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TSF News and Reviews

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APRIL 1978

N E W S

TSF Banquet with Guder, Thielicke, Branson.

BERKELEY LECTURES

Segments from Mark Branson (TSF Secretary), Darrell Guder (Coordinator of Theological Education for Young Life and Thielicke's interpretor) and Professor Helmut Thielicke.

MARK BRANSON ON "ESSENTIALS OF SEMINARY EDUCATION"

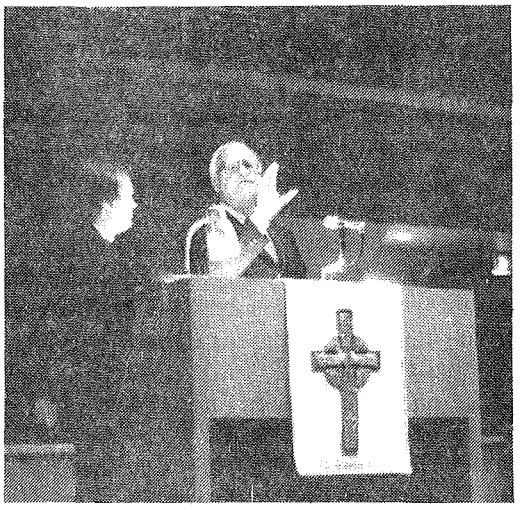
I could put these concerns into three different areas , the structure is from I John: 1) Christology, 2) love among Christians and 3) righteousness. I think those same three issues define the categories that are crucial for those of us involved in the education scene.

The first one confronts the critical problem of doing theology whether you are on a secular campus or in a pluralistic seminary. . . the problem that you and I know is simply that, regardless of wherever Christ confronts or whomever he confront, one is going to be challenged. That implies as much for the theologian or the seminary student as for the peasant. Jesus keep breaking our boxes whenever we allow the Scriptures to mold our concepts and mold our Christology . . . Our systematic theology is not going to hold Him down. In dealing with liberation theology, the concern of developing a theology around one issue is confronted by some conversation Jesus has about taxes. Or, on the issue of authority, Jesus's use of the Old Testament gives us guidelines, yet we are unable to restrict his concepts to a particular framework like that advanced by the Council on Inerrancy. How do we study and do systematic theology or biblical theology while maintaining a high Christology and a Christology that is rooted in the historical Jesus? That needs to be met by broad theological discussion and by pastors or pastors-in-training who are aimed toward simply following Him.

Secondly, I mentioned fellowship. Most of the people with whom I speak have their spiritually dry years during seminary. It is obvious that in this category, Catholic seminaries are far ahead of Protestants, simply because they are aware of the need for a spiritual director. There is also a need for fellowship on the campus, and TSF's concern is to work in seminaries to form such an atmosphere. The very style of the university or seminary in its competiveness can easily lure one to sell out to the academic, elite mindset. This is contradictory to our concern for being a community of God's people together studying the Scriptures, breaking bread, continuing a devotional life and growing as Christians while we are involved in study itself. But some way or another, the study conflicts with the devotional, or the pietism gets in the way of scholarship, and it causes a tension. What we want to do is break through that. That does cost, and that does take time and it does take energy, but nonetheless the problem is real, and we need to continue to deal with it.

A third area that John brings up is, "What do you do with the truth when you get it?" John simply talks about righteousness and not sinning--which gets all of us a little bit uptight. Ethics have become just as much a category of the academic elite as theology often has, thus seldom getting down to a point of application. But again, those who follow Jesus do not allow that kind of separation, and this divorcing of intellectual pursuits from volitional obedience need not be something we tolerate. So once again, the concern is that of practical theology, the concerns of political-social-economic issues. We should pursue concepts as well as personal life-involvement in these concerns.

I commend to you these distinctives. We must take the initiative to meet John's definition of orthodoxy: Christology, fellowship and righteousness.



Interpreter Darrel Guder with Thielicke.

DARREL GOUDER: "OBSERVATIONS ON AMERICAN SEMINARY EDUCATION"

I'd like to make a few comments concerning observations made since I have returned to this country. I have a sense still that we are not very good historians in the evangelical church and that most of us do not fully understand that which is needed to grasp where we are today theologically. I will always be grateful to Professor Thielicke. The very first class which I attended in Hamburg was a series of lectures which he has taught through the years, entitled, "Faith and Thought." He conducted an ongoing dialogue with each of the major theologians since the Enlightment. I think that encounter made me aware of how ignorant I was of all that had gone into making the questions and the answers which informed theology today. It seems to me that a great deal of the tension, the uptightness in the church and in theological education can be derived from the fact that we are not very good students of our own history. We are not aware of how old the issues are that we're battling.

We are not aware of the fact that there is almost nothing being said today that has not already been said in a multiple variety of forms. Another quote from Professor Thielicke on this, "Theologians never solve their problems. They simply get tired of them and go onto other ones." We have good reason to be more relaxed about the theological issues if we are able to sort out how much has been historically conditoned. I think a case in point is the passionate, but often ill-advised debate on the authority and inerrancy of Scripture. I think that in this area our lack of background is horrendous, and it makes us absolutely unable to cope with some of the sweeping generalizations which are constantly made on all sides. For this reason I would warmly endorse and encourage us all to be far more careful scholars of the history of our own thinking. It's very encouraging to see work like that of Jack Rogers at Fuller pointing out how Christian theology in the 19th century has gone through a specific molding process and how we are still caught in that process. Several of my friends are working in New Testament studies and it seems to me that much of the radical New Testament work today is still on an agenda dictated by the 19th century. The presuppositons are not spoken, but they're certainly active. These hidden presuppositions are seldom brought to light.. When we get them out front, we have good reason to be more doubtful about their one hundred percent validity.

I see very often that this resistance to classroom experience on the part of the person in the practical ministry is frequently due to the fact that we have a serious divorce between the theological enterprise as one way of confessing our faith. We have a great deal to learn in the Protestant side of the church from the disciplined emphasis upon spiritual formation in the Catholic Church. We do want to avoid the spiritual traps against which Martin Luther rebelled, in thinking that spiritual formation is a way in which to earn one's salvation. Having that one fairly well sorted out, we now may be free enough to approach the task of Christian disciplines, spiritual discipline as an expression of justification by faith, rather than the means to it. I'd like to see that happening in a more concerted fashion.

Thielicke: Smedes says, "The rumors are wrong. There <u>are</u> giants in the land."

On to a third observation. I'm personally very committed to the idea that Christian learning must take place within community. I'm very excited about Howard Snyder's newest book. All of us who are involved in education are aware of the degree to which we are somewhat enslaved by academic gamesmanship. It begins with the whole question of giving grades--which will be the eternal plague of all who teach.

One of the most disturbing aspects of this academic gamesmanship is when one comes across truly gifted theologians, resisting with every bit of might he or she might have, the idea that what they are doing ought to somehow be related to the rest of the work of the church. I am a great believer in good scholarship, but I do not believe that true scholarship can be defined as scholarship divorced from the ministry of the church. Therefore, learning in community and scholars in community are going to have to be among our priorities in theological education in the future.

HELMUT THIELICKE--A RESPONSE TO A QUESTION CONCERNING LIBERATION THEOLOGY

If there is very major oppression of people in an area or continent, and if that oppression is caused by a wrong system (for example, the fact that the entire wealth in a country is concentrated in a few hands whereas the rest of the population has been proletaritized and is being exploited) then it would be entirely obvious that Christian love must oppose the cause of this miserable situation. That means that the system must be the thing to hear the judgmental call of God. I think that this is the true core of liberation theology. However, it is possible that immediately a wrong course is adopted. This happens when the church not only criticizes the system and speaks to the consciences of those who have power, but when the church itself becomes the proponent of some political program. The church itself is not a political power. The church itself can never initiate a revolution. Christians can do that, but the Church as an institution cannot, because a revolution can only by legitimized by that one who is able to replace a system that is rotten and needs replacement. That could only be a state-like organization and not "the church." The church should never exhaust its resources by saying its task is political liberation. The church must also make the actual victims of such a system those for whom it does its pastoral and caring work. That would mean that the criterion for whether or not the church is acting legitimatley in a crisis situation would be the following critieria: the church must always speak in a double direction; on the one hand, it must attack those who have power, those who are steering a false system, at the same time the church must comfort those who are being imposed upon or oppressed by such a system.

Thielicke discussing lectures with students. (Associate editor Gill at right).

If we tried to explain this by viewing the Reformation, we could say it, as Luther only partially did, that on the one hand, he did turn to the poor and persecuted peasants and on the other hand against the princes who permitted such a wrong system persist. In other words, the Christian is always fighting on two fronts.

(NOTE: THE ENTIRE BERKELEY LECTURES SERIES "PROCLAIMING GOD'S WORD TODAY: UNSOLVED PROBLEMS OF THE REFORMATION" WILL BE MADE AVAILABLE IN THE NEXT ISSUE OF NEWS AND REVIEWS.)

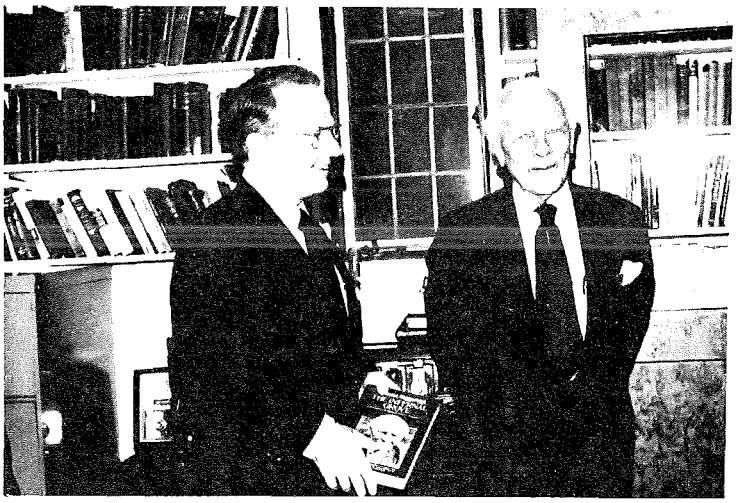
NEWS FROM DAVID JONES, TSF STAFF (SOUTHEAST REGION)

Just a few comments on what's been happening. A group has formed at Columbia this semester. Lee Wyatt was expecting about ten people for the initial organizational meeting. Twenty-five came. The second meeting equally well attended was devoted to a discussion of a pastoral letter by the Episcopal bishop in Atlanta on homosexualtiy, which was reprinted in Christianity Today. The discussion was excellent as this is a big issue at Columbia right now. The group there is meeting fortnightly. Bob Henderson, head of the department of Evangelism for the PCUS, is leading a Bible study in his home on Sunday nights for some people at the seminary and in the community. I met Bob at the Davidson Conference. I am giving joyful thanks to the Lord for both of these developments. Keep them in your prayers.

At Vanderbilt, John Perkins spoke in January on "Social and Economic Justice in America." In March, Dr. John McRay, Professor of Religious Studies at Middle Tennessee State University, spoke on "Christianity: Judaism Universalized." Professor McRay will be delivering a series of similar lectures at Oxford this month. On April 10, Dr. Ross Whetstone, on faculty at Scarritt College, will speak on "The Charismatic Renewal: How does the Pastor Handle the Positive Contributions and Problems of the Renewal in the Local Congregation?"

WESTWOOD (LOS ANGELES)

Sponsored by the Westwood Christian Foundation and TSF, Malcolm Muggeridge spoke to UCLA students and area friends in February. Following his lecture, "The True Crisis of Our Time," Muggeridge discussed various issues with a panel. This cross-disciplinary discussion has proven advantageous for religious studies majors at UCLA and at the University of Chicago. Westwood Christian Foundation, directed by Robert Fife, offers courses for UCLA students to complement the Inter-departmental Religious Studies major and for pre-seminarians. Accredidation is offered through several schools, including Fuller Seminary and Emmanuel School of Religion, and is sometimes transferable at the option of the student's advisor.



Robert Fife with
Malcolm Muggeridge

Westwood Christian Foundation has affiliate status with the American Associate of Theological Schools.

The Westwood Lectures, sponsored by WCF, will be held April 19 - 21. Dr. Byron Lambert, who earned a Ph.D. in Literature at the University of Chicago, is currently on faculty at Fairleigh Dickinson University (New Jersey). "Contemporary Molders of Christian Thought" will be the series title for these three evenings (at 7:30 p.m.) The Wednesday lecture will be on the UCLA campus and the following two evenings will be at 10808 LeConte. Information is available from Dr. Fife at (213)-477-8576.

THEOLOGY

LANGDON GILKEY OF CHICAGO DIVINITY SCHOOL REPLIES TO THE TSF RESEARCH BIBLIOGRAPHY BY CLARK PINNOCK. WE APPRECIATE DR. GILKEY'S PERMISSION ALLOWING US TO PRINT THIS LETTER.

Dear Prof. Pinnock:

My friend at the Divinity School, Donald Dayton, has just sent me the very interesting review of my work by you which appeared in TSF Research. I want to say to you that I have read it with very great appreciation and enjoyment, and want to commend you--if that is appropriate for a most fair and informed summary and evaluation of my thought. As you made clear, there are many issues in theology where we do not see eye to eye. nevertheless, I was very much impressed with the fairness with which you evaluated a scheme of thought divergent from you own and with the ability to appreciate strong points in a theology different from yours. For this I wish to thank you right away.

There was only one point at which I felt you misinterpreted my intent and thus the meaning of my written work. This was with regard to Naming the Whirlwind. I thought you understood very well what I was after in that volume except for one not unimportant point. This was that the volume was not systematic or constructive theology. In it, in the last chapter, a method for such "positive theology" was stated; but the book did not illustrate or follow out that method. I had thought I had made this point very clear: but apparently I did not. The book was a prolegomenon, writing that comes before theology in preparation for it. Since it did not include revelation, and the response to revelation, and so did not work from the symbols of the Biblical and church traditions, it could not be theology or Christian theology. No attempt, therefore was made to state the Christian faith or even an aspect of it. We were left there, with prolegomenon, having established the meaning of religious language in general because of the presence of ultimacy in and sacrality in our experience--but quite unable to state what the Christian form of that general revelation might be.

I regard this as essentially Calvin's position-my dimension of ultimacy is phenomenological translation (perhaps way off the mark) of his sensus divinum, a sense of the divine that is given a thousand forms in man's religious and secular existence. It is this which is to be formed anew and in the right fashion by Christian revelation. The same method is followed and extended into theology in Reaping, where the sense of ultimacy in general politcal experience is shaped by revelation into the knowledge of God's providence as it works in our common public life. I do not know how good or useful a book Naming is. It seemed important to me at the time to write it and thus was very important in sorting out my own theology. However, I had no intention of doing theology, of stating the gospel or Christian faith in that book, and in fairness, it should not be faulted for being so lacking "in anything solid to give." I had Reaping with its Christology, Providence and eschatology already in germ in my mind when I wrote it--but such "positive theology" had no place in the first book.

I also do not think it quite accurate to call it "natural theology," at least without qualification. In a long section of Naming I showed how natural theology was impossible--at least without the assumption of revelation and the reception of it, which means it then ceases to be natural theology. The section on the proofs of God I regarded as my final argument against the possibility of natural theology. The important distinction (at least for me) between the meaning of a religious assertion and its truth also means that Naming, concerned only with the first, made no attempt to establish the second. Thus was it proloegomenon, a defense of the meaning of religious language (in general) and not a defense (prior to revelation) of its truth. The book argued that the issue of truth arises only with revelation and its reception--and so cannot be established prior to that, i.e. by a natural theology. I would say, though this is certainly not to court your approval of this view, that if I understand Schleiermacher correctly, this is his point: experience can discriminate a presence of the divine, but it cannot prove the existence of God; and he also refused all attempt at natural theology.

Liberalism is replete with natural theologies. It is also the case, however, that there were many liberal (Schelier-macher and Ritschl being the most prominent) who did not practice nor believe in natural theology. I assume that you would set the Niebuhrs and Tillich in the "liberal" camp; they then would also be examples of those who deny the possibility of natural theology.

This rejection was characteristic of my thought until Reaping. Then I found myself--quite to my surprise and against my will--discovering an argument for "God" that I found convincing and therefore undeniable. This kept me awake for several nights. In that book (chs. 5 and 12), therefore, such an argument from the structure of our temporal creaturehood is assayed. It is qualified drastically also in ch. 5: the essential distortion of finitude calls for a ground beyond itself, but the existential distortion of finitude in sin obscures both that ground and the essential structure. Thus while there is a possible "natural theology," it is obscured until through grace and faith that essential structure is again made visible. This point is perhaps made more clear--it appeared to me as I was writing Reaping and so could be clearer there--in an article on this I read at Nortre Dame. I have included it if you are interested in this in this point. (Now available from TSF Research--see order list).

I am sure that from your vantage point you are correct in calling me a liberal--and I have no objection to that label at all. From my own understanding I remain firmly a neo-orthodox--as I think Reaping indicates clearly. There creation ex nihilo, the fall, revelation, incarnation, justification and sanctification and finally eschatology are the major symbolic framework for the theology, a battery of symbols characteristic not at all of liberalism. And, except possibly for the temporality of God in one of his aspects, these symbols are, as far as I can see, interpreted in no vastly different form than was characteristic of most of that school of theology--Barth of course always excepted.

As the above indicates, I do not myself understand my thought as having changed as much as your review implies--though I know we do not know ourselves very much better than others know us! I recognize, of course, that the view of the "how" of revelation has changed; the somewhat undigested "encounter" model, largely from Brunner, I adopted in Maker, and the assumption I know what I meant by a "mighty act" have been shifted about considerably into another understanding of revelation, its relation to events and to our reception of them. I still, however, regard the category of revelation as utterly central to either the knowledge of God or of ourselves, and that in both cases it is in and through special revelation centering in Christ, that this knowledge is gained; I would assume that Reaping made all that quite clear; at least I meant it to. Thus, while the sections on revelation in both of the two earlier books would not be amended, and the concept of the presence of God throughout experience and culture vastly enlarged, there is I think, no other point with regard to God, sin, incarnation or eschatology where my views would differ greatly. Much of these views were not formed at all in the earlier books, either in my mind or in print, but they are not vastly different than what was implicit there--at least so it seems to me.

Cordially yours,

Langdon Gilkey

THEOLOGY

FUNDAMENTALISM

BY JAMES BARR
SCM AND WESTMINSTER, 1977
REVIEWED BY CLARK PINNOCK, TSF COORDINATOR

James Barr is a notable OT scholar who is so upset about conservative evangelicalism, as we prefer to call it, that he has taken a good deal of time out to write a long book denouncing it. Although I believe Professor Barr fails to give sufficient credit to the good aspects of conservative Protestantism, I must admit that he is generally on target, registering criticisms that deserve careful soul searching on our part. The result of our giving Barr a fair hearing should be an increase in our ability to be self-critical--something we have found very difficult in the past. I am personally grateful to him for helping me understand my own tradition better, even though I wince under some of his cruel lashing.

