theology about the meaning of revelation. The premise of this book is that these two issues are so closely bound that one cannot be resolved without addressing the other." In Part I Stroup narrates how the current crisis in Christian identity and the undermining of the doctrine of revelation proposed by Barth have prepared the way for the emergence of narrative theology. Evangelicals will be particularly interested in the four "symptoms of the crisis": (1) "the silence of Scripture in the life of the church"; (2) "the loss of theological tradition" as the vital resource of Christian community"; (3) the loss of theological reflection in the churches' decision-making process; (4) "the inability of individuals within the Christian community to make sense out of their personal identity by means of Christian faith." To face up to this crisis and confusion, Stroup proposes the strategy of narrative theology, a disciplined reflection upon the historical events of God's redemption of humanity mediated to us *via* Christian narrative accounts and interpreted within the Christian community. More specifically, "Christian narrative emerges from the collision between an individual's identity narrative and the narratives of the Christian community." Such reflection "may mean a thorough reinterpretation of the contents of Christian doctrine."

Part II is the heart of the book. First, Stroup demonstrates how all human personal identity takes the form of narrative, and illustrates this with the graphic example of *The Autobiography of Malcolm X*. Narrative is "that literary form in which a person's life-story comes to expression," whether that story is legend or history. The genre of narrative is characterized by "movement," "direction," "plot" or "inner continuity." What makes Christian narrative unique is its historicality: "it claims to represent a person's identity (and therein his or her history, present behavior, and hopes for the future) as it has been constructed from the perspective of Christian faith." Personal identity is "a pattern or a shape which memory retrieves from the history of each individual and projects into the future." The structure of narrative on a communal level appears in the Judeo-Christian Scriptures (Stroup uses the examples of Deuteronomy from the Torah and Mark from the NT). Like personal identity, Christian identity seeks a narrative structure, which is classically portrayed in Augustine's *Confessions*. Part III concludes the book with narrative reinterpretations of the doctrines of justification, sanctification, revelation, scripture, the sacraments, and hope.

At the 1982 annual meeting of the American Academy of Religion, *Promise of Narrative Theology* sparked heated debate. Both Cornel West of Union Seminary (NYC) and Stanley Hauerwas of Notre Dame contended that the doctrine of revelation actually controlled Stroup's discourse about narrative, rather than narrative reforming the doctrine. Stroup maintained that revelation is still a necessary doctrine for doing theology today, yet urged us to embrace both the objectivity of revelation (God's initiative) *and* the subjectivity (Christian narrative). The point of contact between Stroup and evangelicals is his insistence on the historical grounding of Christian identity in both the NT narrative of the cross of Jesus and the personal histories of contemporary disciples. Narrative theology promises to open a door of dialogue between modern theologians and evangelicals for whom Scripture never quite ceased to speak boldly. I would heartily recommend this book as an introduction to hermeneutics for undergraduates, seminarians, pastors, and the reading laity.

Biblical Authority, A Critique of the Rogers/McKim Proposal
by John D. Woodbridge (Zondervan, 1982, 237 pp., $8.95). Reviewed by Clark Pinnock, Professor of Theology, McMaster Divinity College.

This work by John Woodbridge of Trinity Evangelical Divinity School is a book-length response to a volume which appeared in 1979 written by Fuller professor Jack Rogers together with a former graduate student, Donald McKim, now a professor at Dubuque Theological Seminary. The Rogers/McKim thesis was that the historic doctrine of inspiration was the affirmation of the infallibility of the Bible in matters of faith and practice with the possibility of errors appearing in the non-essential marginal material. It was a case against inerrancy as advanced by the old Princeton school and a defense of a less stringent view than that. The effort provoked Trinity professor John Woodbridge to produce an erudite refutation of the thesis and the experiments based on it, thus opening a new skirmish in the battle for the Bible among the evangelicals. Kenneth Kantzer writing in the foreword speaks of a battle raging over the authority of the Bible and considers it "worth fighting." Evidently to this former Trinity dean and *Christianity Today* editor, if it is not the case that Woodbridge is right and Rogers/McKim wrong, the ordinary believer would not know when to trust his or her Bible. And so we are seeing the battles of the twenties being refought on the battlefield known as evangelicalism.

Though he writes in a friendly spirit, Woodbridge takes serious exception to the Rogers/McKim proposal and levels basic objections to it, in particular that the authors misconstrued the evidence from the church fathers and theologians to support a

limited inerrancy position they did not hold. Rogers/McKim were out to find precedents in history for their belief and skewed the data in their favour. They wanted to give historical justification and dignity to their own desire to limit the truth of the Bible to the areas of faith and practice and permit critical conclusions to hold in other regions. Their book is a piece of apologetics in defense of this thesis. Woodbridge contends that their apologetic goal overwhelmed their commitment to an even-handed treatment of the historical sources. Ouch!

I think that there is much truth in what Woodbridge is saying. However difficult it may be to modern Bible scholars, the Scripture principle as it developed after Marcion located divine authority in the words of the Bible and attributed to the text a very complete infallibility and inerrancy. Though harshly critical of this development, Edward Farley has made this plain in his recent *Ecclesial Reflection, An Anatomy of Theological Method* (Fortress, 1982). It is not easy to attribute to an Augustine or a Calvin the sort of view which Charles Briggs and now Rogers/McKim want to defend in the modern situation. If I could change history around, I would wish that Woodbridge had written a history of the doctrine of inspiration first, and then Rogers/McKim had replied to it. In that sequence Woodbridge would have presented the conservative line historically with which he is in close agreement, and Rogers/McKim could have explained the factors which gave them difficulties with it. As it stands, I feel badly for everyone concerned: for Rogers/McKim because they climbed so far out on a limb only to have it cut off behind them, and for Woodbridge for having to direct his amazing talents to the task of refutation when they would be better used in positive exposition. In defense of Rogers/McKim I would say that, although I believe Woodbridge dealt their narrow thesis a deadly blow, the thrust of their work on behalf of God and the gospel is very positive and evangelical. I sincerely hope people will not write them off as if they were false evangelicals or compromisers. Also, I have some remarks to address to the Woodbridge thesis which may indicate some basis for their concerns.

First, as Bromiley points out in *Scripture and Truth*, edited by Carson and Woodbridge (Zondervan 1983), the fathers of the church seriously neglected the humanity of the Bible and, therefore, are not such a good example for us today. In wanting to correct this mistake in the "historic" view, Rogers/McKim are right to speak out, and Woodbridge gives us no help. Second, it is not so easy to contain a thinker like Luther in the Princeton framework. In a preface to the Revelation he wrote that he could detect nothing of the Spirit in it. Further, he challenged anyone to harmonize Paul and James on justification by faith, offering the reward of a doctor's degree.

The real issues which underlie the Rogers/McKim thesis and their desire to prove it are not on stage in this exchange and Woodbridge does not have to deal with them directly. Let me list a few questions which lead them to their proposal and its defense. This is important because it would be a mistake for evangelicals to read Woodbridge and become smug in his hardline position. One should appreciate the hard questions that must be answered, questions which Rogers/McKim were trying to ease for us in their suggestion. Does the Bible teach its own inerrancy? R.K. Harrison thought it did not. But if it does not, why are we defending this tradition? Do we know what inerrancy means? Does anyone own an inerrant Bible today? How much harmonizing and special pleading do we have to do? What about the antics evangelicals go through to explain why a problem text does not say what it says? And in the end does not the Woodbridge thesis mean that unless we believe Methusaleh died at age 969 we do not believe the Bible and are not submissive to God's authority over us? Is this not a tragic trivialization of our doctrine, a trivialization from which Rogers/McKim at least release us?

Woodbridge may understand the tradition better than Rogers/McKim, but there is no proof here that he understands the Bible better or better prepares us to face the modern issues.

A Theological Interpretation of American History
by C. Gregg Singer (Presbyterian and Reformed, rev. ed., 1981, 352 pp., $7.95). Reviewed by Richard V. Pierard, Professor of History, Indiana State University.

Conservative Calvinism is susceptible to the temptation to distort the past in order to make it fit preconceived notions of how God's sovereignty and law are active in the historical process and what happens when humankind rejects divine authority. This is something that critics of Francis Schaeffer often point out. This work by a veteran Presbyterian historian first published in 1964 reveals perfectly the pitfalls inherent in that viewpoint. The revised version is largely unchanged and apparently the first 273 and last 17 pages were simply run from the plates of the first one. The only substantive additions are a bibliography and a new chapter on the ebb and flow of theological and political conservatism and liberalism, 1950–1980.

Singer's thesis is that American history can only be brought into proper perspective through the light of Christian revelation and be rightly interpreted by scriptural norms. On the surface this sounds like a commendable goal, but the all-important hermeneutical question—how do you interpret the Scriptures—is glossed over. He just assumes that the "authority" of God's word is expressed in a conservative understanding of Calvinism and that this is the theological key for understanding the American past. Thus we are told that Puritanism, the central factor of colonial history, was elbowed aside by the secular philosophies of social contract and deism. The ruler was responsible no longer to God but to the people for governing well, and the result was democracy, something Singer views with a jaundiced eye. This trend was reflected in Jefferson and the Declaration of Independence (bad) and turned around somewhat in the Constitution (good) which was influenced by Puritanism. Transcendentalism not only ushered in the age of the "common man" and reform movements like abolition (bad) but also through the democratization of theology inspired the liberalism and modernism of the twentieth century (even worse). He insists that the nineteenth-century reform endeavors were based on humanistic and naturalistic philosophies and ignores the substantial body of recent scholarship demonstrating the key role evangelicals played in them, both through their thought and actions.

Social Darwinism completed the process whereby natural determinism supplanted divine sovereignty and the infallibility of the Scriptures gave way to the inerrant pronouncements of scientists, the new priesthood. It was as though the pit of hell were opened and a horde of demons unleashed—relativism, pragmatism, sociological or positivistic law, the welfare state, progressive education, a retreat from *laissez faire*, and other trends which would lead to the "socializing, communizing, and collectivizing of this country." With liberal theology as the root of all evil, Singer continues with a list of twentieth-century aberrations—the Social Gospel (a religious adaptation of Darwinism mixed with Pelagianism and humanism), Progressivism (a humanly achieved millennium with a completely democratic society as the apex of the evolutionary process), modernism (a Christianized American democracy would be the vehicle for realizing the Kingdom of God), the peace movement (humanistic optimism), communism (liberals were soft on it), and the New Deal (a social revolutionary movement that saw sin as social maladjustment).

His conservative lament about America's alleged departure from biblical principles concludes in the long chapter on recent developments. I found particularly objectionable Singer's mean-spirited remarks about Senator Mark Hatfield, his utterly unfounded assertion that the Chicago Declaration of 1973 (I was among the drafters) took a "position which bordered on communism," his contention that this entire group of younger evangelicals was critical of biblical inerrancy and joined with those of like mind "in an effort to justify their alliance with secular humanism," and his irrational comment that the Carter Administration "consistently supported anti-Christian causes." The original volume had little to offer and the same is true with the revision. Save your money.

Dorothy Day, A Biography
by William D. Miller (Harper & Row, 1982, 352 pp., $15.95).
The Long Loneliness
by Dorothy Day (Harper & Row, 1981, $6.95).
Loaves and Fishes
by Dorothy Day (Harper & Row, 1963 and 1983, 215 pp., $6.95).
Reviewed by David L. James, an Episcopal priest, and Kathleen Lehigh James, a freelance writer.

William D. Miller has written a definitive biography of one of America's most fascinating women, Dorothy Day. Miller, the Marquette University historian who has spent much of his professional life tracing the pilgrimage of the Catholic Worker Movement, has provided a less arid and more vital work than his earlier attempt to capture the ethos of the CW movement, *A Harsh And Dreadful Love* (1973).

Before Peter Maurin sought her out in 1932, Day seemed to follow causes as they presented themselves. Her first job in journalism was with a socialist paper. As a result of her associations there she attended a suffragette demonstration in Washington, D.C. in 1917 and was jailed, the first of her many arrests for demonstrating for the poor and oppressed.

Dorothy Day came to Catholicism gradually, sitting for hours in available Catholic churches for physical warmth and spiritual inspiration during her cold and sometimes lonely days on New York's Lower East Side during the last years of World War I. She had been involved in Baptist, Methodist, Episcopal and Christian Science worship from age seven to sixteen and read the sermons of John Wesley, whose piety she greatly admired. Then for a period she gave up religion as anachronistic and gave her attention to social issues. She had been informed about labor struggles by reading her brother Donald's newspaper, *The Day Book*, with which he began his own distinguished journalistic career.

Dorothy Day stated that her "first real link" to Catholicism was listening to her friend Eugene O'Neill recite "The Hound of Heaven" in the back room of the "Hell Hole," a Greenwich Village saloon, in 1918. However, it was not until she gave birth to her daughter in 1927 that she took the first steps towards conversion. Tamar's birth opened a "flood of love and joy to God" and she said that it "was wanting to love entirely" that led her to the church. After asking a passing nun how to go about it, she arranged for Tamar's baptism in July of 1927. Failing to persuade the father of her daughter to

join her in either marriage or conversion, it became a "simple question" of whether she would choose God or a man.

Her metamorphosis from a drifter to a seeker can be dated from that crucial point in her life. Her association with Peter Maurin contributed greatly to her understanding of the gospel, the church and her place in it. She began the penny-a-copy monthly paper, *The Catholic Worker,* in May of 1933. Miller feels that the paper was unique in Catholic journalism for its radical gospel message, its intellectual depth and Dorothy Day's effective writing. Though she could be domineering, emotionally distant and nursing of grudges, her single-minded devotion to God and loyalty to the poor and the church set her apart. It is this combination of social radical and religious conservative that so confounded some in the church.

Day's father called her a "nut" until the end of his life and that relationship was never reconciled. It was her daughter Tamar, her brother John, and the father of her daughter who headed the procession carrying her body in a pine box. As the procession stopped for Cardinal Terrance Cooke to bless the body, a demented man pushed through the crowd and bent over the coffin. Miller reports, "No one interfered, because, as even the funeral directors understood, it was in such as this man that Dorothy had seen the face of God."

This work is not a book on the Catholic Worker Movement and does not include a great deal about the houses of hospitality in which the urban poor are fed, clothed and housed. Rather, it is a frank biography which includes previously unavailable material, which sheds light on the greatness and pettiness, the strengths and the weaknesses of Dorothy Day. If the work has a weakness, it is the lack of speculation by Miller on some issues, especially the enigma of Day's radical political and social views intertwined with an individualistic piety and ecclesiastical conservatism.

Two books by Dorothy Day recently reissued by Harper & Row deserve mention. Her spiritual autobiography, *The Long Loneliness* (1952), has been considered by many to be a modern spiritual classic. Although the initial printing was very small, it gained stature during the last years of Day's life. In *The Long Loneliness,* one reads a systematic and powerfully moving account of the conversion of a secular radical to a committed Christian who took the Sermon on the Mount seriously.

While most of Dorothy Day's writings are autobiographical and overlap in both idea and event, it is in *Loaves and Fishes* that one most clearly perceives her theology of hospitality and table fellowship. She understood earlier than most contemporaries the model that Jesus gave regarding the radical nature of the eucharist and its implications for feeding the poor.

Ethics From A Theocentric Perspective, Volume I: Theology and Ethics
by James M. Gustafson (University of Chicago Press, 1981, 345 pp., $20). Reviewed by Esther Byle Bruland, co-author of *A Passion for Jesus, A Passion for Justice* (Judson, 1983).

Thirty years in the making, this is considered to be James Gustafson's magnum opus. He has culled insights from theology, the natural sciences, and the social sciences, synthesizing them into a world view that recognizes a powerful, governing deity while at the same time upholding human agency and moral accountability.

In Gustafson's view, theology and religion have to this point been anthropocentric. Humans have been seen as the center of the universe, as the focus and end of God's activity. Creation, salvation, and religious devotion have been understood in terms of human benefit. This anthropocentric focus has informed our moral choices, so that the good is defined as what is good for humans.

This perspective is called into question by the findings of the sciences, claims Gustafson. If humans are the center of the universe, why did the deity allow our evolution to take so many hundreds of years? Our demise has also been foreseen by those who study the evolution of the universe. With such limitations, we cannot be the focus and end of the divine order's activity.

These findings of science should point us to another theological understanding, one more in line with reality as indicated by the sciences. We must turn our focus from ourselves to God. We must try to discover, insofar as we can, the divine governance and ordering, and in light of this strive to relate properly to others, to nature, to the universe, and to the deity.

We derive this knowledge of the deity from our own human experiences and from the response that these experiences evoke. Christian tradition, according to Gustafson, can help us draw from our experiences a knowledge of the Other. A spirit of piety and a desire to relate properly to the Other prepare us to construe these experiences in a way that leads us to fulfill our human potential—both possibilities and limitations—and so our role in the universe.

Gustafson does not deal in depth with ethics in this volume. Rather, he occasionally indicates the ethical direction in which his theocentric perspective would lead, and he briefly delineates the process of moral discernment as he conceives it. He promises a more detailed investigation of ethical matters in volume two.

Gustafson's attempt to reconcile his theocentric theology with human agency and the input of the sciences is admirable. His result, however, is less than convincing. His thrust is good: that humans are not God, and that God should not be conceived, as one has stated, as a "cosmic bellhop." However, Gustafson's theology is itself very anthropocentric. He points to the primacy of human experience as our source of knowledge about the Other. God, in his view, does not have will or intention. God can never be truly known; God can only be reached for, acknowledged, related to.

Unfortunately, Gustafson has never moved beyond a Romans 1:20 understanding of God. "For since the creation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse" (NIV). To Gustafson, God is known not by divine self-revelation, but through human experience of God's ordering of the world. One can know as much or more about the divine order from the sciences as from Scripture. To Gustafson, Scripture has no authority. The charter document of the Christian tradition, its prime use is to evoke affectivity which might help one relate to the deity in one's experiences. Christian tradition itself is based not on God's self-revelation but on humans piecing together their affective responses to experiences, religiously construed.

Gustafson borrowed three elements from the Reformed tradition: a sense of the powerful Other, the role of piety, and the need to properly relate oneself to the deity and creation. However, he intentionally left out redemption, regarding salvation as too anthropocentric. Jesus Christ is seen as the incarnation of piety and fidelity to the powerful Other. Period.

In formulating a theocentric ethics, from his perspective as a process theologian, Gustafson defined the *theos* to suit his own purposes. He allowed no personality or intentionality in the deity; he prefers to relate to a generic God.

Reacting to the anthropocentrism of liberal theologies, Gustafson for the purposes of his thesis has projected anthropocentrism onto orthodox theology as well. (Although some *have* taken orthodoxy to that extreme.) He defined orthodox doctrines so as to fit into his categories of thought, and defined *out* the authority of Scripture, the deity and work of Christ, and the self-revealed nature of God. He thus defined out the orthodox challenge to his conceptions. That he did so consciously does not redeem this faux paus of scholarly rigor, for he did not give adequate reason for so doing.

By denying the true personality and power of the deity, Gustafson has sapped any potential power from what could be a promising venture: a theocentric ethics.

Vision and Virtue
by Stanley Hauerwas (University of Notre Dame Press, 1981, 260 pp., $5.95. Originally published by Fides Publishing, Inc., 1974).

A Community of Character
by Stanley Hauerwas (University of Notre Dame Press, 1981, 229 pp., $7.95).

Reviewed by Grayson L. Carter, M.A. Student, Fuller Theological Seminary.

Stanley Hauerwas, a Protestant theologian teaching at Notre Dame, offers us two distinct and challenging volumes, both collections of essays. They introduce the "serious business" of Christian ethics and address the significance of the church as a community, a significant contrast to what we often experience today. While these volumes differ in content and purpose, together they provide commonality of statement, character and value.

The first volume serves as a wide-ranging introduction to ethical studies. The topics vary from an extended attempt at reaching a meaningful focus of one's ethical perspective to a somewhat dated (late 60's–early 70's) ethical examination of the political and cultural controversies affecting western society. While most of the essays are significant and useful, two or three are in need of contemporary reflection. These address areas which are on the cutting edge of new technology, judicial decisions, or theological debate and thus raise questions which lack the benefit of the author's insight. This weakness, however, is offset by the strength of the other essays, and it is here that one sees the common thread which runs between the two volumes.

The church has often not said clearly that Christians are to be set apart from the values of society. Hauerwas is very clear: much of Christ's message does not square with society's values, thus presenting difficult ethical decisions which face today's Christians. In addition, Hauerwas' reliance upon the narrative as an important tool of ethical communication adds to the effectiveness and mandates the reader to consider the full consequences of human action. From here, one sees that if the Christian community is to endure (indeed overcome) a society which stands in marked contrast to Christ's message, a system of internal support must be developed and relied upon.

Throughout these two volumes, the author argues that the Christians' "most important social task is nothing less than to be a community capable of hearing the story of God we find in the scripture and living in a manner that is faithful to that story." It is this sense of community that permeates the second volume. While the individual essays cover a wide spectrum, the interrelated nature of the issues drives home a common point: the importance of a community's convictions and encouragement.

Being members of both that community and "liberal society," Christians are confronted with the full spectrum of issues raised in these essays. Chris-

tians are immune from no ethical situations. Nor is it possible to separate these into neat boxes, some of which are addressed by the church and some of which are not. Therefore, a community which addresses both the interrelated nature of issues and provides support in all areas of complex, contemporary living is essential.

This second volume clearly illustrates the author's maturity as a scholar and theologian, and serves as a complement to the first volume. The integration of ethical issues is done with conviction and insight and will be of benefit to any mature Christian audience. One weakness is that several chapters lack full development. Therefore, the theological community can await with interest the upcoming edition promised by Dr. Hauerwas. This will, hopefully, continue a solid inquiry into the issues, allowing the readers to further reflect on what kind of individuals and community they wish to become.

Christianity, Social Tolerance, and Homosexuality—Gay People in Western Europe From the Beginning of the Christian Era to the Fourteenth Century
by John Boswell (University of Chicago Press, 1980, 424 pages, $9.95). Reviewed by Esther Byle Bruland, co-author of *A Passion for Jesus, A Passion for Justice* (Judson Press, 1983).

As the title indicates, Boswell's work is a study of the social history of Europe during the first fourteen centuries after Christ, with a particular focus on social tolerance of gay people and the interaction of Christian beliefs, leaders, and institutions in this process. Boswell seeks to rebut the view that religious belief caused social intolerance toward gays during this period and even to the present.

Boswell begins by looking at Rome, which he calls the "foundation." Because early Imperial Rome showed the greatest tolerance toward gayness in the West, Boswell takes it as the historic norm from which succeeding cultures departed. He cites numerous examples of homosexual practice and acceptance in ancient Greece and Rome, and argues against views that homosexuality was illegal in Rome or that it contributed to Rome's decline.

Boswell next traces a change from Roman tolerance to an increasing "narrowness" from the time of the late Roman Empire to the early middle ages and turns to consider possible causes. Focusing upon Scripture passages which specifically deal with homosexuality, Boswell so interprets them as to conclude that there is no binding prohibition against exclusive homosexual practice in the Bible. This conclusion forms the core of his assumptions and arguments regarding the origin and influences of Christian perspectives on gays throughout history: Any anti-gay Christian rhetoric—such as in the writings of the early church fathers and of Thomas Aquinas—was derived from extra-biblical sources. It was due to this outside influence that Christianity served as a "conduit through which the narrower morality of the later Empire reached Europe." The church in and of itself paid no inordinate attention to homosexuality.

With the onslaught of the barbarians, the fall of the Roman empire, and the shift from an urban to a rural culture, gays disappeared from public view. With the urban revival which began in the 10th century and the concomitant increase in personal freedom, the gay subculture re-emerged. Revival of classical literature, including gay literature, added to social tolerance of gays. During this period, the church was striving for revitalization and clerical celibacy. Yet, according to Boswell, it remained indifferent toward homosexuality. He cites numerous references of clergy involved as authors and subjects of gay literature in the high middle ages.

By the end of the 12th century, however, Boswell points to a shift toward greater intolerance which he attributes possibly to stresses from increasing urbanization and to the rise of absolute government—in league with the church—impelling social uniformity. The intellectual changes which took place with scholasticism effectually solidified the popular intolerance of homosexuality, even to the present.

While definitely a scholarly work, this book could be read and understood by the average person because the text keeps a clear focus while technical material and in-depth comments are confined to the extensive notes. The body of the work is followed by two appendices: "Lexicography and St. Paul" and a collection of ancient writings by and about gays.

The book is remarkable for breadth and depth of research, including sources of many languages consulted in the original. It is significant for the new findings and insights it presents about the practice, prevalence, and tolerance of homosexuality in the first fourteen centuries after Christ, and for its encylopedic presentation of gay literature, some of it in English for the first time.

Despite the author's stated intention to present an objective, descriptive work, however, he frequently resorts to prescriptive, normative interpretation which is clearly pro-gay. The title itself is misleading and might rather read, "Homosexuality, Social Tolerance, and Christianity." This would better reflect the descending order of the book's focus and the author's scholarly expertise.

In approaching the biblical material, Boswell is out to prove a point rather than to seek truth. He uses turns of logic, linguistic contrivance, exegetical obscurantism, and citations from mainly pro-gay sources to draw his own conclusions, which he pronounces with an air of finality. For example, the

sin of the Sodomites in Genesis 19, according to Boswell and his sources, is that of inhospitality. And in Romans 1:26–27, Paul is telling heterosexuals who experiment with homosexuality that they are sinning, as opposed to exclusive homosexuals for whom homosexual practice is not sin. (For an alternative treatment of the same passages and refutations of the arguments made by pro-gay exegetes such as Boswell, cf. Richard F. Lovelace, *Homosexuality and the Church,* Revell, 1978.) Boswell denies that the Bible presents a clear and consistent sexual ethic which defines homosexual practice as sin, and he appears oblivious to the general message of Scripture.

In sum, this book has value as a secular study of social tolerance toward gays during the first fourteen centuries after Christ. The conclusions drawn about Christian beliefs, teachings, and attitudes regarding homosexuality are skewed, however, by Boswell's flawed interpretation of Scripture and obvious pro-gay bias.

BOOK COMMENTS

Wisdom in the Old Testament Traditions **by Donn F. Morgan (John Knox, 1981, 180 pp., $8.95).**

Moving chronologically through the literature from the premonarchial period to the post-exilic era, Morgan examines the interplay between wisdom and the other traditions—Yahwistic, prophetic, Deuteronomic, exilic (Ezek., Isa. 40-55) and post-exilic (Esth., Ps., Apocalyptic). His conversation with scholarly opinion is thorough, charitable and sensible. Caution and balance mark Morgan's style. For him, wisdom was more of a movement or class than for Whybray and had more influence on other traditions (and they on it) than for Crenshaw. Wisdom did not begin secular and turn theological later as Rylaarsdam and McKane argue; it was thoroughly Yahwistic at the earliest known periods, though it developed in theological outlook as did the other biblical traditions with which it was interwoven.

Though clan and family were the likely home of early wisdom (with Gerstenberger and Wolff), the monarchy adopted it for the tasks of training, administering, and deciding. Wisdom's passion for finding order in creation and human experience equipped it for services to those institutions whose purpose was to maintain order in society. Morgan's final point is a reminder that the multiple Hebrew traditions witness to the variety of ways in which God has spoken and warn against our faddist or sectarian tendencies.

Written clearly enough to introduce us to scholarly debate of wisdom's contribution to the other Old Testament ways of doing theology, Morgan's book also makes a wise and careful contribution to that debate. Anybody who cares to know how biblical themes and forms play on each other will want to deal with it.

— David Allan Hubbard

The Psalms: Structure, Content and Message **by Claus Westermann, translated by R.D. Gehrke (Augsburg, 1980, 128 pp., $4.95).**

This volume represents the English translation of the second of two important works by a standout figure in Psalms studies (the other: *Praise and Lament in The Psalms,* J. Knox, 1981). Westermann's place in the field is firmly established, and he is that rare seminal thinker in biblical studies whose work retains a sense of warmth and devotion: his reader is constantly confronted with the Lord of history and Savior of the world, as well as challenged to appropriate Israel's worship and faith for him/herself.

The Psalms: Structure, Content and Message is the translation of a 1967 work intended for a popular audience, and presents the major conclusions of his studies in readily accessible form. Westermann discusses the major categories (praise, lament), includes exegesis of a sample psalm for each one, and adds chapters on creation, liturgical, royal, and enthronement psalms as well. This volume is much clearer, more concise, and better organized that his *Praise and Lament in the Psalms* and is a good place to begin one's reading of Westermann.

Evangelical students should realize as they read him that Westermann has a very different view of inspiration of Scripture than they do, and that he stands in the mainstream of critical scholarship on most issues. They should also realize that he emphasizes the prehistory of the text over its final form. Finally, they should be aware that he denies any predictive Messianic prophecy as it is understood by most evangelicals.

If these caveats are noted, students will find Westermann's work to be creative, stimulating, and even of personal spiritual value. He presents a God who graciously acts in history and who hears his people. Worship of God is a living, integral part of life, and Westermann's insights can make our own individual and corporate worship much richer if we let them.

— David Howard

The Problem of Self-Love in Saint Augustine
by Oliver O'Donovan (Yale University Press, 1980, 221 pp., $14.00).

Very few works offer as sustained and precise a consideration of self-love in Augustine as this 1975 Oxford doctoral thesis. O'Donovan, an evangelical who has recently been honored with a teaching chair at Oxford, is particularly capable in explaining the relationship of self-love to Augustine's larger ethic based on modes of love. In tracing a number of antecedent ideas which informed this concept (e.g., eudaemonism and Neoplatonic ascent) it becomes evident that these have both good and bad effects. Positively, they serve to structure some of the baffling ways in which Augustine spoke of self-love; negatively, however, these informing ideas promote tensions within fundamental elements of Augustine's self-love, such as the harmonization of eudaemonism with the command to love one's neighbor "as yourself."

O'Donovan expresses throughout what he believes are ambiguities and tensions in Augustine's formulation, and yet the thrust of his work is to be as favorable to Augustine as possible. By smoothing out details on which previous interpreters have stumbled (e.g., Holl, Nygren) and by emphasizing the clarifying value which Augustine's thoughts on this issue so often provide, the reader is left with the impression that self-love in Augustine is less problematic than is often supposed. Of course, larger evaluative questions dealing with the legitimate Christian use of eudaemonistic premises, hierarchical scales of being, and similar questions must still be asked.

To the student of Augustinian ethics, to those interested in the ethical issue of self-love, or to anyone wishing to observe the application of principles such as eudaemonism, this work is recommended in a corresponding order of relevance.

— Robert G. Umidi

Prophesy Deliverance! An Afro-American Revolutionary Christianity
by Cornel West (The Westminster Press, 1982, 184 pp., $11.95).

Prophesy Deliverance! is a brilliant balancing act of seeming opposites. In dealing with black/white issues, West, philosopher of religion at Union Theological Seminary (New York) conjoins Marxism with evangelical Christianity, philosophical pragmatism with the biblical prophetic tradition, systematic exposition with historical narrative, and the concerns of philosophy with the concerns of the black parish, to produce a synergy that mere eclecticism would fail to achieve.

In developing an Afro-American sense of self-image and self-determination, West draws upon two sources: philosophical pragmatism and the biblical prophetic tradition. The contribution of pragmatism is found in the assertion that "knowledge claims are secured by the social practices of a community of inquirers rather than the purely mental activity of an individual subject" (p. 21).

This leads to West's historical approach to doing philosophy, drawing upon the stories of members of the Afro-American community such as W. E. B. Du Bois, Marcus Garvey, the African Methodist Episcopal Church, and Rev. Woodbey to develop his "knowledge claims."

The pragmatic view of knowledge also allows for the narratives of biblical prophecy to be included in the philosophical project. Here is found the "radical egalitarian idea [of] *the Christian principle of the self-realization of individuality within community*" (italics his; p. 60). This principle would include *both* "this-worldly liberation and otherworldly salvation as the proper loci of Christianity" (p. 16). Marx is viewed as in many ways continuing the prophetic tradition into the industrial age.

A must for all—black/white, male/female—looking for a way to achieve Christian self-identity and self-determination in a pre-packaged world.

— Connie Benson D'Agostino

Contours of a World View
by Arthur F. Holmes (Eerdmans, 1983, 240 pp., $8.95).

Arthur Holmes is Chairman of the Philosophy Department at Wheaton College and one of the most respected Christian philosophers in the country. His book is one of ten that will eventually emerge in a series entitled "Studies in a Christian World View." The series is edited by Carl F. H. Henry, and is sponsored by The Institute for Advanced Christian Studies.

Holmes' book is meant to be an introduction to the series. Its aim is to present the Christian faith as a coherent world view, displaying its relevance to the various problems we face—intellectual, epistemological, theological, social, political, and moral. In broad strokes, Holmes wisely and judiciously shows us how to think Christianly about such matters. A secondary aim of the book is to contrast the Christian world view with other competing world views such as Marxism and secular humanism.

I consider the book successful in achieving its aims, and recommend it most highly. All of the chapters are valuable, and reflect the author's wide learning and sober judgment. The four that I found most helpful, however, were chapters 8 and 9, which deal with epistemological considerations (a topic on which the author has written extensively on other occasions); Chapter 10, entitled "A The-

istic Basis for Values"; and chapter 11, entitled "Society And History."

This is a book the Christian community needs and will benefit from. Seminarians especially will learn how the various aspects of the Christian faith and of the theological curriculum form a unified world view.

— Stephen T. Davis

Basic Ecclesial Communities: The Evangelization of the Poor
by Alvaro Barreiro, translated from the Portuguese by Barbara Campbell (Orbis Books, 1982, xiv+82 pp., $5.95).

The Roman Catholic Church is changing in many parts of Latin America. One of the most vital aspects of this change has been the emergence of *Comunidades Eclesiais de Base* (CEBs) or "Basic Ecclesial (or 'Christian') Communities." CEBs are small groups of poor laypeople who join together for worship and Bible study, mutual assistance, community improvement and political action. In 1977 Father Alvaro Barreiro, a Brazilian Jesuit and theology professor, published this book as a reflection on the meaning of the thousands of Brazilian CEBs. His main points are: God has always shown a special concern for the poor; the "good news" Jesus preached to the poor necessarily entails liberation from isolation, injustice, poverty, and a sense of inferior status in church and society; the CEBs are the means of fulfilling and proclaiming this gospel today. In making these points Fr. Barreiro alternates between biblical theology and description of the CEBs.

The book has a few shortcomings: description of the CEBs is scattered throughout the text, rather than concentrated; sentences are occasionally long and unwieldy; there is little effort to integrate other dimensions of the gospel into the author's account. Nevertheless, the book can be very valuable to anyone with a minimum knowledge of Latin America and biblical theology. This book and the CEBs themselves once again challenge the whole Church to consider whether it brings good news to the poor, for otherwise it is not proclaiming the whole gospel of Jesus Christ.

— Edward Laarman

A History of the Church in England
by John R.H. Moorman (Morehouse-Barlow, 1980, xxii, 485 pp., $24.95).

As the author of a book entitled *Anglicanism*, which deals with the entire Anglican enterprise in the world, I am a little suspicious of books which deal with England only. The Church of England is aged and venerable, but it forms only a part of a much larger whole, and oddly enough is in some ways the least Anglican of all the provinces. But, if we need a book on the Church in England, this is the book which will meet our need.

When the *History* first appeared in 1953, I sang its praises; after thirty years I see no need to change my tune. The new chapter which brings the story up to 1972 has to deal with so many things that it cannot be more than a sketch; but all the more important topics are included. Like all Bishop Moorman's works, this book is marked by erudition, balance, and an almost painful concern to be fair to everyone.

This does not mean that I agree with everything that he has written. He seems to me not entirely happy in his treatment of the Reformation. Cranmer, an honest man, affirmed that there was no difference in doctrine between the prayer book of 1549 and that of 1552. Moorman takes Cranmer less seriously than I do, and goes along with the crowd in stating that there was a large change in theology between the two. He never seems to be quite at home in dealing with evangelicals. He pays generous tribute to the achievements of the great generation of Wilberforce. He hardly seems to realize the strength of the evangelical wing of the church until well on in the twentieth century. In the early years of this century, Chavasse of Liverpool and Moule of Durham may well have been the greatest pastoral bishops in the Church of England. Neither is mentioned in this book.

But these are differences of emphasis and not major infirmities. The book has proved its value over thirty years; the new American edition is to be welcomed. Bishop Moorman is still a comparatively young man (compared, that is to say, with me). I wonder whether he has it in hand to prepare a fourth edition to bring the story up to date to 1985, to be published at the time of his 80th birthday.

—Stephen Neill

Mission Theology: 1948–1975 Years of Worldwide Creative Tension
by Roger C. Bassham (William Carey, 1979, 434 pp., $10.95).

This is not a personally elaborated theology of mission, nor a presentation and defense of one of the existing alternatives in the field. But it is a superb overview and analysis of developments in all three strands of the Christian community in the West and their offshoots elsewhere: the ecumenical movement, conservative evangelicals, and Roman Catholics. Nothing is said about the Eastern Orthodox tradition, nor about the proliferation of independent movements around the world, nor, other than by implication in the evangelical tradition, about the Pentecostal movement. But for the three traditions dealt with, this is a first-rate book.

In Part I, Bassham deals with the ecumenical

movement's mission thought. The frame is based on the key conferences (Edinburgh 1910, Jerusalem 1928, Madras 1938, Amsterdam 1948, Rolle 1951, Willingen 1952, Evanston 1954, New Delhi 1961, Mexico City 1963, Uppsala 1968, Bangkok 1973, Nairobi 1975), as well as certain ideas (missionary structure of the congregation, Christian presence, dialogue, etc.). Part II does a similar job for the conservative evangelicals, in terms of organizations and movements (IFMA, EFMA, WEF, ACCC, IVCF, and church growth), as well as congresses (Wheaton and Berlin 1966, Lausanne 1974). Each of the first two parts has a chapter dealing with developments outside the North Atlantic. Part III, dealing with Roman Catholic theology before and after Vatican II, is the briefest and weakest part. Part IV studies the convergences and contrasts between the three traditions. All in all, this is a most helpful book. Nowhere else will one find so much information so fairly presented in such compact form.

— Charles R. Taber

Militia Christi: The Christian Religion and the Military in the First Three Centuries
by Adolph Harnack (Fortress, 1981, 112 pp., $13.95).

Harnack's 1905 classic (reprinted in 1963), written in German, is here translated into English for the first time, and is a worthy addition to the English literature on the important subject of attitudes toward war and military service in the early Church. It is significantly enhanced by the translator's (David McInnes Gracie) fine introduction which provides a succinct summary and critique of Harnack and a useful survey of major scholarship on the issue since 1905.

Harnack's work has only two chapters. The first traces the development of military and warlike language in the Church. Harnack finds the impetus for such imagery in ethical admonitions rather than in eschatology. He concludes that the Church by the third century sees itself as "real soldiers of Christ" with a "warlike mood" and a "tone which was fanatical and swaggering."

In the second chapter Harnack traces the movement in the Church from its very negative attitude toward the military profession to its virtual endorsement of the Roman army. Harnack's history is the classic, strong case for significant Christian participation in the army from 170 to 315 A.D.

Harnack should be studied in the ongoing debate today. Of course, other works should be consulted, especially those of C.J. Cadoux, *The Early Christian Attitude to War* (1919; reprinted 1975 and 1982), J.M. Hornus, *It is Not Lawful for Me to Fight* (1960 in French; 1980 in English) and J. Helgeland [*Church History 43* (1974), 149-63; *Aufstieg und Niedergang der romischen Welt* II.23:1 (1979), 724-834 — in English].

— David M. Scholer

Human Rights in the Americas: The Struggle for Consensus
edited by Alfred Hennelly and John Langan (Georgetown University Press, 1982, xiii+291 pp., $20.00—$8.95, paper).

This book resulted from conferences sponsored since 1977 by the Woodstock Theological Center. It explores human rights from legal, philosophical, historical, theological and economic perspectives. Its real worth lies in its constant focus on the intersection of all those areas; thus reading these eleven essays is like listening to an ongoing conversation.

Part I studies "Human Rights in the Catholic Tradition." Co-editor Hennelly's "Human Rights and Latin American Theology" gives concrete examples of Christians "recover[ing] fundamental biblical themes that have been obscured by Western rationalism and materialism." No think tank human rights here.

Part II, "Human Rights in Other Traditions," treats, among others, the revised liberal view, Karl Marx's position and "A Protestant Perspective" by Max Stackhouse. Stackhouse calls for a return to God's covenant with humanity as the "source and norm for human rights."

In Part III, "Foundation for the Implementation of Human Rights," Chilean lawyer Hernán Montealegre's powerful essay, "The Security of the State and Human Rights," stands out. Defining the state as "territory, inhabitants and government," Montealegre focuses on the tendency of some governments in Latin America to absolutize themselves, war on their own citizens and thus ironically make the state insecure by harming an integral unit—its citizens.

— James C. Dekker

BOOK COMMENT CONTRIBUTORS

In addition to regular *TSF Bulletin* editors and contributors (listed on the front cover), the following reviewers have contributed book comments in this issue: **Connie Benson D'Agostino** (doctoral student in Christian Social Ethics, joint program at Columbia University and Union Theological Seminary), **James C. Dekker** (missionary to Latin America, Christian Reformed Board for World Missions), **David Howard** (Instructor of Old Testament, Bethel Theological Seminary), **David Allan Hubbard** (President and Professor of Old Testament, Fuller Theological Seminary), **Edward Laarman** (Visiting Assistant Professor of Theology, University of Notre Dame), **Stephen Neill** (Anglical missionary, bishop, professor, author, now supposedly retired in Oxford), **David M. Scholer** (Dean and Professor of New Testament, Northern Baptist Theological Seminary), **Robert G. Umidi** (Assistant Professor, Northeastern Bible College).

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Princeton Seminary Bulletin

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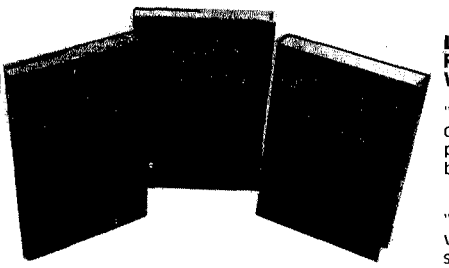

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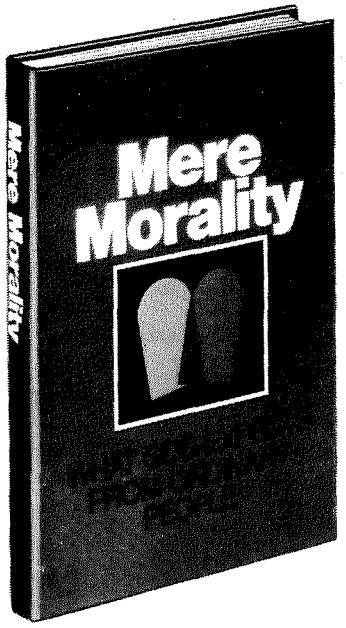

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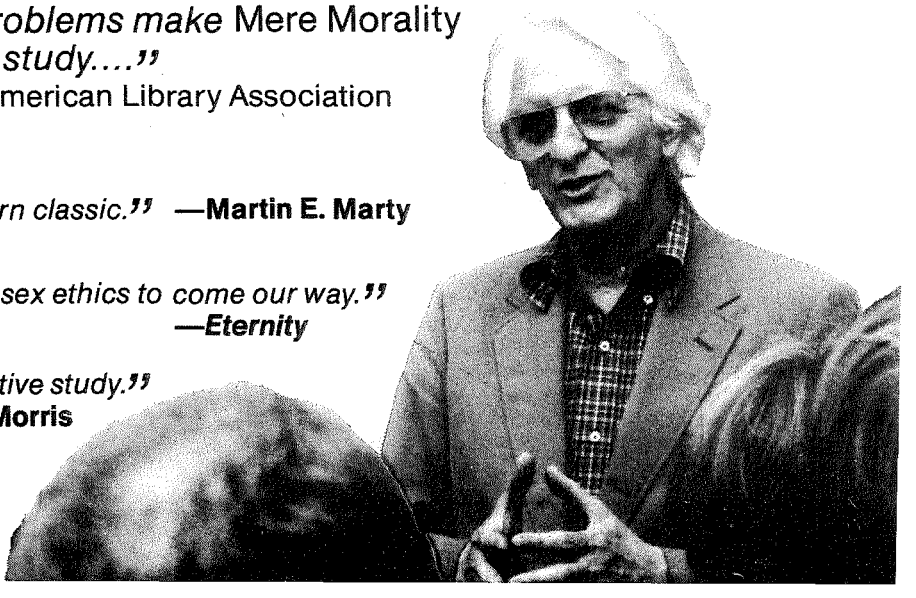

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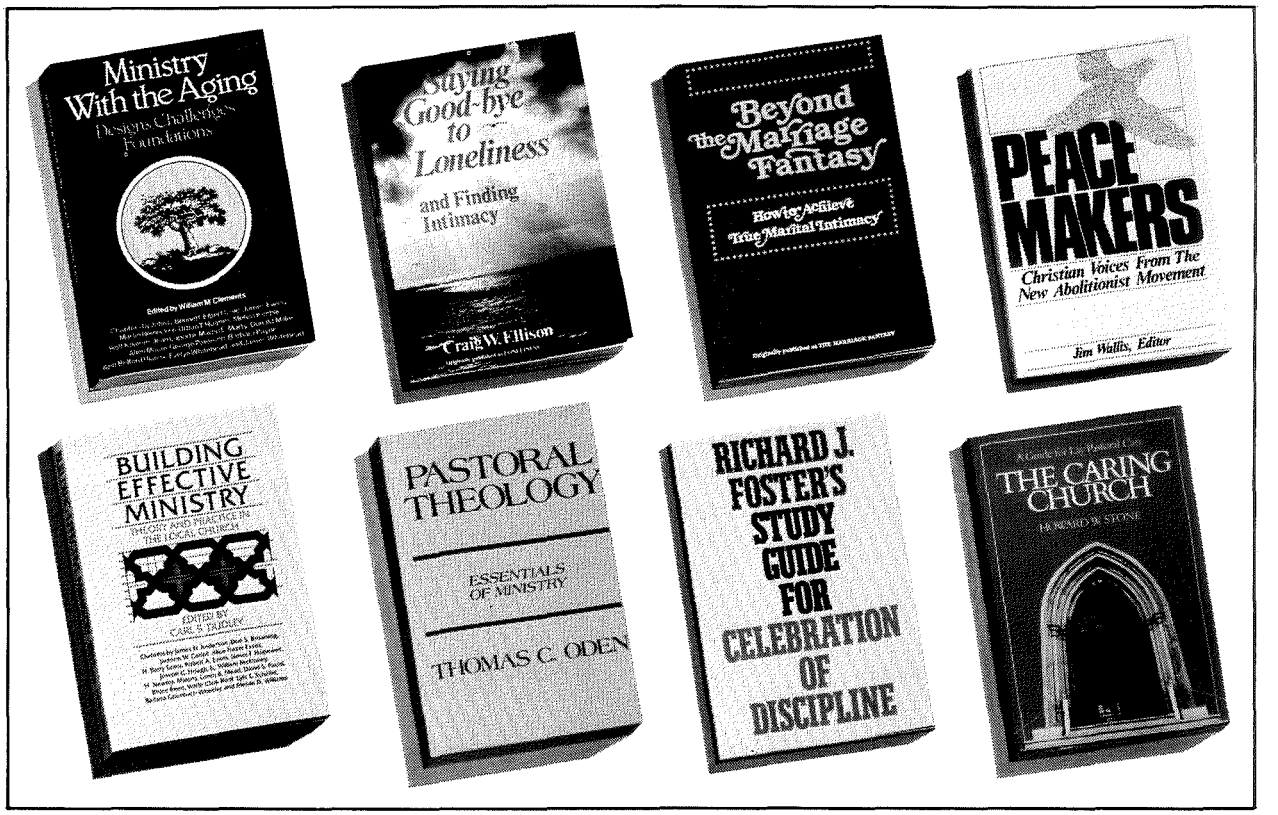

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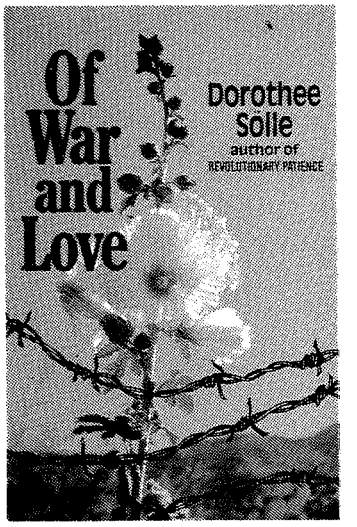

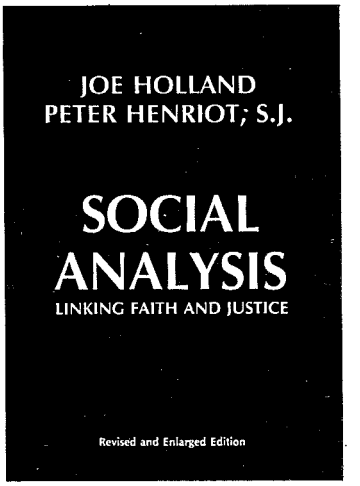

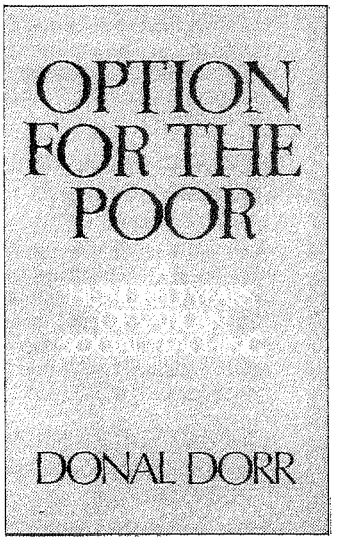

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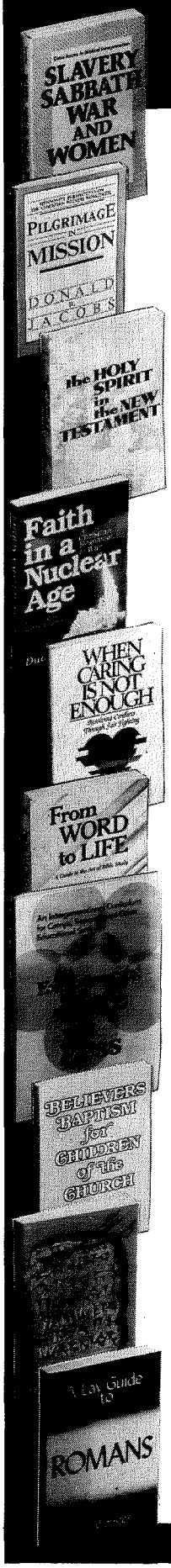

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Barr on Canon and Childs:
Can one read the Bible as Scripture?

by Gerald T. Sheppard

Few matters are of more importance to evangelicals than the authority of Scripture. One hears echos of Billy Graham's confident "The Bible says . . ." and watches anxiously as denominations split and professors are publicly chastised or lose their jobs at evangelical institutions for crossing over some debatable line into biblical criticism. But a concern with the authority and inspiration of Scripture is, of course, not just a matter of importance to self-labeled "evangelicals," as is shown, for instance, by Paul Achtemeier's recent *The Inspiration of Scripture.* Likewise, James Barr's *Holy Scripture: Canon, Authority, Criticism* follows his *Fundamentalism* and seeks to clarify the issues especially as they appear among non-evangelical advocates of "canon criticism." Because of considerable interest in this area by evangelicals, I want, first, to respond to Barr's blistering attack on Brevard Childs and, second, to say a brief word about the future of a canon contextual approach as I see it. My comments are not intended to underplay the importance of other developments in biblical studies, including the social scientific investigations of the ancient world which helped to shape Scripture.

If fundamentalists put Jesus' words in red, historical critics have often put half and quarter verses in italics.

At the outset, many of us who are not conservative historical critics may feel that evangelicals have in general drawn a line against historical criticism at the wrong place and on the wrong issue. We may suspect that both liberalism and fundamentalism are "modernist" options which falsely buy into an over-simplified scientific view of how "history" determines the meaning of texts. Gadamer and the post-Enlightenment fathers of suspicion—Nietzsche, Marx, and Freud—have helped us in this regard. As protestants we may see behind fundamentalism a legitimate concern which seems almost entirely lost in the midst of the internecine warfare of the "battle for the Bible." Arthur T. Pearson, one of the authors in the widely circulated *The Fundamentals* once wrote, "like Romanism, [higher criticism] practically removes the Word of God from the common people by assuming that only scholars can interpret it; while Rome puts a priest between a man and the Word, criticism puts an educated expositor between the believer and his Bible."[1]

While I would reject any anti-intellectual sentiments against the genuine necessity of "educated expositors" in the church and find the attack on Roman Catholics too crudely typical of prejudices of that time, at least Pearson recognizes a real danger. Putting the matter in a slightly different way, critical scholars as biblical commentators have often started with Scripture, then chosen to interpret a reconstructed text other than that which exists in the hands of both common and uncommon people. Such commentary is frequently aimed at the interpretation of only a pre-redactional sub-text or solely of the history of tradition behind a biblical book. For example, Gressmann in his commentary on 1–2 Kings interprets only the *oral* level of the narratives behind 1 Kgs. 1–19.[2] If pious fundamentalists put Jesus' words in red in order to uncritically elevate parts of the Gospels, historical critics have often put half and quarter verses in italics which promptly causes them to become invisible to the commentator. This latter tendency, together with the rearrangement of material in biblical books in the course of a commentary, may indeed change the context and, therefore, the meaning of a biblical text. In essence the resulting scholarly text may be some alternative, speculatively reconstructed "text," in extreme cases a recovered text which never functioned as Scripture within any religion. This procedure is not wrong in itself, but raises provocative questions about how scholars and the laity of the church can share a common text at all.

Barr on "Canon Criticism"

A number of biblical critics, like Brevard Childs and myself, have specifically sought to raise this question of how a particular context, namely, that of a text in a Scripture, has meaning within a Jewish or Christian faith. We are not alone in this inquiry. Wilfred C. Smith has brilliantly stated this same problem for studies in comparative religions.[3] New Testament scholars like Raymond Brown and Old Testament exegetes like P. Ackroyd and R. Clements have also begun to investigate how the context of the scriptural canon ordered and "presented" the voice of a prophet or apostle, so that the presentation itself becomes one of the most important factors in the resources of faith for Judaism and Christianity.[4] Other more

[1] "Antagonism to the Bible," *Our Hope*, XV (1909) 475.

[2] *Schriften des Alten Testaments* (1921, 2nd. ed.) 259ff.

[3] Cf. his "The True Meaning of Scripture: An Empirical Historian's Non-reductionistic Interpretation of the Qur'an," *International Journal of Middle East Studies* 2 (1980) 487–505 and "The Study of Religion and the Study of the Bible," *JAAR* 39/2 (1971) 131–40.

[4] Cf. R. Brown, *The Critical Meaning of the Bible* (Paulist, 1981); P. Ackroyd, "Isaiah I–XII: The Presentation of a Prophet" *VTSupp* 29 (1977) 16–48; and R. E. Clements, "The Unity of the Book of Isaiah," *INT* 36/2 (1982) 117–29.

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philosophical, literary-critical or rhetorical positions, like that of Hans Frei, Paul Holmer, Frank Kermode, and Phyllis Trible have, likewise, called for attention to the synchronic dimension of existent biblical texts as mirrors of the really real. Without being able here to survey the wide range of these diverse proposals, I want to say that it would be an error to isolate, as Barr has done, one scholarly endeavor from the "climate of opinion" in which even the most innovative suggestions find their common currency.

By reason of just such an isolation, Barr's critique comes close to a personal *ad hominem* rather than a judicious assessment. Work on "canon criticism" by James Sanders, past president of the Society of Biblical Literature, is tersely dismissed in a few paragraphs as "depend[ing] very largely on vague wording and *non sequiturs*."[5] In his giant-killing role, Barr has reserved for Brevard Childs the privilege of receiving the weight of his unrelenting, homiletical denunciation.

We are invited to turn the clock back to tired, ambiguous expressions which only obscure the explicit issues in the current hermeneutical debate.

Barr declares self-confidently that the proposal of Childs at the end of *Biblical Theology in Crisis* "comes like a rabbit out of a hat."[6] Rather than wondering about his own ability to understand, Barr scolds Childs for "muddled conceptual incoherence" and calls readers back to Barr's own selective version of the Biblical Theological Movement.[7] The appendix offers a dramatic, personalistic account of how Barr struggled in vain to be sympathetic with this movement. We are taken through the earlier period of Barr's cautious approval in his articles year after year until the appearance of Childs' massive *Introduction*. Particularly in relation to the issues of historical criticism, Barr found at last "deep faults and incoherences in [Childs'] thinking."[8] Nevertheless, all of this certitude comes from an Oxford professor who openly admits,

> I was myself never much of a historical-critical scholar. I do not know that I ever detected a gloss, identified a source, proposed an emendation or assigned a date. If scholarship is as much dominated by historical criticism as we nowadays hear, such a record must be rare.[9]

Repeatedly throughout this series of bromides, Barr plants one of his favorite charges—the hidden presence in Childs of conservatism, traditionalism, or worse, fundamentalism! Harold Lindsell will be surprised, almost as much as Childs and his conservative critics, "that Childs' valuation of traditional critical scholarship is almost exactly the same as the valuation attached to it by conservative/ fundamentalist circles." Barr seems aware that his assertion will sound a little awkward on these shores, so he assures us as well as himself: "It is a perfectly reasonable and intelligible judgement."[10] Barr's readiness to make such judgmental generalizations has already prompted his British colleague, Peter Ackroyd, to preface a study of "Isaiah I–XII: Presentation of a Prophet," accordingly,

> So much of critical scholarship is still geared to the classic formulations that it is somehow felt to be hardly necessary to concern ourselves with such apparently outmoded lines of thought [such as how the book of Isaiah may still be "somehow linked to the prophet"]. I propose to raise these questions because I consider them important; I do not for one moment fear that anyone will suppose that I am thereby disclosing myself as a biblical fundamentalist, though I may have to accept the dubious distinction of being misquoted [by fundamentalists] as having abandoned one of the key points of critical scholarship![11]

Sadly, Barr has chosen just such fear, which he considers a weak and ignoble tactic in fundamentalist apologetics, as his principal weapon. In an ironic double charge, Childs is guilty of both flirting with an adventurous hermeneutic like that offered by Bultmann and siding with obcurantist conservatism, all at the very same time![12] In a volunteered bit of psychobiography, Barr judges further that "his work [regarding the valuation of traditional history] gives the impression of a fulfillment of an inner death-wish of liberal criticism."[13] Conversely, one suspects that Barr, who is himself remarkably conservative in his treatment of the biblical tradition, may be projecting a repudiation of his own earlier fundamentalism into his assessment of others who do not share his continuing historical conservatism. Though I hesitated to discuss his criticism of Childs in quite this way, the whole slant of Barr's diatribe requires this response. Otherwise, the substantive issues he raises might gain a deceptive autonomy which they do not deserve to have on their own.

Barr's Alternative Proposals

Perhaps the best way to evaluate Barr's challenge is to consider three of his positive constructions in the light of what he thinks he rejects from Childs' work, as well as that of others of us whom he rarely engages.

First, Barr, wants to play off a distinction between "biblical faith and scriptural religion." Childs is portrayed as advocating that Christianity be "exclusively controlled" by a "*completed* scripture," to which Barr offers the commonplace argument that the "men [sic!] of the Bible" belong to a period prior to the Bible and that, "Jesus in his teaching is nowhere portrayed as commanding or even sanctioning the production of a written Gospel, still less a written New Testament."[14] Consequently, Christianity during the formative period, in which the New Testament was born, can be described by Barr as not "scriptural religion" at all.

Immediately I am struck by how Barr has chosen *his own* biased language to establish an easily refutable caricature of a sophisticated debate. One might ask if any theology is ever, even after the formation of the Bible, "exclusively controlled" by Scripture. Since the Bible does not itself spell out a single clear "scriptural" hermeneutic, the very decision about how one reads Scripture entails an extra-biblical judgment within the religion which treasures it. Even an evangelical scholar like E. Earle Ellis must come to this same conclusion regarding Paul's "midrashic" use of the Old Testament. Ellis is forced to conclude that for the apostle, "The grammar and the historical meaning are assumed; and Pauline exegesis, in its essential character, begins where grammatical-historical exegesis ends."[15] Childs' own work on the *sensus literalis* of Scripture alone should be sufficient to show how unrepresentative Barr's terminology is of Childs' own position.[16]

Moreover, by Barr's attacking the idea of a "completed scripture," he introduces once more his own *ad hoc* and wooden terminology which misses entirely the logic behind Childs' own insistence that "It is still semantically meaningful to speak of an 'open canon.'" Childs specifically warns that one "obscures some of the most important features in the development of the canon by limiting the term only to the final stages of a long and complex process which had already started in the pre-exilic period."[17] Furthermore, my own published dissertation on "canon conscious redactions," done under Childs, and other subsequent writings along these same lines ought to have caused Barr to suspect the poverty of such a summation of Childs' view of canon.[18] Barr, thus, equates "canon" and "Scripture," then portrays Childs' discussion of canon as overly committed to a theory of a "completed" collection of books. Childs has already rejected this position in his various writings.

Barr's own proposal of "biblical faith" versus "scriptural religion" is, in my understanding, an extremely simplistic historical formulation. What degree of early Christian usage of the Old Testament would allow that first century faith to be called a "scriptural religion,"

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[5]Barr, 157.
[6]Barr, 134.
[7]Barr, 159.
[8]Barr, 133.
[9]Barr, 130.
[10]Barr, 148.
[11]Ackroyd, 17.
[12]Barr, 145ff
[13]Barr, 148
[14]Barr, 2, 21, 12.
[15]*Paul's Use of the Old Testament* (Baker, 1981, reprint fr. 1975) 147.
[16]"The Sensus Literalis of Scripture: An Ancient and Modern Problem," 80–93, in *Beitrage zur Alttestamentlichen Theologie: Festschrift fur Walter Zimmerli zum 70. Geburtstag* ed. by H. Donner, *et al.* (Vandenhoeck & Ruprecht, 1978).
[17]Barr, 58.
[18]G. T. Sheppard, *Wisdom as a Hermeneutical Construct, BZAW* 151 (1980) and "Canonization: Hearing the Voice of the Same God in Historically Dissimilar Traditions," *Interp.* 36/1 (1982) 21–33.

perhaps viewed as a Jewish messianic sect? Would the Roman Catholic church in periods of high regard for megisterial traditions be called by Barr a "non-scriptural religion"? Barr himself, like some fundamentalists, merely assumes we will all agree on what constitutes "exclusive control" of faith by a Scripture. Finally, would all of the figures in the Bible be qualified as "men" whose faith is not scriptural? Matthew? What of earlier scholarly treatments of the New Testament use of the Old, such as W. Zimmerli's *The Law and the Prophets* or C. H. Dodd's *According to Scripture*? Barr's own position remains confusing and inchoate.

Putting the same question another way, would every reconstructed author or redactor in the entire Bible qualify as a "man" of biblical faith? If one were to accept the suggestion of F. Cross and T. H. Gaster that behind Psa. 29 lies a Canaanite hymn to the sun god, would that Canaanite author also be classified by Barr as a man or woman of "biblical faith"?[19] Most importantly, how would I know what constituted a "biblical" faith without some preconceived, canonical notion of a "Bible" in which only certain figures are mentioned? Otherwise, it seems more logical to go with a New Testament scholar like Helmut Koester and simply speak of the general pluralism of religious beliefs within the early Christian period. But, then, "biblical faith" would hardly seem to be an inadequate label for everything we find in a multi-faceted description of Graeco-Roman religion. If Childs' proposal leaves open some fresh questions for the discipline of biblical studies, Barr's alternative too facilely closes the door with vague and circuitous reasoning.

A similar set of problems arises in a second suggestion of Barr. Accusing Childs of a "deductive" interpretation of Scripture, Barr advocates an "inductive" approach.[20] On the surface such an admonition seems salutatory, a proper encouragement to let the Bible dictate its own terms of interpretation rather than to impose one's own ideas onto it. However, this inductive/deductive choice proves to be a false dichotomy. What object of investigation have I *deductively* chosen in order to do an inductive analysis? Of course, one does not stumble upon the Bible like the encounter with an unclassified form of flora and fauna. Those who helped shape and preserve this literature already registered their own deductive assumptions about its nature and value upon it. To ignore that deductive editorial influence, in a pristine attempt to be purely inductive, invites delusion and misses the idiosyncratic traces which define the very existence of the Bible as a human production. The call for solely an inductive approach must assume that this work received an accidental, natural formation and, then, was arbitrarily canonized by a "council," a position Childs openly disavows. The setting of inductive/ deductive options proves itself to be the imposition of a simplified, quasi-philosophical choice into the discussion of what Barr himself knows to be about traditions with a complex literary history.

Priority is for a scriptural text and context because of our pragmatic concern with a living faith.

A third assertion by Barr is that Childs' "muddled" suggestions only serve to distract scholars from the older and simpler issues of how the Bible has meaning. Barr assures us that "the criterion for biblical criticism is, and always has been, *what the Bible itself actually says.*"[21] If by Bible in this sentence Barr means the Scripture we possess, then how can this be the same as "biblical faith" which occurred *before* the formation of that Scripture? Does one not need a "Scripture" before it, as Bible, can "say" anything? Exactly what then is Barr's "Bible"? Should any ancient Near Eastern tradition we can reconstruct behind the Scripture be labeled "Bible"? Is what the original words of Jesus "say" identical with what the Gospels "say"? If all these levels of tradition are the same, then Barr would appear to agree with fundamentalists who see no development between original historical words and the first "autographs" of Scripture.

It is true that Barr's concern to know "what the Bible actually says" is the same argument used in apologetics for the historical-critical method in the mid-nineteenth century, but most evangelicals could correctly observe that such has precisely not been what historical critics have always sought to interpret. So, too, Yale scholar Hans Frei has profoundly shown in his *Eclipse of Biblical Narrative* that the referential drive of biblical criticism meant that its goal became more a pious reading of what *history* "says"—a history to which the Bible refers—rather than what the Bible *per se* says. Only by maintaining a very conservative theory of tradition history, more like that prevalent within the fundamentalism he rejects, can Barr prove the case otherwise.

Barr's phrase also presents other problems familiar to the hermeneutical debate among contemporary evangelicals. It is a circumlocution which may seem to anthropomorphize a piece of literature called "the Bible." How does literature "say" anything? Without a more explicit theory of literary criticism we are given only an opaque formulation. The Council on Biblical Inerrancy asserts similarly that Scripture is "inerrant" in all that "it affirms." Does this statement presume an intentionality theory of meaning? A midrashic sense of the text? A realistic memetic assumption of figural correspondences? A materialist deconstruction of the ideology of the writer? The message from an "implied" author? Is that author also God in the way that Aquinas defined "literal sense"? Instead of challenging us with a suggestion wherein lies greater clarity we are invited to turn the clock back to tired, ambiguous expressions which only obscure the explicit issues in the current hermeneutical debate about Scripture. In any case, perhaps someone like Barr who has "never been much of a historical critical scholar" is neither the best defender of modern historical criticism nor the most likely person to interpret the problem of its relation to the reading of ancient texts as a "Scripture" in the life of a community of faith.

The Future of Canon Contextual Studies

As I see the present situation in this country, we have broken off a one-sided love affair with historical-critical methods which originally promised not only to tell us "what the Bible says" but also to end the plurality of interpretation of the same texts. If diverse churches once found multiple meanings for the same text by pre-critical literary means, historical criticism has not simplfied things by showing that behind almost every biblical text can now be found a plurality of sub-texts within the pre-history of the Bible. Barr is certainly correct in disparaging approaches which give lip service to historical criticism, then opt for a purely synchronic reading, one which pretends that texts simply float above both history and our diachronic lexicons. Childs and others of us are moving in a different direction, towards the question of how one uses the results of criticism, conservative or liberal, in such a way as to enhance and to illuminate a text, any text. We grant that our priority is for a scriptural text and context because of our pragmatic concern with a living faith. As Christians we obviously have vested interest in how the Bible can be a faithful witness to the revelation of God in history over being merely an antiquarian reference to religions in the Ancient Near East. If we sound disparaging of historical criticism, it is because such criticism has so often been accompanied by a pretentious theory which ends interpretation with a pious reading of a reconstructed history rather than a historical reading of a constructed text.

A "canonism" will be no more helpful than historicism. Barr completely misunderstands the genius of Childs' contribution when he turns the whole investigation into a quest for a systematic method called "canon criticism." Childs and I have both dropped the latter term; it occurs nowhere in his *Introduction*. Rather than being primarily in pursuit of new "methods" or a closed system of interpretation, we are excited about a new vision of the biblical text. I suspect, anyway, that the best methods arise only in response to a worthy vision of a text, which is about as close as they might ever come to being truly "inductive." Without such a vision there is no text, only marks on a page and indentions in clay. In the final analysis, the best interpretations must always exceed the limits of the best methods. If Scripture could talk, as Barr's abovementioned phrase almost implies, I suspect it would greet us first with the words of Jesus, "What did you go out into the wilderness to behold? A reed shaken by the wind?" (Matt. 11:7; Lk. 7:24).

[19]F. M. Cross, *BASOR* 117 (1949) 19ff. and T. H. Gaster, "Psalm 29," *JQR* 37 (1946) 54ff.
[20]Barr, 22, *etc.*
[21]Barr (italics his), 37.

"Evangelical": Integral to Christian Identity?

An Exchange Between Donald Bloesch and Vernard Eller

An important contribution to thinking about evangelical Christianity in this country has been made by Donald Bloesch (Dubuque Theological Seminary), in his Future of Evangelical Christianity *(Doubleday, 1983). The chapters include: "The problem of evangelical identity," "The new conservatism," "Evangelical disunity," "Pathways to evangelical oblivion," and "Toward the recovery of evangelical faith." As an introduction to some of the issues Professor Bloesch raises, we are here printing the concluding section of "Evangelical disunity."*

One of the recipients of the proofs for the book was Professor Vernard Eller (University of LaVerne), who responded with a letter to Professor Bloesch. Professors Eller and Bloesch have gratiously agreed to let us print both that letter and Professor Bloesch's response.

THE GROWING CHURCH CONFLICT

As the values of our secularized society increasingly penetrate into the church, the church is placed in the position of being obliged to strive to maintain its identity and the integrity of its message. On the left, Christian faith is threatened by an ever bolder secular humanism, and on the right by an emerging nationalism.

The evangelical community itself has proved to be vulnerable to ideological and cultural infiltration despite its claim that it has remained separate from the world and has thereby preserved the gospel in its pure form. The evangelical right is tempted to align itself with the political and ideological right, whereas the evangelical left is increasingly enchanted with the ideological left.

Liberal Protestantism, having severed itself from the historical and theological heritage of the church, is even more open to ideological seduction. Some segments of liberalism have been caught up in the ideology of the right. I am thinking here of Moral Re-Armament, Up With People, and Spiritual Mobilization (now defunct). Others have embraced the ideological left, with its uncritical support of radical feminism, abortion on demand and the revolutionary struggles of the third world. The magazine *Christianity and Crisis,* which at one time maintained a genuinely prophetic stance, seems in danger of succumbing to the ideological temptation on the left. *The National Catholic Reporter,* by so closely identifying with left-wing causes, including gay liberation, furnishes still another example of how ideology undermines a genuine prophetic critique of society.[1] Susceptibility to Marxist ideology is becoming ever more apparent in the boards and agencies of the World Council of Churches and National Council of Churches.[2]

The growing church conflict (*Kirchenkampf*) crosses all denominational and ideological lines.[3] The life of the church is not at stake (Christ will always maintain his church), but the ability of the church to speak a sure word from God to the present cultural situation is seriously impaired. In the industrial nations of the West, the church is not threatened by persecution (as is the case behind the Iron Curtain and in many parts of the third world), but it is threatened by seduction by the principalities and powers of the world that sometimes appear in the guise of angels of light.

Where does the pivotal issue lie? Some argue that the church will become relevant again only when it identifies with the poor and the homeless of the world, only when it throws its weight behind the struggle of the dispossessed peoples of the world for liberation. They contend that the church, to maintain itself as the church, must take a firm stand in support of socialism, feminism and pacifism.

Others see the overriding issue as the safeguarding of the transcendent vision of the church. They fear that the church is succumbing to an idealistic or naturalistic monism in its encounter with current philosophies and other world religions. This is the concern of those who drew up the Hartford Appeal in 1975.[4]

Still others hold that the church will not free itself from heterodoxy until it reaffirms the infallibility and inerrancy of the Bible, its ruling standard for life and conduct. The issue is fidelity to the Bible, and only when this fidelity is restored will we see a growing sensitivity to the world's needs and the rediscovery of transcendence. This view is represented by the International Council on Biblical Inerrancy and the recent books in defense of biblical inerrancy by Harold Lindsell, Norman Geisler, John Warwick Montgomery, R. C. Sproul and others.

My position is that the crucial issue today is the battle for the gospel. It is not simply the authority of the Bible but the integrity of the gospel that is at stake. This includes the ethical imperatives of the gospel as well as the doctrinal distinctives integral to the gospel.

We need to reaffirm what Paul Tillich calls "the Protestant principle," the protest against absolutizing the relative.[5] Both church and culture today are guilty of creating idols, of absolutizing ideas and values that supposedly serve the cause of human advancement. When either the state or the church, the Bible or the creeds, are invested with divinity, they become obstacles to worship that is done in spirit and in truth; indeed, they become substitutes for the true faith. As evangelicals, we believe that the Bible, the church and the creeds can become the channels or vessels of the Word of God, which alone is absolute; they can render an authentic and binding witness to the Word of God, but in and of themselves they are not to be confused with the very voice of God.[6] We cannot have the Word of God

The authentic heirs of the evangelical heritage may find themselves allied with believers in liberal, Catholic and Eastern Orthodox churches.

1. This journal has not, to my knowledge, lent its support to other forms of sexual aberration such as incest and sadomasochism, which are defended by certain segments of the secular liberal community. These criticisms of both *Christianity & Crisis* and *National Catholic Reporter* should not be taken to mean that an authentic prophetic voice can never be heard from their pages. Moreover, when this voice does break through the ideological verbiage, it is one which is seldom available in magazines of a different orientation.

2. For a timely indictment of the World Council of Churches, see Robert Webber, *The Moral Majority: Right or Wrong?* (Westchester, Ill.: Cornerstone Books, 1981), pp. 57–86.

The National Council of Churches is now giving serious consideration to including the Metropolitan Community Church in its membership despite the latter's upholding of a gay life-style. Eastern Orthodox members have rightly objected that because such a life-style conflicts with biblical norms, this must be regarded as "a theological issue."

3. Cf. Paul Vitz: "It is beginning to look as though there is a world-wide fundamental conflict between Christianity and the modern state—a conflict which has little to do with whether the state espouses a leftist or rightist political philosophy." *Psychology as Religion* (Grand Rapids, Mich.: Eerdmans, 1977), p. 114.

4. For an assessment of the Hartford Appeal by eight of its participants, see Peter L. Berger and Richard John Neuhaus, eds., *Against the World For the World* (New York: Seabury Press, 1976).

5. I do not share Tillich's belief that the object of faith is the unconditional beyond all human understanding; instead, it is the incarnate Word of God, Jesus Christ, who enters into our understanding and remolds it. The absolute that I affirm became incarnate in a particular place in time in history.

6. Reformation theology holds that by the action of the Spirit the Bible can indeed transmit the Word of God. There is no absolute equation of the Word of God and the Bible, but there is an inseparable relation. The Bible is the vessel, the channel, the medium of the Word of God. The infallible criterion in Reformation theology was not the original autographs (as in later fundamentalism) but the unity of the Bible and the Spirit.

in our pockets, as is the case with the Bible or a church decree, but the Word can have us in his possession. We cannot possess or control the Word of God, but the Word of God can possess and control us. The Word can make us his fitting servants and instruments.

Today, our task is to emphasize the freedom of the gospel in the face of growing centralization of power and authority in the hands of the nation-state or the giant corporations. In America, it seems, the main enemy is the corporate state, the multinational corporations allied with a strong national government. A highly centralized state is not itself the main problem, though it is a contributing factor to the present malady. The real problem is the state in the service of secular humanism (the ideology of democratic socialism) or nationalism (the ideology of the right). It is not the state but state idolatry, it is not secular culture, but culture idolatry, that prove to be adversaries of the church and its gospel. I agree with Dorothy Sayers that

> people who say that this is a war of economics or of power-politics, are only dabbling about on the surface of things . . . At bottom it is a violent and irreconcilable quarrel about the nature of God and the nature of man and the ultimate nature of the universe; it is a war of dogma.[7]

The time is approaching when the church in America, like the church in Germany in the 1930s, may be compelled to become a confessing church, one that confesses its faith out of fidelity to the divine commandment, in the face of certain hostility and even persecution. A confessing church will invariably have a confessional statement of faith, though it is not the statement of faith but the gospel that is the real object of its confession. Abraham Kuyper gives this sound advice:

> When principles that run against your deepest convictions begin to win the day, then battle is your calling, and peace has become sin; you must, at the price of dearest peace, lay you convictions bare before friend and enemy, with all the fire of your faith.[8]

It may well be that the present divisions within evangelicalism will be overshadowed by future divisions. The authentic heirs of the evangelical heritage—those whose ultimate trust is in Jesus Christ alone and whose only message is the gospel that he gives us—may find themselves allied with fellow believers who happen to be in liberal churches and even in the Catholic and Eastern Orthodox churches. They may also find themselves opposed by their fellow kinsmen in the faith, those who pride themselves on being evangelical or orthodox.

Before it brings about unity at a deeper level, the gospel creates division among people. The disunity that has its source in personal or denominational pride or in ideological or sociological alignments is an abomination to God. But the disunity that is brought about by the sword of the gospel may indeed be a blessing, since the true church then becomes distinguished from the false church, and people know where the real battle lines are (cf. II Cor. 2:15, 16; Heb. 4:12, 13).

The church today is called to speak a sure word from God concerning the critical social issues of our time: abortion, the population explosion, nuclear war, the poisoning of the environment, the breakdown of the family, and the growing disparity between rich and poor. It is also imperative that it address itself to the crucial theological issues of today: the authority of the Bible, the uniqueness of Jesus Christ, the meaning of the cross of Christ, the decisive role of the sacraments, and the mission of the church.

A church that claims to be evangelical, catholic and reformed will have to speak to these and other pressing issues. But what it speaks must be the Word of God and not the word of the "new demons," the harbingers of ideology, for then the church would in fact be the false, not the true church. The test of true prophecy is whether the church will recognize and successfully meet the challenges that the Spirit of God has placed upon it for our day.

7. Dorothy Sayers, *Creed or Chaos?* (New York: Harcourt, Brace & Co., 1949), p. 25. Even though these remarks were made several decades ago, they are surprisingly relevant to the present scene.

8. Cited in G. C. Berkouwer, *A Half Century of Theology*, trans. Lewis B. Smedes (Grand Rapids, Mich.: Eerdmans, 1977), p. 12.

July 19, 1983

Dear Don,

I have received and read the proof copy of your newest. And I am honored and pleased to have been chosen as a recipient. (I must also confess that I was somewhat aghast to discover that Doubleday had put out almost $10 simply in postage as express mail. What was the point of that? You need to teach those people something about Christian simplicity.)

However, I find it simply uncanny how our writing seems to move in simultaneous parallel. Enclosed here is my latest—off the press less than a month now *[Towering Babble]*. It is entirely different from yours in style, approach, form, and probably audience (yours is scholarly in a way mine makes no pretense of being) but we are addressing much the same issue and making much the same point.

Let me, then, respond to your book—hoping that you will feel free to respond just as candidly to mine. First off, it probably goes without saying that, generally speaking, I am in full agreement with your theological analysis, coming out the same place you do on issue after issue. And even if that does go without saying, I want to say it anyhow—simply as an acknowledgement of how deeply I appreciate and value the witness this book (and your total corpus) is making in contemporary Christendom.

Next, from afar, I stand in awe of the scope of scholarship this work represents. The spread of your reading and research (as evidenced by your footnotes) is exceptional; I don't want to be read as even trying to be in the same league with you in this regard. More, in this one book, the spread of your capsulized judgments on issue after issue is encyclopedic. (I must confess that this character of the book also makes it read very like an encyclopedia to me—although this may be what is necessary and wanted in the situation.)

My one big difficulty with the book is what you likely have already guessed—it having been the focus of an earlier conversation between us. I consider that gross confusion is introduced by your using the one term "evangelical" in three distinct references. (1) It identifies your "ideal type" of truly biblical Christianity. (2) It identifies those biblical/theological scholars who can be most helpful in teaching us a truly biblical Christianity. And (3) it identifies what I will here call "classic evangelicalism," namely, that rather well-defined tradition within American Christendom (denominations, schools, institutions, theologies, and recognized leaders) which is eager to identify itself as and wants others to identify it as "evangelical." My problem is that I cannot accept that those three references show any natural convergence or affinity for each other; and to suggest that the three identify a common center I find to be very confusing.

Evangelicalism, in its own way, is probably about as far off the norm of truly biblical Christianity as is any other sector of the church.

Most of all, I consider it just plain dangerous to give any particular sector of the empirical church the name of the universal church's ideal-type (or vice versa). For instance, in Chapter II you are describing evangelicalism sheerly as an ideal-type rather than from empirical observation. Then, toward the end of the chapter, you turn to score the fundamentalists—in the process switching from ideal-type to empirical observation. *And if you fairly would have treated empirical evangelicalism the same way, it would have come under many of the same criticisms you bring against the fundamentalists.* I know you do not intend it so—and it certainly is not the whole story of your book—yet I am afraid your terminology becomes an invitation for self-identified evangelicalism to thank God that it is not as other men—when the sad truth is that, in its own way, it is probably about as far off the norm of truly biblical Christianity as is any other sector of the church.

I see my *Babble* book as dedicated to the same truth that your

book is. Yet consider the "gosh-awfulness" that would have resulted if I had tried to cast my argument in your terminology. It then would have run: "The Church of the Brethren was founded upon an evangelical commitment. In this century, we have slipped out of our evangelicalism. What is needed now is that we move back to being more evangelical."

That way, I would be read as saying that the CoB needs to become more like the NAE churches, more like Wheaton College, more like Carl Henry, Billy Graham (you choose the evangelical brand names). This, of course, is not what I have in mind at all. This, of course, would get my book thrown out of court without so much as a hearing. This, of course, would have lost me the very highly valued recommendations of Markus Barth, Walter Brueggemann, Warren Groff, and the like—who have no interest in promoting establishment evangelicalism. However, by refusing to give my ideal-type a party name, I think I have a book that can be heard not only by self-identified evangelicals but by a lot of people whom the liberals have thought to be liberals but who certainly are not liberals (nor are they evangelicals, either). By keeping the biblical ideal distinct from any party name, I think I leave it free to ignore and cut across all party lines—judging that which is unbiblical in all theological parties, affirming that which is truly biblical in any.

Then, regarding your No. 2 definition of "evangelical," namely, those biblical theologians who can be of most help in our coming to a truly biblical understanding of the faith, I would guess the two of us would name pretty much the same men. Considering here only modern thinkers, my list would run: Kierkegaard, J. C. and Christoph Blumhardt (to whom I would recommend you very highly), Karl and Markus Barth (with Brunner), Bonhoeffer, and Ellul. I could go on to a longer list of second-rank figures (Cullmann, Jeremias, von Rad, Buber, Hengel, etc.), although I would guess that, with those, our two lists might become quite divergent.

Now it must be observed, first, that this is in no way a happenstance catch; there are very real mutual influences and interconnections among these people. Yet I find no value in giving or reason to give the group any sort of party label. "Neo-orthodoxy" is no help in that it provides no definition that ties the whole group together or explains its commonality. And to my mind, "evangelical" is even worse. What this crew actually represents is an uncommonly fresh approach to and understanding of scripture eventuating in theology done in a style, form, and vocabulary completely different from that of either classic orthodoxy or classic evangelicalism. Primarily, they break theology out of the mold of static, rational formalism (the appropriate form of which is "logical outline") into the more biblical mold of existential-eschatological dynamism (the appropriate form of which is "the story of God with man").

The primary value of these guys is in challenging and correcting the biblical understanding of any and every party. So they ought not be identified as representatives of the one, true party addressing the other, defective parties. In your book, you told us (two or three times) that Barth and Brunner called themselves "evangelicals." However, you know that they were speaking in a different language (German) and in a context different from classic American evangelicalism. You know they were saying only that they were committed to being biblical in their thought and not at all identifying themselves with or expressing their approval of classic evangelicalism's interpretation of the Bible. You know that the formulation of their biblical understanding did not come out of evangelical sources but directly from scripture as they strove to correct their inherited "liberal" upbringing. And you know that only quite recently have a handful of quite atypical evangelicals become willing to listen to this crew as being legitimate teachers of scripture or to identify them as evangelical brothers. I find it imperative to keep these people free from any party alignment so that they can make their biblical critique of any and all parties. Of course, they are profoundly critical of all forms of liberalism. But I find them to be just as truly and helpfully critical of classic evangelicalism as well.

Allow me to cite some examples of the latter. With the direct help of the Blumhardts and Markus Barth's *Justification* (and the indirect help of the crew as a whole), I contend that my book includes a more truly biblical summary of the faith than that of your summary of classic evangelicalism. Mine is found in *Babble,* pages 65–76. Yours, as I read it, starts and centers in the cross (and that particularly as atonement for personal sin) and then goes on to list a number of subhead doctrines under that.

Mine, by starting with God's eschatological purpose for creation, gives the whole faith a unity and continuity and makes a place within which every aspect of it can fit. It establishes a thematic for the overall story of God with man. On the contrary, classic evangelicalism's (hereafter "ce") treatment of eschatology as one doctrine out of a subhead list, leaves the faith as a formal, static outline and is most unbiblical in failing to use eschatology for the preeminent significance the Bible gives it.

My first six points have the effect of getting the gospel underway even with and throughout the Old Testament. Ce's going straight for the cross foreshortens the gospel by half and very often reduces the OT's significance to simply prophetic prediction of the cross.

My last two points, I contend, are more truly biblical for properly treating the cross as one event out of the total sequence of Christ's salvific-eschatological work rather than as the unique, paradigmatic work to which everything else must be subordinated.

The Bible knows nothing of an atonement that begins and ends in the cross and is otherwise cheap grace in that it asks nothing of us.

This relates, then, to what may be my most serious charge against ce—and your treatment illustrates it. It is entirely unbiblical to center on the cross in a way that separates it from the resurrection. Those two must be held together as a single event if either aspect is to carry its true significance. Specifically, when separated, in ce, the cross becomes the atoning action Christ took for us—his dying so that we don't have to—which we need only accept by faith. However, Markus Barth has demonstrated (to my mind conclusively) that Paul's understanding was rather that Jesus' death-and-resurrection is atoning as, by faith, we die and are resurrected with him. There is nothing saving about Good Friday until Easter gets into the picture. The Bible knows nothing of an atonement that begins and ends in the cross and is otherwise cheap grace in that it asks nothing of us. No, only the total action of Jesus' death-and-resurrection (and our faithful readiness to undergo it with him) will fill the biblical bill.

My argument is that even your most accurate description of ideal evangelicalism (let alone empirical reality of the party) falls far short of being the truest possible type of biblical Christianity. And I am not arguing that some other party should be cast in that role. Let me pursue the matter further by doing a contrast between Markus' study of the biblical (Pauline) understanding of "justification" and the ce understanding of the same. In *Babble,* I name *Justification* as the one best, brief presentation of the gospel I know. Some of Barth's points we already have touched upon.

As I understand the ce doctrine, justification is something that happens to an individual believer when, in faith, he accept's Christ's atoning work on the cross. Although in no way denying the necessity of personal justification, Barth breaks this concept wide open by eschatologizing it to show that "justification" is Paul's name for God's plan to get his whole creation made right. Consequently, justification deals in terms of faith communities, human races, and cosmoses (possibly "cosmii") in a time frame stretching from Creation to New Creation—a great improvement over ce's tendency to identify justification as that which happens to you when you go forward in a revival meeting.

In order to understand Paul's "justification," Barth has to go back and pick up the OT's central metaphor, the juridical picture of the righteous Judge whose sole work is the justification of whatever is wrong (individually, socially, politically, cosmically). Barth operates out of a much larger and fuller "word of God" than does ce.

Barth sees that Paul will not tie justification to a point event (namely, the cross) but, rather, makes the total eschatological work of Christ (in its past, present, and future aspects) his justifying work. Above all, Barth will not let the cross be split off from the resurrection. Justification involves our dying and rising with Christ (as the crea-

tion itself must eventually die and rise with him) rather than our simply being spectators to something he does for us. Further, Barth resists all cheap grace implications of "forensic justification," the legal fiction of the Judge calling us innocent without the necessity of there happening any actual transformation of our character. And again, Barth beautifully resists any theory of the cross that explains it in terms of impersonal transaction instead of the very much person-to-person relationships of Judge, Advocate, and the Condemned.

Although he never draws the implication, Barth's biblical interpretation condemns liberalism as being hardly biblical at all but also condemns ce for a different sort of reductionism (making the gospel smaller and narrower than the Bible has it). Rather than evangelicalism's condescenion in now accepting Barth (and company) as "an evangelical," one of us, a true biblical Christian just like we are, I think he ought to be left free to hit evangelicalism right where it needs to be hit. In using the term "evangelical" as broadly and indiscriminately as you do, I find your book too self-congratulatory of evangelicalism by half. I grant you that it is better off than liberalism; but that doesn't make it God's answer for his church.

So much for that. I trust you can hear that I am speaking in love, that I still stand in strong agreement with you theologically and am arguing only with your decision to make "evangelicalism" the name of the true faith. I do appreciate your laudatory citations of my *Kirkegaard* and *Language* books—although I do feel a bit abused by the one comment regarding *Language*. In that book I never offered to do nor claimed that I had done a total review of the Bible's imagery for God. Such would have been out of place. I was determined to address no subject other than language. And for that purpose it was sufficient to show than any attempt to evade or undercut the essential masculinity of God runs entirely counter to God's own self-revelation in scripture.

If you are interested in the different topic of how I handle the feminine imagery and characteristics the Bible clearly attributes to God, I refer you to the enclosed article, "Engendering Controversy." You will discover there that I welcome such femininity as a necessary component of his ideal masculinity—yet certainly not as something that throws his essential gender identity into question—any more than saying that a widower has been a real mother to his children raises questions about his actual gender. And this, I would contend, is the only possible biblical answer. Certainly it cannot be argued that scripture shows uncertainty, questioning, or confusion regarding what sort of gender identification God has chosen for himself.

And this brings me to a final matter. On the strength of my Language book, I was invited this spring to join a sort of informal, rump seminar that read papers to each other. We met in Claremont, and several of the members have association with the School of Theology though are not at all representative of its position and tradition. There were six or seven men and the wife of one of these. We represented Brethren, Mennonite, United Methodist, and Episcopal churches. All are ordained. Some would call themselves evangelicals and some would not; but none are theological liberals. Represented were professionals in biblical studies, theology, black church studies, cultural history, and clinical psychology.

Our studies developed the thesis mentioned at the conclusion of the Engendering article. Namely: true "fathering" is as much as nonexistent in the animal kingdom and even among the higher primates. Fathering is, thus, a human invention. Yet, within pagan mythologies and among pagan peoples, although a father figure is regularly present, he tends to come across as quite remote, marginal, and ineffectual. Clearly, a rich, true, and precious concept of "father" was introduced into human history only with the biblical God's revelation of himself. In consequence, the people of this God developed the greatest understanding and practice of fathered family known to human history. The Father God became the model for human fathers, in relationship to whom could then develop true understandings of mother and child. But sad to say, under the pressures of pagan culture, quite early in Christian history began a gradual erosion of the Father-God model and a gradual feminization of the faith. The repercussions inevitably affected the role of human fathering and family life generally. This currently has brought us to a social crisis as threatening as anything we face in nuclear war, the endangered environment, poverty, liberal theology, or wherever. The seminar has been a real eye-opener for me.

The seminar has concluded, and our organizer is currently collecting our papers and trying to get them into reputable shape. Our intent, then, is to duplicate them and share the package around with scholars who might be interested in joining the cause with some contributions of their own. The outcome might be a book, articles appearing in various journals, or simply an underground network. I have mentioned your name to the group and will see that you get a copy when the package is ready.

Thanks again for the advance copy of your book. I wish you the best with it. And I want you to know that I found it a very helpful overview and analysis of the evangelical scene—even though I can't buy the terminology around which you organize it.

Babblingly yours,

Vernard

September 5, 1983

Dear Vernard,

I appreciate receiving your thoughtful response to my latest book *The Future of Evangelical Christianity*. I have always admired your courage to stand against the stream and champion a viewpoint that is currently out of fashion. You and I have many things in common including such mentors as Kierkegaard, the Blumhardts, Jacques Ellul and Karl Barth. I have other mentors, however, of whom you are sometimes quite critical: Luther, Calvin and Augustine. This perhaps accounts for some of our differences concerning the meaning of evangelical as well as disagreements on another theme—justification.

Your basic reservation concerning my book and my position generally is that I persist in using the term *evangelical* to denote a particular movement or thrust in theology. You claim that the word "evangelical" belongs to the whole church, and I agree. At the same time, many segments of the church have lost sight of the very meaning of the gospel: that Christ died for our sins according to the Scriptures and rose from the dead for our justification and redemption. There are various theological schools that reduce the gospel to a system of ethics. There are others that call into question the reliability and even the normativeness of the biblical witness concerning the gospel. With the Reformers and their Puritan and Pietist descendants, I affirm that the integrity of the gospel cannot be maintained without holding to the divine authority, inspiration and infallibility of Holy Scripture. The divine content of the Bible cannot be divorced from its historical form, from what Barth calls "the language of Canaan." This is why (with Barth) I reject *Sach* criticism (a critique of the substance or message of Scripture in the light of an extra-biblical criterion) but make a place for literary and historical criticism.

I question your intimation that one can go to the Bible directly without standing in a particular tradition or having some theological affiliation.

I am somewhat surprised by your refusal to acknowledge that the evangelical ideal, classical evangelicalism and the current evangelical movement (in America and elsewhere) have a natural affinity and convergence. I contend that evangelicalism as an ideal type is definitely reflected, though in various degrees, in classical evangelicalism (which I identify with the faith of the Reformation) and in the evangelical renewal movements that have proceeded out of the Reformation, including 19th and 20th century revivalism. The evangelical ideal is brokenly reflected but nevertheless truly attested in these movements. The substitutionary, vicarious sacrifice of Christ

on the cross, his glorious resurrection from the dead, the outpouring of the Holy Spirit, salvation by grace, justification by faith alone, the divine authority and primacy of Holy Scripture and the urgency of evangelism are themes that unite all of these movements. In addition, the blessed hope of Christ's second appearing figures prominently in this evangelical heritage, though it was somewhat muted in the Reformation itself because the polemics of the time were directed to other issues.

Many theologians in the past as well as in the present (such as Erasmus) have disclaimed the designation "evangelical"; most but not all of these should be regarded as heterodox rather than orthodox. As a student at the Chicago Theological Seminary and the University of Chicago Divinity School, I had some teachers who went out of their way to disassociate themselves from what both of us would identify as evangelical affirmations. Their reinterpretation of the gospel was tantamount to a denial of the gospel, and I think you might agree here too. You are right that every Christian and every theologian should be evangelical, i.e., centered in the gospel and dedicated to the proclamation of the gospel to a lost and dying world, but this is simply not the case. Therefore, it is legitimate to distinguish between a theology or movement that is truly evangelical and one that is heterodox (but still within the purview of Christian faith and tradition). I also grant that there are members of the clergy and theologians who claim to be evangelical but whose credentials as evangelicals can be questioned. I am thinking of Robert Schuller, for example, who reveals his abysmal distance from the faith of the Bible and of the Reformation in his newest book *Self-Esteem: The New Reformation.* This is not an argument for dropping the use of the term evangelical; instead, it is a challenge to refine and clarify what this word and what this kind of theology should mean for our day.

You question whether Karl Barth should be considered an evangelical in the sense in which I am using it. Even though the word *evangelisch* has increasingly come to carry a sociological rather than a specifically theological meaning in German-speaking Europe, it can be shown that Barth made a definite effort to use the word in its theological or biblical context. He often contrasted "evangelical theology" with Roman Catholic theology on the one hand and "neo-Protestant theology" on the other. In his conflict with Bultmann, he challenged Bultmann's credentials as "an evangelical theologian" and confessed that Bultmann's position, like Roman Catholic theology, represented for him an altogether different form of Christianity (*Karl Barth/Rudolf Bultmann Letters,* ed. Bernd Jaspert, Eerdmans, 1981, p. 65).

You aver that by using the term "evangelical," one would alienate some leading biblical scholars who would not wish to identify themselves with the current evangelical movement. In my opinion, to disassociate oneself from the riches of the evangelical heritage and *all* of its contemporary manifestations is too high a price to pay for their respect and applause. If they cannot abide a legitimate use of the word "evangelical," that intolerance is more their problem than ours.

I question your intimation that one can go to the Bible directly without standing in a particular tradition or having some theological affiliation. In your new and provocative book *Towering Babble,* you confess that you belong to "the biblical school of theology," so I do not see how you can take issue with me when I align myself with "evangelical theology." At one point in your letter you seem to identify yourself with "story theology." In this discussion, Karl Barth would have been closer to my preferences in terminology than to yours. Barth had some real problems with the biblical theology movement, even though this movement was indebted to him.

I also take issue with your statement that the theological understanding arrived at by Barth and Brunner came "directly from scripture" and that they did "not at all" draw from "evangelical sources." This is how a sect mentality might understand the situation, but it certainly is not true in either case. Both of these men acknowledged their indebtedness to Kierkegaard and the Blumhardts, representatives of evangelical Pietism. Both also sought to be faithful to the Reformed tradition and to speak as Reformed theologians. Both confessed how much they were aided in their theological development by Calvin and Luther, the leading figures of classical evangelicalism. In addition, Barth came to a cautious admiration of Protestant Orthodoxy. He described this movement as a source of light for him on his theological pilgrimage, even though he had to take exception to some of its conclusions, especially in the areas of Scripture and revelation. Barth commended Heinrich Heppe's *Reformed Dogmatics* and even wrote the foreword to this monumental work.

You may well reply that it can be shown that Barth and Brunner were not influenced by what you call American classic evangelicalism, and there is some truth in this allegation, since there are very few German-speaking theologians who have ever taken American theology seriously. Yet American evangelicalism was decisively shaped by English Puritanism and continental Pietism, and at least

I believe that the term "evangelical" needs to be rehabilitated and restored rather than abandoned.

the second movement had a significant impact on the dialectical theology. As a matter of fact, both the Puritan tradition and the ethnic continental churches in America (Lutheran and Reformed) drew heavily upon the theology of the Reformation and of Protestant Orthodoxy. Philip Schaff, a leader in the Evangelical Alliance for the U.S.A. and a pastor in the German Reformed church, sought to differentiate "evangelical theology" from both "rationalism" (modernist theology) and Roman Catholicism. The way in which he delineates the differences is practically the same as that of Barth and Brunner. Schaff, whose roots were in continental evangelicalism, gave his support to America's leading evangelist at the time, Dwight L. Moody.

American evangelicalism, before the rise of fundamentalism, was remarkably similar to English Puritanism and Dutch and German Pietism, and confessional and dialectical theologians in Europe drew upon all these sources, though not to the same degree. Helmut Thielicke expressed his admiration for the English evangelical Charles Spurgeon, indeed holding him up as a model preacher. Both Brunner and Bonhoeffer gave a qualified endorsement to the Oxford Group, a revival movement of American origin. Barth especially came to have an increasing respect for Pietism, including its English and American versions.

When I speak of the gospel of the cross, I, of course, include the resurrection, ascension, Pentecost and the second advent. I prefer to speak of the cross rather than "the Christ event" (in the manner of Tillich) because the cross epitomizes the heart of the gospel: the vicarious, atoning suffering of Christ for the sins of a fallen human race. The atoning work of Christ was completed on the cross, but its concrete efficacy in the world is dependent on the resurrection of Christ and Pentecost.

With the Reformers, Barth and Ellul, I affirm the unity of the biblical revelation and therefore make a real place for the hidden Christ in the Old Testament. Indeed, with Calvin, I see the gospel of the cross in the Old Testament as well as the New, just as I see the church of Jesus Christ beginning with Abraham.

Regarding your allegation that I do not subject empirical evangelicalism to the same kind of critical scrutiny in the light of the gospel as empirical fundamentalism, I have to retort that you have overlooked a major section of my book. In my view, fundamentalism is a part of the wider evangelical movement, but one which is regrettably insular and provincial. But this insularity and sectarianism are also present in much of empirical evangelicalism, including center and left evangelicalism. This is made abundantly clear in Chapter V, "Pathways to Evangelical Oblivion."

I believe that the term "evangelical" needs to be rehabilitated and restored rather than abandoned, and this is what I have tried to do in this book. Likewise, such controversial terms as "Reformed" and "Catholic" need to be redefined in fresh and vital ways, not discarded.

This brings me to your latest book *Towering Babble* in which you boldly critique the life and thought of your own denomination. I could not agree with you more on your warnings against ideological feminism, liberation theology, peace zealotry and selective sin and righteousness.

I thought your remarks on the secularization of the peace movement within the churches today were especially profound and very

much needed. Unlike you, I am not an absolute pacifist, but I have taken a stand against weapons of mass extermination, and therefore I am virtually a pacifist in the modern context. At the same time, pacifism, while it can be a confession of conscience, is an extremely difficult strategy for nations, and here Reinhold Niebuhr's relevance may come to the fore. I think that it is risky, however, to speak of war as a *necessity,* as Ellul does, because this tends to make nations that wage war inculpable. Nations and the leaders of nations are responsible before God for their decisions, but this would not be the case if their actions were determined by some inner or outer necessity. My own thought on this subject is still evolving, and my statements on this question in my book need to be amplified and expanded.

I agree with you that true peace, eternal peace, will not come to the world until the eschaton, which signifies both the telos and finis of history. At the same time, does not the Bible hold out hope for a millenial foretaste of this peace before the second coming of Christ? You need a strong dose of millennialism (which the Blumhardts had) to counteract the pessimism of Jacques Ellul.

My final comments will be directed to your discussion of justification in your book. Here the issues that separate us become much more clear. You lean heavily on Markus Barth's treatment of justification as an eschatological process rather than simply a forensic declaration of acquittal. Markus Barth does not deny the latter dimension, but relegates it very much to the background. I do not agree that the "forensic justification" position, upheld in classical Protestantism, makes justification a "legal fiction," although it does in fact sometimes create this impression. The Reformers and their Orthodox followers meant to say that the penalty for sin was truly paid, but it was paid by God himself who took upon himself the just retribution of our transgressions in the person of his Son, in his sacrificial life and death. Therefore the guilt for our sin has been fully and definitively removed. But Christ sanctifies those whom he justifies, and this is why a change in character invariably accompanies the pronouncement of justification.

I concur that justification has an eschatological dimension, since Christ at his second coming will reveal and confirm what he has fully accomplished through his sacrificial atoning death at Calvary and his glorious resurrection from the grave. Yet I would take issue with you when you assert that the second coming of Christ *accomplishes* our justification (p. 111). This denies the sufficiency of the atoning work of Christ on the cross. You give the illustration of the diagnosis of cancer (the justification at Calvary) and its surgical removal (the resurrection of the dead at the eschaton, which supposedly completes justification). But does not this surgical removal take place when we are grasped by the justifying grace of the crucified and risen Christ in the awakening to faith?

The plan of salvation is fulfilled by his second coming, but the work of salvation (justification) is finished. Your emphasis on the need for a completion of justification perhaps explains why you are uncomfortable with a theology of the cross and prefer a theology of eschatological hope. I have the feeling that we are closer on this issue than it first appears, but I may be mistaken.

Finally, I have difficulty with the Barthian concept of cosmic justification, which you approve. It seems to me on the basis of my reading of the Gospels and epistles that justification is personal rather than cosmic, and it pertains to the church but not to the whole world. Does the cross and resurrection event mean that God says "Yes" to humanity or "Yes" to faith, the believing community? Paul says that "there is therefore now no condemnation for those we are in Christ Jesus" (Rom. 8:1, 3:26). All things were consigned to sin "that what was promised to faith in Jesus Christ might be given to those who believe" (Gal. 3:22). Those who reject Jesus Christ and his salvation are still under the law of sin and death (Jn. 8:24; Eph. 5:6). This is not the place to exegete those many passages that affirm the universal outreach of the atonement, but I contend on the basis of Scripture that the justification and sanctification won for us by Christ are of no effect until we make contact with these realities through faith and obedience.

Our differences undoubtedly stem at least in part from our church backgrounds. My background is in one of the churches of the mainline Reformation (the Evangelical & Reformed Church) where the influence of a churchly evangelical Pietism was nonetheless very strong. Your background is in the Church of the Brethren, which is identified with both the left-wing Reformation and Radical Pietism. I believe, by the way, that on the question of cosmic justification I would have most Pietists as well as Kierkegaard with me.

We are both indebted to the prodigious work of Karl Barth, but I stand closer to Barth in his early and middle phases whereas you are closer to him in his later development (where he breaks with sacramentalism).

Thank you again for your critical assessment of my book, and thank you also for your book. I feel that you are a closet evangelical who is reluctant to identify with the evangelical movement for fear of severing communication with your liberal colleagues. But this may be an entirely unfair judgment. I would encourage you not to hide your evangelical allegiance, however, because we in the evangelical movement need voices such as yours that call us to sanity as well as sanctity.

Yours in the service of His kingdom,

Don

P.S. I appreciate your recommendation of the Blumhardts. I have learned from them in the past, but I need to read them more thoroughly. You will be interested to know that I am finding your book on the Blumhardts *Thy Kingdom Come* very helpful for an assignment that I am now working on concerning the secularization of the modern church.

DECEMBER PROFESSIONAL MEETINGS

Evangelical Theology Group at the AAR

The Evangelical Theology Group of the American Academy of Religion is holding three sessions during this year's annual meeting. On Tuesday, December 20 (9 a.m.–12 noon), the topic will be "Theological Turning Points." The panel includes Clark Pinnock, Royce Gruenler, Gerald Sheppard and Donald Dayton. There will also be a paper, "Typologies and Biographies: Evangelical Turning Points" by Dayton. On Wednesday (3 p.m.–6 p.m.) Donald McKim, Paul Feinberg, Harold Hunter and Thomas Finger will present papers under the theme "Methodologies in Interfacing Biblical and Systematic Theologies." A roundtable on Wednesday (1:30 p.m.–3 p.m.) on "Evangelical and Process Thought," will focus on papers by Stephen Franklin and Royce Gruenler. (You must have advanced reservations for the roundtable and pick up the papers earlier in the week.) Registration and/or membership information can be obtained from Scholars Press, P.O. Box 2268, Chico, CA 95927.

Evangelical Theological Society

The Evangelical Theological Society will be meeting December 15–17 at the Criswell Center for Biblical Studies in Dallas. The theme is "Preaching and Biblical Exegesis," plenary speakers including W. A. Criswell, Ray Stedman, James Boice, Stephen Olford, Richard Halverson. The Evangelical Philosophical Society and the Near Eastern Archaeological Society will meet concurrently. Sessions begin 1:00 P.M. on Thursday and conclude at noon on Saturday. For more information write ETS Local Arrangements Chairman, Criswell Center for Biblical Studies, 525 N. Ervay, Dallas, TX 75201.

Institute of Biblical Research

The Institute of Biblical Research will be meeting December 18–19 in Dallas. Earl Ellis and Edwin Yamauchi will deliver papers, and sessions will be devoted to (1) linguistics, computers, and the study of the Bible, and (2) the use of the Kaypro II computer in scholarly writing (hands-on). The (dinner) meeting December 18 begins at 6:00 P.M.; the Monday sessions end at 12:30 P.M. Further information may be obtained from Jerry Hawthorne at the Wheaton College Graduate School. (Meeting location not yet finalized as of October 31.)

Self-Esteem: The New Confusion

A Critical Assessment of Schuller's "New Reformation"

by David F. Wells

Self-Esteem: The New Reformation
by Robert Schuller (Word, 1982, 177 pp., $8.95).

We are in the midst of cultural revolution. The old understandings which large numbers of people assigned to life have gone. In their place have come new understandings. What it meant three decades ago to be a homosexual, to be an unmarried woman, to own a Cadillac or to grow a beard mean completely different things now. That, at least, is the thesis of Daniel Yankelovich in his book, *New Rules in American Life: Searching for Self-Fulfillment in a World Turned Upside Down.*

This revolution, he believes, began in the 1960s. It was largely confined to the young and the search for new values which was at its heart was concealed by the fact that on the surface its expression usually took the form of opposition to the Vietnam War. That search has now spread nationwide and when the War ended, its real nature began to emerge. It is a search for self. It is a search for ways to fulfill the self. In the present context this has produced an emancipation from traditional roles for women, a rebellion against traditional sexual mores, a disillusionment with and rejection of the value of work but, at the same time, a recognition of the importance of an affluent way of life for one's self-fulfillment.

This search is full of paradoxes. People, for example, who are most dedicated to self-fulfillment are also most prone to loneliness, for the very thing which is desired—the fulfillment of the self—is pursued in such a way as to make meaningful relations with other self-seeking people rather difficult. Again, work is disparaged and the percentage of those for whom it holds an important place in their lives has plummeted. At the same time, it is widely believed—following Abraham Maslow and Carl Rogers—that unless we have the affluence to resolve "lower order needs" such as food and transportation we will never be free to pursue the fulfillment of the "higher order needs" of the self. Thus has a conception of inner development been married to a psychology of affluence, the latter being seen a precondition for the realization of the former.

These, though, are not the only snags along the road. Ours is a society whose organization is changing dramatically. In the twentieth century, more and more people have moved into the cities. Indeed, by the year 2000 it is predicted that 94% of our population will be living in cities. Cities create their own environments, psychologically and culturally. They are places of great pluralism, where life-styles and worldviews jostle each other incessantly. These great soulless megastructures are also places of great loneliness. Psychological studies typically show that those who live in the city have a small circle of friends whom they treat personally and everyone else they treat impersonally. Humanness is a frequent casualty in the process. The urban style of thought and the relationships which the city virtually disallows, as Peter Berger and Jacques Ellul have argued, makes it almost impossible to find and express the full range of our humanity. Our modern forms of social organization pit themselves against human fulfillment.