Barr is most devasting where he is most expert and we are most senstive--on the issue of biblical authority. From reading his other books on the subject I know he has little positive to offer us in place of our conservative view of the Bible, but that does not make his criticisms of our efforts in biblical studies any easier to bear. Basically he accuses the whole body of evangelical biblical scholarship of dishonesty in its defense of biblical inerrancy, while objecting to any attempt to rid ourselves of the concept on the part of progressive evangelicals. "Damned if you do, damned if you don't!" He devotes a full third of the book to this theme. He observes, with abundant illustrations (you cannot say he has not read our literature), that

evangelicals will do anything exegetically that will produce the apparent effect of an inerrant Bible. If it takes a far-fetched non-literal interpretation to achieve it, let it be so. He argues that inerrancy and not literalness is the hallmark of evangelical exegis, a new and shocking point to me, but one which I cannot really deny in the light of his evidence. We have engaged in an extraordinary amount of devious reasoning to save the inerrancy assumption without even being aware we were being devious. I think the effect of Barr's extensive discussion of evangelical exegetical work on an open minded evangelical reader will be to convince him or her of the burden and liability represented by the inerrancy assumption in so much evangelical thinking. Of course I know how this observation goes against the tide of aggressive inerrancy thinking in evangelicalism today. Nevertheless, I do not expect to be proven wrong. Whatever preachers and popularisers say, I do not expect any return to the strict inerrancy assumption on the part of informed biblical scholarship. On the other hand, I would fault Barr for not recognizing there is another way for evangelicals to go, in the direction of nuanced or non-inerrancy positions on Scripture which are nonetheless high and forceful, in contrast to his own.

Barr surprised me on another point too. I had not reflected before on the ambivalent position often taken by evangelicals on miracles and the supernatural. We have all read countless diatribes against those unconscionable liberals who reduce through demythologization or rationalization of supernaturalism in Scripture. But have we noticed to the degree to which we practice the same arts? Of course we are not anti-supernaturalists when we trace the plagues of Egypt to an unusually high Nile innundation that year or explain Joshua's crossing of Jordan to a natural blockage of the river upstream at just the right moment, or relate Matthew's star to a mere comet. I think the value of what Barr is doing here is to rub our noses in what we ourselves have said, and to force us to look at it critically. I am grateful to him for making me do so, and will take careful note. On the other hand there is nothing that he says to make me want to follow his own position whatever it is. His negative criticisms are much better than his positive commitments.

What sticks in Barr's craw I think is the arrogant set-apartness he sees in us, the way we stick together and look down our noses at those inferior conciliar Christians out there. He is annoyed by our smugness, by our refusal to come clean and admit we have some growing and learning to do too. He dislikes the way we write people off and label them without having bothered to listen to them first. Of course you could say he does not appreciate fully the Reformational roots we have, how our biblical piety has a lot to do with John Calvin and John Wesley, and does not do justice to our best scholars like F.F. Bruce and G.C. Berkouwer who are not hung up on the issues he labours in such a wordy manner. But nevertheless, in Barr's favour, let me say that evangelicals are not without the faults he acutely identifiies, that Barr has not slandered us as a group, that things are often every bit as bad as he says, sometimes worse, and that his brotherly concern to correct us is not lost on this reader. Barr is required reading for TSF members. Take a deep breath before you start.

THE RESILIENT CHURCH

BY AVERY DULLES
DOUBLEDAY & CO., 1977
REVIEWED BY CLARK PINNOCK
TSF COORDINATOR

American theology is ablaze with controversy. In November we were treated to an unheard of spectacle in the pages of the Christian Century of two leading theologians hurling anathemas at one another in a debate over heresy. Avery Dulles S.J. had written a fine book on the necessity and limits of adaptation and dared to mention some names of those he feels have gone too far in compromising the faith. This was more than Langdon Gilkey could take, since he was named, so he penned a spirited four page defense of his own orthodoxy (sic). Consult the Christian Century November 9 for Gilkey's self-defense and November 16 for Dulles' reply. It's a debate no evangelical can afford to miss, because it deals with the central issues of truth and authority so important to us.

Well, what about the book was it that made Gilkey so angry? I'd make it TSF book of the month, if I could. It's a good substitue for evangelical theology since we have so little of that to review. Basically he calls us back to the historic themes of the Gospel. It's good to have social concerns, for example, but let's not throw out the hope of everlasting life and need of repentance and faith. Of course we need to respond creatively to the cultural setting we find ourselves in, but don't go overboard and accomodate God's truth to the Zeigeist. What got Gilkey's goat was chapter four on modernity and the Hartford Appeal. Aha, says Gilkey, I knew it was just a matter of time before someone would wield those conservative declarations

in the rooting out of heresies in American theology. Enter inquisitor Dulles (Catholic yet!) armed with his sword, keen to slay the wicked liberals with their 'false and debilitating themes.' Well, why not? We evangelicals have been stewing for years about the humanising of the Gospel that has been going on in divinity colleges and nobody listened to us. Maybe they'll listen to Dulles. (After all, he's related to John Foster!) I hope they will. We need renewal without the loss of biblical identity. We need creative theology without any compromise of the stewardship of the Gospel once for all delivered to the saints. Bravo, Dulles, lead on!

NEW TESTAMENT

PAUL AND PALESTINIAN JUDAISM

BY E.P. SANDERS
PHILADELPHIA: FORTRESS PRESS, 1977.
REVIEWED BY GRANT R. OSBORNE, ASSOCIATE EDITOR, ASSISTANT PROFESSOR OF NEW TESTAMENT AT TRINITY EVANGELICAL DIVINITY SCHOOL

As with his earlier work, The Tendencies of the Synoptic Tradition, this present work will be the subject of a vigorous debate for years to come. It is a landmark work, both for the comprehensiveness of its treatment and the importance of its subject. Sander's purpose is to establish as objectively as possible the religious characteristics of both Palestinian Judaism and Paul, then to note similarities and differences in an attempt to establish the Gattung of Paul's thought.

The first half of the work (398 pages) studies Palestinian Jewish literature from 200 B.C. to 200 A.D. Sanders begins with the Tannaitic literature; though it is later than the other works, he believes it is more important in establishing the rabbinic mind-set (because the others stem for the most part from non-conformist Judaism). In his study he proceeds thematically from election and the covenant to obedience/disobedience, reward/punishment, salvation, ethics, the Gentiles and religious experience in general. Next he studies similar themes in the Dead Sea Scrolls and then the apocrypha and Pseudepigrapha.

Finally, he summarizes his results. Contrary to current opinion, he maintains that the relationship between the covenant and the law had not degenerated into legalism by the first century. Observance of the law (obedience) was still regarded as the fulfillment of covenant obligations, and this was still based on the mercy of God (election) rather than the works of man resulting in salvation (Sanders calls this "coventa1 nomism"). Although the strata of literature differed in details, this comprises the common theme uniting all, even Qumran and apocalyptic literature.

The second half (112 pages) studies Pauline emphases, expecially his soteriology and approach to the law. Sanders regards two foci as central to Paul's thought: 1) the lordship of Christ, extended to all who believe and encompassing both eschatology (salvation-history) and soteriology; and 2) his mission to the Gentiles. Paul's soteriology is exclusivistic, centering only on Christ and maintains a balance (as does Judaism between pre-destination and individual faith-decision. Moreover, the universal solution precedes the universal plight in Paul's thought, and so the purpose of the law was merely to point man to salvation by pointing out his sin. This means that Paul's main interest is not juristic but participatory, i.e., being "in Christ" has precedence over "being declared righteous." As such, Paul's views transcend "covental nomism," although his balance between judgment "on the basis of deeds and salvation" by God's gracious election" is rabbinic.

Sanders concludes that, "Paul represents an essentially different type of religiousness from any found in Palestinian Jewish literature." However, he is careful to note that Paul's system of thought no more be traced to Hellenism or Hellenistic Judaism either. Rather, it stems from the interaction between the implications of the lordship of Christ for his Jewish background.

In conclusion, this reviewer must admit to a strong respect for Sanders' work here. It has dealt honestly and thoroughly with extremely difficult issues, and the conclusions will create a sensation in the world of scholarship, especially since they go against most recent German scholarship. To be sure, there are many areas where there is room for debate--a tendency to somewhat oversimplify agreements between the complex and different facets of Judaism, a somewhat cursory overview of Paul's thought, and a too hasty denial of Hellenistic parallels. Nevertheless, this work is almost certain to replace Davies' Paul and Rabbinic Judaism at the apex of Pauline studies.

THE BOOK OF REVELATION

BY ROBERT H. MOUNCE
EERDMANS, 1977.
REVIEWED BY DOUGLAS J. MOO, INSTRUCTOR IN NEW TESTAMENT AT TRINITY EVANGELICAL DIVINITY SCHOOL AND IS COMPLETING PH.D. AT ST. ANDREWS.

"The Apocalypse of John has as many secrets as words," wrote Jerome, a sentiment echoed by most exegetes who have attempted the Herculean task of commenting on Revelation. Interpreting the often obscure symbolism in which John couches his message is an acid-test for the expositor--a test which Robert Mounce passes in fine form.

Recognizing that Revelation is an example of apocalyptic literature (though with differences), Mounce refuses to press the details found in John's visions, but also avoids the tendency to evaporate the imagery of its historical, though future, referant.

This balance is evidenced in Mounce's approach to other crucial, and often divisive issues. Structurally, he views the series of seals, trumpets and bowls neither as chronological nor recapitulative, but as progressively concentrated on the time immeditately preceeding the end. While taking a pre-millenial approach to 20:1-6, he admits that other interpretations are possible and introduces a twist into the usual pre-millennial interpretation of these verses by restricting the thousand year reign to the martyrs of v. 4 and suggesting that the essential meaning of the millennium "may be realized in something other than a temporal fulfillment." (p. 359). The church he understands as present on earth throughout the period of distress, but refreshingly refrains from polemic with those who would disagree.

Throughout the book, Mounce demonstrates a thorough acquaintance with the primary and secondary literature relating to Revelation, and the consistent endeavor to interpret the Revelation against its geographical, social and historical background, without denying the futuristic fulfillment, is one of the strongest features of the commentary. The commentary is not, of course, on the Greek text, but the footnotes often (though not as often as one could wish) include discussion of Greek constructions. If there are any disappointments, the introduction would have to be sighted. Too brief for the complexity of the issues involved, no disucssion of the theology of the book is found, and many valuable comments on structure and interpretation, scattered throughout the commentary, could more profitably have been included in the introduction.

The student interested in Revelation has been blessed with four good commentaries, taking a conservative approach, in the last decade: those by Leon Morris (Tyndale, 1969) G.E. Ladd (Eerdmans, 1972), G.R. Bensley-Murray (Oliphants, 1974) and R.H. Mounce. Of these, Mounce's is certainly the fullest and may very well be the best.

OLD TESTAMENT

THE OLD TESTAMENT AND THE LITERARY CRITIC

BY DAVID ROBERTSON
FORTRESS PRESS, 1977.
REVIEWED BY ROBERT HUBBARD, ASSOC. EDITOR. & PAMELA HUBBARD.

To the many hermenetical tools already on the Bible student's table, David Robertson's addition to the Guides to Biblical Scholarship Old Testament Series suggests the method of literary criticism. By this he means not what OT students have long known as "source criticism" but rather a method of studying the Bible as a compendium of literature much as one would study Chaucer or Euripides.

Robertson carefully states his methodoligical assumptions, frankly admitting them to be arbitrarily chosen(p. 4): 1) the Bible must be treated only as imaginative literature (i.e. with no historical or theological purpose); 2) literature is metaphoric (i.e., a hypothetical world removed from reality to which historical background is irrelevant); 3) genres of different literatures which use similar literary devices may be compared; 4) in such comparisons there is no one right interpretation but only the clarification of different interpretations: 5) the object of literary criticism is not to substantiate truth but to demonstate the beauty or clumsiness of literature: 6) literary criticism aims at highlighting the attitudes helpful to meaningful life which the literature being examined stresses.

Some critique is in order here. No objection can be raised to some of Robertson's emphases (i.e., on the comparative method, on assuming the unity of a passage, on testing the adequacy of a piece's parts within the unity). But Robertson demands too much of the evangelical student in other respects: he asks him to set aside any commitment to the Bible's purpose (#1), its authority to critique other literature (#4), and its claim to reveal ultimate truth (#5). The very arbitrariness of Robertson's assumptions show that they are an expression of his own world-view and not essential for the practice of literary criticism per se.

The majority of the book demonstrates how the method works. First, Robertson compares the plot lines of Exodus 1-15 with Euripides' The Bacchae. One fascinating result emerges: he

says Exodus 1-15 portrays the gradual capitulation of Pharaoh to Yaweh in a contest between the two. However, in saying that the book intentionally excludes irony or ambiguity to retain reader sympathy, Robertson overlooks the obvious irony that Pharaoh himself unwittingly raises and trains Moses, the very hero who defeats him! This omission, of course, undermines conclusion concerning the relative value of each piece: he calls The Bacchae "adult" (i.e., tolerant of ambiguities and irony) but Exodus "child-like" (i.e., describing a black-and-white world).

A masterful step-by-step analysis of Job's confrontations with his "friends" follows and yields two fascinating insights: 1) that Satan takes upon himself a curse which can only be annulled if Job fails the test (unfortunately, the evidence is weak here): 2) that during the course of the book God subtly replaces Job as the defendant on trial. In the end, says Robertson, the whole story confirms Job's contention that God is unjust, thus offering "fairy tale comfort ... to a man in real pain" (p. 54). Again Robertson misses something--the blindness of his own world view?--in overlooking the graciousness and restoration of God in the last chapter.

Adept in many genres, Robertson next compares Shelly's "Hymn to Intellectual Beauty" with Psalm 90, again suggesting a new insight: he sees that there is a function in the very repetition of the "aesthetically-ordered works," namely, to produce "a corresponding order in the self"(p. 67) in the face of adversity. Though one may disagree with Robertson's interpretation that Psalm 90 is not directed toward God as the source of consolation, one may grant that Robertson has captured a profound, perhaps psychological dimension underlying the use of cultic psalms.

This is a stimulating book, although not in the way the author intended. On the one hand, Robertson ably shows the fascinating insights which literary criticism can yield; the method does deserve a place in Biblical studies. On the other hand, the book is stimulating in that Robertson exemplifies the inability of the secular mind to understand a transcendant, sovereign God whose world is ultimately black-and-white. Because of the assumptions spawned by that world-view, however, this reviewer finds that the whole-hearted adoption of Robertson's method carries too heavy a price tag for the evangelical. Less expensive theologically, but just as insightful is Leland Ryken's Literature of the Bible (Zondervan, (1974). The reviewer suggests that this latter book be used along with Robertson's for a balanced approach to the worthy practice of literary criticism.

Robertson's final chapter, "Prophets and Poets," shows how the method can handle theological works. Motivated by the failure of the prophets' oracles of hope to come true, a striking development gradually emerges in Robertson's view: as the distinction between the person and his office collapsed, as the prophet gradually becomes united with the word (i.e. Ezekial eats it whereas Isaiah only heard it), eventually the word comes to equal the event (i.e., in the Suffering Servant, Jesus' incarnation)--something not so since Genesis 1. But Robertson goes further: the process continues in Western literature climaxes in modern poets like Allen Ginsver--the modern suffering servant. Obviously the uniqueness of Jesus is not taken into account.

OTHER NOTABLE BOOK REVIEWS

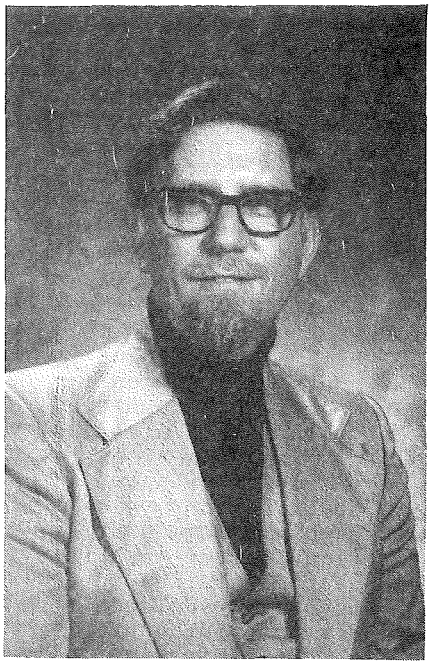
In the last issue of TSF News and Reviews, the recent book by Gerhard Maier entitled The End of the Historical-Critical Method was reviewed. A helpful review, particuarly in the biographical data presented about the author, appeared recently in Christianity Today Vol. 22, No. 7, January 13, 1978, p. 38f. That review supplements the one presented here.

Two recently published commentaries in the New International Commentary on the Old Testament series, Peter Craigie's work on The Book of Deuteronomy and Leslie Allen's treatment of The Books of Joel, Obadiah, Jonah, and Micah (both published by Eerdmans, 1976), have established themselves among evangelicals as valuable contributions to the understanding of the Old Testament. Now an "outsider," Professor John Bright of Union Seminary in Virginia, reviews both with the praise that "we have here conservatism at its best" in Interpretation 32 (1978), p. 86ff. "Both these commentaries," Bright concludes, "may be commened, even (especially?) to those of contrary opinion, as excellent works of their kind." Bright's review, hence, may be consulted by our readers interested in the above two commentaries.

MISSIONS

JOURNALS

GOSPEL IN CONTEXT: A DIALOGUE ON CONTEXTUALIZATION, January, 1978 (Premiere Issue). Reviewed by Mark Branson, News and Reviews Editor.



Charles Tabor, Editor of The Gospel in Context

What may be one of the most creative and promising journals has begun publishing. Dr. Charles Taber, an anthropologist (Ph.D. from Hartford), a professor (Milligan College and Emmanuel School of Religion), and a former missionary (Africa) is the industrious editor of this new affair. In his major article, "Is There More Than One Way to Do Theology," Tabor writes: "Confusing theology with God is one form of idolatry. Failure to recognize the cultural relativity of theology also leads to many problems when the effort is made to transpose a theology from one cultural setting to another. The fact that the Subject of theology is supernatural-absolute-ultimate does not give these properties either to the process or to the findings of theology, any more than mere talk about jokes is itself humorous. . . However, there is in some circles a considerable reluctance to accept the full implications of the cultural conditioning of theology. It is sometimes objected that this approach undermines the basic integrity and truth of the enterprise, that it denigrates propositional theology, and the like. But to relativize is not to destroy, it is only to spell out the fact that there are after all limits on what human beings can do, even on the basis of inspired Scriptures. So for the bulk of this paper I will offer a number of comments, which I take to be sound from the perspective of my disciplines, and which impinge in one way or another on the doing of theology." From there, Tabor deals with (1) the priority of faith over theology, (2) the nature of communication as being culture-bound, (3) the grounding of Western theology in philosophy and law, (4) the potential for alternate forms of theology, (5) and a view of the Bible as seldom a propositonal revelation. In this fifth area, Tabor advances that Bible majors on three types of materials: "(a) concrete information about persons and events, most importantly the 'mighty acts of God'; (b) poetic-lyrical-metaphoric passages expressing the responses of people to their encounter with God; and (c) commands and instructions." Next (6) Tabor specifies a two-way hermeneutical task: "the human meditator of the message must understand the Scripture itself and translate it into appropriate terms in the receptor culture, and also understand the culture (a hermeneutical task) and translate it back into categories which he can compare with Scripture." The question of "whose hermeneutic is orthodox?" (7) deals with interpretation within the Bible itself and with the wider question of modern cultural distinctives, which leads to (8) the differences between the theologies of the lay people, that of the clergy and that of the professors. Finally, (10) the issues of "third world theologies" face the inevitable problem of Western influence.

No less than twenty-eight solicted comments are printed along with a response from Tabor. Bergquist (Lutheran Seminary, Columbus, Ohio) believes early faith was more than a personal encounter with Jesus, it was an encounter with God's salvation-history. He also wants to view the nature of biblical language as broader than the three-fold outline of Tabor's. Bonilla (Costa Rica) challenges the focus of theology as knowledge and accents the place of action. Buswell (Wheaton) differentiates between contextualization for theology and contextualization for evangelism. Carl Henry parts with Tabor on the former's emphasis on the normativeness of the biblical interpretation of God's acts. Padilla (Argentina) calls Tabor to not only be aware of the problem of "Western theological absolutism" but also of "western anthropological relativism." Other responses include those from Bartchy (Tuebingen), Bediako (Ghana), Peter Davids (Pittsburg), Leeuw (Holland), Mouw (Grand Rapids) and Rogers (Pasadena).

The editoral committee lists Stephen Knapp, Padilla, Pannell and Savage among others. I hope the format continues to be one of "international, cross-cultural, interdisciplinary and interdenominational dialogue." The subscription rate is $11 one year/ $17/two years (students $7.50 per year) which can be sent to 1564 Edge Hill Road, Abingdon, PA 19001.

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BY J.A. THOMPSON

Thompson is concerned to trace the importance of Near Eastern treaties for Old Testament studies. He finds that they illuminate numerous aspects of the literary types, vocabulary and imagery throughout the Scriptures. The data also tends to confirm the authenticity and antiquity of the biblical documents. (37 pp)

209

A BIBLIOGRAPHICAL GUIDE TO NEW TESTAMENT RESEARCH

BY R.T. FRANCE.

This guide by the editor of Themelios is specifically prepared for the research student and does not duplicate Thiselton. It could be a printed course in library research methods for the advanced student of the New Testament. It goes into lexical aids, text criticism, papyrology, the targums, grammars, periodicals, and the like. (45 pp)

208

ESCHATOLOGY AND THE PARABLES

BY I.H. MARSHALL

Marshall is fast becoming one of the top-flight New Testament scholars. Since this title appeared, he has given us several works on Christology, a major study on perseverance, and watch for his forthcoming commentary on Luke. In study Marshall comes to the defense of the integrity of the Gospel parables and argues their authenticity in their original setting.

205

THE MEANING OF THE WORD "BLOOD" IN SCRIPTURE

BY A.M. STIBBS

Like Leon Morris, Stibbs disagrees with those who interpret the blood of Christ as signifying new life released through death and now available for us, and advocates the view that blood refers to the death of Jesus in its redemptive significance. Through his death and the shedding of his blood, Jesus has reconciled us to God, cleansing us and putting away all our sins. (32 pp)

212-4

A POSITIVE APPROACH TO THE GOSPELS.

BY GERNAIS ANGEL.

These three lectures were given at the TSF Conference in England. Angel is Dean of Studies at Trinity College, Bristol. In dealing with issues of gospel criticism, he covers "History and the Gospels," "Principles of Interpretation of the Gospels" and "The Relationship between the Synoptic Gospels and the Fourth Gospel." Finally, he deals with specific problems encountered by "conservatives" who working with "liberal" faculties. (24 pp)

203

THE PASTORAL EPISTLES AND THE MIND OF PAUL

BY DONALD GUTHRIE

In this work Guthrie, author of the standard and definitive New Testament Introduction, addresses the various issues that bear on the question of Pauline authorship of the Pastorals: vocabulary, style, theology, and unity. He seeks to show that Pauline authorship, although not without difficulties, is reasonable, and that we should treat them as true products of the mind of Paul. (44 pp.)

211

OLD TESTAMENT COMMENTARY SURVEY.

BY JOHN GOLDINGAY (UPDATED AND EDITED BY MARK BRANSON AND ROBERT HUBBARD)

The aim of this booklet is to survey and comment on the best resources available in English for understanding the theological significance of the Old Testament. It has in mind the average student in seminary or religion department rather than the research scholar. After explaining the functions of a commentary, it goes on to describe and evaluate one-volume commentaries and series. After that it examines commentaries on each and every Old Testament book, providing brief but highly illuminating remarks on each. It closes with a presentation of the "best buys". Anyone concerned to preach and teach the Old Testament will find this useful, perhaps indispensable. (50 pp.)

204

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BY P.E. HUGHES

This valuable monograph is an examination of Bultmann's plea for demythologization. It exposes the naturalistic mindset his work displays and how he conforms the gospel to an anthropocentric worldview. Hughes himself calls for a theology in which the Word of God is determinative, and man is summoned to noetic and holistic converstion. (30 pp)

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BY H.N. RIDDERBOS

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GENESIS ONE AND THE ORIGIN OF THE EARTH.

BY ROBERT C. NEWMAN & HERMAN J. ECKELMANN, JR.
(REG. $3.95)
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Robert Crossley considers the biblical teaching on each person of the Trinity as well as the unity and diversity within the Trinity itself. He closes by handling some common questions asked about the triune nature of God. The Rev. Robert S. Crossley, formerly chaplain at Ridley Hall, Cambridge University, England, is currently vicar at St. Paul's in Chamberley, England. 48 pages, paper.

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N E W S
January, 1978

FROM MARK BRANSON, TSF SECRETARY

ETS/AAR/SBL/IBR/XYZ!

Having just returned from San Francisco, the various affairs of the "academic elite" being once again accomplished, I will share some scattered news/commentary/dreams.

Mark Branson
TSF Secretary

The Evangelical Theological Society (ETS) met at Simpson College on December 26-28. The usual array of seminars (OT, NT, philosophy, theology) carried the members through the days. This gathering continues to be a source of encouragement and scholastic sharing, especially for professors and pastors of evangelical institutions. The fellowship is usually warm and the lectures sometimes stimulating. I was able to speak at the banquet, sharing an update on TSF activities and asking for their continued encouragement and prayers. 1977 President Simon Kistemacher (Reformed Theological Seminary) has been a friend and contributor to the TSF ministry, speaking to gatherings and helping with our bibliography project. Former Secretary Vernon Grounds was noticeably missing; but who can blame him after a continuous 13 years!

The American Academy of Religion (AAR), the Society of Biblical Literature (SBL), and the American School of Oriental Research (ASOR) met on December 28-31. Many topics dealt with rather minute issues, like "Materials Relating to Seth In An Anonymous Chronographer ('Pseudo-Malalas') and in George Syncellus"; "From Habermas' Critical Theory to Peukert's Theology of Communicative Practice"; and "Was Gilboa a Strategic Blunder?". Other excellent seminars included: "Christian Prophecy and the Sayings of Jesus", chaired by TSF friend, David Aune; a paper concerning Barth and Reinhold Niebuhr presented at the session for the Karl Barth Society, chaired by North Park's Donald Dayton; and William Lane of Western Kentucky University presented an excellent paper concerning wisdom roots in the Hebrews 1:1-4 passage, which also created discussion around Lane's resulting "high Christology" (a refreshing concept!). One of the highlights of the week was an unscheduled update on Ebla from David Noel Friedman (there will be a report in next News & Reviews.)

News & Reviews Associate, David Gill (L); E. Earle Ellis (R)

The Institute for Biblical Research (IBR) which is an evangelical fellowship of SBL scholars, met on Saturday morning under the leadership of E. Earle Ellis (New Brunswick Theological Seminary). Bruce Metzger (Princeton) led us in a devotional and prayer. The address was by William LaSor (Fuller) on "Prophecy, Inspiration, and Sensus Plenior." The lecture was an excellent work of scholarship and commitment, guiding hearers in the pursuit of understanding Scripture, not only within its historical-critical boundaries, but also going beyond to the more full meaning intended by God. This material will soon be made available to TSF members. The IBR meeting was a source of hope and fellowship for all of us.

A NEW CONSULTATION?

While I enjoyed the various societies and gained academic encouragement and guidance through the week, I see a definite need for some new direction. Issues prevalent among evangelicals and receiving growing attention from modernists could be classified under three areas: First the dialogue between Anabaptists and Reformers is becoming more dominant and, I believe, more fruitful. Not only did this issue surface in San Francisco, it is also being aired in print (such as the Mavrodes response in Christianity Today to Sider's Rich Christians In An Age Of Hunger, and the occasional dialogue between Sojourners and Reformed Journal), and in open discussion (especially notable in a panel at Fuller Seminary during a visit by John Howard Yoder). Richard Mouw, Clark Pinnock, and Robert Webber, are other names appearing concerning this topic.

Secondly, the theology of biblical inspiration continues to cause justified concern. Closely related are issues of revelation, authority, epistemology, and hermeneutics. The ETS seminars often focused on the doctrine of inerrancy and a new International Council on Biblical Inerrancy has been formed. Other recent contributions to the discussion include "The Inerrancy Debate Among Evangelicals" by Pinnock (available from my office--see order form) and a number of books including: G. C. Berkouwer's Holy Scripture (Eerdmans); Harry Boer's About The Battle? The Bible and Its Critics (Eerdmans); Colin Brown's

William LaSor following lecture to IBR.

(editor) History, Criticism, and Faith (Inter-Varsity Press); Stephen Davis' (N & R Assoc. Editor) The Bible Today: Inerrancy Versus Infallibility (Westminster--see comments in book reviews); H. N. Ridderbos' Scripture and Its Authority (Eerdmans); Jack Rogers' (editor) Biblical Authority (Word).

Not only do the issues of authority and hermeneutics surface at scholastic debates, the practical results bear directly on issues like the United Presbyterian Task Force on Homosexuality which has recently (by a 13-5 vote) issued an opinion favoring the ordination of homosexual persons as well as the homosexual lifestyle. Thus the topic carries both academic and practical implications.

Finally, I believe evangelical theologians are on the cutting edge of creative scholarship which promises to offer the church greater guidance in understanding and obeying God's Word. Seminarians and lay persons alike are looking for just that kind of leadership and the opportunity has never been better.

If TSF members and the church at large are to gain the greatest benefit from these scholars, I believe a forum needs to be available so the rigorous academics can be done in an atmosphere of fellowship and support. The IBR has provided fellowship for those specializing in biblical studies--and the list of fellows indicates the amazing wealth of this group--Carl Armerding, George Beasley-Murray, Bruce Demarest, E. Earle Ellis, Daniel Fuller, David Hubbard, Simon Kistemacher, William Lane, Richard Longenecker, Ralph P. Martin, Bruce Metzger, W. R. Stegner, Edwin Yamauchi to name only a handful of about 100 members. We desperately need a similar society for theologians, ethicists, and church historians. Just as the IBR within the SBL, so a new fellowship could work within the AAR. We need scholars of the evangelical faith who will work together while working within the context of a wider audience. The first step would be to call a consultation on evangelical theology to be convened during the AAR convention next November in New Orleans. This would provide a base from which further steps could be taken. President David Hubbard of Fuller has voiced a similar concern, and many conversations in San Francisco indicated that the time is ripe for us to move ahead. TSF would welcome such an event because it is consistent with our aims to encourage evangelical scholarship in universities and seminaries, especially state schools and non-evangelical seminaries.

MORE NEWS

As you probably noticed, N & R has added a number of associate editors. Stephen Davis is Assistant Professor of Philosophy and Religion at Claremont Men's College (California). He is known to TSFers through an article published last year on philosophy and the Christian faith. Robert Frykenberg is Professor of History and South Asian Studies at the University of Wisconsin. David Gill is the Director of New College for Advanced Christian Studies (Berkeley) and is completing his Ph.D. at USC on Jacques Ellul. Robert Hubbard, Assistant Professor of Old Testament at the Conservative Baptist Theological Seminary (Denver) is another "almost Ph.D."--from Claremont under Professor Knierim. Paul Mickey, who earned a Ph.D. at Princeton in Theology And Personality is the Associate Professor of Pastoral Theology at Duke Divinity School. Mickey will be a key in providing us with materials more concerned with the pastoral ministry. Grant Osborne, Assistant Professor of New Testament at Trinity Evangelical Divinity School, received a Ph.D. from the University of Aberdeen under I. Howard Marshall. Each associate editor will be providing book reviews, occasional articles, bibliographic helps, and comments on journal articles. I am looking forward to sharing the N & R responsibilities with such an exciting and caring group of scholars.

Enclosed in this mailing are a couple of bibliographies.
We are commissioning about 40 of these over the next year, and several are ready for your purchase. The order forms at the back of N & R also provide you with discount books and several new tapes (including comments from Pinnock on theological pluralism). Those of you awaiting monographs which you ordered in October need not wait much longer--a shipment from England has just arrived! We will also be offering a few new titles. Let me know of any suggestions you have for tapes, monographs, and bibliographies. Also, any comments on N & R can help us with future issues.

FROM NORTH AMERICAN SCHOOLS

TORONTO

Under the coordination of George Robertson (Knox College), the Toronto School of Theology is experiencing creative leadership and enthusiasm. A monthly "information and newsletter" entitled Footnotes contains book comments, announcements about meetings, and a list of contact people for each of the Toronto schools. On September 30 and October 1, Pinnock spoke on "The Evangelical Student and Theological Pluralism", and Professors R.K. Harrison and Richard Longenecker responded in seminars. Dr. Kenneth Kitchen (University of Liverpool) was hosted on November 28. The topic was "Ancient East and the Old Testament: Late 20th Century A.D.". We hope to have a tape available for our next N & R mailing. A January dinner meeting dealt with "Theoschizophrenia", centering around Henri Nouwen's recent article in Sojourners, "What Do You Know By Heart?". Dr. Hans Burki (Associate General Secretary-at-Large for the International Fellowship of Evangelical Students) and Dr. Peter Richardson (Principal of University College, and former IBR secretary) will be at the February and March meetings respectively. Another recent happening was a visit by Martin E. Marty (Chicago) to the Institute for Christian Studies. Anyone desiring further information on Toronto happenings can contact Robertson at 694-0419. They are providing a model for TSF ministries in similar seminary clusters. Over 50 students are on the mailing list now, keeping mailings and activities going through small donations and sharing of the organizational tasks. Keep up the good work, neighbors!

CLAREMONT

Professor John Hick (author of The Myth of God Incarnate) and Professor Stephen David (N & R Associate Editor) debated the issue of Hick's book at a December gathering of students and laypeople in Claremont (California). The issues of theological models, biblical studies, and philosophical presuppositions were discussed by the participants; and questions from the audience helped to further illuminate crucial issues. A tape or the manuscript will be made available in the March issue of N & R.

BERKELEY

As you read this issue, many of us are in Berkeley for a lecture series by Professor Helmut Thielicke. The presentations center around the proclamation of the gospel and the specific problems encountered in that task. Tapes will be available in the next issue of N & R. Our thanks again go to the First Presbyterian Church of Berkeley for sponsoring this excellent events.

Plans continue under the direction of David Gill for the beginning of the New College for Advanced Christian STudies. Summer school courses include "Letters of Faith, Hope, and Love: Galatians, I Peter, and I John" by Bruce Metzger; "Issues in New Testament Ethics" by John Howard Yoder; "Proclamation and Presence: Urban Evangelism" by William Pannell. Other instructors include Carl Armerding, Donald Dayton, Lucille Dayton, and Mary Stewart Van Leeuwen. You can obtain further information from New College, 2407 Dana Street, Berkeley, California 94704.

PERKINS

"At Perkins we have a sizeable number of evangelicals--almost all of whom are charismatic. We are meeting together under the title of 'Wesley Fellowship' which meets once a week for prayer and Scripture reading...and small groups meet weekly for prayer. All in all I would say that I know of 30 evangelicals and am told there may be as many as 50 on this campus of 440 students. The Wesley Fellowship is a pluralistic group--no doctrinal statement is handed out for members, but having a 'devotional orientation' tends to limit the group to those believing in a supernatural God and in the authority of the Scriptures. The group is trying not to be exclusive or separatist, which I feel is the attitude we should take. However, I see a need for a doctrinal emphasis--and feel that the doctrinal statement of TSF and that of the Good News Movement gives us the theological backbone we need while allowing freedom for difference and pursuit of truth in secondary issues." -- Vaughn Baker

PRINCETON

"...a large minority of conservative/evangelical students (are part of this year's junior class). Their presence is felt on campus and they are producing some strong leadership (both academically and spiritually). Desiring a group that would give them fellowship and a witness, they recently revived 'Theological Forum'. On Tuesday, November 29, TF had Dr. J. Rodman Williams, President of Melodyland School of Theology, speak on the topic 'The Integration of Charismatic Theology and Pastoral Ministry'. It was well-attended with about 35 persons."

These comments came from Princeton senior, Doug Gilmore. E. Earle Ellis and I had an informal debate last winter on the issue of radical politics and the role of the prophet, attracting about 25 students. I understand that Jerry Walls is the contact person for TF activities.

NEW YORK

In the fall of 1975, conversations at Union Theological Seminary centered around the needs of a few students who had come out of evangelical backgrounds. Ken Sehested, Nancy Sehested, and Dee Wade were the catalysts for a number of student gatherings to discuss their theological and personal pilgrimages and concerns. I spent some time with the Sehesteds (see Spring 77 TSF Newsletter) and have corresponded with Ken occasionally since then. Ken had written, "White evangelical faith has for too long been the captive of privatistic, reactionary religion which has sustained the privilege of the powerful and the poverty of the poor. Because of this, many of us have been sorely tempted at times to forsake the faith altogether. We are hoping now (as a result of the pursuits in the fellowship) that such a direction might not be necessary."