Our natural reaction, however, is not to abandon our search for self-fulfillment but to abandon our hope of finding much help outside ourselves. This is a theme John Naisbitt has identified in his *Megatrends: Ten New Directions Transforming Our Lives.* In the 1970s, he says, Americans began to disengage from the entire range of external institutions and to look within themselves. Many people, for example, ceased being passive about their health and began to doubt the infallibility of their medical practitioners. Taking matters into their own hands they began exercising, dieting, and eating healthier foods. Alternatives to the local school systems about which many parents felt concern began to spring up. In the business world, small entrepreneurial businesses replaced the traditional dependence on the large corporations. And self-help organizations emerged for those interested in gardening to those concerned about crime.

David F. Wells is Professor of Historical and Systematic Theology at Gordon-Conwell Theological Seminary.

This, I believe, is the larger context in which we need to understand the religious expression of the self movement. It was formulated earlier in books such as Cecil Osborne's *The Art of Learning to Love Yourself* and Bryan Jay Cannon's *Celebrate Yourself.* In a slightly different key it has again come into view in Robert Schuller's *Self-Esteem: The New Reformation* of which 250,000 copies were scattered to the four winds through the beneficent intervention of a financial angel.

Schuller's book will be an instant hit. This is so, first, because our culture is now in headlong pursuit of the self and, second, because the self has proved extremely elusive. It seems to take a sadistic pleasure in denying to its most ardent pursuers the gratification of finding it. And in our modern world, with its destruction of older forms of relationship and of traditional mores, the dignity and worth of the individual has more or less vanished. Many people struggle to secure their own self-worth let alone succeed in fulfilling themselves. That being the case, Schuller's book promises to show the way to the future, to offer a balm for our wounds. At least, that is what I suspect many will imagine.

Self-Esteem is the attempt at rewriting the meaning of Christianity in the light of the widespread concern in our culture with the self. Its thesis is simple. Self-esteem, or the capacity to feel good about ourselves, is an "inherited right."[1] We begin life, however, with a negative self-image[2]—Schuller's definition of original sin—which necessitates repentance. Repentance is the rejection of our feeling of nonworth.[3] Salvation, then, is the process of changing our negative self-image into a positive one.[4] And the Christian life therefore becomes an "ego-trip" which is divinely sanctioned.[5]

Schuller's argument is developed aggressively and controversially. He believes that traditional Christian theology had led us down the garden path in two main ways. First, it has attempted to make us God-centered and that, Schuller counters, means that we are necessarily denied any legitimate concern about things human. Second, the traditional doctrine of sin defined as rebellion against God, his Christ and his Word is, Schuller claims, demeaning to human beings and an assault on their dignity.[6] Consequently, Schuller sets out to turn traditional teaching on its head. Pride, he declares, is not a vice but a virtue! Humility and its sought-for God-centeredness are injurious to human well-being! No, God's purpose is that we might take his place in the world[7] and that we be glorified through what he has done.[8]

That Schuller is for self-esteem is innocent enough. We all ought to be for it! Christ died in our stead, not merely that we might be forgiven, but also that we might find through him our real purpose as those who are at the summit of creation. It is therefore unfortunate that so often concern for what is human has been co-opted by humanists whose philosophy will never produce the results it seeks. Christians are, in a sense, the real humanists because only in Christ is the fulness and meaning of our humanity recovered. To the extent to which Schuller has seen this, he has seen something that is essentially right. The problem, however, is that he has confused the end with the means. Self-esteem results from Christian salvation but it is not to be confused with it. Nurturing self-esteem is not the same thing as preaching the gospel. Schuller, however, consistently confuses these matters. He advocates his kind of gospel as if it were an expression of evangelical belief. It is, therefore, worth pondering further. We will consider it from three different angles: the *historical,* the *psychological,* and the *theological.*

1. Robert Schuller, *Self-Esteem: The New Reformation* (Word, 1982), p. 38.
2. Schuller, p. 37.
3. Schuller, p. 103.
4. Schuller, p. 68.
5. Schuller, p. 74.
6. Schuller, p. 65.
7. Schuller, p. 102.
8. Schuller, p. 99.

History Repeats Itself

It is ironical that a book emanating from one of our evangelical superstars should so unknowingly ring the changes on that kind of Protestant Liberalism that was so throughly discredited a generation ago. But that is what Schuller has done. Like Harnack and the earlier Liberals he believes that Christianity is about the fatherhood of God, the brotherhood of man and the infinite value of the soul; that is the framework which, almost *verbatim,* he imposes on the Lord's prayer in order to find its "real" meaning. And then there is absorption in the self. It is remarkable to compare Schuller's book with Henry Emerson Fosdick's *On Being a Real Person.* Each is captivated by the untapped potential of the person; each denies sin as rebellion and lawlessness; each plays with the language of the self,

Schuller's is a gospel of disguised humanism, all tricked out in psychological jargon and ticker-tape excitement.

imagining that theology is, in the process, being done. And common to each is a humanism which is happily owned. One recalls Richard Niebuhr's scathing denunciation of the Liberals' gospel: "a God without wrath brought men without sin into a kingdom without judgment through the ministrations of a Christ without a cross." This needs to be changed very little in order to describe Schuller's thought: a God of "nonjudgmental love" brings people who simply think badly of themselves into a kingdom of human inspiration through a Christ who is not a sacrifice for sin but merely an Ideal of self-giving.

Psychology Demurs

Psychology does not seem a likely quarry for those seeking reasons to be cautious about Schuller's novelties. Since Schuller has surrendered theology to the authority of psychology it might seem that he can at least take shelter from those who wield psychological data and arguments. Not so! Many psychologists do not share Schuller's naive belief that the esteeming of the self can easily be distinguished from crude self-centeredness; as a matter of fact, they go together more often than we would care to know.

David Myers has summarized this evidence in a striking article in which he, too, has remarked on how strange it is to find Christian preachers parading their ideas in the language of humanistic psychology.[9] What psychological experimenters are finding is that there is a deep, pervasive bias of self-serving that undergirds human experience. Experimenters have found, for example, that people consistently claim credit for success but blame their failures on others. Not only so, but most people esteem themselves "above average." Of nearly a million high school seniors surveyed, 70% rated their leadership ability as "above average" and only 2% as below. In terms of getting along with others, zero rated themselves below average and 25% saw themselves in the top 1%! Self-justification, researchers have also found, is epidemic and the belief in personal infallibility is widespread. People consistently believe they will act in ways that are far more acceptable than the norm and most people are unrealistically optimistic about their own lives. Research has discovered an active sieving process at work in people which leads them to remember the good, pleasant experiences and to forget the bad, painful ones. Research would no doubt also show this tendency being reinforced in Schuller's audience. The presence of this Pollyana complex is the very premise of his "possibility thinking" and his constant exhortations to "feel good about ourselves." This is self-love, which is the essence of sin and which psychological research is now uncovering, is the foundation on which Schuller rests his thought. But far from revealing that this foundation is of rock, recent research has exhibited its sandy character.

Theology Is Surrendered

Schuller's disenchantment with theology arises from the fact that he sees the God of traditional orthodoxy to be a threat to his own religious interests. He is, of course, correct. It is, however, most unfortunate that Schuller has defined his position in terms that are frankly humanistic. Schuller is skiing happily down the slope which leads to the displacement of the divine by the human.

Schuller's mistake is that he has sought to recast Christian faith in psychological terms. The truth of the matter, however, is that the biblical understanding of sin as lawlessness, rebellion and wickedness, as self-love, pride and corruption simply cannot be translated in terms of self-image. Undoubtedly poor self-image results from sin but sin is not essentially poor self-image. The "vertical dimension" in sin, about which most psychologists say very little because of a dominant humanistic bias, is also something about which Schuller is largely silent.

In actual fact, what gives people their value is not, as Schuller claims, the "inherited right" of self-esteem. When Scripture addresses this question it relates human worth to the presence of the *imago Dei.* Murder is forbidden because we are all made in God's image (Gen. 9:6); indeed, it is for this reason that we are taught we should not even abuse one another verbally (Jas. 3:9). This image may be considered from two angles. It is, in its formal structure, the ability to reason, make moral judgments, sustain relationships and echo the creative work of God. In its substance, it is the ability to do all of these things in ways that reflect the goodness and holiness of God. The fall destroyed the image in terms of its substance but not in terms of its structure. Those who are now Christ's are being transformed by the Spirit of God such that their thoughts, judgments, actions, relationships and work will increasingly reflect the holiness of God through an image in process of moral restoration (Col. 3:10; Eph. 4:20). It is God's purpose first to produce holy people; it is Schuller's to produce emotionally whole people. It is one of God's great paradoxes that the former usually leads to the latter but the latter, when pursued by itself, seldom leads to the former.

This is because self-love and self-esteem can be considered in ways that sound similar but actually are diametrically opposed. We can, on the one hand, esteem ourselves highly because we consider ourselves worth esteeming. We can tell ourselves that we must be rather special if God takes so much note of us and even went to the trouble of dying for us. To congratulate ourselves on our importance therefore becomes the first step, we might say to ourselves, in developing a positive self-image. It is also the first step into auto-eroticism. On the other hand, we can love ourselves in the sense of recognizing the presence of the *imago Dei* and believe that it is God's self-sacrificing love on the Cross which gives us standing in his sight, not our sense of self-importance. This means that we will recognize sin as being, not an assault on our self-dignity, but an assault on the way God desires us to be. We will deny it as a precondition of affirming our relationship to Christ. "Then," says John Stott, "when we deny our false self in Adam and affirm our true self in Christ, we find that we are free not to love ourselves, but rather to love him who has redeemed us, and our neighbors for his sake. At that point we reach the ultimate paradox of Christian living that when we lose ourselves in the selfless loving of God and neighbor we find ourselves (Mk. 8:35). True self-denial leads to true self-discovery."[10]

True self-denial leads to true self-discovery. True self-discovery is finding self, not in terms of the self-movement of our culture, but in terms of God's revelation and the life and death of his Son. And such a discovery is also the discovery of what it means to be human as God intended us to be, how we can become whole people precisely and only because he is making us holy people. There is no shortcut in all of this. Prescriptions for quick fixes of possibility thinking, of hyped-up self-esteeming, of self-serving puffery, barely even qualify as the proverbial bandaid for the gaping wound.

Schuller offers an echo, not a choice. His message is resonating with the assumptions that make our culture humanistic. He offers us merely a religious form of what can be had under strictly humanistic auspices. His is a gospel of disguised humanism, all tricked out in psychological jargon and ticker-tape excitement. It panders to the very pride and self-sufficiency which the biblical gospel destroys. And that, of course, is the difference between God's wisdom and ours.

9. David Myers, "The Inflated Self," *Christian Century* (December 1, 1982) p. 1226.
10. John Stott, "Must I really love myself?" *Christianity Today* 22/15 (May 5, 1978) p. 35.

The Wholeness of Evangelism
A Bible Study Guide

by Alfred C. Krass

In the last issue we printed excerpts from "Mission and Evangelism—An Ecumenical Affirmation," a text produced by the World Council of Churches' Commission on World Mission and Evangelism in 1980. One of the challenges of such statements is to figure out how to use them. Both for that reason, and because the study is valuable in its own right, we offer a set of Bible studies developed as a companion piece to an earlier document, the "Policy Statement on Evangelism," adopted by the National Council of Churches in 1976. These eight studies, appearing here and in the next three issues, deal with four dimensions of evangelism: personal, social, communal, and public.

There are a variety of settings in which these studies might be appropriate: small groups of seminarians (TSF-related or otherwise), courses on evangelism, adult education. We have found the time guidelines to be helpful. They are arranged to provide a 90-minute study, and can help a group avoid getting stuck on the first question. And here we would pass along two of the suggestions offered in the introduction (not printed here). First, strive to make the discussion groups ecumenical, i.e., crossing denominational, cultural, social, age and gender lines. Second, plan adequate time for prayer. And let us know here in Madison what happens. —editors

Commitment to Jesus Christ Is a Personal Event **A**

"Commitment to Jesus Christ," the Policy Statement says, "is a *personal* event." It goes on to describe it: "By the power of the Holy Spirit sinners experience the divine forgiveness and commit themselves to live obediently to Christ the living Lord."

A second paragraph elaborates on what obedience to Christ will mean: "Commitment to Jesus Christ means to embrace more completely in our *personal* lives the new way of life which God's grace initiates, manifesting the Spirit's fruit of love, joy, peace, goodness, meekness, gentleness, and self-control."

In speaking so clearly of the church's mandate to engage in personal evangelism, the National Council departed from a tendency of recent years—apparent both within the Council and in most of its member communions—to minimize the personal dimension of evangelism, and to speak primarily of evangelism's other dimensions. A self-critique was involved in this. The denominational representatives on the Evangelism Working Group had to confess that, "The churches still seem strangely bound by a reluctance to name the Name of Jesus as Lord and Savior. . . . There is a great need . . . to recover the ability . . . to bear witness to that Name in word and deed."

That will mean speaking to persons, to individuals, about God's forgiveness in Christ and about his call to persons to commit themselves to live obediently to Christ. The Statement does not wince at referring to people as "sinners," nor at saying that "the power of the Holy Spirit" is necessary to bring people to live a new life. It affirms that Christ is not merely an historical figure, but "a living Lord." Persons must, through the power of the Holy Spirit, enter into living relationship with him in order to come to new life.

SESSION ONE **Text: Acts 2:36-47**

Other references you may wish to consult in this session and the next: Jn. 15, Gal. 5:16-26, Col. 3:1-17

Preliminary discussion questions *(20-30 minutes)*

1. How do you respond to the term "sinner"? Do you conceive of evangelism as being addressed to sinners in need of forgiveness?
2. What does "the power of the Holy Spirit" mean to you? Do those who engage in evangelism need to depend on the Spirit's working? In what way? Are there forms of evangelism which seem to you *not* to show such dependence?
3. Have the churches of your community been "strangely bound by a reluctance to name the Name of Jesus as Lord and Savior?"

Study of the Text: Acts 2:36-47 *(60 minutes)*

The Pentecost story is probably familiar to most of the people in your group. For our study we have therefore chosen only its ending—the effect of the sign worked by the Spirit, and Peter's interpretation of it, on the hearers, and what happened as a result.

The text begins with Peter's summary of his message (v. 36). It immediately goes on to describe the people's response (v. 37), and Peter's answer to their question (vv. 38-40).

1. To whom was Peter speaking?
2. Into which category does what Peter says about Jesus in v. 36 fall: (a) religious doctrine, (b) current events, or (c) philosophical affirmation? What does it mean to preach good *news?*
3. What are the titles Peter applies to Jesus? Do you know the linguistic origin of these words? What does each mean? Do we use these words in everyday speech in America today? How could we translate them into current parlance?
4. Can we say to people today what Peter said to the people of Israel: "You crucified Jesus"? *If so,* in what sense? *If not,* what is the sin people commit today concerning their response to Jesus? Or is it wrong for us to accuse people of guilt with respect to Jesus? Would it be desirable for us to take a more positive approach?
5. Why were the people "deeply troubled" or "cut to the heart"? What led them to affirm their guilt? What leads people to do this today—"hellfire and brimstone" preaching? Compassion and sensitivity?
6. In what sense must people today be saved from God's punishment? Do they stand in mortal danger? Or did that apply only to the people of Peter's day?

We learn in v. 41 that 3000 people were baptized on the Day of Pentecost.

7. What did that baptism mean?
8. Would your church practice allow you to baptize people so quickly? What does baptism mean in your communion? What requirement should be met before it is administered? Are we correct in adopting substantially different baptismal practices from the early church?

Vv. 42-47 give us a description of what followed upon the baptism.

9. List the steps which the new believers took in their new life in Christ. What were the characteristics of this life?
10. How many of these are permanent characteristics of the life of all Christian communities? Which do you feel characterized only the early period of church history and need not characterize our church life today?
11. How can people today "learn from the apostles"? Is continuous Christian education a part of the life of all the members of your church today, or do the churches limit Christian education mainly to the time before one joins the church?
12. Can a person be a solitary Christian?
13. Why does Luke add the comment in v. 47 about the growth of the church to his description of the early Christians' communal life (he could have placed it elsewhere)? Is there some relationship?

At the time of writing, Alfred Krass was a consultant to the Evangelism Working Group. He is currently involved in neighborhood ministry in Philadelphia, and contributes a regular column on urban mission to The Other Side.

14. In this story was evangelism carried out by word alone, or were the deeds and lifestyle of the believers also evangelistic?

Summary questions *(10 minutes)*

A. If this story speaks, as we have maintained, of personal evangelism, what can we infer about personal evangelism from it? Look back at Preliminary questions 1 & 2. Has any new light been shed on them?
B. Do you think the story supports what is said about personal evangelism in the Policy Statement? Are there aspects of the story which go beyond personal evangelism?

Prayer

SESSION TWO **Text: 2 Corinthians 5:17-6:3**

Preliminary discussion questions *(20 minutes)*

1. How does Jesus Christ relate to people?
2. Have you seen persons come to new life when they have committed themselves to him?

Study of the Text: Corinthians 5:17-6:3 *(60 minutes)*

In Chapters 3-6 Paul is speaking of his work as an apostle. Most of what he says can be applied to those who engage in evangelism as well. We have chosen just a few verses of this section, in which Paul speaks of what happens to people who have become joined to Christ—how their relationship to God changes—and how God uses apostles for his work (vv. 17-20). In v. 21 Paul also speaks of God's goal in his activity on behalf of humankind. In 6:1-3 he pleads with the Corinthians to accept God's grace.

1. As many people have pointed out, the expression "born-again Christian" is not found in the New Testament. The words translated "born again" in some versions of John (as in Jn. 3:3) really mean "born from above." In our own day many people are suspicious of the claim that a person coming into relationship with Christ is totally transformed. What do verses 17-19 say to this question?
2. The Policy Statement says, "Growth in church membership and calling people to Christian discipleship are not necessarily the same." It speaks of people's coming to discipleship in terms of a "significant change of attitude or behavior." What do these verses say about that?
3. Who is the agent of human transformation? If such transformation does not take place in the process of evangelism, can evangelism be said to have taken place?
4. How can we become better ambassadors for Christ?
5. From v. 21, what would you conclude is the goal of evangelism? What does it mean for people to "share the righteousness of God"? Can you translate that into everyday speech? Is it an individual virtue or a social virtue? What synonyms does *righteousness* have? Do some translations use a different word?
6. In 6:1-3 Paul goes on to relate what he has been saying to salvation. Are people who are successfully evangelized saved thereby? From what? For what? What is the significance of the fact that Paul is addressing this appeal to Christians?

Summary questions *(15 minutes)*

A. Review preliminary discussion questions 1 and 2 and the preliminary questions from Session 1. Do you now have anything to add to them?
B. How well does what the Policy Statement says with respect to personal evangelism express what Paul says here?

Prayer

CHRISTIAN FORMATION

Fasting: Twentieth Century Style

by Richard J. Foster

The disciplined person is the one who can do what needs to be done when it needs to be done. Now I can take a basketball and I can get it into a basketball hoop—eventually, but I cannot take a basketball and get it into the basketball hoop when it needs to be gotten into the basketball hoop! You see, I am not a disciplined basketball player. This ability to have the power to do what needs to be done when it needs to be done is so crucial in all of life, but it is never more central than in the life of the spirit. It is this life that impregnates and dominates and infiltrates literally everything that we do.

My topic is "Fasting: Twentieth Century Style," but please to not turn that into another soul-killing law because there is a time to feast and there is a time to fast. It is the disciplined person who can feast when feasting is called for and fast when fasting is called for. In fact, the glutton and the extreme ascetic have exactly the same problem. They cannot live appropriately in life. They cannot do what needs to be done when it needs to be done.

In a world dominated by pizza temples and shrines to the golden arches, fasting seems out of place, out of step with the times. In fact, fasting has been in general disrepute in the church for a very long time. In my research I have not found a single full-length book written on the subject of fasting from 1861 to 1954, a period of nearly 100 years. What would account for such an almost total disregard of a discipline so frequently mentioned in Scripture and so ardently practiced by Christians throughout the centuries?

Two things, at least. First, there has been a reaction, and rightly so, to the excessive ascetic practices of the Middle Ages. Second, there has developed a prevailing philosophy that literally dominates American culture, including American religious culture, that it is a positive virtue to satisfy virtually every human passion. We have developed this style into a theology today, buttressed with verses of Scripture. Whole churches have been created around the worship of these little tin gods of affluence and good feelings. If fasting is used at all today, it is usually either to lose weight or for political pressure; that is, its function is either vanity or manipulation. Fasting as a Christian, spiritual discipline has had tough sledding in our day.

The list of biblical fasters runs like a Who's Who of Scripture: Abraham's servant when he was seeking a bride for Isaac, Moses on Mt. Sinai, Hannah when she prayed for a child, David on several occasions, Elijah after his victory over Jezebel, Ezra when he was mourning Israel's faithlessness, Nehemiah when he was preparing the trip back to Israel, Esther when God's people were threatened with extermination, Daniel on numerous occasions, the people of Ninevah (including the cattle—involuntarily, no doubt), Jesus when he began his public ministry, Paul at the point of his conversion, the Christians at Antioch when they sent off Paul and Barnabas on their mission endeavor, Paul and others when they appointed elders in all of the churches, and on and on it goes.

Not only that, but many of the great Christians throughout church history have fasted: Martin Luther, John Calvin, John Knox, John Wesley, Jonathan Edwards, David Brainerd, Charles Finney and many, many others.

Of course fasting has not been confined to the Christian faith. Zoroaster fasted, as did Confucius and the Yogas of India. Plato, Socrates, Aristotle—they all fasted. Now the fact that these people both in and out of Scripture fasted does not make it right or even a good thing to do, but it ought to stop us long enough to take another look.

Richard J. Foster is Associate Professor of Theology and Writer in Residence at Friends University in Wichita, Kansas.

The Purpose of Fasting

At this point I want to respond to the crucial question: Why should we fast in the first place? The first answer to that, and in an important sense the only adequate answer, is because of the call of God upon the heart. There is an urging, a prompting, a sense of rightness that this is what we are to do. We've heard the *qol Yahweh,* the voice of the Lord, and we must obey.

In the Sermon on the Mount Jesus said, "when you pray . . . when you give . . . when you fast. . . ." You notice that he did not say, "if you pray . . . if you give . . . if you fast. . . ." He was assuming that the children of the Kingdom would be doing these things and was giving instruction in how it could be done with spiritual success. It has always amazed me that we will unquestionably accept giving as a spiritual discipline; but we reject fasting. Why? The biblical evidence in the New Testament is at least as strong for fasting as it is for giving. I have wondered if the reason for our bifurcation is not that in an affluent culture the giving of money involves far less sacrifice than fasting.

But then second, we fast because it reveals the things which control us. We cover up with food and other good things what is inside of us, but in experiences of fasting these are the kinds of things that begin to come to the surface.

The first thing I learned about myself in experiences of fasting was my passion for good feelings. I was hungry and I did not feel good. All of a sudden I began to realize that I would do almost anything to feel good. Now there is not a thing wrong with feeling good, but that has got to be brought to an easy place in our lives where it does not control us.

The second thing I learned about myself in experiences of fasting was my anger. People think of me as such an easygoing kind of person. Nothing ever seemed to bother me. I love to work under pressure. And then I would say, "Lord, I'd so appreciate it if you would reveal what is inside of me." And the Lord would say, "Delighted . . . how about a little fast?" And I would fast. And pretty soon I am exploding with anger. At first I thought, "Well, I'm angry because I'm hungry." (And I understand all about low blood sugar.) But then I began to realize I was angry because there was a spirit of anger within me, and I had to deal with that spirit. There are many other areas. Take pride: do you have any idea how many religiously respectable ways there are for letting everybody know how good we are? Bitterness, hostility, fear—these are the kinds of things that begin to surface in experiences of fasting. This is wonderful news for the children of the Kingdom because then God can heal these old, broken wounds.

It is the disciplined person who can do what needs to be done when it needs to be done.

Third, we fast because it helps to give us balance in life. It makes us more keenly sensitive to the whole of life so that we are not so obsessed by our consumer mentality. It is something of an inner alarm to help us keep our priorities straight, to give us a sense of spiritual sensitivity.

Fourth, we fast because there is a need, an urgency. There are certain drastic situations which demand drastic means. Remember, it is the disciplined person who can do what needs to be done when it needs to be done. I have discovered that people who are not trained in these things cannot do it when the emergency comes.

The Central Idea in Fasting

If we ever expect to fast, we need to understand the basic notion in the first place. *The central idea in fasting is the voluntary denial of an otherwise normal function for the sake of intense spiritual activity.* When we see it from that perspective, we can understand both the reasonableness of fasting, as well as the broader dimensions to it.

Contrary to what you may have been thinking, I do not want to deal in this article specifically with fasting from food. That is the ordinary way that Scripture deals with this subject, and I have written on that, as have others, and it is an important discipline to experience. But here I will take a careful look at contemporary culture and see how fasting can speak to issues—fasting twentieth century style.

Fasting from People

First, I think there is a great need for us in modern society to learn the discipline of fasting from people. We have a tendency to devour people, and we usually get severe heartburn from it. I suggest that we learn to fast from people not because we are anti-social or because we do not like people, but precisely because we love people intently, and when we are with them we want to be a help to them and not a distraction.

Thomas Merton observed, "It is in deep solitude that I find the gentleness with which I can truly love my brothers. The more solitary I am, the more affection I have for them. It is pure affection and filled with reverence for the solitude of others. Solitude and silence teach me to love my brothers for what they are, not for what they say."

Dietrich Bonhoeffer wrote a very important little book entitled *Life Together.* Perceptively he entitled the first chapter "The Day Together" and the next chapter "The Day Alone." The discipline of community. The discipline of solitude. Until we have learned to be with people, being alone will be a dangerous thing, because it will cut us off from hurting, bleeding humanity. But until we have learned to be alone, we cannot be with people in a way that will help them because constantly we will be bringing to those relationships our own fracturedness, our own scatteredness, our own muchness. We will not be able to listen because we will be so caught up in who we are and in how we come across that we cannot be really present to another person.

Have you ever taken a day just to be alone? The president at Friends University where I teach heard me talk this way once and he said, "I'll try it." He took a day. This was not a time to work on the five-year plan or faculty recruitment or student retention. This was a time to hear God's speech in his wondrous, terrible, loving, all-embracing silence. He told me it was one of the best days he had ever experienced. It gives perspective. It gives discernment.

The responses at this point are predictable: "I don't have time . . . besides, I don't need it!" Elijah needed it. David needed it. Peter needed it. Paul needed it. Jesus Christ himself needed it. And if we need it, we will find the time.

Fasting from the Media

My second suggestion is that we learn times when we can fast from the media. It is an amazing thing to me that many people seem to be incapable (or at least unwilling) to go through an entire day concentrating on a single thing. Their train of concentration is constantly interrupted by this demand or that—the newspaper, the radio, television, magazines. No wonder we feel like such scattered people. Some reading this article are so enslaved to television that if it were taken away from them, they would go through withdrawal. We now have radios that we can put over our ears like mufflers or put on our wrists like a watch so that we will never find ourselves where—horror of horrors—we are without noise. That is slavery, and the Apostle Paul said, "For freedom, Christ has set us free. Submit not again to a yoke of slavery."

We send our teenagers off to camp in the summer and they come back to a Sunday evening service and exclaim, "God spoke to me!" When they get back into the press of life does God stop speaking? No, they stop listening. What happened at camp was incredibly simple. All they did was rid themselves of enough distractions for a long enough period of time in order to concentrate. It is as simple as that. We do not need a camp. We can do that in the course of our daily lives, taking up many simple disciplines that will help us to focus our lives. There is a place for the media. There is also a place to be without it. Remember, the mind will always take on an order conforming to the order of whatever it concentrates upon.

Our family had a wonderful time in a cabin on the Oregon coast

awhile back. It was rather isolated. There was no television in this cabin. The only visitors were sea gulls. There was no telephone. There was a radio, but it did not work. But there was a record player and two records. One was a children's record, *Johnny Appleseed,* and the other was the theme score from *Oklahoma!.* I thought, "How wonderful—one record for the children and one for the adults." In that week's time, I suppose we played those records fifty times and for months after that, I would be in the shower singing, "Oklahoma!." I would dream of it! What was happening? My mind was simply taking on the order conforming to the order of what it had given itself to. Are we willing to give our attention to the Lord?

Fasting from the Telephone

Third, let me suggest that we learn times of fasting from the telephone. The telephone is a wonderful instrument if it does not control us. I have known people who will stop praying to answer the telephone. Can you think of anything more absurd than that?

Pastors and professors and politicians —all those who make a living by being good with words—so desperately need to fast from conversation.

We had a friend, a pastor, in our home awhile back. We were visiting after dinner and the telephone rang. Because what we were talking about was significant, I said to him, "Let it ring. If it's important, they'll call back." He looked at me and he looked at that telephone and he looked back at me and he said, "I have never done this in my entire life!" Then he turned to the telephone and stuck out his tongue as if to say, "You can't control me any more."

In our home when we are eating a meal together or when I am reading stories to the boys, we do not answer the telephone. The reason is that I want those boys to know that they are more important than anything that can be on that machine. Too often people will come to see us in our home or in our office, perhaps at some distance or sacrifice, and then we will insult them by interrupting what we are doing to answer the telephone. I know it is hard to believe, but people have lived for hundreds of years without that instrument. Let it ring sometime and monitor your own feelings—"Ahhh, I'll miss that chance of a lifetime." I used to think that I had to be available to everyone twenty-four hours a day. Then I suddenly realized, "What kind of arrogance is that, anyway?" If it is right and good for me to be with my wife or with my children with uninterrupted time, it is quite possible that God could raise up some other minister to care for that need. If it is important, they will call back.

Fasting from Conversation

My fourth suggestion is that we consider times of fasting from conversation. Some people just foam at the mouth constantly, and the discipline of silence is one of the most needed disciplines in modern culture. Pastors and professors and politicians—all those who make a living by being good with words—so desperately need this spiritual discipline.

There are reasons we find it so hard to remain silent. One of those reasons is that silence makes us feel so helpless. We are so accustomed to relying upon words to manage and control others. If we are silent, who will take control? God will take control, but we will not let him take control unless we trust him. That is why silence is so intimately connected with trust. Remember Isaiah, "In quietness and confidence shall be your strength."

The tongue is our most powerful weapon of manipulation. A frantic stream of words flows from us because we are in a constant process of adjusting our public image. We fear so deeply what people think about us, so we speak in order to straighten them out, to make sure that everybody knows that we are okay.

Silence is one of the deepest disciplines of the spiritual life precisely because it puts the stopper on all of that self-justification. James tells us that the tongue is a fire, and it is indeed. Our words should be few and full. Bonhoeffer wrote that when the tongue is under our authority, "Much that is unnecessary remains unsaid. But the essential and the helpful thing can be said in a few words."

Fasting from Billboards

Fifth, let me suggest times of fasting from billboards. I remember the day I was driving the Los Angeles freeway system when I suddenly realized that my mind had been dominated by the billboards for a solid hour. Now honestly, the notion that you are in good hands with Allstate is a first-class heresy. The idea that Pepsi is the real thing or that Coke adds life is pornography of the first magnitude; that is, it is a complete distortion of what is actually the case.

Now when I suggest that we learn to fast from billboards, I do not mean that we refrain from looking at billboards, but that the billboard be a signal to us of another reality. When the advertiser shouts out to us that four-letter obscenity, "More, more, more," maybe that can trigger in our minds another four-letter word, a rich, full-bodied word, "Less, less, less." When we are bombarded with bigger-than-life pictures of well-fed babies, maybe that can trigger into our minds another world, a world in which 460 million people are the victimes of acute hunger—10,000 of them will be dead before we go to sleep tonight—a world in which a million hogs in Indiana have superior housing to a billion people on this planet.

Fasting from a Consumer Culture

That leads me to my sixth suggestion. We will discover times when we can fast from our gluttonous, comfortable consumer culture. For our soul's sake, we need times when we can be among Christ's favorites: the broken, the bruised, the dispossessed—not to preach to them, but to learn from them. Like Kagawa, we need to go in Franciscan-like poverty into the slums of our cities to hear the whimpering, moaning, *Songs from the Slums.* Like Stan Mooneyham, we heed to step into the hovel of Sebastian and Maria Nascimento. We need to force ourselves to look around and see the three-year-old twins lying naked and unmoving on the small cot. They will soon die, the victims of malnutrition. Like me, you want to turn away and forget that world, but we need to stay there and see the little boy. He is a two-year-old whose brain is already vegetating from marasmus, a severe form of malnutrition. Maria, the mother, tries to speak to us, but words do not come. Tears do come, the tears of a brokenhearted mother.

I say that for the sake of our balance, for the sake of our sanity, we need to be among those who, in the words of Mahatma Gandhi, live an "eternal, compulsory fast."

Can we with renewed courage, born out of the power of the Holy Spirit, take a fresh look at our relationship to people, the media, the telephone, our own conversation, billboards, and our consumer culture? Remember, the disciplined person is the person who can do what needs to be done when it needs to be done.

EVANGELICAL WOMEN'S CAUCUS NATIONAL CONFERENCE

"Free Indeed—The Fulfillment of Our Faith" is the theme of the 1984 EWC plenary, to be held June 19–23 at Wellsley College in Massachusetts. In addition to Bible studies, plenary lectures and worship, several subjects will be explored in seminars and workshops: Women in Creative Arts, Women in Social Action, Women in Spirituality and Women in Theology. For information and registration, write to EWC 1984 Conference, 40 Calumet Road, Winchester, MA 01890.

EWC also accepts individual and group memberships. Seminary students and TSF chapters are encouraged to draw on these resources. Affiliation information can be requested from EWC, P.O. Box 3192, San Francisco, CA 94119.

Christian Witness in the City: An Annotated Bibliography

by Clinton E. Stockwell

I. The City: The Context of Urban Mission

A. Historical Development

Berg, Barbara J. *The Remembered Gate: Origins of American Feminism. The Woman and the City, 1800–1860* (Oxford, 1978). Berg's theme is that urban women suppressed their class identity to establish associations of benevolence for the city's poor and "deviant." The city provided a liberating effect on women who responded aggressively to the shared plight. Many of these "feminists" were also evangelicals.

Brownell, Blaine A. and Goldfield, David R. *The City in Southern History* (Kennikat, 1977). A seminal survey of Southern urban history documenting the growth and prospects of Southern cities. The South is not, and perhaps never was, a rural paradise.

Callow, Alexander B., Jr., ed. *American Urban History: An Interpretive Reader with Commentaries.* 3rd ed. (Oxford, 1982). This reader documents the history of the American city from colonial times to the present with a collection of insightful articles. The articles note the impact of boosterism, industrialism, immigration, boss politics and urban renewal on our cities. An excellent background resource.

Chudacoff, Howard P. *The Evolution of American Urban Society* (Prentice-Hall, 1981). Perhaps the best one-volume monograph on American urban history. Chudacoff has as a major theme America's historic treatment of the poor. The book is written from the standpoint of "social history," and notes the themes of "family, class, mobility, ethnicity and race" in his approach.

Franklin, John Hope. *From Slavery to Freedom* (Vintage, 1976). Still the best survey of the history of Black Americans by an eminent Black historian. Franklin notes the movement of Blacks from the cotton fields to the industrialized North, the impact of segregation and discrimination on the Black family structure.

Hammond, Mason. *The City in the Ancient World* (Harvard, 1972). Cities are not a recent invention. Hammond notes that the Sumerian civilization was urban. Remember "Ur of the Chaldees"? Also, Alexander's conquest represented the spread of urban Hellenistic civilization via the *Polis*. The author gives a good historical background for understanding the ancient city, the context of Paul's missionary journeys.

Miller, Zane L. *The Urbanization of Modern America: A Brief History* (Harcourt Brace Janovich, 1973). A good short history on American urbanization. Miller effectively utilizes city plans, old photographs and cartoons that assist in giving the reader a visual grasp of American urban development.

Mowry, George E. and Brownell, Blaine A. *The Urban Nation, 1920–1980* (Hill and Wang, 1981). This is one of several volumes in the "Making of America" series. The authors note the impact of FDR's administration, the civil rights revolution, the urban crisis of the late 1960's, etc. The authors note the cultural and societal transformation resulting from challenges to social organization, urban policy, and the depletion of natural resources.

Mumford, Lewis. *The City in History: Its Origins, Its Transformations and Its Prospects* (Harcourt, Brace & World, 1961). Mumford's works are lucid and encyclopedic. This 575-page work is still the best one-volume survey of urban history. Mumford was Professor of Urban and Regional Planning at the University of Pennsylvania. His many works, including *The Culture of Cities*, emphasize the human and cultural aspects of city planning.

Rabinowitz, Howard N. *Race Relations in the Urban South, 1865–1890* (U. of Illinois, 1980). Rabinowitz documents what happened to the Black Americans of Southern plantations after the emancipation proclamation. He cites their activities in the urban South, in Richmond, etc.; political discrimination, gerrymandering, and the effect on the Black community. Most significant is the chapter, "More Than Relation: The Urban Church." Rabinowitz shows why the Black church became the most important social and economic institution in their separate society.

Scott, Mel. *American City Planning, Since 1890* (U. of Calif., 1969). The standard history of planning in American history. Scott traces the history of city planning from the reform movements of the 1890s, the "city beautiful" movement, through the erection of utopian "greenbelt" towns and the evolution of urban policy via urban renewal and "model cities."

Sjoberg, Gideon. *The Preindustrial City: Past and Present* (Free Press, 1960). Though primarily a sociology book, Sjoberg's analysis of the preindustrial city, prior to the industrial revolution, is a modern classic. Sjoberg treates the historical beginnings of cities, then looks at the city through the vehicles of social institutions including the economic, political and religious structures.

Perry, David C. and Watkins, Alfred J. *The Rise of the Sunbelt Cities* (Sage, 1977). Sage is perhaps the most prolific publisher of materials on urban affairs. This book is a collection of articles by government, economic, planning and public policy professors. The contributors analyze the phenomenon of the transfer of economic and political power to the cities of the sunbelt. The authors point out the problems in the shift to the sunbelt including urban sprawl, a lack of sufficient planning, pressures on city services, consequences for the snow belt, and persistent underdevelopment or subemployment as cheap labor for the unskilled. The editors' warning at the end of their article is worthy of reprint here. "Unless we . . . consider the American city first and foremost as a center for people rather than for profit, then the traditional definitions of the 'rise' and 'decline' of American cities will become meaningless measures of American development for more than simply the urban poor" (p. 304).

Warner, Sam Bass. *The Urban Wilderness: A History of the American City* (Harper & Row, 1972). A well-written one-volume history arranged thematically. Warner notes the effects of governmental and private institutions on the nature of the city. He is particularly conversant with the effects of city planning.

B. Politics and Economics

Bailey, Jr., Robert. *Radicals in Urban Politics: The Alinsky Approach* (U. of Chicago, 1974). Bailey documents the theory and practice of Saul Alinsky's methods of community organizing in Chicago. Alinsky's successes give hope for the future of political involvement from a grassroots perspective.

Bowden, Charles and Kreinberg, Lew. *Street Signs Chicago: Neighborhood and Other Illusions of Big-City Life* (Chicago Review Press, 1981). This book is not just about Chicago or about street signs. It is about "power" in the city and its effects on city neighborhoods. Filled with anecdotes and stories, the authors argue that cities have never been about neighborhoods or community. Rather the image of neighborhood is needed to move us to a more viable city.

Caro, Robert A. *The Power Broker: Robert Moses and the Fall of New York* (Vintage, 1974). Robert Moses' political life spanned almost sixty years. He was the greatest builder the world has ever seen; bridges, parks, public housing, etc. Caro documents the incredible costs of such activity to people, neighborhoods, environment, and to one of the world's great cities.

Fainstein, Norman I. and Fainstein, Susan S., eds. *Urban Policy Under Capitalism* (Sage, 1982). A significant collection of articles on the nature of urban policy in capitalist societies.

Freiden, Bernard J. and Kaplan, Marshall. *The Politics of Neglect: Urban Aid from Model Cities to Revenue Sharing* (MIT, 1975). The authors categorize the effect of federal urban policy as basically the neglect of cities. The authors argue that there has not been a coordinated effort at formulating or implementing a coherent urban policy, that citizen participation has been frustrated rather than encouraged, that the federal government has had little positive influence on the welfare of cities.

Gappert, Gary and Knight, Richard V. *Cities in the Twentieth Century* (Sage, 1982). This collection discusses the future of cities in the light of present demographic trends, technological innovation and public policy. Chapters include "Seven Scenarios of Urban Change," and "The Future of Urban Neighborhoods."

Gartner, Alan; Greer, Colin; and Riessman, Frank. *What Reagan Is Doing To Us* (Harper & Row, 1982). Seventeen experts discuss the impact of Reaganomics on society, including health care, housing, neighborhoods and foreign policy. The conclusion is uniformly critical. The experts expect continued "high unemployment, greater inequalities, ineffective economic policies, reduction in social programs," and "dangerous tension" in foreign relations.

Gelfand, Mark I. *A Nation of Cities: The Federal Government and Urban America, 1933–1965* (Oxford, 1975). Gelfand traces the discovery of the "urban crisis" and the prescriptions for urban ills by the federal government since the early years of the great depression. The author notes the impact of New Deal, urban renewal, and Great Society programs on the cities. The author characterizes those efforts as largely "futile," but hopes that a more viable federal-city partnership will emerge.

Gilder, George. *Wealth and Poverty* (Basic Books, 1981). This is still the "Bible of Reaganomics" emphasizing what amounts to a "trickle-down," "supply-side" economic theory. Gilder calls for a growth-oriented economy characterized by values of faith, risk-taking, and freedom. For Gilder, a viable economy is best achieved with fewer taxes and less governmental interference.

Goodman, Robert. *After the Planners* (Simon & Schuster, 1971). Goodman believes that traditional architects and planners are oppressive. He opts for "guerilla architecture" housing built by the people for the people, liberated and built on a human scale.

Jacobs, Jane. *The Death and Life of the Great American Cities* (Vintage, 1961). Jacobs argues that the promise and vitality of the cities are in the diversity and community of the neighborhoods. To destroy the neighborhood is to destroy the city, she concludes.

Clinton E. Stockwell is the Director of the Urban Church Resource Center of the Seminary Consortium for Urban Pastoral Education (SCUPE) in Chicago.

Katznelson, Ira. *City Trenches: Urban Politics and the Patterning of Class in the United States* (Pantheon, 1981). The author holds that government has emerged as a reaction to potentially and actually fomenting working classes. Politics has emerged as a class struggle, the upper classes entrenched against the encroachment of the working class. Local organizations have emerged in protest as a class phenomenon, though diffused in the 1960s and 1970s by institutions (i.e., little city halls) created by the "entrenched" upper classes.

Lekachman, Robert. *Greed Is Not Enough: Reaganomics* (Pantheon, 1982). Lekachman vigorously critiques Reaganomics on the grounds that it has favored the rich, but is yet to trickle down to the rest of us.

Novak, Michael. *The Spirit of Democratic Capitalism* (Simon & Schuster, 1982). If Gilder's *Wealth & Poverty* is the "Bible" of Reaganomics, this is the "Systematic Theology." Novak argues that democratic capitalism is not only a superior economic theory, but "Christian" in roots and focus. For Novak, democratic capitalism's greatest feature is "liberty." If other nations have failed to achieve America's wealth, it's "their fault" for not prescribing liberty. For Novak, such freedom and belief in the goodness of human beings (and corporations?) stems from the belief "In God We Trust." Novak likes capitalism because it agrees with his theory, or vice-versa.

Pasquariello, Ronald D.; Shriver, Donald W., Jr.; and Geyer, Alan. *Redeeming the City: Theology, Politics and Urban Policy* (Pilgrim, 1982). This book first articulates a biblical vision of "shalom" (well-being), applying it to the city and urban ministry. The authors then proceed to critique urban policy under Carter and Reagan, suggesting new alternatives for urban public policy. The authors argue that the churches have an important role in shaping urban policy.

Piven, Frances Fox and Cloward, Richard A. *Regulating the Poor: The Functions of Public Welfare* (Random House, 1971). The theme of this book has to do with government regulated social control. For the authors, it has been desirable by those in power to keep a certain amount of cheap labor around, insuring a manufacturers' market. To prevent social chaos, the welfare system was invented. The result is that the poor have been regulated, kept on ice until industry needs them, kept at bay by the welfare system to maintain social stability.

Schumacher, E. F. *Small Is Beautiful: Economics As If People Mattered* (Harper & Row, 1973). Within an economic system that stresses profit, growth, and production, Schumacher offers an alternative that values the welfare of people, that recognizes that resources are scarce, that there is a limit to "growth."

Warren, Rachelle B. and Warren, Donald I. *The Neighborhood Organizer's Handbook* (U. of Notre Dame, 1977). The authors greatly assist those involved in local ministry by helping define a neighborhood, identify leaders and resources, and pointing out ways for persons to become more aware of and involved in their community. Key chapters include "The Neighborhood Bridging Role" and "How to Diagnose a Neighborhood." We could rename these chapters "Networking" and "Neighborhood Mapping" strategies for involvement. The implications for evangelization in an urban context are obvious.

C. Sociology

Banfield, Edward C. *The Unheavenly City: Revisited* (Little, Brown, 1974). Banfield's work is essentially a sociology of social problems. However, he argues that things aren't really that bad in the city. Slow learners should be taken out of school; the poor "enjoy" being poor because that is their culture. A most stimulating chapter is perhaps the author's chapter on time. For Banfield, the poor don't save money; they are not thrifty because they have a different concept of time as more temporal and "present oriented." This work should be read in parallel to Ryan's work described below.

Berger, Alan S. *The City: Urban Communities and Their Problems* (William C. Brown, 1978). Cities are processes, communities of people, not static, unchanging places. For Berger, cities have problems when the sense of "community" breaks down. Every effort, therefore, should be made to improve community life if cities are to remain viable.

Blackwell, James E. *The Black Community: Diversity and Unity* (Harper & Row, 1975). An excellent sociology text on the nature of the Black Community. Blackwell argues that while Blacks have many things in common, their community is anything but monolithic.

Burgess, Ernest W. and Bogue, Donald J., eds. *Urban Society* (U. of Chicago, 1967). Contains some seminal articles from the "Chicago School" of sociology.

Egan, Gerard and Cowan, Michael A. *People in Systems: A Model for Development in the Human-Service Professions and Education* (Brooks/Cole, 1979). Cities are comprised of people who interface with various social systems. Egan and Cowan argue that interpersonal skills are needed to act favorably within the context of people-systems. In effect, people-systems have the potential of becoming viable communities of interpersonal relationships, not just impersonal institutions.

Fischer, Claude S. *To Dwell Among Friends: Personal Networks in Town and City* (U. of Chicago, 1982). Fischer is a noted sociologist and the author of *The Urban Experiment.* He argues that there are personal networks in towns and cities; that urban life is not necessarily detrimental to health, community, ethnicity, or even religious faith. In fact, he concludes that urban life "supports rather than weakens" these networks.

Frazier, E. Franklin. *The Negro Church in America* (Schocken Books, 1963). A classic essay by an eminent Black sociologist.

Freire, Paulo. *Pedagogy of the Oppressed* (Continuum, 1981). Though written with education in mind, this book has had a profound effect on the direction of mission and theology. Freire argues for "empowerment," for "conscientization," for the right of the poor to name their own worlds. A contextualized-indigenous approach to mission has prospered greatly as the result of Freire's "mission in reverse" methodology.

Gans, Herbert. *The Urban Villagers: Group and Class in the Life of Italian-Americans* (MacMillan, 1962). This study documents the life of an "Italian Ghetto" in the west end of Boston just prior to urban renewal. Particularly helpful is the chapter "The Caretakers" for how *not* to do urban ministry.

Helmer, John and Eddington, Neil A. *Urbanman: The Psychology of Urban Survival* (MacMillan, 1973). An interesting collection of articles documenting the effect of city life on human behavior. The book documents urbanman's ability to cope in an urban environment.

Kochman, Thomas, ed. *Rappin' and Stylin' Out: Communication In Urban Black America* (U. of Illinois, 1972). Cities are places of divergent cultures that use very different communication styles. This book illuminates the unique communication style employed by urban black Americans. Skills in cross-cultural communication greatly facilitate ministry in black communities. See also the author's *Black and White Styles in Conflict* (1982).

Palen, J. John. *The Urban World.* 2nd ed. (McGraw-Hill, 1981). A good recent urban sociology text with excellent bibliography and statistics. Palen surveys the history of the city, profiles recent immigrants in the city, and documents the incredible rate of urbanization with concomitant problems in Third World cities.

Riis, Jacob. *How the Other Half Lives* (Hill & Wang, 1957). Riis was one of the more famous of the progressives and reformers of the 19th and early 20th centuries. He describes the plight of newly arrived immigrants in New York's overcrowded tenements. In addition to illuminating the economic and social problems connected with tenements, Riis helped encourage legislation and reform for housing in the city.

Ryan, William. *Blaming the Victim* (Random House/Vintage, 1976). Ryan is a psychologist and argues in this book that poor communities, especially minority communities, are victims of oppressive social institutions rather than causes of their own plight. His initial discussion on how and why affluent persons "blame the victim" is upsetting, but true. Ryan deserves careful attention to counterbalance the prophets of the New Right like Giler and Novak.

Schiller, John A. ed. *The American Poor* (Augsburg, 1982). One of the few books that seeks to handle sociological realities from a Christian perspective. This book seeks to analyze the nature of poverty in the United States, its causes, economic structures, policy reactions, biblical perspectives, and effects on individuals and families.

Sinclair, Upton. *The Jungle* (New American Library Reprint, 1960). A novel that did much to unmask the horrors of factory life at the beginning of the 20th century in Chicago. *The Jungle,* first published in 1906, stirred up the concern of the public, and forced a series of government investigations that led to legislation for healthier food processing methods.

Suttles, Gerald. *The Social Order of the Slum* (U. of Chicago, 1968). An investigation of the identity and lifestyle of four ethnic groups in the West Side Addams area of Chicago. Suttles describes the significance of ethnicity and "turf" among Italian, Black, Puerto Rican, and Mexican Americans in a Chicago neighborhood.

Thompson, Daniel C. *Sociology of the Black Experience* (Greenwood, 1974). Thompson, an eminent Black sociologist, describes well the experience of Black Americans in the ghetto, with a separate chapter on the Black Middle Class. Thompson argues that the Black community is an integral part of the whole community.

Wiseman, Jacqueline P. *Stations of the Lost: The Treatment of Skid Row Alcoholics* (Prentice-Hall, 1970). An indispensible work for persons interested in working in "rescue missions." Wiseman documents well perspectives of skid row, attempts to police and control the area, and attempts to rehabilitate skid row individuals, including "spiritual salvation," and the "prodigal-son syndrome," of returning to society.

Zorbaugh, Harvey Warren. *The Gold Coast and the Slum* (U. of Chicago, 1929). A still useful history and portrayal of Chicago's diverse Near North Side community area. The area historically has appealed to drifters, artists, developers, immigrants, the rich and poor. This book is useful in seeing how a "neighborhood" can change and go through "transition" with consequences in just a few years. Zorbaugh believed that the Gold Coast would eventually bail out the slum-dwellers, a "hope" that has yet to achieve reality.

D. Ethnic America: The People of the City.

Dolan, Jay P. *The Immigrant Church: New York's Irish and German Catholics, 1815–1865* (Johns Hopkins, 1975). America is a nation of immigrants, and Northern cities were built largely by immigrants, especially Roman Catholics. Religion was a unifying force in many urban communities.

Glazer, Nathan and Moynihan, Daniel Patrick. *Beyond The Melting Pot: The Negroes, Puerto Ricans, Jews, Italians, and Irish of New York City* (MIT, 1963). The "melting pot" theory in the cities does not describe well what happened. The immigrants who came sought their own people in distinct neighborhoods.

Handlin, Oscar. *Boston's Immigrants, 1790–1880* (Atheneum, 1972). Boston was a city of immigrants, especially the Irish. This book documents the arrival and adjustment in the New England city.

_____. *The Uprooted* (Little, Brown & Co., 1951). Handlin documents in this "classic" the experience of immigrants as they came to a new country.

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Published five times per year by Theological Students Fellowship in North America, this journal contains articles on evangelical theology, spiritual formation and mission. In addition, over 150 recent books receive reviews or comments each year. Prof. Donald Dayton (Northern Baptist Theological Seminary) calls *TSF Bulletin* "must reading as a representative of 'cutting edge' thinking in the evangelical context." The annual subscription rate is $9.00, $7.00 for students (add $2 outside U.S.; U.S. currency only). If you would like to see a copy before you send payment, we can send your first issue along with an invoice. If you are not satisfied, you can simply write "cancel" on the invoice and return it to us.

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☐ 4–2 (November 1980) "Lausanne's Consultation on World Evangelization: A Personal Assessment" by C. Peter Wagner; "Report on Thailand '80 (A Consultation on World Evangelization") by Orlando E. Costas; "A Report on Paul Vitz's Lecture, 'From a Secular to a Christian Psychology'" by Mark Lau Branson; "Seasons of Prayer" by Gregory A. Youngchild.

☐ 4–3 (February 1981) "Current Directions in Christology Studies" (part 1) by L. W. Hurtado; "What is My Christian Response to Other Faiths?" by Charles O. Ellenbaum; "Ministry Begins with a Pilgrimage in the Wilderness" by Mark Lau Branson.

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☐ 4–5 (April 1981) "Notations on a Theology of the Holy Spirit: A Review Article Based on Eduard Schweizer's *The Holy Spirit*" by Ray S. Anderson; "Psychological Perspectives on Conversion" by Lewis R. Rambo; "Response to John Woodbridge" by Donald K. McKim; "Old Testament Textual Criticism: Some Recent Proposals" by A. J. Petrotta; "Evangelical Women's Caucus" by Ann Ramsey Moore. "Tough and Tender—A Word to Graduating Seminarians" by Donald K. McKim; "Henri Nouwen: Spiritual Guide for a Church in Transition" by Robert Durback; Review Essay on Anthony Thiselton's *The Two Horizons*.

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ligham, John. *Strangers in the Land: Patterns of American Nativism, 1860–1925* (Atheneum, 1971). The second wave of immigrants, the "new immigrants," were not like the first wave of German, Irish, and Anglo-Saxons. They were Catholics from Southern and Eastern Europe, Slavs, Italians, Jews and Poles. Americans reacted strongly, appealing to nativist doctrines bolstered by racism. This book documents the reaction and restrictive immigration laws by "native" Americans.

lowe, Irving. *The World Of Our Fathers: The Journey of the East European Jews to America* (Bantam, 1976). The East European Jews came to this country at the turn of the century fleeing persecution and poverty. This group came to New York City attracted to social radicalism. Howe documents their assimilation into American culture.

ones, Peter d'A. and Holli, Melvin G. *Ethnic Chicago* (Eerdmans, 1983). This new edition combines the finest articles from two previous books. The work contains articles profiling Mexican, Polish, Black, Italian, Jewish, Japanese and other ethnic Chicagoans.

liller, Randall M. and Marzik, Thomas D. *Immigrants and Religion in Urban America* (Temple U., 1977). The authors note the interrelationship between religion and ethnicity in America.

Novak, Michael. *The Rise of the Unmeltable Ethnics* (MacMillan, 1971). Novak, too, rejects the "melting pot" myth, noting how the ethnics used and are using the political system to insure their own identity.

Olson, James Stuart. *The Ethnic Dimension In American History* (St. Martin's, 1979). Possibly the best (440 pages) overall history of ethnic America. Good bibliography after each chapter.

Shanabruch, Charles. *Chicago's Catholics: The Evolution of An American Identity* (U. of Notre Dame, 1981). Shanabruch traces the history of the Catholic Church in the nation's largest Archdiocese. Key issues include the church's struggle with nativism and strategies of assimilation and homogeneity by church officials.

Sowell, Thomas. *Ethnic America* (Basic, 1981). This book has recently appeared in paperback. It is a good historical, sociological and statistical portrayal of ethnic Americans including Irish, Black, Chinese and Mexican Americans.

Spear, Allan H. *Black Chicago: The Making of a Negro Ghetto, 1890–1920* (U. of Chicago, 1967). Spear documents the development of the Black belt, a separate city, on Chicago's South and West sides. Due to racial discrimination, Blacks were forced to develop their own institutions.

Evangelical Historians

by Richard J. Mouw

The newly formed Institute for the Study of American Evangelicals got off to a fine start recently with a three-day conference at the Billy Graham Center in Wheaton. Since the conference topic was "Evangelical Christianity and Modern America, 1930–1980," it is not surprising that the gathering was dominated by historians. And they made an impressive showing. I came away with the clear sense that the kind of work and scholarly exchange taking place in the community of evangelical historians is an exciting feature of the contemporary evangelical scene.

To be sure, this was not an exclusively evangelical gathering. While most of the major presentations were by professing evangelicals, other perspectives were well represented among the respondents. And the registrants at the conference came from a broad spectrum of religious groups—from Roman Catholicism to Mormonism. The evangelicals seemed quite content to engage in open dialogue. I detected no evangelical defensiveness in the give-and-take of scholarly discussion. Indeed, the nonevangelicals at the conference were complimentary about the level of evangelical historical scholarship, while the evangelicals showed a willingness to be critical of their own traditions.

In one sense this event is only one part of a much larger evangelical scholarly resurgence. In my own academic field of philosophy, evangelicals are also making significant gains. A few years ago conservative Protestant philosophers joined with some Roman Catholics to form the Society of Christian Philosophers, which sponsors well-attended philosophical discussions at regional meetings of the American Philosophical Association. Similar evangelical groups have formed in other academic areas—the natural sciences, political science, sociology, and literature and the arts. In a variety of disciplines evangelical scholars have been quietly moving beyond the evangelical ghetto.

But the evangelical historians are especially notable. For one thing, they are engaging in a full-scale critical assessment of the North American evangelical tradition. The range of topics at the Billy Graham conference was striking: youth organizations, the role of women, political involvement, Southern religion, science, the arts, Bible translations.

The evangelical historians are taking on many topics, and they are extremely industrious in pursuing their work. George Marsden, the keynote speaker at Wheaton, has obviously inspired self-confidence in his comrades with his widely acclaimed book *Fundamentalism and American Culture* (Oxford, 1980). Wheaton College's Mark Noll and Notre Dame's Nathan Hatch, the organizers of the conference and the co-directors of the Institute, are planning interesting projects and producing important materials at a brisk pace.

In short, good things are happening among the evangelical historians. Readers of this magazine should be aware of this fact, and they should take advantage of the results. Before I attended the Wheaton conference, I read George Marsden's book again, for the third time. It was well worth the rereading. Every *TSF Bulletin* subscriber should read it at least once. And then he or she ought to go on to read books and articles by Hatch and Noll and Wacker and Pierard and others. We have much to learn from the evangelical study of evangelical history.

But there is, I suggest, another lesson to be learned from all of this. I have a hunch that many of my evangelical friends in academic philosophy are people who really wanted to be theologians, but were frightened off from academic theology because of the ways in which evangelical groups treat their theologians. If a person wants to pursue theological issues in the evangelical community, it is safer to do it in a field other than theology proper.

I suspect that something like this has also been drawing evangelical scholars to historical studies in recent years. It is at least obvious that many evangelical historians would have made fine theologians. This is not to say that what they are doing is really theology in disguise. But they are offering us a self-critical evangelical perspective—stressing both the positive and negative in their appraisal of conservative Protestantism—which is of profound importance for an understanding of the North American evangelical experience. They are doing their homework, and they are doing it well. They deserve our gratitude and our support.

Richard J. Mouw is Professor of Philosophy at Calvin College. This report appeared in The Reformed Journal, *May 1983, and is reprinted by permission.*

The ISAE begin printing a newsletter this November, is planning a number of conferences, and developing a data bank. Inquiries may be addressed to Joel Carpenter, Administrator, ISAE, Billy Graham Center, Wheaton, IL 60187.

Introduction to the New Testament
by Helmut Koester (2 vols., Fortress, 1982, 429 pp. and 364 pp., $24.95 and $22.95). Reviewed by H. Henry Williams, M.A.T.S. student, Gordon-Conwell Theological Seminary.

Helmut Koester has provided in English (translating and updating his own 1980 German edition) what might be the best introduction to the history, culture, and religion of the Hellenistic age in one volume and an excellent introduction to the history and literature of the New Testament period through the middle of the second century CE. These two volumes are the first books in the new Hermeneia Foundations and Facets series. These works will strive to be intelligible to the general reader while meeting the needs of advanced students on subjects foundational to commentary work, smaller units of the New Testament, and various aspects of New Testament studies. In this foundational work Koester's concern is to present a reconstruction of the historical developments leading up to and including early Christianity. Therefore he dispenses with the usual form of introductions of the New Testament (a discussion of the issues and methods followed by an analysis of each canonical book) and presents it in a novel, though not original, fashion.

Volume one, *History, Culture and Religion of the Hellenistic Age,* is comprised of six sections: Historical Survey; Society and Economics; Education, Language, and Literature; Philosophy and Religion; Judaism in the Hellenistic Period; and The Roman Empire as the Heir of Hellenism. Each section is subdivided and presented in a fast-paced and interesting manner with helpful bibliographic suggestions accompanying each subsection. A major and recurring theme is that of conflict as cultures met and Hellenization took place and the role of the city in that process. It was in the midst of this tension and in the city that Christianity grew and developed until it spanned the Roman Empire.

This volume is the best and most up-to-date of its genre. Overall, and in the majority of details, the reader can be assured of an accurate portrayal of the Hellenistic age. Koester's cautious treatment of the Pharisees, and his recognition of how much is unknown about this sect, is just one example of his concern for accuracy. The structure is to be commended and his equal treatment of various subjects, rather than overly concentrating on issues directly related to the New Testament, gives the reader a more accurate understanding of the age. While the student, teacher, or pastor can receive much of the same information from a Bible or theological dictionary, here it is organized and put in perspective with current scholarship and bibliographies.

The second volume is concerned with the expansion and growth of early Christianity. This volume is also divided into six major sections: The Sources for the History of Early Christianity (a survey of the sources, text criticism, and literary, form and tradition criticism necessary in understanding scholarly approaches to the literature); From John the Baptist to the Early Church; Paul; Palestine and Syria; Egypt; and Asia Minor, Greece, and Rome. Except for the letters assigned to Paul by Koester the rest of the New Testament writings are discussed in relation to the area in which they originated. Therefore the discussion of biblical texts is interspersed with that of noncanonical developments and writings. This is helpful at many points and gives the reader a perspective of the developments and diversity within early Christianity missing in other introductory volumes. Noncanonical writings are also successfully employed in helping to interpret canonical ones.

While Koester provides a historical reconstruction that a majority of New Testament scholars can agree with on most issues, dissenting views are not always presented. Consequently, those who have a higher regard for the historical reliability of the gospels and Acts will disagree with Koester's assessment of many stories, pericopes and speeches, as well as some of the details of his Pauline chronology. Readers who hold to a Pauline authorship of 2 Thessalonians, Colossians, Ephesians, and/or the Pastorals will find his discussion of them of limited value. The occasional nature of Paul's letters, their limited number, and the diversity of Paul's responses should caution Koester against suggesting what Paul could or could not have said or done. In addition, one searches in vain for any mention of evangelical writings in his bibliographic suggestions and rarely finds a conservative writer listed (surely he should have mentioned F. F. Bruce in his section on Paul or I. H. Marshall on Luke). Lastly, the limits of many critical tools, as well as the limits of the history of religions approach, are often not recognized. These limits are especially apparent for those who believe in the uniqueness and authenticity of the early Christian experience of God's unique and decisive work through Christ.

Both volumes make good use of maps, charts, diagrams, and pictures. They also include helpful glossaries and indexes. By means of the structure and the enormous amount of material covered, Koester achieves his purpose of placing early Christianity in its historical context. The above negative comments do not ultimately take away from the excellent discussions on nearly every page. I highly recommend the first volume to all readers (both achieve their purpose of intelligibility) but would not recommend the second as a first or only source for the general reader or beginning student who is not aware of the results of Koester's presuppositions.

Paul and Power: The Structure of Authority in the Primitive Church as reflected in the Pauline Epistles
by Bengt Holmberg (Fortress, 1980, 232 pp., $14.95). Reviewed by James A. Davis, Assistant Professor of New Testament, Trinity Episcopal School for Ministry.

Scandinavian New Testament scholarship has historically produced works renowned for their judicious, independent assessments of contemporary critical consenses, their willingness and ability to strike out upon productive new paths of inquiry, and their lasting, permanent value. In this connection, one thinks of examples quite readily, such as Birger Gerhardsson's seminal work, *Memory and Manuscript,* or Johannes Munck's provocative book, *Paul and the Salvation of Mankind.* It is among such widely read and highly respected company as this that Bengt Holmberg's *Paul and Power* deserves in every way to take its place.

Originally submitted as the author's doctoral thesis at Lund University, *Paul and Power* is already becoming a standard resource for those interested in the historical foundations of early church order, especially the interpersonal relationships between Paul, his nascent congregations, the Jerusalem church, their emissaries and their leaders. Such relationships as these indeed form a large part of the contextual background necessary to the larger understanding of Paul's writings.

Taking as his point of departure the multiplicity of works which aim to describe the order and organization of the early church, and more particularly the Pauline communities, Holmberg proposes, in contrast to previous approaches, to directly and radically address the logically prior questions concerning "the distribution of power and exercise of authority in the primitive church." The methodology involved in his investigation of this question, stated with clarity and conciseness in an exemplary introduction, serves to divide his work into two parts.

In chapters 1–3, the author examines successively the issue of authority with regard to the interrelations between Paul and the Jerusalem church, between Paul and his congregations, and between individuals within the Pauline communities. It is the "distribution of power"— "an actor's ability to induce or influence another actor to carry out his directives or any other norms he supports" —in all three of these settings that particularly interests Holmberg. For subsequently, in chapters 4-7, he seeks to demonstrate how the exercise of such power and authority within the most primitive church led the early Christians continually in the direction of institutionalization and the standardization or "routinization" of the charismata.

Holmberg's thesis seeks to comprehend the phenomenon of organization in the early church by placing it firmly against a background of historical interpersonal relationships. The viability of his analysis at once displays a lack of comparable depth in almost all previous studies. For this accomplishment alone, the book is certainly worthy of recommendation.

But a book such as this proves its value not only in the power of its central argument, but also in the potentialities it opens up, giving our eyes an expanded perspective on the New Testament data. Accordingly, *Paul and Power* not only provides its reader with a persuasive analysis of the genesis of church order, but also with a fascinating portrait of the Pauline mission, a mission regularly conducted against a backdrop of questions with regard to the authority of Paul and his gospel vis a vis the Jerusalem church. It is a portrait which is sometimes jarring to traditional interpretations of Paul and his authority, as for example in Holmberg's section on "Paul at the Apostolic Council." And there are points here, such as in the discussion of the "Apostolic decree," where Holmberg seems too quick to accept the conclusions of others without sufficient attention to continuing debate. Nevertheless, in the final analysis, a sense of reality often prevades Holmberg's synthesis of primary and secondary evidence as he lays stress upon an exegesis of Acts and the Pauline literature which interprets Paul's controversies and commendations with consistent reference to their possible origins in historical and personal interrelationships.

All in all, therefore, here is a book which seems certain to continue to exercise influence within the area of its thesis, and more generally across the field of Pauline studies, for many years to come.

The Ethos of the Bible
by Birger Gerhardsson (Fortress, 1981, 152 pp., $8.95). Reviewed by Gary M. Burge, Assistant Professor of Bible and Religion, King College.

Birger Gerhardsson of Lund University, Sweden, is best known among New Testament students for his discussion with form criticism in light of the conservative tendencies in Judaism in the NT era (see his *Origin of the Gospel Traditions,* Fortress, 1979). The evidence of sound scholarship there should alert the reader that a promising contribution is at hand here.

While the title may make its contents unclear,

this book really deals with the problem of ethics and the Christian faith. Gerhardsson traces biblical ethics through the OT and Judaism, Matthew, Paul, and John. He then concludes with a summary chapter outlining the constituent parts of a biblically-centered Christian ethic.

One apparent problem in this discussion is the absence of a genuine social ethic in the Bible. Gerhardsson dispels this concern pointing out that in Judaism all men's equality before the law was a clear step in the direction of social ethics. In addition, Yahweh was the God of *all the world* (not merely Israel) and as a result the whole of creation gains a unity under his hand. Linked to this was the repeated principle underlying all law: to love (in acts, not feelings) and obey (whenever the law is heard).

While the NT does focus on the individual, the author argues that Christian writers were presupposing all of the ethical precepts of the OT. Matthew continues the demand for ethical responsibility with central parables that measure response to God in terms of action (cf. the Sower). In Matthew 22 the discussion about the greatest command reinforces the OT admonition to love and obey while in chapter 23 Jesus' opponents are given harsh treatment because they superficially mimic these two principles of the law.

The book's most important contribution lies in its clarification of how Paul viewed the Christian's relation to the law. It quickly becomes evident that Paul's ethics were not swamped by his soteriology. That is, his concern for freedom from the law does not inspire antinomianism or lawlessness. For Paul, "freedom in Christ" means freedom from a former tyrant (sin, Satan, ourselves) and *new slavery* under the lordship of Christ (Romans 14:7–8). Indeed, the new and thoroughgoing righteousness of the Spirit exceeds the ethic outlined in the former law (Galatians 5:22–23).

Finally, Gerhardsson draws together his argument in a summary discussion of the characteristic traits of biblical ethics. Two major points stand out: First, norms for life cannot come from within individuals or society; there is no pragmatic ethic. Rather, "the proper way for humankind to live involves a proper relationship with God and actions in accord with God's directives." Second, right behavior cannot be imposed on people from without. Fundamental wrongs cannot be cured "until people are 'saved' by a radical inner transformation." Again, ethical renewal must come through the Spirit.

These results—indeed the entire book—will prove to be of significant value to the evangelical. In a society that flounders about in search of ethical norms, Gerhardsson identifies the relevance and power of the biblical answer. And at the same time, the author defends a balanced biblical ethic which must be studied within those quarters of the church so anxious for *praxis* and social upheaval.

The Nicene Creed: Our Common Faith
by Emilianos Timiadis (Fortress Press, 1983, 128 pp., $6.95). Reviewed by Jeffrey Gros, F.S.C., Director, Commission on Faith and Order, National Council of Churches of Christ of the USA.

This brief book by Metropolitan Emilianos, representative of the Ecumenical Patriarchate of Constantinople to the World Council of Churches in Geneva, is a study of the theological issues embodied in the Nicene Creed. It goes through some of the historical contexts, the doctrinal issues in the creed, particularly. While speaking from an Orthodox theological point of view, he relates these issues to key evangelical (in the sense of seriously biblical) concerns and raises some significant issues for the unity of the church.

While the Protestant scholar will find the style of Orthodox writing very challenging, the overriding issue is crucial: relating the affirmations embodied in the Creed to the search for truth that is at the root of the theological enterprise. Evangelical and Orthodox scholars work out of an identical principle: the search for the truth of God's revelation disclosed in the Scripture and embodied in the apostolic Church. And the Orthodox methodology of looking for the revealed reality of incarnation and trinity at the heart of the creed is refreshing in historical scholarship. On the other hand, the Orthodox criticism of western theology as a deviation from the Christian faith must be tested. Do the Orthodox perceptions, formed as they are in particular European and North American contexts, really relate to the faith of the evangelical theological community? It may be that the Metropolitan is selecting only the liberal tradition within Protestantism in matters of Christology.

Orthodoxy sees itself in unbroken continuity with the one, holy, catholic and apostolic Church of the New Testament. This claim to orthodoxy is based on the truth of the teaching handed on through Church Tradition, and not on some extrinsic institutional form of the Church. The Reformers of the ilk of Luther and Calvin wished to reach behind the institutional structure of their day to lay hold of this orthodox faith. The serious scholar in the evangelical tradition of Protestantism will be well served in studying these claims to orthodoxy in Eastern Churches.

Issues that have divided the churches of the east and the west in the interpretation of the biblical faith embodied in the creed are taken up, specifically those relating to the doctrine of the Spirit. Since the 9th century the West has confessed that the Holy Spirit proceeded from both Father and Son, while the East has confessed procession from the Father alone. All today recognize the inappropriateness of the Western interpolation, though the difference remains to divide us. It will be interesting to reflect on how the evangelical Protestant scholar's interpretation of the biblical doctrine of the Holy Spirit relates to that of the Orthodox tradition which has developed out of separate sources since the time of Augustine. Are the differences over the doctrine of the Holy Spirit as great as articulated in this study, or is not the seriousness about the doctrine of the Spirit in the Orthodox community and in the biblically grounded Christian community a sign of real unity?

The World Council of Churches and the National Council in the U.S. are taking up a study of the incarnational and trinitarian affirmations which unite the Christian churches. Can the truth of the biblical faith that finds embodiment in this creed really be seen as central to the faith life of those who call themselves Christians in our day? If this study is successful it should bear witness to the secular world that the affirmation of the Christian faith in its transcendence remains central to the life of the Christian churches.

The most challenging segment of the study may be the concern for the biblical doctrine of church as this Orthodox scholar sees it embodied in the Niceno-Constantinopolitan Creed: "After the exposition of God as the Lord of all, followed by the epiphany of Christ—who became as one of us for our salvation—and then pneumatology, the Nicene Creed wants to show that the saving action, the trinitarian economy, is worked out in the body of Christ. It links, therefore, soteriology and ecclesiology. Christ, as the head, is inconceivable without his body. Great damage has been done by the theological research of the last century stressing only the historical Jesus, isolating him from his people with whom he remains forever. An excessive ecclesiocentrism as well as an excessive Christomonism are equally unacceptable. Both are ruled out by the Nicene Creed."

Can a truly accurate doctrine of Christ be presented by a Christian scholar without a careful treatment of the "Risen Body of Christ" so central in Pauline soteriology? Can the individualism of the enlightenment be an adequate basis for constructing a Christian anthropology against a biblical soteriology that is deeply rooted in a theology of community so transparent in Matthew, Luke, Acts and Paul? May not the Orthodox critique of the West draw us back to orthodox, biblical themes, which are inescapably evangelical?

For the Christian who adheres to biblical orthodoxy, and the Nicene Creed which embodies it, the doctrine of the church is at the very center of trinitarian and incarnational affirmation. Whether the doctrine of church in modern American scholarship can begin to move into the place it holds for the Scripture or for the ancient creedal texts remains the challenge before the scholarly community serious about the evangelical heritage.

The Word of God and the Mind of Man
by Ronald Nash (Zondervan, 1983, 176 pp., $6.95). Reviewed by Lance Wonders, pastor of First Presbyterian Church, Russell, Minnesota.

The Word of God and the Mind of Man by Ronald Nash is a short but important book. It deals with theology, anthropology, bibliology, and epistemology in the effort to restate a case for Christian Rationalism. In the author's view, modern evangelical theology is at an impasse precisely because it has abandoned that position and its rootage in the thinking of St. Augustine. He sees the bane of evangelical theology, on the other hand, as being the "fideism" of people like Thomas Torrance, G. C. Berkouwer and Donald Bloesch. Although the book (as far as this reviewer is concerned) does not manage to provide all of the answers, it does raise most of the more crucial questions in the area. Basically, it takes us back to Karl Barth's debate with classical apologetics: is our knowledge of God based upon special revelation alone or must it presuppose a "general revelation," or "natural" knowledge of God, on which a supernatural knowledge must build? Nash would take the latter position; Bloesch and Berkouwer are seen to stand with Barth.

Rather than merely rehashing the debate, I would like to place it in better focus, if possible. As I understand Nash (and Henry and Pinnock!), their concern to establish "propositional revelation" on the basis of human reason derives from a pastoral concern to maintain "objectivity" in the Church's faith, as over against the pressures of existentialism, liberationist hermeneutic, and other cultural biases that might keep us from hearing the Word of God in all of its clarity, authority, and power. On the other hand, what Barth, Bloesch, Berkouwer, Thielicke, and Torrance are contending is that human reason cannot even recognize (let alone "prove"!) the Word of God apart from the *a priori* work of the Holy Spirit granting faith. The appropriate response to human subjectivity is not, as for the rationalists, an appeal to human objectivity (on its own), but rather the call to submission of human reason and experience to Divine Objectivity—the divine reality of God in His Word, as this has been revealed once and for all in Jesus Christ. For the so-called "fideists," to base this revelation—or its recognition in faith—upon the alleged reliability and trustworthiness of (fallen!) human reason, is for the Church to build her theological house on sand. They do not view their own procedure as "irrational," however, since after faith (or better, in faith), reason is now put to work to "see the truth" about God, salvation, and even creation itself in ways that it could not see prior to illumination by the Word in the Spirit. "Verification," then, is retroactive: we know with the mind that "this is God's truth" only *after* the heart has

already been convinced by grace, and made the first steps of commitment.

What Christian Rationalists find intolerable, however, in such an approach is (1) the problem of "the heart" being so gullible (is it really committing us to God, or perhaps to some other spirit?), and (2) the seeming helplessness and lack of control that this leaves a person in, in seeking out his or her salvation. To (1), I would answer, "But God is greater than our hearts" (I Jn. 3:20); and to (2) I would quote Jesus' own words—"you have hidden these things from the wise and learned, and revealed them to little children. Yes, Father, for this was your good pleasure" (Matt. 11:25-26). But for Nash, we must seek a different bottom line: we must seek our security in an alleged continuity between the human mind and the eternal Logos, between human reason and its source in the uncreated Light that is Christ preincarnate. (Note well that sin's corruption of human reason is dismissed by him in one short paragraph.) Nash claims that historically this is actually the "Orthodox" position on Christian epistemology. He is right: and it was totally rejected, on biblical grounds, by the Reformers Luther and Calvin, for much the same reasons as given by Barth in his *Church Dogmatics* and by Bloesch in his early book *The Ground of Certainty.* It appears to me, then, that the debate tends to stack up along "Calvinist" versus "Arminian" lines: those with a more pessimistic view of human nature emphasize the divine initiative and self-authenticating authority of God's Word in Scripture, whereas those with a more optimistic view of human nature make room for a prior, positive, and necessary role for human reason as "prelude" or "ground" for receiving and recognizing special revelation. Who is correct: the "Fideists" or the "Rationalists"? Or have we yet to uncover the best perspective for understanding and resolving this important debate?

Is the Bible Sexist?
by Donald G. Bloesch (Crossway, 1982, 139 pp., $5.95). Reviewed by W. Clay Knick, pastor and theological student.

Into the stream of books dealing with evangelicals and feminism comes *Is the Bible Sexist?* by Donald G. Bloesch, professor of theology at the University of Dubuque Theological Seminary.

Bloesch seeks to move the current discussion beyond feminism *and* patriarchialism, both of which he finds to be anthropocentric and not a response to biblical revelation. He begins his study by presenting the controversy in the church today giving the views of Mary Daly and others and giving incisive comments on their views. His indebtedness to Karl Barth is seen here and throughout the book.

The next chapter deals with the biblical perspective of the man–woman relationship. Here Bloesch differentiates the biblical view of man and woman from that of the ancient world view in which Scripture was given. His constant grounding in Scripture and his handling of the difficult passages is good. For example, "subordination," taught by Paul in Ephesians 5:21–23, to Bloesch " . . . does not connote inferiority or passivity, but service-in-fellowship." He also points out that "subordination" in Scripture is different from "subordination" in the ancient world. For he sees it as " . . . free and loving. . . . " Against Paul Jewett, Bloesch holds that "Paul's position on man-woman relationships differs radically from Jewish rabbinic tradition. . . . "

Moving from the biblical foundation in which condemnation is found for both male chauvinism and radical feminism, Bloesch then confronts two controversial areas in the church today: the ordination of women and the revision of the language about God. Bloesch finds no reason for not ordaining women to the ministry because of his strong belief in the priesthood of all believers. One, whether a man or woman, is called to the "privilege" of proclaiming the gospel of Jesus Christ and ministering the sacraments. One is *not* called to proclaim secularist ideology. His next subject is that of revising the language about God. Here Bloesch strongly presents his case for retaining the biblical witness and language of Scripture rather than changing it. To deny the biblical revelation and its language about God will result in a faulty doctrine of God and the Trinity. Bloesch believes, "The battle to retain the personal categories of Scripture in reference to God is at the same time a battle to preserve the Trinitarian Faith of the church down through the ages." (p. 83).

Bloesch then moves on to give a positive "Biblical alternative" to feminism and patriarchialism: "Christian covenantalism." In this Bloesch stresses the interdependence of husbands and wives, mutual subordination and service to one another: "Covenantalism calls for male–female partnership under the Lordship of Jesus Christ."

This is an outstanding contribution to the literature on the subject of feminism and patriarchialism. It is concise, clear, incisive and well-written. His call to maintain biblical standards in the language about God and his biblical alternative to radical feminism and standard patriarchialism are two extremely important messages for the church today.

On Being Human: Essays in Theological Anthropology
by Ray S. Anderson (Eerdmans, 1982, 234 pp., $9.95). Reviewed by Linda Mercadante, Ph.D. candidate in Theology/History of Doctrine, Princeton Theological Seminary.

Must Christology always be at the core of any theological curriculum, or can some other important Christian doctrine take that place depending on the need of the age? Ray Anderson suggests that anthropology, formerly "sandwiched in" between the doctrine of God and Christology, should today assume the central place because it is now the decisive issue for the church.

On Being Human is not a theological textbook so much as a "programmatic essay" both to support and to explicate this position. To a great extent this book is a reflection upon the theological anthropology of Karl Barth, because Anderson, taking seriously Barth's comment that "theology has become anthropology since God became man," believes Barth to have made decisive and often innovative contributions in this area. Nevertheless, Anderson does not restrict himself to commenting on Barth, but instead uses insights gained from Barth's theology as a springboard for his own.

By dividing the book into three parts (The Form of the Human, Being Human, Personhood as Actuality and Possibility), Anderson carefully builds his case to show that a theological groundwork is a necessary preliminary to any discussion of ethical guidelines. The book never enters into formal ethics, however, and in spite of some powerful examples in the latter chapters, Anderson refrains from giving clear guidance on such crucial issues as abortion, euthanasia, gender roles and homosexuality, even though he does set the theological framework for these issues.

Anderson believes that being human consists in a frank and refreshing recognition of one's creatureliness and yet one's freedom both from being totally determined by it and also from trying to make it perfect (whether physically or behaviorly). In addition, being human is an affirmation that humanity is different from mere creatureliness because we are called out by the Word of God. And being human means being in the image of God, the ground of both self-determination (self-consciousness) and determination by the other, i.e., (in the most primal sense) by the other sex.

It is here, in his discussion of male and female (chapter 8), that Anderson closely follows the Barthian paradigm (which Anderson terms "hierarchical modality") in which the superordination of the Father and the subordination of the Son are analogously reflected in the same "ordered equality" between male and female. Anderson disclaims repeatedly any intention to perpetuate sexism or to support sexual stereotyping. But other than these disclaimers, Anderson does even less than Barth to explain the implications of this order (and he admits that Barth does little enough!). Nor does Anderson mention contemporary hermeneutical and exegetical work on such crucial words as "silence" or "authority" (1 Tim 2:8-15), and on the issue of authorial intention, he says only that "It is doubtful that one could appeal to a 'theological principle', even spoken by Paul himself in another context, to argue that Paul was 'wrong' in teaching thus."

While this chapter on sexuality is disappointing, Anderson's work on the subject of death (chapter 9) is quite moving, as he describes our responsibility not to desert the dying and deceased until they have passed from our hands into God's (i.e., treating with respect the deceased's body and accompanying it all the way to interment). In addition, the theological background he sets for the issues of abortion and euthanasia dares to confront the "boundary" quality of these issues when one actually meets them in reality. As such he fights the reductionist tendency to reduce all answers in these cases to an ideological imperative. Anderson's realism here is refreshing, honest and a badly needed word to those on both sides of these contemporary dilemmas.

Although on the back cover of *On Being Human* this book is strongly recommended for all "students, pastors, theologians and Christian psychiatrists," there is a serious possibility that it may not prove useful to many of these people. At least the first half of the book is written in a style quite similar to the often turgid and redundant quality that Barth's German assumes in English translation. Unless one is accustomed to reading Barth, one may be sorely tempted to put the book down before Anderson sufficiently builds his case, upon which the more clearly written later chapters rest.

Jesus—A Savior or the Savior?
by Russell F. Aldwinckle (Mercer University Press, 1982, 232 pp., $15.95). Reviewed by Gabriel Fackre, Professor of Theology, Andover-Newton Theological School.

Here is one of the best current treatments of the Christian claim to particularity in the context of modern pluralism, labored and repetitious though the presentation sometimes is. Aldwinckle examines and criticizes a range of theological responses to the plural shock of the late 20th century, showing how many finally succumb to christological heart failure. As an alternative, he sets forth a view that seeks to do justice to both the scandal of particularity and the offense of universality.

How can Christians maintain that Jesus is the Way, the Truth and the Life in a time of increasing awareness of other religious options? Must we give up such bold claims, viewing Christian faith as simply one culturally limited expression of the general presence of the holy, or a partial glimpse of ultimate truth in need of supplementation by the insights

of other religions, or at most the supreme manifestation of a universal grace that does its saving work wherever human beings respond to the light given in their own religious heritage? Today's literature on the confrontation of Christianity with religious pluralism is dominated by protagonists for one or another of these alternatives. Aldwinckle examines a cluster of them—George Rupp, Raimundo Panikkar, John Cobb, John Hick, Maurice Wiles, Don Cupitt, Geoffrey Lampe—and judges them sensitive to the issues but, in the end, incapable of affirming the objective finality of Jesus Christ and the subjective experience of salvation from sin, suffering and death. He also reviews Karl Rahner's option of "anonymous Christianity" which seeks to maintain the singular presence and work of the Absolute Savior in conjunction with a universal grace in other religions. While sympathetic to some of its features, Aldwinkle finds the connection between the particular and the universal inadequate, and judges that Rahner is not open to the eschatological scenario developed here.

In the last chapter the author summarizes the issues struggled with throughout in the terse question: "Is Socrates saved?" The answer found there, and in anticipatory arguments throughout the book is: (1) If it depends on his moral and spiritual achievements, even those made possible by a universal grace—No. (2) But God will not (a) disdain the evidences of goodness in him for they are gifts of the Logos at work in all creation, (b) ignore his finitude (not knowing Christ in his time) which God honors in the act of Incarnation, (c) judge us by anything other than the love of Christ who will sympathize with our responses to the truth he has made possible in his incognito work. (3) Yet, "the fullness of salvation," is only possible through an explicit personal faith relationship with Jesus Christ. That decision of faith must also be made by Socrates. (4) Since the New Testament does not give unambiguous witness to physical death as the foreclosure of personal decision for Christ, and because there is a wideness to God's mercy, we have a right to infer a post-mortem encounter with Christ with those who have not heard the Word in this life (or those who have heard it wrongly presented). Thus a "larger hope" is held in dialectical tension with the scandal of soteriological particularity. (5) That eschatological option does not entail universalism, for "titanic self-centeredness and self-confidence" will have the right to resist and thus receive its just deserts.

In these judgments and hypotheses Aldwinckle has carried the discussion of Christ and modern pluralism further than most current inquiry on the right or the left. His evangelical commitments enable him to hold fast to the New Testament inseparability of personal faith from salvation (where this accent is missing in the modern discussion, the erosion of christological particularity is predictable). His strong doctrine of vicarious (though not traditional penal) Atonement further strengthens his view of the uniqueness of Christ, thus bringing to the fore a theme that is too often muted in the British debate on "the Myth of the God Incarnate." He does take seriously both the challenge of modern religious pluralism and the themes from classical Christian teaching about general revelation and universal grace, and works with the very legitimate tools of theological inference and development of doctrine to confront some modern dilemmas.

There are weaknesses as well as strengths here. One of them is the need for careful biblical probes and exegetical investigation, both of which get short shrift in this work. Further, leads from the Westminster Confession on the application of Christ's benefits beyond the limits of christological decision (Israel before Christ in that case), patristic thought on the descent of Christ into the place of the dead, the nineteenth century Andover "theory of second probation," Pannenberg's concept of retroactivity, and liberation theology's witness to Matthew 25, could enrich one or another aspect of Aldwinckle's argument. Again, while the anguished wrestling with alternative views testifies to the seriousness and honesty of the author's encounter with pluralism, it is too often so hedged about with qualifications and restatements that the point becomes either weakened or obscured. For all that, here is a theologian who faces the hard questions and challenges the conventional wisdom of both pluralist and imperialist theologies, breaking fresh ground for us all.

Two or Three Together
by Harold W. Freer and Francis B. Hall (Harper and Row, 1977, 187 pp., $3.95).

The Minister and the Care of Souls
by Daniel Day Williams (Harper and Row, 1977, 157 pp., $3.95).

When the People Say No
by James E. Dittes (Harper and Row, 1979, 150 pp., $4.95).

The Recovery of Preaching
by Henry H. Mitchell (Harper and Row, 1977, 167 pp., $3.95).

Unfinished Easter: Sermons on the Ministry
by David H. C. Read (Harper and Row, 1978, 132 pp., $4.95).

Deliverance to the Captives
by Karl Barth (Harper and Row, 1978, 160 pp., $3.95).

Reviewed by Douglas Mills, student, Duke Divinity School.

The books reviewed here are six in a series of thirteen belonging to the Harper's Ministers Paperback Library. As is true with all series, some volumes are better and more useful than others.

Writing from many years of experience as retreat leaders and prayer group organizers, Freer and Hall have written a "guide for the creating of prayer and fellowship groups." Divided into two parts, *Two or Three Together* first discusses the practice and theory of prayer groups. "Relatedness" is the dominant need around which both this book and prayer groups begin. Tracing selected histories, particularly Methodist and Quaker, Freer and Hall show that the unique characteristic is the upward reach as the "members of the spiritual life group aspire to relatedness with God both as individuals and as a unit of the Kingdom of God." This book could be extremely useful when used in a local church to create sharing groups which are quickly led to nurture other members of the community. The strength of this book comes from its meditations which are provided as the necessary second part to the theory. However, it must be read objectively where its tone does not fit its ecumenical use.

Daniel Day Williams has written a grasping and thought provoking volume in which he deals with some of the theological foundations of pastoral care. The ordained person in the church has the special task of caring for other's spiritual needs, and his or her task is "to bring salvation to the human spirit." Salvation is a new relationship with God in which one knows that "one's life belongs with god and has a fulfillment in him for eternity." In the role of pastoral counselor, it is the pastor's function to help bring this salvation to the human spirit. Williams has blended psychology, process theology and the practical setting of pastoral care to deal with the topics of authority, forgiveness, judgment, self-knowledge, and pastoral care in the life of the congregation. Highly recommended, this book deserves a greater review.

If one model of ministry is that role of priest (and Dittes contends that it is), there is a presumed role of the parishioner which goes along with it. "How can I be a minister when they will not be a church?" is the question which James Dittes considers in *When the People Say No.* "No, like ouch, usually signals pain and fear." Hearing that "no" is what this book helps the minister do. Using biblical metaphors and a case-study method, Dittes considers the ways to hear the distress signal. Written for any minister whose projects have been rejected, whose Bible studies were unattended, whose counseling sessions were slow to begin, or who has ever heard any other "no" from the members, this book will help one recognize the voice and respond with a creative approach.

Henry H. Mitchell has drawn upon his experience and expertise in the area of Black American preaching to apply certain principles to preaching as a whole in *The Recovery of Preaching.* His thesis is that Black preaching reaches the conscious as well as unconscious, rational and irrational, levels of human life, and, therefore, should be adopted by all preachers. The weakness of his position is that Dr. Mitchell does not show how the "white, Western" preaching has been lost and, so, is in need of recovery. He adeptly considers the Afro-American world view, but fails to relate that to a white, Western (Euro-American) world view. Though he insists that it is not, the logical conclusion of Mitchell's argument would be to change the White American culture to be more like that of the Blacks. However, there are some very positive things to be said of this book. If read critically, Mitchell's proposals of preaching as celebration, storytelling, dialogue, etc., can give new life to worn-out modes of preaching.

The adjective "unfinished" is a better description of the sermons than of Easter in the book *Unfinished Easter: Sermons on the Ministry,* by David H. C. Read. What makes each essay in this collection a sermon? They are not expository. They work around no particular biblical text or thought. They are not engaging, challenging, nor do they call the hearer (or reader) to respond. Essays they are, with practical advice sometimes interspersed. They are apologies for the minister's work and they are very personal in the sense that Rev. Read is often the hero. I doubt that this volume would be of much use or interest.

Reading Karl Barth's sermons collected in *Deliverance to the Captives* is one of the best ways to understand his position and message. His theology and (pessimistic?) view of human life become clear when put into the context from which these sermons come. Here, his theology finds expression; his vision of joy and hope become dominant. His method and style of preaching are exemplified at the same time that his theology is translated into the prisoner's language.

Saint Francis: A Model for Human Liberation
by Leonardo Boff, O.F.M. (Crossroad, 1982, viii +178 pp., $12.95). Reviewed by Stan Slade, currently on assignment in Central America with the American Baptist Mission Board.

This book is interesting as an example of the application of liberation theology's hermeneutic to a text/person other than the Bible. Boff clearly states his desire to approach Francis of Assisi from a definite point of view: "the perspective of the poor, because they are the ones who are most interested in qualitative changes in our world." Thus, this does not claim to be an "objective" reading of Francis—Boff would deny that such is possible—but one that poses questions from the perspective of today's marginalized persons.

Boff poses five questions to Francis. In response

to the question about the system in which we live. Francis is seen as the incarnation of radically different values: compassion rather than consumption, love rather than rationalized exploitation. In response to the question concerning the class-character of modern society, Francis' choice to live with the poor is a rejection of privilege and a denial of the ultimacy of class-based existence. In the same key are Boff's readings of Francis' response to the questions concerning liberation, the reality and relationship of the Church to liberation, and the *negative* (by which Boff intends sin and death).

Boff's work is a stimulating source for reflection on grace and liberation, but he does not develop his ideas as fully as one might wish. He is concerned to characterize Francis as one who overcomes polarities by recognizing the coexistence of sin and goodness in all persons. But just when one expects him to discuss the implications of this point for the all-too-frequent dualism of Marxist thinking (e.g., exploiters vs. exploited), he moves on to another problem. Unfortunately, the work also appears to suffer from inadequate translation (though, without a copy of the original, it is unclear how many of the problems stem from Boff). Still, with its several faults, this book is a noteworthy example of how liberation theologians go about appropriating the diverse elements of the Christian tradition.

Reformation Europe: A Guide to Research
edited by Steven Ozment (Center for Reformation Research, 1982, 390 pp., $13.50). Reviewed by Donald Dean Smeeton, Associate Dean, International Correspondence Institute.

Any student wishing to take aim on Reformation studies must understand that he or she has chosen a moving target. Steven Ozment contends that no field of history is characterized by more life, change, and challenge than that of Reformation Europe. The first time a student reads a serious survey of the Reformation, it is possible to conclude that everything, or at least everything of significance, has already been said. This very useful volume demonstrates the error of that assumption.

Today's Reformation historians benefit from such marvels of modern technology as microfilm which make original documents available and computers which shift data with unprecedented speed. This technology is matched by the creative imaginations of historians as they approach their task from fresh perspectives. Historians are stretching to peek over the parochialism of the past—whether theological, political, or economic—in order to view new horizons of sixteenth-century studies.

Drawing from both sides of the Atlantic, this book brings together sixteen essays by experts who have demonstrated their own scholarship to be both innovative and ongoing. In principle, each essay summarizes the present state of research in the particular field of investigation, then notes what appear to be trend-setting new studies. Secondly, the essays indicate significant areas which hold promise of fruitfulness if given careful investigation. Thirdly, the contributions indicate the major sources or research centers where the subjects might best be pursued. Finally, each essay is followed by a bibliography of the relevant literature.

As one might expect there are essays on Lutheranism, Anabaptism, Calvinism, and the Catholic reform, but literature, art, popular religion, and feminism are not neglected. These materials are complemented by articles on humanism, civil strife, and economics. Although the collection might be faulted for centering on German (Lutheran) studies, this focus might be justified as simply following this dominant topic of historical study. Even if one essay on events in France and one on the English Reformation is sufficient in this kind of survey, one must admit that other areas, equally worthy of investigation, receive little or no mention. Perhaps in reaction to the sins of the past, little attention is given to the theological or philosophical concerns of the age. Some theologians are only lightly treated, such as Zwingli, Bucer, Bullinger, Hus, Tyndale. Huge patches of European geography are missing from the map: the presence of Waldensians in Northern Italy and Switzerland; the rapid flow of Calvinism into Flanders, the Netherlands, and the Baltic states; the transmission of the Reformation to Scandinavia. Nor is there any hint that an investigation of the impact of the Reformation on the Orthodox Churches of the East would be useful. Thus, this *Guide* does not indicate all roads worthy of the traveler, but the paths which are indicated are clear and stimulating.

The *Guide* deserves to be on the church history shelf of every theological library. It should become a new friend to the debutant in the discipline and reliable authority for the accomplished scholarly veteran. Anyone needing to narrow a topic for research should note a process of refinement taking place even as one reads *Reformation Europe: A Guide to Research.*

Biblical Ethics and Social Change
by Stephen Charles Mott (Oxford University Press, 1982, 254 pp., $6.95). Reviewed by F. Burton Nelson, Professor of Theology and Ethics, North Park Theological Seminary.

Written from an evangelical perspective (Mott is a professor at Gordon-Conwell Theological Seminary), this book is divided into two main sections, "A Biblical Theology of Social Involvement" and "Paths to Justice." The first section begins with an acknowledgement that the Scriptures presume the social reality of evil. Sinful behavior is not simply personal, but corporate; the Christian is therefore summoned to "vigorous and systematic social involvement."

Mott insists that Christian ethics is grounded in God's acts of grace. The primary question then is not "What ought I to do?" but rather "What has God done for me?" The shape of the Christian's ethical life is reflective of the character of God's grace/love. The specific basis for social action is the worth of human life. "The dignity of all persons is fixed firmly in God's love for them. The highest basis of worth is God's love." This establishes the foundation of a "neighbor ethic" which extends toward all people.

Justice, in Mott's perspective, is a "necessary instrument of love." He views justice as a chief attribute of God, the consequence being that He has a particular concern for the weak and helpless. Biblical justice leads to the equal treatment of all persons. This justice is dominated by the principle of redress—a postulate that "inequalities in the conditions necessary to achieve the standard of well-being be corrected to approximate equality."

Linked to the quest for social righteousness is the biblical concept of "the Reign of God," rooted profoundly in the Old Testament and taught clearly by Jesus in the Gospels. This "Reign" is a gift of God's grace; it is at the same time a demand. Through the church this "Reign" is to become visible. It is not itself a social program, "but faithfulness to its demands for justice necessitates social programs and social struggle."

In the second section, "Paths to Justice," Mott underscores the importance of evangelism for social change. Both the evangelistic task and the implementation of justice are perceived as inseparable for the community of the faithful. The church is described as a "counter-community," called to be the Light of the World. This involves "strategic non-cooperation" and could subsequently issue in civil disobedience in the pursuit of justice.

Government is depicted as the primary agency for securing justice. Christians, therefore, are summoned to a lifelong goal of seeking "creative reform through politics." Legislation and enforcement *can* shape a better society.

For several reasons I believe that *Biblical Ethics and Social Change* is to be welcomed with enthusiasm.

1. The volume takes with utmost seriousness the crucial role of the Scriptures in the process of ethical decision making. Both Old and New Testaments are integrally related to this lifelong process.

2. The discussion of love and justice is substantial and profound. Rarely does one see in books on contemporary Christian ethics a more foundational study than is to be found here. Biblical and theological resources are employed with insight and wisdom.

3. The importance of a church-oriented ethic is underscored. The excessive individualism and rampant subjectivism so characteristic of many present-day Christians is thereby countered with a view of God's people as a "counter-community" to the prevailing culture of the day.

4. There is a continuing plea for Christians to be consistently involved in addressing the pain and sickness of society. Offered here is a framework for developing paths to justice. A strong contribution is consequently made toward a public discipleship for Christ's servant people.

The Company of Strangers: Christians and the Renewal of America's Public Life
by Parker J. Palmer (Crossroad, 1981, 175 pp., $9.95). Reviewed by Dennis Hollinger, Assistant Professor of Church and Society, Alliance Theological Seminary.

In an age of narcissism that heralds the joys of privacy and self-adulation, it is welcomed relief to find a voice in the wilderness calling for responsible public life. Parker Palmer, a sociologist, activist, and author, has set forth the thesis that renewal of public life and private life go hand in hand—the two are not inimical when properly understood.

By public life, Palmer does not mean political and governmental institutions. Rather, public is the human world as a whole, including strangers whom we usually ignore. Public life is our experience in the streets, city parks, squares, museums, hearings, neighborhoods and voluntary associations. It is revitalization of life in these domains that is needed to nurture both our private existence as well as our political institutions.

For Palmer there is an on-going inter-penetration between the private, public and political. He writes, "In the absence of a public which knows and cares about itself, private life tends to become obsessive and fearful, while political institutions become centralized, overweening, and even totalitarian" (p. 71). The public realm stands between the political and private, mediating the relationship between the two. Contrary to popular notions, government cannot provide the vision for social unity and community. Only a renewal of public life can perform such a task.

Palmer contends that the church is in a unique position to induce public revitalization. Unlike most other institutions the church's primary mission is reconciliation—with God and others. The church is the largest and most diverse voluntary association in America today. Moreover, the church uniquely bridges the private and public realms, in that people there turn both inward to their deepest selves and outward to the stranger in need. The church's role in public is not to build a theocracy and dominate society, but to build community with

overflows from its walls into the life of the larger community. The church, therefore, must move back into public space where strangers can meet. Worship must on occasion be moved to parks and malls, and Christian education and service must become in reality community enterprises. But above all, the church must maintain a ministry of paradox—a deepening of our inward selves through faith in God, and a vision of the public domain. For Palmer contemplation and community go hand in hand.

There are several dimensions of this work that deserve applause. One is his assertion that public life needs renewal and that such renewal must stem from the dialectic of private and public commitments. Second, Palmer is to be applauded for his disavowal of theocracy, or more moderately put, his rejection of ecclesiastical domination of the political arena in order to bring public renewal.

But there are some problems with Palmer's proposals. For one, he appears overly optimistic about the human condition and the ability of encounters in malls, neighborhoods, and associations to bring public renewal. Second, for a sociologist, Palmer appears naive in overlooking the role of bureaucracy, institutional structures, and slowly changing roles that are always encroaching upon public life. His too easy separation of an ethereal public life and structural life (economics, government, etc.) to some degree mars the validity of his whole social analysis. Despite these flaws, and they are serious ones, Parker Palmer has begun a dialogue that must continue. As religious faith becomes more and more privatized in a secularized society, the church must seek ways of going public that are consistent with Biblical faithfulness and exclude the triumphalism that we presently find among some religionists who are enamored with public power.

The Deindustrialization of America
by Barry Bluestone and Bennett Harrison (Basic Books, 1983, 323 pp., $19.95).

The U.S. Steel Industry in Recurrent Crisis
by Robert W. Crandall (Brookings Institution, 1981, 184 pp., $22.95, $8.95 pb.). Reviewed by John P. Tiemstra, Associate Professor of Economics, Calvin College.

These books address the recent decline of major manufacturing industries in the United States. The Bluestone and Harrison work is more general, and is addressed to a popular audience. Crandall's work is only concerned with the specifics of the steel industry's problems, and is aimed primarily at professionals in economics and business.

Bluestone and Harrison spend most of their book describing the problems that are connected with economic change. They are concerned not only with declining industries and the communities that depend on them, but also with the problems of excessively rapid growth in the Sunbelt, and the replacement of old industries by new ones in New England. The reader is sometimes overwhelmed by the amount and variety of statistical evidence, not because of its technical difficulty, but because it is haphazzardly organized and very selective in its coverage. By the 200-page mark, the reader is convinced that the authors are opposed to all forms of economic change, which is not a very helpful attitude.

The authors attribute this catastrophic rate of change to myopia or lack of concern on the part of industrial managers. While this explanation is no doubt partly true, it neglects the impact of the changing economic environment in the last ten years. There are many reasons for economic change, not all of them to be deplored. To a considerable degree, our society has become satiated with manufactured goods, and our population growth rate has slowed. Some Third World countries have begun to industrialize, and are now much more prosperous than they were a few decades ago. From a long-run, worldwide perspective, these developments are positive, though they spell trouble for American industry. So in addition to being intellectually unappealing, Bluestone and Harrison's theory of economic change suffers from its own king of myopia and selfishness.

As is often true of this kind of study, the policy recommendations are not as radical as the rhetoric. The authors favor plant-closing laws, assistance for employee buy-outs of obsolete plants, and more public-sector investment and planning. Their recommendations have a lot in common with those of Lester Thurow, which they criticize severely. But more importantly, they do not make clear how their policies would affect the process of change, or ameliorate its problems. To the extent that these suggestions would increase the mobility of both labor and real capital (plants and machines), they would accelerate change but while reducing its costs. But if their objective is to slow down the rate of change, as they assert, the consequences could be even worse for the economy than leaving things as they are.

Crandall's book is less ambitious in scope, but more closely argued. He sets out to explain the reluctance of the U.S. steel industry to invest in its own renewal. He finds the answer in the development of a new steel industry in Latin America and the Far East. Helped by modern, subsidized plants, newly-developed sources of raw materials, and lower transportation and labor costs, these countries have rapidly become the lowest-cost sources for steel. Though the modernization of U.S. production capacity would reduce costs, it would not be enough to make the U.S. producers competitive. Only the small specialty-steel producers and electric-furnace shops remain cost-efficient on the world market. Crandall's use of statistics is professional, readable, and persuasive. Though he probably underestimates the role of management mistakes and monopolistic structure in causing the industry's problems, he points to considerations that the industry's critics overlook. Crandall is not concerned with the problems of economic transition, or recommending policies for their alleviation, so this book is probably of less interest to the general reader.

Economic theories of economic change and industrial transition are few, and the available ones are largely unsatisfactory. The profession has given this problem relatively little attention because it is not easily handled within the existing theoretical framework. Christians within the profession, whose priorities reflect the magnitude of social problems rather than theoretical puzzles, have not yet done much work in this area either. Pending new developments, the best popular treatment of these problems remains Lester Thurow's *The Zero-Sum Society.*

BOOK COMMENTS

Praise and Lament in the Psalms
by Claus Westermann (John Knox Press, 1981, 301 pp., $16.50).

The reappearance in a new dress of the seminal work by Westermann on the Psalms is an occasion for delight, even for public acknowledgement! For over twenty years Westermann's approach to the formal patterns of the Psalms has served as a most valuable guide for the sound interpretation of these old hymns in the Church. For several years, however, the book has been out of print. Only those who had access to older copies of the 1965 edition, *The Praise of God in the Psalms,* could use the guide.

For years I have cried aloud (by phone calls) to the publishers. Time and time again I have made my complaint known (by letter). The publisher seemed not to care that the book was not available. Enemies of sound interpretation were flooding the shelves with their books. While I was in the midst of yet another appeal, I found myself surprised—even overwhelmed. Not only has the publisher made available again the book I knew from the past, *but he* (*Waw* Adversative) has even expanded the book with special studies on the lament structure, the use of history in the Psalms, ideas concerning the formation of the Psalter, and suggestions from lament Psalms in the study of biblical theology.

The response of the publisher to the needs of the readers of the Psalms has gone beyond my call. For this reason, I must give public acknowledgement to John Knox. I also rejoice in the Lord!

Now may I instruct my readers? Buy the book now. Don't wait. Now it is nigh.

— Ronald B. Allen

What is Religion? An Inquiry for Christian Theology
edited by Mircea Eliade and David Tracy (Seabury, 1980, 88 pp., $5.95).

The theme of this book is an important one in our contemporary situation. As explained in the foreword, the book focuses "on the question of the difference which an explicit or implicit understanding of religion makes for the self-understanding of Christian theology and praxis. This question often takes the form in Christian systematics of two or more specific questions: Is Christianity a religion? and What is the proper self-understanding of Christianity in a religiously pluralistic world?" Although evangelicals will probably disagree with many of the book's presuppositions, it is well reasoned and logically argued. It is well written and can be easily read by those with some background in systematic theology and philosophy. The issues it raises (e.g., Is Christianity a Religion?, Christianity as Religion: True and Absolute?, Theology of Liberation, African Christianity) are live issues which we can only ignore at our peril. Read some good theology (e.g., Donald Bloesch or Helmut Thielicke) and read this book. You will grow.

—Charles O. Ellenbaum

Crucial Questions in Apologetics
by Mark M. Hanna (Baker, 1981, 139 pp., $5.95).

This book consists of the Staley Lectures given at Gordon-Conwell Seminary in 1977, with each of the three lectures supplemented by questions and answers. It "seeks to chart a new course for evangelical apologetics" by providing a *tertium quid* between fideism and evidentialism. The book begins with much promise, for Hanna recognizes the inescapably philosophical character of apologetics and provides throughout a vigorous defense of the need for doing philosophy well. The first lecture (as supplemented) argues convincingly against fideism, while the second discusses ten cardinal guidelines for apologetics provided by Scripture. In the final lecture Hanna summarizes the strengths and weaknesses of "presuppositionism" and "verificationism," and sets out his own metapologetical position, "veridicalism." This approach begins with certain self-evidencing givens, but does not end there: there is a place within the justificatory pro-

cess for reflective corroboration.

The major weakness of the work lies in its brevity; there are only forty pages of lectures, printed here in their original form, and over seventy-five pages of discussion. This leaves things splintered, and makes it difficult to be sure what Hanna's stance really is. I *think* he is espousing a view similar to Carnell's "systematic consistency," but his insistence on certainty and his use of scriptural givens is puzzling at times. Those interested in moving beyond (e.g.) Van Til and Montgomery—or wondering why they should—will profit from Hanna, though we must await his promised *Metapologetics* before deciding on the viability of his own position; meanwhile, one might consult David Wolfe's *Epistemology* for an incisive and philosophically informed metapologetical alternative.

— Keith Cooper

Berkouwer's Doctrine of Election: Balance or Imbalance?
by Alvin L. Baker (Presbyterian and Reformed, 1981, 204 pp., $5.95).

This volume by Alvin L. Baker of Northeastern Bible College evidently had its origins as a thesis at Dallas Theological Seminary. It deals with the doctrine of election in the theology of G. C. Berkouwer, asking whether it is "faithful to Reformed theology and Scripture"? While Baker credits Berkouwer with showing that synergism has no place in election, that election does not mean God is arbitrary, that certainty of election comes only through faith in Christ and that election must show itself through the fruits of sanctification, he is, however, predominantly critical. He faults Berkouwer for being "too subjectivistic" in analyzing the Canons of Dort, for not expounding fully the meaning of God's "fixed decree" by underplaying the notion of the "before" in election, but most of all Baker is concerned because Berkouwer denies the doctrine of reprobation.

Throughout, Baker's major criticisms of Berkouwer center around his not going "far enough" with the implications of certain biblical texts. For Baker, Scripture teaches a comprehensive decree of God. This becomes the controlling framework in which election is to be understood. Berkouwer's insistence on the preservation of the "mystery" of election, his rejection of decretalism and the playing off of election and reprobation against each other are not fully joined by Baker because of this prior commitment to how the doctrine must be framed. So Berkouwer is bound to be found wanting in Baker's eyes. Thus the "balance" of Baker's own approach may be questioned.

—Donald K. McKim

Christianity and the Age of the Earth
by Davis A. Young (Zondervan, 1982, 188 pp., $7.95).

In this sequel to *Creation and the Flood* (Baker, 1977), Young, a geologist from Calvin College, continues his critique of "scientific creationism." (The earlier book combined theological and geological themes, showing both that Genesis need not be read along creationist lines and that Flood geology and young earth positions cannot account for the data.) After a valuable historical sketch tracing Christian thought on the age of the earth, Young takes sixty tightly-packed pages to consider the creationists' scientific arguments against an old earth and for a young earth (both approaches are used). His replies are thorough and devastating, making clear how creationists have misinterpreted or ignored the evidence. The last section of the book considers the charge that non-creationists assume a "uniformitarian" viewpoint antithetical to the Bible, and discusses the import of his position for apologetics and evangelism.

Young pulls no punches; though sympathetic to creationists' concerns about ungodly evolutionism, he challenges them to come to grips with the data and avoid disingenuous maneuvering. His work is thorough and scholarly, just the sort of thing evangelicals need to be doing. If there is a lacuna in the book, it is in the area of philosophy of science, where inadequate attention is given to the creationists' argument that their views "tie" with evolutionary theory (either both are scientific or neither are, depending on which their listeners want to hear). One might consult chapter two of Philip Kitcher's *Abusing Science* for a corrective. I recommend Young's books highly to those either inclined to dichotomize or dealing with those so inclined.

— Keith Cooper

Myth, Symbol, and Reality
edited by Alan M. Olson (University of Notre Dame Press, 1980, 189 pp., $14.95).

This is the first volume in the Boston University Studies in Philosophy and Religion. If it indicates the quality of the series, we can look forward to future volumes.

The book, like Gaul, is divided into three parts: The Challenge of Myth, The Study of Symbol and Myth, and Interpretations of Myth. Part one contains "Myth as an 'Ambush of Reality'" by Herbert Mason, "Myth and History" by Elie Wiesel, and "Reality, Myth, Symbol" by Bernard Lonergan. Part two contains "Symbolic Aspects of Myth" by Jacques Waardenbur, "Relational Ontology and Hermeneutics" by Harol Oliver, "Religions and Poetical Speaking" by Hans-Georg Gadamer, and "Myth, Symbol, and Metaphorical Truth" by the editor. The last part contains three essays: "The Spoken Word and the Work of Interpretation in American Indian Religion" by Dennis Tedlock, "Myth and Miracle: Isis, Wisdom, and the Logos of John" by Howard Kee, and "The Myths of Plato" by J. N. Findlay.

As with most collections, the quality is mixed. Part two is probably the best section overall, with the essay by Gadamer as the centerpiece.

The Bible indubitably contains metaphorical and symbolic truths. How shall these be interpreted and utilized? Can they be reduced to simple propositions? Are they important sources of new insights for today? *Myth, Symbol, and Reality* can introduce

the student to the growing philosophical debates surrounding these questions.

— Alan Padgett

Profiles of Radical Performers
edited by Hans-Juergen Goertz (Herald Press, 1982, 280 pp., $9.95).

My last review for the *Bulletin* was that of Herald Press's *Anabaptism in Outline*—which I recommended as our one best compendium of 16th century Anabaptist writings and thus the one best resource on Anabaptist thought. *Profiles* now follows as the one best companion to *Outline*. It is too bad that the two books are not cross-indexed and -referenced and promoted as a pair.

Outline is readings from and *Profiles* biography of many of the same people. *Profiles* is dealing with "the Radical Reformation" rather than simply the "Anabaptism" of *Outline*—and so covers a broader spectrum. Yet, of the 21 subjects biographied in *Profiles*, 12 at least are listed in the index of *Outline*, most of these as major contributors. The other way around, all but two of the big contributors to *Outline* are biographied in *Profiles*. The two books belong together.

Profiles, which was first published in German and appears now in English translation, calls upon the services of the top scholars in the field (by no means all Mennonite) from both the Continent and North America—one scholar to each biography. Because the scholarship is solid, the biographies are not "popular," making little or no attempt to capture the personality of the person (the sources regularly being scanty enough to preclude such). These are not hero stories for Mennonite Sunday-school classes. In almost every case, the entry is, rather, a critical effort to determine the place of the person within both the history and the thought-world of the radical side of the Protestant Reformation.

If you must go for just one, I would still recommend *Outline;* but *Profiles* does add a whole different dimension to the picture.

— Vernard Eller

Christianity in the People's Republic of China
by G. Thompson Brown (John Knox, 1983, $6.95).

For a competent introduction to contemporary Protestantism in China and a solid report on what has been happening to it since 1979, this is a useful book. G. Thompson Brown writes on China with the perspective of understanding "the mission of the church of Jesus Christ in our revolutionary times." Born in China, of Presbyterian missionary parents, he spent his boyhood there and returned as a young U.S. army lieutenant in the mid-forties, and more recently, many times. The book generally shows this background: a deep love for China, and few axes to grind, especially, for instance, in the section on "theological thinking in post-Mao China" which I find comprehensive and highly perceptive. Brown characterized Chinese theological thinking today as being traditional, lukewarm to the liberation motif, situated in revolutionary fervour, incarnational in mission, community oriented, moving toward church unity, and anticipating the unfolding of a new reality in the workings of the Cosmic Christ.

In the final analysis, Brown is somberly optimistic and all-American: "The missionary era has come to an end. Perhaps it had to die in order that its mission could be accomplished." His optimism is well-grounded. But the dying probably has to go on.

— Raymond Fung

The Third Reich and the Christian Churches
by Peter Matheson (Eerdmans/T & T Clark, 1981, viii + 103 pp., $5.95).

To illustrate "Christian resistance and complicity during the Nazi era" Peter Matheson (University of Edinburgh) has translated excerpts from 68 speeches, memos, protests, letters, declarations and other documents of the period. The Holocaust is not directly included. The anthology supplements secondary analyses of the church struggle for those unable to obtain or read German originals.

The selection is balanced, varied and wide-ranging. The translations flow naturally. The extracts themselves are frustratingly brief; they whet interest in seeing the full texts. Neither can documents alone tell the story of the church struggle. Ernst Christian Helmreich's *The German Churches Under Hitler* (Wayne State University Press, 1979) is the most comprehensive English narrative of those events.

Matheson elsewhere remarks (autobiographically?): "the Reformation historian who has once blundered into the political and ecclesiastical world of the Third Reich can never be quite the same again"; so for all of us. These documents give an immediacy to events which, nevertheless, may always remain slightly unreal.

— David T. Priestley

Life and Work on the Mission Field
by J. Herbert Kane (Baker, 1980, 366 pp., $12.95).

J. Herbert Kane is a veteran missionary with a totally practical perspective, a thorough scholar, and a Christian gentleman respected by his colleagues and peers. His writings have been helpful to more than a generation of missionaries and candidates. The present book, while it is intended as a textbook, is in fact the testament of Kane's own "life and work on the mission field." It is not autobiographical, but one senses on every page the rootedness of Kane's ideas in personal experience; that is both the strength and the weakness of the book.

The plan of the book follows the chronological order of one's involvement in mission: missionary preparation (from call to choosing a mission and raising funds); missionary life (from culture shock to furlough); and missionary work (from evangelism to community development). As a fellow missionary and fellow teacher, I resonated with a great deal of what Kane says. But the book tends to be limited and limiting precisely because it is so squarely based on personal experience. It reflects at every turn the specific ecclesial and theological background of the author (service in China under the Overseas Missionary Fellowship, teaching at Trinity Evangelical Divinity School) and the specific organizational bias of his experience ("faith" missions), almost to the exclusion of other backgrounds and patterns. The book is also at several points dated to the period of Kane's experience, even though he for the most part has done an admirable job of keeping up with a changing world. On the whole, despite its weaknesses, I recommend this book for both its practical nature and its fervent Christian spirit.

— Charles R. Taber

Simply Sharing
by Tracy Early (World Council of Churches, 1980, 84 pp., $3.50).

"If some are only giving and others only receiving, where is the common life that makes community? Is there a deeper level at which Christian sharing can take place? And who sets the criteria for sharing between churches today?"

These fundamental questions are the subject of this book subtitled "a personal survey of how well the ecumenical movement shares its resources." Dr. Early, a free lance journalist, ranges widely through ecumenical literature in presenting his argument, beginning with reports of consultations on the ecumenical sharing of resources. He relates the topic of "sharing" to the major themes of the World Council of Churches' work—evangelism, mission, dialogue, interchurch aid, development, and liberation.

Popularly written as part of the Youth Department's Risk Series, it provides a concise entree into the mission perspectives of the WCC. Other perspectives (Roman Catholic and conservative evangelical) receive brief and, for the latter, stereotypic treatment. Many readers will respond to the strong biblical grounding of Early's argument that "we share in Christ" (Heb. 3:14) and thus all are first receivers before all becoming sharers.

— Norman E. Thomas

Religion for a Dislocated Generation: Where Will Those Who Grew Up in the Sixties Find Faith?
by Barbara Hargrove (Judson Press, 1980, 141 pp., $9.95).

Barbara Hargrove pursues the issues of religious life of a particular birth "cohort"—those children of the "baby boom" who, from flower children to the progressive greying of America, have made and promise to make decisive impacts on American institutions, including the church.

The question Hargrove raises is this: What are the distinctive religious experiences and orientations of this cohort, why have they emerged, and

what can the church do to both respect a id minister to them? However, beneath this overt question lurks a subtler one: How much of what many of us have dubbed social and cultural change is actually only the experience of a single generation? That is, by focusing on a cohort, Hargrove purposely slices history to lay bare the distinctive experiences of a single generation.

Unfortunately, *Religion for a Dislocated Generation* is less successful in addressing the issues that it cogently raises. No really new data and few novel insights are offered, and the book tends to meander through material known to most of us. However, that portions of the discussion are set within reasonably rigorous frameworks (e.g., those of Mannheim, Erickson, Cox, H. Richard Neibuhr, et al.) save this book from submersion in pop cultural potpouri. As such, this work may serve as a readable and concise introduction to a huge practical and profound intellectual problem. It will be especially helpful for those seeking to develop strategies for ministering to a "dislocated," but not religiously disinterested, generation.

— Kenneth E. Morris

Writing Your Own Worship Materials
by G. Kemp Sparkman (Judson Press, 1980, 111 pp., $3.95).

This is a "how-to" book which promises creative ideas to pastors and worship leaders who desire help in writing parts of their worship services. After a brief (less than three pages) opening statement on the worship event defined as "two grand movements—the worshipper to God and God to the worshipper," Sparkman devotes four chapters to discussions of invocations, pastoral prayers, offertory prayers and sentences, and responsive readings and litanies. With each area he includes an explanation of the meaning of the element to the service, some examples, and then a helpful description of a process to be used in writing one's own materials. In the final two chapters he gives examples for special church holy days and some general worship outlines useful in very informal or highly organized worship settings. I did not find the short non-annotated bibliography helpful.

The book is concise and should be of practical use to those well trained in liturgy and to any capable reader without seminary training. It should be of special interest to those churches using worship committees which include volunteer members of the congregation. Creative use of the processes described could open many new and well thought out worship ideas that will assist God's people in the "grand movement."

— Robert Wrobbel

Sexual Preference: Its Development in Men and Women
by Alan Bell, Martin Weinberg, and Sue Kiefer Hammersmith (Indiana University Press, 1981, 242 pp., $15.00).

This book is based on research conducted at the Alfred Kinsey Institute for Sex Research, which has contributed much to our present understanding of human sexuality. The main question addressed in *Sexual Preference* is, why do some people become heterosexual and others homosexual? The evidence, which is based upon interviews with 979 homosexual and 477 heterosexual men and women living in the San Francisco area in 1969-70, does not support traditional psychoanalytic explanations of homosexuality. Nor does it support social psychological views which explain homosexuality as rising out of social experiences (lack of heterosexual experiences during childhood, bad experiences with members of the opposite sex, contact with homosexuals, etc.). The one social psychological factor which is somewhat important is the fact the homosexual men, more than heterosexual men, had cold, detached fathers. While the findings do not constitute direct evidence that homosexuality (or heterosexuality) has a biological base, they "are not inconsistent with what one would expect to find if, indeed, there were a biological basis for sexual preference"

Those who are looking for social scientific evidence that will make the task of developing a theology of sexuality easier will not find it here. Like all social science evidence, the findings reported in *Sexual Preference* must be taken as tentative. However, should more direct evidence appear, Christians will have the task of explaining how biologically produced homosexuals can be responsible for behavior stemming from their sexual preference. The present state of our understanding of human behavior would suggest that very little of that which we call human behavior is the exclusive product of either biology or socialization, but in reality is a result of the interaction between the two.

— Jack Balswick

The Journey toward Freedom, Economic Structures and Theological Perspectives
by Paul G. King and David O. Woodyard (Fairleigh Dickinson University Press and Associated University Presses, 1982, 245 pp., $22.00).

This book does not attempt to synthesize theology and economics. It is more like a dialogue

between a theologian and an economist, containing many valuable insights into the relationship between these two realms. The value of some of these insights ought to be appreciated even by one who disagrees with some of the theological tenets.

The theological perspective is one of "liberation." However, the authors avoid a stereotyped liberation theology by including the personal dimension, and by displaying an appreciation of conservative "civil" religion. The authors argue that particular biblical narratives and early American success stories become archetypal. They shape our personal consciousness, and we use them to make sense of our present, to identify where God is at work. This "story telling" contributes to the shaping not only of personal consciousness, but also of social institutions—economic ones in particular. These institutions, which have had originally a positive function, can become irrelevant or oppressive. When this occurs, it is usually not recognized for some time. The religious and economic "story telling," which helped to shape the original positive function, can then serve to reinforce unreality (when different stories are needed).

This book is quite readable. The "story telling" motif is simple enough to be popular. And there are a number of economic graphs geared toward the layperson. Yet there is also some penetrating analysis.

—Ralph Loomis

Toward a Christian Political Ethics
by Jose Miguez Bonino (Fortress, 1983, 126 pp., $5.95).

For Miguez Bonino, a Christian political ethics depends on "the discernment of Christian faith and love, which acts out its obedience by assuming a historical praxis that is then subjected to critical reflection on the basis of Scripture and Christian tradition." In other words, it is not a dogmatic *a priori* but a dialectical movement between a theoretical level, i.e., a socioanalytical moment and the theological *logos* proper, and a political praxis (in his case, a Latin American historical project of liberation).

The ethical issues dealt with in this book spring from this reflection upon praxis and include such questions as which sociology should inform our ethical discourse and how should it be related to revelation and how can we avoid dogmatically prescribed political platforms, e.g., neo-theocracies or neo-constantinianisms, and preserve the specifically Christian character of our participation in history. From the perspective of the prophetic-messianic hermeneutical tradition he claims biblical legitimacy for Latin American Liberation Theology. He calls his ethics "incarnational" in contrast to traditional Protestant "idealistic" ethics.

Students and ethicists will find in the work of this Methodist pastor a very scholarly "invitation" to wrestle with some issues found on the way *Toward a Christian Political Ethics.*

— Ruy Costa

Christian Business Ethics: Doing Good While Doing Well
by Tom Blackburn (Fides/Claretian, 1981, $5.95).

Could a pastor hand this book to a businessperson, or use it personally for pulpit or counseling preparation, confident that in it the vital issues affecting moral behavior in business are handled in a realistic way? I am afraid not. There are promising elements. Blackstone takes the touchstone for Christian business ethics as social justice, defined by reference to Papal statements on the economy and labor-management relations. Blackburn wants to be fair to business; he accepts capitalism (really the mixed market economy; certainly not Milton Friedman's version of capitalism) as "the best system in sight." And he mentions most all of the ethically difficult problem areas for a Christian businessperson.

What I find lacking, however, is sufficient awareness of the tough trade-offs implicit in making ethically acceptable judgments. Blackburn stresses the reality of sin (avarice, pride, envy) in clouding business decisions, which certainly must be discussed—and evaluated with even more critical force than I feel he does. But it is not clear how individual sin clouds the decision over whether e.g., to grant 3 percent more wages if the implications may well be a 10 percent reduction in employment in a few years; or whether the firm should spend several millions to lessen industrial noise if competing firms do not (and will consequently underprice your product and force your firm out of business). Ethically clear answers are extremely difficult in such cases (and many others like them), certainly without a far more sophisticated discussion than Blackburn provides. I find his work analytically far too shallow to offer the careful awareness needed for good business ethics; he mentions the issues but does not interact with them in a rigorous way.

—John Mason

Bent World: A Christian Response to the Environmental Crisis
by Ron Elsdon (IVP, 1981, 162 pp., $4.95).

Ron Elsdon, a lecturer in geology at University College, Dublin, seeks to provide a biblical analysis

and Christian response to the environmental problems of today.

Part I is a helpful but brief plea for Christian involvement. Unfortunately, as it often the case, the problem is not one of "convincing" Christians but one of getting them to act. One will find very little in the way of practical motivational steps toward involvement in this work.

Part II is definitely the strongest part of the book since the author is working in his area of expertise—the sciences. In this section he seeks to raise up the world's four most pressing concerns: material resources, energy sources, population/urbanization issues, and the world food situation.

It is interesting to note that while discussing the world's food problem, Elsdon is quick to denounce the high rate of meat consumption because this is an inefficient use of grain. However, he is strangely silent about the amount of grain used to produce alcohol, which is not only nutritionally deficient but also socially destructive.

In the third section of his book, Elsdon proposes a biblical perspective of creation, the fall, salvation and redemption. In doing so he relies not on original exegesis but on a vast spectrum of insight gleaned from a variety of respected theologians and church historians.

Overall, this book is both helpful in supplying a biblical environmental ethic and informative in providing issues and information in a manner accessible to many levels of readership.

— Steve Moore

Friendship: A Study in Theological Ethics
by Gilbert C. Meilander, Jr. (University of Notre Dame Press, 1981, 128 pp., $10.95).

Christianity has traditionally emphasized agape as the highest form of love, saying relatively little about philia, or friendship. Meilander probes some dimensions of the relationship between the two types of love.

The study is organized around several sets of categories: friendship as a preferential love, friendship as a reciprocal love, friendship and fidelity, politics and ethics: civil friendship, and friendship and vocation. The author's usual procedure is to examine statements on each of the topics by philosophers, theologians, and other thinkers. He gives a number of helpful reflections on an important but neglected subject. An example is Aristotle's suggestion that when a friend changes to the point of evil, one should not sever the relationship until convinced that one cannot reverse this change.

In general, however, the book is descriptive rather than normative. The closing statement, "If this provides no fully satisfactory resolution between philia and agape, the reader is reminded that none was promised" seems almost flippant. The treatments of biblical passages are few and not always penetrating (e.g., failure to observe that Jesus used agape in the friendship reference in John 15:13). It is of more value as a philosophical than a theological treatise.

— Millard J. Erickson

Dial 911: Peaceful Christians and Urban Violence
by Dave Jackson (Herald Press, 1981, 150 pp., $7.95).

In *Dial 911,* Dave Jackson emphasizes our personal responsibility as Christians to be illumining light and preserving salt when faced with crime and violence.

The strength of this book is its practicality. Written from a pacifist perspective, it is not mere theory. Jackson describes how Reba Place Fellowship, an anabaptist intentional community in urban Evanston, Illinois, has dealt with neighborhood violence.

Included are stories of how Fellowship members have been victims of assault and robberies, child molestation and exhibitionism. The narrow path between the extremes of "eye-for-an-eye righteousness/justice" and "give 'em an inch and they'll take a mile mercy/forgiveness" is found by many of these brothers and sisters.

Other experiences include a successful reconciliation effort when a neighborhood domestic argument erupted into a SWAT team standoff with a frantic, confused and humiliated husband; several experiences when the Fellowship gave sanctuary to wives and mothers seeking safety from oppressive, brutal husbands; and Jackson's own pilgrimage from a National Guardsman in the Chicago riots of 1968 to his membership in a peacemaking Christian community.

Every Christian leader should read this book. It describes situations that city dwellers often encounter, and it boldly applies the ethic of Matthew 5:39-45 to today.

— Mark Winslow

Spirituality of the Beatitudes: Matthew's Challenge for First World Christians
by Michael H. Crosby, O.F.M. Cap. (Orbis, 1981, 225 pp., $7.95).

My Own "Exciting Journey of Faith" would have been a more representative title for Fr. Crosby's book. Matthew's beatitudes are merely a starting point for autobiographical reflections. Despite the claim to the contrary, this "hermeneutic" would not correspond to Juan Segundo's dialectic between Word and World.

The best part of the book is the Introduction where Crosby focuses upon Matthew's theology. For example, he observes that Matthew's use of *exousia* (authority) in Jesus' teaching and healing ministry had a structural dimension, even calling religious institutions into question. This authority was also dispensed to the disciples; in fact, Jesus was actively giving power away.

But then Crosby lapses into a personalistic application of the beatitudes. For example, in the chapter, "Blessed are Those that Mourn . . ." he tells of how he mourned over a fellow priest who was about to fire a lay couple doing campus ministry because the woman, in particular, was getting better results than he. The refusal of the priest to listen to Crosby's protests causes Crosby to weep in frustration. In his mourning he feels strangely comforted; thus, the truth of the beatitude.

This illustration obscures the fact that the victims mourn most of all. What comfort awaits the fired couple, or the many Catholic women in ministry being denied priestly authority? What comfort—when it is the Church inflicting the pain? Comfort,without liberation from injustice, is often just the comfort of the comfortable.

Sadly, the more the book unfolds, the more it unravels into a narcissistic "journey of faith."

—Constance Benson D'Agostino

A Challenge to Love: Gay and Lesbian Catholics in the Church
edited by Robert Nugent (Crossroad, 1983, 290 pp., $10.95).

Written primarily for clergy and lay leaders in the Catholic Church, these essays by nineteen prominent Catholics call for a major reassessment of Church attitudes toward homosexuality. Contributors include Gregory Baum, Lisa Sowle Cahill, Daniel Maguire, and John McNeill. Some of the other authors are gay, and nearly half are in religious vocations.

The publishers assert that this is the first Catholic book to explore the concept of homosexual marriage as a viable option for gays and lesbians. While not all of the contributors endorse such relationships, they do appear to hold several premises in common: (1) It is basic to distinguish between homosexual orientation and homosexual activity. (2) Homosexual persons are no more responsible for their sexual orientation than heterosexual persons are for theirs. (3) In contrast to the etiological approach of the past one-hundred years, the teleological study of homosexual persons is far more necessary and fruitful.

While the book as a whole can be recommended for its compassionate consideration of homosexually-oriented persons (the last three essays on vocation are particularly valuable), many of the writers discommend the collection by their weak view of scriptural authority. In fact, the volume fails significantly to present a thorough and unbiased study of the biblical texts dealing with homosexual behavior. For that one must turn elsewhere.

— Robert V. Rakestraw

A Christian Approach to Economics and the Cultural Condition
by Douglas Vickers. (Exposition Press, 1982, 198 pp., $12.50).

The author, a professional economist, is to be lauded for his carefully developed exposé of the mechanistic, deistic, utilitarian and other "apostate postulates and principles" which undergird classical capitalist theory and values. After clearing away

this "secular" rubble, the author endeavors to reconstruct a biblical foundation for economics which itself ends up being a defense of capitalist values. Unfortunately, the book does not give much nod to even the most elementary principles of exegesis or hermeneutics. The result is an approach in which the common values and cliches of capitalist ideology invade the biblical texts. With the Scripture squeezed through the theological wringer of belief in a strict creation order with rigid social rankings, the rest is predictable. Jesus becomes an advocate of the "right to private property," "free human enterprise," and "investment activity." The phrase "structural order God has ordained" translates into the morally noxious view that some people will be masters (rich capitalists) and some servants (workers). Thus the book's assault upon equality is explicit and falls heaviest upon the poor who are decreed such by God. Adding further injury to theological insult, the author bars the overturning of the poor's miserable condition. His critique of capitalist exploitation evaporates since its purpose is but to lend moral legitimacy to inequitable orders.

— Douglas J. Miller

Lifestyle in the Eighties: An Evangelical Commitment to Simple Lifestyle
edited by Ronald J. Sider (Westminster Press, 1982, 256 pp.).

This book is a collection of papers from a joint conference of the Unit on Ethics and Society of the World Evangelical Fellowship and the Theology and Education Group of the Lausanne Committee. It includes a statement of commitment drafted by the conference, a Bible study series on world evangelization and simple lifestyle, papers on simplicity in the Bible and church history, economic analysis, and challenging testimonies of how some participants have developed simplicity in their lives and ministries. The subject matter has always been an important issue for Christians, but one often overlooked among Americans. Because our wealth may contribute to worldwide inequities, poverty, and hunger, we American Christians must seriously re-examine our lives and our teaching in the areas of simplicity and evangelism. It might be helpful to begin at the end of the book, doing the Bible studies first in preparation for the papers and testimonies.

—Daniel Buttry

BOOK COMMENT CONTRIBUTORS

In addition to regular *TSF Bulletin* editors and contributors (listed on the front and back covers), the following reviewers have contributed book comments in this issue: **Ronald B. Allen** (Professor of Hebrew Scripture, Western Baptist Seminary), **Jack Balswick** (Professor of Sociology and Family Development, Fuller Theological Seminary), **Daniel Buttry** (Pastor, Dorchester Temple Baptist Church, Boston, Massachusetts), **Keith Cooper** (Ph.D. candidate in Philosophy, University of Wisconsin—Madison), **Ruy Costa** (doctoral student in Social Ethics, Boston University), **Constance Benson D'Agostino** (Ph.D. candidate in Christian Social Ethics, joint program at Columbia University and Union Theological Seminary), **Millard J. Erickson** (Professor of Theology, Bethel Theological Seminary), **Raymond Fung** (Secretary for Evangelism, World Council of Churches), **Ralph Loomis** (M.A. student in Social Ethics, Gordon-Conwell Theological Seminary), **John Mason** (Professor of Economics, Gordon College), **Donald K. McKim** (Assistant Professor of Theology, University of Dubuque Theological Seminary), **Douglas J. Miller** (Professor of Christian Social Ethics, Eastern Baptist Theological Seminary), **Steve Moore** (Director of the Wesley Foundation and lecturer in Ethics and World Religions at Texas Tech University), **Kenneth E. Morris** (recently completed a Ph.D. at the University of Georgia), **Alan Padgett** (Pastor, San Jacinto United Methodist Church, California), **David T. Priestley** (Assistant Professor of Historical Theology, North American Baptist Divinity School, Edmonton, Alberta), **Robert V. Rakestraw** (Ph.D. candidate in Christian Ethics, Drew University), **Norman E. Thomas** (Associate Professor of World Christianity, United Theological Seminary, Dayton, Ohio), **Mark Winslow** (Pastor, First Mennonite Church, Allentown, Pennsylvania), **Robert Wrobbel** (Pastor, Elim Baptist Church, Madison, Wisconsin).

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F. Copies not distributed	132	113
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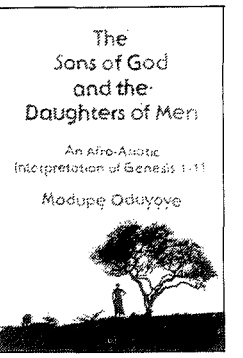
I certify that the statements made by me above are correct and complete. *John W. Duff, Managing Editor.*

Biblical Studies



The Sons of the Gods and the Daughters of Men

An Afro-Asiatic Interpretation of Genesis 1-11

MODUPE ODUYOYE

"Modupe Oduyoye knows the rules of biblical criticism set down by the scholars of Europe and North America, and he draws upon them to good effect. Yet when he chooses to read the Hebrew Bible through the eyes of African creation myth and with the tongue of the Hamitic language group, the effect is extraordinary. Oduyoye persuasively shows that the exquisite sensitivity of African religion to the realm of the spirit is a living witness to a biblical consciousness much richer and more pluralistic than we had realized."

—W. SIBLEY TOWNER

160pp. Paper $12.95

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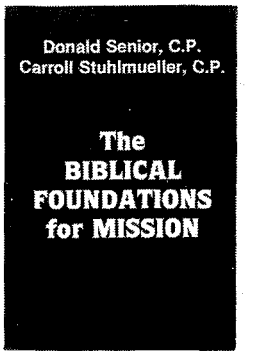

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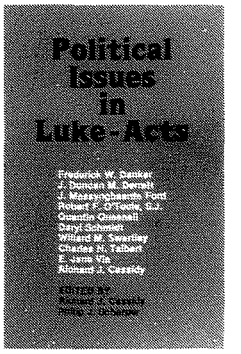

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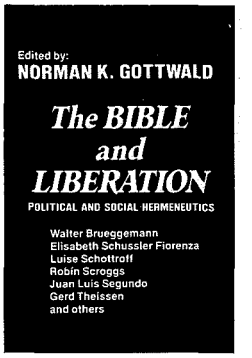

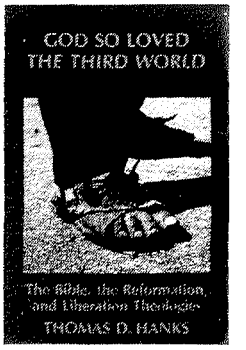

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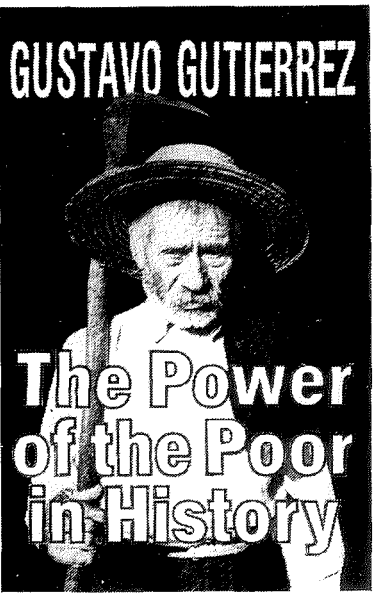

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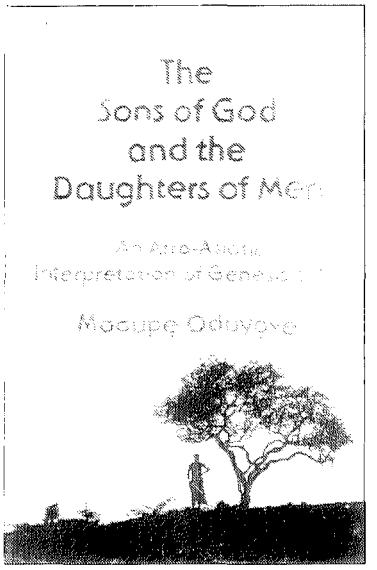

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Jesus, Power, and Gender Roles

by S. Scott Bartchy

These theses were first created as a "hand-out" to support teaching on "headship" as presented in Ephesians 5 that I was asked to do in seminars at Fuller Theological Seminary. They have grown and been modified in light of questions from those participating in the seminars.

Yet the basic structure of the original draft of the theses has not been altered. I recognize that improvements in the structure will be necessary before these theses are expanded in some form. For example Theses #4 and #5 should be re-ordered as sub-points under Thesis #2. Thesis #28 is not a thesis at all—and there must be a better way to introduce this question into the flow than I have found here. Furthermore, Theses #18–20 are all relatively long and tightly interrlated; perhaps the ideas should be divided into smaller units than at present.

I am swallowing a little pride and permitting the theses to be distributed "as is" because I am *very* interested in *your* response before I make further revisions and expansions in them.

It seems to me that there is real dynamite set under the conventional understanding of the husband as "decision-maker" by the observations that are presented in Theses #17–22. I am eager to learn if you also think so. If so, please suggest to me how I may express this insight more winsomely and persuasively—for I truly desire to persuade and not to alienate.

Thank you for thinking with me on these very significant matters.

Historical-Exegetical Theses

1. Jesus is not remembered to have discussed directly the issue of authority in marriage. Yet his teaching about power and privilege and their uses in human relationships is both central to his mission and the pattern for *all* inter-personal relationships between Christians. See, e.g., Mark 10:35–45.

2. By his teaching and life Jesus re-defined the understanding of true and valid power. That is, he rejected using power to control others (and the presupposition that true power is in limited supply) and affirmed using power to serve others, to lift up the fallen, to forgive, to encourage maturity and responsibility, and to give power to the powerless (for which the presupposition is that there is no lack in the supply of such authentic power). (See, e.g., Ephesians 4:15–16.)

3. The Holy Spirit continues this understanding and practice of power in the early congregations. Indeed, the Holy Spirit provides precisely this kind of power in unlimited amounts according to the growing capacity of each Christian. (However the Holy Spirit may be perceived in relation to the issue of authority in the Christian community, *this* Spirit does not maintain dependency relationships or provide power for one Christian to use in controlling other Christians.)

4. Jesus' insistence on equality for women and men with respect to the laws of marriage and divorce is consistent with his teaching about power and may be regarded as a direct application of that teaching to husband-wife relationships (Matt 19:3–9/5:31–32; Mk 10:10–12).

5. Jesus led his male disciples in not regarding women as sex-objects, thus opening the possibility of a mixed group (male/female) of disciples traveling with him as well as of women functioning as his representatives (see John 4 and the initial resurrection appearances—Matthew, Mark, Luke and John!).

6. Paul applies Jesus' definition of power as strength for serving others rather than as control over others in his reply to the sexually ascetic "pneumatikoi" ("spiritual ones") in Corinth, when he urges that the husband belongs to the wife in the very same way (*homoios*) as the wife belongs to the husband (1 Cor. 7:2–5), when he addresses both women and men regarding divorce (calling on Jesus' authority; 7:10–13), and when he notes that a Christian woman (as well as a Christian man) has the power to make "clean" a marriage to a non-believer (7:14–16).

7. Paul also implicitly calls in question the authority of the oldest male family member (*patria potestas*) by addressing Christian women without reference to their husbands' authority as well as Christian slaves without reference to their owners.

8. Paul specifically and forcefully applies Jesus' definition of power in Ephesians 5:21, where self-subordination to other Christians is presented as the third characteristic of the Spirit-filled life. This exhortation is underlined by a strong reference to respect for Christ himself. (See also Philippians 2:3–5 and Romans 12:10.)

9. This exhortation for mutual subordination is applied to Christian wives in 5:22. The strong connection between vs. 21 and vs. 22 is stressed by the continuation of the theme and especially by the reliance in vs. 22 (in which there is no verb) on the verb "subordinate yourselves" in vs. 21. (Thus *no* paragraph division between vs. 21 and vs. 22 can be permitted.)

10. This exhortation for mutual subordination is applied to Christian husbands in Eph. 5:25–33a, where husbands are exhorted three times to love (*agapao*) their Christian wives by special appeal to Christ's use of power in his relation to his Church—which led to his sacrificial death.

11. Indeed, the exhortation to Christian wives in Eph. 5:22–4 is based on a tight comparison of the husband to Christ and the wife to

S. Scott Bartchy is on the faculties of Westwood Christian Foundation and the Department of History, U.C.L.A., Los Angeles, CA 90024.

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the church, in which Christ is described as "the head" of the Church and thus the husband as "the head" of the wife; and the wife's subordination to her Christian husband is further motivated by the example of the Church's subordination to Christ.

12. Yet because of the common metaphorical uses of "head" in English, we must note very carefully that the term for "head" in Koine Greek (*kephale*) rarely carries the metaphorical meaning of "one who possesses superior power or rank" (such as in "head of a company" or "head of the family"). The common *Greek* metaphorical usage of *kephale* to indicate "source" or "origin" made good sense to the original hearers/readers of Eph. 5 as an important link to Genesis 2, the scriptural passage on which Paul was reflecting when writing Eph. 5:23–31 (as a "midrash").

13. But do not the common metaphorical meanings "source" and "origin" seem also to suggest *some* kind of priority for the husband, a priority that is called on further to motivate the self-subordination of his wife to him (5:23)? The logic of the passage leads to this answer: "Source/origin"-language is linked to the self-subordination of the wife but *not* to any general or gender-specific authority or decision-making role of the husband.

14. In contrast to the various "chain of command" theories, it must be stressed that Paul did not develop the image of the man as "source/origin" of woman (Gen. 2) as a basis for urging husbands to function as decision-makers or for giving them permission to rule over their wives, but rather for motivating them to love (Eph. 5:28–29): "husbands ought to love their wives as their own bodies. He that loves his wife loves himself . . . and the two shall become one flesh (Gen. 2:24)."

The Holy Spirit does not maintain dependency relationships or provide power for one Christian to use in controlling other Christians.

15. The women had been socialized to be submissive in all relationships with men. They routinely subordinated themselves for psychological and physical survival, as well as for attaining their own ends by subtle means. Thus what is called for in Eph. 5 is not so much a new behavior but a new *motivation*; and a new standard is presented by which these women must evaluate their continuing behavior as Christians and as wives.

16. The men had been socialized to dominate women and to expect to be served by them. In marriage they expected to be served by women both younger and far less educated than they were. Thus what is called for in Eph. 5 is both a new *behavior* and a new *attitude* from these men. They also are confronted with a new standard by which they must evaluate themselves as Christians and husbands.

17. Thus both husbands and wives as Christians were exhorted to subordinate themselves to each other. And although such mutual subordination seems to defy a healthy sense of "order" (so S. Clark), such an apparently paradoxical considering of others as "better than yourselves" (Phil. 2:3) formed the heart of all human relationships in the realm where *Jesus* is the Lord.

18. If it should be asked: "Did Jesus ever subordinate himself to the Church?" the answer must be a clear "Yes, He did! And He continued to do so!" First of all He used his power in human relationships in such a self-subordinating manner that He finally "gave himself up" (Eph. 5:25) for his Church. His self-restraint and loving care in his use of his own power has been dramatically demonstrated by his obvious and concerned patience in response to the Church's various decisions *not* to remain without "spot or wrinkle" or "holy and without blemish" (Eph. 5:27). That is, his leadership of the Church has not been expressed by using power to control or coerce the Church "for her own good" or "his own good."

19. Jesus' goal for his Church—"attaining the full measure of perfection found in Christ" (Eph. 4:13, NIV)—determined his means for reaching that goal. That is, the kind of human maturity and community for which Jesus "gave himself up" could not have become possible through Christ's "loving domination" of the world. Rather, his authority among human beings rested in his radical integrity and was expressed through his ability to empower human beings to "become mature"—not in his compelling them to do so.

20. Thus Jesus did not use his power or authority to make his disciples' decisions for them nor did He seek to protect them from the results of their own bad decisions (think of Judas and Peter). Rather he proclaimed the Kingdom of God as the only sphere of authentic Reality and called human beings to make responsible decisions in light of their real options. Jesus never encouraged his disciples to escape personal responsibility for their lives by turning over the task of decision-making to him. Indeed, Jesus could not have been true to himself nor to his goal for human life if he had made decisions for his disciples "for their own good." For his vision of "their own good" required that they learn to make their own responsible decisions in light of the new Reality ("Kingdom of God") that he was making possible in their midst.

21. Thus the sole force and purpose of the daring comparison of husbands to Christ in Eph. 5 was that of radically challenging tradition-honored male-dominant behavior. By no means could this text have been appropriately understood as "permission" to husbands to "have things their own way" or to think of themselves as the intermediary between their wives and God.

22. Is it not then clear that the proper understanding of the daring comparison of husbands with Christ is totally dependent on the believer's understanding of *who Christ is* (Christology)? Thus it is significant that in Eph. 5 it is not Jesus the *Lord* who is described but Jesus the *Savior*. (Although it must be stressed that to acknowledge Jesus as "Lord" is to accept a complete re-definition of "lordliness" in terms of servanthood.) The One who gave himself up for the Church and who has continued to do everything he can to enable her to become all she is meant to become, he is the One presented by Paul in Eph. 5 as the example by which husbands were to measure their behavior.

Hermeneutical Theses (Applying Eph. 5 to Our Situation in Western Culture)

23. The goal of exegesis is to determine what a text *meant* to its first hearers/readers. The goal of applied hermeneutics is to discern what the *equivalent meaning/effect* of that text would be in new circumstances, such as ours.

24. The authority of a New Testament text dealing with human behavior lies first of all in the *direction* in which any aspect of first century behavior is being modified by the text in question (i.e. *from* wherever Christ encountered the new behavior *toward* maturity in Christ).

25. Eph. 5 meant to give Christian women a new motivation for their behavior and an exhortation to practice "at home" the new kind of human relations they were experiencing "in Church." Mutual submission among men and women working together in the Christian community can provide models and experience for decision-making and life-together at home.

26. Eph. 5 meant to give Christian men an entirely new basis for relating to their wives, by which an especially strong appeal is made to Christ's sacrificial use of his power for the sake of the Church. These men are urged to treat their wives as they were learning to treat each other in Christ. Today, competition between Christian males both in the world and in the churches forms a significant basis for male insistence on "being in charge" at home. Experiences of mutual subordination among males "out of reverence for Christ" are very likely to be a prerequisite to practicing mutual subordination with their wives.

27. No specific male role is affirmed by Eph. 5 or by 1 Cor. 11. Nothing is said about leadership or decision-making (in spite of the claims of many modern teachers).

Jesus did not use his power or authority to make his disciples' decisions for them nor did He seek to protect them from the results of their own bad decisions.

28. Question: What authority does the daring comparison of the husband to Christ in Eph. 5 give to Christian husbands that Christ does not give to Christian wives? The remaining theses are meant to be explorations for an answer.

29. Any application of Eph. 5 that does not continue the *direction* of the change in behavior intended for the Christians in first-century Asia Minor is a false interpretation that is to be rejected in the name of Jesus.

30. Application of the "new direction" expressed in the remainder of this "Household Code" (Eph. 5 & 6—parents/children; owners/slaves) would lead to recognition of children as "real people" (as Jesus did) in family life and to profit-sharing and participation of employees in the decision-making processes of the business world.

31. In light of Jesus' goal for every Christian, mutual submission in marriage between Christians of similar ages, education, and maturity should be characterized by sharing of decision-making and accountability to each other. Where there are significant differences in age, education, or maturity, the "senior" partner in the marriage is obliged in Christ to overcome whatever dependencies such differences may encourage, in order to assist in the growth of the partner into "the full measure of perfection found in Christ."

32. True authority "at home" or "at church" is experienced through those characteristics of personality that are most fully conformed to the "mind of Christ" (Phil. 2:5).

33. The passion to look after others by "doing good" to them in *our* own way (and to contribute to their dependency on us and our control over them) continues to be far more common than the desire to put into everyone's hands the means and power to look after themselves. Yet does not Christ's goal for each of us demand that we do all that we can to assist each other as brother and sister, as wife and husband, to become as "powerful in the Lord" as humanly possible?

34. Neither the "gifts of the Spirit" (1 Cor. 12–14, Romans 12, Ephesians 4) nor the "fruit of the Spirit" (Gal. 5:22–24) are gender-linked. Thus every Christian, in all relationships including marriage, is responsible first of all to God for developing the gifts that have been given, with husbands and wives bearing special responsibility for building up each other for the sake of the Church and the Kingdom of God.

35. Since the *primary* relationship between men and women in Paul's communities was that of mutual aid according to the spiritual gifts each had uniquely received (1 Cor. 12), it should be asked: How are such a gifted woman and man from such a Body of Christ related differently to each other in principle with respect to their spiritual gifts (and the obligation to build each other up with them) if they should decide to marry each other?

36. No specific guidelines can be found in Eph. 5 (or any other New Covenant text) for a unique division of gender-roles. Note for example:

    36.1 Fathers are exhorted to change their behavior toward their children in Eph. 6 not because they are more responsible than mothers are for children but because of their traditional authoritarianism in the home.
    36.2. Both mother and father are to be honored and obeyed (Eph. 6).
    36.3. *Both* husbands (1 Tim. 3:4) and wives (1 Tim. 5:14) are urged to "rule their households."

37. In light of the continued history of male domination in the various cultures of the world and the full infection of the Church with this domination that began with the Constantinian (Theodotian) establishment of the Church, the concept "male headship" in marriage as such is not able to make a positive contribution to serious theological reflection on family life. Indeed, the prevalent uses of this concept to justify further male domination as God's order for the family call for forceful response in terms of servant-leadership as the only appropriate role for both wife and husband.

38. The core of this reflection should be Christology: What does it mean for the relations between Christian men and women in marriage to confess that Jesus—as He lived, taught, treated people, and died for them—has been exalted by God to the highest status of honor? How is hierarchy of *any* kind to be evaluated in light of his rejection of all privileges and power in terms of control and coercion?

THE GOSPEL AND URBANIZATION

Theological Students Fellowship is among the co-sponsors of this conference to be hosted by the Overseas Ministries Study Center April 23-May 4. Conference leaders include Samuel Escobar, Raymond Fung, Raymond Bakke, Roger Greenway, and Michael Haynes. The first week will focus on urban evangelization; the second will concentrate on the role of the pastor. For further information, or to register for either or both weeks, use the form on the OMSC advertisement in this issue, or write to Box 2057, Ventnor, NJ 08406.

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What is Distinctive about "Evangelical" Scholarship?

by Donald A. Hagner

When one identifies oneself (or is identified by others) as an "evangelical" scholar, what distinctives are understood or implied by the designation? Is there, or should there be, anything that distinguishes evangelical scholarship from other biblical scholarship? Is being an evangelical compatible at all with being truly a scholar? In what ways, if any, will the methodology of the evangelical scholar differ from that of the non-evangelical scholar?

Everything in these questions hinges, of course, on the meaning given to the terms "evangelical" and "scholarship." Although it is difficult to define "evangelical" in advance of the discussion that follows, let me begin with what I understand the term to mean. Restricting myself to absolute essentials, I define an "evangelical" as one who (1) holds a high view of canonical Scripture as the inspired word of God, (2) believes that God can act and has acted in history, (3) affirms the Lordship of Christ and the centrality of his salvific work, and (4) believes in the importance of a personal experience of grace. For our question, the most imporant point is the first, one's view of Scripture. By "a high view of Scripture," a phrase that is deliberately vague, I intend to allow for differences ranging from a highly "nuanced" inerrancy (as in the Chicago Statement) on the right to an affirmation of the general trustworthiness of Scripture on the left; differences which, to my mind, must be allowed in any definition of "evangelical." Common to all evangelical views of Scripture, however, is the affirmation of the authority of Scripture, and the accompanying consciousness that the exegete stands *under* that authority, not over it. These four "non-negotiables" make up the *a priori* of the evangelical, the starting point from which he or she embarks on the challenging paths of scholarship.

But what about that word "scholarship"? Some things must be said about it before we will be able to see this question before us with full clarity. "Scholarship" as it is used here must entail the following: (1) an unrestricted openness to inquiry, (2) unprejudiced or impartial investigation of the data, and (3) the utilization of critical methodologies. Because these are so very important, some elaboration is called for at this point. By unrestricted openness to inquiry I mean simply that nothing is so sacrosanct that it is not open to examination or reexamination. This includes everything in Scripture, even our nonnegotiables and our *a prioris*, and certainly our statements of faith, which are, of course, valid only insofar as they are rooted in Scripture. As to the second point, we must attempt to be impartial in our investigations, our study of the data. We must for the time being step outside of our presuppositions, out of our own framework, and try to see the data with "neutral" eyes. This is, of course, an ideal, but it must be attempted if the quest for truth is to be authentic. And the requirement is a universal one, needed alike by our radical critical counterparts. As scholars, we must do our best to rid ourselves of all conscious prejudice in amassing evidence and drawing the conclusions of our research. Finally, the scholar must know and use the critical methodologies of the discipline. Special care is necessary here, of course, since methodologies are sometimes built upon or operate according to unjustifiable presuppositions. Sometimes the methodologies must be modified, or possibly even rejected—but if so, it must be on grounds that are persuasive in terms of scholarly pursuit of truth—i.e., in terms of the evidence—and not on the grounds of, or because of, an evangelical *a priori*. In short, where scholarship is concerned, the issue is *truth*, insofar as it can be ascertained by argumentation and not faith.

It is precisely the question of truth, however, that reminds us of our initial question about the evangelical and scholarship. Already in what has been said, the tension in which the evangelical scholar exists will have been felt. Because the Bible is the word of God given in the words of people, the scholar must be a man or woman open both to faith and science. The truth of Scripture, God's revealed truth, is correctly understood only through historical study. But what happens when Scripture says, or seems to say (!), one thing while my scholarly investigations say, or seem to say (!), another? What can we do when scholarship and faith conflict?

At least three options are possible: (1) We can bifurcate our world so that the results of our scholarship do not impinge on our evangelical beliefs. Although I have known some people who did this happily, for me such a two-level world is unacceptable. I, for one, must have a unified world view and I find it impossible to believe in something that I do not regard as true—i.e., as corresponding to, or congruent with, reality. (2) In the face of a conflict between our faith and our scholarship, we can, of course, sacrifice one to the other. That is, we can reject the findings of our study as unacceptable simply *because* they conflict with our faith. Or, we can reject our evangelical belief on a particular point simply because it is not compatible with our findings. Although the time may come when one of these options must be exercised, most of the time a third way is open. (3) We can work toward a synthesis by a fine-tuning of evangelical truth, on the one hand, or a reassessment of the data of our research, or its significance, on the other.

Openness to the supernatural does not entail automatic acceptance of every claim of a miracle in the Bible.

The evangelical scholar, in short, wants the best of both worlds. As a scholar one must treat the evidence with fairness and honesty; as an evangelical one seeks to be faithful to the evangelical tradition. This is the tension in which the evangelical scholar lives.

How then does the evangelical scholar go about this work? What will distinguish the evangelical scholar from the ordinary scholar? So far as actual procedure is concerned, there will be little if any difference, it seems to me. The same tools, the same methodologies, and, if not the same, at least a similar process of reasoning will be used. The distinctiveness of the evangelical approach will not be apparent as the evangelical scholar works on the minutiae, the nuts and bolts, of the scholarly enterprise. That distinctiveness lies in the *a priori* views held by the evangelical, and in two particular points that are the most pertinent here: the general trustworthiness of Scripture and an openness to transcendence. These are the *a priori* convictions that mainly account for the differences between the conclusions of evangelical scholars and radical-critical scholars who may be working with a common field of data. We shall have more to say about Scripture later, but here a few remarks on openness to transcendence are necessary.

It is just here, of course, that we encounter a serious problem. Can a scholar who studies history allow for the interruption of the supernatural into the sequence of cause and effect that otherwise—indeed, alone—makes history understandable? If God acts in history, are not those acts outside the reach of our critical methodologies and do

Donald A. Hagner is Associate Professor of New Testament at Fuller Theological Seminary. This paper was originally presented at Tyndale House, Cambridge, England.

they not confound historiography? Clearly the allowance of the supernatural in history has great consequences for the conclusions that are drawn concerning problems within the biblical literature. Several points must be made here. First, what is asked for is not an easy acceptance of transcendence, but merely an openness to it. What this plea resists is the cavalier, unjustified dismissal of the possibility of God's direct action in the historical process—a view that has been held by a very influential school of New Testament studies. Openness to the supernatural does not entail automatic acceptance of every claim of a miracle in the Bible. It means merely, and this is our second point, that such claims will be duly considered by being subject to the same tests as other material, e.g., eyewitness testimony, coherence, the author's apologetic motivations, *Tendenz* of the document. The third point is that the evangelical scholar does not appeal to the miraculous to solve a problem that is capable of other solutions. God's acting in history, the miraculous, where it is allowed, brings a new dimension to the study of Scripture—indeed, one that is fundamental to the story of the Bible—but does not demolish or invalidate the historico-critical method, although the latter must obviously be modified to some extent.

It is more helpful to the evangelical biblical scholar to proceed inductively to the nature of inspiration.

The distinctiveness of the evangelical scholar, then, emerges not so much in the process of study as in the drawing of conclusions. Even here, however, the evangelical will often be indistinguishable from the non-evangelical, except perhaps where a conclusion depends upon rejection or acceptance of the possibility of the supernatural. Mainly the difference will emerge when, as so often happens, data can be understood equally well in more than one way. In these instances the evangelical will choose the positive conclusions, i.e., those compatible with the trustworthiness of Scripture. The evangelical scholar will be a sympathetic interpreter of Scripture, giving Scripture the benefit of the doubt where possible. The evangelical scholar will not be an unsympathetic or hostile interpreter of Scripture. He or she will not, for example, pit one canonical writer against another unnecessarily, or press for contradictions within a single author, just as, it must quickly be added, one ought not be guilty of facile harmonizations, let alone a broad homogenizing that ignores the actual diversity of Scripture.

If we define the evangelical scholar as one who accepts the trustworthiness of the Scriptures, maintains an openness to the transcendent, and one who is a sympathetic interpreter, how predictable will the conclusions of such a person be? They will, of course, be predictable to a degree, but they will not and should not be so totally. For if every conclusion is governed by and flows out of one's *a priori* position, it may be questioned whether the data are really being given any serious consideration. This is why it is questionable whether any true scholarship is possible within a very rigid notion of inerrancy. The reason that the conclusions of the evangelical scholar are not necessarily predictable is that, as a scholar, one is committed to giving the evidence a full and fair hearing.

To my mind, given the range and complexity of the phenomena with which the biblical scholar must grapple, full predictability involves either an ignoring of the data or else a compromise of integrity. Integrity or honesty is of the greatest importance to the scholar, evangelical or otherwise. The evangelical scholar must be free to "call it the way he sees it." As a matter of conscience the evangelical scholar must strive to treat the data fairly, not to force the data, nor to impose an alien framework upon the data. The evangelical scholar must be at ease with conscience as to whether he or she too often construes the data to support an *a priori* conviction about the way things "should" or "must" be. As Van A. Harvey[1] has reminded us, the evangelical scholar must guard against an inconsistency wherein one continually emphasizes the historical evidence when it favors one's viewpoint, but disputes it when it goes against that viewpoint. The evangelical must similarly be on guard, as James Barr[2] warns, against a "maximal conservatism" that always reads the evidence in the most conservative way. (Also to be guarded against, however, is the opposite error of "maximal liberalism"—i.e., always reading the evidence in the most radical way.)

In the nature of biblical research, honesty will often necessarily cause the scholar to conclude, "I don't know." But if the evangelical scholar finds oneself pleading ignorance again and again in order to avoid a conclusion because it is incompatible with one's personal *a priori* view of Scripture, he or she may well begin to think about personal integrity. In this case to say "I don't know," rather than being a mark of humility, reveals an arrogance in insisting upon an *a priori* view in the face of a mounting pattern of evidence against it.

Without question, the evangelical scholar is in a difficult position when the Bible looks "wrong" in the light of investigations. As we have earlier said, one may engage in more scholarly work—but with integrity—to see if he or she has interpreted the evidence correctly, or one may modify one's understanding of what Scripture is actually saying. Here too honesty is called for. What the evangelical scholar cannot do is to twist the natural meaning of the text in order to avoid the problem. To be an evangelical *scholar,* therefore, necessitates an openness to the possibility of "error" on the part of the biblical authors.

And if the evangelical concludes that the biblical author is *probably* in error (which is the most that a proper humility allows), one must not become distraught. The scholar will at least know that one is being honest; better this than an easy acceptance of the ingenious contortions, however brilliant, of certain apologetes for inerrancy. In any event, many of the ostensible misstatements may well be the result of our applying improper or anachronistic standards of exactitude to Scripture, or holding an author responsible for items outside or only incidental to one's intention. Others will probably involve matters that are unimportant or unessential. I do not believe that whatever inaccuracies, cultural conditioning, or humanity may finally have to be admitted can assail the basic trustworthiness of Scripture. The fact that God reveals his Word through the words of human beings in specific historical contexts in no way hinders the divine inspiration and trustworthiness of that word in accomplishing its purpose.

This brings us back to our view of Scripture which, of course, remains the key issue for the evangelical and biblical scholarship. It seems important to say something here concerning the way in which we come to our understanding of what inspiration entails. Not uncommonly in conservative circles we hear the deductive approach to the nature of Scripture that begins with the affirmation "What God speaks is true." This in turn gives rise to the syllogism "God speaks in the Scriptures, therefore the Scriptures are true." In reality the syllogism is understood to mean "God speaks no error; God speaks in the Scriptures; therefore the Scriptures contain no errors." What seems to be overlooked in this deceptively simple syllogism is that God's Word in the Scriptures is not direct, but is mediated to us through the words of humans. Is not this the complicating factor that is ignored in the deductive definition of the nature of Scripture? The syllogism that focuses on inerrancy can lead to wrong expectations concerning what is to be found in Scripture, unless the word "error" is defined or nuanced so as to be compatible with both the data of Scripture and the intent of the authors.

It is more helpful to the evangelical biblical scholar to proceed inductively to the nature of inspiration. Here we begin with the affirmation that God has spoken in the Scriptures (and indeed with all the evangelical essentials mentioned at the beginning of this article) and then come to an understanding of the nature of inspiration inductively, controlled by the phenomena as well as the teaching of Scripture. The inductive approach is thus descriptive of what we actually have in Scripture, in contrast to the deductive approach which is *pre*scriptive, telling us what Scripture "must" be. The inductive approach is forced by its very nature to take the phenomena of Scripture seriously; the deductive approach, on the other hand,

[1] *The Historian and the Believer.* Macmillan, 1966; reprint ed., Westminster, 1981.
[2] *Fundamentalism.* Westminster, 1978.

when it encounters data that do not conform to the hypothesis, can—apparently as often as necessary—engage in artificial and forced harmonizations or plead ignorance. In short, the deductive approach is virtually unassailable: Scripture is inerrant whether the "problems" can be explained or not. The inductive approach, by contrast, involves a degree of "risk" precisely because it cannot afford the luxury of ignoring the phenomena of Scripture. But this is precisely what the scholar is all about, what the evangelical scholar must concern oneself with, attempting to hold to a unified world view in the conviction that the truth of Scripture need not fear the truth of scholarship.

To sum up, we may say the following. As evangelical scholars we are convinced that we can remain faithful, evangelical Christians without a sacrifice of the intellect. Both as scholars and Christians we are called to be persons of integrity, who deal with the evidence as honestly as we can. We must always be true to our conscience; and we cannot see things one way and say them to be another. We continue to learn to live in the tension between our commitment to the church and to scholarship. We must also continue to learn to live with the inevitable probabilities and complexities of scholarship. The true scholar knows how complicated reality is and thus will avoid simplistic solutions; he or she will learn to say both/and more often than either/or. And as evangelical scholars, we will, for example, learn to affirm both the unity *and* diversity of Scripture, infallibility *and* the phenomena of Scripture, normativity *and* cultural conditioning.

To be an evangelical scholar is a great responsibility, for which no one is fully or adequately equipped. The risk can be high and there are pitfalls to be avoided. But evangelical Christianity, if it is to remain credible and to survive in the decades that lie ahead, must produce and encourage a first-rate theological scholarship. And for these reasons, in turn, the evangelical scholar must go about one's work in an attitude of prayer and in dependence upon the Holy Spirit to guide one into all truth.

Reflections on the School of Process Theism

by Royce G. Gruenler

I can still remember my first excitement in reading Schubert Ogden's explosive *Christ Without Myth* in the early sixties and the promising challenges which seemed to be opened by his synthesis of Bultmann's radical demythologizing and Hartshorne's Process philosophizing. It all seemed like a breath of fresh air to a young teacher trained in evangelical and neo-orthodox schools, who was looking for some new excitement as well as practical aids for teaching in the liberal academic setting. It was largely through our discussion of this book that my long-time colleague Eugene Peters, well known in Process circles, decided to join our faculty, and it was largely through his expert knowledge of Alfred North Whitehead and Charles Hartshorne that I subsequently undertook a patient and appreciative study of their view on God and the world and came to incorporate them in my own thinking.

What fascinated me most of all was (I thought) their brilliant solution to the old problems of the one and the many and being and becoming, which classical Christian theology had handled in its own way but seemingly to God's advantage as absolutely sovereign and to man's disadvantage as ultimately determined. Here was a bold new stroke, a daring claim by sheer empirical evidence and rational argument that God must partake of two poles at once: he must be primordial, absolute and changeless on one polarity (else all would be flux and relativity), yet engaged in the flux and relativity of time and space (else he would be irrelevant). God was accordingly to be seen as dipolar or bipolar, both primordial and consequent, both absolute and relative.

Now of course biblical and classical Christianity has been saying that for centuries—God as ontological triunity is eternally perfect, complete and changeless, while incarnationally in Christ, God is subject to the vicissitudes of time and space. But, says Hartshorne, it is logically contradictory to claim on the one hand that God can be absolutely perfect in all respects and yet experience time, for to have all possibilities as perfectly realized actualities eternally would be to erase time, with its flow from what is possible to what by choice is made actual. And it would be to erase the freedom of the creature to choose and become, since he or she would be exhaustively known by God from all eternity.

Royce G. Gruenler is Professor of New Testament at Gordon-Conwell Theological Seminary. *This article originally appeared in* Theology, News and Notes *(December 1981) and is used by permission. It has been expounded in* The Inexhaustible God: Biblical Faith and the Challenge of Process Theism *(Baker, 1983).*

No, argued Whitehead and Hartshorne, we can no longer put up with this old Jewish–Christian–Islamic notion of God as the oriental despot who is absolute in all respects. Let us conceive of God differently, as absolute in *some* respects and not in others, and as relative in some respects and not in others. Let us assume that God is changeless in his mode of being or character and in his primordial aims, but dependent on the universe (or some universe or other during his everlasting procession) for the content of his experience. Let us say (said Hartshorne) that God is AR: *A*bsolute (A) in his mode of being, and *R*elative (R) in his actual existence. Or, alternatively, that God is ET: *E*ternal (E) in the abstract sense and *T*emporal (T) in the concrete. Or more exhaustively, that God is ECTKW: *E*ternal (E) in his mode, *C*onscious (C) in his experience of the world, *T*emporal (T) in his inseparability from procession; *K*nowing the world (K) and including the *W*orld (W) in his experience.

Here was a bold new stroke, a daring claim by sheer empirical evidence and rational argument. . . .

This seemed to me an attractive improvement on the immobility and seeming frozenness of classical theism with its absolutely perfect and timeless deity. If one could not logically derive the relativity of God from his absoluteness (so argued Hartshorne), one could derive God's abstract character from his concrete temporality. Accordingly, while dipolar theism was proferred as a superior solution, it was necessary to give pride of place to R and T, since A and E respectively could be derived from them, but not the other way round (so went the argument). For a decade I applied this Process model to my biblical and theological studies, confident of its superiority and greater adequacy over the biblical-classical model. Of course it was necessary to make some adjustments. Biblical prophecy could no longer be taken at face value. While God might foresee and foretell with large brush strokes, fine detail could not be known even by him and must therefore be regarded as prophecy after the fact. Since salvation was no longer a radical matter of redemption from sin in the biblical sense, necessitating a divine-human Savior and the once-

for-allness of the cross, Jesus became for me the consummate re-presentation of what God is to all persons everywhere as he seeks to lure them to maximum aesthetic feeling in the great creative synthesis and advance of the human race.

Persons were seen to be "saved" by cooperating with the divine lure to creativity, thus acquiring not only personal satisfaction for themselves but contributing to God's needs for fellowship in his own procession and self-surpassing. All religious and aesthetic impulses were seen as complementary paths to satisfaction for God and the world of persons. The narrowness of Christianity with its one Savior and infallible Scripture was modified to accommodate a number of points of view, and seen to be culturally relative as only one of God's many re-presentations of his love for the world.

A canon within a canon perforce emerged in my critical assessment of Scripture. I selected largely love passages as authentic and discarded difficult material on justice and judgment. That period in my thinking found expression in a booklength manuscript I am now glad I never published. It bore the title, "Love and Hate in the Bible," and attempted to show that the Old and New Testaments contain useable material on the theme of love which is compatible with Process metaphysics, but also much on holy war, righteous judgment, sovereign election, the wrath of God, blood atonement, and weeping and gnashing of teeth that is culturally relative and expendable.

The subtle and often not so subtle effect of my shifting my focus of authority from Scripture to the philosophical canons of Process theism was that I myself became the autonomous judge of what was acceptable in Holy Writ and what was to be discarded. For a fiduciary trust in the authority of the whole canon of Scripture I substituted the canon of "when in doubt discard."

All the basic beliefs of biblical-classical theology found modern substitutions. For the ontological Trinity, I substituted a modal or demythologized trinity (as Hartshorne once suggested, all of us contribute to the "trinity" or plurality of God). For the pre-existence and deity of Christ, I substituted a "divine" human figure who pre-eminently re-presented the love of God that is a possibility in fact for every person. For the vicarious atonement of Christ and the shedding of his blood for the remission of the sins of the world, I substituted a tragic event over which God had no control and before which Jesus himself may have emotionally gone to pieces (so Schubert Ogden). For the supernatural resurrection of Jesus from the dead, I substituted an existentialist rising of the heart and will in faith. For the gifts and fruits of the Holy Spirit in the Church, I substituted the broader belief that God offers these to everyone and does all he can to lure each individual to maximum creativity regardless of their cultural beliefs. For the biblical hope of perfected life after death, I substituted a denial of conscious existence after death but an objective immortality of our earthly life in the everlasting memory of God. For the eschatological hope of a final judgment of evil and the perfection of creation by the sovereign God, I substituted an optimistic/pessimistic belief in an everlasting evolutionary creative advance—"till the crack of doom," as Whitehead once expressed it. And finally, closest to home and most comforting, I posited a denial of radical human sinfulness and a belief in the essential goodness and "salvation" of all if only they could be persuaded to follow God's lure to aesthetic enjoyment and creativity.

The re-construction of classical theology was thus complete and followed upon the de-struction of biblical faith. Every major doctrine of evangelical Christianity was redefined in terms of the philosophical norms of Process metaphysics, ostensibly to meet the demands of logical and existential adequacy, especially in terms of a modern scientific world. Accordingly, I thought I was radically improving on Christianity as it had been believed for nineteen hundred years. Whitehead and Hartshorne claimed such, and I was impressed by the challenge and rigor of their thought. Not only was the exploration and adaptation of Process literature exciting, but the whole approach made life considerably easier for a former evangelical on a secular campus where I no longer felt any compulsion to witness for Christ but could simply argue philosophically for a modest liberal universalism. So it went for a decade.

The real shock came when conversation with a like-minded colleague revealed a serious logical flaw at the very core of Process metaphysics. It began to become clear that Process theism is not really compatible with modern relativity theory after all because it still insists on some important absolutes. God is absolute and unchangeable in his mode or character of being, and one of these is his ability, said Hartshorne, to embrace all of the grand and immense procession of emergent reality at once, simultaneously. But that doctrine contradicts two empirical data, one of which is incontestable. The incontestable fact is that if God moves necessarily in time he is limited to some rate of velocity which is finite (say, the speed of light, if not the faster rate of some hypothetical tachyon). This means, unfortunately for Process theism, that it is impossible for such a finite deity to have a simultaneous God's-eye view of the whole universe at once, since it would take him millions of light years or more to receive requisite data from distant points and places.

The other problem is pecular to relativity theory. The doctrine is that no finite being (including God) could possibly embrace the whole universe simultaneously because there simply is no finite position that is not relative. Hence no possibility of simultaneity exists from any possible finite vantage point. Time does not advance along a well-defined front but processes in all sorts of relative patterns which cannot be correlated into any one finite system. That is what relativity means. There is simply no privileged position in the finite world.

When that point came clear it was as though the scales had dropped off my eyes. I now began to see as I had never seen before why it is so important to insist (with biblical faith and classical theology) that God is ontologically beyond time and space, for only as such can he then embrace the realm of time and space and each of us within it with his sovereign righteousness and love. If one insists on locating God's actual existence as necessarily in time, God becomes irrelevant, for he is then limited to some finite velocity and is necessarily locked out of any comprehensive experience of the whole universe. Since Process theism claims to be rational and to satisfy the canons of logic better than the biblical-classical view of God, it is not reassuring to discover a fatal logical flaw at the heart of the system. I am now more convinced than ever that every system of thought begins with some prior agenda to which it is committed by faith, as "faith seeking understanding," and then utilizes logic to develop the implications of its presuppositions.

It began to become clear that Process theism is not really compatible with modern relativity theory. . . .

As I began to examine the Process view with a more critical eye, other serious flaws began to appear. Eric Rust and Dallas High suggested I look more closely at the concept of persons in Whitehead and Hartshorne, and when I did I discovered that there really is no sense in which God in Process theism is vitally conscious and personal in his eternal state of being, but is only in that polarity to be conceived of as abstract possibility. In his actual concrete existence, according to Process metaphysics, God is forever processing and changing, since he is everlastingly surpassing himself and adding new data derived from the world and the universe. But God has no consciousness and no content of actual experience apart from what we supply him. In what sense, then, I began to ask, is he a person, conscious, willing and acting, in his noncontingent state of A (=Absolute)? The answer came clear that neither in Whitehead's system nor in Hartshorne's has God any conscious personality over and above the world. God's factual intent and consciousness is only in terms of this world, hence he is "relatively" (=R) dependent on us. On reflection, however, I realized that God is actually dependent on us, since in Whitehead's system God as primordial and logically prior to the world is pure abstract possibility without personal or conscious experience. Similarly, in Hartshorne's system God is greater than the sum of the parts of the universe only in an abstract sense. Since we comprise his "brain cells," so to speak (Hartshorne's im-

age), it is mystifying to comprehend in what substantial sense God is person apart from the world and can function as its chief lure for creative advance.

Since there is a problem in the system with God as substantial person apart from the atomic parts of the universe, we might imagine that there would be a similar problem with the Process view of the human person. And so there is, I discovered. For if, as Whitehead insists, the basic level at which creativity begins is the level of individual atomicity—that is, atomic occasions of feeling, emerging and forming more complex occasions—then we have to ask where the notion of identity comes into the picture. If, for example, I come into being as the result of the complex democracy of myriads of atomic and cellular occasions which are constantly emerging and perishing, and if I myself am constantly changing as the dominant "monad" of this complex democracy, what accounts for the perseverance of my personal pronoun "I"? Process metaphysics denies that there is any substantial self underlying the process of ever-emerging occasions and, like Buddhism, affirms that the only reality is processing relativity.

This, I came to see, is hardly an advance on Judeo-Christian views regarding the substantial and responsible self, much less an advance on the pre-Socratic flux of Heraclitus and the radical relativism of Protagoras. It simply will not do to appeal to something purely abstract to account for God's identity, as Whitehead does with his primordial nature of God, or as Hartshorne does with his argument that God's A is simply the abstract and enduring characteristics in R (as *a* is the identity abstracted from our *r*). What we want to know is, what accounts for that identity being there at all, if the self is not in some sense substantial? Who am *I* if I am constantly changing into another I? Who is God, and what independent ability to lure his creation does he possess, if he has no consciousness or ability to will apart from the atomic creatures who make him actually existent or "consequent," as Whitehead described God's factual and conscious nature?

I have searched in vain to find an answer to this unsettling absence of an enduring *I* in Process theism, either in regard to God's *I* or our own. The system seems to fail at the same crucial point as Buddhism, for in both world views the self is assumed to be dependent on the co-origination of skeins or atomic occasions of experience which have no enduring identity in any substantial sense. The only difference is that Buddhism has a logical advantage in the sense that it views the recognition of the non-enduring self as a deep enlightenment, for the impermanence of the self means that it will not always have to suffer the anguish of desire, but is destined for Nirvana, the extinguishing of the flame of Process with its painful craving. Western Process theism, on the other hand, is based on desire and sees the process of creativity itself as the beginning, middle and end of reality—forever. Yet nothing actual endures, not even God. Identity and continuity are defined in purely abstract terms.

Perhaps the seriousness of the problem as it began to unfold before me can be better illustrated by describing what the stakes really are in the language game of Process theism. At heart, I am convinced, the system sets out not so much to defend God against the charge of evil (God could still destroy this little globe if he chose to); but it is designed to assure us that we are free from the despotic control of a sovereign God, such as Process theologians believe confronts us in the Judeo-Christian Scriptures. In order to be really free to choose without outside compulsion from a sovereign God, other persons or other finite entities, the Process system requires that the individual emerging occasion (let us say you the reader) must be completely alone on the very edge of creativity where your willing self chooses one of a number of possibilities and makes it actual. In that moment you are, so says the system, all alone, like one of Leibniz's windowless monads. That is, on the front line of the emerging moment of creativity no one, not even God, looks sideways at your immediacy, nor do you look sideways at their immediacy. Each of us, from God down to the sub-atomic particle, is quite alone in the moment of choice (of course in the case of descendingly lower occasions of feeling the choice is correspondingly of lower intensity).

Now we must total up the cost of this experience view of freedom. It means, first, that no one, not even God, experiences anything about anybody or anything else that is immediate. We have each other only as past and perished, although the proximity of the just-perished frames as they speed up gives the illusion of other persons in their immediacy. Such is not the case, for even God has us only as perished data, since the system requires that in order to protect personal freedom, God too is locked out of our immediacy.

Neither biblical faith nor classical Christian theology really views God as statically frozen in his absoluteness.

This means, then, that God not only does not have the future as other than possibility, but he does not have any present except his own. He has the world only as perished and past. Think for a moment what that entails. It means that all of our immediacy as we process is forever lost. No one else, not even God, can ever know it. Hence, the Process substitute of the objective immortality for Christian resurrection entails not only the loss of any further subjective life on our part beyond death (it rejects the gift of eternal life), but it loses forever whatever subjective immediacy we experienced in this life. In other words, God is not perfect in his knowledge of the future, he is not perfect in his knowledge of the present, and he is not perfect in his knowledge of the past. He is a truly finite and defective God.

But we need to take the critical analysis of the Process view of persons one step further. If the conscious personal self is the *end* result of a previous self in the series I call "myself," then my new emergent self comes only at the end of the democratic occasion of all the myriad feeling occasions of my body which contribute to it. I have, or am, my new *I* only for a fractional moment before it too perishes and becomes a datum for the next emerging *I*. In other words, there is a serious problem of self-hood and identity for the finite person as well since the "ego" (which is nothing substantial) is continually transcending itself. Hence the "self" lives into the unrealized possibilities of the future and has only a momentary immediacy in the present before it perishes as a dead datum into the past. A continuous series of substantially unrelated I's constitute the "person," with no enduring substantial self to remember the past or anticipate the future.

It all ends in enormous irony. What starts out as a brilliant venture in logic and a search for adequacy concludes in illogic and existential inadequacy. If biblical-classical Christianity is going to be discarded for something else, the something else had better be worth the cost. Process theism attempts to best the biblical doctrine of God's sovereignty in order to protect human freedom; but in the process it renders the concept of God empty and even empties the finite self of any enduring personhood which would make "freedom of choice" a meaningful term. The irony of the situation is that the freedom of the very self-of-the-future for which the Process theist is concerned, is a different self from his present-and-about-to-perish self. Since Process theism has no explanation of the enduring self, and indeed denies the identical selfhood of the person from moment to moment, it is academic whether "I" have freedom of choice as "I" move into the future of possibility, since my present "I" will momentarily perish and be superseded by another "I" which has no substantial continuity with all "my" previous "I's." So serious is the absence of personal identity and continuity that Hartshorne can actually argue that "I" cease to exist in periods of unconsciousness, sleep, and only "pop" back into selfhood (though as another "self") when I awake. Not only does this take us to the edge of absurdity and render the question of free will moot, but it brings into question the biblical doctrine that a person is responsible for his or her action which clearly assumes that one who speaks or acts in a certain way is responsible for that behavior *as the same person.*

What I saw happening before my very eyes, therefore, was the logical self-destruction of the Process attempt to define God and persons from a non-biblical point of view. If God's sovereignty over time and space is denied, and if God is placed within time as necessary to his experience, God becomes time-and-space-bound and irrelevant because impotent, even though the ostensible reason for placing

him ontologically or necessarily in time was to conceive of him as a God who cares. God is hardly a deity who cares for much since he cannot care for everything and everyone, and he is able to care for others only as they are either some other selves they will presently become, or the past selves they have already become. God cannot care for others as they actually are in the moment of their emergent immediacy because that is the free and private domain of the present self. In other words, in the Process system *God does not have the world as present,* but only as future possibility or as past. But if God does not have the world as present then he has only the perished data of the world to work on. In fact, those perished data of the past are supposed to be the effects which give rise to God himself as conscious cause. The mind boggles at such logic; the system bristles with difficulties.

It is far better, I began to realize, to stay with the self-revelation of God in the Judeo-Christian Scriptures and take the hard facts with the soft. That God is absolutely sovereign over the universe and time and space as its creator and sustainer is reiterated in the Scriptures again and again. That God has created human beings to make responsible decisions is also a clear teaching of Scripture. The language is logically odd from a human point of view, but Scripture is full of logically odd events, proclamations, and persons (such as Abraham and his promise of offspring, Moses and the Exodus, the Son of God born in Bethlehem, and crucified on Calvary Hill, raised from the tomb and coming again). Biblical merismus (a part here, a part there) is a major pattern of divine revelation. What the creature must do is not contest the rules or rail against God's language-game, or complain about his or her rights, but worship the sovereign Lord, accept his grace by faith and be obedient to him. Our analysis of Process theism's attempt to improve upon biblical-classical Christianity has brought to light that the logically odd revelations of Scripture are replaced by the logically absurd when autonomous human reason tries its hand at explaining the universe and its unavoidable polarities.

Can Process theism teach the biblical theologian anything at all? I think the major challenge for evangelical theology is to make clear that neither biblical faith nor classical Christian theology really views God as statically frozen in his absoluteness. That criticism of Process theism attacks a straw man, or a straw concept of God. Perhaps Thomistic theology might appear culpable because of its attachment to Aristotelian thought, but even there it is questionable whether the charge holds. The classical view of God as *actus purus,* Pure Act, really attempts to say that God's activity as self-contained and self-sufficient Triunity is absolutely pure: God is pure activity.

Perhaps we need to say it in new ways and in other terms. I no longer have any difficulty conceiving of God as ultimate sociality, utterly inexhaustible in his love as archetypal Family of Father, Son, and Holy Spirit, One in Many, and Many in One. As the primordial Family in Triunity, quite independent of created time and space and inexhaustible in terms of his dynamic love, God is the Archetype who has left his creative signature on all he has created in the ectypal or derivative universe. Everything created reflects one-in-manyness, manyness-in-oneness, being in becoming and becoming in being. God in his own supra-temporal and supra-spatia eternity is dynamic and inexhaustible love and communion between the Father, the eternally begotten Son, and the Holy Spirit who issues from both.

We must not think for a moment that God as he is in his own Triunity is lacking in dynamic activity; but we must not circumscribe that archetypal dynamism in terms of finite time and space. We are not necessary to God. Analogous to the mystery of atomic occasions which stretch our imagination by appearing in the same and different places at once, now as waves, and again as particles, God's unity and plurality, his complementary changelessness and dynamic inexhaustibility simply stretch our imaginations to the breaking point. We understand the mystery of God's inner relationships best through his own appearance in human form as Jesus of Nazareth, who makes such astonishing statements as, "Truly, truly, I say to you, before Abraham was, I am" (John 8:58); and prays, "Father, I desire that they also, whom thou hast given me, may be with me where I am, to behold my glory which thou hast given me in thy love for me before the foundation of the world" (John 17:24); and assures his followers, "I will pray the Father, and he will give you another Counselor, to be with you forever, even the Spirit of truth" (John 14:16 f.).

All the witnesses of Scripture, and consummately Jesus Christ incarnate, point to Someone inexplicably perfect and dynamic who is sovereign over us yet who is with us as Redeemer and Lord and who is closer to us than we are to ourselves. Creative freedom is not some right independent of God, but a gift of his grace that we might worship him and become servants of one another in his name. This truth will never be realized as long as we contest the rules of the game. God sovereignly establishes the language-game, and we tinker with it at our peril.

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Christopraxis: Competence as a Criterion for Theological Education

by Ray S. Anderson

Theological students are often perplexed over the criteria by which they are evaluated as future ministers of the gospel. Indeed, the faculties responsible for preparing students for the ministry of the church are often ambivalent over the same issue.

Is the graduate of a theological seminary a "product" produced by the curricular assembly line, or a "practitioner" whose qualifications remain to be verified? If it is the former, then the question of competence will tend to be addressed to the "maker" of the product. A qualified faculty and a quality curriculum will insure a good product.

On the other hand, if a Master of Divinity degree is meant to certify a practitioner, then the question of competence will tend to shift to the function of the person who is taught rather than to the form of teaching. This distinction is not meant to introduce an either/or situation. Obviously, the quality of competence revealed in the life of a minister of Christ reflects the quality of the faculty and curriculum by which the student was prepared for ministry.

However, if theological education is construed as the "making of a minister," then the graduate will tend to be viewed as a product, much as a house is the product of the act of building. Competence will then be expected of the builder, in the case of a house, and of the teacher, or mentor, in the "making of a minister." It is the thesis of this essay that the purpose of a theological education is to participate in a process of development through which a person becomes competent in the act of ministry. Thus, the criteria by which com-

Ray S. Anderson is Associate Professor of Theology and Ministry at Fuller Theological Seminary.

petence is determined emerge out of the action of ministry rather than out of the process of making a product.

This distinction between "making" and "action" lies at the heart of Aristotle's distinction between making (*poiesis*) and action (*praxis*). The making of something has its end (*telos*) in something other than the process of making, said Aristotle, while action intends its goal within itself (*The Nichomachean Ethics,* IX, vi.5). Again, one could think of this in terms of the building of a house. The competence of the builder of the house is contained in the technical specifications and quality of the house as a product, not in the character of the people who will inhabit the house.

It occurs to me that this distinction provides a helpful insight into the nature and function of theological education, which continues to be plagued with an uneasy conscience over the supposed dichotomy between theory and practice, or between knowledge and skill. In praxis, as Aristotle suggested, the one who participates in the action has a stake in the result of the action which goes beyond the mere making of a "product."

Look again at the structure of biblical theology. God is perceived as not merely "making" Israel into a good nation, nor as "making" out of Jesus of Nazareth a good Christian; rather, God is acting (*praxis*) in the very existence of Israel, and he himself acts as the divine, incarnate Word acts in the person and life of Jesus Christ. These actions of God become the basis for theological reflection because those who become drawn into these actions come to have a theological existence—that is, exist within the structure of the action in such a way that the very being of God is disclosed as true knowledge. In the consummate act of God in Jesus Christ, there is both a practice and presence of God by which both truth and goodness become normative for all true knowledge of God and knowledge of our own human existence (John 1:18; Matt. 11:27).

This is what is denoted by the technical term: Christopraxis. It is the act of God in Christ which occurred once and for all through the person Jesus Christ as the Incarnate Word, but which continues to occur through the mighty acts of revelation and reconciliation whereby the Holy Spirit glorifies Christ by coming into our sphere of historical and personal existence to manifest his resurrection power and presence (John 16:13, 14; Rom. 8:9–11). My thesis is that the criteria by which we determine that a ministry for Christ is good and effective are derived out of the same event of Christopraxis by which we have the criteria for true knowledge of God as revealed Word. Thus, revelation as well as reconciliation, true knowledge of God as well as true life with God, inhere in the same event of Christopraxis. Even as the discipline of theology must be rooted in the event of Theopraxis, so Christology must be rooted in the event of Christopraxis. Again, Christopraxis is not the "making" of a Christian through practicing the ideals of a Christlike life; rather, Christopraxis is the act of God in Christ which continues to impinge upon our own existence through the revealed Word which is at the same time the reconciling Word.

The implications for theological education, I hope, are quite obvious. The church, as the community of those who, by the Spirit of Christ, have been baptized into his one body (I Cor. 12:12), constitutes the primary locus of Christopraxis. Here the power and presence of Christ have become the act which contains its own end (*telos*). The church becomes the "building," or temple of God only because those who have experienced the act of God have become "built into it" (Eph. 2:19–22). The primary theological institution is the church because it is the primary locus of Christopraxis. Subsidiary to the church are institutions which serve the church in the educational function of preparation for ministry. The danger here is that theology will become detached from Theopraxis and christology from Christopraxis. To the degree that this happens, educators will tend to teach toward a discipline or field of study rather than teach toward a competence for ministry. Exegetical methods of biblical study as well as hermeneutics (biblical interpretation) can become primarily methods of arriving at conclusions rather than embodying the reality of God as the one who saves as well as speaks.

If this should happen, biblical study and Christian education take the form of "making" as earlier depicted by Aristotle. In this case, the biblical exegete and the Christian educator are concerned to produce a product, abstract truth on the one hand, and a technician on the other. Competency then is judged to be a quality ascribed to the "maker" or to the "teacher" rather than to character of the event contained within the process. Performance evaluations of teachers in educational institutions invariably tend to assess the delivery mode of knowledge or the technical skill of "making" a product rather than the character of knowledge and truth that have become embodied in action. This sounds harsh and unfair when put in the form of a generalization. Realistically, most institutions for theological or Christian education have purpose statements that do incorporate a quality of life as a goal, not merely the dispensing of information or the perfecting of a technique. However, as one who has chosen to minister within such an institution, I know all too well how difficult it is to translate such purpose statements into curricular realities. This paper is not written to attack the efforts being made to do this, but to suggest that there may be a hidden discrepancy in the basic assumption by which theological education carries on its task.

Christopraxis: Reconciliation and Revelation

Let me begin again, this time from the perspective of what Christopraxis entails as a structure of reality in which both revelation and reconciliation are actions of God through which truth comes into being. Within the community of the church in the broadest sense, Christopraxis is itself the continuation of Christ's own ministry of revelation and reconciliation. Christians, therefore, exist by virtue of this ministry and are empirical evidence of this ministry which takes place through the power of the Holy Spirit in connection with the authority of the revealed Word of Holy Scripture. To have Christian existence is, therefore, to have theological existence. It is to have both a presence and practice in the world which reveals Christ through a ministry of reconciliation. There are forms of ministry which appear to be comforting and even reconciling, but if they do not reveal Christ, these ministries are not of God. That is, these ministries are not actions of God. For God has acted in Jesus Christ and continues to act in him in such a way that Christ is revealed in all of God's actions.

For example, there certainly are many forms of caring for people which alleviate genuine human distress and result in the restoration of human lives to functional health and order. These forms of ministry can take place in such a way that "creature comforts" are maintained, but without enacting the reality of God's revelation and reconciliation through Jesus Christ. A social worker or a psychiatrist may be able to "make" people better, or to "make" the conditions of human existence better. But the end result tends to be just that—a result, a product from which the "maker" can detach himself or herself with no consequent loss of identity or meaning. However, in Christopraxis, the act itself becomes the embodiment of a life of community and wholeness which is derived from God himself through Christ. Thus, we know that reconciliation is more than making people or conditions better, it is inextricably involved with revealing the power and presence of God through the act.

If theological education is construed as the "making of a minister," then the graduate will tend to be viewed as a product.

In the same way, we can also say that there are forms of ministry which purport to proclaim revealed truths of God and to indoctrinate disciples in those truths, but if they do not also touch broken and alienated human lives with liberating and healing power, they are not of God. This assertion is certainly more troublesome, especially for many Christians. The implication of the statement is that one could preach the truth about God in a completely orthodox fashion from the pulpit or in personal witness, but that if no effect takes place in the form of saving faith, renewed life and fellowship in the community of God's own people, then this ministry is not of God. Obviously, this assertion must be immediately qualified by the concession that we have no infallible way of determining what the effect of God's

word and Spirit might be in any person's life. Thus, there may be a hidden work to which we are not privy. However, as a general rule, the biblical witnesses to God's truth were not content to leave aside the question of response and not only looked for response as evidence of the power of the Word of truth, but built their own confidence as true ministers of God upon such evidence (cf. Paul, in I Thess. 1 and 2). One could only argue that the true Word of God is proclaimed in the absence of response by appealing to the possibility of a hidden, secret response. For to assert that the Word of God remains true without accomplishing its true purpose is to argue against the very revealed Word itself: " . . . so shall my word be that goes forth from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and prosper in the thing for which I sent it" (Isa. 55:11).

Theological reflection is the activity of the Christian and the church by which acts of ministry are critically and continually assessed in light of both revelation and reconciliation as God's true Word. Thus, truth cannot be abstracted from personal faith and knowledge, nor can personal faith be detached from the objective truth of God's own being and Word. Theological reflection as a critical exercise leads to competence in ministry by which the one who ministers unites both proclamation and practice in the truth of Jesus Christ. It is not only reflection upon the nature of ministry from the perspective of biblical and theological truths, but it is also reflection upon the nature of divine revelation from the perspective of its saving and reconciling intention in the lives of people.

It must be said also that theological reflection does not lead to new revelation, for God has spoken once and for all in the revelation of Jesus Christ, and Holy Scripture is the normative and infallible truth of that revelation. However, theological reflection takes note of the presence of the One who is revealed in his continuing ministry of reconciliation through the Holy Spirit. The same Jesus who inspired the true account of his own life and ministry through the Holy Spirit in the form of Scripture, continues to be present in the act of reading, hearing, and interpreting the Scriptures. Thus, Scripture is not merely a product which was "made" by the inspiration of the Holy Spirit, and from which the maker can be detached, but Scripture continues to be the particular form of Christopraxis which provides a normative and objective basis for the life of the church. But, because Scripture is a form of Christopraxis, its infallibility is located in the Christ of Scripture as the only true Word of God, and not merely in Scripture as a product of inspiration which could somehow be detached from Christ. In this way, it can be said that Jesus is not only the subject of proclamation (the one about whom we preach) but he is himself the proclaimer in every act of proclamation (the one who proclaims himself through the event of preaching). Theological reflection does not ask the question, What would Jesus do in this situation?, because this would be a question which would imply his absence. Rather, it asks the question, Where is Jesus in this situation and what am I to do as a minister? When the Scripture is interpreted in such a way that direction is sought for lives who need to be conformed to the true and healing power of God's Word, we must remember that Jesus is not only the "author" of Scripture through the power of the Spirit, but he himself is a "reader" and interpreter of Scripture in every contemporary moment. Thus, to be a competent teacher or interpreter of Scripture, one must allow the purpose of Scripture and the authority of Scripture to come to expression as Christopraxis. This requires a particular kind of competence.

Competence in Discernment, Integration and Credibility

The particular competence which results from theological reflection is evidenced by discernment, integration, and credibility. Combined, these qualities in a minister produce an authentic spiritual authority and competence, rather than an authoritarian posture.

Discernment is the recognition of the congruence between the Christ of Scripture and the Christ in ministry. This discernment is thus both exegetical and practical and arises where the Holy Spirit has control over both the mind and the heart. Discernment can only be tested "in ministry," for it is a judgment rendered on behalf of persons in need of Christ's presence as much as it is true information about Christ. This is not meant to imply that there actually are "two Christs," one objectified in the propositions of Scripture and the other a subjective perception on the part of the interpreter of Scripture. Rather, there is but one Christ who, in his own objective being and authority, unites the truth of divine revelation with the truth of divine reconciliation in the objective structure which we have called Christopraxis. Scripture anchors divine revelation in the infallible authority of the incarnate Word as enacted through the historical person Jesus of Nazareth. However, Scripture itself is anchored in the normative and objective reality of Christ who continues to enact the truth of God through his reconciling presence and ministry in the contemporary situation.

An exegetical or hermeneutical decision regarding a Scriptural teaching which is not also a judgment on behalf of the saving and gracious purpose of Scripture has not yet entered into the sphere of Christopraxis. There is, of course, a preliminary searching of the mind of Christ in Scripture which requires careful attention to textual exegesis and basic hermeneutical principles. However, the authority of the text cannot pass over directly into the assured results of such exegetical study, for in this case the text has been used to "make" the truth appear in such a form that it can stand independently of the "maker of truth." When this happens, infallibility and authority can become detached from the objective reality of Christ himself and can be used against the truth.

Theological reflection has the task of disarming the skill of hiding behind practiced piety on the one hand, and pedantic scholarship on the other.

This is precisely what happened when the Old Testament revelation becomes objectified in the form of infallible interpretation and so used to condemn Jesus himself, who was the incarnation of the Word of God: "This man is not from God, for he does not keep the sabbath" (John 9:16). The "orthodoxy" of the Pharisees came to stand outside the Christopraxis of the Incarnate Word as the divine act. Instead of the proper kind of theological reflection which would have enabled them to discern the act of God in their midst, they became incompetent to judge the truth and hopelessly blind. To have one's eyes opened to "see the truth" is to be able to discern the work of God in the present context and thereby to hear the Word of God as delivered by the inspired witnesses. In this way, the early preaching in the book of Acts called for this kind of theological reflection and discernment. "You killed the Author of Life," proclaimed Peter. But God raised him from the dead. "To this we are witnesses. And his name, by faith in his name, has made this man strong whom you see and know; and the faith which is through Jesus has given the man his perfect health in the presence of you all" (Acts 3:15–16). It is in this same sense that I have suggested that a particular kind of competence is represented by the discernment which is able to see the congruence between the Christ of Scripture and the Christ who is at work in the ministry of the church.

Integration is the second aspect of competence produced by theological reflection. Integration is the application of discernment where God's Word is both proclaimed and practiced in ministry with the result that Christ as truth both touches and is touched by human need. An integrated ministry overcomes the ambivalence which results from two levels of truth, one purely theoretical and the other merely functional. Integration, therefore, is a form of competence, not a theoretical component of a curriculum. Within the structure of Christopraxis, the "presence-in-action" mode of revelation stands as a barrier to all attempts to view the truth of God in abstraction from the work of God. "Do not, for the sake of food, destroy the work of God," wrote the Apostle Paul (Rom. 14:20). The eating or not eating of meat had become for some an absolute principle of the law in abstraction from the work of God in building up a body of people who existed in the mutuality of peace and love. The particular kind of competence represented by integration is demonstrated by Jesus who healed on the sabbath. This act of reconciliation became a normative interpretation of the law of the sab-

bath as a revelation of God. The sabbath does not lose its authority as a commandment because it is drawn into the work of God, but rather its true authority as a command of God comes to expression in the objective reality of the work of God.

The particular kind of competence represented by integration is demonstrated by the Apostle Paul when he withstood the attempts of the Judaizers to force circumcision on the Gentile converts, and to enforce a separation between the practice of Gentile Christians eating with Jewish Christians. The authority of Christ as the revealed Word of God is enacted in the table fellowship at which he himself is present. The table fellowship of Christopraxis, therefore, becomes a normative criterion for discerning and judging the truth of Christ. When Peter fell prey to the wiles of the Judaizers, Paul reproaches him openly in the church at Antioch for the sake of the "truth of the gospel" (Gal. 2:11–21). The integration of the Jew and Gentile is first of all, for Paul, an ontological reality grounded in the objective person of Jesus Christ. It is the Word of revelation, therefore, that contains the structure of integration, not the practice of reconciliation. Christopraxis grounds the criteria for competence in the very being of the truth as the personal being of God revealed through the historical and contemporary person and presence of Jesus Christ.

The competence of integration, therefore, is a special competence demanded of the theologian and the biblical scholar. Only when this competence is present as an essential component of theological education can the task of preparing men and women for ministry include the developing of competence for ministry. It is hard to see how this competence can be certified with the granting of a degree, unless the narrower scope of the curriculum with its focus upon abstract knowledge is set within the broader curriculum of discernment and integration. But if there is to be such a broader curriculum through which competence can be produced, it will entail circumstances in which judgments will have to be made as to the work of God in his own ministry of reconciliation.

A third form of competence is *credibility.* Credibility is the transparency of method and lucidity of thought which makes the presence of Christ self-evident and worthy of belief in every event of ministry. Christ is ultimately believable only in terms of his own unity of being in word and deed. It is the task of theological reflection to press through to this criterion at the expense, if necessary, of every claim of self-justification on the part of the minister (and teacher!).

"You know what kind of men we proved to be among you for your sake," wrote Paul to the Thessalonian Christians, "And you became imitators of us and of the Lord" (I Thess. 1:5–6). Paul was not conceding to others the authority to make judgments upon him. In another context he can say, " . . . it is a very small thing that I should be judged by you or by a human court. I do not even judge myself . . . It is the Lord who judges me" (I Cor. 4:3–4). However, the Lord who is coming as the judge of all ministry (then what is true will be finally revealed!), is also revealed in this present time through actions of reconciliation. Christopraxis, therefore, demands a particular kind of competence which is manifested in being credible as a presentation of Christ himself, not merely as an infallible interpreter of Christ. This is a subtle distinction which eludes analysis but which becomes razor sharp when viewed from the perspective of the one who is truly seeking the truth and grace of God in Christ.

For the Pharisees, the official interpreter of the law and the possessor of the official interpretation became identical with the giver of the law. But for Jesus, the distinction was absolutely clear. Jesus told them, "If you were Abraham's children, you would do what Abraham did, but now you seek to kill me, a man who has told you the truth . . . If God were your Father, you would love me, for I proceeded and came forth from God . . . " (John 8:39, 42). For all of their erudition concerning the law, they were basically incompetent with regard to the truth and reality of God. Their eyes were opaque, and they could not see the transparency of Jesus as the one who revealed the true God in his words and deeds (cf. John 9:40–41). On the other hand, the common people, despised by the Pharisees as unlearned, found Jesus to be truly credible as a "man of God."

Christopraxis and Holy Scripture

Theological reflection has the task of disarming the skill of hiding behind practiced piety on the one hand, and pedantic scholarship on the other. The Pharisees "traverse sea and land to make a single proselyte," scolded Jesus, and "when he becomes a proselyte, you make him twice as much a child of hell as yourselves" (Matt. 23:15). Strong language! But those of us involved with the responsibility of preparing others for ministry must not mistake education for proselyting. Christopraxis is a ministry of making disciples—how else could it be! However, the particular competence demanded of a maker of disciples is that Christ himself be revealed as the discipler.

Christopraxis, it has been argued, is the normative and authoritative grounding of all theological reflection in the divine act of God consummated in Jesus Christ, and continued through the power and presence of the Holy Spirit in the body of Christ. Education for ministry is, therefore, not only preparation for ministry but it is an on-going pursuit of competence through critical theological reflection. This competence does not arise merely through repetition and practice of methods, but is gained through participation in the work of God in such a way that accountability for the judgments made in ministry situations are congruent with Christ's own purpose as he stands within the situation and acts through and with us.

Those who have followed the argument to this point and are "almost persuaded," will still be uneasy over what might appear to be a shift from the "objective" role of Scripture as the sole depository of revealed truth to the "subjective" discernment of the mind of Christ amidst the hopeless and ambiguous labyrinth of human feelings and impulses. Nothing that I have said should be construed as being sympathetic with such a movement from objective to subjective truth. I grant that the objectification of divine truth in the form of rational propositions deduced from Scripture appears to be a safeguard against the relativizing of truth to what seems to be right in each person's eyes. But all idolatry has its source in the desire to make the way to God more certain and more manageable. Consequently, I myself am not persuaded that one can legitimately detach the truth of God from the being of God and make out of it an abstract standard of correctness. Christopraxis, as I have attempted to present it, upholds the full authority and objectivity of the divine Word as written in Holy Scripture but only because Scripture itself is contingent upon the being of God as given to us through the incarnate Word. Should one wish to dissolve this contingency into a Word of God which exists as a sheer objectification of truth detached from God's being, it would be done at the peril of idolatry, in my judgment.

I do not hold that the objective reality of God over and against his own creature is ever surrendered to an objectified word which comes under the control of the mind of the creature. This would be a subjectivism of the worst kind. Christopraxis, as I have attempted to present it, upholds the full authority and objectivity of the Spirit of Christ as present and active in the creating and sustaining of his body, the church. The tormenting question as to how we can ever be *sure* of knowing what the purpose and work of Christ is through our own actions of ministry must push us to apprehend the objective reality of God himself, rather than cause us to comprehend the truth in categories more susceptible to our control. Rather than this causing confusion and anxiety, the Apostle Paul held that the objective reality of the Spirit in the body of Christ is the source of true knowledge and unity of thought and action (I Cor. 2:6–16; Eph. 4:1–6).

Even as Christ himself did not act against the commandments of God, but integrated them into his own act of revelation and reconciliation, so the Spirit of Christ in the church does not act against the teachings of Christ in Scripture, but integrates them into his own actions of revelation and reconciliation. My purpose has not been to show *how* this can be translated into a curriculum for theological education, but to attempt to persuade others that Christopraxis is a structure of reality which encompasses both thought and action, and is the objective basis for developing answers to the more practical question of method.

Competence in ministry is the ultimate theological examination. "Examine yourselves," says Apostle Paul, " . . . Do you not realize that Jesus Christ is in you?—unless indeed you fail to meet the test! . . . For we cannot do anything against the truth, but only for the truth" (II Cor. 13:5, 8).

Children (and Others) and Money

by Jacques Ellul

Up to now it does not seem that many educators have studied this problem of money, although it is a highly sensitive area in the education of children. Very early, around age six if they go to school, children run up against money. Although they do not know what it is, they quickly understand its usefulness and force. They do not yet have any feeling of ownership about this abstraction, but they have already sensed its use, and through their parents they may have caught a glimpse of the importance that must be attached to it. All kinds of difficulties may arise out of interchanges with their playmates or because of their appropriation of someone else's money (not a theft, for they do not really understand that this could be owned by someone else). These difficulties can be one of our first ways of educating children in their relations with one of the powers of the world.

Realistic Teaching

If we continue taking Scripture as our guide, we will quickly notice that no express rules concerning the attitude of parents and children toward money are found there. Nevertheless we find firm guidelines in its revelation about the nature of money and in its general position of Christian realism.

A question like this one must remind us that in every situation, Christianity requires strict realism of us. This is not a philosophical opinion or a general doctrine of realism, but only a clear view of the real world which we must accept as it is. We must first oppose all idealism. In its popular form (refusal to see reality in favor of an ideal), with all the illusions and good feelings that it attaches to faith, such idealism turns God into "the good Lord" and Christmas into a children's holiday. It shows us the faith as we remember it from sunday school and from songs our mothers sang. All this has nothing to do with Christianity. The Temple is not a refuge from the harsh world. But we must just as strongly reject philosophical idealism which would lead us to give priority to the world of ideas and values over the world of events and actions. Finally, Christianity objects to traditional spirituality with its package of religious values such as immortality and the preeminence of the soul over the body.

Confronted with all these distortions, God's revelation is remarkably realistic. It asks us to see the real world as it sheds light on it. Now the illumination that God's Word gives the world is particularly severe: our reality is a result of the Fall. Since that time the world has been radically estranged from God by its very nature. This reality is only a corruption, the kingdom of Satan, the creation of sin: in the natural world, we find nothing else. To say that in this world there is anything good, ideal or spiritual in itself is to deny revelation.

But this is not pessimism because revelation teaches us that God has not abandoned the real world. He continues to be present in it, he has undertaken an enormous work to transform it, and the kingdom of heaven is hidden in it. It is thus not pessimistic to affirm the existence of evil, for we know that God is the Lord; and because of our faith, we can have enough courage to look at the real world as it is. Because of our faith we can refuse to be deceived by the phrase we hear so often: "It's not so bad as all that." At the same time, to refuse to see this reality, to veil it with idealism or spirituality, is to betray God's Word and to rob God of his saving character.

This realistic position which fears neither words nor things must guide us in all educational work. We must never veil reality from children, idealize it or tint it with falsehood and illusion. But we must take into account each child's strength and reveal to each one only what he or she is able to bear, endure and understand about the real world. With a child, as with an adult, this ability comes only with an assured faith. As the child's faith grows, we can introduce the harsh realities of the world. Otherwise we would crush him under the weight of evil which he would not understand and against which he would have no hope. Such realism leads to a total education that is based on vigilance and evidence.

Foundations for Teaching. This realism assumes, first, that we will be looking at money as it is, or more precisely, as the Bible shows us it is in the world. We quickly learn that the reality revealed by the Bible is in every way what a scrupulous observation of the real world can teach us. This means that we must teach children what money is with its power and perversions. We must not let children live in a world of illusions. We must not give them all the money they want as if it were a natural and simple thing to do, but neither should we cut them off completely from the world of money. Too many Christian families, when dealing with their children, handle money problems only in the abstract. "No need to mix them up in such base and despicable things." But we forget that these children will then get their understanding of money from the world, which is not a better solution. Or if we succeed in completely cutting them off from money, once they are seventeen or eighteen years old they will be defenseless and without resources. Their innocence will be a trap for them; their purity will be an easy foothold for the demon.

***Children must be taught to separate the ideas of* usefulness *and* goodness.**

We must then teach the child *progressively* both that money is necessary and that evil is attached to it. The need for money, all the work connected with it, the simple statement that we can't get along without it—these things children will understand quickly and will get used to easily. They will not, however, grasp the evil attached to money as easily. It will be very difficult to make them understand scriptural ideas that there is no good money or good use of money, that money brings evil in society and in human relations, and that it leads to evil in our personal and inner lives, with all the jealousy, hatred and murder that accompany the desire for money.

Undoubtedly all this can be taught, and many books or stories that the child will read take this approach. But this is not the best form of evidence. We should count much more on facts than on words to introduce the idea. Obviously the parents' example must be the foundation of this teaching, but above all we must take advantage of all circumstances—quarrels among children over money, social inequalities that children see themselves, thefts or strikes—all the events which, when explained, show the reality of the power of money along with the extreme danger that it entails.

Children must learn that people will sacrifice everything to have money; but like Spartan children before the drunken Helots, they are given this example to put them on guard so that they can protect themselves from a similar fate. In addition, children must gain experience by using money. Children will learn concretely, at their own level, what money is. I think it is vitally important that this experience be direct, that it involve real sums of money and real operations (simple purchases or sales) in proportion to each child's abilities.

The worst education about these ideas seems to me to be that given by games like Monopoly where children learn a complex financial management of abstract sums of money. In the real world children must know real things at their own level, for money is not a game and it quickly raises moral questions.

But such a method of teaching, especially concerning the evil provoked by money, risks falling into two dangers: moralism and nega-

Jacques Ellul is the retired professor of the History and Sociology of Institutions at the University of Bordeaux in France.

tivism. Both are threats and both should be condemned. Moralism is a potential problem whenever children, having to choose between two attitudes, are almost automatically told by their parents which one is right. Once children have acquired certain habits, they will begin to act spontaneously as they have been taught. They will have been trained in a way that is not bad from a social standpoint but that in no way corresponds to life in Christ.

There is only one way to avoid moralism: by maintaining children's freedom and letting them choose their own behavior. As often as possible, children should make their own decisions on how they will handle money on the basis of what they have seen or heard. But they can be led to reflect on their actions afterward. Better that children make mistakes, act badly and reflect afterward than that they turn into robots who do good things that are not the fruit of their personality. This is a great problem for parents, who can only with great difficulty leave their children free to make mistakes.

The other danger is negativism. If children end up understanding (as they must) that money is bad (even when we do good things with it or use it well), they will tend to take a negative attitude toward it. Children tend to behave consistently; consequently, if something is evil, they keep away from it. They see things in black and white. Now this negative attitude is wrong from all standpoints. It is wrong because it leads to exactly the opposite of what is desirable: it leads to a false spirituality or a scorn for money. It is also wrong because negativism tends to spread and to affect other attitudes and judgments until it has become a way of life. When a child is negative on one point, we can easily see the contagion spreading into other areas of his personality.

The passive attitude in practical matters and the crushed spirit which result from negativism are serious failures in education. But in avoiding negativism we must not fall into the absurdity of "positivism," which is the usual tendency of today's education. This education is founded on the goodness of human nature, the validity of human thought and enterprises, and the justice of society. It shows vigorous and healthy optimism, but in God's eyes it is hypocrisy.

The only valid position is a dialectical one, but how difficult this is in education, for it assumes that children will give up their entrenched ideas and unilateral attitudes. Here are examples of what I mean by dialectical education in the area of money:

1. Children must know that money is not respectable, that we do not owe it honor or consideration, that the rich are not superior to others. At the same time, however, money is not contemptible. This is especially true of money their parents may give them, for it represents their work and is a way they have of showing them their love.
2. Children must know that money is necessary, but they must not draw the conclusion from this that is good. Inversely, they must learn that it leads to much evil, but they must not draw the conclusion that it is useless. In other words, children must be taught to separate the ideas of *usefulness* and *goodness,* a separation that adults no longer make in our day.
3. When we teach children that money does evil, they will be led to see one side only. Either money does evil to those who have it by hardening their hearts, for example, or it does evil to those who passionately desire it by leading them to theft. Now it is essential to teach that money does evil both to those who have it and to those who do not, to one group as much as to the other. It is essential to teach that money does not leave us unscathed, whatever attitude we take or whatever situation we have been placed in by circumstances. In any case money first spoils our relations with people. Children must progressively learn to be wary of the effect money has on relations with adults and with friends.

In all this, the dominant idea is that Christian education must educate for risk and for danger. We must not shelter the young from the world's dangers, but arm them so they will be able to overcome them. We are talking about arming them not with a legalistic and moralistic breastplate, but with the strength of freedom. We are teaching them not to fight in their own strength, but to ask for the Holy Spirit and to rely on him. Parents then must be willing to allow their children to be placed in danger, knowing that there is no possible education in Christ without the presence of the real dangers of the world, for without danger, Christian education is only a worthless pretty picture which will not help at all when children first meet up with concrete life.