The winter 1977 issue of the Union Seminary Quarterly Review centers around the topic, "The Evangelicals"--and Ken wrote the preface for the issue. Why should Union be interested in evangelicals? Sehested proposes three options and places his own bias with the latter: Possibly Union wishes to be courting "the

privatized religion of revivalists", that is, joining the American quest for individual meaning and private experience. Another possibility is that Union is simply falling for whatever is novel and fadish. It is not difficult to see that fadishness in America's recent religious turns; and an even more "practical" reason for interest is the financial need of such seminaries. If solvency is to be maintained, the evangelical bandwagon is certainly tempting. Do those issues draw Union's allegiance? Sehested offers a third option--one which he advocates as more fruitful, authentic, and theologically sound: "...if our words of support for biblical study and theology as an historically liberating activity are to take on any substance in this country, then we cannot afford to neglect serious study and recognition of some of the traditions lumped together and so casually dismissed as 'evangelical'. Some of the dominant religious traditions of the poor in this country fall in this broad category. If liberation is to be our biblical hermeneutic, and if it aspires to being more than the latest exotic attraction, then these people--along with their use of language, their styles of worship, their cultures--demand our attention; and, again, not simply for personal fulfillment, nor because we have need of some new theological escapade. Just as the liberation theologians have told us in their books and in person, we must decide if we are willing to take the cultures of the poor seriously in their own right."

Sehested's comments are followed by some of the most insightful articles I have read recently--especially Gerald Sheppard's "Biblical Hermeneutics: The Academic Language of Evangelical Identity." Virginia Mollenkott offers comments on feminism, James Washington writes about Black evangelicalism, and Donald Dayton searches for the reasons behind evangelical conservatism.

Copies of USQR are available ($3) from 3041 Broadway, New York, NY 10027.

DENOMINATIONAL RESOURCES

Once again I wanted to mention some resources originating within particular denominational organizations. Catalyst is a periodical for United Methodist seminarians. It includes articles, book reviews, and a tape service (Catalyst, 8301 Bruton Road, Dallas, TX 75217).

Episcopalians would benefit from materials by the Office of Evangelism and Renewal (Episcopal Church Center, 815 Second Avenue, New York, NY 10017), as well as from the Fellowship of Witness (St. Stephen's Church, Sewickley, PA 15143).

A UPCUSA ministry, Presbyterians United for Biblical Concern published "Communique" (PUBC, P.O. Box P, Eagleville, PA 19408). PCUS students may wish to check out the"Open Letter" (Covenant Fellowship of Witness, 770 Davis Drive, St. Louis, MO 63105).

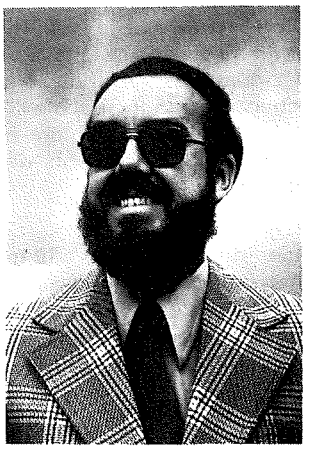
A new fund designed to benefit "theological education in the Wesleyan tradition" has been established to assist United Methodist doctoral students. Current fellows include Steve Harper (Duke); Ben Witherington (Durham, England); John Tyson (Drew); Ron Ball (Emory); and Steve Seamands (Drew). The Fund for Theological Education plans to add five "John Wesley Fellows" each year. Applications (due March 15) are available from P.O. Box 1945, Marshall, TX 75670.

A United Methodist seminary, Garrett-Evangelical in Evanston, Illinois, published an issue on "The Evangelicals" in the fall of 1976. Although the articles are of varying quality and bias, it is worthwhile to see how the various writers perceive those fitting into the popular category of evangelicalism. A common occurrence among United Methodist institutional leaders (and noticeably absent from other denominations) is the claim to a broader use of the word "evangelical". Many UM professors and church leaders wish to call themselves evangelicals, and they voice strong resentment of the more limited understanding of the word (i.e. the "narrow conotations" of some confessional positions). Several UM churchmen, including N & R Associate Editor, Paul Mickey, and TSF friend, Mike Walker (editor of Catalyst), are attempting to help UM seminaries become better informed about evangelical theology and resources. W. Richard Stegner (Garrett-Evangelical) helps clarify this issue in his article on the New Testament meaning of evangelical: "From a New Testament perspective, whoever preaches the 'good news' of the saving death and resurrection of Jesus Christ is truly an 'evangelist'" Stegner has been a friend of TSF and is a member of the IBR. We hope that efforts toward clarity in communication and scholarship in evangelical studies will prevail as a result of these ministries.

The Davidson (North Carolina) Christian Fellowship sponsored a conference for Presbyterian collegians and seminarians. TSF staffer, Dave Jones, was among the seminar leaders alongside TSF friends, Andy Dearman, D.A. Sharpe, and Cortez Cooper. "The Lord's Church: Our Part in Her Renewal" was the theme for the three-day holiday gathering. Robert Henderson (PCUS Missions Board) and Millicent Hunneycutt (former Korean missionary and instructor at Pfeiffer College) were the keynote speakers. Jones' seminar dealt with the concern of using church and seminary systems as channels for input be evangelicals.

OLD TESTAMENT

The End of the Historical-Critical Method by Gerhard Maier, translated by E.W. Leverenz and R.F. Norden. Concordia Publishing House, 1977. Reviewed by Robert Hubbard



Robert Hubbard is Assistant Professor of Old Testament at the Conservative Baptist Theological Seminary in Denver. He is working on his Ph.D. at Claremont under Professor Knierim.

This is a provocative little book. In a brief 92 pages, Gerhard Maier exposes the methodological mistakes of 200 years of biblical criticism and suggests a new direction for the future. Although not specifying exactly why, in his opinion, a new day is dawning in Biblical studies (his allusion to "utopian-Marxist" inroads into Christian theology is rather vague), this translation of a German book announces the demise of the historical-critical method and crowns a new method king.

What was wrong with the old method? In Part I, "The Inner Impossibility of the Concept," Maier answers that the method wrongly adopted Semler's distinction between "Scripture" and "the Word of God" as its starting point. It further subjected Scripture to the critical rule of human reason in an attempt to separate "genuine faith" from the "spurious" elements within the Bible itself. The problem was, says Maier, that since only revelation itself and not human reason can determine what is revealed and what is not, the historical-critical method was inappropriate to the subject matter involved (i.e., revelation). That inappropriateness is suggested by Maier's objections to the method: 1) the impossibility of discovering a canon within the canon (the genuine versus the spurious); 2) the imposibility of separating "divine scripture" from "human scripture"; 3) the failure to handle Scripture as personal encounter or as the declaration of the divine will rather than as pure subject matter (i.e., contents, facts); 4) the predetermination of the conclusion prior to interpretation by selection of a "key" which allegedly unlocks the door to truth and error; 5) the method's deficient practicability (i.e., its meager results cannot provide "the foundation of practical life in the the existing church," p. 22); 6) the failure to respond appropriately to revelation in obedience, not critique.

When did the end of the method occur? Using a collection of essays by biblical scholars and theologians edited by Ernst Kasemann (1971) as a "balance sheet that deserves an accounting" (p. 26), Maier's audit concludes: two hundred years of higher-critical research has failed to isolate a canon within the canon, spawned wide disagreements, and led to a retreat into religious experience as the key to truth. Thus, Maier charges that the method has enslaved the church in "a new Babylonian captivity" of subjective exegesis which has denied the clarity and sufficiency of the Scriptures and, in the process, undermined the certainty of faith.

In Part III, Maier proposes an exodus from this captivity in his "Historical-Biblical Method." Since the old method erred by choosing an inappropriate starting point, Maier carefully chooses his initial "prejudice" (his term): he replaces the principle of analogy with a "wide-angle" attitude which, by contrast, allows (versus excludes) the possibility of divine revelation which is not repeated and which, hence, cannot be compared; further, he assumes that a sovereign God can reveal himself at will and guarantee that revelation is unified and not contradictory, and that only revelation itself is its own best interpreter. This, by implication, eliminates what Maier calls "the dissonance method" of exegesis from use (i.e., that which stresses the disagreements and contradictions over against essential harmony).

Maier next summarizes his view of Scripture's authority. He affirms that Scripture is revelation rather than containing it. Indeed, says Maier, God's sovereignty and salvific purpose guarantees that all the Scripture we now have is canonical and sufficient for our needs, and that even supposed discrepancies are assumed to be "tools of His Spirit" (p. 71). The infallibility of Scripture is understood "in the sense of authorization and fulfillment by God, and not in the sense of anthropolical inerrancy" (p. 72). Although Maier does not amplify this statement, he obviously attempts to maintain a "high" view of Scripture and yet not deny God's sovereignty by an appeal to inerrant original writings--a view which merits attention in the current American debate on inerrancy.

After discussing the relationship of Scripture to revelation elsewhere (i.e., in church tradition, history, and other religions), Maier outlines the procedural steps of his method, adding little that is new to the exegetical methodology taught by most evangelical seminaries. His stress, however, is that the result of exegesis is not what a biblical writer as a human being wants to say (i.e., what Paul believed) but "what God wants. . .to say to all men" (p. 87). Of course, each individual text must be seen in light of the total meaning of Scripture, especially the focal point in Jesus Christ.

This is a stimulating book, useful for the theological student in its expose of higher-criticism's assumptions and inconclusive results. It rightly adds its voice to those of J. Sanders and B. Childs in calling for the practice of exegesis in a canonical context. In arguing that the material (i.e., revelation) requires a theological (versus merely historical) method, the book provides a reasonable foundation for an alternative approach to exegesis. The appended glossary of terms will help the student in reading the book.

One must withhold his evangelical "hurrahs"--or at least utter them intelligently--for the "new" method Maier crowns king upon the throne of exegesis is, in this reviewer's opinion, neither new nor adequately introduced. In the procedural section the reading becomes heavy, the various steps are vaguely defined and poorly illustrated, and the relationships of the steps to each other sequentially left unclear. In the theoretical sections (Parts I and II), many questions are left unanswered (i.e., what is the role of reason in exegesis even if one accepts Maier's framework? What role does extra-biblical evidence play in light of his "Scripture-interprets-Scripture" principle? Is Maier right in totally rejecting a "critical" approach to the Bible?)

But for all that, this small package makes a large contribution to the beginning of a new direction in scholarship, a direction appropriate to the subject matter under study.

NEW TESTAMENT

The Early Versions of the New Testament, Bruce M. Metzger (Oxford, 1977) Reviewed by Grant R. Osborne.

Grant Osborne is Assistant Professor of New Testament at Trinity Evangelical Divinity School. He is a Ph.D. from the University of Aberdeen under I.Howard Marshall.

It is a tragic aspect of modern scholarship that text criticism seems to be a dying art. The last program in North America (at Case Western in Cleveland) has now been discontinued, and serious methodological questions regarding the current state of the discipline are now being raised with few around capable of handling them. With this in mind, this long-awaited volume from the dean of North American text critics comes at a particularly opportune time. It is hoped that it will spur a new generation of students interested in this exceedingly complex aspect of biblical criticism.

The value of the versions for text critical decisions could hardly be overstated. The difficulty has always been how to evaluate all the various witnesses. Professor Metzger has done all scholars a service by putting it all together in his magnum opus. Natuarally, he organizes his data along geographical lines, proceeding from early eastern versions (Syriac, Coptic, Armenian, Georgian, Ethiopic to the minor eastern versions) to early western versions (Latin, Gothic, Old Church Slavanic to the minor western versions).

Metzger's discussions are voluminous and so complete that only the expert can begin to interact with them. In fact, as one scholar has said, it is almost presumptuous to feel one has the background even to review the work. Metzger himself has employed experts in the various languages to add detail to his discussion and so in this respect has even gone beyond himself. On the Diatessaron, for example, he patiently examines and critiques each extant allusion or version, then discusses the problems and research on the matter. The material itself is concise, clear and extremely helpful but demands a knowledge of background which few but the trained text critic possess. In short, this is an indispensable tool for anyone wishing to do text critical work but demands a good background in the field before it can be used with any depth.

The Birth of the Messiah, R.E. Brown (Doubleday, 1977). Reviewed by Grant R. Osborne

Raymond E. Brown, long recognized as one of North America's most astute New Testament scholars, has here produced an extremely important commentary on the infancy narratives of Matthew and Luke. In an extensive introduction, he discusses his basic conclusions. The birth narratives are not history (there were no "corroborating witnesses" and too many "conflicting details" in the accounts). However, they are proper vehicles for the evangelist's theology. Here his conclusions differ from most redaction critics: for the most part they were created by the evangelists themselves, who creatively used the pre-literary stories.

First he studies the Matthean infancy narrative, outlining it around who (the genealogy, stressing the Son of David theme), how (the birth, stressing divine origins), where (scenes at Bethlehem, stressing his Jewish identity and the paradox of his Gentile orientation, re the magi) and whence (journey to Egypt and Nazareth, stressing his destiny of and ministry from Jew to Gentile). Brown's detailed commentary here is an invaluable aid to an understanding of Matthew's purposes. At the end of each section, he has included a "sectional bibliography" which greatly enriches the use of his work as a study tool.

The Lukan infancy narrative is treated with the same depth and perception as the section on Matthew. Again, he concludes that the internal organization follows Luke's own redactional purposes, especially the parallel between the Baptist and Jesus (seen in the alternation of the material) and the stress on the Holy Spirit as witness. As Brown showed in his John commentary, his interaction with other opinions is exhaustive and his discussion of the theological issues is precise and penetrating.

One of his greatest contributions comes in his appendices, where he discusses background material such as "levirate marriage" (the genealogies), "virginal conception" (he believes a historical basis is a better explanation of the evidence) or "midrash as a literary genre" (while the narratives are not midrash per se, they employ midrashic techniques to explicate the christological significance of Jesus' birth).

In conclusion, Brown's work is a valuable tool for the experience Bible student who can interact with his insights in light of his conclusions. It would be too dificult for the beginning student but extremely helpful for the other.

THEOLOGY

Helmut Thielicke, The Evangelical Faith. Vol. 2: The Doctrine of God and of Christ (translated by Goeffrey W. Bromiley: Grand Rapids: Wm. B. Eerdmans, 1977).
Reviewed by Bernard Ramm

Bernard Ramm has served as Professor of Theology at American Baptist Seminary. He is also the author of numerous books, including The Evangelical Heritage; Varieties of Christian Apologetics; Protestant Biblical Interpretation; and Special Revelation and the Word of God.

Nearing the end of a distinguished academic career Thielicke is giving us his theological legacy. In these three volumes (as projected) Thielicke is not writing on all the topics of a systematic theology but selects out those which are most important. This is a very rich volume and a review cannot begin to do it justice. However, in the space we have we may suggest the over all nature of Thielicke's theology.

1. It is evangelical. He has stated in the first volume that by evangelical he means a theology based upon the Mighty Acts of God. Therefore he writes against the nineteenth century liberal tradition in theology of Schleirmacher and Ritschl. He also writes against twentieth existential theology of a Bultmann or a Tillich. The center of theology is that which God has done for us; and not the state of religious consciousness as in both liberal and existential theology. The Mighty Acts of God which Thielicke pin points are: the incarnation, the cross, the risen and ascended Lord; and the great offer of God in the gospel.

Thielicke expresses indebtedness to his German publisher for the risk he takes in publishing an evangelical theology when it is such a lost cause in contemporary German theology.

2. Thielicke is solidly Lutheran. At all key points of difference between Lutheran and Reformed theology he takes up the Lutheran cause. He does, however, show much respect for the Reformed theology and for Barth, its greatest modern defender. He is very appreciative of Barth and states that Barth's continuous preoccupation with the biblical message saves him from going the whole distance of Reformed errors in theology.

He has the highest regard for Luther. It is obvious that Thielicke thinks that Luther's insights in theology are so great that he even yet surpasses contemporary theologians for all their learning and historical advantage over Luther.

To those uninitiated into the Lutheran-Reformed controversy many items in this book will appear obscure. For example, the long space given to the law-gospel issue will not make sense unless the reader knows how crucial the whole Lutheran theology regards the distinction of law and gospel.

3. Thielicke is a critical theologian. The entire theology of Thielicke implies that God has revealed himself and this revelation is in Holy Scripture which is the Word of God to the church. But he is not a "biblical positivist." He does not believe that everything in Scripture is to be accepted on the basis of "eat bird or die." Rather God honors our intelligence and therefore we are expected to use our critical sense in theology. It is this aspect of Thielicke's theology which will give evangelicals the most concern.

For example, he is agnostic about the virgin birth on the grounds that no substantial theological reason can be given for its justification. If that is not forthcoming we may not believe in it as a piece of history but only as a kind of symbol by which the early church wished to protect the doctrine of incarnation.

4. Thielicke is an incarnational theologian. He follows Luther closely in the doctrine of the incarnation and believes that in the incarnation, God has sunk himself totally and deeply "in the flesh." This is not only aimed at refuting the Reformed doctrine of the incarnation (which in Lutheran dogmatics amounts to only a partial incarnation) but Thielicke wants to affirm that we find God totally in meeting Jesus Christ as the incarnate God. This theme that we have all of God in the incarnation runs through the entire volume and has its implications for preaching and the Lord's Supper.

5. He is a precise theologian. By this we mean that Thielicke is always at work showing exactly the locus of a doctrine. He is always attempting to get a doctrine into proper perspective. He shows the defects of too short or too long a focal point. Or using another imagery, writing theology is a balancing act. In the atonement (i.e., what God has done for me at the cross) and the subjective aspect (i.e., my response to the demands of the cross upon my life).

Another good facet of the volume is Thielicke's constant concern with preaching. At times the preacher takes over the task of the theologian.

As far as organization is concerned the book lacks vigorous organization and a few rabbits are chased. His resources are principally German theologians, philosophers and men of letters with whom he has reacted with all his writing career. His basic philosophical stance is a generalized Kierkegaardian existentialism which both helps and hinders the exposition.

This is decidedly a book for the professional theologian. It presumes much learning in theology, philosophy and cultural history. If somebody wishes to pay the price of time and energy to thoughtfully read this book it will be a very rewarding experience. One does not read a book like this to capitulate to its thought or to seek to criticize it on every page, but in patience to learn a great deal of first rate theological wisdom.

The Debate about the Bible

Reviewed by Clark H. Pinnock, from THE DEBATE ABOUT THE BIBLE: Inerrancy Versus Infallibility, by Stephen T. Davis. Copyright © 1977 The Westminster Press. Used by permission.

CLARK H. PINNOCK, TSF Coordinator & Prof. of Systematic Theology, McMaster Divinity College, Toronto.

Why should I, an evangelical theologian commited to the position of Biblical inerrancy which Dr. Davis is endeavoring to overturn, find it fitting to write the Foreword on its behalf, encouraging others to consider his thesis and arguments?