Possession and Deliverance

We must not live in a dream world. When young children use money, they cannot help being possessed by it. Such is its danger. Children will think it is marvelous to be able to buy so many lovely things; they will think it is fun, if they are from a rich family, to humiliate their playmates; they will be full of envy and bitterness if they are from a poor family. They will certainly admire the beautiful cars that money can provide, and perhaps will look down on their parents if they do not own one. There are so many signs of this possession, which can also be marked by many other feelings and impulses. However careful we may be in training our children, we cannot avoid this, at least not without breaking the child's spontaneity and falling into a legalistic moralism with all the repression it entails. For if what we have said about money is correct, there is no educational method, however subtle or refined, however psychologically astute or careful, adequate to check its power and to prevent possession. These are facts of a different order: the spiritual order.

Consequently the battle takes place on a different plane. Even though thorough educational work is necessary, it will not do a bit of good unless it is based on the real battle for the deliverance of children. If our educational method exposes children to the danger of possession, it must also protect them from it and deliver them by spiritual weapons, of which prayer is the first. It is not necessary to stress the importance of parents' prayers for their children. By this act the parents recognize that God is effectively in control of life and that only he can command money and free children from possession. This gives meaning to education which teaches right behavior toward money. This is neither magic nor method; it is the full liberty of God as expressed in grace responding to prayer. What we are going to say makes sense only if prayer is never neglected; prayer is the first act leading to deliverance.

This being the case, it is important to propose a type of behavior to children, perhaps as an example, but especially as a lifestyle. Undoubtedly money loses importance for children to the extent that their parents are themselves free from its power. Children who live in homes where the money question is the parents' central and obsessing preoccupation are inevitably conquered by this obsession. This is true whether the homes are rich or poor.

Children truly participate in the parents' deliverance that Jesus Christ offers. We cannot forget that biblically, young children to about age twelve are part of their parents' lives. They not only depend on them materially, they also are spiritual and psychical parts of their parents. They are not yet their own persons, and consequently their parents' attitudes (whether internal or external) toward money are theirs. This explains why some parents who never talk about money in front of their children, or who try to behave in a dignified manner, but who in their inner lives are obsessed with money, have children who are also possessed by it. It is important that parents be free from possession inside as well as out. Otherwise children are possessed through their parents, even if their parents try to give them a just and healthy education.

When a person truly loves something, there is little room for loving many other things.

And, to be sure, children seem to be excellent barometers of their parents' inner reality. They are not yet divided between their actions and thoughts: they are unities and directly express what they are. This is why instruction, examples or an atmosphere are far from enough. First of all parents must themselves have a right attitude toward money. Consequently when parents, by grace, are freed from this obsession, their children can hear and receive instruction, profit from education, acquite good behavior patterns.

But children's openness, their adherence to the truth lived out by their parents, is only temporary. Children are free with regard to

money when their parents are free only until they become responsible for themselves. When this happens, the experiences they are called to undergo, the decisions they are called to make, will require them to face up to this power themselves, no longer through their parents. When this happens, what they become is no longer their parents' doing; it is their own business. But obviously if they have had their eyes opened to this struggle, they are better prepared and armed to endure it.

In short (and this is true whenever education is in the spiritual area), no educational method will work unless those who use it are themselves authentic, free from demon possession but able to discern it. All techniques are useless that fail to recognize this reality and try to accomplish by method alone what is really spiritual business. We cannot stint on this enterprise if we want to give our children something beyond a few more or less useful tricks for adapting themselves and getting out of scrapes. It goes without saying, moreover, that the prayer which accompanies this work makes no sense unless we are involved in the quest along with our children.

Seeking Things Above. The whole answer, however, is not found in general, indirect action (prayer and parental attitude). There is also specific and direct educational work to do. It makes use of all of today's pedagogical methods. But we must be aware of a major difference between Christian education and all other forms. When children are possessed by money, their resulting behavior will be sin: revolt against God and acceptance of the power of money. We are not speaking only of habits or of psychological illness, and consequently we cannot simply give free rein to the child's nature, leaving it to its natural goodness. We cannot simply arouse in each child the full development and expression of his personality, for this personality is evil. But we will not solve the problem of teaching behavior alone, behavior resulting from a moral code and expressing itself in virtues. If we are talking about sin, we must always remember Kierkegaard's observation that the opposite of sin is not virtue but faith. But how do we express this?

It seems that the most basic advice we can give is to "set your minds on things that are above" (Col 3:2). In all the details of their lives, children are called to offer their love to God in response to God's love and always to act from that starting point. If we do not always go back to God's love, we know how sterile our reasoning becomes. If we restrict ourselves to fighting money with moral or psychological methods, there comes a time when everything stops working, a time when we can find nothing more on which to base everything else. We must in real life rediscover the "things that are above" and derive moral and educational truths from them. The direct fight against money is ineffective without this. We must begin by giving a general direction to each child's life, leading each of them progressively to attachment to higher things, making the larger truths and realities penetrate their hearts. But this will necessarily be a slow work which will not immediately bear fruit. It is as children attach themselves to higher truths that they will pull away from lesser realities.

For there are two possible directions to take in this education about money. On the one hand we can try to stay on the level of the problem itself by considering money as a purely natural phenomenon, by looking at it from an economic and strictly human point of view. In this case we would need to use certain psychological tricks and, at best, an appeal to morality. On the other hand we can ourselves come to the point of mastering the questions money raises; we can see it in its profound reality. In this case we must lead children to the same understanding and judgment, because we are dealing with more complete truths and because we are living by these truths. We must be careful not to think there is anything mystical in this; we are simply saying that when a person truly loves something, there is little room for loving many other things.

If we love the "things that are above," we will be rather detached from the things that are below. We do not have to repudiate money or despise it: we have already seen that a major part of Christian education must be, by contrast, to teach the proper use and value of money. We have only to be sufficiently detached from it. Money loses interest and its importance when we stop giving it importance and interest; we can do this only if we give importance and interest to something else. Otherwise our detachment will be only constraint and asceticism, and these are never advisable. We must not be a negative influence by depriving children of money or forcing them to do without. What is necessary is that children progressively detach themselves from money because another order of value attracts them.

Let there be no confusion: these values are not just any values. Humanism cannot produce this result even if it is very elevated. Neither intelligence nor virtue nor art will succeed in freeing children. We know how often in real life these things are subordinated to money. Not even Christian education or sunday school or church membership are truly "the things from above"—only Jesus Christ himself and him alone. Children can learn that all contradictions are resolved in Christ and that the great power of money is only the power of a servant. And when children are joined to Jesus Christ, Christ's action is produced in them, giving them freedom and delivering them from passion.

We must be very careful. If children are thus detached from money, this is not at all a natural phenomenon, a simple psychological effect. It is not simply compensation where mechanically the moment children are interested in one thing they lose interest in other things. This does not have to do with their attention or habits. We must always remember what sort of thing possession by money is. We need the power of Jesus Christ to dominate it, and it is Jesus' unforeseen, all-powerful and gracious act that causes this transformation of love in children as well as in adults. If we try to get by without this act which does not depend on us, our efforts will be in vain and our children will serve another lord.

The Catholic Tradition of Spiritual Formation

by Daniel Buechlein

With your indulgence I begin my presentation with a reading of the Emmaus story. I do so because I believe it contains the components of our tradition of spirituality.

That same day two of them were on their way to a village called Emmaus which lay about seven miles from Jerusalem, and they were talking together about all these happenings. As they talked and discussed it with one another Jesus himself came up and walked along with them but something kept them from seeing who he was. He asked them, "What is it you are debating as you walk?" They halted, their faces full of gloom, and one called Cleopas answered, "Are you the only person staying in Jerusalem not to know what has happened?" "What do you mean," he said. "All this about Jesus of Nazareth," they replied, "A prophet powerful in speech and action before God and the whole people; how our chief priests and rulers handed him over to be sentenced to death and crucified him. But we had been hoping that he was the man to liberate Israel. What is more, this is the third day since it happened and now some of the women of our company have astounded us. They went early to the tomb but failed to find his body and returned with the story that they had seen a vision of angels who told them he was alive. So some of our people went to the tomb and found things just as the women had said. But him, they did not see." "How dull you are!" he answered.

Daniel Buechlein is the President of St. Meinrad School of Theology. *This article originally appeared in* Theological Education *(1978) and is reprinted with permission from the Association of Theological Schools.*

"How slow to believe all that the prophets said! Was the Messiah not bound to suffer this before entering upon his glory?" Then he began with Moses and all the prophets, and explained to them the passages which referred to himself in every part of the Scriptures. By this time they had reached the village to which they were going and he made as if he would continue his journey, but they pressed him: "Stay with us for evening draws on and the day is almost over." So he went to stay with them and when he had sat down with them at the table he took bread and said the blessing, he broke the bread and offered it to them. Then their eyes were opened, and they recognized him and he vanished from their sight. They said to one another, "Did we not feel our hearts on fire as he talked with us on the road and explained the Scriptures to us?" Without a moment's delay they set out and returned to Jerusalem. There they found that the eleven and the rest of the company had assembled and were saying, "It is true, the Lord has risen, he has appeared to Simon." Then they gave their account of the events of their journey and told how he had been recognized by them at the breaking of the bread. (Luke 24:13–35)

I cite this story by way of paradigm. It suggests the classic components of the Roman tradition of spirituality. I would outline these components as follows:

1. Scripture, the Word of God is touchstone.

2. Reflection, discussion, and discernment about the meaning of the Word of God *vis a vis* what happened and what is happening.

3. A sense—not recognition—of the presence of the Lord on the journey.

4. Questioning and teaching by the Master on the journey.

5. A moment of recognition in the breaking of bread, that being a transient or passing experience.

6. The interplay of the preparation and beginning sense of recognition by hearing the word of journey, on the one hand, and the enlightenment and discernment the breaking of bread brings to the journey on the other. It is the essential interrelationship of Scripture and preaching and sacramental, liturgical celebration and life in our tradition.

7. From the perspective of spiritual formation, the notion of journey is key.

8. Bearing witness and sharing the experience with the community of sisters and brothers.

Those eight components suggest the classic components of our tradition of spiritual formation. I'll address myself to these components, but not exactly in the manner you might expect.

It would be valuable to sketch the historical developments of our tradition of spiritual formation. It is not monolithic and has many historical roots. There is the complex monastic traditions, the Ignatian and Sulpician schools. These are various components which I could not adequately develop for you. I will speak largely out of our church's tradition of *ministerial formation* because I think that will be most valuable and because that is the area in which I am more experienced. In fact, I shall focus on the aspect of our spiritual development process which we call spiritual direction because this is a method of breaking open the classic elements of spiritual formation in our tradition.

What are the ways in which we see spiritual formation happening? I borrow a typology that Father Damien Isabell, a Franciscan at the Catholic Theological Union in Chicago, uses in a small book, *The Spiritual Director: A Practical Guide* (Franciscan Herald Press). In order to make this typology, imagine four concentric circles. In the larger outside circle place the tag of *general direction* which a Christian receives from the church. In the next circle within the large circle, tag *group direction*. In the third smallest circle, tag *one-to-one direction*. In the final smallest circle, tag *hidden direction*. Remember the question is: How is one influenced in his or her spiritual formation?

When I speak of the *general direction* a Christian receives from the church it is of the church's mission to embody, to reproduce, or to actualize the mystery of Jesus Christ in time. It does so by communicating knowledge of that mystery by preaching the Word and by living the Word. It is also the mission of the church to insert the life of the Christian into that mystery of Jesus. And here, I am thinking of the sacramental and liturgical life of the Roman church. There

It is of the church's mission to embody, to reproduce, or to actualize the mystery of Jesus Christ in time.

is, furthermore, an interplay of personal spiritual activity and the communal activity of the church. The individual Christian reads the Scriptures and other inspirational readings. There is private and group prayer and devotion. There is the personal matter of ascetical practice, e.g., fasting. There is the matter of the social or charitable action in the life of the individual Christian. In our view, this personal perspective prepares the Christian for the liturgical, sacramental experience and at the same time is viewed as an assimilation of liturgical sacramental life. Liturgy inspires. It enriches life and practice. We say that liturgical and sacramental life which does not move the person to Christian action is not good worship. In addition to Scripture, the church's teaching, preaching, celebration of sacramental life, and the celebration of the liturgical year are permanent voices which guide individuals and help them avoid the traps of subjective piety.

Damien Isabell speaks of this next typology of spiritual direction as *group direction*. This describes the phenomenon in our tradition of the forming of communities that consciously come together in order to structure mutual support and a life of faith, e.g., monastic or other religious communities or the seminary community. A program of spiritual direction is planned along with common and private prayer. Groups form in recognition of the need for mutual support that some people in our tradition derive in a shared faith in community.

All of us are affected and influenced by significant other people in our lives. Whether these significant other people are people of deep faith or not of faith at all has an effect on our spiritual direction. Damien Isabell points to this and calls it *hidden direction*. In our tradition it is an important function to probe and to discern who are the significant people in our lives in order to understand our spiritual formation.

I want now to focus on *one-to-one spiritual direction*. We are talking about spiritual formation and asking the question: How is it experienced? How is it experienced in a one-to-one relationship which we describe as spiritual direction? Without undermining the importance of the components of general and group and hidden spiritual formation I approach our topic from the perspective of one-to-one spiritual direction because this focuses best a certain uniqueness about spiritual formation in our tradition.

I begin with a general definition of one-to-one spiritual direction. *Spiritual direction is an interpersonal relationship to assist in growth in the spirit.* There are two elements in this general definition: (a) interpersonal relationship, and (b) assistance to growth in the spirit. By describing the nature of the relationship between spirit director and the person directed, and by defining our expectations in the process of growth in the spirit we can arrive at a more specific and practical understanding of what we mean by spiritual direction in our tradition.

There are three descriptive notes: First, since the Second Vatican Council, there is a shift of emphasis in understanding of spiritual direction. It has to do with a change of image of spiritual direction compared to other eras of the church. Today, the emphasis on interpersonal relationships or the mutuality of the goal of spiritual development and direction is different. We use the image of journey. Previously the favorite image was that of father-son, father-daughter,

or mother-daughter relationships. The emphasis previously—and it is a question of emphasis—was on direction, teaching, showing the way. It implied a more passive role on the part of the directee. (I am going to use the term director and directee which is very clumsy, but I am doing it for a purpose. I do not want to use counselor and counselee because I am talking about something other than personality or psychological counseling which will be discussed elsewhere.)

The previous notion of father-son or mother-daughter implied a more passive role on the part of the directee. Previously one thought of spiritual direction primarily out of a notion of refueling, e.g., a rest stop and checkup. The analogy of journey connotes continuing conversation about prayer and life, and the integration of prayer and action. The director as brother or sister traveler helps the directee read his or her own religious experience in life. Above all the director does not try to supply the experience, which sometimes as teachers, as fathers and mothers we try to do.

It is the same me at prayer, in chapel, at my desk, on the tennis court, in the shower, or in bed.

The second descriptive point I want to make is that spiritual direction is viewed as both a human and spiritual process. The anthropological ground for spiritual direction is the reality that the human person is social, is related to others. Relatedness is an essential characteristic of the human person. Self-discovery takes place in relationship to other people. The theological ground for spiritual direction is our belief that we are all members of one body, we have the same God, we are sisters and brothers with one transcendant father. Membership in the human family and the family of God are the personal history of everyone. Growth as human persons who are also persons of faith is rooted in one and the same human will and desire.

What is my point? Spiritual life and spiritual direction cannot be viewed as something apart from ordinary human living and experience. Spirituality does not survive as an artificial superstructure if you view it as a layer on top of human nature. From another point of view, the incarnational principle is operative in our spiritual formation. More practically, it is the same me at prayer, in chapel, at my desk, on the tennis court, in the shower, or in bed. The experience of God by a human person is not something simply "out there." Nor is it true that God "checks in and out" of my human experience depending on where I am and what I am doing. My experience of God has interior roots in the sense that it is rooted in me as he is present to me, i.e., in me and around me. My experience is unique. I can say it is sacred and secular.

My third descriptive point about spiritual direction is that it is ministry. It is not reserved to ordained ministry or certified ministers while surely it is intimately appropriate to ordained ministry. Spiritual direction focuses on the Christian's call to holiness. That is to faith, hope, and love. And it focuses on continuous vocational discernment in our case, the call to be Christian and the call to ministry. As such we say spiritual direction is a ministry of clarification. It is a help of clarification in response to the question, "How operative are faith, hope, and love in my life?" It is a ministry of interpretation, inasmuch as one helps another person read what God says in living experience. So much of it is a help by listening with certain questions as director. How is he or she experiencing God? What grace, what gift is one receiving? What growth is one called to?

Spiritual direction is an area of our ministry which uncovers our own deeper self as Christian minister-person more quickly, more directly, and often more intensely than any other. It is for this reason that ordained ministers often fear to enter into the relationship of spiritual direction with another person. Milton Mayeroff in his little book *On Caring* (Personal Library) wrote: "Helping someone else grow is at least to help him to care for something or someone apart from himself." Also, he says, "It is to help that other person to come to care for himself." This presumes a lot about the helper—that the helper cares, is free enough to care about others, and knows what is important enough to care about.

Let me summarize what I have said so far. Spiritual direction is defined as an interpersonal relationship to assist growth in the spirit. It is appropriately viewed as a shared journey. The process is both human and spiritual and finds its integration in personal experience. The individual, personal experience of God within as well as in relationship to others is crucial. Finally, spiritual direction is ministry, a ministry of clarification, a ministry of interpretation, and above all a ministry of caring.

I have already said that an essential quality of spiritual direction is that it is an interpersonal relationship. There is a clear task that forms the basis of this coming together of two people. The directee desires to grow in self-knowledge and self-acceptance in relationship to God and to other people. The directee desires this and seeks direction so as to perceive what is God's will in the journey of life. The director helps the other person in this process of self-discovery with God.

Self-knowledge and self-acceptance in relationship to God are important because, like any other human experience, it is interior. God is not *my* God, he is not my *individual* God. He is not only present to and in me, he is everywhere and out there too. But my *experience* of him is *mine*. My experience of God's presence is unique. Hence, the importance of self-knowledge and self-acceptance and hence the importance of discernment, i.e., the importance of sharing my journey with another, as an objective voice to the listener. My spiritual director helps me discover and better understand what is my experience of God and what is not, what my experience of God means and what it does not mean.

Spiritual direction draws its richest meaning when we view it as a relationship into which two people are gathered in the name of the Lord to ascertain the will of God for the one seeking direction. It is an action of faith. The purpose or mission of the director with the directee is to search and discover what God is asking of this person. This is based on the assumption that God calls an individual not only according to a general plan but also to unique situations to which one responds in a unique way. Discerning God's call requires a cooperative searching by director and directee in a faith context.

There are many other statements one can make about the task of the director and the directee. It is the task of the person being directed to initiate discussions, to speak of the Lord in one's life, to bring to expression one's faith, hope, or love and how it is lived in truth, and finally, to listen for direction. The task of the director is to listen carefully, to help clarify, to interpret, and finally to educate. A person who sincerely wants spiritual direction must be willing to believe in God's redemption and love for oneself—a far more monumental task than we often think. There must be a genuine desire to grow in faith, hope, and love and to try to live it. The directee and director must be willing to try to enter into a trusting relationship with another person. A person seeking spiritual direction cannot be seeking a scapegoat, approval of authority, someone to run his or her life. In the end what is required most of the person seeking direction is honesty and faith.

I want to mention something in particular about priests, and it may well be true of ministers. A priest or minister must be willing to receive the ministry that he or she desires to give. By implication that means that we accept the fact that as ministers or spiritual directors we, too, need healing. Spiritual directors need spiritual directors. We must also accept the fact that such ministry is for me and that I am worth the director's time. We experience difficulty with this among ordained ministers.

Finally, there are some clarifying remarks about the role of the spiritual director. The director is not God. It is the Spirit who inspires; it is the Lord who shows the way. The director is not a guru. In our tradition of spiritual development the director need not be a trained psychologist; ought not be the decision-maker; by all means, must not be a controller. More positively, the qualities that describe the director's role in the spiritual development process are these. The director must be a person of faith, i.e., especially believe in the incarnation and the gifts of the Spirit; must appreciate God's grace and the possibility of that grace here and now. As director, personal

faith comes to the fore especially on one's own consciousness and confidence. The director must nurture his or her belief about how much and with what longing the Lord wants to move in the directee—and in the director. Sharing this faith is a key to the spiritual renewal of the directee. How important is our faith that the Lord wants to move in the life of this person! The director must be a person of prayer. This is an essential condition for direction, because whatever else we may want to understand about the needs of the spiritual director, only in prayer do we maintain the memory of what is so obvious (and so often and easily forgotten); namely, that the director, poor in spirit, depends upon the Father, relates to Christ and helps show Him as God, and remains open to the inspiration of the Spirit. Prayerful presence on the part of the director assures a faith foundation on the part of the director and the directee. It moves the level of relationship beyond, although inclusive of, the personal and the psychological. It creates the situation where believer meets believer, where both meet Jesus in the other and in himself or herself. It gives the confidence the director needs to call forth faith from the other person. If there were opportunity, I would speak about the theological competence required, about the basic psychological competence needed. I simply end saying the director must have a lived, credible spirituality. His or her lifestyle as spiritual leader must, in the end, be believable.

The Wholeness of Evangelism:
A Bible Study (Part B)

by Alfred C. Krass

Based on the National Council of Churches' "Policy Statement on Evangelism," these Bible studies are concerned with four areas of evangelism: personal (Nov./Dec., 1983 issue), social (this issue), communal, and public (forthcoming). Each article, as printed in TSF Bulletin, includes two studies on one of these areas. The time guidelines may be help a group avoid getting stalled on introductory questions. The studies could be helpful in several settings—seminary classrooms, TSF chapters, church classes or committees. We, and the author, would appreciate hearing about results.
—eds.

Commitment to Jesus Christ Is a Social Event B

"Commitment to Jesus Christ," the Policy Statement goes on, "is a social event: relationships with friends, neighbors, and family are radically altered by the revolutionary demands and allowances of divine love." It goes on to say, "Commitment to Jesus Christ means in our social life to love others more deeply, even as Christ loves us and gave himself for us, a love which is giving, accepting, forgiving, seeking, and helping."

In the past decade, "group process" has been very much a part of the life of most churches. The goal of many leaders, in bringing small groups into interaction, has been what some call "training in love." People, we are told, need to learn to listen and really hear others. They need to be able to deal with outstanding issues among them in mature, rather than childlike ways. They need to be affirmed and validated.

Many people have testified that, in such small groups, they have found new relationships and have become, in significant ways, new people. Others are more skeptical. We do not need to argue the relative merits of their cases here. On one thing both sides seem to agree, and that is why we bring group processes into this discussion. Their point of agreement seems to be that group process belongs more to the fellowship (koinonia) activities of the church than to the church's evangelistic outreach.

And here is where they both disagree with the Policy Statement. The Policy Statement says that when evangelism achieves its goal—calling people to commitment to Christ—one of the marks of that commitment will be that relationships among people will be changed. In other words, this is not something which happens only after evangelism, after joining the church—evangelism which stops at the personal dimension is not whole evangelism.

SESSION ONE **Text: Luke 19:1-10**

Other references you may wish to consult in this session and the next: Matt. 18:21-35, Mk. 3:31-35, Jn. 13:34-35, Jas. 2:1-9, Eph. 5:21-6:4

Preliminary discussion questions *(25 minutes)*

1. Look back at 2 Cor. 5:21. What did your group decide it meant for us "to share the righteousness of God"? Now is perhaps the time to share that most scholars describe the Greek word used here (*dikaiosune*) as a "relational" concept. The word translated *righteousness* does not refer to the moral purity of an individual, but to right—i.e., just—relationships among people. In fact, it might be more accurate to translate the clause, "that we might live in God's justice."

Would God, looking at the relationships among people in your community today, have a similar goal in mind for their evangelization? Talk about the relationships among people in your city or metropolitan area. Are they in need of healing?

2. How can evangelization be related to that healing?
3. What about relationships within your congregation? Do they act as signs that the members have been evangelized?

Study of the Text: Luke 19:1-10 *(40 minutes)*

1. What was wrong with what Zacchaeus was doing as a tax collector?
2. From v. 7, what can we infer about the effect his activities had on his relationships with his neighbors?
3. At what particular point in the story does Jesus say, "Salvation has come" to Zacchaeus' house? Is this significant? What does it say to us about how to tell whether evangelism has been completed?
4. Did Jesus accuse Zacchaeus of sin? How did Zacchaeus come to respond to Jesus' approach to him in the way he did? What does this say to us about the way we ought to approach sinners? Is there any danger that, by loving sinners despite their sin, we will encourage them to remain unchanged? How can we avert that danger?
5. What does it mean for us to "seek the lost"? Do we customarily do this in our evangelism? Do we have a passion for people who are lost—estranged or alienated—the way Zacchaeus was? Do people say of us, "They have befriended sinners"?

Summary questions *(20 minutes)*

A. Look back at Preliminary Questions 1 and 2. Has the story of Jesus and Zacchaeus shed new light on them?
B. What is the relationship between evangelism and social relationships? Can it be said that people have been evangelized if their social relations haven't been healed?

At the time of writing, Alfred Krass was a consultant to the Evangelism Working Group. He is currently involved in neighborhood ministry in Philadelphia, and contributes a regular column on urban mission to The Other Side. *Studies*

C. How are relationships "radically altered by the revolutionary demands of God's love"?
D. How are relationships "radically altered by the revolutionary allowances of God's love"?

Prayer

SESSION TWO **Text: Philemon 4-21**

Preliminary discussion questions *(25 minutes)*

1. Can people's attitudes toward others really change?
2. Can people overcome stereotypes of how they ought to relate to others according to stereotypes of status and role?
3. Have you seen examples of the gospel affecting people's behavior in their roles? Their attitudes toward others?

Study of the Text: Philemon 4-21 *(40 minutes)*

1. List all the nouns in this section which describe relationships among persons.
2. How is Paul related to Philemon? To Onesimus?
3. How is Philemon related to Onesimus? Has there, according to Paul, been any change in that relationship?
4. One scholar has written, "Paul did not call for the abolition of slavery, but he laid a dynamite charge at the very base of the institution." Do you agree?
5. Are there any institutions existing in our own day which the gospel, fully understood and acted upon, would destroy? Can we continue a nominal allegiance to those institutions while working implicitly for their overthrow? Or must we, as Christians, be totally loyal or totally opposed to them?

Summary questions *(30 minutes)*

A. Do you think this letter justifies the assertion in the Policy Statement that, "Commitment to Jesus Christ is an event through which relationships with friends, neighbors, and family are radically altered by the revolutionary demands and allowances of divine love"?
B. Look at the relationships between employers and employees, parents and children, which you see in your congregation. Have they been transformed by the gospel? How can we work for a more complete transformation? Is this part of evangelism?

Prayer

Christian Witness in the City: An Annotated Bibliography (Part II)

by Clinton E. Stockwell

This is the second of a two-part bibliography. The first part, "I. The City: The Context of Urban Mission," covered historical development, politics and economics, sociology, and ethnic America. The entire bibliography is available from TSF Research for 50¢; 233 Langdon, Madison, WI 53703. —eds.

II. The Church: The Instrument of Urban Mission

A. General Works on the Urban Church

Cork, Delores Freeman. *Farming the Inner City for Christ* (Broadman, 1980). This is the story of the life of Gladys Farmer and the mission of the Baptist Center of Montgomery, Alabama.

Driggers, B. Carlisle, compiler. *Models of Metropolitan Ministry* (Broadman, 1979). This book portrays twenty churches and how they have ministered in changing communities.

Dubose, Francis M. *How Churches Grow in an Urban World* (Broadman, 1978). A helpful book on "church growth" in the city that mediates between heterogenous and homogenous unit theories.

Ellison, Craig, ed. *The Urban Mission* (Eerdmans, 1974). Though almost ten years old, this book has good chapters on the city, history and theology of urban mission, and portrayals of models of ministry in the city, though some of them are no longer around.

Frenchak, David J. and Keyes, Sharryl. *Metro Ministry: Ways and Means for the Urban Church* (David C. Cook, 1979). These articles represent the best presentations of the first Congress on Urban Ministry. Contributors include Ray Bakke, Anthony Campolo, and John Perkins.

Frenchak, David J. and Stockwell, Clinton E. *The Kingdom of God in the Secular City* (Covenant Press, 1984). This forthcoming book will feature some key articles from the second Urban Congress with other essays on ethnic Americans and urban evangelization.

Greenway, Roger S. *Apostles to the City* (Baker, 1978). A biblical study of urban missionaries including Nehemiah, Jonah, and the Apostle Paul.

Noyce, Gaylord. *Survival and Mission for the City Church* (Westminster, 1975). A manual for the urban church with chapters on "Exploiting Our Resources" and "Options For Downtown Mission."

Ostrom, Karl A. and Shriver, Donald W., Jr. *Is There Hope for the City?* (Westminster, 1977). The authors seek to relate a biblical perspective on the city with the people of God in Urban America.

Rose, Larry and Hadaway, C. Kirk. *The Urban Challenge* (Broadman, 1982). A good collection of articles by Southern Baptists on urban ministry. One hopes that "cooperation" among SBC churches will extend to cooperation with other Christian churches in the city. "Empire" building is very different from Kingdom building.

Sheppard, David. *Built as a City: God and the Urban World Today* (Hodder and Stoughton, 1974). A portrayal of the needs of the city and the response of urban mission. Good theology and strategy here.

Pasquariello, Ronald D.; Shriver, Donald W., Jr.; and Geyer, Alan. *Redeeming the City: Theology, Politics and Urban Policy* (Pilgrim, 1982). This book portrays the biblical vision of "shalom" for the city. The authors then critique urban policy under Carter and Reagan, suggesting policy alternatives for an urban policy supported by the city churches.

Stackhouse, Max L. *Ethics and the Urban Ethos* (Beacon, 1972). A book that focuses on the relationship of theological ethics and social theory in an urban context

Tonna, Benjamin. *Gospel for the Cities* (Orbis, 1982). Tonna gives statistics documenting the development of large cities throughout the world. The author seeks to integrate sociological analysis with a biblical perspective on urban mission and evangelization.

Webber, George W. *The Congregation in Mission: Emerging Structures for the Church in an Urban Society* (Abingdon, 1964). Webber is interested in a church that can adapt old structures for effective urban mission in the church. Of particular importance is the involvement of lay people and ecumenical cooperation.

_____. *God's Colony in Man's World: Christian Love in Action* (Abingdon, 1960). This is an ecclesiology for the church in urban society based on the author's experience in the East Harlem Protestant Parish.

Younger, George D. *The Church and Urban Power Struggle* (Westminster, 1963). Urban ministry is ministry within the context of economic and political power structures. Younger notes that the church can be effective as a prophetic community amid these systems.

Ziegenhals, Walter E. *Urban Churches in Transition* (Pilgrim, 1978). Ziegenhals writes descriptively and theologically about a common phenomenon in the city churches in transitional communities.

B. Biblical Resources for Urban Mission

Barrett, C. K. *Essays on Paul* (Westminster, 1982). A collection of significant articles by a respected New Testament scholar. Essays mostly focus on the nature of the early church in urban Corinth.

Boerma, Conrad. *The Rich, the Poor and the Bible* (Westminster, 1978). A biblical study on the nature of the poor in the Bible.

Brueggemann, Walter. *The Land* (Fortress, 1977). Brueggemann argues for the importance of "space," portraying a biblical theology of the Land.

DeSanta Ana, Julio. *Good News to the Poor* (Orbis, 1979). DeSanta Ana writes that the gospel is uniquely directed to the poor. The author traces how that worked itself out in the early church.

Gager, John G. *Kingdom and Community: The Social World of Early Christianity* (Prentice-Hall, 1975). Gager relates the church to the social world of the first century. He concludes that at the end of the third century, the majority of Christians were to be found in the cities and towns.

Gladwin, John. *God's People in God's World. Biblical Motives for Social Involvement* (InterVarsity, 1979). Gladwin builds a biblical case for social involvement and ministry to the whole person.

Clinton E. Stockwell is the Director of the Urban Church Resource Center of the Seminary Consortium for Urban Pastoral Education (SCUPE) in Chicago.

Frick, Frank S. *The City in Ancient Israel* (Society of Biblical Literature, 1977). Frick traces the etymology of the word "city" in the Old Testament, describing the function of such settlements in biblical times.

Guinan, Michael D. *Gospel Poverty* (Paulist, 1981). In a semi-monastic tradition, Father Guinan argues that the pious ones were also poor, giving testimony to the risen Christ in their sharing.

Hengal, Martin. *Property and Riches in the Early Church* (Fortress, 1973). Hengel notes how a love communism in the New Testament compelled the rich to use their wealth and property in service to the community, especially the poor.

Jones, E. Stanley. *The Reconstruction of the Church: By What Pattern* (Abingdon, 1970). The church at Antioch was the first urban Gentile church. This book discusses the nature of perhaps the most interesting of the New Testament churches.

Meeks, Wayne. *The First Urban Christians: The Social World of the Apostle Paul* (Yale, 1983). A significant contribution to New Testament scholarship. Meeks argues that the early church lived and thrived in the cities of the ancient world.

Pilgrim, Walter E. *Good News to the Poor: Wealth and Poverty in Luke-Acts* (Augsburg, 1981). Pilgrim discusses the relationship of riches and poverty in the Lucan writings, warning of the dangers of materialism and the importance of the example of material sharing in the early church.

Ramsay, William M. *The Cities of St. Paul* (Baker, 1960). Still useful in portraying the urban settings of Paul's missionary journeys.

Theissen, Gerd. *The Social Setting of Pauline Christianity: Essays on Corinth* (Fortress, 1982). Seminal essays depicting the social structure of the church in urban Corinth.

_____. *Sociology of Early Palestinian Christianity* (Fortress, 1978). In this important essay, Theissen argues that not only did early Christianity spread to urban centers, but the new religion was dramatically effected by urban civilization.

Yoder, John Howard. *The Politics of Jesus* (Eerdmans, 1972). Yoder builds on the jubilary theme of Leviticus 25, arguing for a literal relationship in the gospels. Yoder builds his case for discipleship, pacifism, with compassionate social concern.

C. Historical Perspectives on Urban Ministry

Abell, A. I. *The Urban Impact on American Protestantism, 1865–1900* (London: Archon, 1962). Urbanization had a dramatic effect on churches in the last few decades of the last century. New forms emerged including "the social gospel," the "institutional church," and "the salvation army"; attempts to deal with the problems of an industrial age.

Cross, Robert D., ed. *The Church and the City, 1865–1910* (Bobbs-Merrill, 1967). A collection of documents that portray the character of the urban church in the period concerned.

Dayton, Donald W. *Discovering an Evangelical Heritage* (Harper & Row, 1976). Dayton reveals that evangelicals in the nineteenth century were involved in social issues. Social transformation was wedded to the revivalist impulse.

Earle, John R.; Knudsen, Dean D.; and Shriver, Donald W., Jr. *Spindles and Spires* (John Knox, 1976). A case history and study of the relationship of churches to labor problems in Gastonia, North Carolina.

Graham, W. Fred. *The Constructive Revolutionary. John Calvin and His Socio-Economic Impact* (John Knox, 1978). Graham argues that Calvin created a city built around a sense of community and compassion for the less fortunate.

Greenway, Roger S. *Calling Our Cities to Christ* (Presbyterian & Reformed, 1974). Greenway notes that evangelical concern for the city was once very aggressive. However, this thrust began to wane by the coming of the first world war.

Magnuson, Norris. *Salvation in the Slums: Evangelical Social Work, 1865–1920* (Scarecrow, 1977). Magnuson documents some of the creative responses evangelicals had to the growth of urban slums.

Marsden, George M. *Fundamentalism and American Culture: The Shaping of Twentieth Century Evangelism, 1870–1925* (Oxford, 1980). Marsden traces the retreat from society on the part of fundamentalist evangelicals from 1870 to the Scopes trial. Culture played a decisive influence on the development of evangelicalism.

May, Henry F. *Protestant Churches and Industrial America* (Octagon, 1977). May argues that religiously-motivated reform was an important feature of church life in industrial America.

Moeller, Bernd. *Imperial Cities and the Reformation* (Labyrinth, 1982). The Reformation succeeded because Protestantism infiltrated the cities of Imperial Germany.

Moore, Robert. *Pit-Men, Preachers and Politics: The Effects of Methodism in a Durham Mining Community* (Cambridge, 1974). Methodism encouraged political and economic leadership, challenging the paternalism and traditional social structures in Durham, England in the early years of this century.

Ozment, Steven E. *The Reformation in the Cities* (Yale, 1975). The Reformation, Ozment argues, found fertile ground and had its greatest appeal in German and Swiss cities, though not all the cities. Protestantism was closely related to reform and the hope of social mobility.

Rosenberg, Carroll Smith. *Religion and the Rise of the American City: The New York City Mission Movement, 1812–1870* (Cornell U, 1971). Rosenberg traces the history of evangelical protestantism in New York City to its gradual professionalization and institutionalization.

Rutman, Darrett B. *Winthrop's Boston: A Portrait of a Puritan Town, 1630–1649* (Norton, 1965). Boston was to be a "city on a hill" in the tradition of Calvin's Geneva. It remained such only as long as the town was small and homogenous.

Smith, Timothy L. *Revivalism and Social Reform* (Abingdon, 1957). The revivals of mid-century had a peculiar character. They were urban and social reforms, led by the churches of the holiness tradition.

Snyder, Howard A. *The Radical Wesley and Patterns of Church Renewal* (InterVarsity, 1980). For Snyder, Wesley's ministry was an urban one, concerned with the needs of the unemployed, the orphans, the poor, and the uneducated.

White, Ronald C., Jr. and Hopkins, C. Howard. *The Social Gospel: Religion and Reform in Changing America* (Temple U., 1976). The social gospel movement was a crusade for social justice in the pre-World War I era. White argues that the ideals are still important in the modern age among persons like Martin Luther King, Jr.

D. Theological Resources for Urban Ministry

(The following books have been illuminating to me. Many others from a wide range of viewpoints could be added.)

Bonhoeffer, Dietrich. *The Cost of Discipleship* (MacMillan, reprint). A classic work on the nature of discipleship from the Sermon on the Mount.

Brown, Robert McAffee. *Theology in a New Key* (Westminster, 1978). This book articulates an appreciation of themes in liberation theology from the standpoint of a North American. Brown is particularly concerned about issues of peace and justice in a "disharmonious" world.

Brueggemann, Walter. *Living Toward a Vision: Biblical Reflections on Shalom* (United Church Press, 1976). Shalom (peace, prosperity, well-being) is a key biblical term and vision for the world community. The church is called to be a shalom community, for shalom is always shared with others, extending to urban places (Jeremiah 29:7) and creation (Isaiah 65:25).

Cone, James H. *A Black Theology of Liberation* (Lippincott, 1970). James Cone is the premier Black theologian. Liberation themes are applied to the history of the Black experience. Cone makes good use of the theological meaning of Black spirituals. He is also a good preacher, and deserves to be read and heard by those working in Black communities.

Costas, Orlando E. *Christ Outside the Gate: Mission Beyond Christendom* (Orbis, 1982). For Costas, Christianity must move beyond mainline and traditional evangelicalism to a more contextual theological and missional model. This book begins with some theological reflection on mission, suggesting that evangelization is for the poor, the whole gospel for the whole world. The bibliography makes the cost of the book more justifiable.

_____. *The Church and Its Mission: A Shattering Critique From the Third World* (Tyndale, 1974). In this book, Costas critiques both liberation theology and the church growth movement. Costas' critique is from an informal evangelical missiological perspective.

Cox, Harvey. *The Secular City* (MacMillan, 1965). Cox celebrates urbanization and secularization in the American experience, holding that such is also an agenda for the church. Following Bonhoeffer, Cox hopes that the church would become more secular as a voice for freedom and human potential in the world.

Dudley, Carl S. *Making the Small Church Effective* (Abingdon, 1978). Dudley is concerned about the health of the church, especially the small urban congregation. He stimulates us to consider anew the importance of congregational history, symbols, memories and dreams. Churches are cultures with resources of characters, time and place.

Ellul, Jacques. *The Meaning of the City* (Eerdmans, 1970). Ellul's writings are important for their critique of modern culture. The author does such as an individual, a cynic, a biblical scholar and theologian, and sociologist. Ellul's perspective on the city is rather negative. It is "evil," the essence of corruption. Such negativism needs the balance of seeing the city as also a place of possibility, of communion, and of meaningful cultural exchange.

Greenway, Roger S., ed. *Discipling the City: Theological Reflections on Urban Mission* (Baker, 1979). A collection of essays that do theological reflection from the standpoint of the Reformed (Calvinist) faith. Key articles include "The Kingdom of God and the City of Man," by Harvie Conn, and "Theological Education for Urban Mission" by Sidney H. Rooy.

Freire, Paulo. *Pedagogy of the Oppressed* (Continuum, 1981). A significant education book that has aided our theological thinking and mission praxis, to respect the integrity of the poor in a more contextual approach (for us) in evangelization.

Haughey, John C., ed. *The Faith that Does Justice: Examining the Christian Sources for Social Change* (Paulist, 1977). This book is a collection of articles by Catholic authors. The articles focus on a biblical perspective of justice, which proceeds from the faith of the believer.

Hessel, Dieter. *Social Ministry* (Westminster, 1982). "Social Ministry" is not just one option in mission. Hessel argues that the gospel extends itself to persons, society and culture. Redemption has as its context the whole framework of God's creation.

Hopler, Thom. *A World Of Difference: Following Christ Beyond Your Cultural Walls* (InterVarsity, 1981). Hopler accepts the reality of an urban, pluralistic world, arguing that Christians need to take seriously this reality if their activities are to be relevant. The author gives some practical suggestions from his own experience for evangelism in an urban context.

Kraus, C. Norman, ed. *Missions, Evangelism, and Church Growth* (Herald, 1980). A collection of articles from the standpoint of Anabaptist theology and mission.

Key articles include a critique of church growth theories, contextualization, and urban evangelism.

Kraybill, Donald B. *The Upside-Down Kingdom* (Herald, 1978). An important book for those interested in the church, the nature of the Kingdom, discipleship, community, justice and the movement of the gospel "down" to the poor.

Mouw, Richard J. *Called to Holy Worldliness* (Fortress, 1980). Mouw is a lay theologian, arguing for the importance of lay ministry in the world.

_____. *Politics and the Biblical Drama* (Baker, 1983 Reprint). Mouw's Calvinism assists him in his attempt to understand God's purposes in the world, transforming unjust systems, unmasking powers toward a "redeemed" society that exhibits a concern for justice and the poor. Mouw's book is in dialogue with John Howard Yoder's *Politics of Jesus* in this discussion.

Niebuhr, H. Richard. *Christ and Culture* (Harper & Row, 1951). A classic. Niebuhr typifies five approaches to civilization and culture, including "Christ, The Transformer of Culture" (Calvinism), "Christ and the Culture in Paradox" (Luther); and "Christ Against Culture" (Anabaptism). The best chapter may be "A Concluding Unscientific Postscript."

_____. *Social Sources of Denominationalism* (World, 1929). We are just now beginning to appreciate the impact of culture and economic status on our theology and religious lifestyle. This book is a significant help.

O'Connor, Elizabeth. *Journey Inward, Journey Outward* (Harper & Row, 1968). This book is a portrayal of how one church adapted to a changing context in Washington, D.C. O'Connor dramatically impacts one's understanding of the nature of the church, spiritual gifts, Christian community, and covenanting for mission.

Pasquariello, Ronald D.; Shriver, Donald W., Jr.; and Geyer, Alan. *Redeeming The City: Theology, Politics and Urban Policy* (Pilgrim, 1982). The authors note how a biblical theology of shalom guides them to think creatively about the church's role in the formulation of urban policy, wholly lacking in the present administration.

Perkins, John. *With Justice for All* (Regal, 1982). In this book, Dr. Perkins gives the three R's of the quiet revolution (redistribution, reconciliation, and relocation) concrete expression. The gospel "burns through" racial, cultural, and class barriers.

Rauschenbusch, Walter. *A Theology For the Social Gospel* (Abingdon, 1945). Rauschenbusch's significance is that he recognized the importance of the Kingdom of God, and the effect of evil systems and corrupt institutions. In the urban context, individuals are sinners, but they have also been sinned against.

Sider, Ronald J., ed. *Evangelicals and Development: Toward A Theology of Social Change* (Westminster, 1981). A renewed concern for poor, hungry and oppressed on the part of evangelicals has led to a proliferation of evangelical development agencies. Ron Sider and others think theologically and biblically about development and social transformation.

Snyder, Howard A. *The Problem of Wineskins: Church Structure In A Technological Age* (InterVarsity, 1975). A significant work on the nature of the church by a free Methodist urban pastor. The author is particularly interested in the importance of spiritual gifts, and the church's call to be a community, a fellowship of sharing with the poor and needy.

Scott, Waldron. *Bring Forth Justice* (Eerdmans, 1980). An important work for conservative evangelicals. Evangelism cannot be separated from justice and peacemaking.

Stott, John R. W. and Coote, Robert. *Down To Earth: Studies In Christianity and Culture* (Eerdmans, 1980). These exceptional articles tackle the relationship of theology, evangelism, conversion, mission, and culture.

Wallis, Jim. *The Call To Conversion: Recovering The Gospel For These Times* (Harper & Row, 1981). The editor of *Sojourners* magazine redefines conversion as an ongoing process that reshapes the whole of our values. A test of the depth of our conversion is found in our commitment to peace and to justice for the poor. A powerful book.

Webber, George W. *Today's Church: A Community of Exiles and Pilgrims* (Abingdon, 1979). Webber uses the verse, "Seek the Shalom of the City" (Jeremiah 29:7) to build what amounts to a theology of urban mission. Many important theological themes are found in this little book.

Winter, Gibson. *The Suburban Captivity of the Churches* (MacMillan, 1962). Winter argues that the church's suburban flight from the city demonstrates a rejection of the church's call to mission, a diluting of church's identity, a denial of the interdependence and the essence of humanity, and reflects an impoverishment of theology. One fears that he may be right!

Recent Conferences

Society of Pentecostal Studies

by Gerald T. Sheppard

Around the theme, "Pastoral Problems in the Pentecostal-Charismatic Movement," more than three hundred registrants with the Society of Pentecostal Studies (SPS) met in Cleveland, Tennessee, November 3–5, for the thirteenth annual meeting. Dr. Harold Hunter, First Vice-President and program chairperson, graciously hosted the meetings at the Church of God School of Theology, one of a growing number of relatively new pentecostal seminaries.

The majority of the scholarly presentations reflected the unfinished effort to recover and to understand the significance of the social, class, racial, and theological roots of the pentecostal/charismatic movements which find their origins in the late nineteenth and twentieth century. For this reason, an increasingly sophisticated level of historical-theological work tended to dominate the discussions.

This orientation in the papers was reflected at the outset by the impressive presidential address of Cecil M. Robeck on "Name and Glory: The Ecumenical Challenge." Robeck drew upon the now familiar scenario of how some predominantly white pentecostal denominations came to adopt fundamentalist perspectives and negative attitudes toward Christian unity in order to prove their orthodoxy to those who had previously and publically condemned them. Against this background Robeck explored the recent tensions between pro-ecumenical pentecostal leaders (e.g., British leader Donald Gee and pentecostal ambassador at large David du Plessis) and those who have been actively opposed to such fellowship (e.g., Thomas F. Zimmerman, General Superintendent of the Assemblies of God). Robeck stressed the older pentecostal visions of unity intrinsic to the conception of the Spirit as the presence of God which is opposed to denominational divisions. He described numerous instances in which pentecostals had aggressively sought to bear witness to their unique spirituality as participants within the larger church family, including some who were actively involved in the World Council of Churches (WCC).

We were reminded that, at present, several pentecostal denominations from Latin America, including, for example, a Chilian pentecostal group, have joined the WCC. In a bold appeal at the end of his paper, Robeck observed that, "Pentecostals and evangelicals alike have criticized the WCC for replacing evangelicalism with social action, and they have essentially labeled them as non-Christian by making the basis of fellowship into a declaration of beliefs far beyond the earliest Christian creed, 'Jesus is Lord.'" Citing the statement by "Evangelicals at Vancouver," from the last WCC meeting, and noting other invitations to the SPS for participation in ecumenical dialogues, Robeck affirmed these new opportunities with the assurance, "We are being asked, not to compromise, but rather, to give to them from our distinctiveness."

Of course, one of the gifts and liabilities of such a historical-theological approach to pentecostal traditions lies in the mix of both laudable and less attractive elements which it must acknowledge. Immediately after Robeck's paper, Grant Wacker, Jr., assistant professor at the University of North Carolina, presented his paper on "Primitive Pentecostalism in America: A Cultural Profile," which documented the tendency toward disunity and splits among pentecostal groups in the early generations of the movement. If the richer theological resources of early pentecostals were often co-opted by funda-

These reports were written by Mark Lau Branson (General Secretary of TSF), Donald W. Dayton (Associate Professor of Historical Theology at Northern Baptist Theological Seminary), David M. Scholer (Dean of Northern Baptist Theological Seminary), and Gerald Sheppard (Associate Professor of Old Testament at Union Theological Seminary, New York).

mentalist perspectives alien to an earlier diversity of the pentecostal movement, it is equally evident that any scholarly hopes for the future of theology in pentecostal churches must rely on a selective avocation of certain elements while questioning others which can be found in the same formative period. Pentecostal scholars, like Robeck who himself relied heavily on S. Terriens' recent *The Elusive Presence,* are becoming increasingly aware of the need to draw upon the widest range of contemporary social scientific and theological resources for a continuing dialogue and constructive interpretation of the past.

The business meetings picked up this same issue in the question of how pentecostals and charismatics should relate to the subject of Christian unity and to invitations for ecumenical dialogue. On the one hand, pentecostal/charismatic leaders, including David du Plessis, who has regularly participated in a set of dialogues with Roman Catholics sponsored by the Vatican, strongly urged the election or appointment of liaisons from the Society to those meetings. Their concern focused on the need for some official pentecostal/charismatic sanction to be given to these conversations. On the other hand, in letters to the SPS, Brother Jeffrey Gros, Executive Director of the Commission on Faith and Order of the National Council of Christian Churches (NCC) also invited the Society to appoint a liaison for dialogue within the Commission. Since the Commission on Faith and Order includes regular participants from non-NCC member denominations (e.g., Missouri Synod Lutheran Churches, Southern Baptists, *et al.*), such a link between the SPS and the Commission need not imply any formal ties with the NCC.

While no substantive objections were raised from the floor to either of these invitations, Russell Spittler, the Secretary-Treasurer, questioned whether making such appointments by the Society might "politicize" it and, thereby, jeopardize its nature as principally an academic group. Gerald Sheppard argued that the society was already politicized by the requirement that full members agree to a Statement of Purpose of the World Pentecostal Fellowship. As a way out of these difficulties, Vinson Synan, a well-known pentecostal historian, suggested informally to members of the executive committee that the Society might find a different rationale in the concern of the Statement of Purpose for a witness to other groups regarding the pentecostal faith, perhaps facilitated through a commission from the Society. Though this issue will likely require further consideration at the next annual meeting, the Society voted unanimously:

> To encourage ecumenical dialogue by members of the society, including participation of members in dialogues, such as that arranged by the Roman Catholic/Pentecostal Dialogue and the Commission on Faith and Order of the (U.S.) National Council of Christian Churches.

The keynote banquet speaker was C. Eric Lincoln who sought to circumscribe in social scientific terms the nature of "Cultism in the Church." The paper was full of insight without solving some persistent problems of definition. Respondents generally recognized that terms like "church" and "cult," or "church" and "sect," may contain necessary distinctions though they are dependent on highly eclectic judgments. For that reason, primarily social scientific treatments are as vulnerable as theological assessments to misinterpretation based on the observer's social and cultural prejudices.

Among other papers were R. M. Anderson's "The Vision of the Disinherited Revisited," Jay Beaman's "Pacifism and the World View of Early Pentecostalism," G. M. Burge's "Problems in Healing Ministries within the Charismatic Context," Murray Dempster's "Soundings in the Moral Significance of Glossolalia," Gordon Fee's "Some Reflections on Church Order in the Pastoral Epistles, With Some Further Reflection on the Hermeneutics of *Ad Hoc* Documents," Nancy Hardesty's "Holiness is Power: The Pentecostal Argument for Women's Ministry," Paul K. Jewett's "The Ordination of Women," Robert K. Johnston's "The Use of the Bible in Pentecostal-Charismatic Theology," Gerald T. Sheppard's "Pentecostalism and the Hermeneutics of Dispensationalism: Anatomy of an Uneasy Relationship," and John C. Thomas's "Discipleship in the Synoptic Gospels."

Following Professor William Menzies' resignation, the executive committee of the SPS appointed Cecil M. Robeck as the new editor of the Society's bi-annual journal, *Pneuma.*

Wesleyan Theological Society

by Donald W. Dayton

A new air of self-confidence and new questions were in the air as some 200 members of the Wesleyan Theological Society gathered at the Anderson (Indiana) School of Theology for the nineteenth annual meeting, November 4–5, 1983. Observers commented on the high level of papers and innovative programing while the members began to take up hard questions about the relationship of the society to other groups and movements.

The program featured a double session on "Restorationism as a Motif in Wesleyan Thought"—a topic chosen in part because of the location of the meeting on the campus of Anderson College, at the headquarters of the Church of God (Anderson, Indiana), a restorationist movement within the Wesleyan tradition. The session featured a summary of a recent dissertation by Luke Keefer, Jr., of Messiah College on the theme of "John Wesley, Disciple of Early Christianity." In part reflecting issues troubling his own denomination, the Brethren in Christ, with its affinities to both the Wesleyan and Anabaptist traditions, Keefer struggled with whether Wesley fits more appropriately among the magisterial "reformation" figures or among the more radical "restitutionists" in his vision and strategy for church renewal, arguing that he stood somewhere in between but would have to be assigned to the latter category if a choice had to be made.

The session then featured three responders with recent dissertations in the area. Free Methodist Howard Snyder, author of the recent Inter-Varsity Press volume on *The Radical Wesley* and several books on church renewal, basically agreed but placed greater emphasis on the ecclesiological rather than the soteriological character of Wesley's thought. Wesleyan Clarence Bence of Marion College challenged the "primitivistic" orientation of other responders and argued that the "eschatological kingdom" was the determinative motif in Wesley's thought. Merle Strege, young professor of historical theology at Anderson School of Theology, dealt with the question from the viewpoint of the Church of God and their ambivalent attitude toward Wesley, having been deeply influenced by Wesleyan soteriology but having major reservations about Wesleyan ecclesiology.

After a brief break the society reconvened to another experiment in format when John Howard Yoder, prominent Mennonite scholar, was invited to open up the plenary discussions as an outside guest. Yoder applied his formidable skills at theological analysis to the discussion, raising questions about the usefulness and clarity of the concept of "primitivism," about the difficulties of working helpfully with a figure like Wesley (or Luther or Calvin or whomever) and how to relate to such a "theological canon" in a creative way without falling to a slavish "hagiography," and opening up other angles of access to the questions being discussed.

Other papers at the meeting tended to pick up issues from earlier years. A continuing theme in Wesleyan Theological Society discussions has been the extent to which Wesleyan theology should be articulated in the style of the more "Reformed" theologies that dominate the evangelical world. This question had come to a head with a paper by Free Methodist Stanley Johnson of Western Evangelical Seminary that gave a more "catholic" reading to Wesley by emphasizing the theme of the "love *for* God." This had led to a call for a study of the atonement from a Wesleyan perspective, and R. Larry Shelton, Director of the School of Religion of Seattle Pacific University, responded with a paper interpreting the atonement from the concept of "covenant" and inter-personal categories and over against the "juridical, penal, and legal" metaphors of other traditions.

Johns Hopkins professor Timothy L. Smith of the Church of the Nazarene presented another in a series of reports of his recent research into the classical figures of the eighteenth century "evangelical revival" in England. This paper consisted of a study of the relationship between John Wesley and the more Calvinistically-oriented George Whitefield. Smith expressed surprise at the common themes that he found, especially in their understandings of the "new birth," biblical authority, and evangelism, and argued that the splits that occurred were later developments.

Albert Truesdale, professor of philosophy of religion at the Nazarene Theological Seminary, presented a paper on the extent to which

the concept of "systemic evil" was consistent with the Wesleyan tradition with its emphasis on personal holiness. He admitted some tension but argued that Wesleyan thought had resources that could be brought to bear on the question: a view of cosmic salvation that included redemption of the social order, the understanding of "social holiness" and the history of social concern in the Wesleyan tradition, and related anthropological and soteriological themes.

Wesleyan David Thompson, who recently left an Old Testament position at Asbury Theological Seminary to return to the pastorate, brought the discussions down to earth with a charming and well received presidential address on "reflections for over-serious theologians" that spoke to recent controversies in the society. Thompson appropriated from the history of science the idea of a "paradigm shift" and argued that the society had been experiencing such in recent controversies about how to articulate the distinctively Wesleyan doctrine of "entire sanctification." He used the analogy to suggest why it is difficult to communicate in the midst of shifts and to assure the various parties of the good intentions of their critics.

Business was more extensive than has been usual at the meetings. There had been continuing discussions about how the Society should be related to other theological currents and movements. The society had been independently founded but accepted a decade or so ago "commission status" and formal relationship with the Christian Holiness Association (CHA), the interdenominational co-ordinating body that serves Wesleyan churches in a way that the National Association of Evangelicals serves the more evangelically-oriented churches and groups. At issue was whether the work of the society should be limited to this arena or whether a broader agenda was intended.

These questions were not resolved. A step toward greater interaction with the larger Methodist bodies was symbolized by the acceptance of an invitation from Emory University to meet next year in Atlanta for a joint celebration of the bicentennial of American Methodism and the twentieth anniversary of the founding of the Wesleyan Theological Society. Along the same line, an executive committee recommendation was passed without floor discussion to send a liaison representative to the Faith and Order Commission of the National Council of Churches of Christ. A recommendation to adopt the CHA article of faith to bring the two organizations under a common statement, however, failed, but largely over editorial reasons. Concern for more long range program planning led to proposals to elect the president and program chairman two years in advance. This will be worked out concretely next year. Larry Shelton of Seattle Pacific University is the new president-elect.

Context and Hermeneutics in the Americas

by Mark Lau Branson

From the start, TSF has taken as a given that the church in any particular country does not exist in isolation from the churches of other peoples. While too often North American Christians still operate under the assumption that churches in other (non-European) nations are "mission churches," we must learn new ways to support and learn from the indigenous churches which God has built elsewhere. Understanding must flow both ways.

Early in the life of *TSF Bulletin* the editors decided that, in light of limitations, we should concentrate on one other major group of nations—Latin America, our closest neighbors. We have therefore featured articles on theology, ministry and the cultural context in those nations. As a sideline, we have also looked at issues affecting Hispanic Americans in the North. Several articles have been provided by members of the Latin American Theological Fraternity, a professional society of evangelical theologians from many nations who are concerned with issues facing Hispanic churches in the Americas. The LATF has held over 200 conferences and seminars during the 10 years of its existence. They publish journals in Spanish, Portuguese and English. They work toward improving theological education in Latin America. In light of these concerns, it seemed appropriate for TSF to explore cooperative activities. During Urbana '81, the Inter-Varsity Christian Fellowship Missions Convention, TSF's seminars on the church in Latin America included a major presentation by Dr. Pedro Savage, the Coordinator of LATF ("Doing Theology in a Latin American Context," *TSF Bulletin,* March/April, 1982). Our conversations at that time paved the way for a co-sponsored conference on biblical hermeneutics.

How does a church's cultural context affect its interpreting of the Bible? What impact does this have on basic theological concepts like christology, soteriology and ecclesiology? How can such culturally-conditioned insights be a strength not only for that church, but also for churches in other contexts? What dangers exist in contextual hermeneutics? What checks can be helpful? These and many other issues set the stage for a five-day working conference called "Context and Hermeneutics in the Americas," held near Cuernavaca, Mexico during November. Papers on major theological issues were provided by Samuel Escobar, Gerald Sheppard, Clark Pinnock, Rene Padilla and David Lowes Watson. Respondents included Linda Mercadante, George Cummings, Emilio Nunez, John Howard Yoder, Orlando Costas, J. Deotis Roberts, John Stam and Douglas Webster. The thirty participants were also active in one of five Bible study groups, working with passages in Exodus, Isaiah, Luke (the Magnificat), I Corinthians and Galatians. In addition to the times for presentations and discussions, singing often helped us worship together, and a Sunday was spent in churches throughout Mexico City. J. Deotis Roberts provided a closing sermon.

As the sessions progressed, it became obvious that the larger issues could not receive definitive treatment prior to further clarification of cultural issues. We needed to work for a better understanding of our own cultural baggage. And because the conference was a multi-, rather than a bi-cultural event, the process was at once more complicated and more profound. The normal process of this understanding, of self-definition, involves explaining oneself "over against" another group. With numerous groups represented (Black, Hispanic, Amerindian, Asian-American, pentecostal, women, mainline evangelical, etc.), numerous distinctions were necessary. Each of these contexts offers a different perspective on the world and on the gospel. But, in order to make those distinctions, one had to acquire a sufficient understanding of one's own culture and that of the others. Stereotypes fell rapidly as several facts became obvious: there are more than two cultures in the Americas; none of the cultures has a monopoly on either radical or conservative politics/economics; women, while under-represented in the North, were unrepresented from the South; theologians attending the conference were all middle-class (and now that is common knowledge); "evangelicals" from the North are not necessarily involved in the mainstream of American Evangelicalism; liberation theologies vary depending on roots (e.g., Europe, Africa, South America, North America) and occupation of the theologian (e.g., pastor, academic theologian, bureaucrat); power struggles within American Evangelicalism affect hermeneutics; paternalism from earlier missionary relationships is still present in many church and para-church structures.

As preconceptions gave way to new information concerning Latin American realities, TSF delegates also gained a new respect for their Latin colleagues. Many of them are active as both pastors and professors. They, more than the majority of the U.S. and Canada participants, are ministering in situations immersed in poverty and tried by the frustrations of revolutionary situations. Their theological abilities have been strengthened by years of corroborating, arguing, writing, responding, worshipping, praying and fellowshipping. Their differences are sharp at times, but their unity is also remarkable.

As discussions explored papers and cultural issues, it became clear that we would not issue a consensus document on hermeneutics. We were only beginning to grasp relevant concerns, and could not hope to offer much in the way of guidelines for others. Instead, under the leadership of Rene Padilla, we spent the closing days focusing on those topics which seemed most crucial in light of our discoveries. When the conversation turned to practical needs, a unique

camaraderie developed as we discussed problems regarding the lack of dialogue partners, funding for research, and willing publishers. Everyone present could understand these professional needs. The work of doing theology is difficult, and the lack of such resources too often discourages the best efforts. The evaluations from participants almost universally called for further similar consultations, both within the North American context as well as with Latin American nations. Several professors commented on how this experience will help them as they prepare students for pastoring and teaching. That was the goal of TSF—perhaps, at least partially, realized.

Review Essay

The Books of Ezra and Nehemiah (NICOT) **by F. Charles Fensham (Eerdmans, 1983, 288 pp., $12.95). Reviewed by Dewey M. Beegle, Professor of Old Testament, Wesley Theological Seminary.**

In the "Introduction" (pp. 1–37) Fensham sets forth his understanding of Jewish history from the Edict of Cyrus (558 B.C.) to the end of Nehemiah's ministry (ca. 430 B.C.). He discusses issues, problems, and pertinent data under eight topics: original unity, authorship, sources, historical background, theology, text, language, and personal and family names. Closing the chapter is an "Analysis of Contents" and then a "Select Bibliography." The bulk of the book consists of Fensham's translation and commentary (pp. 41–268). The value of the book is enhanced by nine indexes (pp. 269–288): subjects, authors, persons, places, scripture references, nonbiblical texts, Hebrew words, Aramaic words, and words of other languages. The accuracy of the text is quite good, considering its complexity, but some errors slipped through.

Fensham expresses admiration for William F. Albright and acknowledges the "profound influence" which his teacher had on him (p. vii). This influence is evident in Fensham's careful use of linguistic and archaeological data to support the accuracy of the narrative. Moreover, he is sensitive to the theological meaning of the story for our time. In matters critical, however, Albright's influence is very slight.

One of the first issues in Ezra is the relation between Sheshbazzar and Zerubbabel. The Hebrew text is not explicit at this point. A number of scholars claim that Zerubbabel came later, but Fensham accepts the theory that both came at the same time "because it eliminates most of the problems" (p. 49). The question is, "Whose problems?" In the difficult, sometimes insolvable, issues in Ezra–Nehemiah there are no *absolutely* convincing theories. Accordingly, two basic approaches arise: (1) harmonistic theories which attempt to defend the text as it is; and (2) critical revisions which reconstruct the text on the basis of *both internal* and *external* data. Fensham shies away from critical reconstructions and tends to opt for harmonization theories, even though he admits that they too are reconstructions. As an older student of Albright I share Fensham's feelings about our teacher, but I am convinced that some of the critical views have merit and should be set forth as alternatives with genuine probability of being true.

A prime example involves the disappearance of Zerubbabel. The prophets Haggai and Zechariah spurred Zerubbabel and Joshua to complete the building of the temple. Zechariah notes that Zerubbabel, whom he calls "the Branch" (3:8), has laid the foundation of the temple and predicts that "his hands shall also complete it" (4:9). Although Zerubbabel is not named, the same ideas are expressed in 6:12, "Behold, the man whose name is the Branch: for he shall grow up in his place, and he shall build the temple of the LORD." Then Zechariah comments that Zerubbabel "shall bear royal honor, and shall sit and rule upon his throne. And there shall be a priest by his throne, and peaceful understanding shall be between them both" (6:13). The unit 6:11–13 seems to predict that Zerubbabel and Joshua will rule as a secular-religious diarchy, but only the name of Joshua has survived. This messianic hope is even more explicit in Haggai's final oracle: "Speak to Zerubbabel, governor of Judah, saying, I am about to shake the heavens and the earth, and to overthrown the throne of kingdoms, . . . On that day, says the LORD of hosts, I will take you, O Zerubbabel my servant . . . and make you like a signet ring . . ." (2:21–23). Jeremiah had used the removal of "the signet ring" (22:24) as a symbol of Yahweh's punishment of Jehoiachin. Then he predicted, "None of his offspring shall succeed in sitting on the throne of David, and ruling in Judah" (22:30). Apparently Haggai reversed Jeremiah's oracles by predicting that Zerubbabel, the grandson of Jehoiachin, would be "like a signet ring," i.e., ruling as a king in Judah.

Fensham recognizes that some of Zechariah's oracles have "clear messianic overtones" (p. 78), but he rejects the theory of Rudolf Kittel that they resulted in a revolt against the Persians. "All that we can say," he claims, "is that Zerubbabel disappeared. He could have died from natural causes" (pp. 78–79). As his rebuttal Fensham states, "Haggai's reference to Zerubbbel as governor of Judah, i.e., as a high official of the Persian empire and not as king (as we would expect if he was regarded as the Son of David, the Messiah), testifies against the surmise of Kittel" (p. 79). I would concur with Fensham that the biblical data do *not* support the theory of a revolution, but *discounting Kittel does not validate the traditional claim.*

Haggai's last oracle occurred in 520 B.C. when it appeared that Darius I and the Persian empire would be overthrown. The depressed Jews probably understood the oracle as a prediction that soon Zerubbabel would be promoted from governor to king. Such a hope, which must have had the Jews singing and dancing with joy, could not be kept a secret for long because Jewish enemies were watching for chances to report them to the Persian authorities. It is clear from the Behistun Inscription and other Persian records that Darius survived and reorganized the empire with an extensive spy system to pick up any warnings of new revolts. It is doubtful that Zerubbabel was killed, but the greater possibility is that he, as the object of the seemingly seditious oracles, was removed from Judah. Be that as it may, one thing is certain: *Zerubbabel never became king.* The last time we hear of him is Zech. 6:13 (Feb. 519 B.C.), and Ezra 6:14 notes, as Fensham admits (p. 92), that "the elders of the Jews," *not* Zerubbabel, completed the temple. In fact, then, *Jeremiah was correct after all!*

With respect to the implications of the oracles of Haggai and Zechariah, Fensham comments, "From their prophecies it is clear that the rebuilding of the temple was regarded as the only priority for the Jews" (p. 78). "These prophecies," he claims, "made no direct pronouncement against the Persian authorities. Their prophecies are mainly of a religious nature, emphasizing a change of heart in the Jewish community (cf. Zech. 1:3–6)" (p. 79).

The question is whether Fensham's claims have the support of all the biblical evidence pertaining to this period. For Ezekiel, the reconstructed temple, served by Zadokite priests (44:15), was to be the center of Jerusalem (45:1, 3) after the return from exile. Also he predicted that David, Yahweh's servant, would rule over a reunited Israel as prince and king (34:23–24; 37:24). It seems highly probable that Haggai and Zechariah understood Joshua, high priest from the Zadokite line, and Zerubbabel, the legitimate heir to the throne of David, as fulfillments of Ezekiel's predictions.

The theology of the Davidic covenant, which dominated the religious understanding of pre-exilic Jerusalem and Judah, *combined temple and state.* This was just as true after the exile; therefore, a correct interpretation of the Haggai-Zechariah oracles involves a religious-civil combination. Fensham is one-eyed when he highlights only the "religious" and "a change of heart." Haggai's oracle (2:23), a direct result of Davidic theology, was *hardly intended* as a direct attack on the Persian authorities, but in the context of Darious' struggle to retain power the prediction *would be understood* as an act of treachery.

For Haggai, the completion of the temples was the *precondition* for Yahweh's dwelling among them (1:8), blessing them (1:9–10), and restoring the kingdom of David under Zerubbabel (2:23). The same is true in Zechariah (2:11–12; 4:6–9; 6:13; 8:12). John Bright, an even older Albright student, is on target when he declares, "It is clear that Haggai and Zechariah affirmed the fulfillment of hopes inherent in the official theology of the pre-exilic state, based upon Yahweh's choice of Zion and the Davidic dynasty. They regarded the little community as the true remnant of Israel . . . spoken of by Isaiah, and Zerubbabel as the awaited Davidide who would rule over it" (*A History of Israel,* 3rd edition, p. 371).

The crux of the issue is the *accuracy* of the predictions made by Haggai and Zechariah. While Fensham attempts to solve the problem by a "religious" interpretation, most conservatives have considered the prophecies as eschatological; that is, still to be fulfilled. But *scriptural data* point to *historical realities* around 520 B.C. In Zech. 6:11–13 the prophet discusses the dual reign of Joshua and Zerubbabel with the instructions to make "crowns" (according to the Hebrew text), implying that there was to be a double coronation, one as priest and the other as king. Because only the name of Joshua appears in these verses, most translations read "crown," following the Septuagint, to make sense.

Because some scribes and translators were inclined to clarify difficult texts and words, it is helpful in such cases to see if the original text can be restored. In this process one rule of thumb is, "The harder reading is to be preferred." Another criterion

is, "Which reading best explains how the other came to be?" "Crowns" is clearly the harder reading because Joshua, the high priest, wears a turban (Zech. 3:5) as prescribed in Lev. 8:9. One would hardly expect him to wear a double crown. On the other hand, "crowns" may indicate that originally Zerubbabel, who figures so prominently in 6:12–13, was named in the text. Although it is impossible to prove that Zechariah's oracle was revised after Zerubbabel disappeared, the complexity of the passage points that way. The fact that only Joshua was named probably explains why "crown" appeared in the Septuagint or the Hebrew text from which it translated.

As noted earlier Zerubbabel is mentioned last in Zechariah's prophecy dating from 519 B.C., and in Ezra 6:14 he is *not* given credit for completing the temple. *Another biblical fact* is that in the book of Ezra, the narrative about the returning Jews, there is a blackout of information from the dedication of the reconstructed temple in 516/15 B.C. (6:16–22) until the mission of Ezra, beginning in 458 B.C. (7:1–9). While some scholars think that certain negative passages in the latter part of Isaiah and Zechariah come from this period, it is certain that the prophet Malachi was active during this 57-year blank, probably shortly before Ezra's ministry. The sorry state of the priesthood and temple worship, described by Malachi, is more closely related to weariness and loss of hope than to the joy and expectation anticipated by Haggai and Zechariah.

"Hope deferred makes the heart sick" (Prov. 13:13) is an incisive psychological truth. Haggai's hearers could hardly have understood his conviction other than its literal meaning that Zerubbabel would be promoted from governor to king. But that joyous prospect was dashed when the heir to David's throne disappeared not long afterward. It is ironic that it was Haggai's prediction which led to the negation of Zechariah's conviction (4:9; 6:12–13) that Zerubbabel would complete the temple. In all likelihood, despair set in because of the deferred hopes.

Furthermore, there is nothing in the biblical data to support the view that the predictions of Haggai and Zechariah actually occurred in the period following 520 B.C. Why has traditional Christianity been so reluctant to accept the historical realities noted in the Bible? To do so would be to admit that predictions made in the name of Yahweh missed their mark. That is unthinkable for one whose head and heart have been nurtured in the conviction that God's prophets never missed. But is one to give priority to a long-standing tradition when it runs counter to biblical data? On the contrary, our theories should be based on objective consideration of all the data. The "harder" interpretation for more conservative Christians is most likely the correct one: Haggai and Zechariah did not realize that their dreams would set in motion forces which would negate their hopes.

The tendency in evangelical Christianity to understand these predictions as referring to Jesus or end times fails to stand in the sandals of the returning Jews and hear Haggai and Zechariah with expectant ears. Why would God excite his faithful remnant in 520 B.C. with hopes which were to be actualized hundreds or thousands of years in the future? This method of skirting the problem is an armchair approach which is more faithful to human theories than to the historical data in Scripture.

While Fensham does not go this far, his "religious" understanding of Ezra, Haggai, and Zechariah indicates that some deductive presuppositions have blunted the thrust of the inductive evidence presented in the Bible. Aside from such deductive lapses, however, Fensham's commentary is well done and very helpful in clarifying the historical and religious context of the struggles confronting the Jewish remnant for 125 years after returning from the exile.

Biblical Words and their Meaning: An Introduction to Lexical Semantics
by Moisés Silva (Zondervan, 1983, 201 pp., $7.95). Reviewed by Richard J. Erickson, pastor, Triumph Lutheran Brethren Church, Moorhead, Minnesota.

Silva has given us here a simplified (but not simple) and readable introduction to the science of biblical lexicography as it looks after a radical revamping along the lines of structural linguistics. In more practical terms, Silva equips us to evaluate what we find in the lexicons and shows us how to investigate the meanings of biblical words ourselves in linguistically responsible ways.

The two parts of the book, devoted to "historical semantics" and "descriptive semantics," reflect the fundamental distinction between diachronic and synchronic approaches to language study. The former, which traces linguistic changes over the passing of time, is dependent upon and secondary to the latter, which describes the state of a language at some particular stage of its development. In the first two chapters, Silva focuses our attention on the usefulness of such "historical" tools as etymology and the language of the LXX, and warns us of their susceptibility to misuse.

The third chapter deals with semantic change in the NT. Changes are categorized according to whether word meanings expand to cover more "territory" or contract to become more technical or specialized (with various subcategories discussed). The phenomenon of semantic borrowing, common in bilingual situations such as existed in first-century Palestine, is analyzed as well.

Descriptive (synchronic) semantics, the heart of "real" lexicography, is the subject of Part Two. Again, as in the first half of the book, two chapters are given over to laying out foundatinal concepts. Silva distinguishes between meaning as denotation, where a word is defined in terms of the extralingual entity it refers to, and meaning as a function of the place occupied within a complex system or structure of many related meanings. While denotation is obviously important in lexicography, especially where technical terms are concerned, structural semantics is a more truly *linguistic*, language-based, approach.

In fact, the statement of a word's combinability with other words (syntax) and its interchangeability in a given "syntagm" with still other words (all such interchangeable words forming a "paradigm")—that is, a word's syntagmatic and paradigmatic relationships—is an important part of its meaning. This notion constitutes one of the major advances in lexicographical theory: namely word meanings are best handled not by matching single words with definitions but by describing the interrelations of the meanings of many different but related words.

Chapter 5 treats various kinds of "paradigmatic" relations which words, or rather the meanings or *senses* of words, can contract with one another. These sense relations fall into two major types for his purposes: those based on similarity of meaning and those based on oppositeness. Semantic similarity among words is due to the overlapping of sense (true synonymy), contiguity (improper synonymy), and inclusiveness (hyponymy). Oppositeness can be either a binary relationship (true antonymy) or a multiple one (incompatibility).

But here Silva appears to have combined two methods of semantic analysis in a confusing way. His relationship of multiple oppositeness is based on John Lyons's method of establishing sense relations according to implications of assertion and denial holding between sentences. But his category of contiguous (yet incompatible!) similarity is justified by the theory of componential analysis (championed by E. Nida and E. Coseriu, e.g.) whereby "components" of sense are factored out of word meanings. Words sharing certain sense components are grouped together and then distinguished according to their nonshared (distinctive) components. The terms contiguity and incompatibility are actually Nida's and Lyons's respective names for what is essentially an identical relationship. This criticism, if accurate, would be serious for a book with the primary purpose of developing a theory of biblical lexicology. But that is not Silva's intent, and therefore the criticism does no great damage to the value of the work. Silva has a much less ambitious goal, and a much more practical one.

The practicality appears in the final chapter where we are led step-by-step through the process of investigating the meanings of biblical words. We are taught to pay close attention to context, in various successive levels of importance, like concentric circles, from immediate syntax to the presuppositions of the modern interpreter. We are taught to distinguish between deliberate and unintended ambiguity. The former must be left to stand ambiguous, but the latter is illuminated to varying degrees by the consideration of the contextual circles surrounding it.

Silva also includes a discussion of style. Based in the phenomenon of synonymy (overlapping similarity), style becomes a particularly important consideration for exegesis. How many extravagant claims have been made by exegetes about the appearance of synonymous terms in a given context? Much of what has been considered semantically (and thus exegetically) important is merely an instance of stylistic variation, where the semantic distinctions of synonyms have been neutralized.

The book concludes with a useful appreciation and critique of W. Bauer's lexicographical method and a summary of the steps to determining word meanings.

As an attempt to incorporate modern linguistics with lexicography, this book is high recommended. It ought to become required reading for courses both in biblical languages and in exegesis and hermeneutics. Zondervan is to be congratulated for taking an interest in this fascinating "new" field (see J. H. Greenlee's recent Zondervan publication on NT Greek morphemes). We trust we will soon see more from the pen of Moisés Silva.

Jesus Christ in Matthew, Mark and Luke
by Jack Dean Kingsbury (Fortress, 1981, 134 pp., $4.25 pb.).

Interpreting the Gospels
James Luther Mays, ed. (Fortress, 1981, 307 pp., $13.50 pb.).
Reviewed by Boyd Reese, Ph.D. candidate in Religion and Society at Temple University.

These two volumes together make up an excellent introduction to contemporary thinking about the Synoptic Gospels. Kingsbury's volume, while designed as a supplement to Fortress' Proclamation Commentaries on the new lectionary, is in fact the best short introduction to the theologies of the Synoptics currently available.

Kingsbury bases his work on common assumptions of source and redaction criticism, and his book is a good example of these disciplines at work. In common with most evangelical scholars, Kingsbury assumes that a "Q" source document can be reconstructed from Matthew and Luke. In working from a redaction-critical approach, he assumes that each evangelist wrote from a distinct theological perspective, and shaped the story of Jesus accordingly. While this seems to me to be undoubtedly the case, this is an assumption that some evangelical students will find challenging.

Each chapter examines the particular theological accomplishment of the evangelist, and then focuses

on the figure of Jesus, his ministry, the perspective on discipleship, and the soteriology that each lays out. His singling out of discipleship and soteriology for special consideration is not only true to the intent of the writings, but also helps focus questions of particular importance for today's student of the Gospels.

While the existence of a "Q" source, whether oral or written, is a common assumption among evangelical scholars, Kingsbury's treatment of it raises several important issues that evangelicals have tended to let slide by in the past. First, it forces us to grapple with critical questions, particularly those raised by redaction criticism. Secondly, it makes questions of the immediacy and delay of the parousia inescapable. The relation between the normativeness of Scripture and the apparently common expectation in NT communities of the return of Jesus in glory within one generation are crucial issues for those of us who are attempting to construct a theology of the Kingdom that can serve as a basis for discipleship today. Finally, separating out "Q" and examining its perspectives confronts us in a new way with the radical nature of the discipleship that the Gospel message presents. It is easy to become lulled into complacency by familiarity with the story of Jesus, especially for those of us who are engaged in the academic study of religion. My reading of Kingsbury's analysis of "Q" was a jolting reminder of the radical nature of the Gospel message that confronts us in Scripture.

The essays in the volume Mays edits appeared in *Interpretation* over the past several years. *Interpretation* is published by the faculty of Union Theological Seminary in Virginia. It grew out of the Biblical Theology movement, and is concerned to make the resources of scholarship available to the preacher. This particular set of essays represents a cross-section of the best in contemporary thinking about the four Gospels, Protestant and Catholic. There is one introductory essay on the Gospel in Paul and three on the significance of four Gospels, and then four essays on each of the four Gospels. While some of the essays focus on trends in critical study of the Gospels, most of them are concerned directly with issues relating to interpreting the particular Evangelist's message. The essays not only provide an introduction to critical scholarship, but enable the student to penetrate more deeply into the meaning of the text through fuller understanding of the evangelist's overall perspective.

These two books should be part of the library of every student of the Gospels.

Paul's Faith and the Power of the Gospel: A Structural Introduction to the Pauline Letters
by Daniel Patte (Fortress, 1982, 432 pp., $21.95). Reviewed by Douglas Geyer, a student at the U. of Chicago Divinity School.

This book is self-described as an introduction, a work to prod the reader to ask questions about selected letters and pursue reading them on her/his own. Patte, with a minimum of discussion, chooses the Pauline "Authentic Seven" as his representation of Paul (Romans, 1 and 2 Corinthians, Galatians, Philippians, Philemon, 1 Thessalonians) and draws upon them as phenomena that disclose the faith, the system of convictions, or "semantic universe" of the apostle. Patte takes great care to point out the difference between theology (logic of argumentation) and faith (logic of convictions), showing how the latter preceeds and formulates the expressions of the former. The letters themselves, as artifacts, demonstrate the relationship between Paul's faith and the various vocabularies and ways he used to spell it out in certain situations. In this regard Patte sets up several "readings" of each letter, the first being a "historical reading" for the purpose of placing the letter and identifying the various actors and groups in it, the second and others being "structural readings" for the purpose of disclosing Paul's "semantic universe."

For the historical readings Patte is heavily dependent on past and current scholarship, e.g., Betz for Galatians, but on occasion does offer his own views, e.g., positions and opinions that Paul's opponents in Corinth themselves held. In this reading Patte occasionally depends on ideas or terms, e.g., *gnosis* in 1 Corinthians 13, to deliver very broad theological significance, notions that can support his own ideas about Paul's "convictional logic." However, Patte is also fully aware of Paul's use of contemporary types, such as the Diatribe form or Hellenistic lists of sins and virtues. Patte includes in his comparison of Paul, the Apostle of Jesus Christ, to Paul, the Pharisee, much of his work from his 1975 dissertation, *Early Jewish Hermeneutic in Palestine*. Thus his historical reading of the forms of Judaism is intriguing, especially in conclusions about Pharisaic Judaism's views of election, covenant, and vocation (of sanctifying the Name).

The structural readings are heavily dependent on Greimas and Courtes, *Semiotics and Language: An Analytical Dictionary* (1982), though Patte does refine and revise some of the material. Key words in his method, such as Wanting, Knowing, Discourse, Axiology, Model, and Paradigm are listed. Patte uses these to build his description of Paul's faith, in distinction from his "theology," and to lay out the primary postulate that, even through a variety of theological and significant expressions, the "convictional logic" of Paul remains the same. These readings are by far the most insightful that Patte offers. Some of the conclusions are strikingly stated; e.g., Paul's view of Jesus Christ as opening, not closing, sacred history and not being an absolute in himself; Jesus' dying "for our sins" as misunderstood as a "vicarious death" by Paul's opponents in Corinth; Paul's use of Jesus Christ as a "normative type" for Christians, as well as his own apostleship and the experience of earlier Christian churches. These descriptions are fully stated by Patte and need to be read in his full explanation. They offer genuine new meaning from the letters of Paul.

The structure that Patte uses to bring forward each of the seven letters is in itself intriguing. Starting with Galatians (where, in the ferment of this emotional discourse, convictional systems are markedly distinguished), then to 1 Thessalonians, Philemon, and Philippians (where the lack of Christ's life and person in Paul's theology are clearly seen), then to Romans (emphasizing Paul's idea of sin) and 1 and 2 Corinthians (Paul's instructions for daily life) Patte develops his models of Paul's convictional logic, tests them, and illustrates with them, especially in Romans and 1 and 2 Corinthians. Typically, broad passages of each letter are used for exegesis, and not all aspects of Paul's ideas are touched on, a fact that Patte admits and uses to show the reader the need for further reading and exegesis. Only a few passages are exegeted in some detail (e.g., Phil. 2:1-11 and Rom. 1:18-24). These letters are expressions of the coherence of Paul's system of convictions. Although they appear in unique, specific situations, they are not merely fragmented pieces of artifacts, either for historical or theological archaeology, but are representations of one man's semantic universe as it appears in different concrete instances.

This is Patte's vision. Evangelicals especially, by their very namesake as "people of the *euangelion*," will be interested in the kind of meaning that Patte makes of these seven Pauline epistles and that he expresses from the Gospel as Paul expressed it. Patte cannot be read for more than he intends, and he explicitly states that his work is only for asking questions and for leading into further reading. Whether the model he proposes can be kept is then only answered by further work on Paul. In this case Patte offers a challenge to himself, for all models are modified in time. But the creativity of that process seems to be what Patte himself holds as a fundamental conviction.

The Epistles of John
by Raymond E. Brown (Anchor Bible, Doubleday, 1982, xxviii+812 pp, $18.00). Reviewed by Daniel H. Schmidt, student, Princeton Theological Seminary.

Technical (as distinct from devotional) commentaries are not meant to be read from cover to cover non-stop. Rather, they function as reference tools, designed to provide the reader with exegetical data and secondary interpretations. Raymond Brown's recent commentary on the Johannine Epistles admirably fulfills both of these functions.

Professor Brown, a Roman Catholic priest and NT scholar who teaches at Union Seminary in New York, is well-known for his influential writings. To this volume of the Anchor Bible series he brings expertise from considerable study of the Johannine corpus.

Remarkably, this massive tome depends on many conclusions drawn by the author in his earlier Anchor Bible commentary on the Gospel of John, and thus is abbreviated to a degree. While the contemporary tendency to carry out exhaustive interaction with past and present scholars shows a growing appreciation for the complexity of Scripture, the approach has certain drawbacks. The present work is simply hard going because of its length and detail.

Rewards, however, await the reader who slogs through this work. These come primarily in Brown's analysis of past interpretations and his attention to textual detail. With respect to the latter, Brown studies every phrase and many significant words in the Epistles. He avoids "atomistic" exegesis by constantly tying his study to the context.

The Introduction warrants reading even if the rest of the commentary is left for another time. It offers Brown's treatment of prolegomena (matters of authorship, provenance, and structure) for the Epistles. In several places, Brown's conclusions are not unexpected: 1 John is not technically an "Epistle," although Brown uses this term for convenience; 1 John, like 2 John, is aware of problems in the emerging Church; 1 John is difficult to outline; and, the letters come from a metropolitan center of Christianity, probably Ephesus.

Other of Brown's conclusions may be unacceptable for some evangelicals. He affirms, for example, that the Epistles and the Gospel are the products of a Johannine "School" composed of at least four persons: the beloved disciple who was the source for the fourth Gospel, the evangelist who wrote that Gospel, the 'Presbyter' who wrote the Epistles, and the final redactor of the Gospel. Brown sees all three Epistles coming from one hand, a hand different from that which wrote the fourth Gospel.

Certain of Brown's points make terrific sense of the evidence before us. 1 and 2 John, for instance, recognize a single group of adversaries who were previous members of the Johannine Community, and seek to offer corrections to their teachings. This group had—so the epistle—distorted the original tradition which "was from the beginning" (1 John 1:1). Brown is careful here to keep from attributing to this group an "incipient Gnosticism." Instead he cites points of similarity between their error and the later heresy expounded by confirmed Gnostics. He suggests that the persistently aberrant element of John's adversaries was eventually incorporated into what became Gnosticism, just as the Johannine Community was swallowed up by what Brown calls the "Great Church" (p. 102). Brown has further insight here: the Epistles were written not so

much to combat the adversaries (i.e. as apologetics) as to provide encouragement for those in the Community (p. 91).

Of particular interest in this struggle are the possible ways of reading the Gospel of John. The care Brown takes throughout the commentary in exploring this question is reflected in his introductory remarks: "The resultant two groups, consisting of the epistolary author's adherents and his adversaries, both accepted the proclamation of Christianity known to us through John (the Gospel), but they interpreted it differently.... One must be wary of arguing that John led inevitably either to the position of the epistolary author or to that of his adversaries; nor is it clear that either position is a total distortion of John. Rather the Johannine tradition enshrined in John, as it came to both the author and to his adversaries, was relatively "neutral" on some points that had now come into dispute" (p. 69).

Brown strives to present every available rational argument on each unit of the text, and follows his extensive Notes with Comments which show his own bias. Along the way he remains sensitive to OT backgrounds and the contributions of Intertestamental literature (e.g. his treatment of 1 John 3:18-21). The book contains extensive bibliographies, both general and specific. Various charts show Brown's working papers on which he bases certain conclusions (e.g. Chart 2 shows the similarities between 1 John and the Gospel of John).

This Commentary is not geared toward practical application. Thus the author can identify the "goal of the whole revelatory process described in the Prologue" as communion (or fellowship) and joy (p. 187) without drawing further implications. Likewise, the hospitality encouraged in 3 John receives no discussion regarding implementation for the modern.

Still, there is little to fault here. Brown delivers a sober, balanced work which displays an obvious reverence for the text. His appreciation of the role of tradition in the early Church and even the canon is only one of several areas which should prod thought. While the pastor may prefer commentaries on the Epistles by Stott or Marshall, any student of John's letters should be aware of, if not familiar with, this book.

Disputed Questions: On Being a Christian
by Rosemary Radford Ruether (Abingdon Press, 1982, 142 pp., $9.95).

Sexism and God-Talk: Toward a Feminist Theology
by Rosemary Radford Ruether (Beacon Press, 1983, 289 pp., $16.95). Reviewed by Nancy A. Hardesty, writer and church historian, Atlanta, Ga.

Rosemary Radford Ruether has been working "toward a feminist theology" for a number of years in such books as *Liberation Theology* (1972), *Religion and Sexism* (1974), *New Woman/New Earth* (1975), *From Machismo to Mutuality* (1976), *Mary—The Feminine Face of the Church* (1977), *Women of Spirit* (1979), *Women & Religion in America* (1981).

In *Disputed Questions* she traces her journey and in *Sexism and God-Talk* she offers at last a constructive feminist theology. It is appropriate to review the two books together since she defines a feminist theology as one which "draws on women's experience as a basic source of content as well as a criterion of truth" (*Sexism*, p. 12). Lest anyone charge special pleading, she reminds us that all of the so-called "objective sources" of traditional theology are also simply codified collective human experience. As evangelicals we certainly affirm the necessity of an experiential faith.

The critical principle for Ruether's feminist theology is "the promotion of the full humanity of women." The corollary is that "whatever denies, diminishes, or distorts the full humanity of women" is not redemptive (*Sexism*, p. 18). While this may sound radical, it is simply another way of affirming the classical theological assertion that the *imago dei* is found in all people and that redemption is the restoration of that image. Only this time women too are making that claim for themselves.

Ruether rejects all claims to exclusivity. Her Virginia Anglican father having died when she was twelve, Ruether was reared in a community of women surrounding her liberal Roman Catholic mother. She attended a private rather than parochial Catholic school and imbibed a strong sense of tradition and rootedness without the narrowness of pre-Vatican II stagnation. In her theology she draws not only on traditional sources but also on those labeled heretical by the theological victors.

At Scripps College in California, a strong liberal arts humanities base lured her into a classics major. Her B.A. thesis was a study of intertestamental apocalyptic, a theme which recurs in her work (see *The Radical Kingdom*, 1970). Her M.A. was in classics and Roman history, her Ph.D. at Claremont in patristics. Her dissertation was on Gregory of Nazianzus, rhetor and theologian. Her most monumental work, as yet unpublished in its entirety but evident throughout her writings, is a study of how the Jewish understanding of the Messiah and the self-understanding of the historical Jesus as revealed in the Gospels was transmogrified into creedal christology. The study heightened and deepened her understanding of the anti-Semitism underlying historic Christianity (see *Faith and Fratricide*, 1974).

In *Sexism and God-Talk*, Ruether continues her return to biblical sources, but she notes that "feminism must not use the critical prophetic principles of Biblical religion to apologize for or cover up patriarchal ideology" (p. 22). Instead, "patriarchy itself must fall under the Biblical denunciations of idolatry and blasphemy, the idolizing of the male as representative of divinity" (p. 23). She lifts up four biblical themes: God's defense and vindication of the oppressed, the Bible's critique of dominant power systems, the vision of the kingdom, and the prophetic critique of all religious ideologies which justify and sanctify unjust social orders. Evangelicals who take pride in their adherence to Scripture will find her analyses and applications challenging.

Topics covered in the book include the nature of God, creation, anthropology, Christology, Mariology, ministry and community, sin, redemption, and eschatology.

At every level she critiques patterns of dominance based on patriarchal assumptions. Always working not only with Christian theology but also with its cultural milieus, she notes how Christian thinkers have conformed the faith to worldy patterns and incorporated misogyny into formulations of the faith. Particularly revealing are her discussions of romanticism, liberalism, and Marxism. She continually rejects all dualisms.

While evangelicals will find many points at which they might want to disagree, Ruether's theological formulations deserve careful attention. Ignoring the sexism, racism, anti-semitism which are woven into our biblical and theological sources will not remedy the situation. Her careful yet critical use of biblical and traditional theological resources plus her use of those resources usually rejected by official orthodoxy offer an instructive model for doing theology. Ruether offers alternatives to the dilemma of either accepting traditional misogynist formulations or rejecting Christianity in its entirety as Mary Daly has done. To those sensitive to the theological difficulties which both she and Daly see with such clarity, her help is welcome.

Particularly helpful is her analysis of sexism as sin, centering on distorted relationality. She notes that what often passes for "relationship" is really an "interdependence of masks and roles." She speaks of ministry as "mutual empowerment" in communities of liberation. She offers a vision of hope and an example of Christian commitment to change that are inviting.

Models of Jesus
by John F. O'Grady (Doubleday, 1982, 220 pp., $4.50 paper). Reviewed by Dr. Donald K. McKim, Assistant Professor of Theology, University of Dubuque Theological Seminary.

In 1974, Avery Dulles' book *Models of the Church* was published. It was a helpful volume for pointing out the strengths and weaknesses of varying ecclesiological positions labeled "models."

Now John F. Grady has applied Dulles' "model" to Christology. This is a fine book which succinctly considers six contemporary views of Jesus: as the Incarnation of the Second Person of the Blessed Trinity, the Mythological Christ, the Ethical Liberator, the Human Face of God, the Man for Others and Personal Savior. In each chapter O'Grady states the position with ample quotations from leading advocates, both Protestant and Roman Catholic. He then assesses the strengths and weaknesses of the view.

O'Grady's lead essay on "The Present State of Christology" admirably sets forth the value of the models approach and argues that no one model captures the full panoply of New Testament images of Jesus. Thus, O'Grady claims that in the Church, "an acceptance of many models within a dominant paradigm is the only rational and responsible approach. Only further confusion will result from an effort to convert a single model into a final and eschatological one.... It is healthy for the Christian community to recognize the plurality and celebrate the complementarity of the models." His "Search for a Biblical Christology" fleshes out early Christological formulae especially as they evolved in the New Testament Gospels.

Finally O'Grady gives his own evaluation of the models. He enumerates seven criteria for assessing the theological adequacy of Christological models: firm basis in Scripture, compatibility with the Christian tradition, capacity to help Christians in their efforts to believe in Jesus, to direct believers to fulfill their mission as Church members, correspondence with the Christian religious experience today, theological fruitfulness and the ability to foster a good sense of Christian anthropology. O'Grady opts in the end for the model of Jesus as the human face of God as offering "the greatest possibilities" for a viable contemporary Christology.

This book is most readable, written in gender-inclusive language and provides a stimulating way of sorting out and evaluating current views of Jesus Christ. Not all will be drawn to share the author's final evaluation. But this is a quite minor point in the overall book. We can admire the clarity of his approach, his view of theology as faith seeking understanding and his vital concern that present-day people make "a response to that haunting question of Jesus himself: 'Who do you say that I am?'"

Understanding Catholicism
by Monika K. Hellwig (Paulist, 1981, 200 pp., $4.95). Reviewed by Robert V. Rakestraw, Ph.D. candidate, Drew University.

Monika Hellwig, assistant professor of theology at Georgetown University, is a popular Catholic writer with the goal of making official Church teaching intelligible and palatable to the lay Catholic. She writes here for Catholics who are bothered "when they have questions about their faith, or when they begin to realize that the old explanations, which were good enough before, no longer seem to offer coherent meaning." The epistemological

tone of the book is indicated in the introduction: "There are really no statements or formulations in which God has given us a final answer or explanation in words." Even the most solemn statement of a council or Pope is more of a starting point than a final answer.

In the first main division Hellwig deals with revelation, creation, and sin. The language of theology is considered to be at best only analogical and suggestive of far higher realities. The biblical creation stories, "couched in the language of myth," leave the question of evolution wide open. The "sin of Adam" is "the general state of sin in the world by which the whole human situation is set awry."

The book's second division treats Christology. Jesus plays the role of a second Adam by reversing the damage done through sin, incorporating us into himself, turning sin and death into true life and immortality, and restoring God's image and likeness in the human community. Such a recapitulative view of Christ's work is held to be far superior to explanations of the atonement which stress Christ's satisfaction for sin or (considered to be even worse) his substitutionary death for humankind. As to the question of *why* the death of Jesus is redemptive, there can never be one correct and universally valid response "because we are here so definitely in the realm in which explanations must be by analogies, images, stories, and the hinting language of poetry, and myth." The resurrection of Jesus "does not offer proof of anything because it is not a publicly event testified by neutral observers." To ask whether Christ's tomb was really found empty is to "trivialize" the mystery of the resurrection and to turn attention toward the satisfying of idle curiosity.

Part three is a fairly traditional statement and defense of Catholic teaching on the Church, the sacraments, and the Christian life. Hellwig upholds Church authority even though a clear rationale for that authority is not given. Yet in the everyday struggles of Catholics to give intelligent obedience to their Church, particularly in areas of morality, one's conscience is the final arbiter in the process of deciding right or wrong in a particular situation. Prayers for the dead and auricular confession are defended, and personal conversion is seen as a "painful and laborious process."

The final division deals with eschatology and trinity. Salvation of the individual means "liberation from oppressive fears, harmful desires, (and) self-destructive tendencies," while salvation of the world refers to the inevitable transformation of societal structures, laws, and distribution of goods. The book closes with a brief but insightful discussion of the trinity.

Understanding Catholicism will leave most lay Catholic readers with a fair sense of peace about their Church. Because of the author's pastoral purpose the serious nature of the disagreements among present-day Catholic theologians and churchmen is not brought out. Hellwig attempts to steer a middle course between traditional and contemporary Catholic thought, although she leans to the left on matters of dogmatics and to the right on ecclesiastical matters.

Because of its overall balance and helpful subject index, the work may be used with profit by evangelical readers in their study of Catholicism and dialogue with Catholics. Numerous positions in the book, such as those concerning Christ's resurrection and Church authority, will be opposed by most evangelicals. However, there is much that can be appreciated, such as Hellwig's stress on the unity and purpose of all life in God and her strong sense of community in the developing and practicing of Christian faith. In addition, her irenic and skillful manner of portraying the theological developments and controversies of the patristic period, while necessarily quite simplified, serves as a model for readers who desire to communicate historical theology in a way that is both interesting and edifying.

A Matter of Hope: A Theologian's Reflections on the Thought of Karl Marx
by Nicholas Lash (University of Notre Dame Press, 1982, 312 pp., $19.95). Reviewed by James W. Skillen, Executive Director of the Association for Public Justice, Washington, D.C.

This fine book is just what the subtitle says it is. The serious student of theology and contemporary social thought will find it most rewarding and provocative. But the reading will require hard work and a willingness to follow the author from start to finish because of the peculiar style he uses.

A Matter of Hope is thorough and highly organized, but it unfolds in a seemingly unsystematic fashion. Lash begins with certain "preliminaries" (Part I) about debates within Marx scholarship over such things as the "early" and the "later" Marx. He concludes Part I with an exposition of the preface and first chapter of Marx's *The German Ideology* in order "to indicate something of the way in which most of the themes which we shall discuss in subsequent chapters are related in Marx's thought."

Part II (the main body of the book) then picks through a variety of "themes"—appearance and reality, the meaning of history, materialism, base and superstructure, alienation and redemption, and matters related to utopianism, optimism, eschatology, and so forth. Lash deals with these themes in such a way that each new chapter benefits from the accumulated insights that have emerged along the way. A "big picture" is almost in view when Lash arrives at his concluding Part III, but this he titles a "Postface" and indicates that he will not be making any final judgments.

Though one might be disappointed that Lash has not "packaged" Marx for easy approval or rejection in the context of a "Christian–Marxist Dialogue," one should be pleased with having received something better—an intense, serious exposition of Marx in a careful hermeneutical fashion which raises questions never asked by economists, political scientists, and most philosophers. In style it reminds me of the equally fine (though smaller) book by Johan van der Hoeven, *Karl Marx: The Roots of His Thought* (Toronto: Wedge Publishing Foundation, 1976).

The author makes clear that he does not see himself standing in the Marxist tradition, but this only makes more impressive the way he deals so carefully and justly with Marx's writings and the writings of those who do claim to stand in the Marxist tradition.

Lash is at his best, it seems to me, when he is unveiling the structure and assumptions of Marx's thought. He sheds important light on Marx's narrow and inadequate view of both science and religion. He shows how Marx's rejection of "idealist" religion could not do justice to those dimensions of Christian experience and understanding which are not qualified first of all by theoretical conceptualization.

My criticism of Lash would focus on some of his own unexamined assumptions and presuppositions. He seems to accept too uncritically the old Greek dialectic of appearance and reality, practice and theory, material and ideal. (See for example, pp. 77, 133, 135 ff.) Both in exploring his Christian perspective and in evaluating Marx, Lash is always trying to go beyond false polarizations to get at the unity of life, and thus he regularly puts the words "materialism" and "idealism," "theory" and "practice" in quotation marks. Nonetheless, his language leaves the reader within the framework of the old dialectic: " . . . Christians have affirmed and continue to affirm their belief in the coincidence, in Jesus, of 'flesh' and 'Word,' fact and significance, reality and appearance"; " . . . I have not attempted to disguise my personal conviction that it is the 'materialist' rather than the 'idealist' forms of Christianity which conform most closely to the demands of obedience to the gospel"; " . . . the question of God is more fundamentally a practical than a theoretical matter." What I would like to see is a future book from Lash that would deal as carefully and critically with Platonic, Aristotelian, Augustinian, and Thomistic texts as he has done here with Marx.

Perhaps the most intriguing part of the book is that which is connected to the main title: a matter of hope. Marxism hangs on its view of a fulfilled future—a culmination of the historical dialectic of human alienation. Christianity hangs on the expectation of the fulfillment of the kingdom of God in Christ. Lash avoids all simple slogans about Marxism being a secularization of Christianity, and of Christianity expecting final divine action rather than human revolutionary action, etc. But he digs deeply into the problems of Marx's thought on this matter, and probes with equal intensity into the problems that Christians manifest in the way they miss and misuse the meaning of their hope. This is the most exciting part of the book for me, and in place of a longer essay (which this review does not allow), I will simply refer the reader to my brief study for comparative consideration: "Human Freedom and Social Justice: A Christian Response to the Marxist Challenge," in John C. Vander Stelt, ed., *The Challenge of Marxist and Neo-Marxist Ideologies for Christian Scholarship* (Sioux Center, IA: Dordt College Press, 1982), pp. 23–53.

Beyond the Post-Modern Mind
by Huston Smith (Crossroad, 1982, 201 pp., $14.95). Reviewed by James W. Sire, Editor of InterVarsity Press.

Huston Smith, professor of philosophy at Syracuse University, presents eleven of his own essays collected from many times (1961-82) and places, assuming audiences as varied as educators, theologians and the populace in general. One essay, for example, appeared first in *The Saturday Evening Post*; another in *Process and Divinity: The Hartshorne Festschrift.* This results in both a lack of unity and far more repetition of ideas and illustrations than make for convenient reading. The author did not work, so the reader must.

His general theme is intellectual history, presented to help us transcend the present malaise and adopt a new religious paradigm beyond the post-modern mind. Christian theism was replaced by *the modern world view*. Here reality is seen as ordered, human reason as capable of discerning this order, and human fulfillment as a result of discovering these laws. But this in turn was replaced by the *post-modern mind,* which questions confidence in human reason and majors in skepticism from physics and philosophy to literature and music.

One of Smith's most interesting suggestions is that world views develop from motivation—one might say "a project"—which leads in turn to epistemology, ontology and anthropology. The modern world view developed from our desire to control; this led to empiricism as an epistemology, naturalism as an ontology, and ultimately alienation as an anthropology. Modern science has reduced the mystery and grandeur of reality to mechanics. To get beyond this he suggests we begin from the motivation of participation with nature and others. This will lead, he believes, to an epistemology of intuitive discernment, an ontology of transcendence and an anthropology of fulfillment.

The post-modern world view which he elaborates, all too inadequately I believe, is an eclectic combination of themes out of both the East and the West. In ontology he sees a four-tiered hierarchy of being beginning at the bottom with the visible world, then the invisible world (mind, for example), then God manifest (the personal God of

theism), and finally God unmanifest (Brahman and Tillich's God above God). Smith rejects orthodox theism, especially of the Christian variety because the "scandal of particularity" is "too monstrous to abide." A God who revealed himself fully only once leaves too many people in the dark. Moreover, Smith rejects (primarily by ignoring) almost all of the revelation that claims to come either from the Logos made flesh or from the biblical prophets. In its place comes his epistemology of intuition, which he admits is open to the problem of individual subjectivity.

Smith's anthropology most resembles the Hindu Upanishads: he describes the "I" as "the divine, the final Reality," the "All-Self beyond all selfishness; spirit enwombed in matter and wrapped round with psychic traces." Elsewhere he refers to the "sacred unconscious" and the *jivamukti* (the enlightened soul). Jesus was, by the way, one of these.

It is evident that Smith is not so much taking us beyond the post-modern mind as back to a pre-Christian mind or over to an Eastern mind. He would seem to be one of the new gnostics, for whom there has been not so much a moral Fall (separating us from God and requiring his salvation acts) as an epistemological and ontological shift (requiring us merely to adjust our world view). His treatment of orthodox Christianity is all too scanty; he treats it primarily as a grab bag of ideas which he dips into once in a while in the hopes, it would appear, of showing that his perennial philosophy (in Aldous Huxley's, not the Thomist, sense) is more comprehensive than any particular religion or philosophy. Still, there is much truth in Smith's critique of the modern world view and reductionist science.

As dissatisfied as I am with the overall thrust of Smith's book, I do find one of his observations suggestive. What would happen if instead of starting our developing world view with the motivation of either control or participation, we began with what I think is far more biblical—worship? Might not worship, with its desire to know God, lead to an epistomology of revelation, an ontology of an infinite personal God who brought the universe into being by creative fiat and on to an anthropology of human beings made in the image of God and finding fellowship with him through the redeeming power of the crucified and resurrected Word made flesh? If it did, the result would be much closer to biblical Christianity than is Smith's post-modern world view.

The New Charismatics II
by Richard Quebedeaux (Harper & Row, 1983, 272 pp., $8.95). Reviewed by Cecil M. Robeck, Jr., Director of Student Services, Fuller Theological Seminary.

The New Charismatics II is a newly revised and updated version of Richard Quebedeaux's earlier work *The New Charismatics* (Doubleday, 1976). It is easily the most comprehensive semi-popular survey of neo-pentecostalism in print today. Its style is descriptive, weaving together the significant persons, events, and institutions of the movement into a readable and informative picture of charismatic renewal in the mainline churches.

Like its earlier counterpart, the present volume is not based upon significant first-hand involvement with the movement, nor does it reflect particularly original research by the author. Rather it provides summaries of and interaction with a large number of primary and secondary source materials. I know of nowhere else where such a perspective on the movement is available to this extent.

This volume is helpful too, because it provides us with one of the best annotated bibliographies available on the subject. Coupled with its extensive indexing, this volume constitutes a basic handbook for anyone who wishes to begin the study of the interrelations of the various facets of an extremely complex, yet very important renewal movement in our day.

The current edition is an interesting study as much for what has been deleted from the previous edition as for what has been added. New are Quebedeaux's assessments of the "Shepherding" movement and the Josephine Ford controversy which rocked large parts of the renewal in the mid-seventies. Also new is a summary of dispensationalist John MacArthur's critique of the charismatic renewal, and Quebedeaux's brief assessment of that critique. To the list of who's who in charismatic leadership has been added the name of CBN's Pat Robertson. The life and ministry of Kathryn Kuhlman has been summarily brought to its conclusion, and interesting new information has been given on the life and ministry of Oral Roberts. The section on the theological differences which separate classical Pentecostalism from mainline charismatic renewal has been substantially rewritten. Statistics on the Pentecostal and charismatic movements have for the most part been brought up to date, with the notable exception of those found on page 51 which are nearly 15 years out of date. Finally, Quebedeaux has written a new and insightful introduction.

By way of contrast, the space afforded the role and function of the Fountain Trust, a significant renewal agency in Great Britain until 1981, has been somewhat reduced. Similarly, the significance which Melodyland and her pastor, Ralph Wilkerson, held in the late sixties following the demise of the Blessed Trinity Society is now given little more than passing mention. While the Fountain Trust has chosen to dissolve, and while Wilkerson and Melodyland have had their share of problems in recent years thereby decreasing their current significance, it would seem that their influence was such that their original place within the first edition might have been maintained.