First, it is because I believe that there are many more ways than one to defend a high view of Biblical inspiration and authority, and that all of them should be tried. This is especially true in a climate in which some vocal evangelicals are suggesting that Warfield's doctrine of perfect errorlessness is the only sound position, and the alternative to it is liberalism and apostasy. This I consider devisive sectarianism. Therefore I am pleased rather than disconcerted when a work such as this appears. We need to listen to Dr. Davis, who strives to present a sturdy concept of Biblical authority without employing the category of inerrancy in it. The evangelical public needs to consider his thesis and to judge whether it is successful.

Second, the force of this unassuming book is to push the defenders of inerrancy to greater honesty and explicitness in their exposition of the concept. Dr. Davis shows inerrancy to be a much more subtle and complex deduction about Scripture than it is commonly believed to be. In many of its versions, he shows that errors of various types are, in fact, admitted, and held to be compatible with "inerrancy," which proves to be a less obvious and straighforward notion than is generally acknowledged. The unspoken qualifications which Dr. Davis uncovers in the theory will have to be made more explicit in the future if its proponents are to retain their full integrity. On the basis of full disclosure a fruitfull dialogue can begin to take place.

Third, the thesis will provide a pastoral service to those who are troubled with marginal difficulties in the Bible but are deeply committed to the evangelical faith. The theory of perfect errorlessness when pressed can leave such persons stranded with nothing to hold on to if a single point however minute stands in any doubt. This is a version of the "domino theory" we should hear more about because it affects a large number of some of our finest people. Finding nowhere to stand outside strict inerrancy, they cease to stand at all, even on behalf of the great truths of the gospel which stand with or without inerrancy.

I appreciate in Dr. Davis' work a level of profound common sense operating. He reminds us that throughout the whole of church history believers have been able to maintain their orthodox convictions despite the fact, which no one contests, that the only Bible they have possessed has been a fallible translation of fallible manuscripts of Scripture. If that is true, surely some of the heat hanging over this discussion should dissipate, and a calmer, more serene spirit of inquiry replace it.

The fact that I believe that people ought to give Dr. Davis a hearing does not mean I feel no uneasiness and see no dangers in his proposal. He allows errors that are not "crucially relevant" to faith and practice. He acknowledges the Bible's authority until he meets a passage that "for good reasons" he cannot accept. I think I understand what Dr. Davis means by such expressions, and do not mistrust him personally in his application of them. However, I cannot look out over the theological landscape today and feel content for evangelicals to leave themselves so vulnerable and unguarded in their convictions about the Bible. I feel much happier myself with the strong but flexible wording of the Lausanne Covenant, "inerrant in all that it affirms," which can accommodate much of Davis' wisdom without leaving itself open to easy manipulation by those whose spirit is not docile before the teaching authority of the Word of God. I do not relish the prospect of evangelicals' handling the Bible the way liberals do--assigning certain texts to limbe while canonizing texts held to be more suitable and acceptable. It would be quite mistaken to suppose that, once rid of perfect errorlessness, we sail on a sea quite free of peril and controversy. Therefore I urge the reader to canvass this book carefully and critically, as well as patiently and sympathetically, so that he or she will receive the largest benefit from the effort of reading it.

PRACTICAL THEOLOGY

Theology and Pastoral Care by John B. Cobb, Jr. Philadelphia: Fortress Press, 1977, ix, 79 pages, $2.95. Reviewed by Paul Mickey

Paul Mickey has his Ph.D. in Theology And Personality from Princeton. He is Associate Professor of Pastoral Theology at Duke Divinity School.

This slender volume represents a positive breakthrough in contemporary theological discussion. It is impressive, first of all, because it is an initial successful inter-disciplinary dialogue of pastoral theology with systematic theology. Many trained in pastoral care and counselling have not disciplined their energy or writing to offer their contributions from their labors to theological inquiry and integration. Similarly, many schooled in systematic theology make statements under the rubric of theological anthropology but do not place those generalized insights into practical arenas of ministry. Theology and Pastoral

Care is a satisfying exception to this general experience and, in addition to its substantive contributions, clearly establishes a methodological basis for inter-disciplinary work in the area.

A second benefit of this work by Professor Cobb is the demonstrated response to a long standing critique that process theologians contain their theolgoical insights and offerings in the highly abstract linguistical conceptualizations of Alfred North Whitehead. The affinities of pastoral theology and process thought have long been recognized but never developed in any systematic or explicit way. John Cogg, perhaps the vanguard of process theologians, has broken the abstraction barrier and in this work utilizes case study material from parish ministry settings as the empirical data for employing and explicating general truths, especially those associated with Christology and ecclesiology.

The interchange sheds illumination on several doctrines and on human experience. The shift and movements in orders of abstraction--from the low orders that pertain to how Chester and Mrs. Carter, Marge and Brent, express their marital conflict to the higher orders that pertain to the Logos of the incarnation--are easy to follow. The transitions are carefully prepared and the actual content makes sense, and the reader finds pastoral and theological connections being made and invited before, during and after those offered by the author.

A third positive aspect is John Cobb's own pilgrimage and growth in pastoral if not Christian maturity. Such an observation may sound presumptuous, indeed. But, in large measure it is informed by the pilgrimage and shifts in theological sensibilities that those who are professional intimates with Cobb have observed and Cobb himself acknowledges and offers in his reflections in John Cobb's Theology in Process. In addition to these and other manifest testimonies are the changes that are in evidence to the thoughtful reader, especially in Theology and Pastoral Care.

So much for the contextual, intellectual, and methodological factors that influence this study. There are two specific, substantial efforts that Cobb mounts that, in my judgment, deserve careful consideration. In The Structures of Christian Existence Cobb advanced the notion that Christian existence is ultimately a spiritual one. Now, in Theology and Pastoral Care he is more concrete (Chapter 3, "Christian Wholeness") in claiming that for the Christian the integrated, wholeness of life can be understood properly as Spiritual existence. Language about spiritual life, notions of Spirit have come to suggest a devisive dualism and in "respectable" theological circles were "no no's." I have always been offended that the goals of pastoral care were stated in such limited and humanistic terms as human wholeness, self-actualization, and so forth. Whether Cobb is successful in reintroducing the full dimensionality of "spiritual" into theological discussion only history wil come to reveal. The notion of psyche and that of spiritual traditionally point to fuller realities than we have been willing to entertain in theology, at least in the contemporary era. I think serious students of theology and human existence need to applaud this affirmative effort. Another theme in this volume is the christological affirmation of the directivity of Jesus Christ, Chapter 4, "God and Pastoral Care."

Here we find the claim that in Jesus' incarnation there came from outside human experience a purpose, an intention, a directivity from God the Creator, God the Father--the God who transcends human existence but who is dynamically and dramatically engaged in every aspect of creation including our human creatureliness. For, the Carters, Brent and Marge, the couples in the case studies, it is not enough to claim in the abstract that God is in charge and Jesus died for your sins: the pastoral theological task is to demonstrate and to enliven in the mutuality generated in pastoral relationships the experiential reality of God's directivity through Christ and in our lives--the pastor, you, and me. In Christ God calls us to penitence, acceptance of God's and one another's redeeming love, and to be assured that we are accountable theologically and psychologically for our future actions.

The reader may wonder about my next transition because there is no bad news about this book. The goals for the book were simple yet quite provocative. I believe they have been achieved.

Psychology as Relgion: The Cult of Self-Worship by Paul C. Vitz. Grand Rapids: Wm. B. Eerdmans, 1977, 149 pages, $3.95.
Reviewed by Paul Mickey

The author is distressed and angry about the sinful and insidious way humanistic psychologies make a mockery of religion in general--and Christianity in particular. The psychological and theological basis for this travesty is the claim that something called the "self" is the center of the universe. Through "existential narcissism," the self struggles to become the universe. Two redeeming themes that are woven throughout this essay prevent it from being dismissed as an alarmist backlash against modern psychology. Briefly stated, the one theme is expressed in remarks quoted from Donald O. Hebb's 1973 presidential address to the APA. He challenged psychologists that insofar as psychology is a science it belongs to the biological sciences (page 106). For the Christian and theologian this means that psychology cannot be all things to all people. It has to belong somewhere. Both Hebb and Vitz claim, and I believe demonstrate, that the current pretense of humanistic psychology to both religious and scientific truths is infounded, and therefore deceptive and morally dangerous. A second theme exerts itself, especially in Chapters 8-11. Here Vitz offers a thoughtful and convincing Christian critique of humanistic psychology that has become "psychology as religion."

Of particular help is Chapter 10, "Beyond the Secular Self," in which he sketches three stages of self-development that culminate in the "transcendent self" as God's object (p. 127). Clearly, albeit briefly, he shows a way beyond the narcissism and self-worship as end points to human existence.

Now, let's turn to the work as a whole. In establishing the basis for his concern in one brief chapter, he speaks to the contributions that Erick Fromm, Carl Rogers, and Abraham Maslow, and Rollo May make toward an anti-theological mind set among those influenced by these theorists. And indeed, these theorists plus Eric Berne, and Thomas Harris (cf. Chapter 2) and others of their ilk are standard personality theory table fare in most seminaries.

A further source of Vitz's theological concern is presented in Chapters 4, 5, and 7. The harm done by Fromm, et al. is not limited to the selfish vision of reality in which ultimate truths can never transcend one's ego but extend to a positive disengagement from society at large (systematic institutions like church and public goverance) and society small (families, colleagues, and neighbors). This disengagment or hyper-objectifying of both "the other" and "the doer" (i.e., the self) reduces all positive dimensions of life to games, to the art of intimidating other objects and moves relentlessly toward either a total emotional withdrawal into a "Child" cocoon or resentment against all "Parent" authorities or an impulsive, if not frantic, abandonment to mind-blowing experiments of the "Now" generation (see the abundant references to Herbert Hendin, The Age of Sensation, p. 120ff.).

For many parishioners the gospel of pschological self-help is very appealing and may have proven to provide temporary relief from developmental upset. These sheep need feeding from the sincere milk of the Word of God if narcissism and damnation are to be overcome. Ministers, also, need to be wary. The appeal of "careerism" (see Chapter 11) and "professionalism" in ministry that engages in a kind of green beret competency measured by emotional and spiritual detachment, distance, and the capacity to "do a good job" is an ever present temptation.

For me, personally, one of the most perceptive observations had to do with bureaucratic institutionalization of the "ethic of selfism." It is seen in the pleasant and politically seductive response patterns to all who work with professionals and bureaucrats whether civil government, church judicatories, or the broad range of the "helping professions": "This ethic must be non-controversial yet inspiring if it is to be justified to the legislature and the electorate (p. 108)." Church bureaucracy, including the local parish, are filled with people influenced by Fromm, Berne, et al. who sincerely desire to be non-controversial and inspiring. But our fulfillment is not in ourselves but in Christ who is the power of our salvation, a "Name which is above Name."

Dr. Vitz has provided a resource in reminding us of that Name and that Person, that same Jesus Christ who is Lord and Savior.

LANGDON GILKEY: A GUIDE TO HIS THEOLOGY

Clark H. Pinnock
McMaster Divinity College

Langdon Gilkey is professor of theology at the University of Chicago Divinity School, having taught earlier at Vassar College and Vanderbilt University Divinity School. He is one of the half-dozen most respected American theologians today, noted for his breadth of scholarship, lucidity of expression, and creativity in constructive theological work. He is also an extremely discerning commentator upon trends in theology and the wider culture. The passion of his life is the effort typical of liberal theology to reinterpret the classical Christian symbols in relation to modern beliefs. He also illustrates the fact that with regard to liberal theologians evangelicals need to ask, not only what aspects of biblical revelation are lacking, but also what aspects are not. Gilkey has shown himself to be capable of expounding and expressing what Christians have always believed with the greatest fairness and clarity.

We can get a handle on his thought simply by briefly reviewing his seven books in the order of their appearance. Maker of Heaven and Earth: The Christian Doctrine of Creation in the Light of Modern Knowledge (New York: Doubleday & Co., 1959). This book is still the finest contribution to the doctrine of creation in recent times, and it developed out of the author's doctoral reserach into the place of creation in process philosophy. (The writer had been a philosophy major before the Second World War, and has been an important critic of process theology since that time.) In the preface he acknowledges his great debt to two of his teachers, Reinhold Niebuhr and Paul Tillich, a tribute he repeats in his latest book by dedicating Reaping the Whirlwind to them both. Maker of Heaven and Earth is strong in the way it brings out the theological significance of the doctrine of creation contrasting it with alternative positions such as panthelsm and dualism. He is probably right to treat it as a theological idea rather than a scientifically informative concept, but I think the reason he gives is wrong. Rather than treating creation exegetically out of the biblical text, from which one can reasonably argue the error of misusing the Bible as the source of prescientific science, Gilkey simply accepts that modern thought has no room for a factual creation, and so discards it. (Note the book's subtitle). Right here we see what we notice throughout all his work, Gilkey operating out of an excessive respect for what the modern consensus is, such that Scripture is not allowed to make its point independently. Although the evangelical can agree with Gilkey that creation is a notion very existentially-orientated to the question of the meaning and security of our lives according to the Bible itself, I do not think we can jettison its factual significance altogether. Creation is after all according to the Bible the first of the mighty acts of God, and although we should not try to date or describe it I think we should give it factual content. Nevertheless, in this early book I still sense a fairly strong belief in the "Word of God", understood in a neo-orthodox fashion, quite confident and sure-footed, so that he can refer with a note of assurance to "God's revealing and saving activity within history" and so forth. That is a confidence which sadly we will not encounter again in the later books. I suspect Gilkey himself has become the victim of his own analysis concerning the instability and breakdown of neo-orthodox thinking expressed in Naming the Whirlwind, part 1, chapter 3.

How Can the Church Minister to the World without Losing Itself (New York: Harper & Row, 1964). This is not a 'how to' book despite the title, rather a remarkably perceptive commentary on the condition of Protestant churches in America, discussed in relation to central biblical images of the church. The book came out of Gilkey's Vanderbilt experience: - there is nothing like a stint in Nashville to quicken one's critical sense in regard to the state of the churches. - and looks at the question: how can the church minister to the world, which is its task, without losing itself, which is its danger. It includes an updating of Troeltsch's views on church and sect to account for the American denomination, and I find the book profound and prophetic in many respects, not least in its capable critique of the conservative churches. And yet the impression is beginning to build that the mission of the churches which he advocates has itself undergone a dangerous enculturation due to the accommodation of liberal theology to the Zeitgeist, and does not involve confronting the world with the full biblical gospel. That this is so becomes dramatically clear in the later books. Gilkey's church and gospel are in real danger of losing themselves.

Shantung Compound. The Story of Men and Women under Pressure (New York: Harper & Row, 1966). As an American teaching in China at the outbreak of the Second World War, Gilkey along with two thousand other foreigners was herded into a Japanese internment camp and kept there for two and a half years. The book was written twenty years later from a journal the author kept during his imprisonment, and, I suspect, also benefitted from the thinking of Reinhold Niebuhr with whom he studied after the war. In any case it marks his conversion from academic bourgeois liberalism in its view of human nature to an appreciation of the sin and fallenness of man. He found that belief in man's goodness was refuted on solidly empirical grounds, and that the doctrine of original sin proved its wisdom on the same grounds. Note however that this doctrine of sin derived not from the Bible but from human experience, the same basis of authority on which the earlier liberal position was thought to have been based. Thus his new appreciation for the doctrine of sin is still grounded in liberal 'relevance' theology, not on the Word of God, and could change again. Still we appreciate the conversion as far as it went, and notice in his later Religion and the Scientific Future that this conviction has not left him.

Naming the Whirlwind. The Renewal of God Language (New York: Bobb-Merrill, 1969). This is the first of Gilkey's two massive works. It is close to 500 pages long, and is oriented to the "death of God" debate by that time in its own dying phases. Gilkey shows himself to be very close to those throthanatologists in outlook, but believes he can get beyond their negations to affirm transcendence on the basis of a new natural theology grounded in Continental phenomenology. I myself am deeply indebted to part one which is a lucid analysis of how theology became radical and why it must locate something sounder to rest upon. The sad thing is that Gilkey has nothing solid to offer himself, and leaves the whirlwind pretty much unnamed. But his remarks on the theological background of the present crisis should be required reading for all evangelicals. Another valuable feature of the book is his sensitivity for and description of the secular spirit which dominates our age. Although I feel Gilkey tends to capitulate to this Geist, he is surely correct to insist that we relate to it. Unfortunately, the gospel which Gilkey employs as the other pole in the correlation is a demythologised and desupernaturalized version and God about whom he endeavours to speak is a shiff of transcendence on the edges of man's secular experience. Naming the Whirlwind is best understood as Gilkey's natural theology based on the phenomenology of secular human experience. The methology is Schleirmacher's. One begins with what man is already experiencing, and tries to build upwards and backwards to divine revelation. He conducts a hermeneutic of secular experience in order to see what religious dimensions might be there, and so what meaningfulness religious language might have. It is accurate to see what he is attempting, not only within the stream of classical liberal theology, but also in relation to the methodology of natural theology since Aquinas. The apologist strives to make room for revelation, so as to make it possible for God's Word to be heard. For an extended objection to this kind of theology one should read Kenneth Hamilton's Revolt Against Heaven (1965). It would be bad enough if it were only a case of phenomenology speaking first so that God might speak later. But in fact when Gilkey gets around to the Christian message it is only a shadow of its former self, an antisupernatural theology brought consistently into line with the demands of the Zeitgeist.

Religion and the Scientific Future. Reflections on Myth, Science, and Theology (New York: Harper & Row, 1970). This work provides more evidence on some of the trends in Gilkey's thought already noted. First, we have further applications of the secular hermeneutic now into the presuppositions of scientific endeavour. These investigations yield 'traces of ultimacy' and 'whiffs of transcendence' which as he admits leave the ultimate horizon as shrouded in mystery as before. Second, we see more clearly how deeply Gilkey himself is affected by the secular spirit. Science has compelled him as a liberal theologian to surrender all claims to factuality in Christian theology and to content himself with myths and symbols.

Catholicism Confronts Modernity. A Protestant View (New York: Seabury Press, 1975). In this book Gilkey, still ennamoured of modernity, calls upon Roman Catholics to follow his lead, and dismantle their traditional supernaturalistic theology in favour of a new synthesis with secular thought. He even suggests that Catholics may do a better job of it because they have the staying power of tradition and structure. By this time the reader will begin to wonder just how beneficient this modernity really is, and even how widespread. Do most people really think this way, or are we just being exposed to the way people think at the University of Chicago Divinity School? And why in any case should we always run before this breeze rather than set our sails into it? I certainly hope that Roman Catholics will politely decline Gilkey's invitation to follow in the train of liberal theology, although it is clear from the publication of David Tracy's book Blessed Rage for Order that some have gladly accepted it.

Reaping the Whirlwind. A Christian Interpretation of History (New York: Seabury Press, 1976). This book is like Maker of Heaven and Earth in the sense that it moves beyond the doctrine of creation to the doctrine of providence, a logical sequence, but it is also like Naming the Whirlwind in that it reflects the adjustments and reformulations Gilkey has made since writing Maker of Heaven and Earth. It is a long book, 500 pages, rich in scholarship, suggestive in its analysis of trends in the culture and in theology, and forthright in proposing a reinterpretation of the doctrine of providence. Part one adds more detail to what we already know about modernity from Gilkey, concentrating upon the ways in which historical passage is understood today. In an interlude on theological methodology at the center of the book he shows us how the theology works with a demythologised Bible, connecting it up with secular intimations of transcendence in history. Half of the book is then devoted to the traditional understanding of providence, and to his own reinterpretation in the light of modern consciousness. Again it is the Zeitgeist which requires the revision. Nevertheless, his account of how theological thinking on the subject developed from Augustine to the present day is richly illuminating, and his own reinterpretation has much that is valid in it. The weakness as always from the evangelical point of view lies in the fact that Gilkey is deliberately trying to avoid biblical supernaturalism while still hoping to locate significant meaning in the symbol of providence for the secular way of thinking.

The theology of Langdon Gilkey is impressive in its scholarship, and an almost ideal paradigm of contemporary liberal theology. The evangelical could hardly do better than to study it closely in order to deepen his own thought and devise ways to express biblical truth so that it relates to the modern Geist without capitulating to it.

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NEW TESTAMENT COMMENTARY SURVEY by Anthony C. Thiselton (reviewed by Don Carson)

Like Goldingay, this booklet evaluates all of the major commentaries in English on the New Testament books. It discusses the need for several types of commentary, and weighs the relative value of the series over individually-selected works. The selection of titles is quite complete, and the remarks very helpful. It would be wise to secure both Goldingay and Thiselton.

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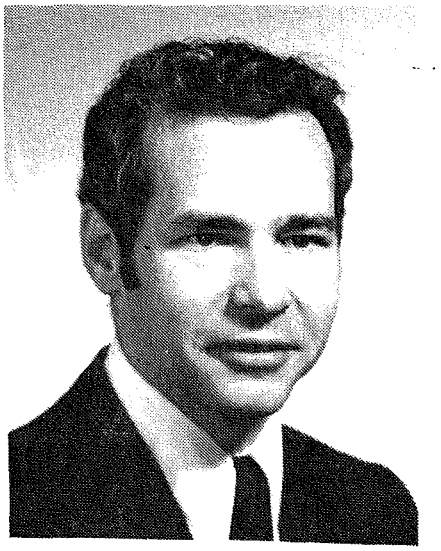
TSF News and Reviews

Theological Students Fellowship 233 Langdon, Madison, Wisconsin 53703 (608) 257-0263
Mark R. Branson (Los Angeles) TSF Secretary and Editor
Clark H. Pinnock (Toronto School of Theology) TSF Coordinator and *Systematic Theology*

MAY 1978

N E W S

WHY GO NATIONAL?



Dr. Paul Mickey. Associate Editor for both NEWS AND REVIEWS and THEMELIOS; Associate Professor of Pastoral Theology at Duke Divinity School; Chairman of Good News, a forum for scriptural Christianity within the United Methodist Church.

TSF is a young, national service organization aimed at facilitating the spiritual and intellectual maturity of evangelical seminary students. As seminary students convene in groups at first loosely-known as TSF, the inevitable question arises: "Why should we belong to TSF as a national organization? Can't we do the same thing without identifying with an off-campus organization?"

The principal advantage of relating the local "chapter" to a national Logo and guidelines is continuity. Students are necessarily a highly-transient group; lacking relatively enduring organizational and theological structures, frankly the group may quickly resolve itself into a personality cult or small whimsical clique. While some autonomy is surrendered, the gains are greater, I believe. The agenda and invitation of TSF is stated forthrightly for all, especially for the slow reactors who need a year or so to make a final decision. Potential speakers, too, want to know what they're in for when invitations are offered. People want and anticipate stability in an organization before making a substantial commitment.

A second issue invariably arises: not everyone wants to be a full-fledged member. Does pressing for the local group to claim a corporate identity exclude those not in a position personally to affiliate with TSF? In my mind there are three types of folks in TSF. First is the *hard core* student: annual dues are paid, personal acceptance of TSF beliefs are welcomed and active participation transpires. Second is the *living room visitor*: active participation in some

but not all TSF sponsored activities, but this person may be unwilling to buy into the whole package of dues, membership card, etc. Third is the *window shopper* with modest and tentative involvement, an unreadiness to get too close, but a continuing, tangential interest is evidenced.

All three types are on campus and welcome to relate to TSF with their respective commitments. But a strong continuity of organization value is needed for all three types. This is why it seems wise to me for TSF groups to relate to TSF nationally.

YANDELL JOINS EDITORIAL STAFF

The area of World Religions covers by necessity a broad academic range. Robert Frykenburg has already joined us, his specialty being South Asian studies and religions per se. His colleague at the University of Wisconsin, Keith Yandell, is Professor of Philosophy, with special interest in the philosophy of religion. These men together will oversee *News and Reviews* features in World Religions. I spent several hours recently with them and am grateful for their willingness to work with TSF. Yandell has contributed a review of Hick's *Death and Eternal Life* for this issue.

YOUR ROLE IN NEWS & REVIEWS

Readers of *News and Reviews* must play a significant part as we attempt to make this a more valuable resource. (1) Please send news about your campus activities. Are some evangelicals meeting for discussions or fellowship? Are noteworthy speakers hosted (by TSF or other sponsorship)? Are particular books having an impact? (2) What books should we be reviewing? What writers are most influential on your campus? (3) Would you like to write a book review for *News and Reviews*?

If you want to critique a certain book, or if you simply want to be available for a particular area, write to the appropriate Associate Editor:

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

Robert Frykenberg (World Religions)
1840 Chadbourne Avenue
Madison, WI 53705

David Gill (Ethics)
2407 Dana Street
Berkeley, CA 94704

Robert Hubbard (Old Testament)
Conservative Baptist
Theological Seminary
Box 10,000
Denver, CO 80210

Dr. Paul Mickey (Practical Theology)
Duke Divinity School
Durham, NC 27706

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

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

Incidentally, several local chapters are beginning their own occasional newsletters. This helps maintain communication within a chapter.

CHANGES IN SUBSCRIPTION PROCESS (Please note carefully!)

Money. The good news first: We are *not* announcing a price increase! However, please be aware that the $5/year does not cover our costs for *NEWS AND REVIEWS* and *THEMELIOS*, so we are in need of donors to keep this effort moving.

Expirations. We are making changes in subscription dating as we attempt to computerize our growing mailing list. Beginning this summer, all subscriptions will be handled on a September to May basis. No subscriptions will begin mid-year (hopefully avoiding problems of finding you as you change addresses in the summer). New members: If someone sends application mid-year, we will send the applicant the back issues immediately, and the future mailings as they are published. Current memberships which expire mid-year will be adjusted to comply with the new system. You will receive information on that adjustment in the future.

Changing Address? Please help us by keeping our address list up-to-date! Many inquiries about lost issues could have been avoided if an address change had been submitted.

Mailing Schedule. *THEMELIOS* will continue to be released three times each year. *NEWS AND REVIEWS* will be released five times in 78-79. The journal and supplements may or may not be mailed together.

THEMELIOS Only. If you wish to receive *only THEMELIOS*, the cost is $3/year. You will not receive *NEWS AND REVIEWS*, special book/monograph/tape ordering opportunities, TSF membership mailings, and other benefits.

PRINCETON

Because of the great interest in Theological Forum (a TSF contact at Princeton), students have been meeting weekly on Wednesday at noon, averaging 15 - 25 in attendance. Speakers highlighting this semester have included: Dr. George Edgar Sweazy, Professor of Homiletics, Emeritus, on "Evangelism and the Local Church," the Reverend Al Stones on "Questions of the Unevangelized," Dr. John McIntyre, Visiting Professor of Theology on "Theology and Method," Dr. Bruce Metzger on "The Bible and Human Sexuality." Metzger drew a crowd of 60 - 70 because of the current issue of homosexual ordination. Other speakers scheduled for this semester include Dr. Diogenes Allen, Professor of Philosophy on "Aspects of Evangelical Piety," Dr. Cullen I. K. Story, Assistant Professor of New Testament on "Evangelicals and Higher Criticism." Altogether, the Princeton chapter is looking ahead to an even more fruitful and encouraging time next fall.

TORONTO - DUBUQUE - CHICAGO-- FIRST NORTH AMERICAN CONFERENCE

I recent visited with Clark Pinnock and students in the Toronto School of Theology. Work is underway on a "survey of theological systems." The goal is to provide a 50-page guide to those who have produced systematic theologies. George Robertson and Terry Donaldson are working with other TSF students to knit together a chapter with monthly speakers, a newsletter and mutual encouragement.

Toronto Gathering

An evening in Dubuque offered the opportunity to discuss with Donald Bloesch his recently completed volume of a two-part systematic (volume I to be released this summer). At first reading it appears to be the most lucid, refreshing and "ecumenical" work from an evangelical perspective yet produced. Buy it when it appears (Harper & Row) and Pinnock will review it next fall. I spoke to a faculty-student group on an Anabaptist's view of relevant issues involved in the Reformed-Anabaptist discussion. The Aquinas Institute and Wortburg Theological Seminary (American Lutheran) are included in the Dubuque consortium along with the United Presbyterian school (University of Dubuque Theological Seminary). The presence of several evangelical professors and a large number of students creates a hopeful setting for a thriving chapter.

In Chicago, Associate Editor Grant Osborne, Garrett-Evangelical student Jay Phelan and I made initial plans for the first TSF North American Conference to be held Chicago December 29 - 30. We will pursue theological and pastoral issues with the help of Clark Pinnock, Donald Bloesch and Howard Snyder. Set aside those dates and plan to be with us.

-MARK BRANSON-

SOUTHERN CALIFORNIA

A conference on "Women and the Ministries of Christ" sponsored by Fuller Theological Seminary and the Evangelical Women's Caucus will be held June 14 - 16 in Pasadena. The seminar will deal with a wide range of women's issues including the role of women in the local church, biblical feminism, the psychology of sex differences and social justice. The plenary sessions, discussion groups and workshops include speakers such as Evelyn Christenson, Sharon Gallagher (editor of Radix), Nancy Hardesty, David Allan Hubbard (President of Fuller), Paul K. Jewett, Kay Lindskoog, Virginia Mollenkott, Bill Pannell, Letha Scanzoni and Don Williams, to name just a few. For further information write Box H, Fuller Theological Seminary, 135 North Oakland Avenue, Pasadena, CA 91101. Registration fee is $35, not including meals.

STUDY SUGGESTIONS

As a service to TSFers, we have two books available from the Madison office at reduced cost. Kenneth Howkin's *The Challenge of Religious Studies* ($2) helps one deal with issues encountered in biblical studies and the often encountered presuppositional questions. This is a must for anyone desiring an evangelical appraisal of religious studies.

Second, Colin Brown's *History, Criticism and Faith* ($3) focuses on biblical criticism and the relationship between faith and history. The four chapters are written by Colin Brown, F. F. Bruce, Gordan Wenham and R. T. France (*Themelios* editor). These volumes make worthwhile summer reading and can also be excellent discussion material for TSF chapters (especially if you wish to help new students next fall).

OCTOBER NEWS & REVIEWS

James G. Dunn, lecturer in New Testament at Nottingham, has recently released *Unity and Diversity in the New Testament* (Westminster, $19.50). We believe this is one of the more significant books in recent years. We will feature several reviews next fall to examine this volume from various perspectives, (critical New Testament questions, systematic theology, pastoral theology and church history). Summer reading will make the reviews more meaningful for those of you wishing to pursue questions of the essentials of the Christian faith and the breadth of diversity within the canon.

STATEMENT REGARDING THE IVCF (including TSF) BASIS OF FAITH

by PETER B. NORTHRUP
Assistant to the President, IVCF and Director of TSF

In light of the discussions on Scripture occurring today, I believe it would be wise to make a clear statement about our policy on what statements are official. The single purpose of Inter-Varsity is to witness to the Lord Jesus Christ as God Incarnate in the academic community in the United States. IVCF is primarily an evangelistic movement. Our theological anchor is our basis of faith. All people involved in leading IVCF are in full agreement with this statement and sign annually the basis of faith. This includes all those connected with TSF, Inter-Varsity Press, and HIS Magazine in any editorial way. The statement of faith is as follows:

1) The unique Divine inspiration, entire trustworthiness and authority of the Bible.

2) The Deity of our Lord Jesus Christ.

3) The necessity and efficacy of the substitutionary death of Jesus Christ for the redemption of the world, and the historic fact of His bodily resurrection.

4) The presence and power of the Holy Spirit in the work of redemption.

5) The expectation of the personal return of our Lord Jesus Christ.

Two other statements of doctrine exist within IVCF which shed interpretive light on our basis of faith. They are:

1) The Basis of Faith of the International Fellowship of Evangelical Students, of which IVCF-USA is a member.

2) The Bear Trap Ranch Affirmation.

These documents can be obtained by writing to Peter Northrup, 233 Langdon St., Madison, Wisconsin 53703. Officially IVCF has no other theological statement or explanation than its basis of faith. Any other comments reflect the views of people within the IVCF community and cannot be construed as pronouncements officially. Some people within the IVCF community who have written concerning our understanding of the doctrine of Scripture are listed below:

John W. Alexander (President of IVCF), Statement at Urbana 1976. Available from Peter Northrup, 233 Langdon St., Madison, WI 53703.

Francis Andersen, "The Evangelical View of Scripture", IFES Journal, September-December 1962, page 26. Available from TSF Research, Los Angeles (see order form in back).

Colin Brown, HISTORY, CRITICISM AND FAITH, Inter-Varsity Press, ($4.95) Box F, Downers Grove, IL 60515.

-continued-

T.C. Hammond, IN UNDERSTANDING BE MEN, Inter-Varsity Press, ($3.95), Box F, Downers Grove, IL 60515.

Martin Lloyd-Jones, AUTHORITY, IV Press, UCCF Book Centre, Norton Street, Nottingham NG7 3HR, England. (Not available through IV Press-USA.)

Kenneth Kantzer, "Christ and Scripture", HIS Magazine, January 1966. Copies available from Peter Northrup, 233 Langdon St., Madison, WI 53703. (25¢)

Clark Pinnock, "The Inerrancy Debate Among The Evangelicals", TSF NEWSLETTER, Late Summer 1976. Copies available from TSF Research in Los Angeles (see order form in back).

J.I. Packer, FUNDAMENTALISM AND THE WORD OF GOD, Eerdmans Publishing House. Available from your local bookstore.

John R.W. Stott, "Teacher and Lord", address given at Urbana '64.
Available from Peter Northrup, 233 Langdon, Madison, WI 53703.

J. W. Wenham, CHRIST AND THE BIBLE, Inter-Varsity Press, ($2.95), Box F, Downers Grove, IL 60515.

These are some of the more important works published within the Inter-Varsity community. It should be underlined that none of them speak officially for Inter-Varsity. Within the Inter-Varsity community, with its high commitment to Jesus Christ, the Living Word of God, and Holy Scripture, the written Word of God, there are various responses to technical terms as infallibility and inerrancy. All believe in the entire trustworthiness of both the Living Word and the written Word.

IVCF welcomes any thoughtful attempt to express a doctrine of Scripture which is consistent with biblical claims and exalts the Lord Jesus Christ. It welcomes the work of the Council on Biblical Inerrancy because Inter-Varsity has a long-standing tradition (both in the U.S. and England) of producing high quality biblical interpretation and apologetics. IVCF prays that the current discussion about the nature of Scripture will ultimately lead men and women to a deeper commitment to Jesus Christ and the Bible. We apologize if it appears that IVCF has taken official positions of endorsement or criticism toward any group or individual during the past years of this discussion. It was not our intent to do so.

THEOLOGY

In response to Pinnock's review of Fundamentalism by James Barr, the following letter was received:

"Dear Mr. Pinnock,

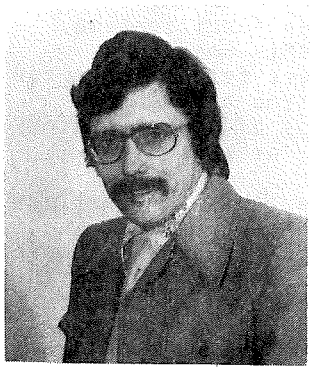
Mr. Dayton of North Park Theological Seminary has sent on to me the typescript of your article about my book, and I just want to write and thank you for a helpful and positive review which will, I believe, do a great deal of good. I would very much enjoy the possibility of meeting you at some time and talking about some of these matters. Your discussion will certainly help me if at some time I come to write something more about the whole matter. Thank you for your thoughts.

Best wishes,
Yours sincerely,

James Barr

NEW TESTAMENT

A COMMENTARY ON THE EPISTLE TO THE HEBREWS
BY PHILLIP E. HUGHES,
EERDMANS, 1977.
A HISTORY OF THE INTERPRETATION OF HEBREWS 7, 1-10 FROM THE REFORMATION TO THE PRESENT
BY BRUCE DEMAREST
TÜBINGEN: J.C.B. MOHR, 1976.



REVIEWED BY ASSOCIATE EDITOR GRANT OSBORNE OF TRINTIY EVANGELICAL DIVINITY SCHOOL

Phillip E. Hughes is a Reformed scholar in the best of the mold set by Hodge, Machen and Murray. This mold is typified by a blend of systematic theology and exegesis. It can give a commentary a freshness and comphrehensiveness often not found in commentaries which refuse to set a text in its total biblical framework. Hughes, well known for his work on 2 Corinthians in the NIC series, has produced a study which deserves a place beside Spicq's masterful French work, Michel's German commentary and Bruce's excellent NIC edition.

Hughes differs from them all in two respects: (1) In his use of the scholars of all ages in eludicating the text; too many commentators today have mistakenly assumed that it has all been said in the last fifty years. Hughes helps to correct that imbalance by noting the insight of the Church Fathers and Reformers on specific issues. His study of the history of interpretation regarding Melchizedek (ch 7) and the "greater and more perfect tent" (9:11) are both extremely helpful in determining the meaning of those passages.

(2) His use of systematic theology to elucidate the broader context around the passage. To be sure, there is great danger in this, for scholars have often lapsed into the error of interpreting specific points on the basis of the whole New Testament doctrine instead of the use of the concept in its own context. This results, for example, in a false interpretation of the doctrine of salvation in the epistle to the Hebrews on the basis of Paul's approach. Hughes, however, avoids this error by stressing the background of the text as a control for his theology.