Of more critical importance to Quebedeaux's over all interest, however, is his conclusion that the charismatic renewal as we know it is over. It has "run out of steam." He ascribes this fact to the movement's success. It has done what it and classical Pentecostalism before it had set out to do. It achieved recognition and respect within the Church and society, it made real to the Church the life available in the Spirit, and as such it also contributed to a positive experimental ecumenism. Whether this assessment is accurate remains to be seen. It is true that the visibility of charismatic renewal has been assuaged, but it may merely be getting its second wind. The evidence in David B. Barrett's *World Christian Encyclopedia* seems to indicate that the movement is still very much alive and growing worldwide. If anything, the movement seems to be maturing.

One of the most laudable additions to the new edition of Quebedeaux's book is the heightened attention he gives to the contributions of the black constituency of classical Pentecostalism. It is a story told all too poorly to date, a story worth the telling, and undoubtedly Quebedeaux's work has been most significantly influenced by Gerald Sheppard of Union Theological Seminary and James Tinney of Howard University at precisely this point.

Yet, his efforts at racial sensitivity do not come without a price. Sacrificed is the historical accuracy of his report on the Pentecostal work prior to the establishment of the Apostolic Faith Mission on Azusa Street in downtown Los Angeles in 1906. In his earlier edition, Quebedeaux noted that "The beginnings of the modern Pentecostal movement can be traced back to 1901." In the present edition he has replaced 1901 with 1906 (p. 3). In the earlier edition, he had estimated that by the beginning of 1905 "Texas alone had twenty-five thousand Pentecostal believers . . . " He has replaced this claim in the new edition with the insight that "the movement slowly gained adherents in scattered parts of the Midwest . . . ." We wonder which account is true, for no new evidence is set forth to explain this change, a change which runs counter to the predominant evidence on the subject.

Why this change is necessary to Quebedeaux's case becomes clearer when we note that Charles Parham is associated with the leadership of the movement in 1901 and William Seymour appears to be at the helm in 1906. Quebedeaux's assessment indicates that "Charles Fox Parham was white, but the pioneer leader of pentecostalism—as a full fledged movement—was a black man . . . named William Joseph Seymour, who was one of Parham's students in Houston." It is true that Parham later disclaimed further association with Seymour's work because of what he saw to be "excesses," behaviours which Tinney and Quebedeaux have described as "Africanisms." Yet to call such things as "shouting" and "exorcism," or even "speaking in tongues" or "emotive worship" "Africanisms" seems to interpret activities which have been present in numerous revival and renewal movements in church history as though they were all derived from African tribal religion. At this point, racial sensitivity appears to have degenerated into racial slander as Quebedeaux accuses charismatics of premeditated "suppression" of these "African liturgical forms." It is a shame that his objectivity has been hampered in his quest to set the record straight. The Black contribution to Pentecostalism is a very significant one, but to identify it merely in this way is to lose that significance in rhetoric.

Reincarnation: A Christian Appraisal
by Mark Albrecht (Inter-Varsity Press, 1982, 132 pp., $4.95). Reviewed by Mark R. Mullins, Ph.D. candidate in the Sociology of Religion, McMaster University, Hamilton, Ontario.

This brief study, written by a former co-director of the Spiritual Counterfeits Project in Berkeley, is an attempt to provide a critical analysis of "reincarnation" from the perspective of Christian orthodoxy. The author considers syncretism to be a recurring challenge to authentic Christianity and with some twenty-three percent of the U.S. population believing in some form of reincarnation (1982 Gallup Poll) it is a belief system that needs to be addressed by the Christian community.

Albrecht begins by sketching the Eastern roots of reincarnation. These first few pages are the weakest section of the book, containing several unfortunate generalizations. The author fails to move beyond the monolithic comparisons of the "Eastern" and "Western" perspectives on life, which are clearly inadequate. For example, Albrecht writes: "The Asian view often sees life as a dreary burden, a state of affairs to be endured"; and again: "Instead of viewing life as an eternal treadmill of sorrow, boredom and drudgery, as those in the Orient viewed it, Western reincarnations extolled the joys of life on earth with optimistic pronouncements." These kinds of statements are clearly misleading and a distortion of the diversity which exists in the religious traditions of Asia. The somewhat pessimistic outlook on life found in early Theravada Buddhism, for example, was significantly transformed with the development of Mahayana Buddhism and its reinterpretation in the context of Chinese and Japanese culture. (For a helpful corrective to these inaccurate generalizations, see Hajime Nakamura, *Ways of Thinking of Eastern Peoples: India, China, Tibet, Japan* (University of Hawaii Press, 1971).

Following three chapters of background material on the development of reincarnation and the larger pantheistic worldview in which it is situated,

Albrecht discusses the relationship of this teaching to the Bible and the early Church. The author capably argues that attempts to read reincarnation into certain New Testament passages distort the obvious meaning of the texts.

Chapters five and six consider the key argument for reincarnation: Past-life recall. Reviewing the major research which has been conducted in this area, Albrecht concludes that the majority of cases can be explained naturally, i.e., hypnotic regression techniques simply induce past-life recall, fulfilling the directives of the hypnotist. The remainder of past-life recall experiences which cannot be explained naturally, Albrecht relates to spiritism and demon possession.

The final three chapters provide a critique of reincarnation and the pantheistic worldview. Philosophical, moral, and theological objections are brought forward in his argument against this competing worldview. Readers of earlier Inter-Varsity publications, such as *The Dust of Death* (Os Guinness) or *The Universe Next Door* (James Sire), will already be familiar with most of the criticisms advanced here.

Social Ministry
by Dieter T. Hessel (Westminster Press, 1982, 228 pp., $10.95 pb.). Reviewed by David Boumgarden, Minister of the Old Stone Presbyterian Church, Delaware, Ohio.

Socially-aware seminarians will tend to find the perceptions and preoccupations of the typical parish foreign to their deepest concerns. Parishioners may be more concerned with family stress or conventional values than with seeing justice roll down like a river. A critical question then facing would-be ministers is how to help a privately-oriented congregation develop a socially-conscious ministry.

Few persons are better qualified to answer this question than Dieter T. Hessel, author of *Social Ministry* and a long-time social ministry consultant for the United Presbyterian Church in the U.S.A. Hessel has other books on social ministry to his credit and builds this work in particular upon a series of essays he edited in 1980, *Rethinking Social Ministry.*

Hessel attempts here to narrow the gap between social concerns and the general practice of ministry. A theoretical framework for wholistic social ministry is developed in Section I. Hessel defines the overriding purpose of ministry as the enabling of both "individuals and institutions to move from idolatry to repentance and responsible freedom in a community that embodies the loving justice of Jesus Christ." The Church in the post-industrial West has become immobilized in private egoistic and psychological pursuits, a luxurious possibility in overdeveloped societies secured at the expense of underdeveloped societies. In order to break free of this idolatrous captivity, Hessel urges the Church to open its eyes to the presence of God within the realities of the world's suffering. The locus of God's activity is in the world and hence is radically social. The Church then must move beyond its idolatrous privatism to share in God's ongoing social ministry. As the Church lives in solidarity with the world's sufferers, bridging the sinful economic divisions, it will express the wholeness of shalom. When the social purpose of ministry is clear, then each mode of ministry can be seen to serve God's liberating purpose in the world. In Section II Hessel turns to this more practical task.

Hessel devotes four chapters to the ministry roles often perceived to be non-social (liturgy, preaching/Bible study, and pastoral care/lay ministry). He attempts to resocialize each mode by asking how this function of ministry can move beyond its privatized captivity toward a liberating social purpose. Hessel relates prayer and action by showing how corporate worship develops the inner discipline and confidence to work for social justice. Subsequently he shows how use of a social hermeneutic of "exegetical suspicion" which seeks to uncover social meaning hidden by dominant privatized interpretations can empower preaching and Bible study for social ministry. Modelling which aims to develop ethical action is recommended as an educational strategy. The liberating focus of social ministry is also evident in the chapter on pastoral care where commitment to moral action through mission groups is identified as an unheralded resource for personal growth.

In the latter part of Section II Hessel turns to the more socially active modes of ministry: social service, community development, and public policy action. While these modes often exist independently, Hessel attempts to reappropriate them for the local congregation. Each mode is highlighted with many practical tasks and strategies to aid in empowering the powerless and humanizing dehumanized structures and damaging policies.

The concluding chapter provides guidance for those planning to take the first steps in developing a social ministry strategy utilizing all ministry modes. Here the reader will also find weighty statistical evidence to counteract popular misconceptions that social action contributes to church decline or damages a congregation's health.

Social Ministry has many strengths. Hessel's experience is broad and diversified. He writes with the local congregation in mind, making the book a goldmine of practical strategies for social ministry. Many common mistakes can be avoided by consulting the book in advance of action. The book's resource value for strategies and practical tasks is its greatest strength.

I also found Hessel's concern for a wholistic mission/ministry strategy very challenging. More than once I detected my own blind spots and privatistic attitudes. If social ministry is to be effective it must pervade every dimension of a congregation's ministry. *Social Ministry* helps us in this journey.

The ambitious attempt to bridge the public/private split by establishing a comprehensive theory of social ministry is less successful. Hessel's primary failure lies in his lack of appreciation for the validity of ministry's personal dimensions. This lacuna leads him to replace a privatistic faith which disregards society with a corporate faith which neglects the role of personal response. Hessel seems to consider personal conversion, discipleship and private devotion as expressions of idolatrous faith to be transcended.

Ministry, however, is both personal and social. Moral transformation needs the spiritual power generated by personal conversion. While evangelism is not the same as social action and while personal conversions alone cannot effect transformation of sinful social structures, these expressions of personal action complement social action as interdependent parts of the same mission.

The Church's role in God's liberating activity is also underemphasized in the book despite Hessel's focus on the nature of ministry. Hessel wants the modes of ministry to move members beyond a churchly focus to their true center of ministry amidst the public sufferings of God. But such a this-worldly focus runs the risk of allowing the secular culture to set the Church's agenda. In contrast, the biblical emphasis centers upon the Church as the principal arena in which the signs of the new age are manifest. Therefore, activities which build the life of the congregation to manifest God's glory are legitimate in themselves. Redemptive realities are not limited to the Church, and Hessel's secular focus, though overemphasized, is a strong reminder that the Church is also called to serve the world. Despite these weaknesses, Hessel's book is an important tool to assist congregations to grow in social obedience.

Christian Ethics: The Historical Development
by R. E. O. White (Atlanta: John Knox Press, 1981, 442 pp., $10.95). Reviewed by John F. Kilner, Asst. Prof. of the Church in Society, Asbury Theological Seminary.

"How is it possible to change, so continuing to be relevant, while remaining the same, so continuing to be Christian?" According to R. E. O. White, this is *the* pressing and persistent question confronting Christian ethics. White does a very good job of historically chronicling the change—devoting separate chapters to Augustine, Abelard, Aquinas, Erasmus, Luther, and Calvin as well as individual attention to a host of others. Meanwhile, he persuasively identifies "the one constant, the one unvarying compass bearing of Christian morality" as "the imitation of Christ."

Given the quality of White's work, it is unfortunate that he follows the custom of so many Christian historical surveys in examining European and U.S. developments to the near exclusion of, e.g., those in South American and Africa. This pattern culminates in a final chapter on "situation ethics" which makes no mention of liberation theology (though White does intend only to bring the reader "reasonably equipped to the threshold of the current debate"). In other ways his analysis is more perceptive than most—for instance, when he exposes the "persistent but inexcusable blunder" which "identifies evangelical piety with neglect of social problems." His entire analyses of evangelical and social ethics in the broader context of Christian ethics, in fact, are worthy of special note.

Several other features also set White's study apart from the various histories of Christian ethics, and these features will prove attractive to some, distracting to others. One such feature is his thematic approach. As suggested by the original British title (*The Changing Continuity of Christian Ethics: The Insights of History*), White finds it enlightening to explore ways that leading writers have contributed to certain common topics, "even though the result does less than justice to individual leaders." This approach proves particularly fruitful in his analysis of how the early church wrestled with problems, like wealth and slavery, for which biblical guidance was insufficiently detailed. Yet, some may miss a comprehensive treatment of a particular important Christian ethicist in a certain historical setting.

Other distinctive features of White's book include strings of quotations from various historical commentators and small-print excurses on ideas immediately following their initial mention in the text. While both forms of documentation are valuable, many readers may wish that both were at least occasionally relegated to the notes. Others may wish that primary sources were quoted more often and secondary sources less often in certain chapters. However, the primary documentation is generally quite good. Moreover, the various extensive forms of documentation taken together constitute a gold mine for the person desiring to investigate Christian ethics beyond the reading of this book. Over 1300 source-notes, a useful bibliography, and four good indices (Scripture references, other ancient sources, modern authors, and subjects) are a true delight.

One further aspect of the book also warrants notice. Having first written a volume entitled *Biblical Ethics* as a companion text, White has reached conclusions concerning the proper interpretation of certain biblical texts. Where he is convinced that a Christian person or group has misunderstood a pivotal biblical passage and thereby has constructed a mistaken ethic, he says so. Some will appreciate such evaluative comments, though others might have preferred the simple raising of questions rather than authoritative judgments. In the end, nearly everyone may have certain quibbles with White over his approach to Christian

ethics, but these should be kept in perspective. White has amassed an unparalled research tool and constructed a thoughtfully unified account of a vast array of diverse materials. *Christian Ethics* stands as one of the better histories of Christian ethics written to date.

BOOK COMMENTS

***The Workings of Old Testament Narrative* by Peter D. Miscall (Fortress Press and Scholars Press, 1983, 160 pp., $8.95).**

In an earlier impressive study (*Semeia* 15:27-44) Miscall used a close reading of Old Testament texts (an enlarged set of "wife-sister" stories) as a basis for identifying a number of theological themes. In this study Miscall, schooled by the deconstructionists ("Writing and language do not produce full and essential meanings because of their own nature") uses the same close reading to argue that the Abraham and David (1 Sam 16-22) stories do not support what he now terms "essentialist" readings. Miscall is thus both engaged in interpreting particular texts and in pursuing a hermeneutical agenda. One of his primary tools (a tool seeing increasing use) in the first task is what we might call the thesis of implicit commentary: texts which have a number of elements in common may be used to interpret each other. (Note: the tool may be employed whether or not one assumes that the parallels are intentional at some level.) Thus Laban's use of darkness to trick Jacob (Gen 29:23) may function as commentary on Jacob's use of darkness (blindness) to trick Isaac (Gen 27:18f). But the tool often points in a variety of ways, and it is this indeterminancy which Miscall highlights here. On the methodological level, Miscall promises, "My work on the OT will continue to stress its indeterminateness and will attempt to demonstrate the latter in even more radical and far-reaching senses." Others, predictably, will be arguing for determinateness, and as long as the argument stays wedded—as it is here—to a close study of particular texts, it should bear much fruit for pastor and scholar alike.

—Thomas H. McAlpine

***Love Lyrics from the Bible: A Translation and Literary Study of the Song of Songs* by Marcia Falk (Almond Press, 1982, 142 pp., $9.95).**

Falk's translation, which first appeared in 1977, is one of the stronger arguments around for the "dynamic equivalence" approach to translating. It takes the receptor language (English) seriously, and is a delight to read. Simultaneously, it demonstrates the weakness of this approach, as the historical specificity of the text tends to be blurred (place names dropped, most "Solomon" occurrences translated by "the king"). And the commitment to a strong English text seems to have motivated some imaginative leaps in translation (e.g., the treatment of *bmsbw*, 1:12). Use with caution. Again, the scope of the literary studies is well indicated by the title. Falk surveys the familiar interpretive options (allegory about God's love for Israel/the Church, a drama, a fertility cult liturgy, a wedding song cycle, a more or less unified collection of love poetry) and champions the last. The strength of the studies is the literary set of questions Falk brings; the chapter "Contexts, Themes, Motifs" is particularly helpful in increasing our ability to hear the texts more clearly. But it is a study of love lyrics *from*, i.e., apart from, the Bible. Those facing the delightful task of explaining what the Song of Songs is doing in the Bible will need to look elsewhere.

—Thomas H. McAlpine

***Structuralism and Hermeneutics* by T. K. Seung (Columbia University Press, 1982, 310 pp., $22.50).**

This is not a book for beginners, but an in-depth critique of structuralism. Seung, professor of philosophy at the University of Texas, Austin, wants to describe all types of structuralism, but deals almost exclusively with the French structuralists Claude Levi-Strauss and Jacques Derrida. Other structuralists and phenomenologists are described in relation to their thought. Seung focuses on the transition from classical structuralism (Levi-Strauss) to post-structuralism (Derrida), as well as describing the basic thought and interpretive program of these two men.

The book not only describes, but critiques these French thinkers. I could find no fault with Seung's work, as he points out the contradictions and confusions, along with the important insights, of these French structuralists. Seung focuses in his description upon their presuppositions, their philosophy of language, and their hermeneutic.

Classical structuralism is criticized for its oversimplification of complex phenomena into binary oppositions, its a-historical universalism, and its rationalism. Post-structuralism is criticized for its relativism, its anti-science stance, and its irrationalism (although these are in general provoked by the excesses of structuralism). Seung gives the general impression that structuralism has brought to light many important areas of study, and insights into human culture and its products (linguistics, synchronic analysis, semiotics, etc.). In the end, though, it has not attained its goal of providing an adequate, comprehensive, and cohesive means of interpreting human culture (hermeneutics).

This is a commendable book. Those knowledgeable in Biblical studies realize that structuralist thought and methods are seeping into the American scene (witness the recent *Semeia* issue devoted to Derrida). Seung's description and critique will be helpful to evangelicals in assessing this movement. Moreover, evangelicals should carefully consider the lasting value and important insights and methods of the structuralist program, rather than reject the movement out of hand. Those who wish to build a viable Christian philosophy, in conversation with modern thought, would do well to read this book.

— Alan Padgett

***The Divine Feminine: The Biblical Imagery of God as Female* by Virginia Ramey Mollenkott (Crossroad, 1983, 119 pp., $10.95).**

Building on a series of Bible studies first published in *Daughters Of Sarah*, Mollenkott offers a wealth of scriptural insights. In addition to such now-familiar images of God as a mother giving birth, a nursing mother, and a midwife, Mollenkott reminds us of such images as the female pelican, the mother bear, the bakerwoman, mother eagle, Dame Wisdom, and the shekinah. Her exegesis is enriched by her vast knowledge of the religious and literary classics.

A member of the National Council of Churches committee which recently released its inclusive language lectionary, Mollenkott reminds us that if we are to be truly biblical people we must take seriously the totality of divine revelation and not simply that which patriarchal self-interest and repetitive familiarity have made more obvious. Too many would close their eyes to the feminine images in Scripture and elevate masculine ones to levels of idolatry. Mollenkott in her work offers us the opportunity to find the balance the Bible offers, to enrich our understanding of and devotion to the God who transcends and undergirds all human imagining and yearning.

—Nancy A. Hardesty

***General Revelation: Historical Views and Contemporary Issues* by Bruce A. Demarest (Zondervan, 1982, 301 pp., $12.95).**

It is refreshing to find an evangelical writing about general revelation, since current controversy on inspiration has led to serious neglect of this area. So this volume is to be heartily welcomed.

Demarest has written a splendid book which deserves to be widely used. He has organized his material economically and has argued his case agreeably. His own position is Augustinian. God is known first intuitively and innately. This knowledge is then supplemented by acquired knowledge inferred from the universe. Hence natural theology is viable. Through sin, however, this knowledge has been suppressed (not eliminated); it is now imperfect and cannot bring salvation. The latter, but for exceptional cases, comes through special revelation mediated exclusively in the Christian tradition.

Demarest skillfully weaves this thesis into a survey of past and present theology, focusing on how God is said to be known. Ranging from Augustine down to modern Asian theology, the survey uncovers most of the issues related to general revelation and gives depth and perspective to the discussion. It is sensitively and irenically presented, yet there are telling criticisms of opposing positions. He ends by arguing his thesis on exegetical grounds.

I have, however, several reservations. The material up to the Reformation is much too brief. I find some of the exegesis, e.g., of Gen. 1, forced and unconvincing as a proof of Augustine's and Demarest's epistemology. More generally, the difficulties in deriving any epistemology from Scripture are greater than Demarest indicates. Thus, finally and most importantly, the epistemology presented here needs to be more rigorously articulated and presented, taking into account the recent work of Plantinga, Mitchell and Swinburne. Too much is assumed, e.g., general revelation is equated with natural theology, and too much remains obscure, e.g., the role of inference in moving from the world to God. But despite this, I think students will benefit enormously from this book.

— William J. Abraham

***An Introduction to Protestant Theology* by Helmut Gollwitzer, Trans. David Cairns (Westminster Press, 1982, 240 pp., $12.95).**

Gollwitzer, who has served for many years as Professor of Theology at the Free University of Berlin, gives us a concise and stimulating introduction to evangelical theology, as Barthians understand this. While upholding the normativeness of the Bible, he rejects verbal inspiration. With the Barmen Declaration he affirms Jesus Christ as the one Word of God and the Bible as the primary witness to this.

Gollwitzer opposes both free-will Pelagianism and the Calvinistic doctrine of irresistible grace. Grace alone procures our salvation, but our response, made possible by the liberating power of grace, is one of gratitude for a salvation already accomplished on our behalf.

Following Barth, Gollwitzer holds that the whole world has been reconciled to God through his redemptive act in Jesus Christ. Our obligation is not to receive in faith a divine offer of forgiveness but instead to live in obedience to the imperatives that accompany the divine declaration of forgiveness.

Against liberationist theology Gollwitzer is ada-

mant that we cannot bring in the kingdom of God through human effort. We cannot even achieve an approximation of this kingdom. We can, however, set up parables to this kingdom. Our task is to work for a greater measure of justice in the social order in which we live. But the social justice we can attain is not to be confused with the higher righteousness of the kingdom, which is an eschatological gift.

Gollwitzer blames capitalism for producing inequities in human life. Socialism, on the other hand, is regarded as being in agreement with the ideals of the kingdom of God. Recognizing that modern secular humanism has Christian roots, he sees a possible basis for cooperation with such humanism.

My chief criticism of Gollwitzer is that he underplays if not denies the need for a decision of faith that results in concrete salvation. I am also troubled by his seeming inability to discern the inequities and loss of freedom which socialism as a monolithic statism tends to foster.

Nonetheless, this book can be heartily recommended as a forthright statement of the Christian faith by a theologian who engages in constant dialogue with the world behind the Iron Curtain and who affirms that the sanctification of the earth belongs to the Christian hope as much as to the Jewish hope.

— Donald G. Bloesch

Toward Theology
by Jerry H. Gill (University Press of America, 1982, x+118 pp., $8.00 paper).

Jerry Gill, professor of philosophy at Eastern College, writes to help lay people move toward a theology of their own. He wants them to reflect upon their Christian experience, and develop their own doctrines. I would place the book at an advanced adult sunday school level. A few footnotes, an index, and/or a suggested reading list would have been helpful.

The book is in two parts. First Gill briefly describes and criticizes several viewpoints on the Bible, God, human nature, the atonement, ethics, and eschatology. Second, he gives his perspective on these doctrines from an "organic" viewpoint, as opposed to a systematic one, which places Christ in the center. Gill focuses on the incarnation and atonement as these relate to other doctrines.

It is important that lay people in the churches take up the theological task. Gill's book is important, since it addresses this issue. It is flowing, and fairly easy to read. I liked the format of the work, and Gill's arguments for views normally rejected or ignored by evangelicals.

My complaint with the book is in the area of theological method. For a book that wants to put Christ in the center of theology, Gill has strangely failed to place the Word of God at the center of his thinking. Again and again, it is his reasoning that forms the basis for accepting and rejecting a doctrine. The Bible becomes a mere source of ideas in such a method, or at least this is the danger. Another weakness is in the brief sketches of other positions. Gill sometimes caricatures conservative positions he rejects, rather than critically interact with them. A little more careful theological reasoning, and this might have been an excellent work.

—Alan Padgett

What is Secular Humanism?
by James Hitchcock (Servant Books, 1982, 158 pp., $6.95).

Hitchcock, a conservative Catholic journalist and professor of history at St. Louis University, has set for himself a noble goal in this book. He seeks to define and historically trace secular humanism, a term which is becoming popular and needs such definition. The author presents some penetrating insights and criticisms concerning, for example, American culture from 1945 to 1965 and the role of television. There are good, lucid points here.

Nevertheless, it rests fundamentally upon a logical fallacy: equivocation. Hitchcock does a good job of defining secular humanism in Chapter One, identifying it mainly with the Humanist Manifestos and *The Humanist* magazine. In the main body of the text, however, secular humanism becomes a ubiquitous enemy. We discover it, and its cohorts, to include all of the following: nominal Christians who allow themselves to become secularized, those who oppose traditional morality, the Founding Fathers, the recent Supreme Courts, humanistic psychology, the 1960's youth movement, the 1970's "me-decade," the new cults, the mass media, liberal and radical theology, rock 'n' roll, abortion, the sexual revolution, adultery, the rising divorce rate, nihilism, homosexuality, existentialism, Women's Liberation, and (yes!) Vatican II. The only label covering all of these phenomena might be "enemies of conservative Catholicism."

In short, while there are things to be learned from this book, they are so mixed with dubious and offensive matter that it may not be worth the effort to sift them out.

— Alan Padgett

Treatises Against the Anabaptists and Against the Libertines
by John Calvin; Benjamin Wirt Farley, translator and editor (Baker, 1982, 336 pp., $16.95).

Farley's translation makes available to the English reader two of Calvin's polemical pieces against radicals of the Reformation era. The *Treatise Against the Anabaptists* is his major piece directed against them, written in 1544 in response to inroads Anabaptists were making in Reformed congregations. Calvin structured his treatise as a response to the Schleitheim Confession, also known as the Seven Articles, along with chapters refuting the Christology of Melchior Hoffmann and the doctrine of soul-sleep that Calvin thought that Anabaptists held. Farley's twenty-two-page introduction of a model of interaction with contemporary scholarship on Anabaptists and the situation to which Calvin was responding. The introduction to *Against the Libertines* is likewise competent (the Libertines are the group better known today as the Spiritualizers due to the work of F. H. Littell and G. H. Williams). Farley's translation of the two treatises is smooth and readable. This volume not only brings to the student of the Reformation translations of two important primary sources dealing with a magisterial response to radicalism, but also an up-to-date discussion of the scholarship in the area.

—Boyd Reese

Morality, Halakha and the Jewish Tradition
by Shubert Spero (Ktav Publishing House, 1983, 381 pp., n.p.).

This ponderous but readable book is not only full of insights into Old Testament morality, but will help Christian students and pastors fathom how indebted the Christian tradition still is to those "outsiders on the inside," the Jews. Rabbi Spero lectures on Jewish philosophy at the Cleveland College of Jewish Studies, and his book is the ninth volume in the impressive Library of Jewish Law and Ethics edited by Yeshiva University President Norman Lamm.

In recent years, Jewish and non-Jewish scholars have come to appreciate the central role of *Halakhah* in Judaism. Derived from the word "halak" ("to walk"), Halakhah encompasses not only

Jewish law in the juridical sense, but also the way the commandments should be interpreted and applied in ordinary life. The considerable body of Halakhic literature remains largely unknown to the non-Hebrew-speaking public, and Rabbi Spero performs a great service in exposing the ethical depth and richness of both his literature and the sacred text it elucidates.

Spero's work is a *comprehensive* study of the morality of Judaism, and will draw Christian readers closer to that portion of Scripture we share with the Jews. Unfortunately, the volume contains no index to Scripture references, a feature which would increase the book's value considerably.

—Wayne G. Boulton

The Causes of World Hunger
edited by William Byron (Paulist, 1982, vi + 256 pp., $8.95).

One of the more significant developments in the area of social justice over the past few years has been the emergence of analyses of world hunger which do more than hand-wringing and/or offering a mere cup of soup. Just a few examples are books by Christians such as Ron Sider's *Rich Christians in an Age of Hunger* and Jack Nelson's *Hunger for Justice* and activities by Christian groups like World Vision and Bread for the World.

This latter organization has put together an informative collection of essays entitled *The Causes of World Hunger.* The contributors are all past or present members of Bread for the World's Board of Directors.

These essays are all readable, and they encompass a wide range of issues—poverty, colonialism, resource abuse, refugees, the arms race, overconsumption in the developed world, and twelve more. Though few of the essays make the Christian viewpoint explicit in their argument, all are definitely concerned with moral issues. The selection of authors is diverse, including Catholics (e.g., William Byron, J. Bryan Hehir, and Thomas Gumbleton), mainline Protestants (Richard John Neuhaus, C. Dean Freudenberger, Eugene Carson Blake), and Evangelicals (Arthur Simon, Mark Hatfield, Myron Augsburger).

While serving as a good, wide-ranging introduction, this book is hampered by a lack of bibliographies or other guides to further research. And the one article explicitly dealing with theological concerns is quite mediocre.

— Ted Grimsrud

Organizing: A Guide for Grassroots Leaders
by Si Kahn (McGraw-Hill, 1982, 387 pp., $7.95).

These are days in which Christian groups of various political persuasions are attempting to influence public policy. Some groups are large enough and organized enough to have the power, for better or worse, to advance their interests. How do the powerless and oppressed create the power necessary to protect their rightful interests or fight for justice in our structurally unjust society? Kahn's answer: Organize!

His book is a "How-to-do-it" manual for community organizing analogous to the automobile guides for weekend mechanics. Kahn leads the would-be organizer from the initial stages of organizing to many of the foreseeable dimensions and problems of community organizations and organizers. The book has an appearance of being exhaustive in its discussion of pitfalls, with the most significant chapters being on leaders, organizations, constituencies, issues, strategy, research, media, coalitions and politics. Professional organizers may lament Kahn's lack of rigorous systemization to the "science" of organizing and his simplistic answers to a complicated professions, but I find these criticisms to be the virtues of his work. Many evangelicals have all too recently begun to see the impotence of a discipleship that excludes working for social justice and change. Because *Organizing* is written at an understandable level, it will be helpful in showing us the *how* for our parishes, parachurch groups and secular organizations that share in portions of the Lord's agenda.

— Charles Van Patten

Human Rights in Religious Traditions
edited by Arlene Swidler (The Pilgrim Press, 1982, viii+114 pp., $8.95 pb.).

To have a woman edit this collection of studies seems particularly appropriate, since women constitute a majority of all humans, a majority which men—even religious men—consistently deprive of important human rights.

For use in a somewhat nontraditional unit of an undergraduate introduction-to-religion or history-of-religion course, this small paperback could focus attention effectively on a set of socioethical considerations and would do so by providing thoughtful, concise perspectives on human rights rather than dense, theoretical argumentation. A creative church discussion group should also find it seminal.

It is necessary, however, to understand what this book is *not.* It is not a survey of the status of human rights in *all* religious traditions. Only Islam, Buddhism, Hinduism, Judaism, and Christianity receive specific treatment. Even at that, the proportion of the book devoted to the three Christian subtraditions (40 of 122 pages) makes the reader wonder how perceptively the writers appreciate the immense diversity of other peoples' religious experience(s).

Furthermore, additional chapters by a social historian, an engineer, an economist, and a psychiatrist—while of value—explode the apparent sense of "religious" as formulated in the title. Certainly, it is not "religious" from a merely traditional point of view.

Finally, prospective readers must note that the basis for human rights as conceived throughout the volume rises out of the UN's Universal Declaration of Human Rights adopted December 10, 1948. Not a Jeremiad or a Socratic enquiry, but a prophetic vision nonetheless.

—Raymond W. Brock

BOOK COMMENT CONTRIBUTORS

In addition to regular *TSF Bulletin* editors and contributors (listed on the front cover), the following reviewers have contributed book comments in this issue: **William Abrahams** (Methodist Manse, Cullybackey, N. Ireland), **Donald Bloesch** (Professor of Theology, University of Dubuque Theological Seminary), **Wayne G. Boulton** (Associate Professor of Religion, Hope College), **Raymond W. Brock** (Physician assistant in nephrology, VA Medical Center, Camp Hampton, Virginia), **Ted Grimsrud** (graduate of Goshen Biblical Seminary, now living in Phoenix, Arizona), **Alan Padgett** (Pastor, United Methodist Church, California), **Charles Van Patten** (MATS student, Gordon-Conwell Theological Seminary).

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BOOK REVIEWS

BOOK COMMENTS

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On Pentecostals, Poets and Professors
An Interview with Eugene Peterson

Eugene Peterson is the pastor of Christ Our King Presbyterian Church (PCUSA) in Bel Air, Maryland, and the author of several books including Five Smooth Stones for Pastoral Care, The Long Obedience, Traveling Light *and* Run with the Horses. *Peterson was interviewed by Bill Mangrum, who is on staff with TSF in California.*

TSF: How long have you been out of seminary, Eugene?

Peterson: Twenty-six years.

TSF: Was seminary a positive or negative experience for you?

Peterson: Well, for me it was mixed. The seminary I went to was the old Biblical Seminary, a non-denominational school in New York which is now New York Theological Seminary. I hadn't really planned to go to seminary. I grew up in a pentecostal church and it was very anti-intellectual. I was afraid of higher education and I had stretched the limits by going to college. Pastors and people had filled my head with warnings: "You are going to lose your faith; you are going to leave the Lord." But I ended up at seminary, really kind of through the back door because other things fell apart. I didn't know anything about the place, except a college professor got me there. In some ways I was fortunate because I had plenty of intellectual curiosity and motivation. I didn't need anybody to stimulate me intellectually, I just needed a library. Biblical Seminary at that point was in its decline, and it really didn't have very much going for it in theological studies. But it was a spiritual community and so I found my theological education in a place where prayer was central and important.

TSF: How exactly did that spiritual community operate?

Peterson: There were daily prayers, and a service of prayer. Through the year there were retreat days and there was an encouragement to prayer. Many of the faculty really believed in prayer. It was important to them and they showed it in their own lives. Part of the spiritual community emphasis had to do with the student body. We had many missionaries on furlough. It wasn't a large student body, so these people had influence. The way they lived and prayed made a difference.

TSF: If you were going to seminary today, what type of theological education would you seek?

Peterson: I don't see any seminary that's doing what it seems to me is essential—providing encouragement and direction for the life of faith, training people in the traditions which have always been part of that life, and in the process providing theological structure by which to articulate it. But the whole *guts* of the material have been dropped out and we still have the intellectual, theological stuff, but it's out of context. I know there are seminaries that are trying to repair that. But some of the repairs seem to me to be only cosmetic surgery, and I don't know how it's going to turn out.

TSF: You found a balance of spirituality and scholarship among your teachers in seminary?

Peterson: No. I found the interest in the spiritual life, the commitment to the spiritual life. I didn't find the intellectual rigor, which I had to pursue on my own; but, no, I didn't find the balance.

TSF: You were pursuing an academic career?

Peterson: Yes.

TSF: Then you planned to complete a Ph.D. in what area?

Peterson: In Semitic languages. I went to Johns Hopkins and studied with William Albright in the field of Semitics.

TSF: How did you personally try to maintain that balance of scholarship and piety?

Peterson: Well, I don't know, Bill. A lot of this you do by dumb luck. My background, the church, the environment I grew up in, was very intense spiritually, and so I developed through my childhood and adolescence a life which was passionate in terms of spirituality. While much was extravagant and some of it was beside the point, the one thing that was communicated to me was that this Christian life had to do with intensity, with passion, with depth. And so I was spoiled. I never was able to put up with anything that was devotionally dilettante. What I had to fight for was some intellectual rigor. And I didn't find that for a long time. You see, I just had that hunger myself for learning, for knowing, and knew it was possible because I got in touch with some of the old masters who had been dead for a thousand years.

TSF: Who were some of those masters?

Peterson: Well, Augustine was one, Bernard was one, Gregory, Thomas Aquinas. Those were the people who attracted me early. Later I discovered others who were more protestant and puritan, but these earlier masters were the ones who inspired me. They were in a sense prereformation, they were pre-controversial, and so my pentecostal background had no labels for them. The kind of spirituality that I grew up with had to do with passion and intensity and inwardness—so these masters fit into that style. As I left the culture of the pentecostal church, I was able to leave the stuff that never fit, mainly entertainment—and there is a great deal of charlatanism in that whole business. But somehow because of the home I lived in I escaped that.

TSF: Do you teach now?

Peterson: Yes, I teach in both a secular university and a Roman Catholic seminary.

TSF: Tell me about the seminary teaching.

Peterson: Well, it's been very stimulating to me. I'm working with a community that I have never been close to before, the Roman Catholic community. I've found that in terms of ministry there's not

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that much difference. We're dealing with the same material. I've been very heartened by the fact that they've wanted me, that they've looked to me for something they are missing themselves—a theology of ministry and an interpretation of Scripture which has spirituality at its base. They have been caught up in this whole secularizing syndrome too—ministry as a career option and Scripture as kind of an academic exercise. They've been very receptive and warmly accepting of an approach to ministry which has spirituality at its core—along with intellectual integrity.

TSF: It seems to me that a lot of students today are viewing seminary as a place to study faith and to work out some types of belief system even though they do not have any kind of special calling or desire to enter ministry. Do you think that's a good trend among Christian students?

Peterson: The students I have for the most part aren't really there to learn. They're there to get a job or get equipped for a job, and it's very discouraging for a professor who gets excited about the material and wants to teach what's there to have the primary concern of most of the students be "how can I pass this course?"

I think the motivation you mention is okay. Any place is a good place to get started. But if I'm reading the signs rightly, I don't think the seminaries have adjusted to that desire, so that they are not developing the kind of community that meets that expectation or that need. I don't see anything wrong with going to seminary with that desire, but I think it would be better if the seminary said, "our primary task is to be a spiritual community which develops theological skills." Because thinking about learning theology is not a spiritual task. I had a student at St. Mary's who left his preparation for the ministry several years ago, but continued to maintain his interest in theology. He kept coming to St. Mary's Seminary just because he loved theology even though he didn't go to church and didn't believe in God. And during a course I taught last fall, he came to faith, and he ended the course by making a commitment to both the Christian faith and the ministry. It was the first time he had been in a course which had anything to do with his personal life and his vocation. Now that's hard for me to believe, that someone can go to a theological school for four years and never find oneself addressed at a personal level in order to integrate life with thinking.

TSF: Would you consider yourself an evangelical?

Peterson: Yes.

TSF: Given the state of that term today, could you briefly describe that for us.

Peterson: Evangelical for me, Bill, means two things. One, it has to do with a certain commitment to Scripture and the gospel as life-changing. It also has to do with culture, with a certain culture of the church which comes out of the pietistic, revivalist, sectarian tradition, and often has moved into other parts of the church. That's the church I grew up in, it's the movement I grew up in. Even though I'm part of an establishment denomination at this point, the evangelical church in both the theological and cultural sense is what I'm at home in. I'm not denominationally a part of it, but it is where I find my natural allies and friends and community.

TSF: What future do you see for evangelicalism in this country?

Peterson: Well, I think it's a very positive, strong future because evangelicalism has become, I think, much less sectarian, much less defensive, more confident. Evangelicals no longer understand themselves as a beleaguered band of believers holding the truth, but are really quite confident that they are in the main stream of things and are willing to become part of other denominations, cross denominational lines. I can be part of a Roman Catholic faculty without any sense of betrayal or leaving the faith or anything like that. So I think it's a very strong position. It's having a fermenting influence on the church.

TSF: Do you see any dangers in the movement?

Peterson: The dangers in evangelicalism seem to me to stem from an unreflective pietism. The pietistic element of the past is not understood in all its depth, so just little parts of it are taken. The dangers also stem from sectarianism which develops a minority mentality of being-against and has a kind of paranoia. I still observe that feistiness, but it seems to me to be less and less. I'm encouraged.

The danger is that there is a strength that comes from paranoia. You can marshall a lot of energy if you are paranoid enough, and so as the evangelical movement becomes more ecumenical or open there is a natural danger that it lose its sharp edge. I am not a good enough cultural analyst to know if that's happening. I'm not aware that it is, but I should think theoretically that would be the danger.

TSF: As an evangelical in the Presbyterian Church (USA), what struggles have you had?

Doubt pushes me past the intellectualizing, past the superficial, and makes me deal with issues on a life basis where I can't understand and control everything.

Peterson: I haven't had any struggles, I don't think. But I've never felt at home. I've always been an outsider. That's part of my background. I didn't grow up in this, so I've never been part of the club, but that's not their fault. The Presbyterian Church has been very good to me. They've given me a place to work, a congregation to be pastor of, so I've never felt like my sense of being an outsider was their fault. I've never felt particularly at home with the national trends, but I feel very much at home with the historical developments, the whole rootage of the Presbyterian Church, so I'm willing to live through fashions which aren't congenial to me if I sense that the whole basic structure has a good foundation, and I think it does.

TSF: Have you learned any particular lessons working within a mainline denomination that you would like to pass on?

Peterson: The Presbyterian Church is pluralistic. For some people, of course, that's a negative. For me, because I'm a minority person, it's a positive. And if you're a black person in a mostly white world, you're glad when they're pluralistic. And as an evangelical and somebody from a sectarian background, I'm glad that my church is pluralistic.

TSF: Would you encourage more students from evangelical backgrounds to pursue mainline seminary education and ordination?

Peterson: You're asking two different questions. I don't have any opinion about where to go for your education. But it seems to me that it is always better to live out of your own tradition than it is to leave it. That wasn't possible for me. I tried and it didn't work. They didn't accept me; I didn't fit the pentecostal denomination, so I really had to leave. I think it would have been wrong for me to stay because I would have always been a malcontent. I would have always been disrupting things. That takes a lot of emotional energy. I envy people who are in the denomination in which they grew up and are able to build out of those roots and work out of that kind of tradition. I think it gives you a certain strength. So if it's possible, I think you should stay where you were born, but it's not always possible.

TSF: So for students who go off to college and deepen their commitment to the faith through various evangelical parachurch organizations, you would encourage those students to stay within the Presbyterian Church or the United Methodist Church or the Unted Church of Christ?

Peterson: By all means. Yes.

TSF: What dangers lie in mainline churches as opposed to the independent Bible church tradition?

Peterson: Well, I think there is more danger in the establishment churches assimilating to a bourgeois culture or a church culture. There's more danger in assimilating to a kind of professionalism, a clerical professionalism. In the mainline denominations, congregations generally let you get by with anything you want to do, as long as you are competent. However, evangelical congregations often

have well-defined theological expectations and sometimes spiritual expectations and perhaps there's a higher degree of accountability. That's just a hunch I have. On the other hand, the danger in the independent churches is for the pastor to become some kind of a superstar or a dictator, and see oneself as the leader of the church rather than the servant or the pastor of the church. I think it's a very strong danger.

TSF: You read widely. And not strictly within the religious or philosophical field?

Peterson: Right.

TSF: It seems to me that more students today lack a "classical" liberal arts education, and thus they seem to lack that imaginative-creative capacity. How would you suggest a seminarian correct this imbalance? You get your chance, Eugene, to correct all those students who are going to read the *TSF Bulletin.*

It is very discouraging for a professor to have the primary concern of the students be "how can I pass this course?"

Peterson: The theologian's best ally is the artist. I think we need to awaken an interest in literature which is natural to most people but which gets suppressed. We must see the imagination as an aspect of ministry. What we're really talking about is creativity. We're participating in something that God is doing. He is creating new life. He created life and he's been creating life. Now how does the creative process work? The people who attend to that question most frequently are writers, artists, sculptors, musicians. People involved in church leadership should be passionately interested in how the creative process works—not in how to say things accurately. This great emphasis on how to communicate accurately is a dead-end street. Communicating clearly is not what we are after. What we are after is creating new life. The creative writer isn't interested in saying things as simply or as accurately as possible, but in touching the springs of creativity and letting the imagination work in analogical ways. I think if I were going to set up a seminary curriculum, I would spend one whole year on a couple of poets. I would insist that students learn how to read poetry, learn how words work. We don't pay enough attention to words—we use words all the time but we use them in a commercialized, consumer way. That consumer-oriented use of words has little place in the church, in the pulpit, in counseling. We're trying to find how words work, their own work.

I'm not insisting on any particular poet here. I've just finished reading a volume of poems of William Stafford. I've read Stafford for years, and a book of collected poetry which just came out would be helpful. He's a Christian. His Christianity is indirect and unobtrusive, and he uses words with great skill. I would want to pay attention with people to how that worked, how the creative imagination deals with common experience and learns to express itself rightly. I'd use some poets who've been involved in ministry. George Herbert was a pastor; Gerard Manley Hopkins was a priest. I'd take people who were involved at the core of the gospel and were trying to understand it, but paid attention to the way words worked.

And I would also want to learn from the literary critics. We're involved in the study of Scripture and we've been completely buffaloed by the whole movement of historical criticism which has insisted on looking at Scripture analytically, historically, objectively. You cannot read imaginative literature analytically. You have to be a participant. And the whole revolution in hermeneutics which has taken place in the last thirty years is unattended to by both. Our best allies are the literary critics—people like Northrop Fry, C. S. Lewis in the critical works he does, and George Steiner—people who teach us how to read with our whole selves. It's not enough just to read with our minds. We've got emotions, we've got bodies, we've got histories, we've got jobs, we've got relationships, and we need to come to these texts with our whole beings—with our elbows and knees as well as our brain cells. And some of these men teach us how to do that or show us the way and insist that we follow. That's the way Scripture was read up until the Reformation and through the Reformation. But in the post-reformation we got such an overweening desire to be respectable intellectually. We have such a fear of superstition and allegory that we squeezed all the imaginative stuff out of Scriptures so we could be sure that it was just precise and accurate. If it's the infallible Word, well then you've got to have the exact meaning and nothing else, so all ambiguity goes. Well, all good language is ambiguous. It's poetic. It has levels of meaning, so which one of those levels of meaning is infallible? We've got to squeeze all of that out and get one level so we have the exact truth. It's not just the evangelical or conservative church that did that, that was liberal scholarship, too. They had a different theological reason for it, but it worked out to the same thing.

TSF: And with that has come this over-burdening emphasis upon doctrinal and theological formulations at the expense of spiritual formation.

Peterson: I have nothing against the emphasis on doctrinal and theological formation; in fact, I insist on it. But that's part of a family and we've killed off the kids, eliminated all the imaginative stuff which people like William Faulkner or Walker Percy bring back. You cannot read a good artist just with your analytical mind. You've got to use your imagination. And Scripture is no different, but we insist on reading Scripture in a sub-literary way, and thereby lose much of its genius.

TSF: In speaking and writing, you talk about "wholeness." What do you mean by that term?

Peterson: I mean something Christian. I mean the whole Christian thing where we're in a conscious and growing relationship with God and an insistence that our life as described in Scripture and as experienced in grace be developed on those terms. I don't mean "wholeness" in terms of psychological subjectivism, what makes me feel good. And I don't mean "wholeness" in terms of meeting cultural expectations of what it means to be a well-rounded person, so there's tension in the way I use the word. I insist on the validity of the word for the Christian, being in touch with all reality. But I am also conscious that it is easy to be misunderstood, because a lot of people when they talk about "wholeness" mean just "I have it all together the way I want it to be."

TSF: How would you suggest a seminary student pursue "wholeness"? It's one thing to talk to seminary students about the fact that they need to read more, it's another thing when seminary students have jobs, a spouse and perhaps children, and seldom enough money. In the midst of all that, we want them to come out of seminary at least pursuing the direction of wholeness.

Peterson: I think the only thing that's realistic in terms of suggesting "wholeness" to the seminary student is to get a vision of it and an appetite for it. "Wholeness" is a quest and we have to know what we're questing. It's not reasonable to say, "Okay, now get a well-balanced life and get it all put together." It is possible to get a taste for it and to see what's possible. It's important to read the best writers. It's important to know the people who had some "wholeness." We need to know something about Gregory and Bernard, Thomas, Calvin, and Luther, to go to the best instead of fooling with the secondary literature. The mystics, I think, were often the whole people in our past. If we can develop a taste for them, so at least we know what it sounds like, what it looks like, then we might be dissatisfied with any substitute thrown our way as we go along.

TSF: You've somewhat touched on this, but maybe you could follow this through again: what qualities would you like to see in today's seminary graduates? If you were to hire someone freshly out of seminary to be an assistant pastor, what kind of person would you be looking for?

Peterson: I'd want somebody who had a basic conviction that the heart of pastoral work or leadership in the church has to do with developing a lifelong relationship with Christ which involves all of life. In other words, I would want somebody committed to the task

of spiritual formation. I would also want somebody who had some intellectual discipline and curiosity about how to understand and imagine the different ways in which life is experienced. Without that intellectual curiosity, the early experiences become cliches and are not reapplied in fresh ways in new situations. What starts out as a vital experience deteriorates into platitude. And so spiritual formation and intellectual curiosity are reciprocal because they keep each other growing and alive and fresh. That's what I'd look for. I said earlier that the twin pillars of ministry are learning and prayer, and I'd look for a desire for that.

TSF: You have talked about the temptation in ministry to lie about God. Do we lie about God out of a lust for power or out of a fear concerning an inability to answer questions?

Peterson: Both. I would think both of those things, but I think they're subtle. I think they would probably be unrecognizable if we were accused that way. We would say, "No, I don't want power, I'm not afraid." But I think part of that, Bill, comes because most people who go into ministry want to help people. We really are programmed to help people and that's good. When people ask us to do things, we want to do what they want to do. If they want answers, we give them answers because that's what they requested. So a lot of what I call lying about God, answers about God that obscure or distort certain ambiguities of life or a certain wholeness in the doctrine of God, is very well intentioned. I think we do it out of the best of motives which makes it very difficult to detect in yourself, because if your motives are right then you think what's coming out is going to be okay, too, especially if it's orthodox.

TSF: What part does doubt play in your own spiritual development?

Peterson: Doubt pushes me deeper. Doubt pushes me past the intellectualizing, past the superficial, and makes me deal with issues on a life basis where I can't understand and control everything. I have to plunge in anyway. Doubt has never functioned in my life as a way to get out of things. It has always pulled me in further. I know it makes spectators out of some people but somehow it has never worked that way for me. It's caused me to be involved in dimensions of faith that I wasn't aware of before.

TSF: You spoke recently about the balance between striving for excellence and humility. How does that work? You say, "I really want to be an excellent people-helper," but you are always forced into the position of marketing yourself and your ability to help other people.

Peterson: That question, Bill, can't be dealt with very adequately in this setting, but it's one of the key questions for ministry because there's no area of the spiritual life that's more subject to pride, to ambition, to self-assertion, to non-humility than leadership positions in ministry. Yet there's no area in which the pursuit of excellence is more important either. Learning how to discriminate between excellence and ambition is a very difficult task. It requires lifelong scrutiny and a sense of discernment. I certainly think it's possible to learn how to do our best, discipline our lives in such a way that we get the best out of them (or the Lord gets the best out of them), and at the same time shut the door to self-assertion, to self-aggrandizement, to self-promotion. The problem is that most of the models for excellence that our culture provides feed ambition, so we don't have any models to work on. That's why we really need to saturate our imaginations with people like Teresa of Avila and John of the Cross, Francis of Assisi, Gregory of Nyssa; these people who really did pursue lives of excellence in incredible humility and a complete indifference in terms of what people thought about them or whether they had any standing in life at all. It's too bad you have to go back five hundred years for your models, but that's better than nothing. Some helpful models are still around but we have to be very alert to spot them.

Comparative Methods in Old Testament Studies
Ecclesiasties Reconsidered

by Tremper Longman, III

Repeatedly in the Old Testament the Lord exhorts his people Israel to stay as far removed from the nations which dwelt around them as possible. The Canaanites were to be utterly destroyed, and the Israelites were to stay at home for fear that by coming into contact with other nations they would be led astray (Deut. 7:1ff). How surprising it is then to see so many similarities between the literature of the OT and that of the surrounding nations: details of the biblical flood story occur in the eleventh tablet of the Gilgamesh Epic; Yahweh is described in language reminiscent of Baal, the Canaanite god of the thunderstorm; and biblical covenants are similar to Hittite and Assyrian vassal treaties.

The task of comparative studies as it relates to the study of the OT is to describe and hopefully explain the relationship between the Bible and its environment. At its best, comparative studies provide a deeper understanding of the OT, helping the interpreter to bridge the vast temporal and cultural chasm which separates the modern reader from the OT. Methodological and theological issues are raised by the comparative approach to the study of the OT, and the best way to approach these problems is to begin with a survey of three different attitudes toward the use of Near Eastern literature to illuminate the OT. Afterwards, the benefits of the comparative method will be illustrated by placing Ecclesiastes in its proper Near Eastern genre.

Tremper Longman, III, is Associate Professor of Old Testament at Westminster Theological Seminary.

1) *The Traditional Comparative Approach*

Mesopotamian tablets began to be deciphered in the middle of the nineteenth century. From the start the primary interest in these documents was the light they could shed on the Bible. Among the early discoveries of Assyriology were the Babylonian creation (Enuma Elish) and flood stories (Tablet XI of the Gilgamesh Epic), both of which were immediately compared with the biblical stories of creation and flood. Indeed, George Smith, one of the early pioneers of Assyriology and a comparativist, raised financial support for further explorations in the Near East by sharing with potential donors his hope of finding more of the flood story, a hope which he fulfilled!

The point of the traditional comparative approach is to find "parallels" with biblical materials. The focus is on similarities. Thus defined, this approach to comparative issues has a long history and continues to the present day. Indeed, new discoveries have frequently fueled the impetus for such studies. The discovery of the archives of Ugarit (1929 A.D. and following) led to a new barrage of comparative studies (especially in the work of M. J. Dahood). The discovery of Mari prophetic texts and the Nuzi archive in the 1930's resulted in comparisons with biblical prophecy and the patriarchal period respectively. Most recently the uncovering of Tell-Mardikh (Ebla) has led to new attempts to find parallels with the biblical text.

But extreme forms of the traditional comparative method characteristically lead to distorted views of the material. The classic case of an extreme approach to biblical near-Eastern comparative research is the so-called pan-Babylonian school represented by Friedrich

Delitzsch.[1] W. G. Lambert has concisely characterized pan-Babylonianism as the view which assumed that "all ideas originated in Mesopotamia and moved westward."[2] In other words, Israelite religion, language, literary forms and so on are thought to originate in Mesopotamia.

Pan-Babylonianism was not accepted by many; it appears to be a position of the past. Pan-Babylonianism, however, was replaced in the 1930's and following by pan-Ugaritism where virtually everything in the Hebrew Scriptures was explained by Ugaritic phenomena. M. J. Dahood and his followers (some of them evangelicals) literally "rewrote" many of the poetic sections of Scripture based on "parallels" with the Ugaritic mythological texts.

Pan-Ugaritism or the tendency toward it has been severely criticized, and today there are few proponents of a position which could justly be labeled pan-Ugaritism. Just recently, however, a new sensation has entered the field of comparative studies—Ebla. Ebla is an ancient site whose recent discovery has resulted in the recovery of thousands of cuneiform documents (1977 and following), a healthy percentage of which are written in a language which is close to biblical Hebrew. The new texts have not even been adequately studied, and already certain scholars have argued that great portions of the OT are illuminated by these texts. D. N. Freedman, G. Pettinato and others claim that the Ebla tablets include creation and flood stories, covenant/treaty documents and have references to the institutions of prophecy and judgeship similar to those found in the OT. It appears that the next few years will see the development of a type of pan-Eblaism where everything in the Bible is explained on the basis of these new texts.

2) *Rejection of the Comparative Approach*

In the first part of the present century a negative reaction against comparative studies developed which continues until today. This reaction comes from both Near Eastern and biblical scholars. On the one hand, there was a strong reaction on the part of certain scholars whose specialties were in the study of the Near East (particularly Assyriology). One of the most powerful statements of a non-comparativist in Assyriology is found in B. Landsberger's seminal article "The Conceptual Autonomy of the Babylonian World."[3] As T. Jacobsen summarized it in his preface to the translation of the article, Landsberger "insisted on the necessity of studying Mesopotamian culture for its own sake, in its own terms and within its own system of values."[4]

Landsberger noted and appreciated the fact that the generations of scholars who preceded him brought Assyriology into existence and prominence by connecting the new discoveries with issues which have contemporary relevance, or as he put it "made dead things alive by connecting them with ideas that are still of importance to us."[5] This, in part at least, must allude to the traditional comparative approach which sought relevance for Assyriological discoveries by showing their impact on biblical studies. Over against this tendency, however, Landsberger pleaded that we must recognize that cultures are conceptually autonomous, and that therefore our understanding of a particular culture is distorted if we seek to understand it in the terms and through the concepts of a second culture, no matter how close the two are.

It is of note that Landsberger's position on the validity and advantages of the comparative method was shared by many in other disciplines in the pre-World War II era. R. Benedict illustrates and typifies a common position when she asserts that human nature and human cultures are characterized by unlimited flexibility. The famous anthropologist Malinowski argued on this basis that every culture must be studied on its own terms (highly reminiscent of Landsberger's position) and that every institution within a culture must be studied as a product of the culture within which it developed.

Critics of the comparative method may also be found among biblical scholars. A move away from the traditional comparative approach may, for instance, be discovered in the Biblical Theology movement of the 1950's and 1960's. N. Gottwald succinctly described the program of the Biblical Theology movement as one which ". . . sought to express the internal unity-in-diversity and the comparative uniqueness-in-environmental-continuity of ancient Israelite faith."[6]

A theological issue has been raised within the evangelical camp against the comparative method and may be seen most articulately in a critique of M. G. Kline's use of Hittite treaties to investigate biblical covenants. In attacking Kline's method of study, G. Bahnsen is actually throwing a challenge at the whole comparative enterprise.[7] As a theologian, he argues that the use of extra-biblical materials to elucidate the Bible is a threat to the doctrines of the sufficiency and perspecuity of the Scriptures. In other words, churches within the Protestant tradition have held that the Scriptures do not need outside help in being interpreted, that Scripture should only be interpreted in the light of the Scriptures themselves.

This objection is held by a surprising number of people and needs response. It is true to say that the Bible is both sufficient and clear, but only in regard to the central message of the gospel. No one needs Hittite covenants, Sumerian prayers, Akkadian autobiographies,

Ecclesiasties is constructed of two parts, the fictional autobiography of Qohelet which is filled with pessimism and scepticism and the orthodox assessment of the frame narrator.

Egyptian proverbs or Ugaritic epics to understand the central message of salvation which the Bible presents. The Bible is both sufficient and clear in regard to the gospel. And this is what the doctrines of the sufficiency and perspecuity of the Scriptures assert. On the other hand, as we will later observe, the twentieth century reader of the OT is culturally and temporally removed from the OT, and to recover many points of interpretation it is necessary to appeal to extra-biblical materials.

Nevertheless, we must listen to the non-comparativists, particularly Landsberger. There is not a one-to-one correspondence between any two cultures. A culture must be understood on its own terms and should not be smothered by the values of another. There are indeed similarities between cultures as well as contrasts. Both must be taken into account.

3) *The Contextual Approach*

The traditional approach's flaw is that it concentrates solely on the similarities which exist between the Bible and the ancient Near East. It is the contribution of the third approach to comparative studies to point out that by attending to similarities *and* differences there is less chance of distortion of the material and also increased insight into the relationship between cultures. Contrasts may be as illuminating as similarities.

W. W. Hallo of Yale University is presently leading the comparative method into a more mature phase of its history by recognizing that differences as well as similarities exist between the Bible and its environment. In his own words, "the intention is not to repudiate the comparative approach, but to define it, refine it and broaden it notably by wedding it to the 'contrastive' approach." Hallo prefers to call this method the "contextual" approach by which he means ". . . the entire Near Eastern literary milieu to the extent that it can be argued to have had any conceivable impact on the Biblical formulation."[8]

In summary, there are three types of approaches to the comparative method: 1) traditional comparative, 2) rejection and 3) the contextual approach. All three exist today. The remainder of this study will work within the contextual approach to comparative studies.

[1] *Babel und Bibel;* Friedrich was the son of the orthodox Lutheran commentator, Franz Delitzsch.
[2] "A New Look at the Babylonian Background of Genesis," *JTS* 16 [1965] 289.
[3] In *Sources and Monographs on the Ancient Near East* [Malibu: Undena, 1976], originally published in German in 1926.
[4] *Ibid.*, p. 4.
[5] *Ibid.*, p. 6.
[6] "Biblical Theology or Biblical Sociology? On Affirming and denying the uniqueness of Israel," *Radical Religion* 2 (1975):42.
[7] *Theonomy in Christian Ethics* (Nutley: Craig Press, 1979), 571–84.
[8] "Biblical History in its Near Eastern setting: the contextual approach." In *Scripture in Context: Essays on the comparative method.* edited by T. D. Evans, W. W. Hallo, and J. B. White (Pittsburgh: Pickwick Press, 1980), p. 2.

The Procedure of the Comparative Method

One may compare cultures on a variety of levels. To name a few, one may compare words, images, literary themes, poetic devices, myths, religious systems, economic systems, institutions and genres. Each of these levels has its own methodological problems, but that should not hinder us from drawing some general principles.

Regardless of the type of comparison being made, six principles must be taken into account in order to determine whether a valid comparative connection is being established.

1) *Similarity/Contrast.* Along the lines outlined by the contextual approach, the contrasts as well as the similarities between the two poles of the comparison must be taken into account.

2) *The Context.* The phenomena being compared must be understood as thoroughly as possible in their original cultural context before being compared.

3) *Chronological distance.* The closer the two objects of comparison are to one another temporally, the more likely it is that the comparison is valid.

4) *Geographical distance.* The closer the two cultures are geographically, the more likely it is that they influenced one another's culture.

5) *Linguistic relationship.* If two cultures have closely related languages, then it is more likely that the languages and literatures interacted with one another.

6) *Generic similarity.* Uncertainty enters when texts from different cultures are compared when those texts also represent different genres.

These six guidelines do not bring scientific precision to the endeavors of comparative research. We are, of course, moving in the realm of probability not certainty. If a comparison is based on two texts which are close geographically, temporally, linguistically and generically and are based on a study of the texts in their original cultural context, then positive results of the comparison are highly probable, but not certain. And on the other hand, if the elements of a comparison are distant geographically, temporally, linguistically and generically, a positive comparison is possible, but less probable.

The Benefits of the Comparative Method

Before referring to an actual example of a biblical-Near Eastern comparison, we may reflect on the benefits of the comparative method for our understanding of the Scriptures.

1) The comparative method helps us recover a healthy cultural distance from the Scriptures. Our translations and our preachers spend much of their time making the OT relevant to our times. This of course is good, but we must realize that the Scriptures were written thousands of years ago in an ancient Semitic culture. Reading other ancient texts from Babylonia and Ugarit help remind us that the Bible too is a product of antiquity and needs cultural translation to speak to our generations. The first step to letting the Scriptures speak legitimately to our generation is to recognize that they were originally intended to speak to an ancient Near Eastern people of God.

2) Reading the OT with a knowledge of the literature of Israel's neighbors leads to a recognition of the extent to which the OT is contextualized to its environment. God is described in the language used to characterize Baal or Marduk (Pss. 29, 74, 77, 104, etc.) with the obvious intention of showing that Yahweh is better than these gods in the areas of their specialty. For instance in I Kings 18 Yahweh defeats Baal at his specialty—throwing fire from heaven (lightening).

3) Comparative studies function to explain infrequent or unclear phenomena in one culture which are frequent or known in a second. The clearest illustration of this is comparative philology. Words which occur only once or twice in the Hebrew Bible are often difficult to translate. Fortunately, a cognate word may occur more frequently in some other Semitic language with a more or less certain meaning. Though there are numerous pitfalls, comparative philology has allowed great progress in the translation of the OT, particularly such books as Job, Psalms, and Hosea.

Comparative research has further helped to explain unclear literary forms. The comparison of biblical covenants (Exodus 20 and Deuteronomy) with Near Eastern treaties, though often overdone, has resulted in a better understanding of the literary forms and theological significance of the biblical material. In the next section, we will observe that the book of Ecclesiastes has a Near Eastern background which will help us decide some important interpretive questions.

4) The contrastive pole of the comparative method highlights the difference or uniqueness of each culture and informs us about the particular values of each separate culture. For example, the most common literary form in Akkadian is the omen. The omen was a way in which the future could be discovered through manipulation of animal innards, oil in water and so on. In contrast with this, the future in the OT is dealt with through prophets, people through whom God chose to speak.

The uniqueness of a culture may be seen not only in the contrast of cultures, but in an analysis of how cultures adapt materials borrowed from another. For instance, the use to which Israel put the proverbs borrowed from Egypt and the setting in which they were placed lifted those proverbs from the realm of so-called secular wisdom to the realm of theological significance.

5) Comparative studies preserve students of the OT and Near Eastern cultures from the danger of over-isolating one culture from another. This is particularly the case where Israel's uniqueness is asserted. Mode of revelation, holy war, deity acting in history and so on have at one point or another been claimed as "unique" to Israel, a claim only to be disproved by further comparative studies. There are unique elements of every Near Eastern culture, but it is the task of comparative studies to dispute false antitheses and establish correct ones.

Ecclesiastes as a Framed Autobiography

Many other values of the comparative method could be pointed out, but I would like to conclude by offering an example of a comparative study which aids our understanding of one of the most difficult portions of Scripture in the OT—the book of Ecclesiastes. The recognition that Ecclesiastes belongs to a well established genre of literature known also from Mesopotamia will help us decide on an overall approach to the book.

The main part of Ecclesiastes (everything except the prologue [1:1–11] and the epilogue [12:8–14]) contains the words of a figure given the name of Qohelet (often translated "the Preacher"). In 1:12 Qohelet introduces himself in the first person, in the next major section he recounts his experiences in the past (1:13–6:12) and the third and last section of the Qohelet's speech is composed mostly of advice which he gives to his readers and which flows from his experiences (7:1–12:7). What is of great interest is that there are a number of texts written in Akkadian which are autobiographical and also structured in this tripartite manner. The texts are didactic autobiographies, and the known examples of this genre include the Cuthaean Legend of Naram-Sin, the Adad-guppi inscription and the "Sin of Sargon" text.

The most well preserved of the three texts is the Cuthaean Legend of Naram-Sin and so is the best representative of the genre of didactic autobiography in Akkadian literature. Four different versions of the Cuthaean Legend are known to scholars, the two most important being 1) an Old Babylonian version (the oldest, from ca. 1800 B.C.) and 2) a neo-Assyrian version (7th century B.C.). Since the latter is the fullest version of the composition, it will form the basis for the following plot summary.[9]

The royal fiction used in Ecclesiasties and the Akkadian didactic autobiographies was a literary convention to help strengthen the teaching of the book.

The text opens with a self introduction which is formally similar to that of Qohelet's speech in the book of Ecclesiastes. Line three of the Legend reads "I, Naram-Sin, descendent of Sargon" which may be compared to Eccl. 1:12 "I, Qohelet, was king over Jerusalem." What is of special interest here is that in both cases the first person speaker was long dead by the time these compositions came into existence. In other words, both Ecclesiastes and the Cuthaean Legend

[9]The only available English translation may be found in O. R. Gurney, "The Cuthaean Legend of Naram-Sin," *Anatolian Studies* 5 [1955] 93–113.

are fictional autobiographies. Naram-Sin lived in the twenty-second century B.C., and "Qohelet" clearly represents Solomon who lived in the tenth century B.C. The Cuthaean Legend was composed centuries after the death of Naram-Sin, and Ecclesiastes centuries after Solomon.

The Cuthaean Legend continues at length with an autobiographical reminiscence of four years of Naram-Sin's life. These are years of hard experience for Naram-Sin, and they provide the basis for the advice which ends his autobiography. The opening lines of the text are extremely fragmentary, but already indicate that something is not right in Naram-Sin's kingdom. He calls the diviners in order to consult them. The trouble becomes clear in lines 31 and following in which a fantastic, demonic-appearing army is described: "Armies with the bodies of cave-birds; men whose faces were (those of) ravens." This army was under the leadership of King Anubanini, a king who is known to actually have been an opponent of the historical King Naram-Sin. The barbarian army conquered all the land surrounding Akkad (Naram-Sin's kingdom) to the north, the south and the east.

Naram-Sin wishes to go to battle with the hostile host, but he wants to first check their mortality and then consult with the gods. The king accordingly sends a soldier who determines that the enemy is mortal by sticking a captive with a pin and seeing that blood flows in his veins. Nevertheless, upon oracular consultation the gods signal that it is their will that Naram-Sin not enter the battle. Many legendary texts (e.g., The Curse of Agnade) portray Naram-Sin as a king who suffers from *hubris* by not following divine advice. Here too he violates their advice and engages the enemy at once. The results were devastating:

When the following year arrived, I sent 12,000 troops into their midst; not one returned alive.
When the second year arrived, I sent 90,000 troops into their midst; not one returned alive.
When the third year arrived, I sent 60,700 troops into their midst; not one returned alive.

At this point Naram-Sin rethinks his earlier decision to rebel against the gods. He repents, and the result is that the victory ultimately is his.

This self-reminiscence section in the Cuthaean Legend is similar in form to the first part of the speech of Qohelet in the book of Ecclesiastes. Here Qohelet reminisences about his futile search for meaning in life. He presents a kind of spiritual diary concerning the many avenues which he explored in an attempt to lift himself out of the futility of the world. He speaks of his excursions into wisdom,

Mode of revelation, holy war, deity acting in history and so on have been claimed as "unique" to Israel, only to be disproved by further comparative studies.

wealth and pleasure. That the speech of Qohelet as a whole is a kind of autobiographical narration is supported by the fact that it concludes with a long statement about death (12:1–7).

The third and last section of the Cuthaean Legend contains the advice of "Naram-Sin" based on his experience on the field of battle and is directed to the rulers who will follow him on the throne. The advice which the third section contains is of interest in and of itself in that it is a rather unique statement of pacifism from the ancient Near East. The advice in a nutshell is that future rulers should avoid imperialistic expansion and should rather seek to expand the domestic strength of their kingdoms.

The speech of Qohelet within the book of Ecclesiastes does not compartmentalize the reminiscence and advice sections as neatly as the Cuthaean Legend, but it is of interest to note that from 7:1 to 12:7 there is a preponderance of advice delivered by Qohelet to his readers, advice which is based on his life experience. His life experience was depressing and his advice reflects this (7:15ff.).

In brief, the Cuthaean Legend (as representative of the Akkadian genre) and Qohelet's speech bear structural similarities to the point that both may aptly be called didactic autobiographies.

Recognition of the generic tradition in Akkadian helps us solve a number of the difficult interpretive problems which face the student of the book of Ecclesiastes. E. D. Hirsch has demonstrated[10] that the proper interpretation of a literary composition is inextricably bound with its correct genre identification. Thus, a new or modified genre identification will be followed by a new understanding of the book of Ecclesiastes. (Note the radical change in interpretation of the Song of Songs when the church finally read it as a collection of human love songs rather than as an allegory.)

The following are just a few implications of the discovery of the Near Eastern background to Qohelet's speech.

1) In the first place it lends support to the view that the third person sections which begin (1:1–11) and end (12:8–14) the book of Ecclesiastes were written by a person other than Qohelet. M. Fox[11] has argued on other grounds that the book of Ecclesiastes is the work of a second wise man who is instructing his son to avoid scepticism (12:12) using the words of Qohelet as a foil. The Akkadian texts demonstrate that the middle section (1:12–12:7) is a separate literary composition which was framed by a second writer.

This approach disputes the predominant evangelical position that the epilogue is written by Qohelet who for some unexplained reason chose to refer to himself in the third person at the end. Often scholars identify this Qohelet with the historical Solomon and hold that the epilogue contains the life assessment of a repentent Solomon.

On the contrary, Qohelet is an otherwise unknown wiseman who is sceptical of his nation's traditions. He has not rejected a belief in God (notice though that he never refers to God by his covenant name Yahweh), but doubts his personal concern for humanity (5:1ff). His religious scepticism leads him to a deep pessimism expressed most frequently by the well known refrain "Meaningless, meaningless, everything is meaningless." The two most fearful aspects of his life are death (3:18–22; 9:1ff. and 12:1–7) and the realization that events and time are beyond one's understanding and control (3:1ff.; 7:13, 14; 8:7, 8; 9:12). These fears rendered every potentially meaningful area in his life as totally meaningless. For instance, since he is a wiseman (12:9), we would expect that wisdom would provide a source of meaning to him. Indeed we see that from an initial perspective he judges wisdom as superior to folly. However, upon further reflection he realizes that since the wiseman dies like the fool, both wisdom and folly are essentially worthless (2:12–16). The same evaluation is also given to pleasure (2:1ff.) and wealth (5:8ff.).

Qohelet never lifts himself out of his pessimism. The modern attempts to turn Qohelet the sceptic into Qohelet the preacher of joy[12] fail miserably because the "eat, drink and be merry" (2:24–26; 3:12–14; 3:22; 5:18–20; 8:15; 9:7ff.; 11:7ff.) passages are statements of resignation, not optimism.

Qohelet ends on a note of death (12:1–7). If isolated from the book as a whole, his speech would plunge the reader into depression. A second wiseman, however, asserts himself at the close of the book (12:8–14, the so-called epilogue). He first summarizes Qohelet's conclusion in verse eight using Qohelet's own favorite refrain "Meaningless, meaningless, everything is meaningless." Afterwards, he launches into a critique of Qohelet culminating in 12:12 where he instructs his son "Of these things be warned, of the making of many books there is not end and much meditation wearies the flesh." It is wrong to translate the first two words of this verse (*w^{e}yoter mehemah*) as "in addition to these" as if Qohelet's writings were exempt.[13] In the last two verses the second wiseman gives the "OT gospel" in a nutshell. He reaffirms the three basic teachings of the OT: a) the fear of God, b) the law and c) the judgment. Each of these teachings had been questioned by Qohelet in his speech.

2) The comparison with the Akkadian texts reveal that the main body of Ecclesiastes (1:12–12:7) is an autobiography. This has not been perceived by scholars in the past, but explains why the main section moves from a very energetic beginning where the author is

[10] *Validity in Interpretation* (New Haven: Yale University Press, 1967).
[11] "Frame-Narrative and Composition in the Book of Qoheleth," *HUCA* 48 [1977] 83–106.
[12] E.g., R. N. Whybray, *JSOT* 1982, 97–98.
[13] See M. Fox for a full translation of the epilogue.

actively seeking meaning in so many different ventures to an ending which dwells so poignantly on the subject of death. The main section of the book gives the strong impression that it is written by a man who is approaching death and wishes to pass on his experiences to those who are younger than he is before he dies.

3) The Akkadian texts also indicate that Ecclesiastes was not written by Solomon, but that the experiences of Solomon were utilized to make the point that no matter how wise or rich or successful one may be one cannot find meaning in life apart from God. D. Kidner calls this royal fiction. If Solomon could not find meaning in wisdom and wealth, then who could (Eccl. 2:12)? It is interesting in this connection to observe that the Akkadian texts are all written after the death of the kings who have purportedly composed them. However, all the indications are that it was not the intention of the author to deceive their audience. In other words, the royal fiction used in Ecclesiastes and the Akkadian didactic autobiographies was a literary convention to help strengthen the teaching of the book.

4) The Akkadian parallels do not by any stretch of the imagination prove that the book of Ecclesiastes was an ancient composition (note Delitzsch's comment that "If the Book of Koheleth were of old Solomonic origin, then there is no history of the Hebrew language"),[14] but it does correct those who argue for the lateness of the composition due to their belief that this type of self-reflective autobiographical writing does not appear until later. The oldest of the Akkadian autobiographies was the Cuthaean Legend which was composed by 1800 B.C. at the latest.

5) All in all it leads us to understand the structure and canonical significance of the book of Ecclesiastes in a way analogous to the book of Job. The book of Job is for the most part a series of wisdom debates between Job and his three friends. These two groups set themselves up as wisdom schools to debate the reason why Job is suffering. The final "answer" to the question posed by the book of Job does not come until God speaks out of the whirlwind. Thus, one cannot pick a section of Zophar's speech and out of context endow it with canonical authority. In the same way, recognizing partly on the basis of the comparative evidence that Ecclesiastes is constructed of two parts, the one being the fictional autobiography of Qohelet which is filled with pessimism and scepticism and the other being the orthodox assessment of the frame narrator, one can only interpret the canonical significance of any single statement by Qohelet in the light of the whole, particularly the concluding verses.[15]

6) Understanding the dynamics of the book of Ecclesiastes in its OT context prepares us as Christians living in the post-resurrection period to interpret the book in the light of the revelation of Jesus Christ.

In the first place, we must recognize that the original intention of the book is still valid today. The original intention of the book was to criticize speculative wisdom thought in ancient Israel. The second wiseman openly criticizes Qohelet and then states in simple and brief terms the essential teachings of the OT. The same lesson may apply today. That is, while there is a place for doubt in the Christian life such doubt should not lead to the open scepticism of Qohelet.

But there is another lesson to be drawn from Qohelet's desperate yearnings for meaning, and this may only be recognized once it is clearly seen that Qohelet is a sceptic precisely because he has not allowed belief in God to inform his thinking. In other words, and I am aware that I am here following in a long line of interpretation of Ecclesiastes, Qohelet's problem is a direct result of his limiting his thinking to "under the sun," a phrase which I agree means basically "apart from the revelation and knowledge of God." Where I disagree with traditional interpretations is when they assert that this was merely a heuristic device on the part of Qohelet or when they assert that Qohelet repents at the end and rediscovers the true meaning of life.

With this as a starting point we can very easily see that the meaninglessness which Qohelet is so graphically describing and which fills him with such despair is a picture of people living without God, a picture of people feeling the full effects of the covenant curse. Of course it is the foundational teaching of Genesis 1 and 2 that God created the world and he created it "good." There was meaning in creation as created. In Genesis 3, however, humans fell and were subjected to the curse of God. This brought into the world meaninglessness, vanity, frustration. The NT describes this frustration to which the world was subjected in Ro. 8:18ff., a passage which contains the only explicit allusion to the book of Ecclesiastes in the NT:

> I consider that our present sufferings are not worth comparing with the glory that will be revealed in us. The creation waits in eager expectation for the sons of god to be revealed. For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God.

So in a sense Qohelet has hit the nail right on the head when he speaks of the world as meaningless, that is a world which does not take into account God. Of course what the NT tells us is that, contrary to what Qohelet teaches, the world is not just subject to an endless round of meaningless cycles, but on the contrary, there is something new and that something new is a person Jesus Christ. Jesus Christ has rescued us from the meaninglessness of the curse which so plagues Qohelet.

The amazing fact is that Christ has rescued men and women from the vanity of this world by subjecting himself to the self-same vanity of the world. He who is God chose to subject himself to the conditions of a world under covenant curse in order to rescue the world from the effects of that curse. As Gal. 3:13 states it "Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: 'Cursed is everyone who is hung on a tree.'" As a matter of fact, the life of Christ may be surveyed from this vantage point, and it may be seen that his life is a record of moving from one situation of worldly vanity to another. He came into the world, but the world recognized him not, according to the beginning of the gospel of John. Indeed, the Synoptics with a birth narrative highlight the fact that his expectant mother could not even find a place of human habitation in order to give him birth. His life becomes a chronicle of one vanity after another, one rejection after another and this culminates in the last week as the people withdraw their support of him, his disciples leave him, Judas betrays him and Peter denies him. But the ultimate experience of the world under covenant curse, the world of vanity, is when his Father departs from him on the cross, and he cries out "My God, my God, why have you forsaken me?" At this point he dies, and he dies for a purpose and that purpose is to rescue men and women from the effects of the curse.

Conclusion

The examples of the value of the comparative method could be multiplied many times. As we look forward to future study of Scriptures, the comparative method will prove to be one of the most fruitful avenues of research into the OT. We must continue to refine our methodology, so that we will not slip into an illegitimate use of the comparative materials which would result in the distortion rather than the illumination of the OT.

[14] *Commentary on the Song of Songs and Ecclesiastes.* Reprint. (Grand Rapids: Eerdmans, 1970), 190.
[15] See also G. T. Sheppard, "The Epilogue to Qoheleth as Theological Commentary," *CBQ* 39 [1977] 182–89.

Contemporary Dispensational Thought

by Robert Saucy

Any discussion of contemporary dispensationalism must recognize at the outset that there exists within this broad theological school a considerable variety of interpretive opinion. From the specific interpretation of the Sermon on the Mount to the relation of the Church age to the Old Testament Messianic promises and many lesser issues, those who fall within "dispensationalism" arrive at differing exegetical conclusions. While the pre-tribulational rapture of the church has traditionally been universal among dispensationalists, even that is being called into question by Robert Gundry and those who follow his postribulational rapture position which it is claimed "accords well with a scripturally measured dispensationalism."[1] All of this is simply to say that caution must be exercised in the use of theological labels. There is obviously a common denominator which lumps together adherents of a particular theological system, but there are sufficient distinctions to warrant questions before uniformly applying a detailed system to any particular individual.

Basic to all dispensationalism is a certain emphasis on the recognition of differing economies in the outworking of God's program of human history. It is from this that the name "dispensationalism" is derived since the central meaning of the word "dispensation" (Greek, *oikonomia*) involves the management or administering of the affairs of a household.[2] Many ancient and modern theologians also acknowledge the fact that God has administered His historical program by different economies, so that it is not simply the recognition of changes throughout history, but the significance and perhaps one might say the depth of the distinction that distinguishes dispensationalism from non-dispensational systems. In particular it is the distinction between Israel and the church which all recognize as the essential mark of dispensationalism.

Most students of history point to John Nelson Darby (1800–1882) and the Plymouth Brethren as the prime movers in systematization and promotion of what has become known as dispensationalism. Darby's thought in this area issued from his reaction to contemporary organized Christianity which at that time was allied to the state in England. He saw in the New Testament a church which was spiritually united with the heavenly Christ and quite different from the outward, more worldly Christendom of his day. His emphasis on the believer's exalted heavenly position in union with Christ, and the absolute grace of that status due to the finished work of Christ led him to develop a considerable contrast between the New Testament picture of the church and Israel. The Scriptures portrayed Israel as having earthly promises and living under an economy somehow involving law, while the Church although existing on earth was a heavenly body which lived under an economy of pure grace. From the evidence of these differences there developed within dispensationalism a tendency to structure history around the various different economies seen in the other portions of biblical history. The most popular form sees seven distinguishable administrations under which humanity lives throughout the whole of history. By distinguishable it is not meant that the economies are totally distinct, only that some distinct change has been brought about by the revelatory action of God which changes the conditions under which men and women live in obedience to God. An example of such a change is readily seen in the command to take human life which came only after the Flood and in relation to the fact that God had determined not to destroy humankind again by a flood (Gen. 8:20–9:7).

Robert Saucy is a Professor of Systematic Theology at Talbot Theological Seminary. A subsequent article will appear in the May/June issue.

The focus on distinctive expressions of the will of God for human life on earth has led to many accusations that dispensationalism teaches more than one way of salvation. In response, most dispensationalists will acknowledge a lack of clarity and even exaggeration in some statements made by early advocates of this system. But outside of the difficulty that many have had to elucidate clearly the distinction of life for the believer living under the Mosaic Law and the believer under the New Covenant,[3] a certain allowance must be granted in consideration of the reactive nature of some of early dispensationalism. Modern dispensationalism arose when much of theology tended to level out any changes in the advance of God's program in history so that as James Orr states in his noted work, *The Progress of Dogma,* practically the whole of the New Testament was read back into the Old.[4] Against this background it is understandable that some overstatement might eventuate by the initiators of a new understanding which viewed the Scriptures more historically. History reveals that "prophets" of fresh insights frequently are carried beyond the proper balance of truth. Martin Luther, for example, was led by his discovery of justification by faith to derogate the Epistle of James as "a right strawy epistle" in comparison with other writings which in his view had gospel character.

The subsequent development of dispensational theology as well as non-dispensational covenant theology has led to a convergence on the issue of law and grace with regard to salvation so that today the charge of two ways of salvation is seldom heard. Both recognize God's gracious dealings with His people during the Old dispensation as well as a clearer and fuller manifestation of grace through the work of Christ.[5]

Contemporary dispensationalism then may be said to be characterized primarily by its insistence upon a distinction between Israel and the Church which allows for the term Israel to stand for the covenant nation both in biblical history and predictive prophecy. To state it another way, the dispensationalist does not believe that the New Testament writers interpret the church as a "new" or "spiritual Israel" which fulfills the prophecies relating to Israel throughout Scripture. It should also be noted that this primary distinction of Israel and the Church tends to carry with it a viewpoint on biblical history which sees God dealing with humanity through a number of administrations designed to reveal human inability and the need of God's grace. This idea of various tests and failures on the part of humanity is, however, only secondary to the primary thrust of dispensationalism seen in the place of Israel and the Church.

Although all dispensationalists maintain a distinction between Israel and the Church, there are significant differences as to the extent of their separation in the purposes and programs of God. These differences focus on the relationship of the present Church age with the messianic promises of the Old Testament. Since these promises contain the restoration of the nation of Israel as a central feature, older traditional dispensationalism has tended to deny any fulfillment in the Church age of those promises related to the Messianic kingdom during the present church age, arguing that their fulfillment involves the salvation and restoration of Israel as a nation under the Messiah. Since Israel as a nation has not yet turned to God nor has the Messiah returned to reign on the Davidic throne, the present Church age must be viewed as a time when the Messianic kingdom program has been

[1] Robert Gundry, *The Church and the Tribulation* (Grand Rapids: Zondervan Publishing House, 1973), p. 28.
[2] C. C. Ryrie, *Dispensationalism Today* (Chicago: Moody Press, 1965), p. 25.
[3] Louis Berkhof, *Systematic Theology* (Grand Rapids: Wm. B. Eerdmans, 1941), pp. 296–97
[4] James Orr, *The Progress of Dogma* (London: Hodder and Stoughton, 1901), pp. 303–304.
[5] Daniel P. Fuller, *Gospel & Law: Contrast or Continuum?* (Grand Rapids: Wm. B. Eerdmans, 1980), p. 45.

interrupted and God is calling out of all nations a people for His name. Such an interruption is based on a variety of Scriptures including Romans 11:25 where Israel is seen under the temporary hardening of divine judgment. It is acknowledged that during this age Jew and Gentile alike share in the blessings of Messianic salvation which are related to the fulfillment of the New Covenant of Jeremiah 31. But according to traditional dispensationalism this does not involve the fulfillment of the Messianic *kingdom* promises founded on the covenant with David. Rather it is related to the overall spiritual kingdom of God which includes the elect of all ages. Thus there is a unified kingdom of spiritual salvation throughout all history while the actual manifestation of the rule of God on earth has taken various forms. The greatest and final form will be the Messianic kingdom of the future in which Israel will have a central role as God brings blessing to all nations (Rom. 11:11–15). According to this type of dispensationalism the different manifestations of God's rule on earth all coalesce in the revelation of God's glory. The unifying factor of history is thus said to be the revelation of the glory of God rather than any single historic kingdom program which necessitates the equation of Israel and the Church and the interpretation of Israel's prophecies as fulfilled by the Church.[6]

Some dispensationalists, however, have come to see a greater unity in the historical program of God centered in the Messianic kingdom. Without giving up the fulfillment of the promises for the nation of Israel when Christ returns to reign openly in glory, this form of dispensationalism agrees with non-dispensational premillennialism that it is preferable to interpret this age as the first phase of the fulfillment of the one promised Messianic kingdom. The present age involves the spiritual aspects of that Messianic kingdom, that is, the blessings of the New Covenant (i.e. regeneration, the indwelling spirit, etc.). The remainder of the promises including those concerning Israel and the nations will find their fulfillment following the second advent.

Although all dispensationalists maintain a distinction between Israel and the Church, there are significant differences as to the extent of their separation.

Thus this form of dispensationalism shares much in common with non-dispensational premillennialists in seeing the action of God through His word and Spirit in this age as the presence of the power of the Messianic kingdom in fulfillment of the Old Testament prophecies. Where it yet differs from non-dispensationalism is seen in the understanding of the relationship of the church and Israel. Based on the Old Testament prophecies that God would bring salvation to the nation of Israel and the other nations without confusing the two entities, the dispensationalist sees in the present salvation of God for all nations a beginning phase of this universal Messianic salvation. These prophecies are in turn seen as the outworking of the original promise to Abraham which includes God's blessing for a "great nation" as well as "all the families of the earth" (Gen. 12:2–3). In common with the more traditional dispensationalism this modified form maintains that the New Testament writers retain this Old Testament distinction. What is understood by the nondispensationalist as the merging of the concepts of Israel and the church so that in fact the church becomes new Israel, is interpreted by the dispensationalist as teaching the common sharing of Messianic salvation by Jew and Gentile without destroying their identities. Illustrative of this dispensational understanding is the teaching of the apostle Paul in Ephesians 2:11–3:7. Although the Gentiles are described as being outside of the privileges of Israel prior to Christ and subsequently brought near (vv. 12–13), the apostle does not say that they are incorporated into "Israel." Rather both are made into "one new man" (v. 15). Both the Gentiles who were afar off and the Jews who were near are brought into a new place in relation to God in the Spirit (vv. 17–18); they have both been brought into the Messianic salvation of Christ to share it equally. But this in no way necessitates denial of a future function of the nation of Israel according to the Old Testament prophecies. For as previously noted, these prophecies taught both a particular function of Israel among the nations as well as an equal sharing of all nations in the salvation of God.

This dispensational interpretation is borne out by the same apostle's teaching in the olive tree illustration of Romans 11. There Israel is identified as the "natural branches," some of which have been broken off from the root (v. 17; cf. v. 7). The Gentile believers are seen as cuts from "a wild olive tree" (v. 24). Both partake of the "rich root" (v. 17) that is probably best understood as a symbol of the promise to Abraham which includes both Israel and the nations. Thus both Gentiles and Jews participate equally in the richness of the root without losing their identity. When the apostle predicts the future ingrafting of the natural branches, the dispensationalist views this as evidence that God's future for Israel predicted in the Old Testament has not been abrogated by the present participation in salvation by Gentiles (vv. 24–26).

Dispensationalism as a system of biblical interpretation, although varied in some respects, nevertheless maintains that the prophetic Scriptures in both Old and New Testaments with regard to Israel and the nations in history should be understood basically at face value. To be sure there is the recognition that some aspects of the descriptions are couched in the terminology of the time of their origin and thus allowance must be made for other forms of fulfillment corresponding to the later time. But any new theological understanding must be prescribed by the New Testament. There are types and shadows of realities which the later Scriptures reveal as outmoded, but it is the position of dispensationalism that the New Testament does not reinterpret the meaning of the nation of Israel as much of church interpretation has done throughout its history. It is interesting to note that in the light of the preservation of the Jews and the reestablishment of the state of Israel several scholars, including some from traditionally non-dispensational backgrounds (e.g. Hendrikus Berkhof,[7] A. A. van Ruler[8]), are calling for a new understanding of the place of Israel in God's program for history.

History evidences the truth that no system of interpretation or theology can justly claim finality in all details. Under the continuing illumination of the Spirit the Church grows in its knowledge of God's revelation found in Scripture. That dispensationalism has been a contributing factor in the growth of understanding is generally acknowledged even by non-dispensationalists. Along with its cognizance of Israel, it has been credited with contributing to an awareness of the historical development in biblical history and significantly stimulated Bible study in general.[9]

[6]Ryrie, *op. cit.*
[7]Hendrikus Berkhof, *Christ the Meaning of History* (Richmond, Virginia, 1966).
[8]A. A. Van Ruler, *The Christian Church and the Old Testament* (Grand Rapids: Wm. B. Eerdmans, 1971).
[9]Bernard Ramm, *Protestant Biblical Interpretation* (3rd ed.; Grand Rapids: Baker, 1970), p. 177; Millard Erickson, *Contemporary Options in Eschatology* (Grand Rapids: Baker Book House, 1977), pp. 122–23.

OXFORD CENTRE FOR MISSION STUDIES

The new Oxford Centre for Mission Studies is holding a summer session which will include "Ways of Witness Among People of Other Faiths" (July 22–28), "Mission and Social Transformation" (July 29–August 4), and "New Frontiers in Mission" (August 5–12). Speakers include Michael Nazir Ali, Gerald Anderson, Stephen Neill, Rene Padilla and Vinay Samuel. For further information, write to Christopher Sugden, Oxford Centre of Mission Studies, P.O. Box 70, Oxford, England.

EVANGELICAL WOMEN'S CAUCUS NATIONAL MEETING

"Free Indeed—The Fulfillment of Our Faith" is the theme for the 1984 EWC national meeting, to be held June 19–23 at Wellsley College in Massachusetts. In addition to Bible studies, plenary lectures and worship, several subjects will be explored in seminars and workshops: Women in Creative Arts, Women in Social Action, Women in Spirituality, and Women in Theology. For information and registration, write to EWC 1984 Conference, 40 Calumet Road, Winchester, MA 01890.

Responses to Ray Anderson's "Christopraxis"

by Michael Hayes and J. Deotis Roberts

In the January/February issue of TSF Bulletin, *we published Ray Anderson's "Christopraxis: Competence as a Criterion for Theological Education." These two responses, requested by our editors, will further the discussion. Michael T. Hayes is the pastor of Knollbrook Covenant Church in Fargo, ND, and has completed graduate degrees from Fuller Theological Seminary and North Park Theological Seminary. J. Deotis Roberts, until recently the president of the Interdenominational Theological Center in Atlanta, is a theologian and author.*

Response by Michael T. Hayes

Ray Anderson dangles a carrot before us when he raises the question of how we are to evaluate theological students. His essay, in fact, raises far more profound questions and does an excellent job of responding to them.

How theological students are to be evaluated depends on the purpose of theological education as a whole, which Anderson explains in terms of the ministry which follows the formal education. It is Anderson's thesis that a theological education is good only to the degree that it produces good ministers. The test of a good chef, he might say, is not in his training or his techniques: the proof is in the pudding.

What, then, is the pudding? What is this ministry for which theological education prepares us? And how do we distinguish good ministry from bad? How, indeed, do we practitioners of the art of ministry expend our efforts and sharpen our skills so that we can be good at it?

Before examining Anderson's handling of these matters, it will be worthwhile for us to pause at a common point of frustration for theological students and young ministers. It is striking that those who are preparing for ministry are called "theological students" rather than "students of ministry." The curriculum often seems aimed at producing professional theologians. And we would expect, of course, that the theological faculty would be most adept at producing men and women like themselves: theological faculty.

Yet woe to the young minister who is not prepared to submit the joy of theological insight to the great god Relevance! Often there is pain, frustration, even failure as the naive young pastor tacks to the wall the diploma which proclaims he or she a Master of the Divine Things, only to find no one interested in the Divine Things! Anderson is being realistic here: the quality of ministry is not measured by how well one has "theologized" in school. Rather, the quality of one's theological training is measured by how well one ministers.

What then of the student who is planning on a career in teaching? Though Anderson does not address this question directly, it seems he would answer it simply, teaching *is* a ministry. He is very concerned that theology never become an abstraction, nor theological education an assembly line devoted to reproducing doctrines in the minds of the students.

True ministry, Anderson insists, is always an act of God in Christ—Christopraxis. It is that continuing act of God in Christ whereby revelation and reconciliation occur. And because the church is "the primary locus of Christopraxis," ministry is but the extension—*God's* extension—of God's acts. Real ministry, then, is a participation in the revealing and reconciling movement of God in our midst. No form of ministry, however much it may "appear to be comforting and reconciling," is of God if it does not reveal Christ. What a bold claim! (Readers interested in exploring that concept of ministry in more depth than is possible here will find Anderson's *Theological Foundations for Ministry* most helpful.)

Ministry which is not Christ-revealing is but the making of a product or state of being rather than a participation in the ongoing process of God's self-revealing. This is perhaps not easy to grasp. Anderson would have served us well by spelling out more carefully his premise, that the impersonal making of a product is never the way of God. Once a product is made, whether it be a cake, a painting, or a universe, it takes on an existence of its own. The maker and the made are distinct and separate entities. It is God's way, however, to be perpetually, existentially involved in his creation. Likewise, those who minister in the name of Christ are giving of themselves, not merely of their skills and abilities, and as they do so they become profoundly enmeshed in God's giving of himself to us. It is as if our self-giving is the wavelength on which God communicates himself to us and draws us to himself. Ministry, then, is Christopraxis, the never ending work of God in Christ by which he is effecting revelation and reconciliation. And a theological education, therefore, is sound to the degree that it prepares one to be a participant in Christopraxis.

We must be careful here not to become derailed at the last moment. It is not at all Anderson's conviction that we think of the goal of theological education as being outside itself, out there somewhere in "the ministry." Quite the contrary: he is viewing education as being *within* ministry, though he needs to develop this more openly in the essay. The theological student is a participant in ministry already, both as one receives ministry from the faculty and as one is drawn into the fellowship of the student body.

Perhaps we need not dwell on this point further, other than to note an important biblical connection. Anderson's insistence that a theological education is to be evaluated by its fruitfulness in ministry reminds us of Paul's way of measuring his own ministry: "You yourselves are our letter of recommendation, written on your hearts to be known and read by all men; and you show that you are a letter from Christ delivered by us, written not with ink but with the Spirit of the living God, not on tablets of stone but of human hearts." (II Cor. 3:2f)

As important as is the assertion that the revealing and reconciling work of God in Christ is the criterion by which both theological education and all ministry are measured, I find the real excitement in Anderson's essay to be his exposition of the three qualities which are necessary for a "Christopractic" ministry: discernment, integration, and credibility.

By discernment is meant here "the recognition of the congruence between the Christ of Scripture and the Christ in ministry." If true ministry is but the on-going work of God in Christ, then of course the true minister must be sensitive to the continuity of that work. We have not recognized God in our day if we do not recognize him to be the God of Abraham, Isaac, and Jacob. Such double-recognition requires of the minister a spiritual perception of the movement of Christ and a spiritual understanding of the content and nature of Scripture.

Here Anderson is touching upon the recent debates about inspiration, authority, and interpretation of the Bible. He affords us an excellent opportunity to build again on his earlier premise that God is not a mere maker of things. It is perhaps the common failing of the fundamentalist and modern-day evangelical "inerrantist"—narrowly conceived—that Scripture is treated as an impersonal object now removed from its source in God's revelation. Inspiration is said

to have occurred once for all and to now be a quality inherent in the Bible. Isn't that why we speak of "inspired" rather than "expired," as Paul would have it? Our attention has been on the product rather than on the Lord who continues to breathe his Word into us. And hermeneutics is so often the cold rationalism of logic used as a surgeon's knife to cut up that object called Scripture. So easily do we become the authority over Scripture that we dare tell God how he must have produced it! How little we have progressed from the Pharisees who condemned Jesus the Word because he failed to conform to their particular way of dissecting the Word.

There is a certain insecurity the evangelical may feel at this point. A dramatic part of our heritage is the great clash between fundamentalist and liberal earlier in this century. It has left many of us with an inclination to make objective Scripture the overarching authority that governs all else. What Anderson is calling us back to is the understanding that there is a higher authority than Scripture: God himself. To say this is not to compromise our doctrine of Scripture but to put it in proper context. Howard Snyder in his book *The Problem of Wineskins* (IVP, 1975, p. 63) points to this same insecurity when he speaks of Yahweh having had the Ark of the Covenant constructed with two poles in it for easy transport. He did not wish even that tangible expression of himself to be stuck in one place. After all, says Snyder, "Yahweh is free to be unpredictable." We must always grant Yahweh the freedom or we will not discern his movement among us. This is not to suggest that the Bible is merely a book of the past. It is no album of photographs of God as he appeared in Abraham's day and Moses' day and Isaiah's day and Paul's day. Nor is it to suggest, on the other hand, that the Bible is but an ink blot whose meaning changes from age to age as we view it from different perspectives. Rather it is to suggest that the Bible remains a spiritual expression of God's revelation and reconciliation.

By integration Anderson means the bringing together of the properly discerned reality of Christ and human need. Though he does not say so, it appears that this is really but another form of discernment of congruence. A failure at this point results in that peculiar kind of imposition that so often characterizes both Christian ethics and evangelism. In ethics we find in our history a frequent tendency toward legalism, the imposition of the impersonal on the personal. In Anderson's terms, legalism can be seen to be a failure to seek the appropriate point of integration of Christ and the human situation. Rather, the human is bent to match the doctrinaire. In evangelism we see a tendency to begin with a statement of our understanding of the Gospel and then expect non-believers to adopt it as their own. In each instance violence is done both to Christ—he becomes but a set of propositions—and to the person on whom this abstraction is imposed. A ministry of integration seeks to perceive the natural meeting point which the Spirit of Christ is creating and to speak to that point.

Theological education (should not be) an assemblyline devoted to reproducing doctrines in the minds of the students.

By credibility is meant "the transparency of method and lucidity of thought"—what delicious phrases!—which makes the presence of Christ self-evident and worthy of belief in every event of ministry." I wish Anderson had stopped longer to dwell on this point, for there is a richness suggested here in which we can travel. We might, for instance, speak of harmony as the basis of credibility. There is a kind of credibility which draws attention—and praise—only to ourselves but which leaves others at a distance. That is not reconciliation. Nor is there reconciliation when we say we want others to see Jesus instead of us, for that could only mean we are not ourselves fully reconciled to him. Rather, the ministry of reconciliation is effected when we are so in harmony with, so in communion with Christ that to see us is to see him. When we are in pure harmony with Christ we become agents of reconciliation, not story-tellers speaking of the reconciliation which lies elsewhere but those who stand squarely at the point of reconciliation between Christ and the individual.

It is, claims Anderson, when we demonstrate competence in these three areas of discernment, integration, and credibility that ours becomes a ministry of Christopraxis, the revealing and reconciling work of God in Christ. I know of no book on "practical theology" nor any course in seminary with such a fresh outline!

As I write these closing words, I sit in my church office. On the wall before me are attendance and income graphs, a calendar of activities, lists of committee members. On the shelves are copies of the Annual Report my secretary has just finished, several notebooks of minutes from various meetings, a note to call a fellow who wants to borrow a book. I have within reach a typewriter, paper cutter, copier and file cabinets. What has all this to do with ministry? Where in this room will fit such exciting words as "discernment," "integration," and "credibility"?

Where, indeed! In that very annual report in which I write not of numbers of hospital visits but of commitment, sensitivity, vision, and a sense of God's timing. In those graphs which I explain to people as tangible evidence that when we are enjoying God others are drawn into enjoying him with us. In that book on suffering that I will loan to—and discuss with—my friend. It is my task to avoid any dichotomy between my administrative tasks and the ministry of reconciliation. And it is a theological reflection like Anderson's that helps me maintain proper perspective: all ministry is God's ministry. If I cannot remember that in the midst of any given task, then I'm doing the wrong task.

But what of the frustration of finding so few laypeople interested in the pleasures of theological reflection? That is trivial compared to the greater fact that they are interested, deeply so, in the God about whom we theologize. And who, then, is the good theological student? Not the one who learns only to engage in theological interchanges but the one who learns to love Christ more than theology, who learns not to point to Christ but to be like Christ, who learns not to teach of love but to love.

Response by J. Deotis Roberts

Professor Anderson has given much attention as a theologian to the nature and purpose of theological education. He has made a significant contribution in both areas. Best of all he has brought the two aspects of his interest and witness together in an attractive and constructive manner in this provocative essay.

I accept the challenge here of a constructive critic. My career has moved along similar lines. Much of my ministry has involved activities and reflection both as a theologian and theological educator. Even though Anderson and I earned the doctorate in theology at the University of Edinburgh, our theologies are different and our experience as theological educators have been dissimilar. It is, therefore, to be expected that I will add an addendum to the discussion in addition to my critique of Anderson's statement.

First, this is my understanding of Anderson's reflections. He desires to see competence in theological education. His initial concern stems from an attempt to establish a criterion by which students and faculties engaged in education for ministry may evaluate future ministers. The covering term for this criterion is "competence;" competence is evaluated by the measuring stick of "Christopraxis." Christopraxis is "the act of God in Christ which occurred once and for all through the person of Jesus Christ as the Incarnate Word," but continues through "acts of revelation and reconciliation" through the agency of the Holy Spirit in our "historical and personal existence."

The church is said to be the first locus of Christopraxis. This is closely followed by the seminary which serves the church in its preparation of ministers. He immediately states that the disciplines taught in the seminary may "become primarily methods of arriving at conclusions rather than embodying the reality of God." Anderson's critique of the failure of seminaries to focus on competence in ministry is thorough and intense. He desires to go beyond courses and purpose statements to the hidden discrepancies in the basic theological assumptions by which seminaries carry out their tasks. He is more concerned about the character of the event contained in the

process than he is about the "making" of a "product." Truth and knowledge are to be embodied in action. Anderson develops the meaning of Christopraxis under the categories of discernment, integration, and credibility, giving examples both from Jesus' ministry and contemporary pastoral ministry.

Turning to critique, the style of the essay is cumbersome. It is an important statement which could have been written with greater simplicity and clarity. One is required to ponderously ferret out the basic point of view he is attempting to set forth. There is a clear statement toward the end of the essay which could have come earlier in order to open up the subject.

Again, he raises too many issues for the amount of space available for discussion. There is some lack of clarity in setting forth definitions and the relationship of concepts. Perhaps this is due to his effort to combine "competence" with a theological perspective on ministry. The result is, however, an inadequate grasp of competence as usually understood. What does he mean by the term? Does he mean evidence of effectiveness, high performance or readiness in ministry? It would appear that one can only get the answer to this question as one delves into his theological program.

All this is to be understood in a consideration of the special purpose and character of theological education with competence in ministry in view. But his understanding of ministry is also vague. His Christocentrism is rather circumscribed so as to set very narrow limits to the actions of God. This raises in my mind several questions: Is the revelation of God in Christ manifest only in and through the Holy Scripture and within the Church? Is it possible that Christ as well as the Holy Spirit may be revealed in history and creation beyond the limits Anderson has proposed? Is he influenced by the very objective rationalism and idolatrous totalization (as regards to Christology and biblicism) which he denounces in others in his use of Christopraxis? Is not Christ present "outside the gate" where there is human suffering and need? If ministry is to both heal and reconcile, these types of questions need to be engaged.

After Anderson's discussion we are not sure of the shape of that ministry which will bring liberation as well as reconciliation to the human family.

I would question whether we can confine the work of God in Christ through the power of the Holy Spirit to the Bible and the Church. As we seek a ministry of liberation (this term does not surface in Anderson's discussion) we affirm a dignity in each person and people inherent in their humanity. Thus, it would be more appropriate to propose the world as the arena of God's revelatory and reconciling work. In order to conceive of a ministry to all sorts and conditions of persons, the traditional concepts of God and Christ may be "too small."

This becomes disturbing to theologians *who need* to impose safe limits and structures on their thought. Some theologians now hold that a more proper understanding of God comes by developing a solidarity with the pain in the world than by merely reflecting upon Holy Scripture. This is not to gainsay the importance of the revelation of God in Christ or the authority of Scripture. There is, however, an important illumination which comes to exegesis itself from this perspective of solidarity with the oppressed.

This leads me to express some disease with Anderson's use of biblical texts. In some cases I would have been more impressed with his line of reasoning if he had made no reference to the Bible. He seems to feel that frequent references to biblical texts adds authenticity to some of his salient points. I am suspicious in some cases, for he has already presented his case well. The Scripture is brought in as a clincher. This method hovers close to "proof-texting" which is unworthy of Anderson's stature as a theologian. It is usually more accurate to put a passage of Scripture in its own setting first and then ask what it meant and also what it means. If one cannot do justice to the use of biblical texts, it is often best to leave them out. One does have the choice of limiting the number of such usages so as to be more careful in this regard.

What I am suggesting is that infrequent and a more thorough exegesis would have enhanced his presentation. While Anderson disclaims the rationalism and idolatry which often goes with biblicism, I do have some concern about the manner in which Scripture is used in his discussion to justify what may be a limited and personal point of view.

While it may be quite accurate to insist that theological education is basically too concerned about method and pedantic scholarship and should focus on developing competence in ministry, the question remains as to how we are to bring the two poles together. We are agreed that academic excellence is not to be sacrificed for ministry and that ministry is not to be hampered by scholarship, but how are they to be reconciled? It seems to me that a type of action-reflection approach is needed to accomplish the best results. After we have done all the profound theological reflection there must be an educational program to yield appropriate results. This educational project must relate in some way to both the degree program and to continuing education.

Finally, after such an erudite discussion by Anderson, we are not certain of the shape of that ministry which will bring liberation as well as reconciliation to the human family. There is a serious question as to whether his discussion has led us to a profound understanding of the earthly ministry of Jesus as it relates to social justice as well as healing. He has opened up for us a crucial and endless discussion in theological reflection and education as related to competence in ministry. For this we owe Anderson a debt of gratitude.

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Evangelization and Social Ethics —Some Reflections

by Mortimer Arias

I was at the beginning of my temporary exile in Brazil when I learned of the gracious invitation to participate in this symposium. I am very grateful to my friends here at Perkins for the golden opportunity to see them again. I wondered if they were trying to cheer me up a bit and help me to heal my wounds from the recent experiences in prison. I was inclined to accept immediately and gladly, though I was not able at the time to make a formal commitment. Only God knew where I would be by this time of the year! But I was strongly attracted to the attempt of bringing together social ethics and evangelism, long a concern of mine since my days as a bishop of the little and dynamic Methodist Church in Bolivia, and to share what I can from my particular perspective, a sort of Third World-Latin American perspective, infected with quite a bit of ecumenical experiences and a long year's association with North American Christianity.

These are just "some reflections" (as it has been suggested in the program) made along the way as an evangelist practitioner and an amateur theologian, as any Christian is supposed to be.

I. My Evangelical Struggle and Our Common Problems

Let me begin, candidly, confessing my evangelical hang-ups and my struggle to get beyond them towards a holistic understanding of the gospel, more fully biblical and better rooted in the social realities of our world.

I have nothing to regret about my evangelical experience and I gladly remain an evangelical at heart, in terms of my personal experience of Christ, my fundamental trust in the witness of the Scripture, the basic roots of my piety, and the joyous thrust to share the good news with others. But I cannot share the favorite dichotomy of some American evangelicals separating themselves from liberal Christianity and the ecumenical movement. And I believe that not a few of us would like to call ourselves "ecumenical evangelicals" or "evangelical ecumenicals"!