His many excurses on important works add value to the volume. One of his best is his discussion of "the blood of Jesus and his heavenly priesthood," in which he corrects the error of those who believe Jesus' priestly work began with his exaltation and is a present work in heaven rather than a past work on the cross. Another is his study of the many approaches to 12:22f ("to innumerable angels in festal gathering and to assembly of the firstborn").

Of course, like all works, Hughes' commentary is not without its problems. In his use of the Church Fathers he often chooses certain quotes seemingly at random and fails to show the broad development of thought in the early centuries. At times, one is left wondering why a certain quote was employed, since it did not add a great deal to the eludication

of the text. Also, he sometimes is guilty of redundancy and could compress many sections without diminishing the quality of the study. Finally, at times he seems to press too far his thesis that the epistle is written to a group of Essenic Christians. A discussion and consideration of contrary views would help balance the approach. Nevertheless, this work deserves a place near the top of commentaries on this epistle.

Bruce Demarest's work is an adaptation of his University of Manchester Ph.D. thesis and is an excellent example of another approach to New Testament study, via the history of interpretation. Like Gasque's more comprehensive study of approaches to Acts, this attempts to trace the development of thinking with regard to the Melchizedekian priesthood. The subject is well-chosen, since it is a central concept for understanding the Christology of Hebrews (many take the high priesthood of Jesus as the key to understanding the epistle as a whole, although that is an exaggerated statement).

Demarest has undertaken the period from the Reformation because several monographs have been written on the subject in the patristic period etc. For a more concise tracing through all periods, one may consult the excursis aforementioned in Hughes. In Demarest's study, he begins with the Reformation itself, noting first the humanists such as Erasmus, who changed the Roman Catholic eucharistic approach and took the passage purely as a type of Christ. The Protestant reformers, such as Luther, added to the literal meaning a spiritual thrust. As one would expect of Luther, he interpreted it in light of Pauline justification. From this beginning, Demarest traces the interpretation through the periods of Church History to the present.

Reading this interesting development of doctrine, one becomes aware as never before of the vast influence of one's own culture and religious milieu on dogma. The study of this single doctrine becomes almost a survey of Church History, as in each period the interpretation of the text depends as much on the religious emphases of the particular age as on the text itself. Therefore, a study like this becomes an important lesson for today and for this reason alone is worth reading.

For one well versed in the academic language, this study is interesting reading indeed. For the student especially interested in Hebrews or Christology, it becomes crucial as one notes the myriad of approaches to each aspect of the text. One could wish for more critique of views like Kasemann's argument that the writer was a gnostic Christian reinterpreting Jesus' priesthood along the lines of the gnostic Anthropos Myth. However, the corrective is applied indirectly when the next two surveyed are Michel and Bruce. On the whole, this is an interesting and very worthwhile work.

COMTEMPORARY OPTIONS IN ESCHATOLOGY
BY MILLARD J. ERICKSON
BAKER, 1977.
THE MEANING OF THE MILLENNIUM
ROBERT G. CLOUSE, EDITOR
INTER-VARSITY PRESS, 1977

REVIEWED BY JOHN E. PHELAN, JR., A GRADUATE OF TRINITY EVANGELICAL DIVINITY SCHOOL AND A DOCTORAL STUDENT AT GARRETT-EVANGELICAL THEOLOGICAL SEMINARY (CHICAGO)

To the uninitiated the wide range of choices that one has when it comes to an eschatological position can be not only bewildering, but, at times ludicrous. The esoteric terminology and attention given to scriptural minutiae in some circles cause many to disparage the whole field of study. Nevertheless, the increasing interest in eschatology and its popularization through a whole spate of relatively low-priced paperbacks make it important for the theological student to be able to speak intelligently on the various positions. Others may need help just to make sense out of the discussion.

Most of the problems of eschatology (at least insofar as the evangelical wing of the Church is concerned) revolve around the questions of the nature of the millennium and the relationship of Christ's coming(s) to it. These recently published books may be useful to those looking for help in their study of these questions.

In his preface, Erickson, who is professor of theology at Bethel Theological Seminary, states that the book "grew out of a request by students at Bethel . . . for a course that would examine thoroughly and objectively the eschatological options extant in the circles in which they would one day minister." He later remarks that the book's primary purpose is to "examine closely" the "conservative options" (p. 13). Erickson is to be commended for his attempt to weave his way through the complexities of the various eschatological schemes. To his credit he makes a genuine effort to be fair with all views, citing at the end of each section both strong and weak points.

The first section is taken up with a brief (35 pages) consideration of what he calls "liberal" options: Idealist Eschatology, Consistent Eschatology, Realized Eschatology, and Existential Eschatology. In this first section, one immediately becomes aware of one of this book's major weaknesses. Some of the discussions are extremely brief. For example, there are only five pages on Realized Eschatology, and, in spite of nine pages on Bultmann, only about two and one-half are on his eschatology. In certain parts of the first section Erickson seems to depend too much on the quotation of or reference to a limited number of sources. While the brevity is perhaps understandable given the nature of the book, one would expect in light of it a wider citation or notation of sources for the purposes of further study.

This combined weakness is also seen in parts of the second section. Amillenialists may not be happy with his discussion of their position. Most of his consideration of amillennialism, in fact, is taken up with an examination of James Hughes' exegesis of Rev. 20:4-5. As important as this is, it is surprising that no more space is given to the crucial subject of hermeneutical approaches to the interpretation of prophecy and representative exegesis.

Erickson seems more comfortable dealing with the premillennial views. There is an even handed and fair discussion of dispensationalism. His consideration of the various tribulational views is perhaps the most helpful part of the book. He (perhaps understandably) shows considerable dependence upon the works of Ladd and Walvoord. Unfortunately, once again one would have expected a fuller treatment of the hermeneutical assumptions which underlie the various positions.

All things considered, this book is only moderatley successful in doing what it set out to do. Some sections are too brief to give the student an accurate assessment of the position under consideration and the bibliographical notations are often too few to direct him or her to further sources of information. Nevertheless, it is sure to find a place in the classrooms of conservative seminaries and Bible Schools. Students outside of those circles are likely to be disappointed with it, but then it was not really intended for them. In spite of these criticisms, it is a useful volume, especially in its dealings with the more conservative options.

The Meaning of the Millennium seems to offer several advantages over Erickson's work. In it you find scholars espousing their own views and not those of another. The format is also more appealing. Four scholars offer essays on their own positions: G. E. Ladd (Historic Premillennialism), Herman A. Hoyt (Dispensational Premillennialism), Loraine Boettner (Postmillenialism), and Anthony A. Hoekema (Amillennialism). Each essay is followed by responses from the other three scholars. The hermeneutical presuppositions and exegetical methodologies are revealed and challenged in stimulating interchanges. There is an introduction by editor Clouse containing a brief history of the Church's views of and conflicts regarding eschatology. He also provides a postscript to the discussion. The book contains a helpfully subdivided bibliography to facilitate further research. Unfortunatley one has to suffer with endnotes rather than more convenient footnotes.

The essays are of varying quality. Ladd and Hoekma show a greater concern with exegesis of the relevant passages and honest consideration of the hermeneutical issues. Hoyt seems content to cite rather than exegete scripture. He shows the uncomfortable tendency of many dispensationalists to assume his position and then profess delight at finding it in scripture. Boettner seems to warrant the criticism of the other writers that he makes little significant appeal to scripture. Ladd's reply to his essay amounts to only two paragraphs. Hoekema's essay includes an overview of amillennial eschatology as well as a defense of the amillennial position on Rev. 20: 1-6. The former section of his essay goes a long way to show how deficient Erickson's consideration of the amillennial position is.

This work is certainly not a complete discussion of the coming(s) of Christ in relation to the millennium. Hoyt seems content to state that Christ will return for the Church before the seven year tribulation and with the Church after it, while the others deny this view is Biblical with little exegesis of relevant passages on either side. Nevertheless, if one is confused about the basic views, this work is an excellent introduction to the discussion as well as a pointer to additional works on the subject.

OLD TESTAMENT

New Periodical:

OLD TESTAMENT ABSTRACTS--A THRICE-YEARLY BIBLIOGRAPHY OF LITERATURE RELATING TO THE OLD TESTAMENT PUBLISHED BY THE CATHOLIC BIBLICAL ASSOCIATION. VOL I, 1978 (124 PP). REVIEWED BY MARK R. BRANSON, TSF SECRETARY.

An abstract is a summary of the key points of a journal article or book. The Catholic Biblical Association has taken on the task of informing us concerning the academic community's Old Testament studies. Over 200 periodicals (including Themelios) are listed as resources. The editorial staff includes Bruce Vawter (General Editor--DePaul University), John Bright (Union, Richmond), Edward Campbell (McCormick, Chicago), Alexander DiLella (Catholic University, Washington, D.C.), and others. The abstracts average around 130 - 160 words.

The layout is convenient. Periodical abstracts (78 pages) and articles generally date from January 1977. Under "General Articles" (17 abstracts), James Sander's "Biblical Criticism and the Bible as Canon" (USQR 32, 1977) is abstracted by Vawter:

"JAMES A. SANDERS
"Biblical Criticism and the Bible as Canon," USQR 32 (1977) 156-157.

"With the passing of Barth, Albright, and Wright the consensus on biblical realities has disappeared and there is a crisis in biblical criticism. To fill the gap, numerous solutions are being proposed: pneumatic appeals, structuralism, symbolism. The author pleads the case for canonical criticism: that the faith communities found meaning in a certain body of literature that gave them their identity and can give us ours. Using the valid tools of biblical criticsm to discern the hermeneutics of the Bible itself can permit us to read to dynamically and learn in our contexts who we truly are.-B.V." (P. 2, #4)

Other abstracted articles include under "Archeology, Epigraphy, and Philology" include F. I. Andersen on "Elbla: The more we find out, the less we know," (Buried History 13 [1, 1977] 6-12) and Paolo Matthiae, "Tell Mardikh: The Archives and Palace," (Archeology 30:4, 1977, 244-253).

Other categories include "History and Geography" (26 abstracts) followed by biblical sections: Pentateuch, Historical Books, Writings, Major Prophets and Minor Prophets; then Biblical Theology (a noteworthy article by Scullion is abstracted on "Recent Old Testament Theology: Three Contributions" from the Australian Biblical Review: "The publication of three Old Testament theologies in recent years by Zimmerli, Fohrer, and McKenzie, suggests that OT theology has recovered from its crisis."

This is followed by explanations of the three approaches. Finally, "Intertestamental and Apocrypha" material is abstracted, giving us a total of 314 abstracts!

The "Book Notices" cover 33 pages and basically the same topical areas. As with the journal abstracts, much foreign literature is included (abstracts are still written in English). The thoroughness of this section will improve as publishers provide more books. Overall the journal coverage is excellent and the book section is more-than-sufficient for most students. Our thanks to Vawter and the other laborers in this fruitful vineyard.

SUBSCRIPTION PRICES: $11 (3 ISSUES), OLD TESTAMENT ABSTRACTS, THE CATHOLIC UNIVERSITY OF AMERICA WASHINGTON, DC 20064

AND SARAH LAUGHED

BY JOHN H. OTWELL
PHILADELPHIA: THE WESTMINSTER PRESS, 1977.
REVIEWED BY PATRICIA GISBURNE
SOCIOLOGY INSTRUCTOR
ROCKMONT COLLEGE
DENVER, COLORADO

In writing this book, John Otwell gives a detailed examination of women in the Old Testament in order to determine their status in the ancient Israelite society. It is his contention that the status of women as defined by the laws of the Old Testament and as reflected in God's dealings with His people is much higher than modern Christians and secular society have realized.

Though a surface reading of Scripture may lead one to the conclusion that women were seen as inferior and were treated as property or objects, Otwell claims that a closer examination of the Hebrew faith as defined in Scriptures along with an understanding of the ancient world of which Israel was a part leads one to conclude that Israel's view of women was extremely high -- one of respect and equality. Though they did have a high regard for women, the Israelites did not always treat them as though they were equals. As in so many other areas of her religious and social life, Israel failed to live up to the expectations God had demanded of her.

Otwell discusses several themes in great detail in order to support his major thesis that women are essentially equal to men in status. He takes such familiar themes as the creation of woman, the role of woman in childbearing, the woman's subservience to man, her role as wife and mother, and the woman's participation in the religious life of the community and shows how evangelical Christians as well as the secular community (including sociologists and psychologists) have misunderstood God's dealings with women in the Old Testament. For example, according to Otwell, when the function of childbearing is viewed as God intended, one sees that God was with women in a very close and special way, a religious dimension that even men could not experience in their own personal lives. The male may have been assigned the function of preserving the family, but it was the woman who was the key to the survival of the group through her function as the childbearer. The woman was seen as the center of divine activity. Thus, she was accorded a very high status in the Israelite community. Many laws seen as keeping women back from a fuller participation in the religious life of the community (therefore suggesting their inferiority) were really intended to protect them, especially in relationship to their childbearing function, a function which Otwell perceives to be superior to any which the man performs. In fact, in matters of the home, it is the man's role that is defined as complementary and supportive, the role which is traditionally assigned to women.

Other themes that Otwell examines with which evangelicals are less familiar include the participation of women in public life, the rights of the single, divorced and widowed in Israelite society, the man's subservience to the woman (as when God told Abraham to submit to Sarah's decision concerning Hagar), and her authority in the home. In each one of these situations, Otwell demonstrates the equality that the Israelite woman enjoyed.

In my opinion, Otwell's reinterpretation of passages that traditionally have been used to support a low status for women in ancient Israel was refreshing to say the least, a reinterpretation which evangelicals should seriously consider. The book, however, did raise some problems from my perspective. The author views the Scriptures as a series of stories, legends and myths written over several centuries by men largely unknown to us today (the JEPD theory). This approach to Scripture may discourage some evangelicals from reading the book at all, or if they do read it, may result in their too easily dismissing the conclusions of the author. The author on occasion may stretch the interpretation of some of the passages, but in such cases he usually acknowledges the lack of substantial Scriptural support. If the reader is able to set aside his biases in these matters, he will find that the author has a great deal of new insight to offer on the issue of women's status in the Old Testament.

PHILOSOPHY

DEATH AND ETERNAL LIFE
BY JOHN HICK
HARPER & ROW, 1976
REVIEWED BY KEITH E. YANDELL, PROFESSOR OF PHILOSOPHY, UNIVERSITY OF WISCONSIN

In 495 pages Professor John Hick, who is H. G. Wood Professor of Theology at Birmingham University, discusses a wide variety of related topics. He considers concepts of human nature as they occur in both Eastern and Western thought; the changing sociology of death; contemporary Protestant, Catholic, and secular views of death; New Testament views on the afterlife; para-psychology; the problem of the relationship between mind and brain; death and afterlife in the history of Christian thought after the New Testament period; doctrines of bodily resurrection; doctrines of reincarnation in examining various non-contradictory accounts of life after death. The point of all this is essentially to develop what the author takes to be a view of survival of death which is both internally coherent and consistent with the best insights of the various religious traditions he examines, and is at least not contradicted by any empirical evidence we now possess.

Professor Hick seems to this reviewer at least to have put us much in debt for his fine FAITH AND KNOWLEDGE which is the best contemporary treatment of the concept of religious faith I am aware of. (My reservations concerning certain details of his view can be found in BASIC ISSUES IN THE PHILOSOPHY OF RELIGION, Chapter 6.) There is also a wealth of valuable material in his EVIL AND THE GOD OF LOVE, though its universalism will raise theological questions and various of his philosophical views have (of course) been challenged. I do not think that DEATH AND ETERNAL LIFE is on the same high level as these other works, and perhaps it is worth saying why.

In all fairness, there is the difficulty of the topic, the wide-ranging character of the book, and the fact that the book tries to break new ground. Hick's desire seems to leave nothing out that might seem relevant, and he clearly wants to contribute to what he calls "global theology". The desire for comprehensiveness, plus the motivation to contribute to "global theology", do lead to some, shall we say, innovative results. When Hick comes to paint his own preferred picture of a possible after-life it is seances and the TIBETAN BOOK OF THE DEAD that provide the raw materials, even though Hick grants that there seems to be no good reason to think that the material from mediums has its source in actual reports from beyond the grave. He notes that orthodox Christians will be "repelled" by the Tibetan source. Perhaps they will simply not be persuaded that there is any more reason to give credence to the "testimony of yogis who claimed to have direct acquaintance with this intermediate (between death and rebirth realm" (p. 399). Indeed, why anyone should in fact take this source seriously is not explained. To note that some persons will be repelled by the use of a source is not itself to give a reason to think the source reliable; it seems to be as close to a reason as Hick gives us.

There are a variety of additional criticisms that can be made. Theologically, Hick's rejection of the full Deity of Christ (to us a redundant phrase, as Deity does not admit of degrees) affects the way he treats the teachings Jesus offered and smooths out differences between Jesus and, say, the Buddha. His at least implicit rejection of the New Testament as normative revelation allows him to treat that document as but one source among many, and to ignore it entirely if that fits better with the development of his views. Philosophically, it is obvious that his treatment of the mind/body problem is very brief, and his rejection of the mind/brain identity thesis is based on the claim (roughly stated) that if determinism is true, we could not accept it because it was true; we could accept it from causes, but never for reasons. I have not myself seen a version of this argument that satisfied me, and it is a topic of much current debate. There is a perhaps too easy assumption that if the identity theory is true then survival is impossible. There is the frequent tendency to confuse or conflate having an ego (being a person) with being an egoist (being selfish), and to condemn the former because the latter is bad. (This is a defect Hick seems to have picked up from Eastern writers, some of whom are adept at this conflation--which is, of course, simply a mistake.) His own considered view seems to be that persons who survive death and that in a loving community they learn in the long run to overcome the temptation to selfishness. Sometimes, he is fully aware that without persons you have no morality. At other times, he blurs this fact. Perhaps most basic is a methodological issue. Hick divides traditions

into Eastern and Western. One could equally well divide them into, say, geographical division. If you divide along East/West lines, you can say: "See, God is viewed as personal in the West, and also in the East, and He is viewed as impersonal in the East, and also in the West; so if we want to take full advantage of religious insights, we will develop a view on which God is both." My own view is that the result of such an attempt will be either inconsistent, or else vague to such a degree that questions of consistency (and so of truth or falsity) do not arise. In my opinion, Hick's own account is of the latter variety. But one could also divide along theist/monist lines and say: God is viewed in some Western and some Eastern traditions as personal, and in some Eastern and some Western traditions as impersonal; so the disagreement is fundamental and must be resolved. Or, more clearly as it seems to me: there are theistic traditions for which a personal God is the ultimate reality, and of course there are (e.g.) also other traditions on which there is nothing but matter in motion, with neither God nor Absolute, and there is monism. These are logically incompatible; not more than one can be true. The question is: which is true?