Evangelical Struggling

Anyway, I must recognize that it has not been easy for me to incorporate in a meaningful way the social dimension of the gospel and to relate coherently social ethics and evangelism. My Protestant-Puritan-Pietistic-Evangelical heritage (to use K. S. Latourette's characterization) has been enough for my personal faith, my inner life and my individual ethics guidance, but it has not helped me very much to understand the structures and the dynamics of society and how to relate them to the gospel. We Latin American Evangelicals found some help at some stage of our pilgrimage in the Reformed tradition with its encompassing view of history and God's sovereignty in human affairs, and the unfailing inspiration of John Wesley's compassion and social concerns. But we were not enabled to see society except as a conglomerate of individual units: social evils were seen as the consequence of individual sins and vices, and the only response to social dilemmas and powers was personal conversion and personal virtues. David O. Moberg in his *The Great Reversal* says that this has been the effect of American individualism, a case of thorough accommodation of the gospel to the American culture.[1] If this is so, then it has been exported, David Watson was suggesting, and it has effectively circulated around the world, almost as effectively as the American cowboys and the westerns watched in awe by Hong Kong, Japanese, German or Italian audiences!

Experience is showing, however, that this individualistic-spiritualistic-other-worldly reductionism of evangelization is too small. It doesn't do justice either to the realities of our world, as Francis Ringer was pointing out, or to the fullness of the biblical gospel, as Richard J. Mouw has effectively demonstrated (see *TSF Bulletin*, January/February, 1982).

Timothy L. Smith and David O. Moberg have demonstrated that the evangelical individualistic and spiritualistic reduction took place in the 1920s and 1930s, during the fundamentalist-liberal controversies and as an over-reaction to the social gospel, in a "Great Reversal" of the evangelical tradition of compassion and social concern present in the Wesleyan movement and in the first Awakening period in America.[2] David O. Moberg, for instance, tries to recover the biblical understanding of social sin and he bravely tries to point to some relevant ways through which Christians can express today their social concerns as part of the gospel proclamation and witness.[3]

It is my impression, however, that this attempt cannot go beyond the accepted concepts of social service and personal philanthropy; maybe it will lead to some community, but without the necessary analysis of the macro-structures and the dynamics of our contemporary society, like social classes, racist and sexist trends, military-industrial complexes, the omnipresent and omnipotent transnational corporations, the power and functions of cultural myths and ideologies, in one word the contemporary version of the "powers and principalities."

What we are doing—and here I include myself—is to act by aggregation, adding up, incorporating into our dominant understanding of the gospel and "evangelism" some social concerns. Sometimes reluctantly, as an appendix, or as "social implications," or "social duties," but not as an essential component of the gospel and of evangelization. The Lausanne Congress has gone a step forward in this process, recognizing, with Dr. John R. W. Stott, that social action and human liberation are part of Christian mission, but on a parallel line with "evangelism," considered as the primary mission of the Church.[4] But there was an eagerness (to which it might be healthy to apply the hermeneutical principle of suspiciousness) to keep and protect a special province for what is called "evangelism," defined mainly as verbal proclamation and restatement of the apostolic kerygma or a particular moment of the tradition of the Church. There were, however, at Lausanne, some interesting and challenging inputs from the Radical Discipleship group, who pointed to the need of prophetic evangelization, and the relevancy of the issues of liberation and oppression for a consistent proclamation of the gospel.[5] It is not by chance that the leading evangelicals in this group were from the Third World or those in the First World tuned to Third World and minority concerns in their own society.

Catholic and Ecumenical Struggling

It may be a consolation for us to discover that the Catholic family is also facing similar problems, even coming from different historical experiences and formulations of evangelization. A whole Synod of Bishops was called in Rome in 1974 to deal with "The Evangelization of the Modern World."[6] The bishops were not able to come to

Mortimer Arias, formerly the bishop of the Methodist Church in Bolivia, is Professor of Mission and Evangelism at the School of Theology at Claremont, California. *This is the third in a series of articles coming out of the 1981 conference on Evangelism and Social Ethics at Perkins School of Theology, which was directed by* TSF Bulletin *Associate Editor David Lowes Watson. We are grateful for the permission of* Perkins Journal *allowing us to reprint these articles.*

[1] David O. Moberg, *The Great Reversal: Evangelism and Social Concern*, rev. ed. (Philadelphia: J. B. Lippincott Company, Holman Books, 1977).
[2] *Ibid.*, pp. 30f.
[3] *Ibid.*, pp. 120ff, 172ff.
[4] John R. W. Stott, *Christian Mission in the Modern World* (Downers Grove, Illinois: InterVarsity Press, 1974), pp. 15ff.
[5] Gerald H. Anderson and Thomas F. Stransky, eds., *Mission Trends No. 2: Evangelization* (New York: Paulist Press; Grand Rapids, Michigan: William B. Eerdmans, 1974), pp. 249–252.
[6] *Ibid.*, pp. 259–267.

an agreement, particularly on the issue of the place of human liberation in the Christian concept of salvation and, consequently, of evangelization. One year later, Pope Paul VI was able to put together a remarkable document, *Evangelii Nuntiandi*, an apostolic exhortation on Evangelization in the World Today.[7] Recognized then is the intimate relationship between liberation and evangelization, but the kind of link between the two is not spelled out, and after numerous and notable concessions to contemporary understandings of liberation, it ends up with an untouchable nucleus of good old Catholic doctrine on spiritual and eternal salvation, with some historical aggregations.

On the other hand, in the ecumenical movement the struggle comes from the other side. They have been strong in recovering the prophetic dimension of Christian faith and in committing themselves as Christians to the world and its problems. And though there is an evangelistic dimension in what the churches and other Christian groups are doing, there is a lack of intentionality, an ingrown allergy towards verbal proclamation and specific evangelistic activities and methodologies, which is only gradually receding. The Nairobi Assembly came a long way towards a holistic evangelization through its document II on "Confessing Christ Today."[8] The CWME is constantly struggling inside the structures and programs of the WCC to point to the missiological meaning of all the other programs: the social dimension of the gospel, yes, but also the evangelistic dimension of social involvement! And the latter is not so obvious to many who still have a syndrome reflex against the stereotype of "evangelism."[9]

In the Kingdom of God you cannot separate history from eternity, or the individual from society, or the social from the spiritual.

True, as it has been said in this symposium by Dr. W. Richey Hogg, the Melbourne Conference has not come to specifics in evangelization; or, as Father Stransky put it: Melbourne should have had the Pattaya agenda and Pattaya should have had the Melbourne agenda. However, I have tried myself, in preparing our Monthly Letter on Evangelization in Spanish, to go through the Melbourne documents and bring up all the relevant guidelines for evangelization, and what I was able to put together was very impressive indeed, and could be very stimulating for our concern here and our ongoing evangelistic task and reflection.

After this confessional recital let me move to the next point, precisely related to the Melbourne theme: "Your Kingdom Come."

II. The Kingdom Perspective

I have a hunch to share with you. Since I began to reflect on the Kingdom theme, long before the Melbourne Conference, I have had the hunch that the Kingdom perspective might be what we were needing and what I had been looking forward to for a long time. Might it be that the biblical vision and the theological foundation of the Kingdom of God is the rallying center where Evangelization and Christian (Social) Ethics come together where they belong?

Jesus' Evangelization: Announcing the Kingdom

We are aware of the need for a definition of evangelization for the sake of clarity in our dialogue. How about trying Jesus' own definition of evangelization for a change? Nobody would deny that there was only one theme, one message, in Jesus' proclamation, and this was no other than the Kingdom of God, as it is witnessed overwhelmingly in the synoptic gospels. He came *preaching* the kingdom. "The time is fulfilled and the Kingdom of God is at hand, repent and believe the good news." He came *teaching* on the Kingdom of God; this is what his parables are all about. He came *healing* and pointed to his works of healing as the evidence that the Kingdom was in their midst to his contemporaries. He denounced the powers like the Pharisees' and Sadducees' systems of Law and Temple with all their economic implications—from the perspective of the Kingdom. His enemies were well aware of this; they perceived the subversive nature of his preaching, teaching and acting, and decided that he had to die, and executed him as a subversive between two Palestinian guerillas of that time. The process was a fraud; they did not understand Jesus' message and the disciples didn't, but in another sense they understood what he was talking about when they put the title of the execution: "Jesus of Nazareth *King* of the Jews." This is not all. According to Luke's witness in the book of Acts, there was only one subject the resurrected Lord had to talk about with his disciples:

> For forty days after his death he showed himself to them many times, and in ways that proved beyond doubt that he was alive; he was seen by them, and talked with them *about the Kingdom of God* (Acts 1:3).

In the synoptic gospels and in the book of Acts evangelization is *announcing the Kingdom.* No less and no more. Jesus came announcing the Kingdom. His disciples—the twelve and the Seventy and the women from Galilee—went around announcing the Kingdom, by word and deed. Jesus called his disciples to *enter* into the Kingdom, to *follow* him, and to *go out* announcing the Kingdom. We make a great fuss about the so-called Great Commission as the charter for evangelization, particularly in its Matthean version: "Go out . . . and make disciples." All right, but what is the content of the message to be delivered? Disciples in what? "Everything I have commanded you." And what is it but the Kingdom of God? John R. W. Stott perceptively has pointed out that we cannot separate the Great Commission from the Great Commandment; the first one does not stand alone.

How come, then, that we have lost track of the Kingdom of God in our evangelization message and approach?

Translations of the Kingdom

It is a long story of *translation* and *reduction* of Jesus' message of the Kingdom. It began with the apostolic generation and its concentration on Jesus Christ—the Kingdom in person, *Auto Basileia* as Origen called him—and the salvific events of the Incarnation, the Crucifixion, the Resurrection and Pentecost, all of which could be seen as the revelation and manifestation with power (as Jesus predicted) of the Kingdom of God, including the emerging of the church, as anticipation and privileged sign. Jesus the King became Jesus is Lord (*Kyrios*) and the consummation of the coming Kingdom became *Parousia*, the appearing of the Lord. In Paul the Kingdom is translated as salvation, its present dimension becomes the life in the Spirit (or "in Christ"), and the future consummation of the Kingdom is expressed in the faith in the resurrection, in the expectation of the Day of the Lord, and in the groaning with the whole creation in the birth pangs of the final liberation. In John the Kingdom is translated as eternal life. In the last book of the New Testament the message and the hope of the Kingdom is translated in the apocalyptic key, displaying the vision of the King of Kings, the Lamb of God, ruling over kings and powers and dominions, and the Dragon and the Anti-Christ, and calling the servants of the King to be faithful in the midst of captivity, persecution and oppression. This is a message coming from the one who is, who was and who is to come, through John, a brother sharing with them "in suffering, and in his Kingdom, and in enduring."

Reductions of the Kingdom

This process of translation and contextualization went on during the centuries up to our days. But in the process of translation the gospel of the kingdom has been reduced to one of its dimensions. The Kingdom of God in the biblical witness is multidimensional and all-embracing (including the individual, the community of believers, society, the powers and kingdoms, the cosmos, history and eternity), and it is a dynamic reality that was, that is and that is to come. But in our effort to appropriate what is meaningful to us and our times we make it unidimensional, and absolutize the part we perceive or appropriate as if it were the whole: the *transcendent* kingdom of

[7]Published by the United States Catholic Conference (Washington, D.C., 1976).
[8]David M. Paton, ed., *Breaking Barriers: Nairobi 1975.* The Official Report of the Fifth Assembly of the World Council of Churches, Nairobi, 23 November–10 December, 1975 (London: SPCK; Grand Rapids, Michigan: William B. Eerdmans, 1976), pp. 41–57.
[9]*Christian Mission*, p. 29.

the Fathers, or the *ecclesial* kingdom of the Catholic Tradition, or the *inner* kingdom of the evangelical witness, or the *euphoric present* kingdom of the charismatic experience, or the *cataclysmic* kingdom of the apocalypticists, or the *new social order* of Christendom, the social gospel or the last revolutionary scheme.

In our evangelistic tradition of the last two hundred years we have reduced the Kingdom of God to a soteriological kingdom of individual salvation of souls for eternity, with a few reluctant concessions to present life and society. The Wesleyan tradition is richer and much more inclusive (Catholic, in the true sense of the term) than the common revivalistic mini-theology. But, in our effort to recover the totality of the gospel of the Kingdom and relating evangelization and social ethics, it will not be enough to go back to Wesley's tradition or to the Reformation tradition. Justification by Faith or Sanctification are very important reference points in our tradition, but they should not be a straitjacket for our own appropriation and proclamation of the gospel. What we are called to do is not mere re-statement and modernization of a frozen tradition defined once and for all, in the 16th or the 18th centuries, but a new encounter with the original tradition in the Scriptures, an ongoing dialogue with different strands of our traditions (and theology today cannot be but ecumenical), and a reformulation from our own historical context. Tradition and translation must go hand in hand.

A New Perspective

It is here that I ask myself if it is not the time to look at evangelization from a new perspective; and it seems to me that social ethics is already moving in this direction. After one century of scholarly work and discussion about the historical Jesus, the Kingdom of God, eschatology and history, we are coming to some constructive efforts both in theology and ethics to translate the meaning of the original message of Jesus on the Kingdom. Wolfhart Pannenberg is definitely committed to found Christian ethics on the Kingdom as "the power of the future," followed in America by Carl Braaten with his *Eschatology and Ethics.*[10] Paul Ramsey himself, thirty years ago, in his classic work on *Basic Christian Ethics,* already was pointing to what he called "the two sources of Christian love," namely, God's righteousness and love and the reign of his righteousness in the Kingdom of God.[11] He continued: "Never imagine you have rightly grasped a biblical idea until you have succeeded in reducing it to a simple corollary of one or the other of these motives, or of the idea of the Covenant between God and man from which both stem."[12] I feel tempted to sign up on that and imitate him, in reference to evangelization, saying: "Never imagine you have grasped the biblical gospel and content of evangelistic message until you have succeeded in reducing it to a simple corollary of the motive of the Kingdom of God!"

***The challenge to follow Jesus in the Kingdom is not a call to academic learning or* orthodoxy, *but a call to engaged faith, to what some are calling* orthopraxis.**

Now, this is what I would also like to happen in our evangelistic renewal and strategy. It is coming gradually and fragmentarily. The Melbourne theme has helped not only in its final documents but in the reflections that it has started and stimulated around the world.[13] There are a couple of books on evangelism in the United States (of which the most remarkable, as it has been said, is Alfred Krass's *Five Lanterns at Sundown*) which are pointing to a Kingdom evangelization.[14]

III. A Few Hints and Some Suggestions

At first sight we can already see the tremendous potential of the Kingdom perspective for bringing together evangelization and social ethics. In the Kingdom of God you cannot separate history from eternity, or the individual from society, or the social from the spiritual. I don't mean that there is no hierarchy of values or historical priorities. Nor do I mean that evangelization and social ethics are the same thing. There is difference in focus, but they belong together. There is no way to proclaim the gospel of the Kingdom leaving out social ethics for some later stage of Christian growth. What are Jesus' requirements for discipleship in the Kingdom? If you take out what is thoroughly ethical in Jesus' message, what is left? A religious salvationism with only a partial soteriological content, a docetic reduction of the gospel.

Hints from the Gospel

Jesus challenged his disciples to go and *announce* the Kingdom. And he invited his listeners to *seek* the Kingdom of God. How about summarizing evangelization as *announcing* the Kingdom and ethics as *seeking* the Kingdom of God and his righteousness?

Or take the Lord's Prayer. "Your kingdom come" might be the evangelist's prayer, while the ethicist's prayer might well be its equivalent translation in the same prayer: "your will be done on earth as in heaven."

Or take the inaugural message at the synagogue in Nazareth. Should it be the foundational charter for the churches' mission and evangelization task, or should it be the signpost for Christian ethics? Or both?

Or take conversion, the center of the evangelistic task. When you understand conversion in the perspective of the Kingdom, as it happens in the gospel story, turning to the Kingdom present in history in the person and movement of Jesus and his ministry, it is both conversion to God and to neighbor.

When Jesus demanded that the young ruler forsake his riches and use them for the sake of the poor, was he putting an evangelistic call or just an ethical demand of perfection? In any case, it was put right away in the first encounter with the would-be disciple, without waiting for a future course on Christian education. Or Zacchaeus' commitment to rectify his economic dealings with neighbor and society and make social reparations and start a new style of life; was it a conversion testimony or just a "social implication" or an advance pledge of Christian duty? Jesus called it "salvation" and he said that through this conversion he had been re-integrated into the covenant community of Abraham. (How do we compare this with our decisions for Christ and conversion stories in our evangelization?)

And, as there is no conversion-to God without conversion to the neighbor, there is no vertical reconciliation without horizontal reconciliation according to Jesus. "If you come with your offering to the altar and there you remember that your neighbor has something against you . . ."[15] And there is no forgiveness from God if it is not shared with others. And no love of God without love of neighbor. And no service to the King in his Kingdom without serving him in the "least one of these," and that is what counts for final salvation in the inherited Kingdom. What about thinking on the soteriological meaning of the neighbor? John Wesley had something to say on this: "The Gospel of Christ knows of no religion, but social, no holiness, but social holiness."[16] Or, take the clue Jesus gave to point to the presence and action of the Kingdom in his own ministry: "'To the poor' is announced the good news."[17] Was it the motto of Jesus' evangelization campaign or was it another instance of ethical teaching? If you pick poor you have ethics, if you pick good news you get evangelization. Is the poor an ethical category or has it also a missiological meaning in God's strategy? Is poverty a social ethics burning issue or is it also intimately related to human sin to be denounced and to the good news to be announced?

Why is it so difficult for us to put together what belongs together?

Certainly, we have to do our job in order not to put asunder what God has put together, and this is why I have been looking forward

[10]Wolfhart Pannenberg, "The Kingdom of God and the Foundation of Ethics," in *Theology and the Kingdom of God,* ed. Richard John Neuhaus (Philadelphia: Westminster Press, 1969), pp. 102–126. Carl E. Braaten, *Eschatology and Ethics: Essays on the Theology and Ethics of the Kingdom of God* (Minneapolis: Augsburg Publishing House, 1974).

[11]Paul Ramsey, *Basic Christian Ethics* (New York: Charles Scribner's Sons, 1950), p. 2.

[12]*Ibid.*

[13]Emilio Castro and Jacques Matthew, eds., *Your Kingdom Come.* The Official Report of the World Conference on Mission and Evangelism, held in Melbourne, May 1980 (Geneva: World Council of Churches, 1981). See also *International Review of Mission* 69.276–277 (October 1980–January 1981).

[14]Alfred C. Krass, *Five Lanterns at Sundown: Evangelism in a Chastened Mood* (Grand Rapids, Michigan: William B. Eerdmans, 1978).

[15]Matt. 5:23.

[16]*The Works of John Wesley,* 14 vols. (London: Wesleyan-Methodist Book-Room, 1872; reprint ed., Grand Rapids, Michigan: Baker Book House, 1979), 14:321.

[17]Luke 4:18.

to this symposium with such expectation and hope.

There is no time here to develop this point further. I have been trying to do my homework and to imagine how evangelization would look from the Kingdom perspective. I am still struggling with it.

Announcing the Kingdom as Gift, as Hope and Task

For instance, if we start from the fact that the Kingdom has already come in Jesus Christ and his ministry, and in the subsequent events of crucifixion, resurrection, Pentecost, and the emerging of the new community of the church, how do we announce the Kingdom? In this case we are announcing the Kingdom of God as a fact, as a given, as an accomplished reality, *as a gift*. As the early church in the New Testament, we point to Jesus Christ—the presence of the Kingdom —who came, who lived, who died, who was raised, who lives. And we point to the signs of the Kingdom in the words and deeds of Jesus' ministry, in the power of life that was manifested in him, in the good news announced to the poor, in the open table for sinners, in the forgiveness of sins that he brought and makes available today, in the workings of the Holy Spirit in the Church of yesterday and today. Jesus himself said that the Kingdom is a gift: "It is our Father's good pleasure to *give* you the Kingdom."[18] This is a Kingdom to be received, not to be built by the effort of humanity. And, as Jesus taught, it has to be received simply, unassumedly, without any pretension, as children, as "the least one of these."

How do we announce the Kingdom as a gift? Just like the apostolic church did: by *telling* the story in the preaching and teaching of the church; by *enacting* the story in sacrament, particularly in the breaking of the bread; by *incarnating* the gospel of the Kingdom in the *fellowship* of the believing community and the *service* to the outside community.

How about summarizing evangelization as* announcing *the Kingdom and ethics as* seeking *the Kingdom of God and his righteousness?

This has been the strong point in the evangelical tradition: the kingdom has been announced as available salvation through Jesus Christ to be received by faith. We announce the Kingdom as "the rule of grace," to refer to the theme of Albert Outler's powerful address at our luncheon yesterday. This is what we might call evangelical evangelization! But it is good for us to remember that, even announcing the Kingdom as a gift, it takes more than verbal proclamation; it demands a holistic ministry, as David Watson reminded us, of *kerygma, didache, koinonia* and *leiturgia*, according to the apostolic precedent (see *TSF Bulletin*, January/February, 1983 and March/April 1983).

Now, if we take the eschatological or future dimension of the Kingdom, then we have *to announce it as hope*. No matter what our eschatological school may be, we will have to come to grips with the fact that Jesus pointed to the future consummation of the Kingdom of God through his parables of growth, his crisis of Parousia parables, and through apocalyptic dressed utterances. "Be like people who wait," he told his disciples, while he taught them to pray saying: "Your kingdom come."[19]

How do you announce the Kingdom as hope today? By hoping, by inspiring hope, by criticizing false hopes, by supporting hope. Here is where I believe our particular Latin American experience has been most meaningful and creative (as there was a creative period of the ministry of hope in this nation in the shaping up of the American Dream). We are recovering *prophetic evangelization,* the full ministry of hope in history. First by *annunciation*, the raising up of visions and dreams, developing the utopian function of Christian faith, awakening the hope for a new tomorrow, a new humanity, stirring the passion for things yet to be, inspired by the glowing visions of the messianic kingdom in the prophets and the New Testament. Second, by *denunciation*, the pointing out of the contradictions, the injustices, the oppressions of our day, unmasking and naming the idols, discerning the times, uncovering self-deception and illusions, confronting the powers. Third, we have discovered, in the midst of terrible repressive situations of persecution, prisons, concentration camps, tortures, exiles, executions and disappearances, the ministry of *consolation*: healing of the broken-hearted, helping the needy, supporting the suffering, rescuing the victims, sustaining hope against hope: the ministry of *martyria*: living and dying by faith, putting life on the line as the final gesture of hope in the coming Kingdom. We have come back to the catacombs; the church of the martyrs has come to life again, and we are discovering the old and costly method of evangelization of the Roman circus. To be an evangelist in Latin America today—a true evangelist of the Kingdom—is to be the servant of hope, and to pay the price for it.

And then, we have the Kingdom *as task*, as present dynamic reality, inbreaking in our lives and societies. As in the times of Jesus, the presence of the Kingdom is a sign of contradiction: it is an attracting and repelling center. Today as yesterday, the Kingdom "suffers violence" and "forces its way" among men and women and powers. It is a "dividing sword" and as a "fire cast upon the earth." To enter into the Kingdom is to take sides, to cross the line, to make an option: for life or against life with the powers of death, for the oppressed or for the oppressor, for the poor and powerless or against them.

To announce the inbreaking present Kingdom in a sinful world means a call to repentance and conversion, to change persons and institutions and structures of sin. It means to turn to God, turning people to God's movement in history. A very risky step. Conversion to Christ in the neighbor, both the "near," personal neighbor, and the "distant," impersonal neighbor in the oppressed masses, classes and races. It means also a call to discipleship, which is much more than a gentle invitation to personal development, which means enrollment in the struggles of the Kingdom, and the embracing of some painful disciplines and priorities. The challenge to follow Jesus in the Kingdom is not a call to academic learning or *orthodoxy*, but a call to engaged faith, to what some are calling *orthopraxis*.

In this orthopraxis of faith not only a theological reflection and spirituality is coming up but also new forms of the Christian community, like the Base Christian Communities, small cells at the grass roots, not structurally dependent on the institutional churches, but free and creative responses to the situation, where Christians come together to study the Bible on their own, letting it speak and open up the message of hope and liberation; celebrating their faith in prayer, in song, and sacrament; and bringing with them the concerns and the problems of the community, trying to respond in very specific ways from their contextualized faith. These small *"communidades de base,"* spread all over by hundreds of thousands, are renewing the church, are becoming the reservoirs for the renewing of society, and they are already centers of true holistic evangelization in the perspective of the coming Kingdom: communities of the poor, evangelizing the poor and from the poor. In the midst of these small Christian communities there is no problem of keeping together evangelization and social ethics. They don't even know the difference!

Sure, I know what you are going to say: that this is nothing new. These were the Christian communities throughout the Roman Empire for three centuries at least. That this is what John Wesley's class meetings and bands were all about. All right, we have the precedent in our own tradition. The question is how do we respond to the present challenge and situation in the place where we are. Because there are no blueprints; and just an imitation of what is happening somewhere else or a reproduction of the past models will not do. We have tried it and it didn't work.

How are we doing to raise and become part of the contemporary expressions, partial incarnations and anticipations of the Kingdom in our midst? Because to announce the Kingdom incarnationally demands from us not only *to speak*, and *to do*, but also *to be*.

No wonder. After all, the church, like the woman in Revelation 12, carries in its womb the Messiah, the evangelist's Savior and the ethicist's Lord—but the same One, Lord and Savior, who was, who is and who is to come. History is also pregnant, in the beautiful concept of the Brazilian Ruben Alves, waiting for tomorrow's child, for full and final liberation. It is the task of the Church to inseminate the world with the seed of the Kingdom (and Jesus said that the children of the Kingdom are the seed of the world) and to groan with the whole creation for its final liberation and redemption. To the glory of the one King of Kings and Lord of Lords, Savior and Lord.

[18]Luke 12:32.
[19]Matt. 6:7ff.

December Conferences

Evangelical Theological Society

On December 15-17, 1983, the Evangelical Theological Society met at the Criswell Center in Dallas to deal with issues concerning "Preaching and Biblical Exegesis." Two issues controlled the conference: the tension between the church and the academy and the redaction criticism of Robert Gundry.

The first issue grew directly out of the topic of the meeting. The plenary sessions featured well-known pastors, while the seminars featured papers from the scholars. This was unfortunate, for the two sides never met head-on to discuss differences. In the first plenary session, W.A. Criswell spoke on "Forty Years of Expository Preaching;" in the second, James M. Boice and Ray S. Steadman spoke on "Preaching and Exegesis;" and in the final session, Charles Swindoll, Paul Robbins (editor of *Leadership*), Bruce Wilkenson (founder of Walk Through the Bible), and Haddon Robinson (program chairman for this meeting) dialogued on "What the Pulpit and the Pew Have to Say to the Scholars." The differences between pastors and scholars were especially evident in the latter session, as the speakers chastised the academy for its lack of practical application. This session highlighted the major disappointment of the conference: the scholars, with their concern for the integrity of the text, and pastors, with their concern for the needs in the pew, never truly dialogued on the means by which both could be accomplished. Most felt it would have been better if both pastors and scholars had been on the panels, then they could have debated the issues.

The second issue was even more serious. Robert Gundry's commentary on Matthew (see *TSF Bulletin*, March/April, 1983, pp. 14–16) has caused a furor in evangelical circles. The ETS executive committee, during the 1982 meeting, had unanimously affirmed Gundry's right to remain within the society. Prominent members, such as Norman Geisler, had publically affirmed their support of Gundry's continued membership in the ETS. But many were dissatisfied with that decision, believing that Gundry's conclusions constituted a de facto denial of inerrancy. They thought that he should be asked to leave the society. This faction carried out a carefully-organized action toward this end. Matters came to a head in the Saturday business session, which devoted an hour to the issue. In a reversal of his earlier position, Norman Geisler had distributed a four-page letter detailing the reasons why the society must "say no" to Gundry. A motion was passed rejecting the possibility that any biblical writer would "materially imbellish or alter" the historial tradition. Then a motion was proposed officially requesting Gundry to resign. It was opposed by several who felt that Gundry's position was not a practical denial of inerrancy and that ETS was a debating society rather than a "church organization." In the opinion of this reporter, the unfortunate politics of the situation were demonstrated when a motion to end discussion was passed even though two members of the opposition were standing at microphones in order to speak to the issue. After the motion was passed (110-41), Gundry graciously offered his resignation. He suggested that there may be difficulties in applying the motion uniformly in the future, but asked his supporters to remain in the society in order to promote scholarly work within evangelicalism. For their part, his supporters are seeking to understand whether the society's action reflects its true character or is simply a reversible result of successful politicking.

The 1984 meeting, at Moody Bible Institute in Chicago, will be in early December. The new president-elect, Richard Pierard of Indiana State University, is working on a program that will highlight historical issues. Evangelical theology, biblical studies, and organizational relationships have taken shape in the midst of a particular history. Plenaries and seminars will explore those influences.

—Grant R. Osborne

Institute for Biblical Research

Formed as a counterpart to the English Tyndale House, the Institute for Biblical Research has been meeting since 1970. At this year's meeting two papers were delivered and a session on "Linguistics, Computers and the Study of the Bible" was organized.

At the latter, the first steps were taken to organize a [computer] user's group focused on biblical studies. The primary purpose of such a group would be initially to share information about resources, techniques, and research currently underway. If the liveliness of the discussion is an indication, a felt need has been identified.

The IBR accepts student memberships. Those interested may write to Bruce M. Corley, Secretary, Southwestern Baptist Theological Seminary, Box 22000, Fort Worth TX 76122.

—Thomas H. McAlpine

Computers and the Seminarian

As microcomputers continue their downward price spiral (complete with a healthy number of Title XI's) it will be increasingly feasible for the microcomputer to replace the typewriter as an essential part of a seminarian's (minister's) set of tools.

All to the good. We limit discussion to preparation of papers (sermons). Besides the freedom in editing which word processing programs allow, two research functions will see increasing use. First, data banks can be accessed for publications on specific subjects. It will be increasingly feasible—and less time-consuming—to find out if anyone has written on an assigned topic. As for textual study, well-organized versions of portions or all of Scripture will make it possible to do increasingly sophisticated concordance work.

The *TSF Bulletin* will therefore be responding to these changes in a number of ways. We will be providing information regarding theologically-oriented users groups, software, and data banks. If one of our advising editors gets his way, we'll eventually start a bank ourselves. ("Reach out and read the *TSF Bulletin*"?) If our managing editor gets his way, we'll offer the educational(?) software Michael Farrell proposed in the *National Catholic Reporter* (Example: You are God; use your joystick to pick the next pope.) If you have suggestions or contributions to make in this area, please let us know.

—Thomas H. McAlpine

American Academy of Religion

The Evangelical Theology group, coordinated by Mark Lau Branson of TSF, again held two regular sessions at the annual meeting of the American Academy of Religion, the professional association for college and seminary professors in the field of religious studies. The sessions were on Dec. 20 and 21 at convention hotels in Dallas, Texas.

The first session, entitled "Theological Turning Points," featured three professors of strongly evangelical backgrounds informally reporting on their pilgrimages. Donald Dayton of Northern Baptist Seminary was raised in a Wesleyan Methodist home. His father was president of the denomination's leading college. But Dayton said that the faith "didn't take" when he was growing up. Not until a couple years after college, with a lot of the credit to his reading of Barth and Kierkegaard, did he call himself a Christian. Despite his denominational heritage, his first serious encounter with Wesley was in a course at Yale Divinity School. He found himself at home theologically with Wesley. Because he combines social activism with various administrative, teaching, and writing responsibilities, Dayton has just completed his Ph.D. at the University of Chicago (with a thesis on the theological roots of Pentecostalism), twenty years after his bachelor's, and senses that he is now at a new turning point.

Dayton is succeeding Branson as the chairman of the group. He also presented a paper at the session that stressed the variety of

meanings over the centuries and in different contexts that has been given to the term "evangelical." At times he is inclined to question whether the term has any usefulness in view of the wide, even contradictory, meanings.

Gerald Sheppard of Union Theological Seminary (NY) then told of his pilgrimage. He was raised in an Assemblies of God home and graduated from one of that leading Pentecostal denomination's Bible colleges. He then went to Fuller, which he found to be a helpful transition to the even more mature biblical criticism that he encountered in his doctoral studies at Yale. He has moved his ecclesiastical affiliation into a predominantly black Pentecostal denomination, where his biblical views are not under the kind of scrutiny they would otherwise be. Sheppard stressed his sense of homelessness, being in some ways Pentecostal, in some Evangelical, in some liberal—yet not feeling fully part of any. He emphasized the importance of fellowship with God himself, not just the accumulation of information about him. He noted that "liberals" are often more compassionate and open to various views than their detractors depict them, yet at the same time he has found a tendency for "liberators" to look down upon those for whom they profess so much concern.

Royce Gruenler of Gordon-Conwell Seminary reported his not too common pilgrimage from a strong evangelical upbringing (he went to a seminary directly from high school, then to college and to graduate school at Aberdeen, Scotland) followed by a strong "liberal" phase, which in turn gave way to renewed commitment to an orthodox evangelical position. It was while he was teaching religion at a private liberal arts college in the sixties that he moved through neo-orthodoxy to process theism. In the early seventies he realized both the intellectual and spiritual inadequacies of his "enlightened" religion and gradually made his way back. Gruenler stressed the importance of a theological position which can be shared with a cross-section of the Christian community rather than one which only appeals to or is understood by intellectuals.

A hearty interchange among the panelists and a few from the 70 or so in attendance at the session concluded the morning's activities.

The next day a smaller group, not numbering more than 35 for any one paper, heard four competent presentations under the theme "Methodologies in Interfacing Biblical and Systematic Theology." From various angles, the papers assessed the task of constructive theology. Donald McKim of Dubuque Seminary (Presbyterian) compared the resurgence of systematics as represented by the recently published works of Berkhof, Bloesch, Wainwright, Moody, and the Hansons. Paul Feinberg of Trinity Evangelical Divinity School (Evangelical Free) compared the approaches of Lonergan, Kelsey, Kaufman, and Tracy. Tom Finger of Northern Baptist Seminary proposed that systematicians try using more the approach of biblical theology. Harold Hunter of the Church of God School of Theology (Pentecostal-Holiness) then suggested what using the biblical theology approach could produce when applied to the doctrine of the Holy Spirit.

An informal "round table" discussion was also scheduled. Royce Gruenler's paper expanded his critiques of Process thought and Stephen Franklin (Wheaton College) offered ways to positively use Process models within evangelical theology.

—Donald Tinder

Unpacking the Vision: Inter Varsity's SF '83

After all the inspiration, San Francisco '83 asked the question, "Now what?" The conference did not end on a high note. It ended quietly and soberly, but in a way that appealed to the will of the students attending. This conference's success came about because it did not rely solely upon enthusiasm to get the point across. The plenary session speakers and seminar leaders realized that enthusiasm and high-pitched motivational talks will not help to heal the decay in America's cities. Reality therapy is far better medicine.

Barbara Williams Skinner, former executive director of the Congressional Black Caucus, closed the conference with a warning: "Someone is thinking and hoping that middle class, largely white youth, who are children of the 'me generation,' the comfortable ones, would somehow sacrifice this life of inevitable comfort to work in Appalachia and the Delta areas of Mississippi.

"I don't know how anyone expects white kids to do it, when black kids won't do it. Black, middle class kids do about the same thing that white, middle class kids do. They worry about the job they're going to get when they get out of school, and so they should.

"But I keep asking myself, 'What is the basis for that hope?'

"Well, maybe it's because there are some 50 million Americans who are supposed to be born again ... or 12 million who attend Bible studies; there is a Christian culture in America.

"But then I ask myself against those facts, 'Why are we in the moral state as a nation and as a world that we are in ....' And you and I know that the American church today is the most segregated institution in America ... so why the hope?"

Not exactly the euphoric note to close a conference with, is it? Inter-Varsity got down to business at the end of the meetings. It didn't leave us walking off on a cloud of euphoria that would drop us when it evaporated a few days later.

San Francisco '83 made one thing very clear: A conference provides the propellant, the fuel, the push for ministry. It is not an end in itself. Conference director Pete Hammond put it to the delegates this way on the final evening: "You've been given a lot of information and a lot of options this week. It is my hope that you've been inspired. But inspiration is fleeting. The high you may feel right now must be translated into something back on your campus. If you go back and settle into 'business as usual,' San Francisco '83 will have been nothing more than a five-day pep talk. It will have been a noble failure."

Hammond asked delegates to do five things once they got back to their schools. First, "Evaluate your major within the perspective of God's call to be salt and light in His world, and use your interests in building bridges of reconciliation between different cultural and ethnic groups."

Second, "Are you hiding out with people just like yourself? Or are you attempting, risking, and reaching out to some people you might not understand?

Third, "Are you forming partnerships with other Christians and building bases of mutual support and prayer for one another?"

Fourth, "Do you have mentors, people of excellence in faith and in your area of career interest? Look actively for them. Seek them out. Find out what makes them tick."

Fifth, "Ask yourself whether Jesus is Lord of your entire life, or just Lord of all your explicitly Christian activities. Take what you have seen and heard at San Francisco and unpack it, use it to discover the richness God has for us when we give it all to Him."

"UNPACK." That was the word that drove San Francisco '83. Students saw and heard lives given completely over to God and to his service. The seminar and main session speakers were all "unpackers"—living epistles—men and women who had walked their faith despite great obstacles.

One of these living epistles was Robert LaVelle, a black businessman who is executive vice-president of Dwelling House Savings and Loan, and president of Lavelle Real Estate, both in Pittsburgh. Operating out of one of the poorest districts in the city, LaVelle has defied conventional business logic many times by granting low-interest housing loans to people whose incomes were at or below the poverty level. Bank examiners and other financial "experts" have called LaVelle crazy, but have eventually praised him because his business is working. As he noted, "Only the Christian can do what needs to be done. Jesus said we are to walk the second mile ...."

At San Francisco '83, fifty professional men and women led seminars on how the values of the kingdom of God can affect career choices. Lawyers, scientists, advertising executives, media specialists, educators and politicians helped students understand what it

Bill Chickering is a writer and editor in the Development Department of Inter-Varsity Christian Fellowship.

means to be salt and light in these vocations. The issues of economic and political justice, servanthood, mercy, and truth were discussed as workable tools, not as theory.

Students at San Francisco '83 learned that as Christians in the marketplace they should be concerned with truth, not only in visible ways, but in more subtle ways. Our culture is ever-aware of attempts to mislead others—false reports concerning a nuclear power plant, or exaggerations from Christian organizations concerning their actual financial needs as opposed to the needs they might present, or ministry results. Students heard that if trust is to exist in the marketplace, then communication must be accurate and not used as a tool to cover up or distort.

The messages at San Francisco were urgent. Futurist Tom Sine told delegates, "If you do a map, an overlay, of where the physical and spiritual needs are in this country, and where the Christians are, you wind up with two different maps. We tend to be holding one another's hands in the suburban areas. We minister to one another there and have essentially abandoned the cities . . . and the poor in the cities."

Sine goes on to explain why in his book *The Mustard Seed Conspiracy:* "A surprising number of Christians no longer believe they can make any real difference in the face of an uncertain future. When was the last time you heard a Christian talking about changing the world? "Many of God's people seem to have relinquished a major share of the responsibility and initiative for social change to secular institutions . . . .

Sine further encouraged students to become living epistles, but said it would be difficult. He noted that while the 70's could be described as the "me" decade, the 80's would come to be known as the "us and them" decade. These years will be marked by apathy for the poor. As the middle-class push increases, the poor and their needs will be seen as roadblocks to upward mobility.

Students also heard John Perkins, president emeritus of Voice of Calvary Ministries in Jackson, Mississippi, talk of students using their careers to help the poor in America.

Perkins has always seen the best results achieved in the area of meeting human need when those who are helping live in the community they are helping. Perkins brings this home in his latest book, *With Justice For All:* "Where are our Nehemiah's who will act as though the future is uncertain, who will test their plans against the reality in the community of need and will let God direct their work even as they proceed?

"Throughout our nation and around our world, God is calling men and women to such a task—lawyers and doctors; experienced nurses and educators; affluent white suburban managers and financiers; students and time-tested retirees; people, whatever their skills, whatever their gifts, who are willing to be servants."

And so it went throughout the week; God's living epistles talking about their work on the flip side of the Kingdom of God, the side of the kingdom so few of us are willing to get near for fear of soiling our hands. We prefer instead to make our commuter jaunts into areas of need and then run back each evening to our warm and protected shelters.

San Francisco '83 was a step of faith for Inter-Varsity. It was a step of recognition that our field of ministry is changing. This awareness of change was best expressed by Bill Tiffan, Inter-Varsity's Director of Campus Ministries: "San Francisco '83 is evidence that Inter-Varsity is serious about preparing students and staff to have an impact in strategic places presently and in the future. It symbolizes our recognition that our mission field *is* changing from four-year, predominantly WASP residential campuses to large urban centers where students mix studies with commuting and jobs, where the work force is multicultural, and where the problems of our society converge with great intensity.

"San Francisco deals with Lordship in the overcrowded, often materialistic urban centers of our country where most of our students will spend the greater part of their working lives. The application of Lordship faces outward more than inward."

If San Francisco '83 is an indication, Inter-Varsity is serious about healing and binding wounds, the ministry to which God calls all believers. It's now time to unpack the vision and go to where the hurt is.

—Bill Chickering and Mark Lau Branson

Context and Hermeneutics in the Americas—Report #2

On November 24–29, 1983, thirty-five scholars from Latin America and North America convened in Cuernavaca, Mexico. The conference was co-sponsored by the Latin American Theological Fraternity, a society of evangelical scholars from Central and South America, and the Theological Students Fellowship. The major purpose of the meeting was to interact regarding the theological and political realities in the Americas in light of the issue of hermeneutics; i.e., the question of contextualizing the Bible for the modern age. Gerald Sheppard of Union Seminary in New York opened the conference by asking about the politics of exegesis; that is, those factors which allow certain hermeneutical positions to be acceptable and others not. The result, he said, was a "poverty of imagination" which forced a different Gospel upon the Church. Clark Pinnock addressed the group on the subject of the audience, arguing that the church's audience is "atheist" rather than "alienated." Therefore, the tendency of liberation theologians to speak in terms of the latter is wrong-headed, quite apart from the failure of Marxism in terms of both justice and allocation of resources. In a critique from the standpoint of Latin needs, it was stated that the issue is not primarily a North American stress on abstract theology but more practical questions. Several argued that a "justice theology" may be closer to the biblical norm than a truth theology. As John Stam summarized, the question is not "Does God exist?" as much as "Who is God and what does he require of us?" The problem is that many evangelicals are theological absolutists but ethical relativists.

Rene Padilla addressed the group on a "Contextual Christology from Latin America" and asserted that in the western world the "Christ of dogma" has replaced the biblical Jesus who identified with the poor. In popular religiosity, on the other hand, Christ was a dead figure unable to respond to needs. The historical Jesus needs to be reawakened, the prophet and servant who demands that a new social ethics determine true discipleship. While most affirmed the attempt to integrate Christology and ethics more closely, questions were raised on two fronts. First, some doubted the wisdom of tying other ethics or Christology to a reconstructed "historical Jesus." And Doug Webster of Ontario Theological Seminary argued that we dare not allow a purely relational or horizontal theology to replace the ontological Christology of the NT.

In a provocative paper, David Lowes Watson of Perkins School of Theology stated that the doctrine of election is one way to integrate the Western abstract theology and the Latin praxis orientation. If the church is to become "Salt to the World" (the title of his paper), it must recognize that it is "elect" for the world, not for its own inner circle. The locus of God's presence is found not so much in the community of the saved as in the world of the oppressed. Salvation is found there, not merely in a cathedral. This occasioned great discussion. Orlando Costas of Eastern Baptist Seminary stated that the identity of the Church is not in election but in the One who elects, and the dichotomy is too stark: it is both in the church and in God's presence in the world. J. Deotis Roberts, a major black theologian, thought it helpful to view election as to service and not just to privilege, and wanted a more biblical paradigm which like Moltmann saw the necessity of participation in the proclamation of the Kingdom's immanence. John Howard Yoder emphasized the need to clarify what "salvation" meant, citing as a negative example oft-heard liberal eschatology: 1) there is no heaven; and 2) everyone is going there. All, however, agreed that members of the Church must participate not only in salvation individually but also in the "birth-pangs of the mystery of the New Age" (Watson's phrase) by living the Gospel in identification with the needs of the oppressed.

In addition to the conference itself, there was great fellowship at the retreat center of the Igesia Bautista "Horeb" Church in Mexico

City. The participants slept in dormitories and the men found a kindred spirit between "snorers" and "non-snorers"! In addition, there was tremendous fellowship between the participants and the church on Sunday. Each deacon in the church took a pair (a Latin and a North American) first to a local church (many of them poor) and then home. It was a marvelous time of learning and fellowship. The highlight was a two-hour evening service featuring congregational singing and the preaching of Argentinian theologian Ricardo Pietrantonio on the doctrine of the Holy Spirit.

During the conference five study groups were to do cross-cultural "readings" of various Bible passages. The "Exodus" group studied Exodus 1–15 both in religious and socio-political dimensions. Liberation comes via spirituality and worship as well as social justice. The "Isaiah" group considered the prophetic role of the community/church in the establishment of peace: she must expose national self-sufficiency and arrogance and thereby call the nation to the divine demand for justice and concern for the oppressed. The "Magnificat" (Luke 1:46–55) group followed recent stress on the social dimension over against a purely spiritualizing tendency. In light of the material in Luke-Acts pointing to Luke as "the theologian of social justice," the message that God has "scattered the proud," "brought down rulers," and "filled the hungry with good things" points to a social revolution. Latin American theologian Hugo Zorilla remarked, "if a Christian would sing this poem of Mary . . . perhaps (on) Sunday in the market of one of our towns, it wouldn't be strange if one of those who is always on duty would not let the song be finished (or more accurately, it would be finished in jail, if health permitted)." The group studying Galatians 3 debated whether the text should read "faithfulness of Jesus Christ" (Richard Hays; see *TSF Bulletin*, September–October 1983) or "faith in Jesus Christ" (Moises Silva) but agreed that a major stress in the epistle was the implication of justification by faith for community ethics, specifically the reconciliation of the oppressed (3:28; 4:19; 5:4–6). Finally, the "1 Corinthians" group studied 2:6–16 and concluded that the leaders of the church must exemplify a life-style identified with the crucified Lord rather than the "worldly wisdom" of those who seek power and self-glory. This is important, for it details how those engaged in the liberation of the poor are to conduct their spiritual and social ministries.

However, the highlights of the week occurred in the plenary sessions, which involved open discussions of key issues. Five issues dominated these dialogues. First, the group critiqued the relationship between theological institutions and the church, arguing that the "demonic of the academy" too often controlled the seminaries. Abstract intellectual issues rather than life-oriented ministry and "status" demands (i.e., degrees rather than proven ability) seem to dominate. The seminary instead should become a pluralistic center which nevertheless maintains confessional integrity and prepares students to minister to people, maintaining a balance between theory and praxis. Second, the relationship between the North and Latin America was noted. Latin American theologians struggled to describe the dangers of middle-class American missionaries exporting a middle-class Gospel. Pedro Savage, co-ordinator of the Latin American Theological Fraternity, summarized the problem under five "power plays": 1) economic power, in which American missionaries who control the purse strings maintain control also over key decisions on the field; 2) prestige power, in which the minority voices from Latin America are often not heard because they do not have the same "training"; 3) power of confessional language, by which many Latin American books are not published because the evangelical "code-words" are not there; 4) administrative power, which at times refuses to allow Latins into executive positions on the grounds that they are "less efficient"; and 5) the power of economic level, stemming from the fact that American missionaries frequently have five times the salary of their Latin counterparts and therefore live with the wealthy at the same time that they minister to the poor.

The third issue was the problem of gender and equality. Great concern was expressed that those who utilize a literal reading of 1 Timothy 2 often do so in a polemical, political way which demeans women and forces them into a mold which causes many to depart from their evangelical heritage. Fourth, minority groups are also diminished by a western epistemology which refuses to acknowledge other cultural thought-patterns or hermeneutical perspectives. Black theologians H. Deotis Roberts and George Commings argued for the validity of a black theology which expressed the content of biblical truth in a form indigenous to the black community. Moreover, indigenous theologians are needed in America to dialogue with immigrants who cannot understand western ideologies. Fifth, the group discussed the tendency of liberators to despise the oppressed, in social ways as in Joshua or in religious ways as in Jonah. Popular religion and culture among the indigenous people are not appreciated or given the chance for expression, and there is a lack of love for the alienated. Empathy is needed, and not merely judgment.

Everyone present felt that the conference on Context and Hermeneutics was extremely beneficial. Ways of extending the dialogue were suggested: perhaps a biannual conference which would include students as well as theologians, perhaps an exchange program between Latin American and North American seminaries, perhaps a sabbatical program which would involve North Americans ministering in Latin American settings, perhaps a scholarship program for reciprocal studies between the Americas and an exchange program between professors. All in all, it was felt that North Americans need to enter a Latin American setting and do theological reflection in the context of poverty. Those from the North, before passing judgment, should be willing to enter a Nicaragua or an El Salvador and experience those realities from the inside.

—Grant R. Osborne

THE GOSPEL AND URBANIZATION

Theological Students Fellowship is among the co-sponsors of this conference to be hosted by the Overseas Ministries Study Center April 23–May 4. Conference leaders include Samuel Escobar, Raymond Fung, Raymond Bakke, Roger Greenway, and Michael Haynes. The first week will focus on urban evangelization; the second will concentrate on the role of the pastor. For further information, or to register for either or both weeks, write to Box 2057, Ventnor, NJ 08406.

SEMINARY CONSORTIUM FOR URBAN PASTORAL EDUCATION—CHICAGO

"Congregations, Cultures and Cities" is the theme for the 4th national/international congress on Urban Ministry to be held April 25–28 in Chicago. The conference includes plenary sessions plus nearly 100 working sessions on biblical perspectives, present needs, urban policy and cross-cultural challenges to the church in the city. SCUPE is also inviting churches, agencies or individuals to present workshops on the theme. For further information write to SCUPE, 30 W. Chicago Avenue, Chicago, IL 60610; or phone (312)944-2153.

CONFERENCE ON JONATHAN EDWARDS

The Institute for the Study of American Evangelicals and the Institute for Early American History and Culture will host a major conference on the contribution of Jonathan Edwards. The conference will address the issues of Edwards' intellectual context, the major facets of this thought, and immediate and long range legacy of his writings. The conference will be held October 24–27, 1984 in Wheaton, Illinois. For further information contact Joel Carpenter, Billy Graham Center, Wheaton College, Wheaton, IL 60187.

EVANGELICAL THEOLOGICAL SOCIETY CALL FOR PAPERS

The annual meeting of the Evangelical Theological Society will take place in Chicago on December 11–13, 1984, immediately following the AAR-SBL convention. The theme will be "Evangelicals: Heritage and Rediscovery," and papers dealing with change and development in exegesis, biblical interpretation, and formation of doctrines and theological concepts are especially welcome. Those wishing to propose papers should send a title and brief precis of 125–150 words to the program chairman by April 15: Richard Pierard, Dept. of History, Indiana State University, Terre Haute, IN 47809.

Information about and applications for membership in the ETS may be obtained from the Secretary, Simon Kistemaker, Reformed Theological Seminary, 5422 Clinton Blvd., Jackson, MS 39209. Special student memberships are available.

The Wholeness of Evangelism: A Bible Study (Part C)

by Alfred C. Krass

This is the third in a series of four Bible studies based on the National Council of Churches' "Policy Statement on Evangelism." Four areas of evangelism receive attention: personal (Nov./Dec.), social (Jan./Feb.), communal (this issue), and public (forthcoming). Each article, as printed in TSF Bulletin, *includes two studies on one of these areas. The time guidelines may help a group avoid getting stalled on introductory questions. The studies could be helpful in several settings—seminary classrooms, TSF chapters, church classes or committees. The author and the editors would appreciate hearing about results.*

Commitment to Jesus Christ Is a Community Event C

"Commitment to Jesus Christ," the Policy Statement goes on, "is a community event; it engrafts one into the community of believers, the church." This means, the Statement elucidates, "to be called out from the isolation of individualism, from conformity to the ways of the world, into the fellowship of disciples which is the church, where by obedience we discover freedom, by humble service we are fulfilled, by sharing the suffering of others we are made whole."

SESSION ONE **Text: Acts 11:19-30**

Other references you may wish to consult in this session and the next: Matt. 18:15-17, Rom. 12:3-13, 2 Cor. 8-9, 1 Pet. 2:1-10

Preliminary discussion questions *(15-20 minutes)*

Some critics of contemporary evangelism have accused it of pandering to the hyper-individualism of the modern world. What you are confronted with in much of what goes by the name of evangelism, they say, is "supermarket religion, the glorification of consumerism; everyone can pick and choose the "brand" of faith, the "style" of church they want. "Evangelism done in this way does not create community amongst divided humanity—it sanctifies its dividedness," they say.

1. Do you agree with the criticism these people make?
2. How could evangelism lead to the creation of a new community among divided humanity?
3. What does your group feel about evangelism carried out in isolation from existing churches? Can evangelism reach its goal if individuals who become Christians are not "engrafted into the community of believers, the church"?
4. Is it necessary to have a strong sense of togetherness in the church? Can this become a denial of the gospel if carried too far? What attitude should we have toward those who are not part of the church?

Study of the Text: Acts 11:19-30 *(40 minutes)*

1. Which two groups of disciples converged at Antioch?
2. Why did the Jerusalem church send Barnabas and later some prophets to Antioch? Was it any concern of theirs what the Antioch church did?
3. What were Paul's particular gifts which caused Barnabas to bring him to Antioch?
4. What significance do you attach to the fact that it was at Antioch that the believers were first called Christians?
5. Why did the Antioch believers decide to send aid to the believers in Judaea? Did Agabus not predict a worldwide famine? Shouldn't they have helped their own?

Summary questions *(20 minutes)*

A. What is the relationship between Christian congregations in different places? What structures do the churches in your group have for bringing about solidarity with Christians in other places? Must all congregations have such channels?
B. What mechanisms exist for bringing about order and unity in the Body of Christ? Is a congregation of believers such a mechanism at the local level? How does a congregation combat individualism? Conformity to the world? Do we "discover freedom by obedience"?
C. Is "supermarket Christianity" a contradiction in terms?
D. Does a person *first* become a Christian and *then* become a member of a fellowship of believers?

Prayer

SESSION TWO **Text: 1 John 1:1-4**

Preliminary discussion questions *(20 minutes)*

1. Is the church itself—its fellowship—part of the good news the evangelist proclaims?
2. What would it take for the quality of our Christian community life to become so compelling that individualism would lose its attraction for our members?
3. Is church growth a legitimate goal of evangelism? Is there more than one kind of growth?

Study of the Text: 1 John 1:1-4 *(40 minutes)*

1. Why did John write this letter?
2. What can we infer about the people to whom he wrote it?
3. What is the bulk of his message in vv. 1-3? Can you express this in common, everyday language?
4. According to John, is evangelism necessarily a community event?
5. What does he mean in v. 4 when he writes that if the purpose of the letter is achieved "our joy will be complete"?

Summary questions *(30 minutes)*

A. How would you distinguish between the sentiment John expresses in v. 4 and what some people refer to as "a passion for souls"?
B. Do the churches in your group have a sense that their joy cannot be complete while there are others who stand outside their fellowship? Or do they feel religion is pretty much an individual affair?
C. Is there a danger that evangelism might become "religious imperialism"? How would you distinguish between biblical evangelism and a religiously imperialistic attitude?
D. Review Preliminary Question 2, Session C1. Do the churches of your community work toward the creation of new unities among divided humanity, or do they sanctify existing divisions? How can they get beyond ethnic, linguistic, racial, and class divisions?

Prayer

At the time of writing, Alfred Krass was a consultant to the Evangelism Working Group. He is currently involved in neighborhood ministry in Philadelphia, and contributes a regular column on urban mission to The Other Side.

Review Essay

***Religion on Capitol Hill: Myths and Realities* by Peter L. Benson and Dorothy L. Williams (Harper and Row, 1982, 224 pp., hb, $11.95). Reviewed by Boyd Reese, Graduate Student in the Department of Religion, Temple University.**

Many myths are floating around today concerning the relation between religion and politics. Many of these have to do with the connection between conservative theology and conservative politics. The Moral Majority and other Christian New Right groups have built their case on this myth, and the media have often accepted their claims uncritically.

This book by Benson and Williams, colleagues at the Search Institute in Minneapolis, explodes these myths, as their subtitle indicates. While they did not set out to discredit the myths of the New Right (their survey work was done prior to the rise to prominence of the New Right in 1980), they discredit the picture of Congress being a hotbed of secular humanism with fundamentally different values and religious commitments than its constituency. They also demolish the notion that evangelicals are a united conservative political force. To their credit, Benson and Williams use myth in its everyday sense, "something accepted as truth without careful investigation" rather than "a story that expresses or explains a basic truth," the definition favored by professional religionists in academic circles.

The study is an exercise in empirical sociology of religion and voting behavior. Neither of these is unusual—empirical sociology has become increasingly sophisticated over the past twenty years, and studies of voting behavior are the staple diet of political science. What is surprising is that this is the first major study to marry the methods and focus on the relation of religion to politics in Congress. The study interviewed a random sample of Senators and Representatives (80 of 112 consented to interviews, a very respectable figure given the subjects), using a fifty-item questionnaire that identified 124 specific beliefs and behaviors. Since the questionnaire included both forced-choice and open-ended questions, the responses were not limited to the researcher's formulations. The questionnaire is included in an appendix. The thirteen scales constructed from these interviews are statistically valid. One of the strong features of the book is the avoidance of academic jargon and the use of language that is easily understood by the uninitiated.

The thirteen scales are the heart of the study because they are the foundations for the profiles of six different types of religious orientation found in Congress. Two scales relate to the importance the Member of Congress (M.C.) attached to religion: the Pro-Religion and Pro-Church scales. Three scales dealt with theological orientation: the Evangelical, Christian Orthodoxy, and Symbolic Concept of God scales. These three are a marked improvement over earlier work in this area. I would quibble over one point: as the authors define their terms, the Evangelical scale is logically a subset of the Christian Orthodoxy scale; Orthodoxy as implemented has more to do with belief, while Evangelical has more to do with practical piety. The Evangelical theme "emphasizes the nearness of God." God and Jesus are viewed in loving, close, parental images. Salvation comes through belief in God or faith in Christ. The reporting of a born-again experience and the experience of feeling God's presence are other items. One item declares that everything in Scripture is true and factual—an attempt at tapping inerrancy as a characteristic of Evangelicals. Given the way this scale is constructed, it seems to me that it would be quite possible to come out "moderately evangelical" on it, yet be fully within the boundaries of genuine evangelicalism. I think it is very unlikely that a person would score high on this scale and low on the Orthodoxy scale.

There is a further problem here. While the authors mention the difficulty of developing a succinct definition of orthodoxy, it seems to me that disagreement on any one item on their five-item orthodoxy scale would rule out a person's being orthodox: God as a personal being, Jesus as divine, the reality of life after death, belief in the existence of both heaven and hell, and belief that God played a role in the writing of Scripture. Given these five items, I don't see how one could be considered "moderately" orthodox.

The real breakthrough in the study is the development of an integrated approach to the way religion is perceived and lived. This is done through identifying eight religious themes that are combined into four pairs: Religious Identity, Focus, Message Received, and Consequence. Several of the themes have been used in earlier studies, but this is the first time they have been put together in a comprehensive fashion.

The Religious Identity pair uses the Agentic and Communal themes. These are developed from the work of David Bakan, *The Duality of Human Existence* (Chicago: Rand McNally, 1966). The issue addressed is how persons view themselves. The Agentic person focuses on the individual, and "in the religious context the Agentic theme reinforces and solidifies a person's tendencies to focus on his/her own needs." The Communal theme recognizes more of the social context of persons, and aspects of identity that are corporate. M.C.'s who score high on the Communal theme say their religion is strongly related to a sense of connectedness with and responsibility for others. The Agentic and the Communal are the most powerful themes —to some degree they are predictive of the others. The Religious Focus pair utilizes the Vertical and Horizontal themes, understood in conventional terms. The person who scores high on the Vertical theme places a high value on maintaining a firm relationship with God. The Horizontal theme is also called the Justice theme, since those with a high score said their religion impelled them to work for peace and justice. The Religious Message Received is Restricting or Releasing. In the Restricting theme, the focus is on limits, controls, boundaries. The Releasing theme sees religion as freeing people to live up to their full potential. The Religious Consequence pair related religion as Comforting and religion as Challenging.

It is significant to understand that none of these themes ever exist as pure types. Even the eight that make up the seemingly opposite pairs can and do co-exist together in the same person. Benson and Williams drive this home by quotations from the Bible that exhibit the characteristics of each of the eight themes discussed. They use the illustration of a person who adopts a Restricting style of religion by voluntarily taking on rigid disciplines, yet freed from the burdens that worry most of us, illustrates the Releasing theme by courage and risk-taking.

The explosion of myths begins when the thirteen scales are used to construct portraits of six types of religious orientation found in Congress. The six types were discovered by applying the statistical technique of cluster analysis to the thirteen scales. The results fell into six clusters, the six religious types. While some of the terms used for these six types are value-laden, they do flow legitimately from the data revealed in the survey. Profiles of the six types are given in graphical form in an appendix.

Two of the types are of lesser concern for those of us who are particularly interested in evangelicals and politics: the Nontraditional religionists and the Nominal religionists, which together make up 31% of the sample. The other four types are of more interest to *TSF Bulletin* readers. Legalistic religionists make up 15% of the M.C.'s surveyed. They are characterized by high scores on the Agentic and Restricting scales, and high on Christian Orthodoxy but moderate on Evangelicalism (and Symbolic concept of God). They are moderate on both the Pro-Church and Pro-Religion scales. Self-Concerned religionists, 29% of the sample, score high on the Agentic, Vertical, and Comforting scales. They are high on both Christian Orthodoxy and Evangelical, and low on the Symbolic concept of God. Pro-Church and Pro-Religion are both high. Self-Concerned religionists score lowest of all the types on the Communal scale. The Legalistic and Self-Concerned are similar in several ways. They rank first and second on the Agentic and Restricting, and last and next to last on their opposites, the Communal and Releasing themes.

The chief characteristic of the Integrated religionists, 14% of the sample, is that they rank highest of all on the Releasing theme. They tend to be balanced between the pairs on several themes, seeking a "both/and" middle way approach. Their profile bears a superficial similarity to the Nominal type, with scores for both types tending to be in the middle. The way religion is understood and expressed is vastly different, however. On an examined/unexamined continuum, Nominalists had the lowest ranking, along with the Legalists, while the Integrated share the top spot with the People-Concerned. The 14% of the sample that make up the People-Concerned score considerably higher than any of the others on the Challenge and Horizontal themes. They are also highest on the Communal theme. The authors say of this type, "There is a curious combination of energy and calm that is communicated through the interiviews with these people. The calm, to be fair, may have been the result of their relative comfort with the topics being explored. But there is also an energy, an enthusiasm for the possibility of change in the country and the world that gives their interviews a unique, hopeful flavor." The People-Concerned and the Integrated are "first cousins." Both the Pro-Church and Pro-Religion scales show that religion is important to them and that they are actively involved in church life. Both are on the high side of moderate on the Evangelical theme. While People-Concerned score low on the Symbolic concept of God, they refuse to settle for easy definitions of the nature of God, although their beliefs are sufficiently traditional to receive a moderate score on Christian Orthodoxy. These two orientations received the highest scores on the examined religion scale.

Benson and Williams provide a detailed chapter on the relation between religious orientation and voting behavior. They identify a set of parallels between politics and religion: Individualism-Preserving religion (Agentic, Vertical, Comforting, Restricting) and Community-Building religion (Communal, Horizontal, Releasing) are correlates of conservatism (Individualism-Preserving politics) and liberalism (Community-Building politics). These terms are carefully defined and discussed, so the labels are not as tendentious as they might appear. In terms of the six religious types, there is a strong tendency of Legalists and Self-Concerned to be

conservative, People-Concerned to be liberal, and Integrated to be moderate. The discussion is much richer than this sketch can begin to indicate. The authors conclude, "Members' religious beliefs and values are strongly connected to voting on specific issues in ways that can be explained by our religion-politics theory." This is a major achievement, and their claim is backed up by their statistical interpretation of their data.

The way the religion-politics connection works out can be seen especially in the chapter on the "New Christian Right." Using a Christian Voice index, the authors defined "Supporters" of the New Right agenda as those who scored 85 or above on a scale of 100 (21 M.C.'s) and "opposers" as those who scored 15 or less (22 M.C.'s). (Note that the two types together add up to just over half the sample of 80.) Supporters and Opposers were equally committed to Scripture as the Word of God and Jesus as Savior. They were equally likely to experience God in a close, personal way, read the Bible, and attend church. There are significant differences—but not the ones the New Right claims. Supporters placed a high emphasis on the four elements of Individualism-Preserving religion. Most of the support for the New Right agenda came from Legalists and Self-Concerned; none from People-Concerned or Integrated. "In sum, the New Christian Right appears to place minimal emphasis on reaching out to people, but instead is maximally devoted to promoting and governing the interests and welfare of the self." The Opposers are spread across the six types, most being Integrated, People-Concerned, or Nontraditional, for whom Community-Building serves as an active disposition.

This is a very significant study, both for its advances in the study of the theoretical relations between religion and politics, and for its demythologizing of the claims of the New Right. It will be disturbing to those who think that theology alone is a sufficient foundation for political action, but its conclusions won't be surprising for those who have any familiarity with the social sciences.

The New Testament World: Insights from Cultural Anthropology
by Bruce J. Malina (John Knox, 1981, 169 pp., $9.95). Reviewed by Grant Osborne, Associate Professor of New Testament, Trinity Evangelical Divinity School).

The uniqueness of this book is its attempt to trace themes through all of New Testament literature from the standpoint of anthropology/sociology. In keeping with the new approaches from the social sciences, this one shows a wide range of knowledge stemming from current anthropological theory. In distinction from most, however, this book tries to present the material in ways which the non-scholar can understand. Malina argues that NT writings cannot be understood until the culture behind them is perceived. He uses three types of models, drawn from current anthropologists, to explain the first century cultural matrix: the structural-functionalist model, which looks at social systems in terms of an integrated whole based on a consensus of values which gives it cohesion; the conflict model, which views society as composed of diverse groups competing for prominence and continuously changing as the society strives for balance; and the symbolic model, which centers upon the symbolic meanings attached to human interaction and social values.

Malina applies these models to five major facets of the biblical world. First, honor and shame are seen as pivotal values of the first century, determining boundaries of power and position and acquired by family connections or exceptional repute. Second, individual and corporate dimensions are examined. Malina sees three zones of activity determining the function of the individual within the group: eyes-heart as the "zone of emotion-fused thought"; mouth-ears as the "zone of self-expressive speech"; and hands-feet as the "zone of purposeful activity." Third, Malina discusses the peasant society which dominated the ancient Mediterranean world. Since the preindustrial society primarily consisted of rural people or artisans, the basic need was security. Fourth, kinship and marriage provide the network of constant obligations within society. Malina traces the various stages, from the conciliatory approach of the patriarchal period to the defensive approach of the first century. Fifth, rules of purity (clean and unclean) demonstrate the social boundaries between sacred and profane or between acceptance and rejection. Post-exilic Judaism saw this in terms of class structure or space, e.g., Temple worship. Christianity centered upon the congregation and immediate access to God in Christ.

Malina's work is a worthy model, especially in its broad scope. However, this strength is also his major weakness, for he is forced to move across the broad expanse of complex topics, e.g., purity rules (cp. Mary Douglas' work), with too little interaction. I found myself unconvinced time and again, for instance in the generalization of marriage patterns through the biblical periods. Nevertheless, the work is provocative and worth the time spent analyzing it. While one may not agree with everything, one has been introduced to key issues and been provided with a methodology which can help greatly in elucidating the cultural background of the biblical period.

Jesus and His Adversaries: The Form and Function of the Conflict Stories in the Synoptic Tradition
by Arland J. Hultgren (Augsburg, 1979, 224 pp., $8.50). Reviewed by Grant Osborne, Associate Professor of New Testament, Trinity Evangelical Divinity School.

This interesting work studies the peculiar gospel stories centering upon the ongoing tension between Jesus and the Jewish leaders. It is a form- and redaction-critical approach which studies and seeks to reconstruct the *Sitz im Leben* behind this particular genre. Therefore, tradition-critical criteria predominate, but they are not used so woodenly as in the past. Hultgren assumes neither historicity or non-historicity but tries to trace the nucleus in the historical Jesus and the various changes as they progressed in the apologetic needs of the church. Here he adds genre criticism to redaction, delineating the common features in the conflict form and the socioreligious factors which produced those characteristics. Therefore, the first section of the book studies analogies from Jewish and Hellenistic literature. He argues that those stories originating in a Palestinian setting are apologetic in purpose while those having their provenance in the Hellenistic church are catechetical, centering upon the needs of the community.

The rest of the book applies this work to the stories themselves. He divides them into unitary (narratives which circulated as a unit) and non-unitary (stories in which Jesus' closing saying may have been originally independent of its setting) types. Finally, Hultgren studies the process of collection and utilization, beginning with Mark 2:1–36. He believes that these conflict stories were combined in the Galilean church ca. A.D. 40–44, probably in opposition to the encroachment of Judean Pharisaism. Second, he traces the distinct function of the conflict narratives in Mark (where they form a prelude to the passion but also are indications of Jesus' authority), Matthew (where they stress Jesus as Teacher and form part of Matthew's polemic against the Pharisees) and Luke (where they have less significance and form part of his redemptive-historical and political-apologetic emphasis).

This is one of the better works stemming from classical redaction criticism. However, it falls prey to the two basic errors of the school: 1) It is too speculative, drawing conclusions from a reconstructed history of the early church and its dogma. The movement today is away from artificial *Sitz im Leben* reconstructions toward a stress on the work as a whole. Genre study is being removed from form-critical speculations. 2) It ignores the challenge of narrative hermeneutics, which has rejected the negative non-results of redaction criticism and studies the literary flow of the text as it is. This produces far more concrete results. For instance, the last section on the gospels (twelve pages long) should form the entire second half, and the stories should be seen in their contexts. The first half could follow the type of work seen in *Semeia* 20 on pronouncement stories or *Semeia* 14 on apocalyptic.

The Genius of Paul: A Study in History
by Samuel Sandmel, 3rd edition (Fortress, 1979, 256 pp., $5.95). Reviewed by Steven Woodward, Professor of New Testament, Winnipeg Theological Seminary.

Heretofore, Sandmel's reputation rested chiefly on his ability to show that many of the accepted conclusions of New Testament scholarship relied upon insufficient evidence. Indeed 90% of the facts are not available. Despite this skepticism, however, Sandmel confidently deduces the missing pieces, and presents a novel reconstruction of Paul's contribution. Primarily, Paul's genius stemmed from his troubled personality and the influence of his Greek Diaspora thought world.

Before Paul, Christianity subtracted nothing from Judaism. It "merely" "added the belief that Jesus" was "God's agent and destined to return." Due to the influences mentioned above, Paul "recreated" Christianity in his own image. Negatively, he rejected Jewish law. Positively, he substituted the new idea that personal transformation (=escape from the body) takes place through "personal intuition, or the Holy Spirit, or Christ." However, Paul's genius was unrealistic. It tore down one authority (Law) without adequately replacing it (Christ). This threatened the early church with an uncontrollable individualism. Nearly the whole NT represents the story of the later church's two-fold reaction to Paul. (1) The church accepted "by faith" versus the *Jewish* law. (2) It neutralized Paul's individualism by adding the law of the *Church*, e.g., Acts 15 council and decrees, to assure maximum church order. This explains Acts' fictionalized account. Acts lowered the historic *sole* eminence of Paul to a *shared* eminence to neutralize his preeminent influence. The so-called Petrine tradition (*ethical code*, Jesus, parousia) is a fiction designed later to bring "Paul" down to reality.

Sandmel's reconstruction rests on troubled assumptions. (1) Psychology, not Christology, converted Paul. Paul argues the contrary (Gal 1-2). Sandmel's belief that for Paul Christ was no more than a divine good angel-spirit (based on Phil 2:6-11) tacitly illumines Sandmel's prejudice to strengthen the psychological factor. It also indicates his attempt to lessen the connection between Christ, Paul, and the early church. Philippians 3:4-6 indicates that pre-Christian Paul had no "debilitating uncertainties" about the ability to keep the law. Romans 7 does not refer to pre-Christian Paul.

(2) Greek thought conditioned Paul's transformational theology. Sandmel goes too far. First, Paul did not hold that conversion = escape from the body, as in Greek thought. Paul never contrasts "flesh" (evil) and "body" though he does contrast "flesh" (evil) and "spirit." The body belongs to Christ (1 Cor 6). Second, Sandmel does not explain how

Jews in the diaspora could worship with Jews in Palestine, i.e., what was the extent of difference?.

There are further problems. It is extremely doubtful that nearly the whole NT was a reaction per se to Paul's individualism. It is more likely that it is a reaction to the developing awareness of the enormity of the Christ whom Sandmel demeans. It is also unlikely that the addition of Christ to Judaism would leave Judaism unchanged, as Sandmel assumes. It is hard to believe that Christianity before Paul was transformationless and needed Paul to recreate it. This again requires that the theory be sustained by jettisoning nearly the whole NT evidence. Finally, it is strange that the "genius" of Paul stemmed from an "extremist" and escapist, whose contribution was "unrealistic" and whose force proceeded from a mind which was not "profound" or "unremittingly deep" or disciplined.

The God of Faith and Reason: Foundations of Christian Theology
by Robert Sokolowski (University of Notre Dame Press, 1982, 192 pp., $6.95 pa.). Reviewed by Robert Kennedy, Ph.D. candidate, McMaster University, Hamilton, Ontario.

The issues of faith, reason, and knowledge of God have been familiar to Christian thinkers since Tertullian and Justin Martyr. Pascal's assertion that the God of the philosophers is not the God of Abraham, Isaac and Jacob is famous today. If, like me, you thought of this tradition when you saw the title of the book under review, you would be surprised upon reading the text. A more appropriate setting is provided by Rahner's article entitled "Transcendental Theology" (*Encyclopedia of Theology*). Rahner states that an important task facing transcendental theology is the need to explain the relationship between God and the world. "Only knowledge of God attained by a transcendental method prevents God being regarded as a part within the all." While Professor Sokolowski distinguishes between his position and both Thomism and transcendental Thomism, his purpose is clearly to answer Rahner's call. He informs us in the preface that the subject of investigation is "the Christian doctrine of Creation and the Christian distinction between God and the world."

The book begins with an analysis of the doctrine of God as found in the writings of Anselm. This notion of God is then contrasted to the pagan concepts of deity in Greek antiquity. Following this is a chapter entitled "The Metaphysics of Christian Belief" which draws heavily from Thomas. The notion of virtue is the subject of two chapters, one on natural virtue in Aristotle, the other on the theological virtues in Thomas. The fact that Kant's moral philosophy disagrees with Aristotle is considered sufficient reason for dismissing Kant on this point. On whether we can say that God exists, a positive answer is given which is supported by reference to Anselm. The final consideration involves the practical effects the proposed view of God and the world would have on Scripture reading, Christian experience, and the sacramental life.

In the preface, Sokolowski defines his task as that of "making the philosophical and theological clarifications necessary to show that Christian mysteries . . . can be stated as meaningful and true, that they can be asserted as real on their own terms, that they do not need to be deciphered into a merely symbolic or a simply human meaning." I seriously question whether the author has accomplished his stated intention. On the one hand, committed Thomists do not reduce talk of Christian mysteries to the merely symbolic; that is more characteristic of those following Bultmann or Tillich. If Sokolowski intends to speak to adherents of these men, however, arguments based on the authority of Aristotle, Anselm and Thomas are unlikely to be very persuasive. He would have to show more willingness to interact with traditions other than his own, and argue for his position.

For those who wrestle with the contrast between the God who acts in history and the God who is eternal and immutable, this book is of little help, if any. If you question the possibility of doing metaphysics, or of using analogical language about God, you will find Sokolowski merely assumes the validity of both without argument. If, on the other hand, you want a modified Thomist's version of God and the world, this book might be of interest.

***The Authoritative Word, Essays on the Nature of Scripture,* ed. by Donald McKim (Eerdmans, 1983, 270 pp., $10.95). Reviewed by William J. Abraham, Seattle Pacific University.**

The battle for the battle rages on. After marching forth like David to meet their respective Goliaths, the protagonists have now joined forces to meet each other in the form of learned articles. Donald McKim has assembled a splendid collection which deserves to be widely used in courses on the nature and authority of Scripture. There are thirteen pieces in all which are divided into three sections: sources and canon, doctrine and its development, and current views. The writers include Robert Grant, C. K. Barrett, F. F. Bruce, Dewey Beegle, and Avery Dulles. Some readers will feel cheated for most of the material appears elsewhere as chapters in books; but the value lies in the composite effect of the whole and the intention behind the project. Clearly McKim hopes to provide a sane, middle position in the current debate about biblical authority.

There are at least two major elements in that position. First, there is a wholehearted commitment to the critical enterprise. Thus the early articles trace the production of the biblical books, examine how the NT used the OT, and show the process of canonisation which operated. Moreover, there is a spirited appeal to the theological significance of historical criticism by James D. Smart in the last section. Secondly, there is a commitment to what we might call a centrist position on revelation, inspiration and authority. Positively, this would look like this: God has made himself known through special revelation (Beegle); the most important locus of that revelation is now the Bible, which we must read in faith if we are to hear God speak to us (Donald Miller); the Bible has primacy over every putative source in theology (Bloesch); it is attested as the Word of God by the inner testimony of the Holy Spirit (Berkouwer); its authority and inspiration must be worked out in relation to its salvific purpose (Ridderbos). This is the church doctrine of inspiration and authority (Rogers). Remarkably, there is now considerable consensus across the ecumenical divide for Catholics and Protestants who are coming to agree on the Bible as a primary embodiment of the Word of God and as an indispensable norm for theology (Dulles).

This summary cannot do justice to the wealth of material here. All the articles are worthy of careful study and supply fascinating leads of their own in the footnotes. Yet it is very important that we attempt to see the message of the whole. Without this there is no middle position and the project as a whole fails. The essays would still provide a valuable quarry for students but it would not provide a balanced overview where all sides would be fairly represented. As an attempt to lay out a centrist position the project fails. Beneath the veneer of any middle way we might construct from the materials provided there are fundamental flaws which cannot be ignored. Let me cite some specifics.

First there is ambivalence about inerrancy. Some are resolutely against it; others are for it in a modified form. Secondly, there is ambivalence about the full consequences of historical criticism. Does it involve only the appropriation of new information about the origins of Scripture or does it also involve serious consequences about how we think about divine action in the world? Smart recognises the danger of the latter but his treatment of it is ludicrously inadequate. Thirdly, there is no agreement on the church's position on Scripture. Rogers, ignoring important criticisms of his recent proposals, keeps up the line that there is a church doctrine on the authority of the Bible. This is crucial to his defence of a centrist position because his case rests on fundamentally historical premises. Yet Dulles *contrasts* the modern consensus among Protestants and Catholics with that of the orthodoxy of recent centuries. Fourthly, there is severe tension on the role of reason in the warrants for Scripture and its use generally in theology. When the issue surfaces, the tendency throughout is to set reason sharply against the inner testimony of the Holy Spirit. This move is central to the Rogers/McKim alternative to inerrancy. Yet there is no consistency. Bloesch and Berkouwer have no time for philosophy at all; but Rogers baptises Plato as a hero and damns Aristotle as an empiricist heretic. Even then, Berkouwer's clever and interesting analysis of the witness of the Spirit is totally inadequate both as an exposition of the NT and of the Reformers and Rogers gives no reason why Plato is to be favored over Aristotle or why these are the only alternatives.

Although there is much here with which I agree, I find the composite effect chaotic as an attempt to deal coherently with the authority of Scripture. Compared with the fundamentalist alternative, it all looks relatively attractive. In its own right it is scissors and paste theology. Pieces from here and there are patched together as a cosy, middle position which does not exist as a consistent entity. This is the truth of the matter; post-fundamentalist evangelicals must face it.

Yesterday and Today: A Study of Continuities in Christology
by Colin E. Gunton (Eerdmans, 1983, 228 pp., $7.95). Reviewed by Christian D. Kettler, Ph.D. student in Systematic Theology, Fuller Theological Seminary.

In contemporary Protestant theological circles, it is commonplace to do theological thinking in dialogue with past theology, but usually with the assumption that the modern view is vastly different from the ancient one, for various philosophical, cultural, and historical reasons. But this enterprise is not often embarked upon with a theological understanding of *how* we use the theology of the past in the world of the present. In this book, Colin E. Gunton has done so, and with admirable results. Gunton's thesis is that the traditional Christologies of the past must be given a stronger voice in modern theology. He argues that one cannot change the *form* of a theological statement without changing its *content*. If we are to maintain a real continuity with what Christians in the past believed about Christ, we must at least in some ways see some congruence between "their words and our words." Gunton is thoroughly conversant with both historical and contemporary Christologies, as evidenced by his discussion of the debate between "Christology from above" and "Christology from below." *Contra* Pannenberg, Gunton believes that these forms overlap greatly, in both the patristic and contemporary periods. He finds the main difference between ancient and modern Christologies in the tendency of the patristic writers to abstract Christ from history in order to eternalize him, while the modern tendency is to abstract him from eternity

by making his temporality absolute. But the similarities between patristic heresies and modern Christologies should not be ignored: Both were "dualistic" in outlook, "which does not refer to a metaphysic in which two different kinds of reality are supposed, but one which conceives two realities as either opposites or contradictions of each other" (p. 86). This is the basic similarity between Platonism and post-Kantian philosophy. The alternative, according to Gunton, is to search for "elements of intrinsic intelligibility in the biblical portrayal of Christ." This is done in dialogue with contemporary New Testament Christologies, which Gunton finds, for the most part, revealing their own dualistic frameworks. Within the admitted diversity of NT Christologies, the author understands the "presence" of Christ, along with the past Jesus, as the "inner intelligibility" which connects the NT together (Cf. Dietrich Ritschl, Hans Frei, and Walter Lowe).

It has been faulty ideas of the relationship between time and eternity which have caused so much trouble for Christology in both the patristic and modern eras. "The logic of divine love" is Jesus of Nazareth making known and restoring "authentic temporal existence" through the manifestation of its eternal reality. But in order to make Christological statements today, we must see scientific knowledge in the sense of "indwelling" the object, to use Polanyi's term. Gunton finds merit for this in both the "in Christ" motif of Paul and the theological significance of Christian worship and community. While this point is important, the author would have done well to answer the obvious objection, What objective control do we have in order to differentiate between our subjectivity and the objectivity which we are studying? How do we avoid a "theological myopia" which could result in some presentations of an "indwelling" epistemology?

A major chapter on the relationship between Christology and soteriology emphasizes the need to recognize the inevitable ontology which each statement about God and the world will assume. In a theological climate which often denies the importance of the incarnation for today, Gunton argues forcefully for the importance of God taking on human life as the strongest argument for the value of human life. The final chapter includes a discussion of Christology and the rise of Christendom with its "authoritarian" Christ figure, along with implications for the relationship between Christology and politics today.

Gunton raises some questions which need to be explored further. What is the criterion for a supposed continuity between past and present theology? The argument for the value of continuity needs to be made more explicit by orthodox theologians. What does he mean by "the presence of Christ?" We believe it, but what do we mean by it? Gunton's book is a very stimulating work, which can be of equal value to both the theologian, as a creative contribution, and to the seminary student, as a challenging introduction to the crucial issues in Christology, both yesterday and today.

Towering Babble
by Vernard Eller (The Brethren Press, 1983, 190 pp., $7.95). Reviewed by Kevin V. Dodd, Th.M. Student, Fuller Theological Seminary.

Since its founding, the Church of the Brethren has not been unaccustomed to taking controversial and even unpopular positions. Vernard Eller, professor of religion at the University of La Verne, an ordained minister within the Church of the Brethren, bears this same distinction. Just one year after his much-criticized book, *The Language of Canaan and the Grammar of Feminism*, he has now placed his denomination under careful and unswerving scrutiny in order to clarify its present position in relation to its history and call it to honest re-evaluation. His church, then, becomes a case study for what Eller sees as a typical situation of many churches today.

It should be emphasized that Eller stands solidly within his church. "Let it be said that nothing in this book means that I have given up on the Church of the Brethren," he writes. "The sickness is diagnosed as a step toward the patient's recovery, not as an excuse for deserting and rejecting him." The aim, then, is essentially positive.

How does Eller proceed with his diagnosis? He does so by centering his attention on the ailing heart of Brethrenism. As early as the church's founding in 1708 (Schwarzenau, Germany), there was a decisive commitment to the New Testament as the rule of faith and practice. This is still affirmed today, apparently unanimously. Yet according to Eller it becomes increasingly clear that the contemporary church has reneged on this, being seduced by unbiblical elements within the greater environment.

The 1981 Indianapolis Annual Conference is a case in point. The theme was "Go Now With God." Speakers approached this in terms of the individual's journey, the outcome of which is God (the numinous) or self-fulfillment. The Bible resists this at all points, counters Eller, as does biblical theology (e.g., Kierkegaard and Bonhoeffer). These approach such issues as "from above" looking to God and his revelation. The speakers approached "from below" starting with religious experience and inevitably building a "towering babble" of reductionist theology.

This approach from below characterizes the Brethren's well-known stance on peace and non-resistance. According to Eller, the approach probbably had its beginning during the Social Gospel movement. Before this, it was much more biblically based. Currently, however, Brethren peacemaking can be characterized as "peace zealotism." Instead of absolutizing God alone, this approach treats horizontal choices, which are relative, as if they were vertical, and hence absolute. Relative righteousness is confused with the absolute righteousness of God. One, therefore, begins to center on a selected sin in the interests of promoting one's own selective righteousness.

What ties this all together is a thrust toward what Eller describes as the "parity principle." There is an attempt here to equalize the relationship between God and humanity. Truth shifts from being objective and testable to subjective and relative. The end and goal of Christianity becomes religious experience. "Righteousness," "justice," and "peace" are defined in terms of abstract equality rather than by Scripture.

Eller counters these throughout the book by carefully interacting with biblical exegetes and dogmatic theologians. His purpose is not to establish a program for reform, but to provoke an honest reconsideration. This could take place either by the church aligning itself again with its biblical profession, or by aligning the profession with its current practice. To Eller, the former is definitely preferable.

The style is provocative and engaging. It takes little imagination to apply this book to many other denominations and to many peace organizations. One can get somewhat disturbed by what often appears to be a stereotyped presentation of the liberation theologies, but Eller's points are always incisive, even if not always directly applicable. As a member of a denomination with pietistic roots, Eller avoids the temptation of individualism with the same rare adroitness as Philip Spener did in the seventeenth century. In fact, there are many general similarities between both these men's "pious wishes."

What Eller has done is what Karl Barth has exhorted us all to do. In light of the real unity of the church and the scandal of denominationalism, each particular church must, from its own peculiar center, allow itself to hear and be guided by the living Jesus Christ, and then attempt seriously to hear others in their same endeavor. In this book, Eller has located the center of his church and prepared it to listen.

Thomas More: History and Providence **by Alistair Fox (Yale, 1983, 288 pp., $19.95). Reviewed by Donald D. Smeeton, International Correspondence Institute.**

Psychobiographies can be a bane or a boon for historians. Alistair Fox, senior lecturer in English from Otago, offers neither. He does provide, however, an original inquiry into the intellectual and mental development of Thomas More.

Without repeating the accusations of the Sixteenth-century Foxe, Fox contends that More's youth and early adulthood are characterized not only by utopian optimism, but also by the tensions of holding together the sacred and the secular. He believed the Catholic concept of the intrinsic corruption of society, yet he sought to enjoy it. He held a traditional Catholic ascetic piety associated with the monastery, but longed for the new learning and the transformation of society. Trying to embrace both the court and the cloister, More's paradoxical synthesis of *Utopia* was, in reality, nowhere, certainly not in his own conscience.

More's second period, identified by his religious controversies, is the least stressed in his earlier biographies. With the hope of preserving the status quo, More engaged the heretics, but in so doing destroyed his earlier synthesis and failed to practice the urbane tolerance which he had preached in *Utopia*. In the winter's storm of controversy, More became unrelenting, irrational, uncharitable and dishonest. As his fears for England's religious security became fearful realities, More fought frantically to reverse the tide.

However tossed by the storm of controversy, More righted himself toward the end of his life. Freed from the daily demands of public office, More returned to his essential balance, if not his original synthesis. *A Treatise Upon Religion, A Dialogue of Comfort,* and *De Tristia Christi* illustrate that sanity, if not complete saintliness, had returned. In the tower More re-established the comfort of personal piety and practice.

Fox's strength in literature shows in the mastery of More's extensive writings and his rich classical allusions, but he wisely does not attempt to function as a psychologist, historian, or theologian. Therefore, the theological concerns are sometimes slighted as Tyndale, Luther, Fish, and St. German are seen through More's eyes rather than in the context of their own writings. Additionally in this approach to periodization, there is always the danger of over drawing the differences for the sake of the contrast. To his credit, Fox admits this danger even as he presses for separation because the seeds of destruction are evident in More's earliest works and he helplessly slips into polemic in some of his last.

Perhaps Fox's greatest weakness is a tendency to speculate about possibilities and to overqualify his conclusions. To cite but one example: "The association of heresy *suggests* that More may have been Chapuys' informant, especially since he had just argued precisely the same connection in his *Supplication of Souls*, published in the same month. *Even if* More had not supplied Chapuys with his information the fact that Chapuys possessed it means that More *could just* as easily have foreseen the breach with Rome in late 1529" (p. 176, reviewer's emphasis).

After all the criticisms have been voiced, one must say that Fox has provided not a man *for* all seasons, but rather a man *of* all seasons. Fox has not given the final word on More's intellectual development,

but with 1985 coming as More's jubilee, this book arrives in time to be a catalyst for the ongoing research on this English humanist, polemist, and saint.

—Donald Dean Smeeton

A Passion for Jesus: A Passion for Justice
by Esther Byle Bruland and Stephen Charles Mott (Judson Press, 1983, 159 pp., $9.95). Reviewed by David O. Moberg, Professor of Sociology, Marquette University.

Evangelicals generally have focused their social concern efforts around direct aid to needy persons and families rather than "social action" to reform society and its institutions. Emphasizing individual sin, they have been loathe to recognize institutionalized evils by which moral persons, even dedicated Christians, are trapped into engaging in activities which have serious immoral consequences.

This book is an excellent introduction to ways of promoting Christian justice. Written primarily for lay Christians as a tool to help them deal with any or all issues they confront, it is not a text on any specific social problems. It also is a good resource for seminarians and pastors who wish to sharpen their own sensitivities and help others to develop skills for combating social evil.

The first five chapters focus upon causes of human suffering and the biblical base for battling structural evil. God's grace, love, and justice and the nature of his kingdom motivate an active response. The next six chapters indicate various ways in which an evangelical Christian faith can be implemented by imitating Jesus Christ and continuing his life and work on earth. The concluding chapter centers around the goal of being "A Reconciling People" who experience the reconciliation of Christ and follow his example, whether the evaluation of progress and strategy reveals success or not.

Every chapter has a narrative section summarizing the theological basis for action and an "Engage" section with practical exercises designed to give further insights and help readers apply what was learned. Many of these are presented as if for a congregation's social action group. "Engage" gives practical action steps to use awareness, commitment, prayer, power, and cooperation responsibly and effectively. The anticipated outcome is not mere "understanding" of and knowledge about social justice but the germination and nurture of pragmatic actions to promote it.

A wholesome balance is maintained between evangelism and social concern, helping persons and confronting sinful structures, personal piety and public justice, proclamation and demonstration of God's love, objective and subjective aspects of morality, and other perspectives on faith and works that all too often are wrongly viewed as antithetical polarities. The authors indicate that the church too often is seen as only "a fellowship of the strong" launching out to change the world or else as "a hospital for the weak" which focuses upon their personal comfort and healing but loses sight of the spiritual warfare that must be waged in the world. They warn against programming for defeat by choosing action issues which are beyond the scope of the power of the group. They tell how to make organizational decisions with appropriate timing, accountability by the individuals among whom the labor is divided, and group discipline for carrying out the strategy aiming to bring about "creative reforms which directly address the roots of our social and systemic ills."

Obviously, I have great admiration for this book, but it is not without minor flaws. At least three times (pp. 25, 63, 101) readers are told to skip several pages in order first to read or complete an exercise that is in the "Engage" section. This awkwardness could have been avoided by deviations from the rigid narrative–engage division of each chapter. The book's conclusion is abrupt, as if ending the process is final instead of comprising the beginning of a new or modified cycle of action planning. The lack of an index hampers usefulness as a reference book.

Contrary to the authors' perspective, experience indicates that a simple lifestyle may actually consume much extra time for repairing, recycling, making essential items, and preparing foods, not buying them ready-made, so instead of freeing up time for volunteer work, it may reduce the time available. The exercise on voluntary groups does not call attention to informal groups like friendship and kinship circles which often demand large amounts of time and resources for helping others. Local newspapers are called to task for not providing close coverage of the city council and school board, but the complex reality that most serve readers from dozens or even hundreds of cities and school districts is not mentioned. (Perhaps a Christian taskforce and newsletter is needed within every one of them in order both to share such news and to present explicitly Christian dimensions of issues which general news sources tend to ignore.)

This book is an excellent primer on evangelical social action. I recommend it for your own reading, for adult education classes, and most of all for use by Christian social concerns committees in local communities and churches.

In a Different Voice: Psychological Theory and Women's Development
by Carol Gilligan (Harvard University Press, 1982, vii + 184 pp., $5.95 paperback). Reviewed by Nancy A. Hardesty, Ph.D., church historian, author of *Women Called to Witness: Evangelical Feminism in the Nineteenth Century* (Abingdon, 1984).

Some have said that universalism is women's heresy. Women have always had a difficult time consigning others, especially infants, to hell.

Carol Gilligan's work in women's moral development may give us a clue as to why. Although her research is in developmental psychology, her findings raise provocative questions for theologians.

Trained under Lawrence Kohlberg, Gilligan begins with the observation that Freud, Erickson, Piaget, Kohlberg, et al., have based their theories concerning developmental life-cycles exclusively on men's experience (a similar observation can certainly be made about theological systems). All of these major theoreticians have observed and admitted that women's experience differs. Rather than following that observation with research which could have been integrated into more comprehensive theories, they have simply proclaimed their male-biased theories as universal and labeled women's experience as deviant.

Gilligan suggests that women's experience, particularly as related to moral decision making, represents rather an alternative pattern. For women

> the moral problem arises from conflicting responsibilities, rather than from competing rights, and requires for its resolution a mode of thinking that is contextual and narrative rather than formal and abstract. This conception of morality, as concerned with the activity of care, centers moral development around the understanding of responsibility and relationships, just as the conception of morality as fairness ties moral development to the understanding of rights and rules (p. 19).

In one study Gilligan analyzed the stories men and women told about pictured situations. Men projected the most violence into a picture of a man on a trapeze holding the hands of his female partner who is in midair. Women saw it as the safest, most related picture, often inventing a safety net to safeguard the relationship.

Gilligan notes that men view the world in terms of hierarchy with their goal to be alone at the top, while women view society as a web of interdependence and their goal is to be secure in the middle. Thus, she says,

> The images of hierarchy and web inform different modes of assertion and response: the wish to be alone at the top and the consequent fear that others will get too close; the wish to be at the center of connection and the consequent fear of being too far out on the edge. These disparate fears of being stranded and being caught give rise to different portrayals of achievement and affiliation . . . (p. 62).

In other studies using Kohlberg's famous moral dilemma about Heinz who has a very sick wife and no money to buy needed and very expensive medicine from the druggist, Gilligan analyzes how men and women of various ages view the solution. Men usually see the situation as a clear-cut conflict between rights of life and property. The question is on what basis can one violate society's rules. Again women view it instead as a network of relationships and their conflicting demands. Gilligan notes that the series of questions outlined by Kohlberg to be used by the interviewer is totally irrelevant to the way that women generally construe the moral situation.

Two chapters in Gilligan's book are also devoted to a study she did exploring the moral reasoning of women seeking abortions, certainly enlightening reading for those Christians who view the issue as a simple moral choice between life and selfishness.

A cover story in *Ms.* magazine concerning Gilligan's work (January 1984) raises questions of what her research means in a world where men draw up the options and make the decisions regarding the world's political relationships, peace, food supply, environment, etc. Secular feminists are suggesting that perhaps women who are concerned with the interdependence and survival of all people might offer different perspectives.

The impact of her research on Jim Fowler's theory of faith development should be of interest since he too has uncritically adopted Kohlberg's basic work with male subjects only and has defined the stages of faith development accordingly.

Here, however, I would like to raise some questions about the relevance of Gilligan's research for Christian theology. Her work suggests that when theology is done by women and takes into account women's experience it will ask different questions and come to different conclusions. In her own "Visions of Maturity" she suggests that women will bring "a new perspective on relationships that changes the basic constructs of interpretation":

> The moral domain is similarly enlarged by the inclusion of responsibility and care in relationships. And the underlying epistemology correspondingly shifts from the Greek ideal of knowledge as a correspondence between mind and form to the Biblical conception of knowing as a process of human relationship (p. 173).

I would suggest that feminist theology may well be closer to biblical conceptions of relationship and responsibility than previous theologies which have concentrated on philosophical questions of propositional truth.

Feminist theology already appears to have a new emphasis on the church as community of believers

in mutual fellowship rather than as the followers of a given belief system articulated by an authoritative leader. It is clear that women are rejecting men's hierarchy of relationships both on the male grounds of equal rights and also on women's own grounds that such hierarchies hurt everyone involved.

In a Different Voice is an important book. Both theologians and politicians need to grapple with the issues it raises if the church and the world are to survive.

Beyond Dialogue: Toward a Mutual Transformation of Christianity and Buddhism
by John B. Cobb, Jr. (Fortress Press, 1982, 150 pp., $10.95).

Zen and Christian: The Journey Between
by John D. Eusden (Crossroad, 1981, 224 pp., $10.95).

Reviewed by Paul G. Hiebert, Professor of Anthropology and South Asian Studies, Fuller Theological Seminary.

In an age of rapid travel and communication one of the central questions facing people is that of cultural pluralism. For Christians the problem is particularly crucial for it raises the question of how they should respond to other religions. No longer is this an issue confronting only missionaries abroad. It now must be answered by Christians in all walks of life. These volumes present the views of two leading theologians on the relationship between Christianity and Buddhism.

John Eusden, Professor of Christian Theology at Williams College, has participated deeply in the practice of Zen and claims to have found profound insights in its teachings. After giving the reader a brief account of the history of Zen and its relationship to Taoism, the author discusses the main characteristics of the discipline in which Zen is experienced. These include *zazen* or body control and chanting, the use of *koans* or jarring statements aimed at breaking down the barriers of human reason that keep us from seeing reality as it is, controlled body activity, the development of an esthetic awareness, the use of humor and the place of *samadhi* or identification with the one reality that underlies all things. The author then gives a very personal account of his experiences while practicing Zen and while teaching it to students in his classes. This includes a deep self-encounter, a sense of buddahood or intrinsic nature of everything, a feeling of caring and giving, a confrontation with death and dying, and a sense of the particularity and immediacy of all reality.

The insights provided here help us a great deal in understanding the nature of Zen. Many will question, however, whether a Christian needs to or should enter into the actual practices of another religion in order to understand it. If Christianity is simply a matter of understanding and insights, this might be justified. But if it is a matter of a relationship to Christ as Lord, is not the participation in any other religion idolatry?

Eusden seeks to answer such questions in his comparison of Christianity and Zen. He recognizes that the two cannot be merged in some useful synthesis. There are similarities, but at root they are antithetical. To be sure, there are some parallels between Zen and Christian mysticism, and between Zen and the Ramist logic used by Puritans to transcend the limits of Aristotelian logic. But these lie at the surface. At the deepest levels there are profound differences between the two religions.

Eusden illustrates the differences by contrasting Hakuin Ekaku and Jonathan Edwards, two eighteenth century leaders in their respective religious traditions. For Ekaku, the human dilemma is rooted in ignorance fostered by reason, for Edwards it is sin. Hakuin depends upon the self and its resources for enlightenment, Edwards upon repentence and God dependence. Hakuin folds the past and the future into the all embracing present and Edwards looks for the culmination of time that will take place in a future day of judgment.

Eusden sides here with Zen and sees the goal is withdrawing from illusion. In so doing he rejects the Christian claim of the unique revelation of truth by God through the Scriptures and the person of Jesus. Contemporary theories of complementarity do permit the holding of different ways of looking at reality, but only when there is a common set of fundamental assumptions underlying them both. This is not the case in Zen and Christianity. Eusden is able to draw from the two, but only, it would appear, by ultimately accepting the fundamental premise of Zen that there is no absolute truth, a premise that attacks Christianity at its very root.

John Cobb, Professor of Theology in the School of Theology at Claremont, seeks to go beyond dialogue towards a mutual transformation of those of different faiths seeking to understand one another. He begins with a review of the discussions in Christian circles regarding dialogue. He concludes that theologians have not been willing to go far enough in their encounter with other faiths. Along with Paul Knitter, John Hick and Wilfred Cantwell Smith, he rejects what he calls the deep-seated tendency of Christians to absolutize their tradition in some way. Christians must be willing to enter dialogue with no reserved areas at all, and with complete openness to learning whatever others may have to teach out of their different experience of the one reality.

To test the consequences of his thesis Cobb undertakes a dialogue with Mahayana Buddhism of the Pure Land school and analyses what the consequences of such a dialogue might be both for the Christian and the Buddhist. The key Buddhist concept he uses to elucidate transformational dialogue is Nirvana or Emptiness because it challenges Christian beliefs at their deepest levels. Briefly tracing the history of Western perceptions of that concept by both Indologists and philosophers, the author proposes his own method for understanding the concept and its contribution to Christian beliefs. This involves what Whitehead calls passing over into the framework of another system of beliefs and then returning to one's own.

According to Cobb, Emptiness within Buddhist faith has four levels of meaning. On the surface it is cessation of clinging to things of this world. On the second level it is the dissolution of the Self and the realization of the True Self not by absorption into deity but by immersion in subjective immediacy. The third level is the affirmation that ultimate reality is emptiness and the deepest level is the abolition of time and history. Cobb seeks to show that despite their seemingly irresolvable contradiction of fundamental Christian beliefs, each of these insights can significantly add to Christian thought. The Christian, he notes, is called to faith without attachment and to think of the self not as autonomous, but in relation to others. He recognizes that it is harder to think of God as Emptiness and history as pure immanence. But, he argues, to do so can help us to understand these concepts in new ways.

The book raises the significant questions inherent in dialogue and carries dialogue to its logical conclusion. It also provides us with valuable insights into Buddhist thought, particularly as it relates to the concept of Nirvana, insights that can help bridge communication between Christians and Buddhists. But it raises the ultimate question, can one enter into transformational dialogue and remain a Christian? Do not changes such as Cobb suggests so alter the fundamental Christian beliefs that the result is a new religious paradigm rather than a more refined understanding of Christianity?

Eusden and Cobb provide us with two models for dealing with the encounter between Christianity and Buddhism. Eusden seeks to understand Zen by direct exposure. Cobb analyses theological frameworks of the two in order to build a bridge between them. Both provide us with a great deal of insight into Buddhism. But readers will disagree greatly on whether the authors have succeeded in building a bridge between the two religions, or whether, for the sake of mutual understanding, they are not in danger of sacrificing the essence of Christianity and its claims to being the only way unto salvation. This writer believes the latter.

BOOK COMMENTS

A History of Israel in the Old Testament Period
by H. Jagersma (Fortress, 1983, xv + 304 pp., $13.95).

This text, the cover proclaims, is "a leading textbook" in the Netherlands, and it is not difficult to see why. It is compact (about one-half the size of Bright's *A History of Israel*), well-written, and contains a generous helping of notes, as well as indices, chronological charts, and maps.

Nevertheless, its usefulness in this country is limited by three characteristics. First, coming from the Netherlands, the bulk of the references are to works in Dutch, French, and German (contrast Bright, where the bulk are to works available in English). This is important, because a major desideratum of a text is to be a door into the secondary literature. Second, at a number of points Jagersma advances positions without indicating their difficulties (Dietrich's three redactions of the Deuteronomistic history, von Rad's early dating of the credo in Deut. 26:5f). Third, the social scientific questions becoming increasingly prominent in this country receive little attention, and this despite the strong tradition of German research. Thus, for instance, for Israel under Jehu's dynasty, Jagersma notes "As so often in history, however, the advantages which this [progress] produced were of principal benefit to a small group" without attention here —or elsewhere—to the question of the precise way in which this happened. But this leads to a final consideration.

What is involved in writing a history of Israel? Jagersma has given us a history of political events, and a cursory one at that (but what can one do in 300 pages?). Occasionally Jagersma is able to move from the "what" to the "why," e.g., in the discussion of the pluralistic character of the northern Kingdom. That this move is not made more often is more a symptom of the methodological difficulties and the lack of evidence which challenge all who work in this field. Nevertheless, the range of questions needs to be broadened. Minimally, ideas, groupings, and religious practices need equal time alongside events—together with their interrelationships. Then we will begin to have a partner in dialogue which will expand our own horizons.

—Thomas H. McAlpine

Studies in the Patriarchal Narratives
by William McKane (Columbia University Press, 1979, 320 pp., $17.50).

McKane provides a thorough investigation, painstaking analysis and sober reflection on major critical works (mostly Continental scholars) on the patriarchal narratives in this century. The works of Gunkel, Alt, Noth, Eissfeldt, von Rad, Mowinckel and others have been summarized many times, but, in the light of McKane's analysis, have nearly as often been oversimplified. If for no other reason than as a model of critical analysis, this book could be recommended to most of us.

There are other reasons for reading this book as well. For those of us weaned on Bright's *History of Israel*, this will be immensely challenging, perhaps even unsettling, reading. McKane challenges those like Bright, but also the less conservative works of T. L. Thompson and J. van Seters, who work from archaeological evidence to deduce the historicity of the patriarchal narratives. He says, "The premise which is contradicted by this book is that the application of external, archaeological evidence to the patriarchal narratives has a special objective status; that the operation can be carried out and the results ascertained, while a judgement about the genre of the narratives, which depends on an internal criticism, is held in suspense." Thus, until the question of literary genre is dealt with, the use or archaeological evidence is immaterial. Indeed, when one uses archaeological or extenal evidence, either positively or negatively, one is already making a tacid assumption about the genre. Those of us who believe in the inspiration and authority of the biblical text should perhaps take this challenge more seriously than has heretofore been done. This is not to say, of course, that we will arrive at the same conclusions as McKane or those he examines.

In sum, this is a challenging book, both in subject matter and as a model of scholarship. It is, however, of more value to the advanced, rather than the beginning student, for it requires a depth of knowledge of the issues and literature concerning the patriarchal narratives that most students do not yet possess.

—A. J. Petrotta

Faith and Piety in Early Judaism. Texts and Documents
by George W. E. Nickelsburg and Michael E. Stone (Fortress, 1983, 272 pp., $19.95).

The Bible student who is curious about the beliefs of Judaism between the Old and New Testaments now has a ready resource in this modest volume. It offers excerpts from Jewish writings (including some from the NT) from 200 B.C.E. to 100 C.E. arranged in topical fashion and with brief but informative comments by its expert authors. The topics covered in successive chapters include sects and parties; temple and cult; the ideals of piety; deliverance, judgment, and vindication; the agents of divine deliverance; and lady wisdom and Isreal. It provides a useful index of quotations and also points to other works to be consulted by the more serious student.

The book aims at the general reader and avoids heavy scholarly discussions. I see a specific use for this volume by a pastor: its contents allow him/her to trace a biblical theme either from the OT forward or from the NT backward in time. Particularly helpful is the citation of both biblical and extra-biblical sources under the same topic. There are plenty of sermon quotations to be had in this book.

—Robert L. Hubbard

Beginning Old Testament Study
edited by John Rogerson (Westminster Press, 1982, 152 pp., $8.95).

The purpose of this volume is not to provide a guide to the content of the Old Testament but a "guide to how to approach the academic study of the OT." This purpose is achieved admirably by presenting chapters on the history of OT study, methodology, historiography and various aspects of OT theology by British scholars well qualified in these respective areas. Rogerson's opening chapter briefly sketches the history of the OT studies and explains to the beginner that a "critical approach" to the Bible is not necessarily antithetical to orthodox faith. David J. A. Clines' chapter on methodology is informative, though a discussion of American archaeological scholarship would be helpful under "Second-order methods." Rogerson then presents chapters on historiography and the world view of the OT. The remaining chapters address selected topics of OT theology (including ethics), the individual and the community, and the OT's relationship to the New.

This new work will be useful for those with little or no previous acquaintance with OT studies. Although many elements commend themselves to the reader, the evangelical may be dissatisfied at certain points. For example, Rogerson's discussion of historiography displays a healthy scepticism of the form-critical and traditio-historical methods of reconstructing early Israelite history. Yet he also reflects a hesitancy to accept the biblical witness as a source for historical analysis of the early periods. He says about the earliest history of the Hebrews: "we simply do not know in any detail what is the relation between the biblical traditions and the events which they reflect." This tendency is not consistently apparent throughout the volume and should in no way detract from the work's many positive points.

In short, the volume is replete with valuable insights concerning OT history, theology and methodology. Rogerson and his colleagues are to be commended. The reader should, however, be aware that different presuppositions regarding biblical authority are at work.

—B. T. Arnold

Gospel-Telling: The Art and Theology of Children's Sermons
by Richard Coleman (Eerdmans, 1982, 134 pp., $7.95, pb.).

Children's sermons pose controversial questions. Their theology, ethics, and liturgical functions frequently run counter to the stated goals of an adult worship service. Most are cute, moralistic, and shallow. Often employed by beleaguered pastors, child's talk is utilized to speak indirectly to moral problems that the pastor may fear to mention openly to adults in the congregation.

Most children's sermons are used as a quick fix: the minister grabs a moralistic, somewhat entertaining story and runs with it. Richard Coleman won't let the preacher pilfer his work that way. He starts with an excellent discussion of the theological issues in children's sermons (Part 1: "Laying a Firm Foundation"). Especially insightful are the chapters "The Purpose Behind Our Preaching" and "The Story Form as Proclamation."

In the how-to-do-it section he defines and illustrates seven different forms of gospel-telling appropriate for children. Each of his 31 sermons has a scriptural reference, a comment on the liturgical season or appropriate day, a note of summary, and a word, where needed, on props.

This book is clearly intended for the serious pastor who wants to be responsible to and for children's spiritual, moral, and psychological development. Those looking for the shallow, quick, gimicky fix should keep their money for sermonic placebos.

—Paul A. Mickey

The Power of the Powerless
by Jürgen Moltmann (Harper & Row, 1983, 166 pp., $12.95).

This collection of sermons and addresses expresses Moltmann's conviction that the church must respond to the poor and oppressed if it is to be Christ's church. Moltmann does not offer a programatic proposal but seeks a response of personal change and social awareness.

Because Moltmann assumes that sermons should communicate an experience, these sermons are based on experience, contemporary and biblical. As sermons, they are not detailed exegesis or careful argumentation, and themes are repeated at times. The major problem is the failure to explain the relation between divine agency and human agency. But rather than explaining, sermons, particularly those that communicate an experience, challenge the readers to discover how God's action for liberation relates to their own lives.

Moltmann does not clearly express a position of classical orthodoxy but does affirm the necessity of God's action. Divine agency restores human agency rather than human agency alone being sufficient. But God acts for the sake of human agency. At the same time, Moltmann avoids a dichotomy between personal and social action by holding that human agency has social effects but begins with the individual's openness to God's action in Christ.

These sermons offer valuable help to theological students in their spiritual struggles and when they question the relevancy of their academic work. For the broader audience, this book will appeal to those concerned for the poor and challenge those interested in only social action or personal salvation.

—John Culp

Jesus As Mother: Studies in the Spirituality of the High Middle Ages
by Caroline Walker Bynum (University of California Press, 1982, 280 pp., $28.50).

This collection of five essays by a Professor of History at the University of Washington focuses on 12th, 13th, and 14th century spiritual treatises for the insights they offer concerning individualism. the clericalization of the church, lay and monastic piety, and the upsurge of female mysticism in the 13th century. For the student of theology, perhaps the most enlightening essay is "Jesus as Mother and Abbot as Mother: Some Themes in Twelfth-Century Cistercian Writing." This essay demonstrates that men, not women, were particularly attracted to female images of God.

When the monks of the Middle Ages "needed to supplement their image of authority" with "nurturing, affectivity, and accessibility," they utilized the Bible's maternal metaphors concerning God. These monks felt that maternal images of God were necessary in order to "supplement authority with love"—to achieve a balance between rules and discipline on the one hand and tenderness on the other. Bynum's carefully documented facts help us to understand why the biblical images of God as female should be lifted up in contemporary churches.

Especially when supplemented by a doctoral dissertation, *"God is Our Mother": Julian of Norwich and the Medieval Image of Christian Feminine Divinity,* by Jennifer P. Heimmel, Bynum's study provides fascinating glimpses of medieval usage which suggest possibilities for modern usage. The Heimmel dissertation (St. John's University, 1980) is available from University Microfilms International, 300 N. Zeeb Road, Ann Arbor, Michigan 48106.

—Virginia Ramey Mollenkott

Faith and Works: Cranmer and Hooker on Justification
Edited by P. E. Hughes (Morehouse-Barlow, 1982, 118 pp., $5.95).

Dr. Philip Hughes has rendered a good service by drawing our attention back to the foundations of the faith as expressed by two of the giants of the

sixteenth century—Thomas Cranmer and Richard Hooker.

In the sixteenth century few priests were licensed to preach; instead they had to read from the Book of Homilies, which is almost forgotten today. Cranmer's three great Homilies in the book of 1547, through constant repetition, sank into the minds of the hearers, and became an accepted part of Anglican theology. Further, as Albert Outler has shown, they exercised a profound influence on the mind of John Wesley as he worked out his doctrine of justification by faith.

Richard Hooker was the most learned of the Anglican reformers. Concerning him, C. S. Lewis uses the unusual word "sequacious"; each sentence is carefully formed, and the argument moves majestically forward to its conclusion. I do not think that the Sermon on Justification, reproduced here, is the best of Hooker's works; it is overlong, repetitive, and at times tedious. I could wish that we had been given some of the great passages in the *Ecclesiastical Polity*. But in the Sermon, Hooker sticks to the essential point—that for our redemption we depend on the divine initiative and on what God has done for us in Christ, and on nothing else.

This is a little book which all theological students could read and ponder to their advantage.

—Stephen Neill

Metaphysics: Constructing a World View
by William Hasker (InterVarsity Press, 1983, 132 pp., $4.95).

William Hasker is a professor of philosophy at Huntington College in Huntington, Indiana. He has written a brief, lucid, and perceptive introduction to the philosophical discipline of metaphysics. The book is part of a projected series of works by Christian philosophers entitled "Contours of Christian Philosophy." Under the general editorship of C. Stephen Evans, the series appears to be off to a promising beginning.

Hasker accomplishes two tasks in his book. One is to provide a readable introduction, especially for undergraduates, to some of the important metaphysical problems discussed by contemporary philosophers. These include such issues as: free will and determinism, the mind/body problem, the nature of the world, and the relationship of God to the world. Secondly, and perhaps more importantly for seminarians and other readers of *TSF Bulletin*, Hasker provides a model of Christian philosophical thinking on these topics. Each chapter includes illuminating thoughts about the relationship of the topic discussed to the Christian faith.

Like any brief introductory volume, this one is selective in the topics it treats (my vote would have been for an additional chapter on the problem of personal identity) and occasionally sketchy in its discussion of the various arguments and positions that are selected for consideration. Nevertheless, this reviewer is enthusiastic about the book and hopes it receives a wide hearing. Read this book and you'll begin to understand (if you don't already) why Christian philosophers have been growing in respect and influence among their peers in recent years.

— Stephen T. Davis

Genetic Engineering
by J. Kerby Anderson (Zondervan, 1982, 132 pp., $4.95).

In this popular book Dr. Anderson states the need for upholding God's natural order, the absolute sanctity of human life beginning at conception regardless of one's genetic make-up, the ideal linkage of sex and reproduction, and the distinction between humans and animals. He supports the cautious use of genetic research on plants and animals, and the artificial insemination of humans only in the case of infertility. He is strongly against "test-tube fertilization," cloning, and genetic manipulation of humans except for curing genetic diseases.

One criticism of his position is that appeals to natural order are often a mask for supporting traditional habits, structures, and chance occurrences. Anderson rightly condemns secularists who envision creating, and controlling, a "perfect" society by material means such as genetic engineering. But imagine if humans could genetically alter themselves so all could photo-synthesize. Christians know that this wouldn't cure sin or create wisdom, happiness, and perfect justice. But it could eliminate world hunger and even the possibility of any hunger.

Genetic engineering represents an enormous leap in power that can be used for justice or injustice. We must carefully control this power but we need not insist upon natural, i.e. traditional, structures of society or our physical bodies.

—Philip Averell

Homosexuals in the Christian Fellowship
by David Atkinson (Eerdmans, 1981, 127 pp., $4.95).

Atkinson divides his material into two parts: (1) a review of some recent thinking done by Christians and others on the subject of homosexuality and (2) a lengthy argument against any compatibility of Christian faith and homosexual behavior. The method of presentation is similar to that of James Nelson's *Embodiment* (Augsburg) published the year before, but his conclusions are the opposite.

According to Atkinson, "anatomy is destiny" and it is thus their heterosexual destiny that homosexuals are denying in favor of what Atkinson says

is a repetition of "Man's first error [which] was to deny a destiny." Here he casts homosexuality as simply voluntary genital nerve-ending stimulation, rather than as a complex, life-long involuntary, ability to achieve sexual closeness only with somebody of the same sex.

Demanding that homosexuals be genitally inactive—even going so far as to promise the gift of celibacy to all homosexuals—Atkinson nonetheless admits that even with "spiritual maturity, with or without counselling help," the "homosexual orientation" will not "necessarily reverse." His honest ecclesiastical commitments and assumptions combine with his lack of experience of any successful integration of Christian faith and homosexual behavior to preclude in the minds of some, including this reviewer, a practical grasp of his subject. Thus, I do not think that he has much real help to offer homosexuals within the Christian fellowship. Many will remain hidden there or will withdraw, as many already have from his sector of that fellowship.

—Ralph Blair

Revisions: Changing Perspectives in Moral Philosophy
edited by Stanley Hauerwas and Alasdair MacIntyre (University of Notre Dame Press, 1983, 320 pp., $19.95 cloth/$9.95 paper).

The title of this collection of essays is particularly appropriate: "vision" is an important category in the moral thought of Stanely Hauerwas, and the collective impression one gains from the work as a whole is that we are being offered a return to some basic considerations of moral philosophy. That revisionist call is issued with particular clarity in one of the volume's finest essays: Edmund Pincoffs' trenchant criticism of contemporary moral philosophy's narrow preoccupation with solutions to moral problems as the essence of ethics.

This noteworthy book makes accessible to theological students and others reprinted essays which in one way or another support the idea of ethics as character. Other than Simone Weil, the names of many of the contributors to *Revisions* will be unknown to many students. Their introduction to the work of these moral philosophers will be another value of the volume.

Those who return to *Revisions* seeking a collection of essays in theological ethics will be disappointed. On the other hand, the student who turns to the volume as a philosophical resource for further theological reflection on the question of morality will find important, readable considerations for his or her own moral vision.

—Merle D. Strege

BOOK COMMENT CONTRIBUTORS

In addition to regular *TSF Bulletin* editors and contributors (listed on the front and back covers), the following reviewers have contributed book comments in this issue: **Bill T. Arnold** (Ph.D. candidate, Hebrew Union College), **William Averell** (Visiting scholar at Andover-Newton Theological School), **Ralph Blair** (Psychotherapist and President of Evangelicals Concerned), **John Culp** (Assistant Professor of Philosophy, Olivet Nazarene College), **Virginia Ramey Mollenkott** (Professor of English, William Paterson College of New Jersey), **Stephen Neill** (Anglican missionary, bishop, professor, author), **Anthony J. Petrotta** (Ph.D. candidate, University of Aberdeen), **Merle D. Strege** (Assistant Professor of Historical Theology, Anderson School of Theology).

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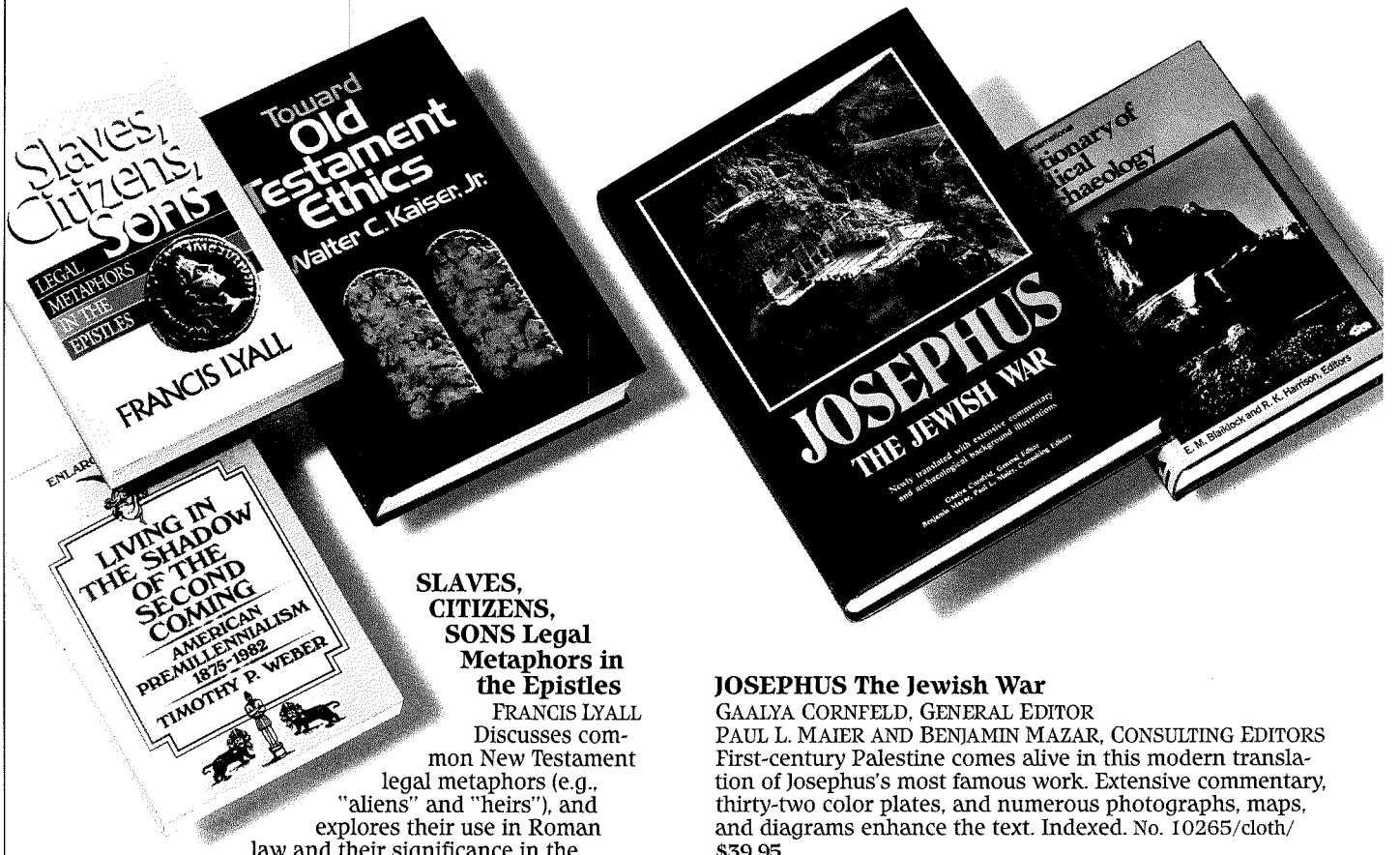

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BOOK COMMENTS

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Is the Reformation Over?

by Geoffrey Wainwright

Is the Reformation over? The question can be heard in several ways. The idea might be that the Roman Catholic Church has now, for good or ill, accepted the proposals by which Luther launched the Reformation. Alternatively, it could be argued that Protestant truth has sold out to Rome or, to construe the matter from the other end, that Protestantism is on the point of being welcomed back into the Catholic fold. A third, and more irenic possibility would be that the unfortunate mutual "misunderstandings" of the sixteenth century have at last been cleared up. Or again, the sixteenth-century controversies may be thought to have been real and important enough in their time but to have since become irrelevant or at least no longer church-dividing. Finally, it might be considered that genuine and substantial differences, which were insoluble when they first arose, can now be reconciled and overcome through the discovery of new insights into the gospel and the faith or the recovery of more original ones that antedate the Reformation.

We shall try each of these approaches to our question, endeavoring to match them in each case with doctrinal issues to which they may seem appropriate. Although we shall not limit ourselves entirely to Luther and Lutheranism as representatives of Protestantism, it is on them that we shall concentrate, and that for various reasons. First, Luther was the epoch-making Reformer, so much so that "Lutheran" is synonymous with "Protestant" in some languages. (In Bulgaria I was once introduced as an "English Lutheran"—a very rare bird!) Second, it is Lutheranism and Catholicism which together have the most developed history of "controversial theology." Third, among the bilateral dialogues which have taken place since Vatican II it is those between Catholics and Lutherans, both nationally and internationally, which have the greatest dogmatic solidity[1] Fourth, the Lutherans have known how to make use of favorable chronology: the 450th anniversary of the Augsburg Confession in 1980 stimulated at least the suggestion of a Catholic recognition of the Augustana on the part of V. Pfnuer and no less a figure than the future head of the Holy Office, Joseph Ratzinger; and with the 500th anniversary of Luther's birth we were reminded in 1983 that Catholics have become willing to call the Reformer "our common teacher" (Cardinal Willebrands),[2] a "doctor of the Church" (O.H. Pesch),[3] a "father in the faith"[4] (P. Manns). Lastly, a new interpretation of Luther's self-understanding, as we shall see, allows us from a surprising angle to answer "No" to our question in a way which is both ecumenically positive and an eschatological challenge. One final preliminary remark: the writer must declare his Methodist allegiance and recall that a Catholic historian, Maximin Piette, interpreted the Wesleyan movement as a Catholic reaction in the evolution of Protestantism.[5]

To our question, then, formulated, and over-sharply so, according to the several possible approaches.

Geoffrey Wainwright is Professor of Systematic Theology at Duke Divinity School, president of the Societas Liturgica, and author of Eucharist and Eschatology, Doxology: The Praise of God in Worship, Doctrine and Life, *and* The Ecumenical Moment.

1. Has the Catholic Church turned Protestant?

Listen first to the "conservative" prelate, Archbishop Lefebvre, on the post-Vatican II liturgy in the Roman Catholic Church:

> It is obvious that this new rite is, if I may put it this way, of an opposing polarity, that it supposes a different conception of the Catholic religion, that it supposes a different religion. It is no longer the priest who offers the Holy Sacrifice of the Mass, it is the assembly. Now this is a complete program. From now on it is also the assembly which will replace authority in the Church. . . . It is the weight of numbers which will give the orders from now on in the Holy Church. And all this is expressed in the Mass precisely because the assembly replaces the priest, to such an extent that now many priests no longer want to celebrate the Holy Mass if there is not an assembly there. Very quietly, it is the Protestant idea of the Mass which is creeping into Holy Church. And this is in accordance with the mentality of modern man, with the mentality of modernist man, completely in accordance, for it is the democratic ideal which is fundamentally the idea of modern man. That is to say that power in the assembly, authority is vested in men, *en masse*, and not in God. . . . This Mass is no longer a hierarchic Mass, it is a democratic Mass.[6]

It might be more truly Catholic to see Protestantism as having helped the Roman Church to recover what is, according to the Dominican Yves Congar, the authentically traditional notion of the baptismal priesthood of the faithful.[7] Moreover, this does not require a classical Protestant to acquiesce in Lefebvre's caricature of Protestantism in its own weakest manifestation, as though the Church were an internally undifferentiated community in which all authority was self-generated "from below"; but more will be said about that in the next section.

There are certainly signs that the Roman Catholic Church has ceased to oppose a thing simply because Protestants affirm it, or to maintain it simply because Protestants reject it. In this sense, Vatican II may have signalled, as an ecumenical German study suggested, "the end of the Counter-Reformation."[8] Thus the guarded

[1] In the United States: 1. *The Status of the Nicene Creed as Dogma of the Church* (1965); 2. *One Baptism for the Remission of Sins* (1966); 3. *The Eucharist as Sacrifice* (1967); 4. *Eucharist and Ministry* (1970); 5. *Papal Primacy and the Universal Church* (1974); 6. *Teaching Authority and Infallibility in the Church* (1978); 7. *Justification by Faith* (1983). Vols. 1–4 and 7 published by the Bishops' Committee for Ecumenical and Interreligious Affairs, 1312 Massachusetts, N.W., Washington, D.C. 20005; Vols. 1–3 as a single volume plus separately 4, 5 and 6 published by Augsburg. At the world level: *Das Herrenmahl* (1978); *Wege zur Gemeinschaft* (1980); *Das geistliche Amt in der Kirche* (1981).

[2] J. Willebrands, address to the Lutheran World Federation at Evian in 1970; text in *Herder-Korrespondenz* 24 (1970), pp. 427–431.

[3] O. H. Pesch, *Hinführung zu Luther* (1982).

[4] P. Manns, inaugural address at the Institute for European History, Mainz, in 1981 ("Vater im Glauben").

[5] M. Piette, *John Wesley, sa réaction dans l'évolution du protestantisme* (1925).

[6] The quotation comes from an ordination address given by Archbishop Lefebvre on July 29, 1976. English translation in Y. Congar, *Challenge to the Church: The Case of Archbishop Lefebvre* (1977), p. 29f.

[7] Y. Congar, as in note 6, p. 30f.

[8] J. C. Hempe (ed.), *Ende der Gegenreformation?* (1964).

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opening which the Council gave to the use of the vernacular has in fact led to the practical abandonment of the Latin Mass in ordinary use. Lay communion under both kinds has become widespread rather than exceptional (though one may wonder whether the intinction hygienically fashionable in some Protestant circles would itself meet Luther's insistance on "drinking the cup" in accordance with the Lord's institution). Nevertheless a married priesthood is not yet conceded in the "Latin" rite. Of greater doctrinal significance is the fact that the practice of indulgences, though it has become much more discreet, has not disappeared. Such facts as this last lead such suspicious Protestants as the Waldensian dogmatician Vittorio Subilia to conclude that, by accepting *selected* elements of the Protestant position, the "new catholicity of Catholicism" is in fact playing the old Catholic trick of integrating them into a "complex of opposites"—and thereby neutralizing them.[9]

2. Has Protestantism poped?

Subilia in fact characterizes Catholicism as the religion of the "and" (the "et" of Council of Trent's decree on "Scripture *and* Tradition"), whereas original Protestantism is the faith of the "either/or" (the "aut . . . aut"). Thus he blames Methodism for instance, for its version of faith *and* works.[10] It is perhaps over the adjacent issue of "sacramentalism" that some Protestants, particularly in the Reformed tradition, consider that Protestant ecumenism is in danger of surrendering to Catholicism. Paolo Ricca thinks that the whole "impostazione" or approach of the Lima text on "Baptism, Eucharist, and Ministry" magnifies the sacraments at the expense of the word and in this betrays an entire ecclesiology.[11] Yet it is hard to believe that the classical Reformers would quarrel with the Vatican II definition of the church, in Christ, as a "sign and instrument of communion with God and unity among all people" (*Lumen Gentium* 1). The Church's "sacramentality," in this sense, allows a vision and practice of order and authority in the Church which overcomes the polemical alternatives of a difference in kind or in degree or in nothing among ordained and lay members of the community. The Catholic theologian of ministry, David N. Power, writes as follows:

> The needs of the Church and of its mission are what determine ministry. . . . The office-holder, through the service of supervision and presidency, represents back to the church that which in the faith of the ordination ceremony it has expressed about itself. . . . Because [the eucharistic president] is empowered to represent the Church in this vital action, to represent to it is very own ground of being, we say that he is empowered to represent Christ. . . . The role of the ordained minister is to represent in the midst of this community its work for the kingdom, its eschatological nature, and its relationship to Christ. . . .[12]

The Protestant Consultation on Church Union in the United States (C.O.C.U.) puts it concisely: "Their ordination marks them as persons who represent to the Church its own identity and mission in Jesus Christ."[13] Expounding the Lima text on "Ministry," I myself wrote:

> Precisely as *representatives* of Christ and his Church the ordained ministers are *distinct*, but *what* they represent is not *other* than the character and mission of the whole Church, and this itself is *nothing other* than participation, by the grace of the Holy Spirit, in the ministry of Christ the Saviour and Head of the Church.[14]

3. Were they mere misunderstandings?

In his great work *Die Reformation in Deutschland* (2 vols., 1939-40), which began a more positive phase in the Catholic historiography of Protestantism, Joseph Lortz argued that Luther both was influenced by and rebelled against an Ockhamism which obscured the true nature of Catholicism. That line was pursued by other authors, both Catholic and Protestant (particularly Anglican), to explain and excuse the Reformers' rejection of the sacrifice of the Mass. The Jesuit Francis Clark, in *Eucharistic Sacrifice and the Reformation* (1960), caused that little apple-cart to tremble for a while by showing that a pure line of Catholic teaching persisted from the middle ages to the Council of Trent (namely, that the sacrifice of the Mass and the sacrifice of Calvary are one and the same sacrifice, so that there can be no question of repetition or addition of a pelagian or works-righteousness kind), and by arguing that the Reformers' destruction of the Mass was, *in consequence*, done with open eyes. In turn, Nicholas Lash, a fellow Catholic, charged Clark with greatly underestimating the complexity of the relationship between verbal orthodoxy and the practical context:

> If what the Church is doing, in the concrete, can reasonably be said to be significantly different from what she ought to be doing [Clark admits the practical abuses prevalent in the late medieval period], then the theory according to which she interprets her activity may be calculated to mislead, even if that same theory, when employed as the interpretation of a more adequate state of concrete activity, were irreproachable.[15]

J.F. McCue had gone even further: "When theologians who defend the sacrificial concept of the Mass seem not to be disturbed by the development of a sub-Christian understanding of sacrifice within Roman Catholic piety, then there is at least some justification for thinking that the piety does express the doctrine."[16]

Catholics have become willing to call the Reformer "our common teacher," a "doctor of the Church," a "father in the faith"

On my reckoning, the question of eucharistic sacrifice is better placed in the fifth section among the issues that were awaiting the rediscovery of a primitive category.

The debate among Protestants and Catholics over justification—which Lutherans have seen as the *articulus stantis et cadentis ecclesiae*—has recently been qualified as marked by many misunderstandings. In the original edition of his book *Justification* (*Rechtfertigung*, 1957), Hans Küng argued that Karl Barth had "misunderstood" the Tridentiné decree on justification, and that there is in fact a fundamental agreement between Barth's position and that of the Catholic Church. By the time of the first English edition (1964), Küng was stressing in his preface that remaining differences were "school differences," where "misunderstandings" are notoriously prevalent. In the new English edition of 1981, Küng goes so far as to say that the "anathemas pronounced by the Council of Trent against the Reformation doctrine of justification were based on misunderstanding and lack of understanding, that is, they were mistaken decisions like so many others in the course of history" (pp. xvii-xviii); though, admittedly, such writings of Luther's as *The Bondage of the Will* and *On Good Works* "were and are open to misunderstanding, in need of completion and correction, not infallible."

In the area of justification, O. H. Pesch has applied the category of misunderstanding to the two sub-themes of certainty of salvation, and faith and works.[17] Regarding the later, Pesch speaks of "the most superfluous of all controversies." In rejecting certainty of *eternal* salvation, the Council of Trent was reverently drawing a line between the incomprehensible Creator and human pride and fickleness; Luther, on the other hand, was rightly preaching *present* certitude which accompanies trust in the reliable word and redemptive grace of God. For Luther, faith—which is of course the fruit of grace—*includes* love towards God and *expresses itself* in good works; whereas Catholic language tends to take faith as intellectual assent and in

[9] V. Subilia, *La nuova cattolicità del Cattolicesimo* (1967); see already *Il problema del Cattolicesimo* (1962).

[10] V. Subilia, *Tempo di confessione e di rivoluzione* (1968), pp. 147-151, and *La giustificazione per fede* (1976), pp. 318-22.

[11] P. Ricca, "Il 'BEM' e il futuro dell'ecumenismo" in *Protestantesimo* 38 (1983), pp. 155-169, 225-243.

[12] Composite quotation from D. N. Power, "The basis for official ministry in the Church" in *The Jurist* 41 (1981), pp. 314-342, and *Gifts that differ* (1980).

[13] *In Quest of a Church of Christ Uniting*, 1980, chapter 7.

[14] G. Wainwright, "Reconciliation in Ministry" in M. Thurian (ed.), *Ecumenical Perspectives on Baptism, Eucharist and Ministry* (1983), pp. 129-139.

[15] N. Lash, *His Presence in the World* (1968), p. 127f.

[16] J. F. McCue, "Luther and Roman Catholicism on the mass as sacrifice" in *Journal of Ecumenical Studies* 2 (1965), pp. 205-233.

[17] O. H. Pesch, *Hinführung zu Luther* (1982), pp. 116-133, 154-175.

that sense sees it in need of "supplementation."

But *is* the debate between Lutherans and Catholics over justification simply a matter of clearing up misunderstandings? The 1983 document of the U.S. Lutheran-Roman Catholic dialogue, *Justification by Faith*, speaks of a difference in "concerns," which presumably started in the sixteenth century and remain to this day characteristic of the two traditions. The group has nevertheless been able to agree on a "fundamental affirmation":

> Our entire hope of justification and salvation rests on Christ Jesus and on the gospel whereby the good news of God's merciful action in Christ is made known; we do not place our ultimate trust in anything other than God's promise and saving work in Christ.[18]

Yet it remains significant that the dialogue has not reached agreement on the "faith alone." The group does not consider this issue to spoil its "fundamental consensus on the gospel"; but one must in that case ask how fundamental is fundamental. A difference seems to me to remain between the *Allwirksamkeit Gottes* and the *Alleinwirksamkeit Gottes*, the Lutheran stress that God does *everything* and the Catholic view that God does not do everything *alone*. Some recent Lutheran thinking, and the dialogue document alludes to it, indeed enhances the exclusive operation of God: it maintains the "unconditionality of God's promises in Christ" and, in what the document calls a "hermeneutical perspective," it declares that "God's word does what it proclaims or, in modern terminology, the gospel message is performative; it effects the reality of which it speaks. The preaching of the gospel has the force of decreeing the forgiveness of sins for Christ's sake. . . . In this hermeneutical perspective even the faith which receives the promise is not a condition for justification." This fits with the "pure passivity" of faith, which is what some modern Lutherans have seen expressed in infant baptism and the ground on which they have defended the practice.[19] But when the insistance on "God alone" is taken so far, it seems to set Lutheranism over against not only Roman Catholicism but all the rest of Christianity also. It is, moreover, difficult to square with Luther's Large Catechism, which makes our forgiveness of the neighbor the condition of our receiving God's forgiveness, and it runs up against Eilert Herms' convincing interpretation of Luther's treatise *On Good Works*, which makes of faith a (doubtlessly graced) *human act* in response to God's revelation.[20]

However that may be, help may perhaps be found in O. H. Pesch's distinction between the *sapiential* theologizing of Thomas Aquinas and the *existential* theologizing of Martin Luther.[21] *Doxologically*, we ascribe all the work to God; but *on reflection*, we come to see that God also enables *us to work*. That again, however, raises the question of the proper relations between worship and doctrine. It may be that *doctrinally* the rest of Christianity has to go on living with the challenge Lutheranism addresses to it lest it exaggerate the grain of truth which resides in Pelagianism.

4. Is the truth variable?

Joseph Lortz detected and emphasized those elements in the man which made him "the Catholic Luther." More boldly, O. H. Pesch has argued precisely for "the Lutheran Luther" as a current "Catholic possibility."[22]

While Y. Congar sympathized with Luther's contention that the gospel itself creates its own language,[23] Pesch goes so far as to suggest that Luther's *new experience and understanding* of the gospel made it (practically) inevitable that "the old believers" would condemn the new linguistic expression which it appropriately found. If Trent *did* exclude Luther's gospel, then it is difficult to see how a Church which invests such great magisterial authority in a general council could now admit "Luther's gospel" as a Catholic possibility. Pesch's fellow-Catholic critics raise that difficulty with him: can what was error in the sixteenth century become true in the twentieth?[24] It remains debatable, however, whether Luther was condemned by Trent (he is not mentioned by name), or whether it was not rather a caricatural Lutheran*ism* such as naturally developed and continued in a situation of mutual separation and polemics. Insofar as Lutheran*ism* has evolved over against Catholic*ism*, it may be that by returning to Luther Lutherans may be reconciled to the Catholic Church. The "Catholic Luther" becomes important again: Erwin Iserloh, for instance, has shown that precisely in his *Reformation* writing "Against Latomus" Luther presents a different view of sanctification and growth in grace than the unremitting paradox of the *totaliter iustus, totaliter peccator* of caricatural Lutheranism.[25] It appears that there may be Catholic bounds within which Luther *can* now be heard as being powerful testimony to the gospel.

The question of the variability of truth is not only posed diachronically but also synchronically. The Catholic veterans Karl Rahner and Heinrich Fries have argued that there exists today a "substantive possibility" for the reunion of Christianity.[26] The creedal and dogmatic base already exists in the Apostolic and Nicene-Constantinopolitan Symbols. But there is cause for concern when Rahner in particular then allows for an almost boundless pluralism in *theological interpretation*. Can theology be so clearly distinguished from dogma as to prevent such pluralism from sinking into dogmatic indifferentism? And what connection is there with Rahner's notion of "anonymous Christians"? Christian unity is not to be bought at the price of explicit confession of Christ.

5. The power of ancient keys?

Here I want to suggest three types of rediscovery that have begun to unlock some genuine and substantial controversies between Catholics and Protestants in ways that may open the door to reunion.

(a) The one gospel

In New Testament usage, exegetes have retaught us, "gospel" designates both the content and the proclamation of the one saving message. This gets behind the question of Scripture and tradition to their common source. It is significant that Vatican II dropped the preparatory draft on "the two sources of revelation" and produced instead, in *Dei Verbum*, a document which allows the "et" of Trent to be taken—according to a possibility which J. R. Geiselmann and others have argued was always meant to be left open[27]—as treating Scripture and unwritten tradition in the sense of two mutually interacting ways of transmitting and testifying to the one gospel. At the same time, the WCC Conference on Faith and Order at Montreal in 1963 produced its text on Scripture, the great Tradition (with a capital T), and the particular traditions (plural, and with a small t). While not everything is theoretically solved by *Dei Verbum* and the Montreal text, their principles have in fact allowed a way of working in which Catholic, Protestant and Orthodox theologians have made great

Doxologically, *we ascribe all the work to God; but* on reflection, *we come to see that God also enables* us to work.

material convergences in the areas of "Baptism, Eucharist and Ministry";[28] and they set the framework, too, for the more comprehensive and quite indispensable Faith and Order study—in which Catholic theologians share as full members of Faith and Order—entitled "Towards the Common Expression of the Apostolic Faith Today."

(b) Anamnesis

Modern biblical and patristic scholarship has also delivered to us a more ancient understanding of the notion of "memorial." Despite

[18] *Justification by Faith*, text in *Origins: National Catholic Documentary Service*, October 6, 1983, paragraphs 4 and 157. For some background, see K. McDonnell, "Lutherans and Catholics on Justification" in *America*, December 3, 1983, pp. 345–348.

[19] For example, E. Schlink, *Die Lehre von der Taufe* (1969).

[20] E. Herms, *Theorie für die Praxis: Beiträge zur Theologie* (1982), p. 26f.

[21] O. H. Pesch, *Die Theologie der Rechtfertigung bei Martin Luther und Thomas von Aquin* (1967), pp. 935–948.

[22] O. H. Pesch, "Der 'lutherische' Luther—eine katholische Möglichkeit?" in P. Manns and H. Meyer (eds.), *Oekumenische Erschliessung Martin Luthers* (1983), pp. 44–66.

[23] Y. Congar, *Martin Luther, sa foi, sa réforme* (1983), pp. 15–83.

[24] See the contributions of P. Manns and E. Iserloh to the book mentioned in note 21.

[25] E. Iserloh, *Luther und die Reformation* (1974), pp. 88–105 ("Gratia und Donum, Rechtfertigung und Heiligung nach Luthers 'Wider den Löwener Theologen Latomus' [1521]").

[26] H. Fries and K. Rahner, *Einigung der Kirchen—reale Moglichkeit* (1983).

[27] J. R. Geiselmann, "Das Konzil von Trient über das Verhältnis der Heiligen Schrift und der nicht geschriebenen Traditionen" in M. Schmaus (ed.), *Die mündliche Ueberlieferung* (1957), pp. 123–206.

[28] See the "Lima text" of Faith and Order, *Baptism, Eucharist and Ministry* (1982).

some differences of detail, it is now clear that a liturgical or ritual memorial, whether against a Hebrew or a Greek background, is a God-given means of putting succeeding generations in touch with the original and normative events in which revelation and redemption were given. There is no room here to spell out the liberation which this has brought to those engaged in embittered Catholic-Protestant controversies over preaching and the sacraments. Very specifically, the old debates about eucharistic presence and sacrifice have come very close to resolution through the provision of the anamnetic category that had been largely forgotten in the Western Church of the sixteenth century.

(c) Trajectories

Scholars of the primitive and early Church have supplied us also with the historically and hermeneutically useful concept of a "trajectory." Certain lines of development can be shown to have at least their beginnings in the normative apostolic period. No doubt they open up a considerable vector of possibilities, only some of which were actually realized in later history, though perhaps more of them remain theologically open. The U.S. Lutheran-Roman Catholic dialogue made use of the notion of trajectory in its work on Peter and on Mary.[29] I myself have explored further the question of Mary in this broad perspective.[30] Recent ecumenical discussion, however, has tended to concentrate rather on the papacy as this might be seen along a Petrine trajectory. Under what conditions might Protestants see in the papal ministry a service of confessing the faith and strengthening the brethren and sisters? The Swiss Reformed theologian, Jean-Jacques von Allmen, has tried to recover the Irenaean vision of the bishop of Rome as the bishop of the local church of Peter and Paul.[31] But will Protestants ever be able to reconcile the very checkered factual "history of the popes" with an office which in principle transcends its holders in a ministry of permanent and universal significance?[32] Is a highly clericalized and secularized Rome the place for the present renewal of a petrine ministry? On the other hand, later Protestants may well come to see, not only in John XXIII but also in Paul VI and John Paul II, popes who have in certain respects borne faithful testimony to the gospel at a very difficult time when many Protestants have been drifting off into apostasy. Paul VI recognized that "the pope himself" might be the last and greatest obstacle on the ecumenical road. By the same token, John Paul II may prove to have performed a prophetic gesture of great magnitude when, in Advent of the Luther year of 1983, he accepted the invitation to preach in the Lutheran congregation present within his own diocese.

End-piece

The Churches of the Reformation have often spoken, sometimes rather too glibly, of "Ecclesia semper reformanda." On the one hand, that may trivialize the great upheaval which the Reformation represented—a disruption of fellowship which may indeed have been necessary for the sake of truth, but whose continuance without resolution and reconciliation has done untold harm to the Christian witness to a gospel of love.[33] In this respect, a better description of the permanent need of the Church may be that found by Vatican II, "Ecclesia semper purificanda": the earthly Church is ever dependent on the healing and sanctifying grace of God as it pursues its divine and apostolic calling of holiness. On the other hand,

Luther understood himself as a mere "precursor of the Reformation"

Reformation may be too big a word even for what took place in the sixteenth century; and here we come to that new interpretation of Luther's self-understanding which I mentioned early on.

Heiko Oberman has recently marshalled considerable evidence to show that Luther understood himself as a mere "precursor of the Reformation," an evangelist whose task it was to prepare the way for the great Reformation which God alone could and would soon bring by the Final Judgment.[34] Our time again is taking on an apocalyptic hue. It is marked by at least two characteristics of biblical apocalyptic: a *universalization of horizons* is taking place as we move for good or ill towards "one world"; and each and all are thereby confronted with a *critical choice* between life and death. Luther said that if the world would end tomorrow, he would still plant an apple tree today.[35] That is a work of trust in the God who brings life out of death. Another might be the urgent reconciliation among Christians for a common testimony to the gospel offer of salvation in a God whose glory, said St. Irenaeus, is living humanity: "Gloria Dei vivens homo, vita autem hominis visio Dei."[36]

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[29] See the studies edited by R. E. Brown and others, *Peter in the New Testament* (1973) and *Mary in the New Testament* (1978).

[30] G. Wainwright, *The Ecumenical Moment* (1983), pp. 169–188.

[31] J.-J. von Allmen, *La primauté de l'église de Pierre et de Paul* (1977).

[32] Often it is not clear whether Luther himself was attacking the institution of the papacy or its incumbent at the time.

[33] Y. Congar (as in note 22, p. 771.) draws up an impressive list of contemporary Protestants who continue to affirm that their churches are a "temporary," "provisional," or "parenthetical" reality only.

[34] H. A. Oberman, "Martin Luther—Vorläufer der Reformation" in E. Jüngel and others (eds.), *Verifikationen* (1982), pp. 91–119; see also Oberman's book, *Luther: Mensch zwischen Gott und Teufel* (1982).

[35] See M. Schloemann, *Luthers Apfelbäumchen* (1976).

[36] "For the glory of God is a living human being; and the life of a human being consists in beholding God." *Against Heresies* 4.20.7.

50TH ANNIVERSARY OF THE FIRST CONFESSING SYNOD OF THE GERMAN EVANGELICAL CHURCH

An international symposium of scholars and church leaders, commemorating the 50th anniversary of the First Confessing Synod of the German Evangelical Church will be held in Seattle. The topic is: A HALF-CENTURY AFTER BARMAN: RELIGION, TOTALITARIANISM, AND HUMAN FREEDOM IN THE MODERN WORLD from April 24–29, 1984, in Seattle, Washington. For further information contact: THE INSTITUTE, P.O. Box 45745, University Station, Seattle, WA 98145.

BELIEVERS' CHURCH CONFERENCE

A Believers' Church Conference on the *Baptism, Eucharist and Ministry* statement of the World Council of Churches will be held from June 5–8, 1984 in Anderson, Indiana. This conference, though slanted for the Believers' Churches, is open to all who are interested in following this discussion. For further information contact Dr. John W. V. Smith, 1021 Martin Drive, Anderson, IN 46012.

EVANGELICAL WOMEN'S CAUCUS NATIONAL MEETING

"Free Indeed—The Fulfillment of Our Faith" is the theme for the 1984 EWC national meeting, to be held June 19–23 at Wellsley College in Massachusetts. In addition to Bible studies, plenary lectures and worship, several subjects will be explored in seminars and workshops: Women in Creative Arts, Women in Social Action, Women in Spirituality, and Women in Theology. For information and registration, write to EWC 1984 Conference, 40 Calumet Road, Winchester, MA 01890.

THE GOSPEL AND URBANIZATION

Theological Students Fellowship is among the co-sponsors of this conference to be hosted by the Overseas Ministries Study Center April 23–May 4. Conference leaders include Samuel Escobar, Raymond Fung, Raymond Bakke, Roger Greenway, and Michael Haynes. The first week will focus on urban evangelization; the second will concentrate on the role of the pastor. For further information, or to register for either or both weeks, write to Box 2057, Ventnor, NJ 08406.

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Dispensationalism and the Salvation of the Kingdom

by Robert Saucy

The dispensationalist emphasis on the distinct economies within salvation history frequently raises the issue of the nature of the dispensational understanding of present salvation. Within this broad question are the sub-questions of the application of the teaching of Jesus and the relation of God's present work to the kingdom. Of particular import with regard to the last issue is the contemporary discussion of the nature of salvation today. Does it involve primarily the vertical reconciliation of humanity with God through personal regeneration or equally, and even primarily, the horizontal reconciliation of people with people through the regeneration of the social and political structures of culture?

Before focusing on the broad question of the nature of salvation, it will be well to consider the present applicability of Christ's teaching, in particular the Sermon on the Mount, as this is frequently tied in to the question of the nature of the salvation proclaimed by the church. As noted in our previous article, dispensationalists today vary in their understanding of the relation of the kingdom of Christ to this age. Since Jesus' teaching is explicitly related to the kingdom, the nature of its applicability also varies among dispensationalists. Dispensationalism has always sought to follow the hermeneutical principle which takes seriously the context of any teaching. With the recognition that Jesus' earthly ministry was within the time of the economy of law (Gal. 4:4), and the sermon itself was taught in the context of the proclamation of the kingdom of God to the twelve tribes of Israel only, early dispensationalists tended to understand the sermon within the context of the anticipated Messianic kingdom. This kingdom, according to the Old Testament and even the announcements surrounding the coming of Jesus (cf. Luke 1:32–33, 68–74), included political overtones both for Israel and the Gentiles as well as spiritual salvation. With the rejection of Christ, traditional dispensationalism saw the establishment of this kingdom postponed until the coming of Christ in glory. Within this framework it was natural to interpret the early teaching of Jesus as having its primary application for life in the impending kingdom and only a secondary application for the believer during this interim period, similar to many teachings of the Old Covenant economy which are not literally applied today. Without question the earlier strong dichotomy between the dispensations of law and grace also contributed to the denial of the sermon's direct application for today. Because the mood of Jesus' instruction was imperative without mention of the gracious saving work of Christ or the enabling power of the Spirit, it was easy to contrast this with the later teachings of the apostles after Calvary and Pentecost.

Although there are many dispensationalists today who yet hesitate to see the primary interpretation of the sermon's teaching for the church, there are few who would argue for a strict kingdom interpretation. They recognize that the setting of the disciple's life is yet in a hostile world (cf. Matt. 5:10–12). Some therefore see its immediate interpretation for that time when it was spoken by the Lord before the rejection by Israel was final and the "mysteries" of the kingdom revealed a new era (cf. Matt. 13). This, of course, does not mean that Jesus' words have no meaning for the contemporary believer any more than some Old Testament teachings which are not interpreted directly for us at this point in salvation history, but yet convey a Word of God to us by way of application.

Many dispensationalists today, as noted in the previous article, no longer understand the fulfillment of the Messianic kingdom announced by Jesus as postponed entirely until the second advent. They understand the spiritual salvation of the kingdom as available now through the work of Christ at Calvary. Since the sermon relates fundamentally to the personal life of the disciple of the kingdom in a world that has not yet become the kingdom of Christ overtly, this dispensational understanding accepts the teaching of Jesus as directly applicable to the believer today in the church. It is difficult to say how much of contemporary dispensationalism holds this position, although it would seem that the number is considerable and growing, providing a convergence with non-dispensational teaching at this point.

The question of the nature of salvation today has occasionally brought the charge that dispensationalism fosters an other-worldly salvation which has little concern for the salvation or regeneration of the present socio-political structures.[1] Most dispensationalists will acknowledge some share with other conservative believers in an earlier minimizing of social concern stemming from a reaction to a liberal tendency to deny the priority of salvation as a vertical relationship with God in favor of a horizontal reconciliation between people through social and political change. It is significant to note, however, that even during this period conservatives including many dispensationalists were vitally involved in seeking to meet the this-worldly needs of the hungry and poor of society. Today, it would be safe to say that dispensationalists generally recognize and desire to express the truth that God demands love in deed as well as word.

Nevertheless, it is true that dispensationalists along with most conservatives understand salvation today as involving priority of personal spiritual regeneration. This is in contrast to the socio-political thrust of the World Council of Churches sponsored discussions on "Salvation Today" at Bangkok (1972–73). To a considerable extent the understanding of God's present plan of salvation does involve one's view of history. This point has been noted by the critics of dispensationalism who charge it with a pessimistic outlook which cuts the motivational nerve for social and cultural change. In other words, it produces a truncated theology of salvation.

Dispensationalists along with most conservatives understand salvation today as involving priority of personal spiritual regeneration.

Dispensationalism, indeed, does not hold out high hopes for the regeneration of the socio-political structures of this present time. But it is strongly premillennial in its prophetic outlook and therefore finally optimistic. It anticipates a time when justice and righteousness will prevail throughout the structures of society within history.

It is important to note that dispensationalism is not alone in a somewhat pessimistic outlook for the present. According to Berkouwer premillennialism generally ". . . has a very somber view of historical development."[2] Even the classic reformed amillennial theology of Louis Berkhof leaves one with the impression of darkening days of apostasy and tribulation as the end approaches rather than any transformation of culture.[3]

The understanding of salvation today must be set within the biblical

Robert Saucy is Professor of Systematic Theology at Talbot Theological Seminary, and author of The Church in God's Program *and* The Bible: Breathed from God.

[1] See for example Richard Quebedeaux, *The Young Evangelicals* (New York: Harper & Row, 1974), pp. 76–81.
[2] G. C. Berkouwer, *The Return of Christ* (Grand Rapids: Wm. B. Eerdmans, 1979), pp. 297.
[3] Louis Berkhof, *Systematic Theology* (Grand Rapids: Wm. B. Eerdmans, 1941), pp. 696–703.

eschatological framework of the tension of the "already" and "not yet" of the kingdom of God. The question is, how does Scripture describe God's saving activity during this "already"/"not yet" period? That God's salvation is active and even progressive during this time is certainly affirmed. But how is this activity related to the overt structures of society? Do the Scriptures portray the salvation of the kingdom today primarily as transforming individual believers through personal regeneration? Or do they also see the gradual transformation of society through the implementation of the righteous principles of the kingdom? Despite the plea from many today for a political understanding of salvation, the scriptural teaching and human need evidence the truth of salvation as personal regeneration. But does it also include the societal dimension, and if so, what is anticipated?

In his discussion of the signs of the end, Anthony Hoekema, an amillennial writer, sets forth three broad areas of scriptural teachings: (1) signs evidencing the grace of God; (2) signs indicating opposition to God; (3) signs evidencing divine judgment.[4] He correctly notes that while these signs will intensify toward the close of this present time, they are, in fact, characteristic of the entire period between Christ's first and second coming.[5] In the category of signs evidencing the grace of God, Hoekema includes the proclamation of the gospel to all nations and the salvation of Israel. Those involved in the opposition to God include tribulation, apostasy and the antichrist, while those indicative of divine judgment are wars, earthquakes, and famines. Except for a different understanding with regard to the salvation of Israel, the dispensationalist would agree with this analysis of biblical teaching.

It is instructive for the question of God's present saving activity to examine these biblical characteristics of this age. According to Hoekema, the grace of God is active in the proclamation of the gospel to all nations. The message of this gospel centers in the forgiveness of sin and the gift of life through the renewing of the Spirit. While this life carries ethical implications for living in the world, it is difficult to find in the message of the gospel any clear prediction of the renewal of the socio-political structures of society.

The signs involved in the opposition to God lend a positive teaching to this lack of evidence for the renewal of society. The apostasy of many who have professed the faith along with the persecution of believers by the society in which they live culminating in the antichrist who will operate through political structures appears to render little support for the teaching of a transformation of the basic human structures of this present age. The general picture one gets from the New Testament is a present age of weakness and suffering on the part of the church as far as the outward forms of this world are concerned. This will be followed by the co-reign with Christ in outward power and glory. Although the saving power of Christ's resurrection operates in the believing community today, it is basically operative through weakness which represents the life of the cross.

To argue that it is God's purpose to seek to transform political structures today into the structures of Christ's kingdom raises several interesting questions. Since the kingdom is nothing less than a theocracy, is it suggested that we should be working toward such a theocracy now? If so, what is the relation of church and state? Surely in the final kingdom of Christ there will be no distinction between them even as in the Old Testament kingdom of Israel. It is interesting to note in passing that some Jewish scholars use the church's advocacy of the separation of church and state to prove that the church does not intend to fulfill the promises of the kingdom. The present discussion of salvation as political calls for clarification of this issue. Does the gradual transformation of the structures of society mean the gradual merger of church and state? More importantly, what is the biblical teaching on this issue? Is it God's will for the church to begin the process of Christ's rulership of the governmental structures or to witness to his saving grace in preparation for his future rulership? Perhaps the questions can be stated differently, or the above antithesis softened. In consideration of the biblical witness, however, it would appear that the primary weight lies with the meaning of God's saving activity today as the proclamation of the saving message of the cross and resurrection calling men and women to a relationship with God through Christ in preparation for Christ's coming rule of the socio-political structures of the world.

Although the saving power of Christ's resurrection operates in the believing community today, it is basically operative through weakness which represents the life of the cross.

This proclamation, however, is not without its societal ramifications. Nor is the activity of Christ's kingdom absent from the present age. The Scriptures make it plain that the principles of the kingdom should already be active in the lives of believers. We have tasted of the powers of the age to come (Heb. 6:5) and must already operate according to the principles of the kingdom with "righteousness and peace and joy in the Holy Spirit" (Rom. 14:17). In short, the church is called to witness to the presence of kingdom power both in actions to those outside, but especially within as a community of believers. Living by the power and in accord with the principles of the kingdom will have an impact upon the world. Some of society's structures can be bent more into conformity with God's will for human life. But in the light of scriptural teaching all of this outward change must finally be understood as in the service of witness to God's present saving activity in calling individuals to himself and to one another in the community of the church. This is also a witness to the kingship of Christ as individuals and the church recognize his lordship over them. But they yet live, according to the providence of God's plan of history, in the realm of Caesar, a realm which under the permissive lordship of Christ is destined to be the expression of increasing antichrist activity until Christ purposes to take over the realm at his coming.

[4] Anthony Hoekema, *The Bible and The Future* (Grand Rapids: Wm. B. Eerdmans, 1979), p. 137ff.
[5] *Op. cit.*, p. 130.

Jacques Ellul: The Original "Liberation Theologian"

by Thomas Hanks

This article was originally prepared for the Boletin Teologico *of the Latin American Theological Fraternity, and has been translated for the* TSF Bulletin *by Stan Slade. In part two, appearing in September–October 1984, Hanks continues his analysis with "How Ellul Transcends Liberation Theologians."*

It is difficult for the scholars of the North to pigeonhole Jacques Ellul. Indeed, some of their efforts to do so have been simply ridiculous. Paul Pickrel, in *Harper's*, concluded that Ellul is a "Catholic layman"[1] (as a French Christian, must Ellul be Catholic?). Professor W. Waldo Beach of Duke Divinity School writes in the Foreword of *To Will and To Do* that Ellul is a "conservative evangelical" or a "Biblical conservative."[2] This article will explore the hypothesis that Ellul is a "theologian of liberation," although born both "before his time" and geographically out of place. If he had written his first theological work in Latin America in 1968 (instead of in France in 1946) no one would have had trouble categorizing him, even though it would have to be recognized that he is a singular and quite complex exemplar. What follows is a brief summary of the evidence for this hypothesis.

1. Ellul as Precursor of the Theologies of Liberation

1.1 Option for the Poor

During the thirties European theologies and middle class churches had very little to do with the poor. As a law student, Ellul began to read Marx, and then became a Marxist. From Marx he learned, even before his Christian conversion, the fundamental necessity of a commitment to the poor.[3] Furthermore, in the case of Ellul, this commitment sprang from the circumstances of his own family during his youth and early childhood. Ellul indicates that the fact of having grown up in a "rather poor" family is "one of the most decisive elements" of his life: "I experienced true poverty in every way, and I know very well the life of a family in a wretched milieu."[4] "All of my childhood I lived the life you read of in novels about working-class families in the depression."[5] His father was unemployed for long stretches of time, and "when one of the three of us got sick, it was a disaster."[6] He played on the docks of Bordeaux. Later, during the Nazi occupation, he got to know country life. Due to his open opposition to the Nazis, he lost his place in the University. This led him to move to the countryside, where he collaborated with the resistance and raised potatoes to support his family.

After the war, already in his first general theological work (*The Presence of the Kingdom*, 1948), Ellul began to advance a "revolutionary Christianity."[7] In 1950 he developed the implications for the poor of this view in *Money and Power*,[8] in which he devoted an entire chapter to the biblical concept of the poor, based on a study of Hebrew terms. He concluded with this affirmation: "The Bible thus establishes the poor in the very center of its truth and life, confronting every man . . . since the Bible speaks to us of the poor, we cannot take the side of the powerful in this world."[9] In his later works, Ellul has repeatedly returned to the challenge posed by the poor, elaborating his vision and applying it concretely to new situations.[10] Ellul's most recent book, *Changer de révolution* (1982),[11] is entirely devoted to the problem of the proletariat, especially in the Third World and communist countries.

1.2 Dialogue with Marx

As a law student of nineteen, in the midst of the Great Depression (1930), Ellul began to study Marx, and very soon became a Marxist:

> I plunged into Marx, and all at once felt as if I had discovered something totally unexpected and totally stupefying, precisely because it related directly to my practical experience. . . . I read *Das Kapital*. I felt I understood everything. I felt that at last I knew why my father was out of work, at last I knew why we were destitute.[12]

Even after his Christian conversion (1934) Ellul continued in this conviction:

> What Marx had brought to me was a certain way of "seeing" the political, economic, and social problems—a method of interpretation, a sociology. So it did not seem impossible to utilize this, starting with the Christian faith. I could not accept the view that there should be a Christian faith without social and political consequences. On the other hand, however, I saw clearly that one could not deduce directly from Biblical texts political or social consequences valid for our epoch. It seemed to me that the method of Karl Marx (but not of the Communists!) was superior to all that I had encountered elsewhere.[13]

However, Ellul never got to the point of unifying in a single philosophical system his Christian faith and the scientific contribution of Marx. After the war, he introduced the first course on Marx in a French university and continued to teach it for thirty years. Even in 1981 he confessed:

> I . . . remained unable to eliminate Marx, unable to eliminate the biblical revelation, and unable to merge the two. For me, it was impossible to put them together. So I began to be torn between the two, and I have remained so all my life. The development of my thinking can be explained starting with this contradiction.[14]

A number of conservative Christians have been content to cite, out of context, Ellul's strong criticisms of the communists of our era. But we must never forget Ellul's profound recognition of and appreciation for Marx as a social scientist. Nor may we forget that all of Ellul's sociological and theological work has been accomplished in the context of an intense dialogue with Marx, and a rereading of him that has lasted over fifty years. Very few theologians of liberation are so thoroughly acquainted with Marx, the various marxisms, and especially the sad history of European communist parties and regimes in the way that Ellul is.

1.3 The Social Sciences in the Task of Theology

Actually, the "marxism" of Ellul is but a part of the much larger contribution to his thought made by the social sciences. He is best known not as a theologian but as the sociologist who authored a

Thomas Hanks is Professor of Old Testament at the Seminario Biblico Latinoamericano in San Jose, Costa Rica, and author of God So Loved the Third World.

[1] Paul Pickrel, *Harper's*, cited on the back cover Ellul, *The Technological Society*, Vintage Books/Random House, 1964 [hereafter, *TS*].
[2] Waldo Beach, p. vii in Ellul, *To Will and To Do*, Pilgrim Press, Philadelphia, 1969 [hereafter, *TWTD*].
[3] Ellul, *Perspectives on Our Age*, ed., William H. Vanderburg, Canadian Broadcasting Company, 1981, p. 11 [hereafter, *POA*].
[4] Ellul, *POA*, p. 1
[5] Ellul, *In Season, Out of Season*, Harper & Row, 1982, p. 7 [hereafter, *ISOS*].
[6] Ellul, *ISOS*, p. 8.
[7] Ellul, *The Presence of the Kingdom*, Seabury, New York, 1967 (French edition, 1948), pp. 60–70 [hereafter, *PK*].
[8] Ellul, *L'homme et l'argent*, Presses Bibliques Universitaires, 2e 1979 (cp. 1e 1954), pp. 186–200; *idem*, *Money and Power*, InterVarsity, Downers Grove, 1984 [hereafter, *HA*].
[9] Ellul, *HA*, p. 200
[10] See, for example, Ellul, *The Betrayal of the West*, Seabury, New York, 1978, pp. 85–125; *idem*, *The Ethics of Freedom*, Eerdmans, Grand Rapids, pp. 45, 50, 205, 320–22 (exposition of Matt. 23:31–46), 414, 417, 424, 497; [hereafter, *EF*].
[11] Ellul, *Changer de révolution, L'inéluctable prolétariat*, Seuil, Paris, 1982 [hereafter, *CR*].
[12] Ellul, *POA*, pp. 4–5.
[13] Ellul, "From Jacques Ellul," in James Holloway, ed., *Introducing Jacques Ellul*, Eerdmans, Grand Rapids, p. 5 [hereafter, Holloway *IJE*].
[14] Ellul, *ISOS*, p. 16.

best-seller in the sixties, *The Technological Society*. This work, recognized by various social scientists as one of the decisive books of our time, gives us not only an analysis of modern society, but a whole new *Weltanshauung*, comparable to that of Marx's *Das Kapital*. Ellul explains the relation in this way:

> Marx showed me the dialectical nature of social phenomena, and also oriented me strongly toward a study of technique. I was actually a Marxist in 1933–1934, and I asked myself then: If Marx were alive today, would he be so disposed to cite as the crucial social phenomenon of history the ownership of property? What would he cite as crucial? And I decided it would be the phenomenon of technique. Of course, this is something that many followers of Marx today would not propose.[15]

Although *The Technological Society* is what catapulted Ellul to fame in the English-speaking world, in French his *magnum opus* is his *Histoire des institutions* (1951–56).[16] This multi-volume work, comprising some 1500 pages, serves as the text for Ellul's basic course in the Faculty of Law and the Institute for Political Studies in Bordeaux. Also, over and above his many articles, Ellul's books *Propaganda* (1962)[17] and *The Political Illusion* (1965)[18] represent fundamental contributions in their respective fields (communications and political science). The social analysis has influenced not only various Christian theologians, but also thinkers as diverse as Herbert Marcuse, E. F. Schumacher and John Kenneth Galbraith.

Ellul was over twenty years ahead of liberation theologies in demonstrating the decisive role of the social sciences for Christian praxis and theology.

It is impossible to understand Ellul's biblical and theological works without seeing them in the context of his contribution to the social sciences. This is especially true of his ethics, of which three volumes are planned, with the first volume (*The Ethics of Freedom*) and half of the prolegomena (*To Will and To Do*)[19] already published. While the influence of Barth is decisive for Ellul's ethics[20], Ellul criticizes Barth's ethics for its lack of social realism. In fact, beginning with *The Presence of the Kingdom* (1948), this is a criticism that Ellul has frequently lodged against the church and its postwar theologians:

> I hardly ever find Protestants speaking with competence on political economics, sociology, social psychology, or political science.[21]

Much has been written about the achievement of theologians of liberation in "baptizing" Marx and the social sciences for theological use. However—and here the evidence is overwhelming—the "John the Baptist" in this has been Jacques Ellul. The efforts of our theologians in this area have been admirable, and their contributions to theology have been of transcendent importance, but none of them even approach Ellul in terms of multiple and fundamental contributions to the social sciences themselves. Ellul was over twenty years ahead of the theologies of liberation in calling for and demonstrating the decisive role of the social sciences for Christian praxis and doing theology.

1.4 Dialectic Thinking

José Porfirio Miranda reproaches Marx for being "insufficiently dialectical" because the latter failed to recognize the resurrection of Christ as the antithesis of death.[22] It is doubtful that anyone could raise the same criticism against Ellul, who says:

> I am a dialectician above all: I believe nothing can be understood without dialectical analysis.[23]

One might with more reason complain that Ellul is "too dialectical," since he applies this mode of thought even when it does not correspond to reality.[24] But such criticism does not disturb Ellul. In 1981 various U.S. professors published a book of essays on Ellul's thought—some rather negative in their analyses. Instead of responding to their accusations individually, Ellul wrote an essay, "On Dialectic," in which he indicated that North Americans have much trouble understanding his thought because so few of them know how to analyze and think dialectically.[25]

Ellul sees the influence of Hegel, Marx, Kierkegaard and Barth in his dialectical way of analyzing reality. But he insists that this mode of thinking has its origins in the Old Testament, two centuries before the Greek philosophers Heraclitus and Zeno.[26]

Thus, starting from his double conversion (to Marx and to Christ), and based in his study of Hegel, Kierkegaard, and Barth and the Bible, Ellul began to develop a sociology and a "theology of confrontation"—profoundly dialectical—over twenty years before the appearance of the theologies of liberation. John Boli-Bennett, an expert in the field of dialectics, concludes that Ellul's mixture of dialectical elements from the Marxist tradition and Neo-orthodox theology (Barth and Kierkegaard), his criticism of both traditions, and his development of the dialectic between social and spiritual reality have made a very important contribution to contemporary thought.[27]

1.5 Salvation is Liberation (With Exodus as the Paradigm)

The growing preoccupation with the nature of Christian salvation was reflected in the theme of the ecumenical conference held in Bangkok (1971): "Salvation Today." Mortimer Arias gave classic expression to the new Latin American perspective in his book, *Salvacion es Liberacion* (1973).[28] A simple study, this work is nonetheless rich in the new insights of biblical theology in our context, with special emphases on the Exodus and the Exile. In 1978 Pope John Paul II endorsed the new Latin American theologies at Puebla with his affirmation that Christian salvation must be understood as "integral liberation."[29]

However, as Geoffrey Bromiley has pointed out, this new understanding of the dimensions of biblical salvation—so decisive for the proclamation of the gospel in the Third World—has clear antecedents in Barth's *Church Dogmatics*, and has also received a strong concrete impulse from the writings of Ellul (culminating in his *The Ethics of Freedom* [1973]):

> This freedom (unleashed at the cross) is received exclusively in Christ, making the gospel essentially one of liberation. Here again is a theme that recurs constantly in Barth's *Church Dogmatics*, and Ellul takes it up with vigor. Liberation, he thinks, provides the present age with a better figure of salvation than redemption does. He does not suggest, of course, that preaching the Gospel can be equated with achieving political and economic liberation by a change in government. The problem goes deeper than that. Under any government, man lies in subjection to forces that enslave him. In this tragic situation, philosophers prattle about freedom, theologians utter empty platitudes, and revolutionaries suffer from the delusion that they are achieving liberation even as they serve historical determinations; but only Christ, who displayed his own freedom in the temptations, can bring true emancipation.[30]

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[15] David C. Menninger, "Jacques Ellul: A Tempered Profile," *Review of Politics* 37: 239, April 1975; cited by David Gill, "Jacques Ellul: The Prophet as Theologian," *Themelios* VII:1:57, Sept. 1981.
[16] Ellul, *Histoire des institutions*, Vols. I–V, Presses Universitaires de France, Paris, 1951–56.
[17] Ellul, *Propaganda*, Vintage/Knopf, New York, 1963.
[18] Ellul, *The Political Illusion*, Knopf, New York, 1967. Cp. David C. Menninger, "Technique and Politics: The Political Thought of Jacques Ellul," doctoral dissertation, UC Riverside, 1974 [hereafter, "Politics"].
[19] Ellul, *To Will and To Do*, Pilgrim Press, Philadelphia, 1969.
[20] Geoffrey Bromiley, "Barth's Influence on Jacques Ellul," pp. 32–51 in Clifford G. Christians and Jay M. Van Hook, eds., *Jacques Ellul: Interpretive Essays*, U. of Illinois Press, Urbana [hereafter, Christians and Van Hook, *Essays*].
[21] Ellul, *PK*, p. 55; *False Presence of the Kingdom*, Seabury, New York, pp. 153–69 [hereafter, *FP*]; cp. *Violence*, SCM, London, 1970, pp. 30–35.
[22] Miranda, *Marx and the Bible*, Orbis Books, Maryknoll, p. 279.
[23] Menninger, "Jacques Ellul: A Tempered Profile," in *Review of Politics*, 37:240, April, 1975. Ellul himself has made a similar criticism of Marx; see John Boli-Bennett, p. 193, cited in Note 27.
[24] David Walter Gill, "The Word of God in the Ethics of Jacques Ellul," doctoral dissertation, University of Southern California, 1979, pp. 221–227.
[25] Ellul, "Epilogue: On Dialectic," in Christians and Van Hook, *Essays*, p. 297.
[26] *Ibid*, p. 298; cp. in the same volume, Vernard Eller, "Ellul and Kierkegaard: Closer than Brothers," pp. 54–56; Holloway, *IJE*, pp. 6, 20.
[27] John Boli-Bennett, "The Absolute Dialectics of Jacques Ellul," *Research in Philosophy & Technology*, Vol. 3, 1980, pp. 171–201 [hereafter, "Dialectics"].
[28] Mortimer Arias, *Salvacion es Liberacion*, La Aurora, Buenos Aires, 1973.
[29] John Eagleson & Philip Scharper, *Puebla and Beyond*, Orbis Books, Maryknoll, p. 74 *et passim*, 1979.
[30] Bromiley, *op. cit.*, pp. 42–43. Cp. George Hunsinger, ed., *Karl Barth and Radical Politics*, Westminster, Philadelphia, 1976.

Obviously, according to Ellul the freedom that Christ brings us goes far beyond the slogans of the left. It addresses not only the economic-political-military oppression suffered by the Third World, but also the great problems common to all capitalist, socialist and communist countries: the domination of technology and propaganda, totalitarian states, militarism, ecological disaster, the alienation of persons in large cities, etc.

However, Ellul shares the liberation theologians' emphasis on the Exodus as the decisive paradigm:

> The Jews themselves saw that the first liberation from Egypt is the guarantee and promise of all the others. It is because God frees them there that he is the liberator, and henceforth there can be no other . . . [The deliverance from Egypt] is not just political. It is also liberation from the kingdom of evil. It is a liberation which symbolizes all liberation. Finally, for Israel, too, this first liberation guarantees the final and definitive liberation which will complete world history and which the people await.
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> When, therefore, Paul says that Jesus Christ is the liberator, and when he sets up his doctrine of liberty . . . he is taking up the whole thought of Scripture. One could almost say that he is aligning himself with the whole of the Old Testament.[31]

Without doubt, *The Ethics of Freedom* is where all of Ellul's passion and profundity on this theme reach their climax. But whoever reads his earlier works can recognize that the authentic freedom that springs from the cross of Christ represents the great *leitmotif* and goal of the whole. His sociological works (on technology, propaganda, politics, revolution, etc.) expose the problem. His works of theology and biblical exposition proclaim the gospel of Christ the Liberator, and call us—from *The Presence of the Kingdom* (1948) to *The Ethics of Freedom* (1973)—to a "revolutionary Christianity" and a praxis of authentic liberation.

1.6 A Kingdom Hermeneutic

José Míguez Bonino has pointed out how the dynamic biblical concept of the Kingdom of God was corrupted early in the history of the church, with noxious effects, enduring even in Catholic tradition (despite its canonical preference for the synoptic gospels):

> There is no doubt that the ardent expectation of the total transformation of the world and the advent of the Kingdom of God was soon replaced in Christianity by a spiritualized and individualistic hope for immortal, celestial life.[32]

Beyond our Catholic-Platonic heritage (almost all the traditional Catholic heresies can be explained as a syncretizing of the Bible and Greek philosophy/religion), three dominant influences have made Latin American Protestants even more heretical than the Catholic tradition in our abuse and abandoning of the "gospel of the Kingdom."[33]

1. *The Reformation*, in response to its polemical context (the idea of salvation by works), seized upon two of Paul's epistles (Romans and Galatians) in order to center the gospel in the doctrine of justification by faith (*sola fe, sola gratia*) instead of the Kingdom of God (so central for the synoptics), or the abundant life, beginning now (John).[34] Hans Küng, while recognizing the validity of the arguments of Luther, Calvin, and Barth, has underlined well the notable lack of the term "justification"—even in Paul himself (see Ephesians!)—in the rest of the New Testament writings.[35] In the case of Luther, the Platonic-Catholic dichotomy (earthly vs. spiritual) received a new impulse in his theology of the "two kingdoms."
2. *Pietism*, in reaction against the state churches of the seventeenth century, in effect promoted a Christianity that attempted to be "apolitical."
3. *Dispensationalism*, through the Scofield Bible and the systematic theology of Lewis Sperry Chafer, with its notion of a "postponed" Kingdom—and the church as an unexpected "parenthesis"—effectively robbed the people of God of the synoptic gospels with their gospel of the Kingdom, the revolutionary praxis of the Sermon on the Mount, and the "subversive" prayer that Jesus taught his disciples.[36]

Faced with a platonized Catholicism, the theologies of liberation have developed, in a form uniquely suited to the socio-economic context of the Third World, the implications of the biblical teaching about the Kingdom of God.[37] At the same time, faced with the multiple deviation of Latin American Protestantism produced by neo-platonic syncretism, the canonical prejudice of the Reformers, "apolitical" pietism, and dispensationalist fantasies, various "radical evangelical" theologians (who wish to contextualize theology without simply identifying themselves with the theologies of liberation) have likewise discovered in the Kingdom of God a hermeneutical key for biblical interpretation and evangelistic-missiological praxis. Theologians such as René Padilla, Samuel Escobar, and above all (in this regard) Orlando Costas, have made a courageous and persistent effort to return evangelicals to the gospel of the Kingdom.[38]

North Americans have much trouble understanding his thought because so few of them know how to analyze and think dialectically.

However (in addition to many other precursors), this entire process in Latin America of returning to the gospel of the Kingdom by radical evangelicals and theologians of liberation has obvious antecedents in the writings of Jacques Ellul.

Ellul recognizes as decisive for his theological formation the influence of two Reformed theologians: John Calvin and—even more—Karl Barth. Therefore, it is not surprising to find that the other pole in the dialectic of his theology of liberation is the sovereignty of God, that is, "Yahweh is King" (Old Testament) and "Jesus is Lord" (New Testament). The first book to expound his theology in a global form was *The Presence of the Kingdom* (1948). William Stringfellow has called it "Jacques Ellul's most astonishing work" and "an authentically prophetic work."[39] Nearly all the great themes and problems that later appear as important books in their own right can be found as kernels in this little (153 pages!) book: technology, propaganda, politics, the state, ethics, and liberation. The situation somewhat parallels the development of the first small edition of the *Institutes* of the young Calvin. Charles Troutman has observed that Ellul, like Calvin, had the prophetic perspecuity to see the essential comprehensively, even at a young age.

As Bromiley has indicated, Ellul follows Barth closely in his way of understanding the relation between human freedom and divine sovereignty: free human resolutions are enclosed in the free decision of God.[40]

Specifically, Ellul chooses the book of Kings to illustrate the interaction between divine lordship and human freedom. But in all of Ellul's works of biblical exposition, "those who know even a little of Barth can detect his presence in the same hermeneutic methods."[41]

It is central and axiomatic within the Reformed hermeneutic of the Kingdom that Christ is "Lord of all" (Acts 10:36). Therefore his followers cannot accept a Marcionite dichotomy between the Old and New Testaments (perhaps the dominant heresy among Latin

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[31] Ellul, *EF*, p. 98.

[32] José Míguez Bonino, *Doing Theology in a Revolutionary Situation*, Fortress Press, Philadelphia, 1974, pp. 133–34.

[33] John H. Yoder, "La Expectiva mesianica del Reino y su caracter central para una adecuada hermeneutica contemporanea," in C. René Padilla, ed., *El Reino de Dios y America Latina*, Casa Bautista, El Paso, 1974.

[34] Elsa Tamez, *La Hora de la Vida*, DEI, San Jose, 1978, *passim*.

[35] Hans Küng, *Justification*, Thomas Nelson, New York, 1964, p. 8.

[36] Michael H. Crosby, *Thy Will be Done: Praying the Our Father as Subversive Activity*, Orbis, Maryknoll, 1977.

[37] Miguez Bonino, *Doing Theology*, pp. 150–52; Robert McAfee Brown, *Theology in a New Key*, Westminster, Philadelphia, 1978, pp. 75–100; Gustavo Gutiérrez, *A Theology of Liberation*, Orbis, Maryknoll, 1973, *passim*.

[38] Padilla, *op. cit.*, see note 33; Orlando Costas, *Theology at the Crossroads in Contemporary Latin America*, Rodopi, Amsterdam, 1976, chs. 1 and 12; *idem*, *The Church and its Mission: A Shattering Critique from the Third World*, Tyndale, Wheaton, 1974, pp. 59–83; *idem*, *The Integrity of Mission*, Harper & Row, New York, 1979, pp. x, 5–8; *idem*, *Christ Outside the Gate*, Orbis, Maryknoll, 1982, pp. 11, 16, 27–29, 44–54, 88–98; *idem*, ed., *Hacia una teologia de la evangelizacion*, Buenos Aires, 1973, pp. 14–15.

[39] William Stringfellow, "Introduction," Ellul, *PK*, p. 1; cp. Ellul, *The Meaning of the City*, Eerdmans, Grand Rapids, 1970, pp. 183–209.

[40] Bromiley, *op. cit.*, p. 41.

[41] *Ibid.*, p. 33.

American Protestants) that in effect leaves governments and the spheres of politics, society, and economics outside the Lordship of Christ and the transforming power of the Holy Spirit.

Given the serious abuses of the concept of the presence of the Kingdom of God within European ecumenical circles—especially within his own denomination—Ellul found it necessary to return to this theme, elaborating the other side of the coin in his *False Presence of the Kingdom* (1964). It presents a call to authentic holiness and a necessary "separation" from the world. Ellul accuses the church of conforming too much to the world, of producing a tardy echo of the slogans of the left (sometimes 10–15 years later), even when claiming to be "prophetic"! This is the book that put an end to Ellul's influence in ecumenical Protestant circles;[42] in fact, in Bordeaux in 1982 we found that it was principally the International Fellowship of Evangelical Students movement (the evangelical community) and the Catholics who were listening to and providing a platform for Ellul (though neither group was entirely comfortable with what they heard!).

It is in any case evident that Ellul shares with the theologians of liberation and the radical evangelicals of Latin America a hermeneutical perspective and a theology of the Kingdom that challenge both the flight from the synoptics to Paul (Luther), and the Platonic-Marcionite dichotomies of the pietists and dispensationalists that are dominant in our context. His dialectical and polemical perspective avoids various common distortions: the neglect of the hermeneutical key of the Kingdom by the Reformation, pietism and dispensationalism, the Platonic distortion of the Kingdom within traditional Catholicism, and the naive humanistic optimism ("we build the Kingdom—with or without God") of the old "social gospel," marxism and certain extreme forms of theology of liberation.[43]

1.7 Prophetic Praxis

We cannot provide here the details appropriate to a biographical article. But we must underline the fact that Ellul's life is a rich source of inspiration for whoever wishes to witness authentic and profoundly Christian praxis: his opposition to the Nazis at the cost of his university position, his service as the vice-mayor of Bordeaux (1944–46), his ministry for twenty years to the members of Bordeaux's street gangs, his struggle to transform the theological education of his denomination, his work as a popular but controversial professor for 40 years—all of this reflects a fascinating and challenging life that would require an entire book to describe adequately.[44]

Of course, we must recognize that the praxis of Ellul—as that of Marx himself—is seen primarily in his writings: some 40 books and over 650 articles! When reading the reviews—from very diverse sources—of these books, the adjective "prophetic" appears so frequently that it almost becomes a refrain.

As David Gill has indicated, even the literary genre and style of Ellul's writings generally corresponds to the genre of prophecy:

> Those coming to Ellul looking for systematic coherence, careful attention to all details, or sober academic refinement will be disappointed . . . Not only the content but the rhetorical style of his message is best appreciated as a challenging message for the times, a cry in the technological wilderness . . . One of the most difficult to accept aspects of Ellul's work is his habitual overstatement, where he sounds as though life is all over, no political change or revolution is possible, etc.—or, conversely, where he proclaims the great victory of God or the radical transformation of human history by the Incarnation. Part of the reason for this hyperbole is his persistent and radical dialectical method. But another reason . . . is that he is writing in the heat of passion and concern. He engages in rhetorical exaggeration to try to provoke a degree of response that may ultimately redeem a situation. Like most prophets, Ellul's offense is not only his message but his style as well![45]

[42] Personal interview, Bordeaux, 1982.

[43] Ernesto Cardenal, *La santidad de la revolucion*, Sigueme, Salamanca, 1978, pp. 20, 31, 57, 85. Cp. Míguez Bonino, *Doing Theology*, p. 142: "The objections against expressions like 'building' the Kingdom are legitimate protests against naive optimism or at times justified protection of the primacy of divine initiative."

[44] Ellul, *ISOS*, pp. 108–16, 117–38, 158–71. Ellul's autobiography, to appear after his death, will consist of two volumes; David W. Gill, personal interviews, Bordeaux, June, 1982.

[45] David W. Gill, "Jacques Ellul: The Prophet as Theologian," *Themelios* VII:1, Sept. 1982, pp. 14, 4–6. For the decisive role of praxis in his epistemology (like the "epistemological leap" in theologies of liberation) see Ellul's critique of G. Casalis, *Les idées justes ne tombent pas du ciel* (Cerf, Paris, 1977), in Ellul, *L'idéologie marxiste chrétienne* (Centurion, Paris, 1979), pp. 156–63; *TWID*, pp. 5–19. Katherine C. Temple, *The Task of Jacques Ellul*, Ph.D. dissertation, McMaster University, Hamilton, Ontario, 1976, pp. 108–57; Christians and Van Hook, *Essays*, pp. 246–48; Ellul criticizes the marxist tradition for being as idealistic as Hegel; see John Boli-Bennett, "Dialectics," p. 186.

Asking the Right Questions: Evangelism through Eucharist and Prayer

by Michele Matto

When I first came to the seminary, I expected to turn up the answers to a lot of questions I've had about what seems to be missing today in proclaimed Christianity—why so many people are turned off by the institutional church, why we can't keep young people's interest . . . basically, why membership is like a revolving door for so many who do join. No one has had the answers I sought, but people tell me I've learned to ask the right questions and now I've concluded that, paradoxically, asking the right questions *is* the answer.

I lead renewal music, much of it lately for a denomination whose members jokingly refer to themselves as "God's frozen chosen." The first thing I say to a group I stand before, in order to lower the stress level for those who have been told from childhood that they can't sing, is that in renewal music the question is not, "Do you have a voice?" but rather, "Do you have a song?" Only from this base can we then get on with what singing is really all about.

I thought about that lead-in one night as I was listening in the car to one of those call-in radio programs where the question had been, "Did you go to church yesterday? If so, why? If not, why not?" The real question, it became quickly apparent, was, "How do you feel about the institutional church?" What struck me as I listened to the responses was that those who responded from "inside" the church had voices, but those who were calling from "outside" seemed to have the Song. Knowledge of theology was about equally divided between the groups, but what captured my attention was that the "outsiders" were really asking the right questions.

The "outsiders" seemed to have a good grasp, at least intuitively, of the fact that Jesus came to bring us wholeness, and most of them had left the institutional church because they felt it was standing in the way of that wholeness rather than facilitating it. They seemed to have interpreted the church father's statement that there is no salvation outside the church, as John Westerhoff does, to mean that there is no wholeness outside of community. In leaving the church they were actually *seeking* community, a community which gives them freedom to be who they are in-process and loves them wherever that is. They are seeking Jesus in the same way that Zacchaeus did and, sadly, have left the church to seek His love in whoever will just come to table with them "as is."

Michele Matto is a student at Trinity Lutheran Seminary in Columbus, Ohio. She is married and has four children.

As I listened, I began to see the parallels to my own history, and thus the truth for me of what they were saying. My husband, whose faith was already developing when we met 21 years ago, has been with me through my "atheism" period, my agnostic period, my 10-year turnoff from the church, my see-saw from the liberal theology of my childhood to fundamentalism (until my eye offended me), and is only now beginning to reap the rewards of our sharing together a balanced religion. In the interim, he never "evangelized" me; he just loved me wherever I was, and that has been a lot of places on my journey. He was never threatened by my exploring. He was "with" me wherever I was, curious with me, sharing my interests, though never moved from his own beliefs. He even let me do Tarot readings for him in my "occult" phase. His God has always been the One Who did the "saving," and *that* is the essence of real and authentic evangelism. It is, in fact, the whole Christian message: Jesus comes into the manure of our lives and remains *with us* in our coldness to say, "You can be who you are, however messed up that is, and I will love you to death." Resurrection, then, is in the hands of the Father. If it is true that God comes to us through each other, then we can expect to find ourselves in a lot of other people's stables. The right question then becomes, "What do we *do* there?"

It sounded, from the telephone responses on the radio, as if the people outside the church had done more honest soul-searching to come to know themselves as they really are than the people "inside" the church, who had a lot of "right" answers about Jesus as their personal Lord and Savior, but whose answers seemed to be evolving out of a whole line of wrong (death-oriented) questions. As I listened to the church people who "had" Jesus as their Lord and Savior, I wasn't sure I belonged in the conversation, even remotely, since I do battle daily with Self as Lord, if not also Savior. Soul-searching is serious business, and if you don't do it in an environment of real love and acceptance, you can lose your song for a time. I was glad to arrive at the grocery store at that point, where I knew I could be who I am even "in-process." The grocery store is an easy place to just "be," and in my hardest struggles I find myself gravitating there for communion. There, if I have my baby with me, they ask if I'd like help with the bags into the van. At the end of my pregnancy when I was visibly uncomfortable, the cashier shared my pain; my pain was in her eyes as she handed me the change. She put the bread and wine, unopened, into the bag and never said a word about Jesus, but I had been served Eucharist. At the grocery store, no one does a "ministry" number on me, they just love me. Maybe there really *is* no conscious "ministry" . . . just the sharing of pilgrimages, a ministry which is most effective because it remains unconscious.

Last year, I thought I'd finally put my finger on what is missing today in the church: teaching about what mature Christian prayer—prayer in a listening mode—really is and what John 17 has to say to us for today. Now I see that I was on the right track but only partway home, for it only *begins* with deep contemplative prayer.

The early church fathers had much to say about this prayer. But we have, in the church, misconstrued their teachings into a view of prayer as some kind of ethereal Dionysian separateness which lets the world go to hell. The unfortunate result of having let go of "mystical" prayer in the teaching of the church is that with its abandonment has also gone any existential understanding of the "dark night of the soul," in John of the Cross' terms—that purgation through which we are drawn (sooner or later) to come to know ourselves in all our Capital-R Rebellion as angry, confused, self-trusting people—that definition of "sin" which somehow never seems to grab *us* personally from the pulpit.

Only when one has undergone this purgation that comes (sooner or later!) when time is given to prayer, can one really understand what is meant by the "theology of the cross," for only then does one rightly understand for oneself what sin really is, and, therefore, the real meaning of the cross, both for Jesus and for us today. I see contemplative prayer and the theology of the cross as symbiotic in that neither survives without the other. The cross, for Jesus, was made bearable out of the same oneness with the Father that John 17 seeks for *us*, and to the extent that we expect to endure the cross without first being in that state of oneness ourselves, we obliterate Martin Luther's whole life, because such would be the ultimate presumption of Self. The question that emerges is, "How can the institutional church rightly teach about the cross when it has not done its homework on prayer?"

So (to return to the stable) without a foundation in deep Christian prayer, what does one "in" the church really offer to one "outside" the church? Can one really accept another in-process, as-is when one has not yet seen oneself in-process, as-is? (The cashier in the grocery store had had a baby herself.) Without undergoing the purgation that deep prayer brings, people continue through the revolving doors of Sunday services feeling "saved"—even faking it pretty well in their preoccupation with church work—when, in fact, they don't have an understanding of the beginning of true salvation, nor are they motivated to "ask, seek, and knock," because at the precipice of purgation it is infinitely more inviting to remain "saved" and continue in neurosis than to let Jesus bring the wholeness He wishes but which, though free, is not cheap.

At the precipice of purgation it is infinitely more inviting to remain "saved" and continue in neurosis

When one in-process reaches the point of being ready to seek counseling or direction and is met with a subtle superiority from others that suggests they are above and beyond such need for integration in their own lives, one seeks acceptance where it may be found and, judging from the responses on the radio and from my own experience, it has often been found outside the institutional church. My own salvation in the area of prayer came when I quit asking church people and found a psychiatrist who had done his homework on the early Christian mystics. It was *he* who affirmed me not only in my sanity but in my understanding of what prayer is. Out of the experience of God in prayer, we are shown our own sin in a way that gets our attention and, at the same time, we feel God's love so much that we can then move out to others in love and acceptance. The institutional church, in its not knowing where the line is drawn between "mysticism" and schizophrenia, has thrown the baby out with the bath water, and so its proclamation of the Kingdom of God has no teeth. People don't understand what "The Kingdom of God is at hand!" really means—and how could they be expected to when many pastors themselves are running scared from the numinous? Not that one can blame them—"It is a terrifying thing to fall into the hands of the living God!" But now that the modern physicists have come up with a view of reality that parallels Jesus' New Testament world view and that of the mystics of old—a world view which takes seriously dreams, healing, intuition, and, in general, direct relationship with supra-personal reality, it is more important than ever that this "new physics" be accorded an appropriate theological interpretation in a Christian perspective that incorporates the teachings and thinking of the early church fathers, lest it degenerate over time into a mass lay-occultism. Now it becomes clear to my why I was allowed to stray for a time into the occult . . . that I might take it seriously in a world that thinks it is funny. The church cannot run scared now from the future; without the *real* cross and the *real* kingdom, its EKG goes flat. Science will force theology to "put up or shut up." That is the ultimate post-enlightenment paradox! But the question again emerges, "How can the church rightly teach about things on which it has not done its own homework?"

The answer there is that part of accepting and loving each other where we are, Zacchaeus-style, includes openness to loving dialogue between "mystics" and "non-mystics" in the church, that we may, to use Martin Marty's words, "hitchhike" on each others' journeys rather than write each other off. It is not just a one-way street; mystics need the solid theology that the institutional church has to offer. Most of all, we need to understand one another . . . and ourselves. One of my favorite professors once said, in bewilderment, when he came to a section on mysticism in church history, "I think you must have to *be* one of these people to understand them." I never found the courage to tell him that, pain him as it might to hear it, he *is* a mystic. I was afraid I would make him angry, because he doesn't

like the label. But only a person of deep prayer has the humility to stand before a class of seventy and ponder the answer to a student's question in perplexed silence for several minutes and then admit in childlike honesty that he doesn't know the answer. Non-mystics often have a need to be omniscient, whereas he is very vulnerable. I covet this man's otherwise-hidden prayer life, out of which such humility is born, but for which I need only to ask, seek and knock. If then, in the church, we are failing in our attempts at evangelism, could it be that who we put ourselves across to be speaks so loudly no one can hear what we are saying? One important thing about doing music is to be aware of when your voice is getting in the way of the song. I've always hated history; I used to steal the tests in high school (the only way I could pass) and in college I avoided it altogether. But in this professor's class, I got A's, not because of my own brilliance but because his voice didn't get in the way of the song.

When I received a call recently to lead the music for a folk Eucharist at a workshop John Westerhoff came to lead, I was curious as to how I happened to be called, since there are so many better musicians available here. The caller said she had called an excellent guitarist, but that he thought he would be a "nervous wreck" working with a well-known person. Ironically, I said, it is only in knowing who Westerhoff is (through his books) as a person of prayer that I *could* work with him. For me the question is not, "How big is the name?" but rather, "Will I still have a song to sing when we're done?" As Westerhoff's theology goes, the whole message of Scripture is that, "You can mess it up, but you can't blow it." Since I seem to mess up much of what I do, in one respect or another, I like to work with people who own the kind of theology that can trust, as I have to, that in my weakness is Christ's strength made perfect.

Where the Gospel message is truly present, there will be freedom—freedom to be who I am in my finitude; and if who that is messes things up, I still won't have blown it. Any church environment, whether it is the choir, liturgical worship, or, irony of ironies, the Eucharistic celebration itself, which puts such pressure on people to "get it right" that it suffocates this spirit of freedom, quenches the Spirit of Christ and, sadly to say, His very Name. If Christ is "truly present" in the elements, then His Spirit of freedom will be truly present in the Eucharistic celebration: "I AM *with* you!"

Abraham Heschel says that the test of authentic theology is whether it reflects and embraces prayer. My "answer" to real and authentic evangelism is that we must first become people of prayer. Theologians from Augustine to Gutiérrez to Westerhoff sing in unison, "Theology begins on its knees in prayer." That is what I enjoy about doing renewal music. The songs become prayer, not so much just in the words as in the singing. In the simplicity of the words and repetitive antiphons one has time and energy left to simply *be* with God in the singing. Renewal music doesn't string you out in *doing*; it lets you *be*. It's very symbolic, actually.

As prayer becomes, more generally in our lives, something we *are* and not something we *do*, then evangelism will take place daily as we become the incarnation of this vision we say we have. Then we will know the right question to ask people on the "outside," which is really the old question with new depth: "How are you?" which, when spoken from a base of prayer, is really asking, "May I *be with* you in your pain?" It is *God* Who will deliver them from it.

Only when it asks the right questions will the institutional church have both a voice and the Song. I will know my own eyes have seen salvation when I can have patience with both the church and myself in-process, and no longer expect either of us to "get it right." In the meantime, I share the church's pain.

We asked the author to provide a brief bibliography for those wishing to pursue some of the issues raised by this piece. She sent the following, with annotations.

The books I would include on a bibliography for one interested and wanting to get right to the heart of the subject are:

1. *Western Mysticism*, by Dom Cuthbert Butler, an in-depth look at the differences but consistent thread running through the spirituality of Augustine, Bernard of Clairvaux, and Gregory the Great;
2. *Contemplation*, by Francis Kelly Nemeck and Maria Theresa Coombs;
3. *A History of Christian Spirituality*, by Urban T. Holmes, especially recommended for its own bibliography;
4. *Seeking Jesus in Contemplation and Discernment*, by Robert Faricy;
5. "Contemplative Prayer in the Christian Tradition: An Historical Perspective," by Thomas Keating in the book, *Finding Grace at the Center*, by Keating, Basil Pennington, and Thomas E. Clarke.
6. *When the Well Runs Dry*, by Thomas Green, an easy-to-read introduction to spiritual direction based on St. John of the Cross;
7. *Ascent of Mt. Carmel* and *Dark Night of the Soul* (sequel), St. John of the Cross, described as difficult for the neophyte by Green, but where my journey began, so it is hard for me to assess that comment.

BIBLIOGRAPHY / THEOLOGY

Contemporary Feminist Theology: A Selective Bibliography

by Kathleen Storrie

Books on feminism and religion are multiplying rapidly. We asked Professor Storrie to comment on influential scholarly literature. Many more pastoral volumes are available, but are not listed here. —eds.

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Kathleen Storrie is an Assistant Professor in the Department of Sociology at the University of Saskatchewan.

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_____. *The Future of Partnership*, Westminster, 1979. Encouraging and hopeful but fails to confront the enormous, demonic power of institutionalized sexism.

_____. *Human Liberation in a Feminist Perspective—A Theology*, Westminster, 1974. An application of liberation theology to the historical situation of women which argues that the essential biblical message of salvation includes abolishing the oppression of women. Weak in failing to confront the oppressive aspects of Christian tradition.

Scanzoni, Letha and Nancy Hardesty. *All We're Meant To Be. A Biblical Approach to Women's Liberation*, Word, 1975. An important book historically as an early statement of contemporary evangelical feminism, and in its own right, as a scholarly and comprehensive work.

Schmidt, Gail Ramshaw. "De divinis nominibus: The Gender of God," *Worship* 56/2(1982):117–131. A clear exposition of the central issues involved in the naming of God such as the nature of metaphoric language and the functions of gender in modern English.

Soelle, Dorothee. *Beyond Mere Obedience*, Pilgrim, 1982. An important contribution to feminist theology through critical analysis of the authoritarian mode of obedience and exploring of an alternative way of relating to God. This consists of a free, spontaneous, imaginative partnership.

_____. "Paternalistic Religion as Experienced by Women," *Concilium* 143(1981):69–74. A penetrating critique of the "culture of obedience" resulting from patriarchal social systems which are legitimated by authoritarian religion.

_____. "A Feminist Reflection, Mysticism, Liberation and the Names of God," *Christianity and Crisis* 41/11(June 22, 1981):179–185. Soelle sees mystical theology as "a greatly useful resource for feminist Christians on our long road to liberation" because it is built on experience and not authority and it speaks of God whose essence is not domination.

_____. "The Emancipation that Never Happened" in Claire B. Fischer et al. (Eds). *Women in a Strange Land*, Fortress, 1975, 81–87. A brief feminist exploration of the concept of emancipation in the face of patriarchal theology and social structure.

Squire, Anne M., Irene A. Poelzer, Monique Dumais, Margaret Dutli, Kathleen Storrie and Barbara Bloom, "Theology and Personhood," *Resources for Feminist Research*, Special Publication B, Fall 1980: 34–45. Three papers and three responses from a Canadian conference celebrating a historic constitutional victory in which women were declared to be persons. The papers are: "Feminist Theology: Implication and Significance for Woman" by Irene Poelzer; and "Experiences des femmes et theologie" by Monique Dumais. (An English translation is available from: Canadian Women and Religion, 1332 Osler St., Saskatoon, Saskatchewan S7N 0V2, Canada, for $2.00).

Spretnak, Charlene (Ed). *The Politics of Women's Spirituality. Essays on the Rise of Spiritual Power within a Feminist Movement*, Anchor Press/Doubleday, 1982. An important collection of essays which aids our understanding of "post-Christian" feminism. Most of the authors see Judeo-Christian spirituality as irretrievably patriarchal but their view of goddess religion seems uncritical and even romanticized.

Starhawk (Miriam Simos). *The Spiral Dance: A Rebirth of the Ancient Religion of the Great Goddess*, Beacon, 1982. A leading proponent of "counter-cultural" feminist spirituality expounds a goddess religion with communitarian and ecological values. She does so by drawing upon a romanticized and inaccurate account of pagan religion.

_____. *Dreaming the Dark. Magic, Sex and Politics*, Beacon, 1982. Applies her goddess religion and rituals to anti-nuclear activism and the creation of nonauthoritarian group structures.

Trible, Phyllis. "Feminist Hermeneutics and Biblical Studies," *Christian Century*, Feb. 3, 1982, 116–118. Trible surveys three feminist approaches to the study of women in Scripture and shows the ways in which they are challenging interpretations old and new.

_____. *God and the Rhetoric of Sexuality*, Fortress, 1978. Advocating an explicit feminist hermeneutics, Trible uses rhetorical criticism to reveal "counter-voices within a patriarchal document," However, her method does not produce a theological critique of biblical patriarchy.

Ulanov, Ann Bedford. *Receiving Woman. Studies in the Psychology and Theology of the Feminine*, Westminster, 1981. An exploration of Jungian psychology in relation to issues such as stereotyping, the rejection and fear of "feminine elements" and the distinct potentialities of women for theology and ministry.

_____. *The Feminine in Jungian Psychology and in Christian Theology*, Northwestern University Press, 1971. Useful for anyone who wishes to explore Jungian psychology and concepts of anima/animus in relation to theology. She is critical of some of Jung's formulations but argues that sexual archetypes are not synonymous with sexual stereotypes.

Way, Peggy Ann. "An Authority of Possibility for Women in the Church" in Sarah Bentley Doely (Ed). *Women's Liberation and the Church*, Association Press, 1970, 77–94. A feminist theologian confronts the issue of the authority of women's ministry, given women's historic exclusion from the traditional sources of authority.

Washborne, Penelope. *Becoming Woman. The Quest for Wholeness in Female Experience*, Harper and Row, 1977. Seeking analogies for sacredness in distinctly female "life-crises," Washborne comes close to a position of "anatomy is destiny." Nevertheless, she does provide provocative insights into what women's experience might imply spiritually.

_____. "Authority or Idolatry? Feminine Theology and the Church," *Christian Century* 92(October 29, 1975):961–964. Washborne calls for an end to the traditional Christian framework and a return to what she claims to be the basis for all theology. This is "the experience of the demonic and the holy within our particular limited existence."

STRATEGY GUIDELINES FOR SEMINARY STUDENT GROUPS

TSF Chapters, student governments and other student organizations can obtain free copies of two strategy papers from TSF: "Student Initiative—Strategy for Service" and "Student Initiative—Models for Action." They are available to readers who send a self-addressed stamped envelop to "Student Initiative," TSF, 233 Langdon, Madison, WI 53703.

SEMINARY CONSORTIUM FOR URBAN PASTORAL EDUCATION—CHICAGO

"Congregations, Cultures and Cities" is the theme for the 4th national/international congress on Urban Ministry to be held April 25–28 in Chicago. The conference includes plenary sessions plus nearly 100 working sessions on biblical perspectives, present needs, urban policy and cross-cultural challenges to the church in the city. SCUPE is also inviting churches, agencies or individuals to present workshops on the theme. For further information write to SCUPE, 30 W. Chicago Avenue, Chicago, IL 60610; or phone (312)944-2153.

OXFORD CENTRE FOR MISSION STUDIES

The new Oxford Centre for Mission Studies is holding a summer session which will include "Ways of Witness Among People of Other Faiths" (July 22–28), "Mission and Social Transformation" (July 29–August 4), and "New Frontiers in Mission" (August 5–12). Speakers include Michael Nazir Ali, Gerald Anderson, Stephen Neill, René Padilla and Vinay Samuel. For further information, write to Christopher Sugden, Oxford Centre of Mission Studies, P.O. Box 70, Oxford, England.

CONFERENCE ON JONATHAN EDWARDS

The Institute for the Study of American Evangelicals and the Institute for Early American History and Culture will host a major conference on the contribution of Jonathan Edwards. The conference will address the issues of Edwards' intellectual context, the major facets of this thought, and immediate and long range legacy of his writings. The conference will be held October 24–27, 1984 in Wheaton, Illinois. For further information contact Joel Carpenter, Billy Graham Center, Wheaton College, Wheaton, IL 60187.

The Wholeness of Evangelism: A Bible Study (Part D)

by Alfred C. Krass

This is the fourth in a series of four Bible studies based on the National Council of Churches' "Policy Statement on Evangelism." Four areas of evangelism receive attention: personal (Nov./Dec.), social (Jan./Feb.), communail (March/April), and public (this issue). Each article, as printed in the TSF Bulletin, *includes two studies on one of these areas. The time guidelines may help a group avoid getting stalled on the introductory questions. The studies could be helpful in several settings—seminary classrooms, TSF chapters, church classes or committees. The author and the editors would appreciate hearing about results. See the materials order form for reprints.*

Commitment to Jesus Christ Is a Public Event **D**

"Commitment to Jesus Christ," the Policy Statement goes on, "is a *public* event; new confrontations with the institutions of society occur, for the 'principalities and powers' which impoverish and enslave humanity cannot go unchallenged by Christians."

Now what does this mean in practice? The Statement goes on to explain: "Commitment to Jesus Christ in our *public* lives means to be engaged more earnestly in the work not only of relieving the poor and hungry, but removing the causes of poverty and hunger, in the struggle to remedy both inequities and iniquities, in the liberation of the oppressed and the vindication of the deprived, in the establishment of God's rule in the affairs of humanity."

In many countries of the Third World which have authoritarian governments today, the governments have sought to divide Christians, praising those churches which give unquestioning support to the regime, and even encouraging their religious activities, and condemning (and often persecuting) those Christians and churches which call for justice and democracy. Their argument is that the latter groups have gone beyond their religious mandate in dealing with "affairs of state." Those groups usually argue, however, that to fight for justice and freedom is part of their religious duty, that the "religious" cannot be limited to worship and personal evangelism.

The Policy Statement would give support to this latter definition of the proper realm of religious activity—evangelism, the Policy Statement says, has a necessary public dimension.

SESSION ONE **Text: Acts 16:16-24**

Other references you may wish to consult in this session and the next: Matt. 28:16-20, Mk. 5:1-20, Acts 4:1-31, 1 Cor. 15:20-28, Rev. 5

Preliminary discussion questions *(20 minutes)*

1. What do the members of your churches think about unseen powers? Do they believe they exist? How did they respond to *The Exorcist?*
2. When people today talk of invisible powers and spirits, in what realm do they feel they operate—the personal? The inter-personal? The public, historical realm?
3. What did Jesus say about unseen spirits like demons?
4. Complete this quotation of our Lord: "If I by the finger of God cast out demons, then—" What did Jesus mean by that?

Study of the Text: Acts 16:16-24 *(40 minutes)*

1. How was the slave-girl being used by her owners?
2. Why did Paul become so upset?
3. What kind of power had Paul assaulted by his exorcism: (a) economic, (b) political, or (c) social?
4. With what kind of power was this power allied? Do you see such alliances in our world today?
5. Did the slave-girl's owners describe their actual reason for being angry with Paul and Silas? What appeal did they make in order to cloak their actual reason for opposing them? Have you seen people cloak their opposition to the church's activity in a similar way?
6. Would it not have been better for Paul and Silas to have left well enough alone in order to have been able to carry on their evangelistic mission? Should they have risked going to prison?

Summary questions *(20 minutes)*

A. How are people you see bound by oppressive forces? Is it the role of the church to challenge these forces?
B. Is it part of our duty to "remove the causes of poverty and hunger," or is it enough to relieve those who are suffering from them?
C. Does holistic evangelism threaten the powers that be? If so, how can we be law-abiding citizens if we engage in such evangelism?

Prayer

SESSION TWO **Text: Ephesians 3:7-13**

Preliminary discussion questions *(20 minutes)*

1. What are the "principalities and powers" of which the New Testament speaks? How are they related to political powers, to economic and social systems?
2. What does it mean to witness to the principalities and powers?
3. Does God's plan for the world concern the principalities and powers?
4. Does the gospel promise only internal, spiritual liberation, or do its promises go further? Does it envision actual liberation from oppressive forces within the span of human history?

Study of the Text: Ephesians 3:7-13 *(30 minutes)*

1. How does Paul describe the gospel in these verses?
2. What is God's "secret plan"?
3. What role does the church play in that plan?
4. Whom does the church address in this witness? Where are the powers found that they might be addressed?
5. Was Paul's imprisonment due to his making this kind of witness?

Summary questions *(35 minutes)*

A. A young writer has said, "The most political act the church can perform is to preach the gospel." Do you agree?
B. As you look at the community and world in which you live, what do you feel is God's "purpose" concerning it? How will holistic evangelism further this purpose? What kind of "spiritual warfare" will we have to engage in, and with what powers?
C. Can holistic evangelism be furthered by deeds of love as well as by preaching? Will this be a sign to the powers?
D. Do you agree with the Policy Statement where it says we are called to "remedy both inequities and iniquities"? How do these differ?
E. In what ways can you be engaged in "the establishment of God's rule in the affairs of humanity" in your city or town? Do you sense that the Spirit is calling you to be so engaged?

Prayer

At the time of writing, Alfred Krass was a consultant to the Evangelism Working Group. He is currently involved in neighborhood ministry in Philadelphia, and contributing a regular column on urban mission to The Other Side. *Studies* *The entire policy statement may be obtained from the NCC, 475 Riverside Drive, New York 10027.*

Summer Reading List

by *TSF Bulletin* Associate Editors

For the final issue of this year we asked our Associate Editors to suggest a short list of books for summer reading. Some were able to respond, and we present their suggestions here.

From Ray S. Anderson, Fuller Theological Seminary (Theology):

Thomas F. Torrance, ***The Mediation of Christ***, Eerdmans, 1984. This little book of four chapters, with fewer than one hundred pages of text, with no critical notes or scholarly references, presents the heart and soul of Professor Torrance's theology. It is not only an invaluable introduction to Torrance's thought, but a stimulating and practical exercise in discovering again the core of our own Christian faith as response mediated through Christ. If reading theology can ever be expected to produce a renewed life of faith and a deepened experience of God's grace, this book is a candidate!

Helmut Thielicke, ***Being Human . . . Becoming Human***, Doubleday and Company, 1984. Thielicke ranges over a wide spectrum of human themes and presents an extended essay in anthropology, not intended for the narrow academic specialist, but for thoughtful people who want to make sense of humanity as personal existence in an increasingly impersonal and technological age.

Bernard Ramm, ***After Fundamentalism: The Future of Evangelical Theology***, Harper and Row, 1983. Despite a title which misdirects the potential reader, this book has survived the initial flurry which greeted its arrival last year, and promises to be a catalyst for continued self-reflection by evangelicals with respect to the theology of Karl Barth. The book is not a treatise on Barth, claims the author, but rather an essay in theological methodology. The author's own struggle to understand the impact of the Enlightenment on contemporary theology leads him to suggest that Karl Barth, more than any other modern theologian, provides for evangelical theology a paradigm for doing theology which does not deny the Enlightenment nor does it capitulate to it. Students of evangelical theology dare not avoid the challenge which Ramm has provided through this essay. Indeed, the future of evangelical theology may well depend upon the kind of paradigm which is finally chosen.

Thomas A. Smail, ***The Forgotten Father***, Eerdmans, 1980. While this book has been around on the shelves for a few years, I make no apology for placing it among the ones most significant for evangelicals to read this year. Thomas Smail, author of ***Reflected Glory***, in which he called for a recovery of a theology of God the Son in the charismatic tradition, now calls for a recovery of a full trinitarian theology as means of centering the renewal movement in the life of God himself, not merely in the "experience of God." The charismatic movement as a thing in itself may well be almost over, says Smail, but the renewal of the Church by the Holy Spirit has only just begun. I happen to think that he is right. This book will contribute to a healthy theology of renewal, as well as a healthy renewal of theology!

Alasdair I. C. Heron, ***The Holy Spirit***, Westminster Press, 1983. The subtitle of this book suggests quite accurately its main contents: The Holy Spirit in the Bible, the History of Christian Thought, and Recent Theology. Professor Heron holds the Chair of Reformed Theology at the University of Erlangen. He has provided us with a carefully written and well balanced book on the Holy Spirit, with copious notations from historical as well as contemporary sources.

Otto Weber, ***Foundations of Dogmatics***, two volumes, Eerdmans, 1981, 1983. The English translation of Otto Weber's standard work in dogmatic theology has provided us with nothing but the best available two-volume work in theology published in the English language, in my judgment. One should probably begin by browsing through various sections in order to sample Weber's style and refreshing reformulations of Christian orthodox theology. Then one can settle in for a theological experience seldom to be found in contemporary theologies.

From Stephen T. Davis, Claremont McKenna College (Philosophy):

Hans Küng, ***Eternal Life***, Doubleday, 1984. Advanced level, famed Swiss theologian affirms Christian hope of life beyond death.

Pinchas Lapide, ***The Resurrection of Jesus: A Jewish Perspective***, Augsburg, 1983. Fascinating seminary-level study by a noted Jewish New Testament scholar who affirms that Jesus rose from the dead.

Steven M. Cahn and David Shatz, ***Contemporary Philosophy of Religion***, Oxford, 1982. Advanced level; the best book of readings in the philosophy of religion to appear in the last 10 years.

William Hasker, ***Metaphysics: Constructing a World View***, InterVarsity Press, 1983. Introductory level; excellent introduction to the discipline of metaphysics from a Christian perspective.

Arthur F. Holmes, ***Contours of a World View***, Eerdmans, 1983. Introductory level; treats similar topics as Hasker's book. Very worthwhile book for Christian students.

From Robert Hubbard, Denver Seminary (Old Testament):

Robert Alter, ***The Art of Biblical Narrative***, Basic Books, 1981. A book for those wanting to take seriously the Bible as literature. Insightful examination of the Bible's literary techniques. Will make narratives come alive. Not too technical, but in spots a little ponderous to read.

Michael David Coogan, editor, ***Stories from Ancient Canaan***, Westminster, 1982. A short, popular collection of the main Ugaritic myths. To be read just for fun, and not requiring too much time. Good for understanding the Bible's cultural milieu.

Robert K. Johnston, ***The Christian at Play***, Eerdmans, 1984. A short study of the theology of play. Good application of biblical theology to life today. Level of seminary-trained or educated reader.

Samuel Terrien, ***The Elusive Presence***, Harper & Row, 1978. A full-scale presentation of Biblical Theology, well-received by the author's peers. Lengthy. "Textbookish" in level of depth.

Christopher J. H. Wright, ***An Eye for an Eye***, InterVarsity Press, 1984. Written for a popular audience, this book explores a thorny question, the relevance of Old Testament ethics for today.

From Paul Mickey, Duke Divinity School (Practical Theology):

Thomas C. Oden, ***Pastoral Theology***, Harper & Row, 1983. This and the following book are important for those interested in pastoral care and counseling, for they address a long-neglected area in the field. This work is an effort to look at the centrals of ministry from a conservative point of view. Oden covers everything from preparing for ordination to care of the poor.

E. Brooks Holifield, ***A History of Pastoral Care in America***, Abingdon, 1983. An excellent survey of the development of the pastoral care movement in the United States. Its subtitle tells the theological concern of the movement: "From Salvation to Self-Realization." Without question this book will be a classic in the field of pastoral care in the United States. Must reading.

Howard Clinebell, ***Basic Types of Pastoral Care and Counseling***, Abingdon, 1984. An update of ***Basic Types of Pastoral Counseling*** (1966). Clinebell's book was an effort to move counseling out of a strictly clinical model and to a more parish-oriented and short-term counseling model. His recent revision enhances that contribution. A valuable resource for parish pastors.

Mary Stewart Van Leeuwen, ***The Sorcerer's Apprentice: A Christian Looks at the Changing Face of Psychology***, InterVarsity Press, 1982. As a companion to the concerns expressed by Holifield and Clinebell about the psychologizing of pastoral counseling a critical approach to the field of psychology is offered here.

Don S. Browning, ***Religious Ethics in Pastoral Care***, John Knox, 1983. Ethics and pastoral psychology are becoming closer companions, and appropriately so. This is an excellent work in drawing the ethical implications of pastoral care. Browning, Oden, and Hauerwas alike draw upon the tradition of moral theology in the Roman Catholic side of the house to draw together theological, pastoral, and theological themes. Excellent small book, and Browning's newest work.

Under the "if you haven't read" category, I would include Howard Clinebell, ***Contemporary Growth Therapies***, Abingdon, 1981. An appreciative survey of the appropriate uses of various types of therapies and how they emphasize growth. Particularly appropriate for the pastor seeking to develop a foundation for doing counseling, this approach to various models of therapy will acquaint the pastor with the therapeutic assumptions in various approaches. Also, James E. Loder, ***The Transforming Moment***, Harper & Row, 1981. This book is heavy in theology and philosophy but offers a profound understanding of the conflicts and dynamics of conversion experience. It, too, has far-reaching ethical implications. Robert E. Webber, ***Secular Humanism: Threat and Challenge***, Zondervan, 1982. A timely book for those who want to be updated on the behind the scenes battles over such issues as prayers in the public school, libertine lifestyle, and the challenge to the church of contemporary secular humanism. Finally, a book about imprisonment, conversion, and prison ministry by Robert Van Buskirk, ***Tailwind***, Word Books, 1983. From 25 to 40% of the current prison inmate population in the United States is composed of people directly or very closely associated with the Vietnam War. Van Buskirk, highly decorated Green

Beret in Vietnam, was confined to solitary confinement on false charges in Germany and there had a profound conversion experience. This book gives good insight into the life of a Vietnam veteran and those who have spent time in prison.

From Stephen Charles Mott, Gordon-Conwell Theological Seminary (Ethics):

Robert Coles, ***Children of Crisis***, 5 vols., Little, Brown, 1964–1977. I suggest any one of these volumes. Coles is a psychiatrist with a deep regard for the conservative religion of the poor who has a great capacity of allowing them to speak for themselves and to reveal their struggles. Even the last volume, ***Privileged Ones***, is helpful for understanding from where many of us, or people to whom we minister, come. They are easy to get into; they read like fiction.

Langdon Gilkey, ***Shantung Compound: The Story of Men and Women under Pressure***, Harper, 1966. This is the story of Westerners in northern China who were herded into a camp during World War II by the Japanese. This theologian as a young man was one of them. He describes the experience as a clear case study of the Christian understanding of human nature. A good way to get into theology.

Dennis P. Hollinger, ***Individualism and Social Ethics: An Evangelical Syncretism***, University Press of America, 1983. This is perhaps the best study of the social and political thought of mainline evangelicalism by an author who is using ethical categories of evaluation. The subtitle reveals his disturbing conclusion based on a close study of the first twenty years of the magazine, *Christianity Today*. A more advanced reading.

José Míguez Bonino, ***Toward a Christian Political Ethics***, Fortress, 1983. Míguez is probably the leading Protestant theologian in Latin America. He also is soundly orthodox. He is both a critic and a modeler of liberation theology, and any critiques of liberation theology which have not struggled with his thought should be discounted to that degree. Some regard this book as his best yet, but valuable also are his ***Doing Theology in a Revolutionary Situation***, Fortress, 1975, and ***Christians and Marxists***, Eerdmans, 1976 (out of print). All of these are more advanced readings.

Garry Wills, ***Nixon Agonistes: The Crisis of the Self-Made Man***, New American Library, Rev. Ed., 1978. A good book for a political season. Its significance goes far beyond the individual studied, for Wills' thesis is that Nixon was like the rest of us, but to an extreme. It is a great study of liberal individualism in America. For example, it provides a helpful framework for evaluating the self-esteem movement. The narrative portions of the book are exciting reading, while the political reflections are more difficult, although probing.

From Grant Osborne, Trinity Evangelical Divinity School (New Testament):

R. T. France and David Wenham, Eds., ***Gospel Perspectives III: Studies in Misrash and Historiography***, JSOT Press, 1983. An extremely important collection of essays on a very current topic; the definition, criteria, and usefulness of Jewish midrash as a tool for studying the Gospels. France's article, "Jewish Historiography, Midrash, and the Gospels" is worth the price in itself.

Ben F. Meyer, ***The Aims of Jesus***, SCM, 1979. J. D. G. Dunn called this the most important text on Jesus since Jeremias. It contains one of the best discussions of historical methodology I have seen.

Moises Silva, ***Biblical Words and Their Meaning***, Zondervan, 1983. The most important work on lexical analysis since James Barr. It is must reading for anyone doing serious exegetical research.

David E. Aune, ***Prophecy in Early Christianity and the Ancient Mediterranean World***, Eerdmans, 1983. A ground-breaking work on an extremely important issue, the actual place of prophecy in the early church. An appendix explores its relation to charismatic exegesis. While he carefully avoids applying the data to the charismatic movement today, the implications are obvious.

J. Christian Beker, ***Paul the Apostle: The Triumph of God in Life and Thought***, Fortress, 1980. While some other books on Paul could be mentioned if this were a longer list (e.g., R. P. Martin, ***Reconciliation*** or B. Holmberg, ***Paul and Power*** or Seydon Kim ***The Origin of Paul's Gospel***) this work is, along with E. P. Sanders' ***Paul and Palestinian Judaism***, the major work on Paul in English during the past decade. With specific chapters on Galatians and Romans plus careful consideration of Pauline themes, it will remain a major interpretation of Paul for years to come.

Helmet Koester, ***Introduction to the New Testament***, Fortress, 1983. Volume 1 is the best compendium of Hellenistic background to the New Testament in English. Volume 2 vastly overstates the centrality of Graeco-Roman parallels. Nevertheless, this is must reading for any serious student.

Robert A. Guelich, ***The Sermon on the Mount: A Guide to Understanding***, Word, 1982. One of the best examples of serious research in print, this will stand alongside R. E. Brown's ***The Birth of the Messiah*** for its depth and clarity. While not everyone will agree with some of the tradition-critical decisions, all will profit.

In addition, two major commentary series have begun: the New International Greek, and the Word series. Thus far each volume has taken has taken its place in the top 4–5 commentaries on the particular book. Other than these, two individual commentaries have appeared which could rightfully be labelled magesterial. J. Fitzmyer, ***The Gospel According to Luke I–IX***, Anchor Bible, Doubleday, 1981, is one of the finest works to appear on any biblical book. R. E. Brown, ***The Epistles of John***, Anchor Bible, Doubleday, 1982, stands beside Brown's two-volume ***Gospel of John*** commentary (also in the Anchor series) for its quality.

From David Lowes Watson, Perkins School of Theology (Evangelism and Mission):

David J. Bosch, ***Witness to the World: The Christian Mission in Theological Perspective***, John Knox, 1980. One of the most substantial statements of mission theology for this decade, and a worthy successor to Johannes Blauw's ***Missionary Nature of the Church***. Should be carefully contrasted with the other major missiological statement to appear in recent years, Orlando E. Costas, ***Christ Outside the Gate*** (reviewed here 6:4:18).

Charles H. Kraft, ***Communication Theory for Christian Evangelism***, Abingdon Press, 1982. The application of many years of research and teaching in the field, this volume is likely to become the standard text for the method of interpersonal evangelism. On the assumption that the Christian has an *evangel* to communicate, Kraft explains the technique of communication without once reducing it to technics.

Alfred C. Krass, ***Five Lanterns at Sundown: Evangelism in a Chastened Mood***, Eerdmans, 1978. Even if you have read this before, it is well worth a second perusal. Chapter Five, "The Announcement," remains one of the most powerful statements for evangelism in our time, and the whole volume serves as the paradigm for reinstating eschatology as the cutting edge of our message. If this grips your attention, go on to read Krass's latest volume, ***Evangelizing Neo-Pagan North America***, Herald Press, 1982.

James E. Loder, ***The Transforming Moment: Understanding Convictional Experiences***, Harper & Row, 1981. In many ways a demanding book, this is well worth an intensive period of reading. Likely to be a standard text for many years to come, it establishes the validity of religious experience by exploring the epistemology of God's initiatives to us. If our understanding of conversion is to keep pace with advances in psychology and anthropology, volumes such as this are indispensible. And Loder writes out of a deeply personal Christian faith.

John Walsh, ***Evangelism and Justice: New Insights for Christian Ministry***, Orbis Books, 1982. A study at once simple and profound, this comes out of Walsh's many years of experience in relating evangelism theory to lay men and women, and in turn receiving their insights. He finds that James Fowler's theory of faith development has a quite remarkable global application, and argues convincingly that humankind is ready for a major step towards the fulfillment of God's salvation—for which evangelism is the catalyst.

From the TSF Office:

Stephen Mott is being too modest. His own ***Biblical Ethics and Social Change***, Oxford, 1982, is a first-rate scholarly and practical work. Mott works with both the Old and New Testaments to demonstrate how Scripture should impact decision making. His discussion of love and justice is penetrating, and his call for Christians to be involved in social change is responsible and prophetic.

Also guilty of omission is Ray Anderson. ***On Being Human: Essays in Theological Anthropology***, Eerdmans, 1982, is an exceptional programmatic offering. The doctrine of humanness is at the core of many contemporary church discussions, and Anderson provokes the needed reflection. The first half is written more for the advanced scholar while the rest is more accessible for a less academic reader.

Finally, a rich source of bibliographic material is Mark Lau Branson's ***The Reader's Guide to the Best Evangelical Books***, Harper and Row, 1982. Over 1000 books are annotated in 50 categories. Though not a spell-binder, it is written with the TSF audience in mind, and where else can you find out what Albert C. Outler and Jerry Fallwell's favorite books are?

—Thomas H. McAlpine

March 18, 1984

Editors:

In his review of my book, *What Is Secular Humanism?* (*TSF Bulletin*, Feb., 1984), Alan Padgett claims that I attribute the Second Vatican Council in the Catholic Church to the influence of secular humanistic philosophy.

Apparently, Mr. Padgett bases this judgment on a sentence in which I wrote that "the Second Vatican Council was the occasion for restless Catholics to emulate liberal Protestants."

The operative word here is "occasion," not cause. I have been writing and speaking on the subject of the Council for twenty years, and I have unfailingly defended it, both from those on the "left" who have systematically misinterpreted it (often indeed in ways which show secular humanist influence) and from those on the "right" who have made the very charge which Mr. Padgett erroneously attributes to me.

There are numerous places where I talk about the Council, but I refer interested readers to three of my books—*The Decline and Fall of Radical Catholicism* (1971), *The Recovery of the Sacred* (1974), and *Catholicism and Modernity* (1979).

Sincerely,
James Hitchcock
Professor of History
St. Louis University

Software Review

The Word Processor
(Bible Research Systems, 1982, $199.95). Reviewed by Thomas H. McAlpine, Managing Editor.

The Word Processor makes the King James Version available for a wide variety of microcomputers (including some models of the Apple, TRS 80, IBM-PC, and Kaypro). To have put the entire Bible on some six to eight 5¼ inch floppy disks, and in this variety of formats, is no small accomplishment. In addition to text display, it allows creation and merging of indices, and printing out of texts or indices.

Some will argue that the choice to use the King James Version rules this package out as a serious research tool. Others, with more justification, will argue that the issue is not so much the version, but the language. On the other hand, realistically, many will use the English text in sermon preparation, and for those with a microcomputer, how useful will *The Word Processor* be?

The capacity to create and merge indices is very useful. Multiple lexical criteria can be specified for creation of an index (include every verse with "John," "love," etc.). The range of texts the index will cover can be specified. When indices are merged, one can choose between creating an index containing all the references in both, or only the references common to both.

On the other hand, there are limitations. There are not enough commands to easily move around in a text. To move up five verses one may need to give the "UP" command a number of times, waiting each time for the screen to redisplay. When a verse is accessed by entering its reference, it appears at the top of the page, rather than the middle. Since the preceding verses are generally as important for establishing the context as the following, users will need to get into the habit of entering a reference about five verses previous to the verse they're interested in.

This problem of context reappears in a more serious form when indices are being created. As it stands, only the verses containing the specified words are included. It would be much more useful to be able to specify a range of verses to be chosen (e.g., include in the index every verse with "judgment" together with its preceding and following verse). In merging indices, the interest is when different words occur together. Unfortunately, the only sort of occurring together the merge function recognizes is occurring together in the same verse. Again, it would be useful to be able to specify a range. How would this work? Consider Index A with texts John 1:10, 20, 30, and Index B with texts John 1:10, 21, 32. Merging the indices on the basis of common texts would produce John 1:10 for a range of 0, John 1:10, 20, 21 for a range of 1, and John 1:10, 20, 21, 30, 32 for a range of 2.

To move from (perhaps) the esoteric to the practical, while the program allows one to print out texts and lists, it does not, apparently, allow one to create files of texts or lists which can then be manipulated by a (secular [sorry!]) word processor. Thus one either cuts and pastes the printouts into usable form or retypes them.

In summary, with its present capacities *The Word Processor* is a useful tool. With minor alterations it could be much more useful. As storage technology continues to improve it will be possible to include the Hebrew and Greek lexical information which has insured the continued usefulness of works such as *Strong's* or *Young's Concordance*. Then it will make no sense for a student or pastor with access to a microcomputer not to have such a tool.

Book Reviews and Book Comments

Exodus: A Hermeneutics of Freedom
by J. Severino Croatto, trans. by Salvator Attanasio (Orbis, 1981, vi + 89 pp., $4.95). Reviewed by Gerald T. Sheppard, Associate Professor of Old Testament, Union Theological Seminary, NYC.

Croatto is a Professor of Old Testament, the first full-time Roman Catholic teacher at the Instituto Superior Evangelico de Estudios Teologicos in Buenos Aires. In this book, he employes a synthesis of hermeneutical insights from both Paul Ricoeur and liberation theology. The resulting "essay in hermeneutics" concerns itself mostly with "*how* the kerygma of liberation is treated as a theme in the Bible." Alongside a sophisticated discussion of semiotic theory, Croatto offers his own "eisegesis" ("that which leads *in*" rather than "exegesis," "that which leads *out*") of the Exodus, Creation (Gen. 1–2), the Old Testament prophets, the Gospels, and Paul. Although the author reflects on his own Latin American situation as a concrete example for interpretation, he aims at a more general hermeneutical preparation so that other readers can carry out their own creative re-reading of the same biblical material in the light of their own national situations and liberation praxis.

The book is at once brilliant, provocative, uneven, and one of the most complicated discussions of hermeneutics in liberation theology. In my judgment, Croatto is most successful in his treatment of the Exodus. He shows how the "cry" to God from the Hebrew slaves in Egypt can reflect the conscientization of the oppressed who know enough to hope and to seek for liberation. Likewise, Moses' report to the people of his "call" can be seen to be a part of the same conscientizing program as it "'melt(s)' the hearts of the people so that it may begin the liberating process." Moreover, the prophet's subsequent self-doubt, like that of the people, conforms well to an internalization of "the fear of freedom" in Paulo Friere's *Pedagogy of the Oppressed*.

At the same time, Croatto seems opportunistic in how he plays on the dialectical tension between the "factual" events in history and the semiotic presentation of them in Scripture. For example, while the Exodus tradition assigns the initiative for liberation to God, that feature is simply "peculiar to religious *language*"; we must not "ignore the fact that the Exodus could have been, from an initial perspective, an intention that arose from among the Hebrews themselves." If Moses appears to be the leader because he was called by God, Croatto informs us that "in fact he was 'called' because he was a leader."

These tensions in interpretation seem further complicated by Croatto's assurance elsewhere that the addition of miracles and extraordinary elements "never distorts the event but that, instead, enriches it with a deeper vision." Unlike North American exaggerations about patriotic "heroes," Israel's heroic and miracle-filled traditions within Scripture lack "fabrication" and present in each case "a profound understanding of the key-personage of their history." These generalizations both about how facts relate to expressions "peculiar to religious language" and about the qualities of narratives caught up into a "sacred history" remain, for me, historically suspicious and potentially conflicting.

My most serious disappointment is with Croatto's treatment of the crucifixion and the Pharisees. For Croatto, the Pharisees and other Jewish leaders are the true culprits who "contrive a 'political crime'" in order to have Jesus killed. By contrast, Pilate, a Roman dictator, "grasps Jesus' transcendent mission better than did the Jews." However, Croatto, in an effort to avoid an "ingenious" charge against the Jewish *people* at the trial, can only speculate that they were "'bought' by the chief priests and elders." At the same time, Croatto tries to explain why Jesus did not, in fact, engage in a liberation praxis on behalf of the oppressed Jews: Jesus "would have helped *the Jews* on the surface, and his activity would have exhausted itself on that political, racial, and geographical level." Croatto finds a "paradox" in this scenario only in what he regards as "the question," namely, "Why did the Jewish authorities not exploit the new leader in order to assert the hope of liberation from the Roman yoke?"

But would Croatto's own affirmation of a "kerygma of freedom" make the *exploitation* of Jesus by Jewish leaders more honorable than a rejection of him, as one who even in Croatto's judgment did not engage in overt liberation praxis on behalf of oppressed Jews? Why do the systemic social consequences of forced colonization on a once-independent Israel not lead Croatto to a re-assessment of the Roman contribution and a de-mystification of the Jewish role in the crucifixion of Jesus? Croatto's interpretation will appear even to many evangelicals as a historically naive use of biblical traditions, if not anti-Semitic.

Still, these latter criticisms are not meant to deny the presence of much hermeneutical and interpretive insight in this book. Croatto's "essay" remains a profound attempt to outline a full hermeneutical program for practical exegesis. He clearly raises key problems and possibilities for biblical interpretation from a liberation perspective, frequently in an unusually impressive and incisive manner.

A History of Prophecy in Israel
by Joseph Blenkinsopp (Westminster, 1983, 288 pp., $16.95). Reviewed by Thomas H. McAlpine, Managing Editor.

At the start, Blenkinsopp identifies a number of concerns which inform this study: Why did prophecy develop as it did? Is the frequent limitation of "real" ("classical") prophecy to the period of Assyrian and Babylonian activity useful? What can we say about continuity between the prophets? What distinctions between prophetic traditions are viable? How adequate was the prophetic response? Blenkinsopp is at his best in pushing the limits of "real" prophecy and in tracing continuity between prophets. His work is less satisfying in its attention to the sociological dynamics involved in prophecy, and therefore less satisfying in its treatment of the remaining concerns.

But before going further, what is the history which Blenkinsopp traces? To vastly oversimplify, Israelite prophecy begins as ecstatic war prophecy (Miriam, Joshua, Deborah, Samuel). With David, and subsequently in the southern Kingdom, it is more or less successfully governed by the interests of the Davidic dynasty. When it is speaking most powerfully, it is speaking for the "people of the land." In the Northern Kingdom it continues to maintain its freedom not only to call to war, but to specify who shall lead. Fitness to lead may be judged in terms of cultic or judicial faithfulness. Assyrian statecraft makes an important contribution at this point, not only in upping the ante, calling national survival into question, but in dealing directly with peoples as opposed to simply with their rulers. And thus the prophets begin also to address the people on their cultic or juridical faithfulness.

But in the end it is more satisfying—and more conducive to social stability—to build monuments

to the prophets rather than to have them around. The prophets performed key functions, not least in helping Israel to interpret their demise under Assyria and Babylon. But the difficulty of distinguishing true from false prophets, the lack of viability in the prophetic agendas, and the general destabilization in the authority structures in the community caused by prophecy—all these contributed to a variety of responses through which elements of prophecy were reincorporated into the cult (divination), other elements fell into disrepute (ecstacy), and interpretation of various prophets might be one of the dividing lines between power-holding and marginalized groups.

Blenkinsopp is working with an eclectic model of prophecy which incorporates both theological and sociological components. And on both fronts the author is provocative, whether in his interest in the "ambiguity" of prophecy as a divine instrument or in his championing of the "people of the land" (a group about which we know little) as a support group for key prophets (rather than the levitical priests, another group about which we know little). But in general the sociological dimensions are insufficiently explored.

Drawing on Weber and Wellhausen, Blenkinsopp looks for the origins of Israelite prophecy in war prophecy. But a broader sample of sociological models—as well as the Old Testament—may suggest that the war functions were at best only one component of a more central role for the prophet (Wilson, *Prophecy and Society in Ancient Israel*). This is important also because it bears on the question of how inherently destabilizing prophetic activity would have been.

The treatment of Amos is another case in point. Taking Amos to be announcing unconditional destruction for Israel, Blenkinsopp identifies the exhortations to seek Yahweh as later additions. And this problem, not confined to Amos, of whether the prophetic message was one of conditional or unconditional destruction, has generated a large body of secondary literature without a clear resolution. Sociologically pitched questions, e.g., the nature of the group whose agenda Amos articulated, could provide a fresh approach to this problem, which could have the effect of making the Deuteronomic History's characterization of the prophets as preaching repentance more probable historically.

To return to the theological issues, while there is considerable, though not always convincing, attention paid to the redactional history of the prophetic books, there is less attention paid to the nature and significance of their final form, though even here the author is well on the high side of the curve. And this, to pick up the earlier question of what the prophets were really about anyway, is reflected at the end of the book. Blenkinsopp, betraying a completely understandable concern to establish a prophetic trajectory that is theologically useful, ends with a discussion of the book of Jonah, which "intends to pioneer a new understanding of the office [of prophet] based on the profound and simple conviction that God's ultimate will is to save." On historical grounds Blenkinsopp has denied this conviction to the prophet Amos, and is trying to attribute it to Jonah, again on historical grounds. From the canonical side, the conviction is present in the book of Amos, and the placement of Jonah between Obadiah and Micah perhaps makes Blenkinsopp's attribution of a programmatic role of Jonah less likely. In any case, the current witness of Amos is a historical datum worthy of note. Thus a history of prophecy needs to include not only sustained attention to the sociological dimensions of prophetic activity, but also a full-fledged account of the final redaction(s) and canonization of the prophets.

These comments, perhaps, make it clearer why the author identifies this work as a "provisional stock-taking." It should be clear that the work is much more than that. But as a provisional stock-taking, it is hard to think of an equal.

Anatomy of the Fourth Gospel: A Study in Literary Design
by R. Alan Culpepper (Philadelphia: Fortress, 1983. xii + 266 pp., $19.95). Reviewed by Richard B. Hays, Assistant Professor of New Testament, Yale Divinity School.

For a long time, scholars have insisted that there is no such thing as a special "sacred hermeneutics": the Bible ought to be read and interpreted in accordance with the same principles that apply to any other text. Indeed, this was one of the fundamental claims of the Reformers, who denied that the church had any privileged right to promulgate interpretations of Scripture beyond or contrary to the plain sense evident to the intelligent, believing reader. But a funny thing has happened over the past two centuries: professional biblical critics, reading the Scriptures "like any other (historical) text" and seeking meaning in events "behind" the text rather than in the text itself, have developed an increasingly specialized and self-enclosed tradition which produces readings of the Bible that often bear very little resemblance to the interpretations accessible to the uninitiated reader. (The history of these developments in biblical criticism has been carefully traced by Hans Frei in *The Eclipse of Biblical Narrative*).

Recently, however, some scholars have sought to rectify this situation by applying to biblical narratives critical methods which originate in literary-critical studies of narrative fiction. One of the most recent and most significant contributions to this effort is R. Alan Culpepper's monograph, *Anatomy of the Fourth Gospel*, written partly at Cambridge under the guidance of the noted literary critic Frank Kermode. Culpepper, an Associate Professor of New Testament at Southern Baptist Theological Seminary whose doctoral dissertation (*The Johannine School*) was a more conventional historical-critical study of John's Gospel, is at pains to emphasize that his use of such methods is intended neither as "a denial of any historical core or matrix of the gospel" nor as "a challenge to historical criticism or the results of previous research." Instead, Culpepper touts his approach as "an alternative by means of which new data may be collected and readers may be helped to read the gospel more perceptively." One intriguing issue raised by the book, however, is whether its methods may not after all undermine historical-critical studies of John's gospel to an extent much greater than Culpepper's disclaimer would indicate.

After explaining his objectives in an introductory chapter, Culpepper deals in successive chapters with narrative point of view, narrative time, plot characterization, "implicit commentary" (the use of irony and symbolism), and "the implied reader." In each case, Culpepper structures his discussion on the basis of established literary-critical categories, drawing on the work of critics such as Gerard Genette, Boris Uspensky, Seymour Chatman, Wayne Booth, and Wolfgang Iser. The actual discussions of the Johannine material are in general balanced and clear, though often disappointingly brief, with the result that this "Anatomy" does tend to read rather like a basic anatomy textbook, *cataloging* the components and functions of the Fourth Gospel's bodily parts. Culpepper's decision to deal with so many literary-critical categories, all of which first have to be explained, in the end allows him too little space to explore the sometimes fascinating insights that his method generates. This is at the same time a weakness and a virtue: though the discussion is tantalizingly scanty, Culpepper succeeds in offering an overview of the numerous ways in which a proper literary reading might illumine John's gospel.

Culpepper thus performs a badly needed service for contemporary Johannine scholarship, which has been dominated recently by speculative reconstructions (e.g., Raymond Brown, J. Louis Martyn) of the history of the putative community that produced the text. One can hardly turn the pages of Culpepper's book without feeling gratitude for the sobriety and modesty of his methods and for his evident respect for the shape and texture of the narrative as it appears in its final canonical form. Perhaps this study can even serve to build a bridge over which traditional NT historical critics can walk towards a greater appreciation of the value of literary methodologies; Culpepper has wisely eschewed esoteric structuralist and "deconstructionist" methods, opting instead for approaches built on the classical tradition of humane letters.

Despite my conviction, however, that the book points Johannine studies in a fruitful direction, I have two major misgivings about Culpepper's work. First of all, as he himself indicates in his preface, Culpepper is a "novice" in the field of poetics, a fact which manifests itself less in his marshalling of literary theory (which is surehanded) than in his tendency to analyze John in relation to secondary critical studies rather than in relation to other works of literature. A comparison of Culpepper's *Anatomy* to Kermode's discussion of the Gospel of Mark in *The Genesis of Secrecy* reveals the contrast: Kermode's sly, probing prose ranges across Western literature from medieval drama to Kafka and Joyce and thereby provides us with repeated epiphanies as we see Mark's Gospel from unexpected angles. Culpepper's work, on the other hand, despite his appropriation of literary models, rarely adduces any literary parallels or analogies to John's narrative and manifests only occasional flashes of literary *sensibility* or style. The comparison is perhaps unfair: Kermode is a master of his art, whereas Culpepper, trained as a NT technician, is bravely apprenticing himself to others to learn the use of new tools. Indeed, the value of Culpepper's book for NT studies lies partly in its stolid, workmanlike tracing of certain fundamentals of critical theory: whereas a *tour de force* like *The Genesis of Secrecy* defies emulation, Culpepper's patient work clearly marks a path where others can follow. Still, until biblical scholars learn to cultivate genuinely literary sensibilities, we will be susceptible to the charge that we know the words but not the "melody" of the texts with which we deal. Culpepper describes but does not evoke the literary character of the Fourth Gospel.

My second misgiving about the book concerns Culpepper's reluctance to press the implications of his analysis for mounting a critique of previous critical work on John's Gospel. Having read this book as Culpepper shows us how to read it, can we ever go back to the historical-critical mode of reading? If we can go back, can we still accept the criteria that NT scholars have used to delineate redactional seams, layers of tradition, and history of the Johannine community? For example, if the logic of the Gospel's episodic plot is "controlled by thematic development" and can be accounted for as neatly as Culpepper proposes, what does that portend for source/composition theories which regard the material in chaps. 5–8 (for example) as scrambled or disarranged? (Cf. the ordering of this material in Bultmann's commentary, for example.) Or, if "Chapter 21 is . . . the necessary ending of the gospel," where does that leave the theory, apparently accepted by Culpepper, that this final chapter is an epilogue added subsequent to the completion of the original form of the Gospel? Does not his analysis of the narrative unity of the text including chapter 21 compel us to reassess the evidence for regarding chapter 21 as a later addition? Or, if indeed this Gospel's apparently conflicting attitudes towards "the Jews" really can be explained in terms of an escalating hostility within the various episodes, would that not call into question composi-

tional theories which treat chapters 11–12 as a separate block of material in part because of the allegedly different attitude manifested there towards "the Jews"? Or, to take a final example, if the story's prolepses (references to future events) "actually tell us about the future of John's story world, which may or may not correspond to any historical reality," would it not be necessary for critics to exercise much greater caution than has been customary in reading the historical situation of the Johannine community out of the narrative?

These examples could be multiplied many times over. The point is that Culpepper's reading of the text, despite his protestations to the contrary, may jerk the rug out from under the prevailing critical consensus. The historical critic's presumed data may in fact be generated by wooden reading, by blindness to the text's literary contours, and most of all—let evangelical readers take careful note—by a determination to extract "historical" information from a text which cries out to be read as imaginative narrative. One might hope that Culpepper's future work would not explore further the challenge that his reading of John poses to historical-critical orthodoxy.

Does a reading of the Fourth Gospel as imaginative narrative threaten its status as witness to the truth? Or does such a reading challenge the modern reader to rethink Pilate's question: "What is truth?" Culpepper claims that "the gospels, in which Jesus in a literary character, can make him known to readers more profoundly than he, as a person, could have been known by his contemporaries." If that is so, then the "truth" of the story is not identical with its historical factuality. Precisely for that reason, the literary path that critics such as Culpepper are blazing holds great promise for the church and simultaneously poses massive hermeneutical difficulties which honest readers of the NT have no choice but to confront.

A Home for the Homeless: A Sociological Exegesis of 1 Peter, Its Situation and Strategy
by John H. Elliott (Fortress, 1981, 320 pp., $24.95). Reviewed by Grant Osborne, Associate Professor of New Testament, Trinity Evangelical Divinity School.

John Elliott has become a leading interpreter of 1 Peter with his *The Elect and the Holy* (1966) and now with this work. It is the first full-length study of this imporant epistle from a sociological perspective. In his introduction Elliott interacts with current theories and shows a sophisticated awareness of the synthetic nature of many sociological reconstructions of early Christianity. He believes that the sociological exegesis of individual texts provides an answer, since it links the results with concrete texts rather than nebulous theories. Elliott seeks the "social interaction" which led to the distinctives of the text. Since 1 Peter is the one epistle seriously wrestling with the place of the Christian as an alien in society, it becomes a natural focus for such a study.

Elliott argues that the terms for the Christian in society, *paroikos* "resident alien" and *parepidēmos* "temporary sojourner" in 1:1; 2:5, 11; 4:17, should be taken literally rather than figuratively or spiritually. Thus they look to the church community as experiencing social and religious estrangement from the pagan culture. He believes that Asia Minor in the first century was not successfully urbanized according to Roman policy. As primarily rural, the recipients of the epistle were tenant farmers and not only urban artisans. As a result many of the converts were already among the despised minorities. Moreover, Christianity was a sectarian movement and as such was always in tension with the surrounding environment. It was greeted with suspicion and hostility. Since most of the converts had already come from the *paroikoi* under the expectation that they were joining a self-contained society within which they could find acceptance, the absence of improvement in their circumstances led to confusion and discouragement.

Within this matrix of problems—internal doubts and external harassment—1 Peter sought to "reinforce the group consciousness, cohesion and commitment of the Christian sect in Asia Minor." Only within such a community identity could the believers resist the forces arrayed against them. The epistle therefore stresses the new elite status to which they have been "elected" (1:1, 15; 2:4–10; 3:9). However, Elliott carefully distinguishes this from a "pilgrim theology" which views the epistle as stressing citizenship in heaven and spiritual alienation on earth. 1 Peter addresses a social situation of dispossessed peoples who had become Christians. The basic ethos of 1 Peter is provided by the household theme, which "was used to promote both the internal solidarity of the sectarian movement and its external distinction from Gentile motives and manners." Thus *paroikoi* and *oikos* reflect the tension between the community within society and as an integrated sect. This tension is socioreligious and not cosmological. This leads Elliott to doubt Petrine authorship, since the situation envisaged comes much later than the sixth decade C.E. He argues, however, that it is also removed from a Pauline group and is best placed within a Petrine circle in Rome 70–80 A.D.

This provocative book is an example of what I believe to be a proper use of sociological method. First, it is tied to texts rather than to speculative theories. It is common for adherents of this school to make the determinative question, "What theory do you utilize?" and to ignore the more crucial question, "Have you considered all the evidence (from Scripture and ancient backgrounds)?" Elliott avoids this error and clearly seeks to allow the data to speak for itself. Second, he does seek a holistic study of the text and its background. His basic theory is consonant with both 1 Peter and what we know of the situation within the first century church in its relationship to society. He does not fall to the temptation so often exhibited of attempting a revisionist (and highly speculative) reconstruction of the ancient situation. This is highly encouraging and makes this writer much more encouraged about the possibility that sociological exegesis may be more than a passing fad.

However, this brings us to the major problem of the book. Elliott has not quite achieved his goal, for he has ignored the great stress on salvation and the spiritual dimension in 1 Peter. The first major section should have been given more emphasis, as indeed it was in his earlier *The Elect and the Holy*. In 1:3–12 the epistle centers upon the blessings of salvation and in 1:13–2:3 enumerates the ethical responsibilities of the life of holiness which should result. The central section, 2:4–10, then unifies the two basic themes, the spiritual calling of the church and the sociological situation within which that calling is to be reflected. In other words, his two works together show that the salvation should not be socioreligious vs. cosmological but socioreligious *and* cosmological. In other words, the *paroikoi* are the dispossessed who are rejected and persecuted by society and the "sojourners" whose true citizenship is in heaven. Further, I do not believe he had truly overturned the thesis that the epistle reflects the situation of the mid 60's C.E. He gives no hard evidence but merely states his opinion that it fits 70–80 A.D. better. Petrine authorship would fit his data as well as a Petrine circle.

Martin Luther: Prophet to the Church Catholic
by James Atkinson (Eerdmans, 1983, 224 pp., $7.95). Reviewed by Martin I. Klauber, Ph.D. student at the University of Wisconsin-Madison.

James Atkinson depicts Martin Luther as a prophet to not only the Protestant Church, but the Roman Catholic Church as well. Arguing that the post-Vatican II changes in Catholic theology have alleviated much of Luther's original criticism of the sixteenth-century Roman Church, Atkinson points to the importance of viewing Luther as a link in contemporary discussions between theologians of both traditions.

Atkinson divides this work into two sections. The first one is a summary of the historiography of Roman Catholic perspectives about Luther beginning with the propagandistic attacks against Luther by Denifle and Cochlaeus through Joseph Loritz's re-evaluation of Luther in the 1930's and finally to contemporary Roman Catholic historians who see much in common between Luther's thought and their own.

Seeing this progression of Roman Catholic views of Luther as leading to a more realistic assessment of the value of Luther studies, Atkinson proceeds to discuss, in the second section of the book, the degree to which Luther's specific doctrinal disagreements with the Catolic faith have grown more and more insignificant. Further, he points out that Luther was reacting to specific theological traditions which did not differ that much from his own ideas, especially on the important doctrine of justification by faith. Atkinson cites McSorley on this point, citing the view that Luther was reacting against the semi-pelagianism of late medieval nominalism while ignoring the stream of thought that found its roots in Augustine, Anselm, Bernard and Gregory of Rimini.

Atkinson should be commended for his call for increased dialogue between Catholics and Protestants, especially in the year commemorating the five hundredth anniversary of Luther's birth. However, Atkinson tends to exaggerate the similarities between Luther and contemporary Catholic theology while minimizing important aspects of distinction. For example, Atkinson devotes only one page to sacramental theology, pointing out that recent Anglican-Catholic conferences have relegated the doctrine of transubstantiation to a mere footnote. Further, Atkinson states that the contemporary Catholic concept of religious authority emphasizes an "interplay and coordination of Scripture, tradition and the teaching office." Granted, the Roman Catholic Church no longer hurls anathemas against Luther's belief in *sola scriptura*, but the Church has hardly adopted the doctrine as its own. Although Atkinson's call for both Catholics and Protestants to learn from Luther's teachings is important for significant dialogue between Protestants and Catholics, we need to maintain that significant differences in doctrine remain between Luther and post-Vatican II Catholicism.

The Bible in American Education: From Source Book to Textbook
by David L. Barr and Nicholas Piediscalzi, eds. (Fortress, 1982, 204 pp., $12.95). Reviewed by Richard V. Pierard, Professor of History, Indiana State University.

This is one of six volumes in the Bible in American Culture series commissioned by the Society of Biblical Literature. The eight essays examine the interaction between the Bible and education from the seventeenth century to the present, and call attention to the paradox that while it has no special standing in public life in the United States, it remains

the most widely studied book there. W. Clark Gilpin traces the use of the Bible in colonial education, especially Puritan New England, and shows the two had to perform the conflicting functions of being engines for change and renovation of church and society while simultaneously justifying and instilling the values of the existing order. Biblically based education perpetuated the civic virtues, that is, the duties of the student to self, to others, and to God. John H. Westerhoff III analyzes the biblical images in the textbooks used in the common schools during the nineteenth century (including McGuffey's *Eclectic Readers*), and finds they contained only minimal references to the Bible but yet communicated a religious worldview and value system that corresponded to evangelical piety. But as pluralism advanced during the century, a transition occurred in public education from reinforcing religious identity to the promotion of national harmony.

A most helpful contribution is Virginia L. Brereton's informative survey of Protestant, Catholic, and Jewish private education, the alternative to common schooling, and the shifts that occurred during three periods: 1820–80, 1880–1940, and 1940 to the present. She shows they were created because many in these groups had continuing concerns about the issues of Bible study and interpretation. William L. Sachs' content analysis of Sunday School materials in the late nineteenth century finds that this institution disseminated knowledge of the Bible throughout American society and its task evolved from moral indoctrination to priming students for salvation. Thomas H. Olbricht discusses the changing approaches to biblical scholarship and teaching in theological education in response to the new ideas of historical criticism, and Charles R. Kniker surveys the similar development at the more popular level.

Boardman W. Kathan examines Bible study materials used in churches, synagogues, and religious schools in our century and points out there is a wide gap between the formal biblical scholarship of academe and the Bible study of clergy and laity at the grassroots. The basic differences among the various programs of study lie in the areas of translation, interpretation, and application of the Scriptures. In the final essay Peter S. Bracher and David L. Barr focus on the problem of how to teach the Bible in contemporary America where devotional use of the Scriptures in the public school setting is no longer allowed. They call attention to a wide range of experimental programs, curricula, and approaches which are useful in communicating the literary and historical values of the Bible. Although we live in a secular age characterized by diversity and pluralism, the Bible does have an appropriate role in English, social studies, and humanities curricula. It is a basic element in the American cultural heritage, and it not only may but should be studied.

A Documentary History of Religion in America: Since 1865.
edited by Edwin S. Gaustad (Eerdmans, 1983, 640 pp., $18.95 pb.). Reviewed by John G. Stackhouse, Jr., Ph.D. student in Church History, University of Chicago Divinity School.

Scholars are beginning to recognize the extravagant and often bewildering variety of American religious life and history (cf. C. L. Albanese, *America: Religions and Religion*, 1981–reviewed here, May–June 1983). Edwin S. Gaustad, professor of history at the University of California-Riverside, here provides the second volume of his large collection of primary documents which vitally illustrates this country's religious pluralism.

Gaustad arranges and introduces the documents under chronologically ordered topics. As D. F. Anderson pointed out in his *Bulletin* review of volume one (Jan–Feb 1983), however, the major contribution Gaustad makes is not his rather unremarkable introductions, but the breadth and depth of the material he presents.

Here, as in volume one, Gaustad makes two advances beyond the normal "canon" of American religious historiography. First, he surveys more kinds of religion: from cultic to Catholic, from Congregational to chiliastic, from the National Council to the "New Charismatics." His touch is deft indeed in selecting apt literature to represent each kind.

Second, Gaustad dips beneath the surface of the usual "High-culture" documents to include fragments of the broader culture, whether a missionary priest's account of the nascent Russian Orthodoxy in Alaska (1840) or a snippet from *The Robe* (1942). We do not get here to the stuff of basic social history (e.g., notes from ordinary preachers' sermons, church bulletins, diaries), but Gaustad brings us closer to the religious experiences and thoughts of more Americans than preceding collections have brought us.

Gaustad's very act of selection necessarily shapes the view of American religion the reader will obtain from this collection (despite Gaustad's belief that the reader will be free to make up his or her own mind about American religion—see the Preface). Nevertheless, these documents need a more explicit interpretive framework to contribute best to an understanding of American religion.

With only this volume, its companion, and Sydney E. Ahlstrom's *Religious History of the American People* (1972), however, one could learn or teach American religious history with a completeness unparalleled by works about any other country.

Speaking particularly of Gaustad, as a Canadian I am quite jealous of you Americans who now have a window of such deeply colored fragments, arranged so helpfully, through which to appreciate your religious heritage. Whether studied or browsed through, this collection of Gaustad's informs and entertains, and above all keeps one from conceiving of American religion solely in terms of "Protestant-Catholic-Jew." It is certainly among the most important books on American religion published this year.

Eerdmans' Handbook to Christian Belief
edited by Robin Keely (Grand Rapids: Eerdmans, 1982, 480 pp., $24.95). Reviewed by Richard A. Muller, Associate Professor of Historical Theology, Fuller Theological Seminary.

This volume is an attractively designed beginners' manual in Christian doctrine aimed specifically at a general audience. Its strengths include clear presentation, good balance of doctrinal and historical material with contemporary issues, and a conscientious attempt to highlight important doctrinal questions in well-designed summary sections which stand out typographically from the rest of the text. The volume is also comprehensive both in its doctrinal scope and in its attempt to draw theology into the context of global problems: Christianity is set into the context of the religions of the world, described in relation to advances in science, and made the basis for dealing with problems of world hunger and of ecological stewardship of the environment. All of these features make the book a strong candidate for use in Christian education at the high school and adult level, and perhaps as an introductory text in Christian colleges.

We must add, however, a strong *caveat lector* (let the reader beware). No textbook is unbiased—and in an edited text written by a myriad of authors, individual doctrinal biases will potentially be as diverse as the many authors. This is a particular problem in a volume designed for beginners who do not have the expertise in theology to distinguish divergent traditions in Christian opinion. For example: the discussion of predestination and human choice so studiously avoids making a decision in favor of one side or the other that it wraps the reader in a mystery, not attempting to unravel the problem by noting the necessity of grace for salvation and not leaving much room for the traditional Reformed or Lutheran perspective of a salvation given by grace alone. More significant is the discussion of adult and infant baptism and the section on the "new birth": this reader felt that the case for adult baptism and against the baptism of infants was stated with somewhat more conviction than the case for infant baptism and that the section on the "new birth" was developed in the direction of the adult experience of being "born again" or converted. No mention is made of the Reformers' teaching concerning the regeneration of children or of the relationship of infant baptism to a divinely bestowed justification by grace alone.

In the balance, the usefulness of the book as an introduction to contemporary Christianity and its beliefs far outweighs the various problems of composite authorship. In all cases, the teacher who uses a text ought to be trained at a more advanced level than the text itself. Granting that caution, this handbook ought to provide a major stimulus to Christian education and serve both as a valuable tool in the activation of interest in Christian doctrine among laity and as an excellent point of departure for application of the principles of Christian doctrine to contemporary life.

The Christian Church
by Hans Schwarz (Augsburg, 1982, 368 pp., $19.95). Reviewed by Kevin V. Dodd, Th.M. student, Fuller Theological Seminary.

The church in the modern era is faced with dilemmas, indeed crises, from many fronts. It is therefore urgent, writes Schwarz, "to rediscover the origin and purpose of the church and the reason of existence for the ministerial office." The approach used to carry this forth is primarily historical, as one would expect from the author of *Our Cosmic Journey* and *Beyond the Gates of Death,* and thus the church is viewed both retrospectively and prospectively. The book is divided into three nearly equal parts: The Formative Era; The Great Temptation; The Promise of the Future.

The first part considers ecclesiological and ecclesiastical development into the fourth century. His purpose is to demonstrate that early Catholicism was not necessarily an aberration but rather a consequent, even potentially beneficial, development. The church's origin is first investigated by examining the meaning of the word "Church." Schwarz then focuses on the Jewish community and on Jesus Christ as the church's founder and foundation. Since the church, as reflected in the New Testament, could not have existed without appropriate structure, attention is then turned toward the administration of the church and its worship. While the church's unity is found in Christ, diversity is also a necessary ingredient in its existence, because the one church is manifested in local congregations. Finally, Schwarz notes in this context the formation of the canon, the development of the creeds, and the conceptions of the apostolic office.

The second part examines the period through the Reformation. In the position of an increasingly established institution, the church at several points came precariously close to forgetting its call and true purpose. Yet it never lost its vitality. It made the world much richer and gave it necessary direction. Schwarz places a helpful emphasis on development in the East, as well as in the West, and upon the various pre-Reformation movements. The Reformation itself is seen as mixed blessing. While the primacy of Christ and Scripture is rediscovered, entrenchment, individualism, and secularism are also evident.

Finally, Schwarz draws attention to the present position of the church by briefly noting the modern rediscovery of the church's unity in Vatican II and ecumenical dialogue. From this position, a more systematic investigation of the structure of the church is launched. Concluding this third part is a presentation of the church as the guardian of the past, the heart of the present, and the reminder of the future. In the middle section, Schwarz reconsiders H. R. Niebuhr's treatment of the various positions in relation to Christ and culture in a most provocative fashion.

The book could be faulted either for being too long or too short. Concerning the latter, it might be said that Schwarz attempts to cover a vast amount of material too briefly. One is left somewhat uneasy with simple generalities (e.g., Zwingli, Calvin, and Cranmer noted as the main proponents of a Calvinistic understanding of church structure) and with what borders on a strawman presentation of opponents' positions. Here I think particularly of Barth's critiques of law and gospel and of infant baptism. Barth's stand is quickly presented and just as summarily dismissed without adequate attention to his detailed reasons for rejecting the Lutheran position. In fact, it seems from Schwarz's analyses that Barth never wrote a fourth volume to his *Church Dogmatics*.

Again, one might wish the book had been shorter. This brings us to a much more positive evaluation of Schwarz's work. The third section is so instructive and illuminating that one cannot help wonder why the first two sections needed such extensive coverage. They appear to be included in order to steer the reader away from a stereotyped understanding of history and doctrine apart from Lutheranism and toward a more ecumenical willingness to dialogue. If this is the case, adequate space easily could have been allotted in a more completely systematic presentation.

One finishes the book with an encouraged and realistic outlook on the current situation of the church and a hope for a more fruitful future. While this is not surprising, considering the author's *On the Way to the Future*, it is neither simplistic nor uncritical. One is impressed throughout by the sustained interest with which Schwarz hears and learns from traditions other than his own. The book is therefore a valuable contribution to the ecumenical enterprise. Doubtless it will prove to be an enduring help to all who wish for a unity (not uniformity) among today's denominational churches.

I Believe in the Second Coming of Jesus
by Stephen Travis (Eerdmans, 1982, 252 pp., $5.95). Reviewed by Dale C. Allison, Research Associate, Texas Christian University.

Contrary to what the title might lead one to imagine, roughly only half of this clearly written volume—chapters 2–4—is about the second coming of Jesus. Chapter 1 concerns itself with Old Testament prophecy, and chapters 5, 6, and 7 deal with, respectively, life after death, the doctrine of hell, and the meaning of hope for life in the world. Thus the book treats of eschatology in the broad sense, not just the second advent. The topics touched upon, including mind-brain identity theory, near death experiences, and Marxism, are manifold.

Given the diversity of the subject matter, it is hardly possible to summarize Travis' conclusions. We may note, however, that among the controversial positions defended, he opts for amillenialism (finding it consistent with Rev. 20) and for conditional immortality, with its corollary, annihilationism. Also of particular interest is the emphasis Travis lays on the symbolic character of biblical prophecy. This leads him to affirm that what matters is not the how or the manner of the world's end but the divine purpose achieved therein, and that there is no more tension between science and theology when it comes to the consummation than there is—granted modern interpretations of Genesis—with regard to the beginning. But the principal value of Travis' book lies neither in its author's development of new ideas nor in his novel exposition of old ones. Its chief merit rather resides, in the first place, in the service rendered by the listing and explaining of the various answers that have traditionally been given to the key questions of eschatology. The book would be useful in a survey course. Then, secondly, Travis has not flinched from facing issues that typically trouble evangelicals. He admits, for instance, that Daniel was composed in the second century B.C., and he confesses that Jesus and Paul would have been quite surprised to learn that the world would continue 2,000 years past their time. Aside from whether his attempt to come to terms with such difficult positions is persuasive, he has served the truth and rightly underlined the complexity of his subject matter by not denying their existence. Finally, while holding on to the heart of the Christian hope, Travis offers succinct critical judgments of dispensationalism, of attempts to calculate the date of the end, and of so-called "literal" interpretations of biblical prophecy. He thereby effectively dampens ill-conceived and potentially divisive claims to know too much.

With the year 2,000 looming on the horizon, a year which will, lamentably but certainly, be swamped by an ocean of popular, uninformed eschatological enthusiasm, the church will be well served by sane books such as this one in the "I Believe" series. Seminary students and pastors will find the book worth the small price.

The Ecumenical Moment: Crises and Opportunities for the Church
by Geoffrey Wainwright (Eerdmans, 1983, 272 pp., $8.95). Reviewed by Bradley L. Nassif, lay theologian of the Antiochian Orthodox Church, and continuing student at St. Vladimir's Orthodox Seminary, New York.

"The existence of *denominations*—which so far in history implies *divisions*—calls into question the reality of *the Church*.... The visibility of the Church and of its unity is not spiritual unity but visible disunity; and that is a counter-testimony to the gospel." So argues the author.

The book is a carefully nuanced study comprised of eleven reflections written over the past decade. Due to the broad range of Christian tradition which the author embodies, the senior seminarian, who has a workable knowledge of Church history and theology, will have the most to gain from this book, though with some difficulty. Readers coming from non-liturgical backgrounds will broaden their perspectives by acquiring new insights into unfamiliar liturgical terminology and ecclesiastical orientations.

If the harmonization of the multifarious sources of theology can be compared to the task of a musician, then the author may be fittingly described as a "theological pianist"! Nearly every note on the keyboard of theological sources is strikingly played and united into one harmonious melody! Eastern and Western Christian sources ranging from biblical theology, historical theology, liturgical theology, patristics, creeds, canon law, and hymnography are all critically analyzed to support the author's intuition that at present "the Church stands before a moment of critical opportunity, a *kairos* which includes a *krisis*." Wainwright offers an imitable model of theological methodology which supports the postulate that the perspectives of the present depend to a large extent upon how well we have digested the past. Herein lies one of the book's most valuable contributions to Christian theology and ecumenical unity.

Ecumenical perspectives on the diverse forms of ordained ministry, social responsibility, and mariology are brought to bear on the question of unity. The author urges the practical tension of non-uniform patterns of Church government in the NT to inform the contemporary unity of denominational polities. He fosters a fusion between the gospel and social issues, but the distinction is over-coalesced, and will warrant an evangelical objection. Sympathetically, the English Methodist refuses the Roman doctrine of the immaculate conception and bodily assumption of Mary. He urges a common search for the truth of Mary while acknowledging that the relation of Scripture to tradition remains an underlying theological difference.

The most pivotal WCC document of our time is the 1982 Lima text on "Baptism, Eucharist, and Ministry" offered by the Faith and Order Commission. The author echoes the Commission's invitation for the Churches to accept the text as a fundamental basis for visible unity, and offers a disarming and provocative commentary on it in chapter three. Evangelicals will wholeheartedly welcome the kerygmatic core of the document and might possibly consider it as a conclusive denial of the Bultmannian analogy of radical liberalism. Although evangelicals heretofore have not been well-known for their ecumenical endeavors, their response to the Lima document may be the litmus which will indicate their degree of willingness to strive for visible unity.

The perennial problems of papal supremacy and biblical inspiration abide but are scarcely addressed by the author. In chapters eight and nine he also countenances a liberal but relatively mild biblical criticism, and, with Wesley, openly welcomes non-Christians to share in eucharistic fellowship. Although these views do not figure prominently in the book, this reviewer finds them to be theologically unacceptable.

The overarching obstacle to visible unity, however, will be the Faith and Order Commission's sacramental vision of theology. Although the Nicene Creed is accepted as a theological paradigm for the modern understanding of the apostolic faith, most evangelicals will not pass its sacramental orientation. Salvation is sacramentally mediated through baptism, though the Commission affirms the divine initiative and the need for a response of faith to be made within the believing community. Similarly, a "realist" view of the eucharist in chapters four and five will smack at "non-realist" views and raise soteriological questions. Nevertheless, the author will stimulate careful reflection over a more thorough application of the twin doctrines of creation and incarnation to the nature and mission of the Church.

The author firmly works through denominational barriers without claiming to be exhaustive or bracketing the truth question. He seeks a responsible balance between the extremes of theological minimalism and Cyprianic exclusivism. Rather than waiting until the prison or concentration camp, he presently invites a visible unity which encourages a fuller sacramental and structural sharing. At times the author offers questionable solutions and may be more optimistic than the occasion warrants. Nevertheless, the book goes far to enable visible unity and can be considered to be "essential" reading for all those who suffer the agony of schism.

A New American Justice
by Daniel C. Maguire (Winston, 1982, 218 pp., $8.95 pb.) Reviewed by Stephen Charles Mott, Professor of Christian Social Ethics, Gordon-Conwell Theological Seminary.

This is one of the most helpful ethical studies in recent years. The author is a prominent Catholic

ethicist. He teaches at Marquette University and is a former president of the Society of Christian Ethics. It is excellent in its combination of theoretical concerns with a thorough treatment of an issue of public policy. He demonstrates the ethical importance of preferential affirmative action to disempowered groups. Despite our different backgrounds in training and in the Christian community, I was struck by my substantial agreement with the author not only concerning his thesis but also in the underlying conceptions of justice, society, and government.

The book is well named. Maguire's justice is new to the individualism and merit-oriented justice to which the term "conservative" in "neo-conservative" relates. Its freshness is even more apparent in these years under the Reagan administration which follow the time of the writing of the book. The "new" relates to the crisis in the American idea of justice. Meritorian justice—distributing according to one's ability to succeed in the market—*seemed* workable in the early American optimism. But the free economic expansion which was assumed was an artificial situation for justice. Scarcity, not abundance in essentials, is more the norm for human communities. The alternative then for justice is sharing and redistribution, which require a loss and a sacrifice which was not there before. The old sense of justice cannot deal with it.

The place of the social good in his thought is how Professor Maguire's new justice deals with this world of distribution and consequential sacrifice. Since individuals flourish because of society, they "owe a contribution toward making the social whole a context in which human life can flourish." Justice is present not only in one to one relationships—the *individual justice* with which the old justice dealt best. There also is *social justice,* which is the obligation of the individual to the whole. Social justice is interlocked with the third form of justice, the responsibility of the whole, through its formal representatives, to the individuals in the distribution of the advantages and disadvantages of life in society; this is *distributive justice.* Social justice requires sacrifice. It conditions individual rights. The cost of preferential affirmative action to individuals, such as qualified whites who are not hired because of the resulting hiring of qualified blacks, is not unique or contrary to justice—despite how strange it is in light of individual justice.

The case for recognizing the needs and demands of social life is based not only on the debt of the individual to society. It also rests upon social analysis disclosing the reality of group formations. Groups are not amorphous or an irrelevant abstraction in face of a society of individuals. Group life is a producer of injustice. Consequently, groups which are victimized by this process have needs which must be recognized in distributive justice. These needs are represented by *rights* of groups. Adjustments in social life are made in terms of groups so that in social justice there is an inherent requirement of sacrifice made by some individuals and not by others.

This emphasis on the social good leads to the conception of the task of government. Government has the responsibility to see that the common good is maintained. Individual actions, benevolence, voluntarism are insufficient to counter the power networks of society because of the egotism involved in them. Preferential affirmative action is a necessity for the social good because of the needs of certain groups; therefore it is a task of the government. In fact past experience has shown that only the federal government has had a level of effectiveness in carrying it out.

Some objections to preferential affirmative action question the possibility of carrying it out fairly and efficiently. How do we determine which monopolies are discriminatory? How do we avoid being besieged by a chaos of minorities presenting themselves as proper candidates? Professor Maguire outlines clear criteria for determining which groups qualify: 1. there are no alternatives available to enforced preference; 2. the prejudice against the group must reach the level of depersonalization; 3. the bias is entrenched in the culture and the distributive systems of the society; 4. the members must be visible as such and so lack another avenue of escape. The criteria for proper inclusion in preferential affirmative action come out of the conception of justice. The needs of the particular group are relevant to the good of society. This is seen in the *social* breadth and basis of the need, in the *intensity* of the need for the group involved, and in the significance of the group for its *members* (the individual of the group cannot escape the needs of those who belong to the group). Professor Maguire finds only four groups to qualify in American society: blacks (uniquely), women, Native Americans, and Hispanics.

The main point of disagreement between myself and Professor Maguire is semantic yet important. Because the term *equality* works best in individual justice, he would like to discard it if he could while I would prefer to define the term more carefully and then fully use it. But this is a question of how to communicate the abundant material that we have in common. I find that his development of justice for preferential affirmative action can build well upon my articulation of the meaning of biblical justice. Fortunately, such a socially important book is also very well written.

Ethics for the Professions
by Darrell Reeck (Augsburg, 1982, 169 pp., $8.95). Reviewed by Denise Padilla Delaney who is a commercial banker with Chemical Bank in New York City and has an M.T.S. from Gordon-Conwell Theological Seminary.

The tendency in modern life to split personal life from work life and to divorce work from religious perspectives is an enigma, according to Darrell Reeck in *Ethics for the Professions.* Rather, for the religiously sensitive professional, reflection on the moral meaning of human action is not a luxury but an imperative.

Reeck sets out a practical approach by which professionals can incorporate their interactions with their organization, peers, authorities and the broader world into their religious framework. Ethics is not a system to be pulled off the shelf when needed with a full guarantee of good results. Ethics is an art by which one who is motivated by a benevolent spirit utilizes all of one's ethical knowledge and moral skill in the act of decision-making. Principles and consequences are considered while aiming for appropriate action in each situation.

Enablement, as the key moral theme common to the professions, is the informed service of the needs of clients. Reeck contrasts this to exploitation, or a form of egoism by which service is used to fulfill the professional's own ends at the client's expense. While Reeck's approach is seemingly only a benevolent one, it should be recognized that true enablement means empowerment, or giving clients the means by which they can reflect and act creatively on their own behalf rather than merely being the recipients of service.

Reeck points out, so aptly, that ethics is not merely a personal issue. The professional's responsibility is to act as an agent of renewal in organizations, government, and the broader world. Professionals of all religious heritages should emphasize their commonalities, thus promoting an openness and cooperation which uses different moral persuasions in creating a higher quality of life for all.

By providing a general discussion of professional ethics in a changing technological era, Reeck creates a framework for thought which should cause every professional to evaluate his or her responsibility to the world in everyday affairs.

Pauline Theology & Mission Practice
by Dean S. Gilliland (Baker, 1983, 309 pp., $12.95). Reviewed by Klyne Snodgrass, Associate Professor of Biblical Literature, North Park Theological Seminary, Chicago.

Relatively few books have focused on the need to base missionary practices on solid biblical theology. Roland Allen's work from 1912 *(Missionary Methods: St. Paul's or Ours?),* provided a foundation for later studies and still is unsurpassed. Gilliland's book is in many ways an extension of Allen's and frequently uses quotations from the older work.

The organization and intent of Gilliland's work is valuable and would be helpful for seminary students, pastors, and those considering a missionary vocation. Pastoral and practical concerns dominate throughout. The book focuses on five different subjects: Paul, conversion, new life, the Church, and the missionary. In each of the sections attention is given first to the Pauline writings and then to applications concerning the missionary field. Illustrations from the author's own missionary experience in Nigeria are frequent.

The value of the book, its orientation to practical issues concerning the mission field, is also its weakness. Gilliland's work is determined more from mission principles and issues arising on the foreign field than by a study of Paul. The major purpose of the book seems to be to prevent missionaries from controlling the lives of their converts. That is a necessary message, and Paul's theology is a theology of freedom. However, Gilliland leaves the impression that Paul stayed with his converts only a few weeks in most cases and then left them to the Spirit for guidance about moral and doctrinal issues. Without downplaying the role of the Spirit or the necessity for the free expression of Christianity in various ways in various cultures, the discussion of Paul needs to be more balanced to reflect his concerns for proper thinking and practices and for the role of leaders.

Other major flaws in the discussion of Paul contribute to this weakness. Paul is viewed virtually as a "lone ranger" carrying out the Christian mission with the rest of the early Church as a mere backdrop. The Christian tradition which Paul inherited and the activities of others need emphasis as well. Gilliland offers a primarily negative view of Judaism, but the elements of Judaism that Paul retains and his conscious attempt to build on a Jewish foundation are factors that modify the discussion considerably. Gilliland is also given to speculation at points, and deserves criticism for his chapter on conversion where parts of the discussion of salvation are presented in terms that are not particularly important for Paul's own treatment of salvation (i.e. forgiveness and repentance language).

These comments are not intended to negate the value of the book, but greater justice needs to be done to Paul and his thinking (and to the literature on Paul) before we set down our principles for missionary practice.

Doing Theology Across Cultures
by Morris A. Inch (Baker, 1982, 104 pp., $5.95 pb.). Reviewed by Charles H. Kraft, Professor of Missions, Fuller Theological Seminary.

This is a small book on a large subject. Morris Inch, professor of theology at Wheaton College, is one of the latest to try his hand at dealing with the recognition that cross-cultural issues and perspectives need to be considered in the process of theologizing. As Inch states in the Preface, "Few, if any, concerns should be higher on the Christian agenda than how one is to conceive and express his faith in his cultural setting."

In treating the subject, the author first states his position with regard to revelation, followed by a

discussion of some aspects of the relationship between Scripture and culture. He next presents a series of seven case studies, two from Scripture, three called "theoretical" and two called "practical." The final chapter, entitled "Christian Transformation of Culture," summarizes some of the issues raised with special reference to the place of the church in culture.

The book, though obviously brief, promises much to its readers. The author suggests that the readers who might profit most would be those in "adult study groups." Such groups do not require an expert presentation and would not, perhaps, be put off by the kinds of treatment that an expert would find superficial and misleading. With that audience in view, I would rate the book as a sincere attempt to deal with a pressing topic, and compliment the author for recognizing the need to treat that topic.

How, though, should one review the book for a publication such as the *TSF Bulletin*, especially when the publisher has represented it as serious theology and marketed it as an "academic" book? Perhaps it is the publisher that is at fault rather than the author, but it seems clear to this reviewer that the book does not belong in such company. By putting the word "theology" in the title and by marketing the book as academic, the publisher is misdirecting it to those in Bible schools and Christian colleges who will expect too much from it.

It is clear that the author means well. But he seems to have strayed far enough from his familiar turf that he makes himself vulnerable to rather harsh criticism from those who have already thought deeply about this subject, most of whom he makes no meaningful reference to. These would have a right to question his qualifications and, therefore, his judgments over the majority of the territory that he attempts to cover. For this reason and because it is likely to regularly reach the wrong audience, I feel the book deserves a scholar's review.

Inch states that he chooses to treat his topics "in more of a suggestive than exhaustive fashion." But just what does this choice allow? The topic requires at the very least a deep understanding of the Scriptures (which the author has) combined with a deep experiential and theoretical understanding of culture. Unfortunately, the book exposes serious deficiencies in the latter area. Though he seeks in the second and tenth chapters to deal knowledgeably with culture, he does not seem to know how to do so and, judging from his references, also does not know where to go for help. Though in bibliography and footnotes he cites four or five anthropologically sound works, he makes no use of any of them in his treatment of culture.

This mixture of biblical competence with cultural naivete leads Inch in Chapter Two to link a view of Scipture that no evangelical would disagree with to a distressingly superficial view of culture. Yet the subject he has chosen (contextualization) requires high competence in both areas. To simply introduce clever but simplistic and poorly defined terminology (i.e., "high/low view of culture"), to label the recommended/criticized approaches, while avoiding any substantive issue in an area so crucial to the topic, in no way provides an adequate foundation for the rest of the book.

Inch's attempt to treat contextualization in the Bible (Chapters Three and Four), shows the same unevenness. He is at his best when making generalizations rooted in traditional understandings of the Scriptures. He claims, for example, that we may expect both continuity and discontinuity between the pre- and post-conversion experience of a people. In his list of principles for doing theology across cultures, then, he rightly warns us against compromising our allegiance, being insensitive to the welfare of others, and treating transcultural principles in Scripture as if they were merely temporal. But when in this process he gets close to the cultural side of things, the author shows a frustrating tendency to go no further in his treatment of an issue than a true but unspecific statement such as, "We . . . must help men precisely where they are" or "The gospel has enough problems to contend with without shocking people by breaches of custom." He also rightly warns us against syncretism, but provides no definition or clear indication of what he means by the term.

The book improves considerably after the first three pages of Chapter Five. Inch briefly suggests some potential for bridging between Christianity and Chinese Yin-Yang thinking. Then in Chapter Six he helpfully, though too briefly, grapples with "an Eastern critique of the Western concept of man." The quality of this chapter and that of the other better chapters in the book, Chapters Eight and Nine, seem strongly tied to the quality of the sources on which they are based. By comparison it appears that the inferior quality of the other chapters is largely due to a combination of use of inferior sources and too great a dependence on the author's own skills in an unfamiliar area.

Chapter Seven, on liberation theology, is a case in point. Inch launches out on his own here. He seems to know of no other evangelicals who have dealt with this issue. He first attempts a description of Gutiérrez minus any discussion of the context from which he speaks. He next presents "The [sic] Biblical Concept" of salvation, without so much as a hint that the concept as he presents it is a contextualized understanding (in Western culture) of what the Bible says. Had he been more aware of the implications of his subject matter, Inch would have claimed less for his own interpretation (which, by the way, I feel is a reasonable interpretation). He should also have done better with Gutiérrez. His critique is hit or miss, and his summary not very helpful. We are left with the question, Why did the author raise this issue if he could do no better at dealing with it?

As noted above, Chapter Eight is of a different quality for the most part. The reason is that he bases it on the analysis by Phil Parshall of an approach to Christian witness in a Muslim context. Parshall knows what contextualization is all about. Fortunately, the author trusts Parshall and does little in the chapter to detract from his approach.

In Chapter Nine the author raises the issue of how Christians should deal with the custom usually (though often misleadingly) referred to as "ancestor worship." In this chapter Inch constructively adopts the suggestions presented in a student paper that recommends Christian functional substitutes for three traditional practices associated with ancestors. Though the reader could get the impression that the recommended changes might be more readily acceptable than they are and easier for an outsider (like a missionary) to bring about, the chapter provides an acceptable brief treatment of the topic.

Not so Chapter Ten, where Inch returns to the subject he knows least about—culture. Depending on no less an expert on the subject than T. S. Eliot (and no one else), Inch makes several suggestions relating church, culture, and politics (he is best on church), few of which have much to do with the promise of the chapter title that he will now tackle the problem of "Christian transformation of culture." He is in line with those who have written on this subject (none of whom he refers to) to suggest that any transformation of culture must take place from within. But otherwise the chapter ranks with the poorest in the book.

From a scholarly point of view, this is not an important contribution to the literature on contextualization and deserves to be ignored by serious students of the subject. It is a great pity that the title promises so much and to the wrong audience. For, as pointed out above, it was never the author's intent to provide an expert presentation for serious scholars. It might, though, have some usefulness to the audience intended by the author.

Christians and Religious Pluralism
by Alan Race (Orbis Books, 1983, 176 pp., $8.95). Reviewed by Terry R. Mathis, a recent graduate in philosophy from Claremont Graduate School.

Numerous Christian theorists have attempted to deal with the theological implications of the plurality of world religions. A measure of order has recently been brought to this range of views by Alan Race, an Anglican chaplain in the University of Kent at Canterbury. In a fairly exegetical work, he gathers the various positions and ranks them according to three general theoretical categories: exclusivism, the traditional view that salvation comes only through Jesus Christ; inclusivism, the belief that the salvation of God is something somehow found in the great non-Christian religions, Christianity, however, still being seen as the superior means of grace; and pluralism, the view that the different world religious are equally acceptable centers of faith, Christianity graded no better than the others.

Race provides a breadth of representation. Included among exclusivists are Karl Barth, Emil Brunner, Hendrik Kraemer, and Lesslie Newbigin. Under inclusivism are Karl Rahner, Hans Küng, Raymond Panikkar, and J. A. T. Robinson, while advocates of pluralism are Arnold Toynbee, W. E. Hocking, Ernst Troeltsch, John Hick, and Wilfred Cantwell Smith. This is to mention only central figures discussed in each category.

Evangelicals may be troubled with Race's work for many reasons, one being that he is subject to the same kind of criticisms that he levels against others. Race on one hand says that any account in which Christianity is thought to be the fullest expression of religious truth is tantamount to unjustified theological imperialism and at least a prejudgement of the issue. Yet Race on the other hand feels that one should prejudge the issue in favor of pluralism. He argues that when there is no agreement as to the grounds for thinking that the same ultimate divine reality is only perceived differently by people in different religions, then religious pluralists must "lay bare . . . the concepts, presuppositions and terms of the dialogue if it is to vindicate the original assumption." That the conflicting religious truth claims are really complementary is yet to be confirmed, he says.

Race is aware of his own predilections for pluralism. But he insists that a normal means of human inquiry will incorporate both the empirical data of other non-Christian religions and an enlightened historical critical account of the Bible, with the result that Christianity will be seen as one possibility among many. What Races takes to be a normal means of inquiry is evidenced by his empirical orientation to the traditional doctrine of the incarnation. He thinks that the classical doctrine is an embarrassment, because it is not rooted in empirical fact. When, however, he is looking at the conceptual problems within religious pluralism, he is less of a committed empiricist. At the end of his book, he agrees with Cantwell Smith that a new epistemological sophistication must be attained in order to press on with the pluralist's agenda.

The foregoing illustrates that, while Race condemns religious arrogance and imperialism, the force of his argument often depends upon an imperialism of a different sort. Though the scholarship inherent in Race's thinking should be weighed carefully, the critical reader will notice that normal human inquiry, as Race refers to it, is not even by his own estimation a settled question. He has assumed a highly secularized and debated point of view by which to check the religious exclusivist, pluralism meanwhile passing with little scrutiny in comparison. Race has thus not shown that religious pluralism is the best option; he has rather screened the issue by way of a bias in favor of pluralism. This bias pervades his discussion from beginning to end,

so that his conclusions and theses are often little more than a reflection of it.

Although Race is not supportive of orthodoxy, his book is valuable as a catalogue of the prominent ways in which theistic writers have attempted to account for the plurality of world religions, except perhaps when his classifications of the issue create oversimplification and confusion. For instance, some inclusivists, like exclusivists, hold that salvation comes only through Christ. And, similarly, some exclusivists, like inclusivists, believe that God can use non-Christian religions as vehicles of salvation. These two classifications might therefore have been put together as a single spectrum. But aside from such irritations as poor labeling and bias, Race's work is important as a kind of map of the intellectual terrain over which those laboring to develop a theology of world religions are working.

BOOK COMMENTS

The Old Testament and Criticism
by Carl E. Armerding (Eerdmans, 1983, 134 pp., $5.95).

For the student who is entering the labyrinth of Old Testament nomenclature for the first time *The Old Testament and Criticism* is indeed a splendid little book. In the first chapter of the book Armerding argues persuasively for the use of critical tools by conservative scholars. In his words, "... conservative theology both permits and even demands the use of the best critical tools...."

The remainder of the book provides lucid summaries of various critical approaches to the Old Testament text with helpful examples.

The strength of the book lies in its introductory format. Many Old Testament textbooks including *Introductions* assume at least an elementary knowledge of the material Armerding so aptly covers. This alone makes the book valuable as a working tool next to one's Old Testament commentaries.

One weak criticism of the book is that more examples would have been helpful. This is particularly true of his otherwise excellent section on literary criticism. The reader would like to know how Armerding approaches literary criticism beyond the first chapters of Genesis. This is actually a positive note since he has simply whet the reader's appetite.

Armerding's book will be helpful and stimulating for evangelical and non-evangelical students alike.

—Matthew Floding

From Chaos to Covenant: Prophecy in the Book of Jeremiah
by Robert R. Carroll (Crossroads, 1981, 334 pp., $14.95).

This highly provocative book intends to replace the popular but long outdated volume on Jeremiah by J. Skinner. It is a sort of "introduction" to the book of Jeremiah. No section of the latter (except the oracles against foreign nations, chapters 46–51) escape the author's critical scrutiny. The poetic oracles, temple sermon, confessions, "Book of Consolation," and biographical narratives receive thorough treatment. The book concludes with a summary of the uses of prophecy in Jeremiah and two appendices ("Some Books on Jeremiah in English" and "A Note On Using Jeremiah Today").

What is provocative about the book is its main thesis: the life of Jeremiah as presented in the book is neither historical nor biographical but rather an extended, imaginative metaphor created by writers (primarily the "deuteronomists") as a theodicy for the disastrous fall of Judah. They took Jeremiah's poetic oracles and sought to minister to their contemporaries by inventing the rest of the book's contents which are biographical in nature. Thus, just as the "historical Jesus" of the gospels supposedly reflects more about the early Christian community than about Jesus, so the "historical Jeremiah" says less about what Jeremiah said and did than about the struggles of post-exilic Judaism.

The general reader will find the book polemical in tone and repetitive in style. In my judgment, the author's thesis hangs by two very fragile threads; namely, the assumption of a group of Jews called "deuteronomists" (a view recently under question) and the author's own skeptical view of the biblical data. On the other hand, the serious student must reckon with the thesis and the stimulating implications it raises for the application of prophecy to contemporary life. In forcing us to pause over the latter issue Carroll performs a good service.

—Robert L. Hubbard

The Wings of Refuge: The Message of Ruth
by David Atkinson (InterVarsity, 1983, 128 pp., $4.95.

This is the latest volume in the popular "The Bible Speaks Today" series. It covers the book of Ruth section by section in readable style and with insight. For the most part discussion of critical problems is avoided, although one chapter is devoted to the laws and customs reflected in the book. In line with the series' purpose, however, the book seeks to relate Ruth to contemporary life. Its pages abound with theological reflections on the implications of each section. Naomi's bitter outburst (1:14) serves to remind the reader of the importance of venting emotional feelings, and God's concession of conception to Ruth (4:13) launches the author into a discussion of abortion. That occasional quotations of poetry, hymns, and prayers dot the volume adds to its value and are, no doubt, a reflection of the author's pastoral ministry.

The strength of the volume is its contemporary applications. However, these applications often rest on a weak foundation. At times the book appears exegetically thin and the theological reflections based more upon larger biblical ideas than the specific text of Ruth itself. The footnotes do not betray wide reading of scholarly literature, particularly in commentaries (Campbell or Sasson, for example). Further, the reflections often disrupt the development of the story's plot. Nevertheless, for the general reader this is an excellent volume, particularly when used with a good commentary. The message of Ruth is well represented, and the reader looking for "applications," whether for himself/herself or a congregation, will not be disappointed here.

—Robert L. Hubbard

Theodicy in the Old Testament
edited by James L. Crenshaw (Fortress Press, 1983, 163 pp., $6.95).

Is theodicy simply a problem for those of a logical or philosophical bent? Crenshaw has edited this fourth offering in the Issues in Religion and Theology series in order to bring to the contemporary discussion classic statements on theodicy by several of the voices in OT critical studies.

Crenshaw's introduction finds at least seven variations of theodicy in ancient Israel including the understanding of undeserved suffering as retributive, disciplinary, revelational, probative, illusory, transitory, and mysterious. OT theodicy becomes anthropodicy for Crenshaw as human worth and integrity are impugned for the sake of God's purity. In another OT strand, he finds the divine characteristics of freedom, self-disclosure, and autonomy moderated for the sake of theodicy.

Three essays discuss theodicy generally: as contrary to an OT anti-rationalistic covenantal faith in God, as a problem arising from daily religious life in the ancient Near East rather than a speculative philosophical issue as in the occidental world, and as tempered by a reconsideration of the OT doctrine of retribution (by Walter Eichrodt, Ronald J. Williams, and Klaus Koch, respectively). Von Rad on Jeremiah, A.S. Peake on Job, Buber on Psalm 73, and Hartmut Gese on Ecclesiastes mix pastoral commentary with technical criticism. Crenshaw includes an article of his own on Sirach (Ecclesiasticus), which concludes that theodicy fails and only a choice to live faithfully gives hope.

This collection is diverse in OT interpretation, in tenor, in critical rigor, and in the various findings on theodicy in the OT. But it opens one to a reconsideration of the diversity of human responses to evil, to the plethora of logical solutions, and to the profundity of the Hebraic tradition's extra-logical and prophetic contribution.

—Steven S. Sitting

Qumran
by Philip R. Davies (Eerdmans, 1983, 128 pp., $6.95).

This book brings together a wealth of recent research on the Qumran community in a convenient, compact format. Its concise style sometimes results in unsupported statements, and Davies' interpretation of some biblical passages (particularly in Daniel) may be questioned. These minor drawbacks do not, however, seriously detract from the book's overall usefulness.

Davies opts for identification of the community as Essene, but leaves the door open for doubt. He traces both the settlement and its inhabitants through the major archaeological periods of occupation, interacting with questions that arise in an open and scholarly manner. Photographs and diagrams abound, though they are not always adequately explained.

Readers will find this book helpful in several areas. It may serve as a summary of what is known so far about Qumran or as an introduction to more extensive Qumran studies. It can also serve as a needed prefatory step to study of the Dead Sea Scrolls.

—David L. Washburn

Evangelical Catechism: Christian Faith in the World Today
translated by Lawrence W. Denef and adapted in consultation with Harold Ditmanson, Irene Getz, Paul Jersild, Charles Lutz, Paul Martinson, Philip Quanbeck, Wayne Stumme, Mons Teig (Augsburg, 1982, 399 pp., $4.95).

The *Evangelical Catechism* is a translation and adaptation of the *Evangelischer Gemeindekatechismus* by a number of American Lutheran Church theologians. Because it is being strongly promoted in that church, it is worthy of special attention.

The contemporarily-illustrated, 24-chapter volume is not intended as a substitute for Luther's catechism, but is structured to involve Christians already well-grounded in the faith to apply their Christianity in today's real world. And there are many fine quotes from literature from a variety of cultures.

However, some evangelical scholars have raised a variety of questions and criticisms about the catechism: as to whether the deity of Christ is confessed strongly enough; on the distinction between Judaism and Christianity; doubt as to whether there shouldn't be stronger doctrinal statements on the Trinity, Christ's virgin birth and resurrection, the substitutionary atonement, Satan, angels, the authority of Scripture, the Sacraments, prayer, worship, etc. Additional questions are raised as to whether use of the volume will lead towards the didactic and not really nurture the *faith* of the Christian in the process.

Nevertheless, the evangelical pastor and teacher must know this engaging volume with its plethora of resources.

The crux of the matter is, in using the *Evangelical Catechism*, whether the instructor will be more inclined to let the world exegete the Word, or whether the Word will ultimately exegete the world.

—Donald L. Deffner

Let the Earth Rejoice!
by William A. Dyrness (Crossway Books, 1983, 224 pp., $6.95).

Serious readers without scholarly pretensions will rejoice at the appearance of this book, written for them and reflective of Dyrness' reading in scholarly literature. He surveys the Bible (with some gaps), emphasizes biblical theology, and shows vis-a-vis liberation theology that God's program for the earth and therefore Christian mission to the earth includes physical as well as spiritual salvation. Wisdom literature seems not to provide very much fodder for the thesis, perhaps because of an orientation to individual success. Nor do Paul's transactional theology and some rather Hellenistic features of the New Testament (e.g., the spatial dualism in Hebrews). As usual the apocalyptic element in biblical theology poses something of a stumbling block. For that element seems to say that the old creation has turned out so bad that only God can restore it in a new creation, that we are to concentrate on rescuing people for the world to come, and that whatever ecological, social, and economic benefits are still possible in the world at large come as by-products of the gospel. Dyrness stresses the counter argument that the new creation, complete with social, economic, and physical benefits, has already come into partial being in the church and its ministry to the world. He also brings in pragmatic arguments for Christian efforts to improve the world.

— Robert H. Gundry

Decision Making and the Will of God
by G. Friesen and J. R. Maxon (Multnomah, 1981, $12.95.).

What Christian does not want to know and follow God's will for one's life? But according to Friesen, if we ask, "How can I know the individual, personal will of God for my life?" we are asking a faulty question. To facilitiate our asking useful, answerable questions about God's will is the purpose of this work. The format of the book is a four-fold division: 1. A survey of the traditional view of guidance written in an exciting style; 2. A critique of and where it is necessary a refutation of the traditional view; 3. The positive development of a biblically-based approach to guidance (the wisdom view); 4. An application of the principles of part 3 to specific life decisions; i.e., singleness or marriage, vocation and education, settling differences in God's family, etc. The book is loaded with useful illustrations and charts that add great clarity. Friesen's book is insightful, provocative, rewarding, refreshing, and practical for any Christian high school age and up.

—John Mills

The Problem of Pleasure
by John H. Gerstner (Presbyterian and Reformed, 1983, 27 pp., $1.50).

This oppressively rationalistic, contentious, generally unpleasant little booklet deserves a prominent place on the shelf devoted to the deliverances of Job's comforters. Starting with the premise that we are sinners and that sin demands punishment (which hardly disposes of the classical problem of evil), Gerstner concludes that the reality of *pain* therefore can present no problem for the thoughtful person. Rather, such a person should be surprised that we fallen creatures experience any pleasure. Indeed, earthly pleasures may be seen as God "fattening us for slaughter," unless we turn from them to Jesus Christ.

That there are problems of pleasure crying for exploration (as well as that we and our pleasures most certainly need redeeming), I energetically affirm. That Gerstner has touched meaningfully on any of these problems, I as energetically deny. This booklet might serve as a useful foil in a philosophy of religion class, but it should be kept out of reach and out of sight of anyone in genuine pain.

—Marguerite Shuster

God So Loved the Third World: The Biblical Vocabulary of Oppression
by Thomas D. Hanks (Orbis, 1983, 152 pp., $8.95).

Hanks' work (an exegetical study of "oppression") is a suitable companion to Miranda's *Marx and the Bible* (an exegetical study of "justice"). Hanks, an Evangelical Protestant with a conservative Republican background, presents the thesis that biblical theology views oppression as the basic cause of poverty, which provides a biblical basis for the central premise of liberation theology. The dialectic of reading the Bible *from the situation of the oppressed-poor* and understanding the contemporary situation *from the viewpoint of the Bible* can correct a conservative scholarship (when it ignores contemporary context) and a liberation theology (when it lets contemporary context determine original content). Hanks also critiques traditional notions that oppression is only *one* cause of poverty (along with "laziness" and "underdevelopment") and Marxist-oriented perspectives which view oppression as the *only* cause of poverty. Hanks perceives the multiplicity and complexity of the causes of poverty, yet he argues that oppression is the basic cause of poverty (based on the frequency and significance of "oppression" in Scripture). The subtitle on the title page of the book—"The Biblical Vocabulary of Oppression"—more accurately describes the content of the book than the subtitle on the front cover—"The Bible, the Reformation and Liberation Theologies"— though Hanks' favored attention to the Old Testament and the perspective of a biblical theology of liberation would suggest his primary emphasis and real contribution: "An Old Testament Theology of Oppression, Poverty, and Liberation."

—Todd Speidell

Believers Baptism for Children of the Church
by Marlin Jeschke (Herald Press, 1983, 157 pp., $7.95).

This little book is well written and well reasoned. It begins with a very good summary of the biblical origins and meaning of baptism, touching on such different and difficult questions as the relation of John's baptism to Christian baptism, when were the original disciples baptized, why was Jesus baptized, and what is the relation of water to Spirit baptism.

The main contribution, however, concerns the place of children born of Christian parents and therefore nurtured in the Christian faith. What is their place in the church if one does not accept the majority view of those who baptize infants? The author's thesis, in brief, is that they are indeed different from those addressed in the primary mission of the ancient church as pagans needing to be converted from their sinful past. Yet obviously they are not ready to make a credible confession of the sort the New Testament uniformly requires of those who receive baptism.

The author's answer is that the dramatic model of conversion from a sinful past, inspiring as it is and necessary in some cases, is not the ideal for children of the church as a class. They are innocent until they reach years of accountability and the church should therefore use the "more excellent way" of Christian nurture in creative ways—he makes several suggestions—to lead children to make the faith of the believing community their own, and to confess such faith in baptism whenever they give credible evidence that they are ready to do so.

The middle category of the "innocents," to describe those who are between the "lost" and the "saved" of the New Testament, will create some problems for those whose view of original sin is thoroughly Augustinian. But this is a marginal problem. As a whole, the book addresses a question needing attention, and it does so in a fresh and thought-provoking way.

– Paul K. Jewett

Here Am I
by Adrio König (Eerdmans, 1982, 236 pp., $8.95 pb.).

The author continues the struggle of modern theologians to distinguish the free and transcendant God of the Bible from abstract notions evidently developed from Greek science and rationality in the early Church. To accomplish this discernment, especially for laypersons, is the goal of König's reflections. He leans heavily upon the Old Testament and displays a broad appreciation for Old Testament theology today, as he seeks to describe the uniqueness of Yahweh in the world of the Ancient Near East. We can appreciate the author's concern to demonstrate that the Creator will not tolerate the worship of idols, and the prophetic truth which would point us to Him who will act in the history of the world to judge those who insist there is a god alongside of the Holy One of Israel.

But there are two assumptions, I think, in the author's development of the way such a God has presented himself which may be questioned. The claim that the thinking of the early Church was dominated completely by Greek thought over against the Hebrew mind judges Patristic knowledge of God too harshly. It is doubtful that this kind of analysis is fair to what was really wrought in the heart of the race after the Resurrection. Secondly, König sees the radical nature of Christ's fulfillment of God's speaking in the Old Testament as utterly discontinuous with the history of Israel. Both of these assumptions may be questioned by a more integra-

tive method of understanding the acts and being of the Creator-Redeemer in the world he has made and sustains. To end his book with a conclusion presenting the tension between knowledge of God "from above" and "from below," without pointing the theological student to Barth's *Church Dogmatics*, IV/2, is, I believe, to refract rather than reflect the light of God to us.

—John McKenna

The Gathering Storm
by Harold Lindsell (Tyndale House, 1978, 180 pp., $5.95).

In this popular work on eschatology Dr. Lindsell presents his belief in Premillenialism and a literal Tribulation, but disagrees with any dogmatic positions on the time of the rapture. He says that many people believe in a pre-tribulation rapture because they want to escape trouble. Lindsell states that these are the worst times in history and Jesus will probably return very soon, but he admits that this may not be so.

One problem Lindsell has is in predicting future apocalypses on the basis of short-term trends. He says that OPEC's increasing power is the key to predicting the end times. Yet we have seen how fast trends, and OPEC's power, can change.

My other criticism is that a basic belief that this generation is probably the last one makes one so pessimistic about long term social reform, such as nuclear weapons reduction or institutional justice, that it is easy to fall into a very individualistic pietism. In this vein Lindsell states that the solution to economic ills in the third world is to unleash free enterprise.

—Philip Averell

Mary's Place in Christian Dialogue
edited by Alberic Stacpoole (Moorehouse-Barlow, 1982, 281 pp., $10.95).

The book is a collection of twenty-five selected papers which were written over the past twenty years by members of the Ecumenical Society of the Blessed Virgin Mary. Most of the contributors represent the Catholic and mainline Protestant traditions, though evangelicals and Eastern Orthodox authors make a cameo appearance. The book unites the views of Christians from different traditions in order to discuss the place of Mary in theology and devotion. Historical, theological, and scriptural concerns over Mary's place are honestly expressed. Such issues as the soteriological contributions, the immaculate conception, bodily assumption and perpetual virginity of Mary are scrutinized with an ecumenical purpose.

The book provides answers for many of the frequently asked Protestant and Catholic questions about Mary. Many evangelical misgivings about Catholic mariology are eased. Nevertheless, the Vatican hurdles over Mary's place in salvation and worship abide. Perhaps the nestorian-like iconography of Mary, which graces the cover of the book, goes far to explain the fundamental division over Mary, but this is not specifically addressed. The most valuable contribution of the book is its ecumenical character which enables its readers to clearly understand the issues involved while promoting theological unity with integrity. Dogmatic disunity continues, but the book offers a much-needed contemporary outline of the problems along with possible solutions toward a common understanding of Mary's place in the church.

—Bradley L. Nassif

Antoinette Brown Blackwell
by Elizabeth Cazden (The Feminist Press, 1983, xii+316 pp., $16.95 cloth; $9.95 paper).

At last we have a serious biography of the first woman ordained in this country (in 1853), the preeminent "biblical feminist" of her day. Cazden's book is well-documented, straightforward biography, generously interspersed with quotations from Brown's voluminous correspondence and writings. Brown was born into an upstate New York family heavily influenced by Charles G. Finney's revivals. Thus she followed her elder brother to Oberlin for undergraduate and theological studies. (Those interested in this period will want to see as well *Soul Mates*, her correspondence with Lucy Stone 1846–50, published by Oberlin College. Their complete correspondence will be released by The University of Illinois Press.)

Donald W. Dayton, in *Five Sermons and a Tract by Luther Lee*, has already introduced many of us to the sermon Lee preached at her ordination to the Congregational ministry. But within a year she had resigned her position, unable to integrate even Finney's arminianized Calvinism with the realities of ministering to dying children and their families. Throughout the remainder of her long life, alongside marriage and motherhood, Brown wrestled to correlate faith and new scientific learning. In later life she applied to the Unitarians for a ministerial license and pastored a Unitarian congregation for many years. She carried on an active ministry until her death in 1921, and she was the only one of the early feminists who lived to vote.

Cazden's biography is objective about Brown's religious ideas. She notes that while Brown's theology evolved, her fervor did not wane. Since Brown is definitely one of our foremothers, evangelicals

will find her life inspiring, instructive, and thought-provoking.

—Nancy A. Hardesty

A Christian Critique of the University
by Charles Malik (InterVarsity Press, 1982, 118 pp., $4.50).

Charles Malik, a distinguished scholar, diplomat, and former president of the United Nations General Assembly, offers here a brief, yet thorough and challenging look at the place of the university in the modern world. What he says should disturb the contemporary Christian community. In the opening chapter he flatly states: "This great Western institution, the university, dominates the world today more than any other institution: more than the church, more than government, more than all other institutions." Yet in spite of the challenge posed by the university, in spite of the pervasiveness of its influence, and in spite of the clear need for a coherent Christian response to it, Malik doubts whether the Christian world has the vision and will needed to act. Of present Protestant and Catholic colleges and universities, he tellingly says, "I do not believe they have an inkling of the character and magnitude of the challenge facing them. Or, if they do, they just shut their eyes to it."

The strength of Malik's work lies in its analysis of the central position of the university in society and in its indictment of the values that prevail in our greatest educational institutions. The book seems weakest when it goes into detail in its critique and when it attempts to offer a Christian response. Many of his assessments of dominant modern schools of thought—and he catalogues such ones as "Idealism," "Technologism," and "Freudianism"—seem accurate, while others are too general and somewhat misleading.

In offering a proposal for action, Malik remains admittedly and understandably tentative. He claims that we cannot hope to develop Christian universities that would rival the Harvards and Oxfords of the world in substance and prestige. Instead, he argues, we should attempt to recapture the existing great schools for Jesus Christ. To that end, Malik proposes the establishment of an "Institute" to study the feasibility of a Christian attempt to reestablish the reign of Christ over the university.

In many ways it is difficult to see how the chances of recapturing the universities are any greater than those of establishing substantial alternatives to them. Yet the desperate need for such efforts is clear as Malik persuasively argues. And as those who share such a vision go about their business of documenting the need, exhorting the Christian community, and trying to goad into action those who possess power and resources, they will find a forceful and articulate ally in Charles Malik.

— Roger Lundin

The Sciences and Theology in the Twentieth Century
by A. R. Peacocke, ed. (University of Notre Dame Press, 1981, 336 pp., $25.00).

Arising out of a 1979 Oxford International Symposium, this volume of fifteen essays continues the dialogue between sciences and theology by presenting "an interdisciplinary review in which theological, scientific, philosophical and sociological strands are brought together." There are, of course, *many* dialogues going on at once under the rubric of "science and religion," and the reader encounters here, perhaps inevitably, more a handful of diversely colored threads than a tightly woven tapestry. So this is not a volume to be read cover-to-cover as an introduction to the issues, or even as a summary of the state of the argument(s); but there well may be parts of this (in many ways odd) collection that are of interest. I especially recommend Ernan McMullin's paper on the relationship between cosmology and theology, and Martin Rudwick's sympathetic critique of the strong programme in sociology of knowledge; other authors include Pannenberg, Torrance, Swinburne, and Lash.

—Keith J. Cooper

Non-violence—Central to Christian Spirituality: Perspectives from Scripture to the Present
edited by Joseph T. Culliton (Edwin Mellen Press, 1982, 302 pp., $39.95).

The purpose of this book is to show that "non-violence is central to Christian spirituality, not accidental or peripheral to it." To that end eleven different authors have written original articles on the Old Testament, the New Testament, and these Christian leaders/theologians: Maximus the Confessor, Francis of Assisi, George Fox, Martin Luther King, Jr., Thomas Merton, Reinhold Niebuhr, Charles Hartshorne, John Howard Yoder. The concluding article is on The Movement for a New Society. Most of the authors are Canadian and U.S. theologians, and most are Roman Catholics.

There is a brief introduction but the chapters are independent units. Most valuable are the articles on the leaders/theologians. Those articles describe how a commitment to non-violence or pacifism fits into the subject's total theological perspective. For the most part the articles are descriptive rather than critical. They are both scholarly and readable, and provide a good introduction into the thought and relevant writings of their subjects. The last chapter, though interesting, is a weak ending for the book. It implies a questionable dichotomy between the articulation and implementation of principles and the group discussed is not explicitly Christian.

This hard-cover book is not typeset but is well printed from a typed manuscript with even margins.

—Edward Laarman

The Just War. Force and Political Responsibility
by Paul Ramsey (University Press of America, 1983 [1968], 554 pp., $27.50 cloth, $15.00 pb.).

The Just War is a reprint without change or a new introduction from the original Scribner publication in 1968. In it Ramsey brought together published and unpublished essays which he had written since his other masterpiece on the topic, *War and the Christian Conscience* (Duke University Press, 1961, $9.95 pb.). These years coincided with the escalation of the Vietnamese War. The middle part of the career of this most prominent American Christian ethicist, recently retired from Princeton, was given to the consideration of the relation between force and political responsibility. About the time of this publication he shifted his focus to medical ethics, in which he strongly defended the life claims of the fetus and the dying.

War and the Christian Conscience provides the more fundamental and historical ethical and theological justification of Christian participation in the use of military force and the conditions and limits of what Ramsey preferred to call "justified" war. *The Just War,* however, provides an adequate introduction to its meaning but moves on to apply it to specific topics, such as the problem of intervention and of the Vietnamese conflict. It also presents just war in the context of a theory of statecraft. In it he moves from his earlier position in *War and the Christian Conscience* that no force could be retained for deterrence's sake which it would be immoral ever to use although he continued to view multimegaton weapons as "morally unshootable." Such questions have been developed further since 1968 but *The Just War* continues to be a pivotal statement. As such it is a worthy addition to the bookshelf of those holding either a nonviolent or a just war position. (Are there other alternatives for the Christian?) As a reprint, its format is not the reproduction of the typed page which is normal for this publisher.

—Stephen Charles Mott

Theology and the Third World Church
by J. Andrew Kirk (InterVarsity, 62 pp., $2.95).

Kirk's short monograph of outlined arguments and practical proposals is an evangelical perspective on the history and ethos of Latin America, the theological method of liberation theology, and the practical mission of the church. The new way of doing theology in Latin America—critical reflection on Christian praxis—contrasts with the more academic approach to theology that starts with general principles and, at best, leads to practical application as an afterthought. Despite the economic dependence of the third world and the ethnocentrism of traditional theology, Latin American theologians are beginning to do theology out of their own context, entailing: (a) a critique of the abstraction and "neutrality" of critical biblical scholarship; (b) a contextualization of the universal gospel to particular cultures; and (c) a commitment to Christ, change, and the church in concrete, realistic, and practical fashion. An important insight of Kirk's work is that new ways of doing theology require new methods of training. Theological Education by Extension is the practical upshot of his observation. It provides training to the "grassroots" of the church, relates theology to life outside the church in the setting of everyday existence, and integrates theology with pastoralia, ethics, missions, and nontheological disciplines for the ecclesiological center and practical purpose of theology.

—Todd Speidell

Christianity and Japan: Meeting, Conflict, Hope
by Stuart D. B. Picken (Kodansha International, 1983, 80 pp., $19.95).

Don't let the coffee-table-top appearance, slick paper, and colorful illustrations mislead you—this *is* a serious and informed treatment of the Christian faith in Japan. Author Stuart D. B. Picken combines objective historical narrative (1549 to present) with sympathetic analysis of the contemporary state of the church. A semi-autobiographical introduction by missionary-descended, noted Japanologist Edwin O. Reischauer provides additional stature, and a bibliography guides the reader in more detailed inquiry.

The author is a Scottish Presbyterian who chairs the Philosophy and Comparative Ethics Department at Tokyo's International Christian University. This book complements his companion works on Shinto and Buddhism. Picken displays a sophisticated and sensitive understanding of spiritual life in Japan which probes beyond the common statistics of Japanese irreligiosity. The Japanese are, he argues convincingly, more religious than the polls indicate. Christian influence is, moreover, out of proportion to the size of the church. He detects that influence today in the spread of the ideals of love relationship, sacred marriage, and a peaceful international role.

In highly readable biographical sketches, Picken acquaints the reader with ex-samurai Christian war-

horses who, along with missionary colleagues/adversaries, built the mainline Protestant church in the Meiji Era. But he offers no explanation for the lack of comparable Christian statesmen and women today. Throughout, Picken echoes the question which has troubled Catholics and Protestants since the arrival of St. Francis Xavier: can the Western faith set roots in Japanese soil?

—Thomas W. Burkman

Crime and the Responsible Community
by John Stott and Nick Miller (eds.) (Eerdmans, 1980, 191 pp.).

This book collects the 1979 London Lectures in Contemporary Christianity. The purpose of this set of lectures is to contribute a Christian perspective to the debate concerning what to do about crime. Chapters are devoted to the following topics: origins of crime, criminal sanctions, policing, preventing delinquency, prison and alternatives, and imprisonment and rehabilitation.

The contributors represent both academic and practice arenas. They share an evangelical Christian perspective and a desire to use their faith as a basis for informing policy regarding criminal justice. All the contributors are very experienced in various components of the criminal justice system; therefore, there is a fairly active dialogue between tenets of faith and "how it is" in the criminal justice system. I would characterize most of the authors as reformist. They do not suggest radical change, but neither are they willing to accept the status quo. The chapters are uneven in quality; the strongest chapters are those prepared by Charles Colson and Michael Jenkins.

The volume should provide the theological student with a useful summary of substantive material pertaining to issues of criminal justice. The bibliographies will be helpful for those who want to pursue certain issues in more depth.

The attempt to relate one's faith to public policy is most laudable. In this instance, the debate would have been enhanced had other Christian and non-Christian perspectives been included in the lectures. While I welcome and encourage the type of discussion reflected in this work, I was particularly disappointed by the lack of attention devoted to the roles that local churches might play in influencing criminal justice policies and programs.

—Robert B. Coates

For Conscience' Sake
by Solomon Stucky (Herald, 1983, 240 pp., $9.95).

This well written book is an historical novel of how three generations of a Mennonite family in Kansas faced the wars of the twentieth century. I recommend the book for empathy and understanding of the price often paid by a Christian nonviolent witness and of the piety and lifestyle of rural Mennonites.

—Stephen Charles Mott

The Masks of Melancholy
by John White (InterVarsity, 1982, 252 pp., $5.95).

In an era when bookstores abound with poorly written psychology paperbacks and books of self-help techniques, it is a treasure to find a book of

the quality of John White's book, *The Masks of Melancholy*. The author is a psychiatrist at the University of Manitoba. He is also a practicing Christian and attempts to give the readers of his book the perspective of a Christian psychiatrist who looks at depression and suicide. The book has been thoughtfully written and is easily read.

The first half of the book deals thoughtfully with the following topics: Sin, Disease and the Devil, Physical Disease and Sin, Mental Illness and Sin. The author also has carefully thought through ideas on the phenomena of demons and mental illness. What is notable about this book is that the author refuses to become one-sided in his approach and does not become either a material reductionist or a spiritual reductionist, but rather stays with a more mature, yet difficult, viewpoint of balancing physical and spiritual factors in emotional illness.

The middle one-third of the book is devoted to educating its readers about the etiology and treatments of depression. Several chapters are given to the various schools of thought about the origins of depression. The major schools of thought are all discussed including the psychoanalytical, the cognitive therapies, the sociological and behavioral schools, etc. There are also chapters dedicated to an educated understanding of the central nervous system and the biological derangements that can occur during depressive episodes. The latter one-third of the book deals with the various schools of psychotherapy. These chapters are entitled "Straightening Bent Minds: Psychotherapies" and "Straightening Bent Minds: Physical Therapies." In the former the author discusses cognitive therapies, behavioral therapies, pastoral counselling and the various schools of psychotherapy. In the latter the author discusses treatment modalities for depressive episodes which include tricyclic antidepressants, monoaminoxidase inhibitors, lithium, electroconvulsive therapy and a combination of the above with the appropriate forms of psychotherapy.

This book is detailed, yet readable. The author does not attempt to fit his Christian theories into a psychoanalytic mode, but rather this book is an attempt at true integration of the principles of Christianity and the current state of the art of the behavioral sciences and Christian psychiatry. This book should be in the library of every professional Christian therapist, particularly those in psychiatry and psychology. I highly recommend this book. John White displays once again great sensitivity and maturity in this writing. It provides a balanced view of Christianity and mental illness.

—Alan A. Nelson

A Guide to Cults and New Religions **by Ronald Enroth et. al. (InterVarsity Press, 1983, 216 pp., $5.95).**

This is a good first book on cults and new religions. It begins with a chapter entitled "What Is A Cult?". I think that this is the best chapter in the book and is easily worth its price. There is a lot of semantic confusion about cults along with a tendency to label anything off-beat or anything we do not like a cult. Whether a religion should be called a sect or a cult is not a meaningless linguistic exercise. We do Christ's cause no good service when we make misleading claims or charges. One of the problems with cults and new religions in North America is the rapidity of growth of both old and new movements. We need continually updated materials. This book looks at some "old favorites" and some new contenders: Baha'i, Bhagwan Shree Rajneesh, Eckankar, est, Hare Krishna, Jehovah's Witnesses, Mormons, Transcendental Meditation, Unification Church, and The Way. It ends with a useful guide for evaluating cults and new religions. If you have never been con-

fronted with any of these groups, you must be living quite a ways in the boondocks. In the Chicago area, I run into most of them on a weekly or monthly basis. I am even on some of their mailing lists. We cannot ignore them. The Great Commission commands us to be soul winners wherever we are. Thus we need to know what others believe. We must be able to counter their arguments and know what they believe so that we can probe at their weaknesses of doctrine and other inconsistencies. We must be on the offensive, not on the defensive. On the other hand, if you want to risk some personal Christian culture shock, I would suggest reading Donald Bloesch's *Faith and Its Counterfeits* to see if you engage in any "cult-like behavior" in your Christian walk. There are many good books which cover cults and new religions, a number treated in my bibliographic essay (*TSF Bulletin* 4/3). However this is a very good "first" book on cults and new religions. Just don't make it a "last" book as well.

—Charles O. Ellenbaum

BOOK COMMENT CONTRIBUTORS

In addition to regular *TSF Bulletin* editors and contributors (listed on the front and back covers), the following reviewers have contributed book comments in this issue: **William Averell** (Visiting Scholar at Andover-Newton Theological School), **Thomas W. Burkman** (Associate Professor of History, Old Dominion University), **Robert B. Coates** (Associate Professor, School of Social Science Administration, University of Chicago), **Keith Cooper** (Ph.D. candidate in Philosophy of Science, University of Wisconsin—Madison), **Donald Deffner** (Professor of Christian Education, Homiletics and Evangelization, Pacific Lutheran Theological Seminary), **Matthew Floding** (student, McCormick Theological Seminary), **Robert H. Gundry** (Professor of New Testament and Greek, Westmont College), **Paul K. Jewett** (Professor of Systematic Theology, Fuller Theological Seminary), **Ed Laarman** (Visiting Assistant Professor of Theology, University of Notre Dame), **Roger Lundin** (Associate Professor of English, Wheaton College), **John McKenna** (Ph.D. candidate in Historical Theology, Fuller Theological Seminary), **John Mills** (Pastor, Fairview Bible Church, Port Angeles, Washington), **Bradley L. Nassif** (lay theologian, Antiochian Orthodox Church, St. Vladimir's Orthodox Seminary), **Alan A. Nelson** (M.D., Associate, Department of Psychiatry, Duke University Medical Center), **Marguerite Shuster** (Minister of Pastoral Care, Arcadia Presbyterian Church), **Steven S. Sittig** (Ph.D. candidate in Philosophy of Religion, Claremont), **Todd Speidell** (graduate student, Fuller Theological Seminary), **David L. Washburn** (graduate, Denver Seminary).

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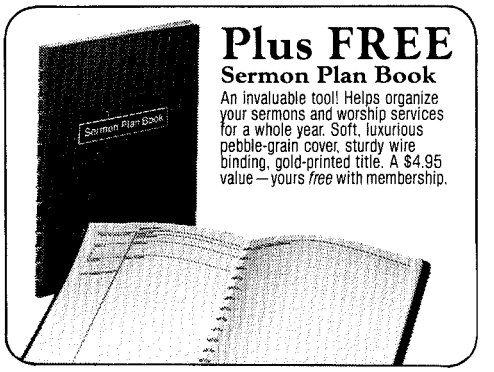

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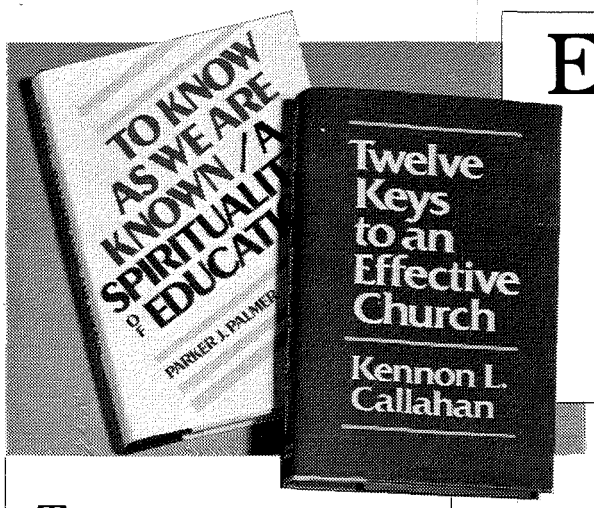

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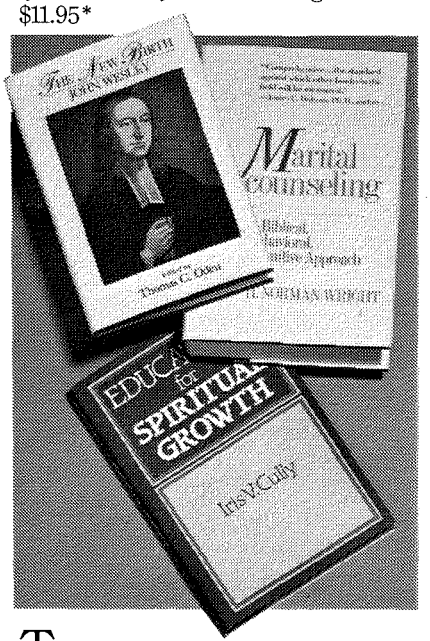

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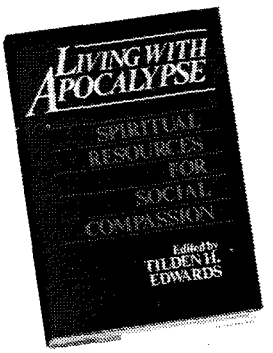

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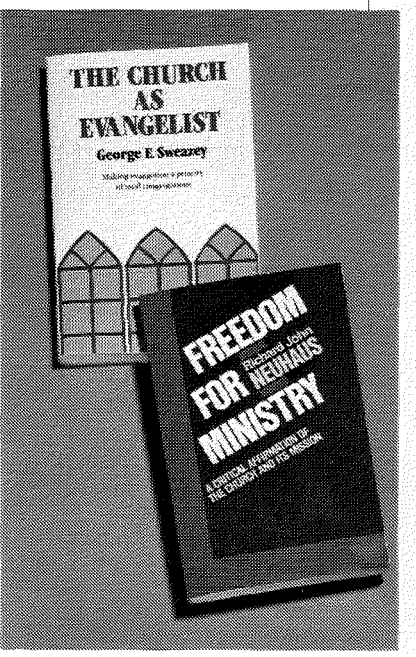

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