My final suggestion, then, is that Hick's book raises some important questions. It asks us to look again at Christian theology to see exactly what it does say on such matters as the nature of God, man and life after death. It raises the question: what exactly is an adequate hermaneutic, or set of interpretive principles, by which the meaning of the Bible can be made plain? And it presses home the query: what do religious traditions other than the Judeo-Christian teach, and on what basis, and to what degree is this consistent with what the Bible teaches? Further, what can we learn from these other traditions? Anything? Nothing? Without knowing what they say, and on what basis, one cannot tell. (One can learn a good deal about what these traditions do teach from Hick's book).

Perhaps it is inevitable that a book of the sort Hick's is should, at least at present, be uneven in level of argument and should raise more questions than it answer, both substantively and methodologically. I would myself find it hard to accept a good many of his claims. But there is a great deal to be learned, both substantively and methodologically (pro and con) from Hick's book, and a critical reading of it can make one aware of what is currently being thought in a variety of areas, and (more importantly) of what some of the basic issues in these areas are. If I have tried to indicate some of the problems I see (and it would take many pages to develop and defend and qualify in a fully professional fasion the criticisms I've briefly framed), I've also tried to note the breadth and depth of the task Hick has taken upon himself and tried to make clear the questions it raises and tries, if with mixed success, to answer. Perhaps the basic question is this: what, exactly and precisely, is a "global theology", on what assumptions is it possible, and are those assumptions sound?

PRACTICAL THEOLOGY

Spiritual Formation and Moral Structures

FINNEY'S SYSTEMATIC THEOLOGY. MINNEAPOLIS: DIMENSION BOOKS, 1976. 435 PP. $4.95. THE AUTOBIOGRAPHY OF CHARLES FINNEY. DIMENSION. 1976. 231 PP. $3.95. THE HEART OF THE TRUTH. DIMENSION, 1976. 248 PP. $3.50. REVIVAL FIRE. DIMENSION. 1976. 96 PP. $1.25. LOVE IS NOT A SPECIAL WAY OF FEELING. DIMENSION. 1976. 136 PP. $1.45. FINNEY ON REVIVAL. DIMENSION. 1976. 120 PP. $1.75. ALL BOOKS ARE BY CHARLES G. FINNEY. ALSO, THE MORAL CONTEXT OF PASTORAL CARE. DON S. BROWNING. WESTMINSTER. 1976. 144PP. $7.95. Reviewed by Paul Mickey, Associate Editor, Duke Divinity School.

Recently Dimension Books, a division of Bethany Press, released a paperback version of several books of Charles Finney. Calling the believer to the moral life permeates his writings--from FINNEY'S SYSTEMATIC THEOLOGY to REVIVAL FIRE; and its summons locates that morality in both individual and corporate contexts. More about the specifics of his program later. Many who claim refuge in 20th century intellectual circles have come to perceive--and at times dismiss--19th centruy evangelicals and revivialists who believed in a "moral universe" as untutored: modern physical and natural sciences have produced Heisenberg's principle of indeterminancy and Einstein's theory of relativity. Contemporary philosophical and theological discussion are infatuated with the notion that the universe is "a-moral" and the attractive model for perceiving the universe and therefore the deriving of ontological principles are those of linguistical

analysis and mathematics--conceptualitities valued because they claim a moral neutrality: they are purely functional and value free.

But in this same setting along comes Professor Don Browning of the University of Chicago Divinity School and perhaps the most significant "young" figure in the pastoral care and counseling movement in the U.S. THE MORAL CONTEXT OF PASTORAL CARE is a programtic effort--though certainly not Browning's initial one--to relate a "rational morality" to acts of caring. The coincidental release of Finney's works and Browning's book is not surprising, upon reflection. These books suggest--I would contend--that theology in general and practical theology in particular may be coming full circle and back to peg one where serious reconsideration of moral issues in the practical aspects of ministry is possible.

Simply to read the Browning and Finney works in conjunction is well worth the investment of time and money: many possible instructive and illuminating insights are in the offing to guide the evangelical toward effective parish ministry. In reading these authors, three basic themes deserve mention in anticipating how the more significant connections may be established.

A. Feelings and Morality

In LOVE IS NOT A SPECIAL WAY OF FEELING, Finney exerpts portions from his systematic theology and argues, "it follows that certain states of the intellect and the sensibility and also certain outward actions must be implied in the existence of the love which the law of God required" (p.3); and of "disobedience to the moral law of God" Finney declares, "disobedience to God's law must consist in the choice of self-gratification as an end. In other words, it must consist in selfishness". (p. 130): Here self-indulgent narcissism, not a theologically motivated "ultimate intention" for social and moral character, holds sway. Similarly, Browning avers that psychotherpeutic change constitutes a three phase sequence: (a) separation, (b) liminality (transition or dialectic of an "undifferentiated state"--somewhat akin to utopian equality of mystical states), and (c) reincorporation (p. 34); and that acts of caring need a rational morality to help with reincorporation and moving people beyond the temporary, transitional state of undifferentiated liminality and mystical subjectivity.

Both Finney and Browning argue that religious conversion and therapeutic process must move beyond the necessary but temporary phases of heightened subjective feelings and social detachment: both argue that a rational, moral character to life is needed if reincorporation, or indeed, re-creation or integration are to occur.

B. Feelings Yes; But in Context

Browning's concern is that acts of pastoral care become stuck in the first two phases of psychotherapy: separation and liminaltiy; moral structures and moral inquiry are not affirmed nor pursued (p. 37). Moral philosophy is needed in pastoral care. In support of the need for moral philosophy in pastoral activities, Browning suggests that we need to understand Jesus as a "super-legalist," the creative legalist who rises above the legal codes because he has them (p. 49): This is a transmoral conscience, not an "a-moral" secular theology. Finney too takes on this task. In Revival Fire, Finney answers the "hue and cry" of his distractors regarding revivalism and emotionality: emotions are a part of human experience--including revival meetings--and therefore "The gospel is adapted to promote a healthful excitement" (p. 97). Religiously-oriented emotions are (a) mechancial--contrived, with no abiding intentionality (p. 79), (b) "spurious" driving people from theological truth (p. 89), or (c) primtive and uncouth--do not mess with feelings in the church (p. 95). Finney's autobiography and his systematic theology placd revival excitement in a moral an social context of radical love and social reform, however.

C. Church as Center for Moral Discourse.

Neither pastoral care nor revivals carry their own weight emotionally and theologically apart from focusing inquiry and service through the organized local church. In FINNEY ON REVIVAL and chapters on "hindrance to revivals," "instructions to converts," and "be filled with the Spirit," Finney makes his positive regard for disciplined, abiding service through local church missions and learning abundantly clear; likewise, Browning declare the local church "as a center for moral discourse and decision making" (p. 91) essentially through preaching and sharing groups (p. 95).

In "discoverning an evangelical heritage" and in creating an enduring moral theology, these works by Browning and Finney are helpful companions for the vigorous students of practical morality.

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NOVEMBER 1978

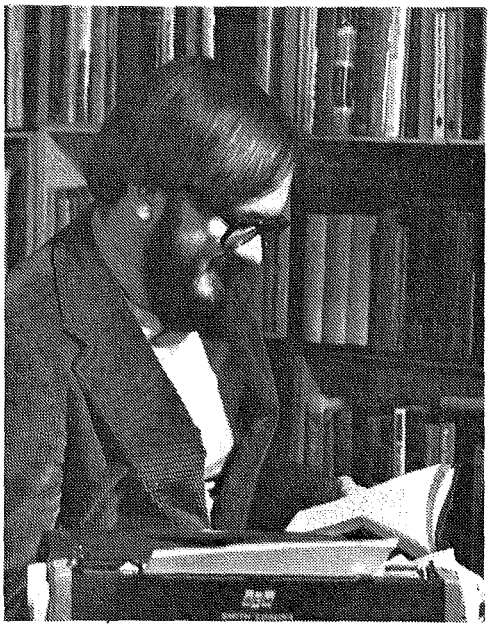
ON GETTING ACQUAINTED WITH A THEOLOGICAL LIBRARY

By Donald W. Dayton

I am told that beginning theological students often find the library a foreboding and alien institution, one that yields its treasures very reluctantly and resists all efforts to penetrate its mysteries. As a long time inhabitant of theological libraries, I would like to report that all such rumors and impressions are false. Theological libraries are basically benign and generous institutions, willing to cooperate with all who show enough respect for them to spend a little time getting acquainted. Let me make a few suggestions that might ease those first awkward moments and help lay the basis for a long and fruitful friendship.

(1) Many seminaries and graduate schools now provide some sort of library instruction. If your school offers a course in theological bibliography or research method, see if you can work it into your schedule as soon as possible. It may seem like a large investment of time and effort, but it will repay you many times over--in both time saved and better grades. If such a course is not available, there may be orientation lectures or some other introduction to the library. If so, don't miss the opportunity. Don't be too cocky about what you know about libraries, especially research libraries. At the very least, your school will have some sort of library handbook of basic information. Ask for it and devour it.

(2) If your library does not provide formal instruction or help, find some other way to get the information and skills. Read, for example, *Using Theological Books and Libaries* by Ella V. Aldrich and Thomas Edward Camp (Preintice-Hall, 1963). This is a little dated, and unfortunately out of print, but your library should have a copy. More oriented to search procedures for writing a research paper is the more recent *Library Research*



Donald W. Dayton directs the Mellander Library of North Park Theological Seminary while finishing his doctorate in Christian Theology at the University of Chicago.

INSIDE...

Guide to Religion and Theology (Ann Arbor, MI: Pierian Press, 1974) by the reference librarian at Earlham College, James R. Kennedy Jr. If you can't find it, get your librarian to order it or ask your bookstore to get you a personal copy. It sells for $4.50. Another helpful pamphlet, though its "list of basic reference books for the theological student" is now dated, is the *Writing of Research Papers in Theology: An Introductory Lecture* (2nd printing by the author, Trinity Evangelical Divinity School, 1970). This is the basic lecture that John Warwick Montgomery used to give to new students as librarian at the University of Chicago Divinity School.

(3) Block out some time, perhaps an afternoon, to get acquainted with the eccentricities of your own library. Use whatever guides are available. Just explore. Locate the "reserve book" collection of limited circulation items in heavy demand for course use and take time to learn the special rules governing that collection. Identify the "reference" collection of books that must be consulted within the library. You won't be able to miss the main collection, but don't forget that special collections may also exist, such as audio-visual, microform, vertical file (pamphlets, etc.), rare books and so forth. Make a point of locating the periodicals, both current and bound. Are the bound periodicals in your library filed in the general collection of books or kept in a separate location and arranged alphabetically?

(4) Spend some time getting familiar with the classification scheme used in your libary. Small schools, sometimes associated with a college, may still use the Dewey Decimal System, which should be familiar to you. If yours is a very large library, or one associated with a university, it will probably use the system of the Library of Congress (LC), a combination of letters and numbers that is more complex and discriminating; or your seminary may use a special scheme designed for theological libraries, like that of Union Theological Seminary. Standardization and computerization are pushing everyone toward the Library of Congress System and a more pragmatic approach that sees the classification scheme merely as a location and retrieval device. But all classifcation schemes still have a logic to them that tries to bring together material on the same subject and to arrange the collection in some sort of coherent pattern that permits browsing--if you know how it works and are still allowed into the stacks. Your library has probably posted somewhere an outline of the scheme--or may have a handout that you can have. Browse through a couple of sections, perhaps the New Testament section or the area devoted to your own denominational history, to see how the scheme works. Pay special attention to the "call number" that locates each item, noticing any special "location indicators" (usually at the top of the call number) like "tapes", "microform," "rare book," "reference," and so forth.

(5) Spend some time with the card catalog. You may think that you understand it, but there are some unexpected kickers, especially in a theological library. More and more card catalogs are "split" with the subject cards pulled out and filed separately. Remember that the card catalog provides access to the collection basically in three ways: (1) title, (2) author (which may be an organization or some other body responsible for publication), and (3) a variety of subjects, depending on how complex the book is. "Subject headings" are the hard part because libraries often do not use the common expressions you may expect. Learn the special subject heading language. Ask for help if you have difficulty or use the big red book often placed near the catalog, *Subject Headings Used in the Dictionary Catalogs of the Library of Congress*. That book is the "bible" by which librarians assign subject headings and provides cross references (often repeated in the card catalog) from more common expressions to the one used by libraries. The most troublesome area in the card catalog is the complicated section under the heading "bible" whose subdivisions will go on for drawers in even the smallest theological library. Use this heading only as a last resort--or spend some time getting acquainted with the subdivisions and arrangement, which will vary from library to library. Also get acquainted with the information on the cards. You might learn more than you expect by noticing how prestigious the publisher is, by looking at the "descriptive notes" in the middle of the card,

by noticing the subject headings ("tracings" at the bottom of the card) attached to it, by checking to see if it appears in a scholarly series, and so forth. And don't forget that the author card is a good source for birth and death dates.

(6) Once you master the card catalog, be sure that you understand its limitations. It is, in effect, an index only to a given collection. With the explosions of information and rising costs, not even the largest libraries can buy everything. What you need may exist elsewhere, and most libraries now have networks by which they can borrow such material for you, especially as you get involved in more advanced work. Learn to start not with the card catalog, but with broader bibliographies found in standard reference works, in basic studies of the subject, or in basic studies if the subject, or in separtely published bibliographies. Check the sub-heading "bibliography" under your subject heading in the card catalog. Take a look at John Graves Barrow's *Bibliography of Bibliographies in Religion* or John Coolidge Hurd's *Bibliography of New Testament Bibliographies*. Learn to ask first what has been published, and only then whether your library has it. Ask for help. Your library has access through computer link-ups and awesome reference works to much more than is kept on the premises. And don't forget that unless a lot of special and very expensive care has been lavished on your card catalog in the form of "analytical" entries that multiples authorship works will not be indexed. Get acquainted with the new *Religion Index Two* and other works that index such volumes.

(7) Give special attention to the periodical collection, both current and back files. It will take some time to get acquainted with all the journals in the various fields, but spend some time browsing on a regular basis until you begin to know your way around. Particularly important are the various periodical indexes. You have probably used the *Reader's Guide to Periodical Literature*. Now you need to master such specialized indexes as *Religion Index One* (*RIO*, formerly *The Index to Religious Peridocial Literature*), the most important (in part because it now provides abstracts of the articles indexed), or the more evangelically oriented *Christian Periodical Index*. These two are also important because of the indexes to book reviews to be found in the back of each volume. (Take a look, too, at the more frequently published *Book Reviews of the Month*.) There are also more specialized indexes, like the *Catholic Periodical Index* or the series inaugurated by Princeton's Bruce Metzger (*Index to Periodical Literature on the Apostle Paul*, *Index to Periodical Literature on Christ and the Gospels*, etc.). And if you do serious work in biblical studies, be sure to get acquainted with *Elenchus Bibliographicus Biblicus*, an annual bibliography in biblical studies. Do not forget that if your library doesn't have a given periodical, your librarian has ways of getting hold of it, probably some "union list of serials" for your area.

(8) Spend some time browsing in the reference collection. There are encyclopedias and dictionaries on all sorts of specialized subjects, and they provide basic overviews of various questions, as well as a preliminary bibliography. Get you own set of *The Interpreter's Dictionary of the Bible* and reach for it regularly. Get in the habit of consulting the *Oxford Dictionary of The Christian Church* and the more evangelically oriented *International Dictionary of the Christian Church*. Don't neglect works like *The Encyclopedia of Philosphy*, Hastings' *Encylopedia of Religion and Ethics*, *The New Schaff-Herzog Encylopedia of Religious Knowledge*, etc. One could go on indefinitely, but take some clues from the lists of reference books cited above in section two. Get your own copy of Frederick W. Danker's *Multipurpose Tools for Bible Study* (Concordia), the best guide to reference works in biblical studies.

Several seminaries have put together annontated lists of reference books. See, for example, *Resources for Research,* put together by the librarians at B. L. Fisher Library, Asbury Theological Seminary, Wilmore, KY 40390.

(9) Ask for help. Start with the reference librarian, if possible, but don't be afraid to go to others. Even though most theological librarians are over-worked, they will usually be glad to help, especially if questions are intelligent, revealing some preliminary work and some grasp of what the whole process is about.

(10) And finally, start to build up your own library. My favorite guide is *Essential Books for a Pastor's Library,* now in its fifth edition and published by Union Theological Seminary in Richmond, Virginia. That covers all areas of theological study. There are also the TSF guides to biblical studies available through the TSF office in Madison, WI, and regularly advertized in these pages.

Understanding library systems, discovering bibliographic helps and wisely building your own collection will be ventures that will serve you and your friends for years to come.

A READER RESPONDS

Dear Mark,

You put these words in the recent *News & Reviews:* "In our rejection of legalistic structures we too often give up the very God-given means for grace! Devotional Bible study, prayer, fasting, journaling, silent retreats are all desperately needed if one seeks more than intellectual pride and disintegrated pastoral skills." That's quite a good description of the situation I find myself in. (Perhaps it's increased by the fact that, being a Calvinistic Baptist at a seminary which is Calvinistically Baptist, I have rejected the very concept of "means of grace" along with any kind of legalism).

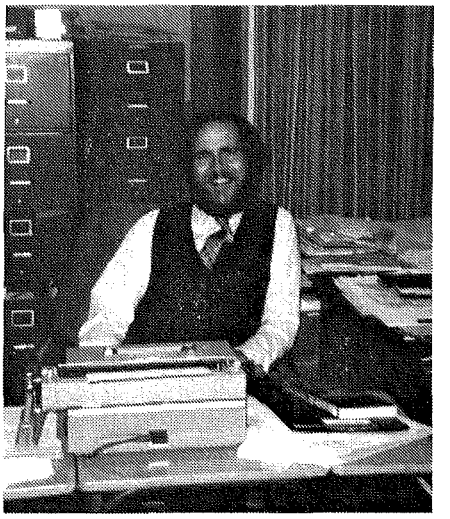
My spiritual life has become more and more vague during the time I've been in seminary. Your words struck a responsive chord with me, much like one of the ideas in Thielicke's *Little Exercise for Young Theologians* did a couple months ago--that is, the distance between our spiritual understanding and our experience. Another thing was an article by Pinnock which mentioned the importance of spiritual experience. But these things are not percolating down into my experience. To put it more simply, I'm not doing anything about it. Neither my theology nor my personality gets along too well with the idea of discipline.

I'm going to start "journaling." I'm not sure what that means, but, if I stick with it, I'm sure I'll learn on my own.

Thanks for your word of exhortation and the whole work of TSF.

(Name withheld)

COMMENTS FROM THE EDITOR



I have appreciated the positive communication we have received about *News & Reviews*. Don Dayton has written an excellent article on library research in this issue. Future articles concern spiritual formation, justice and field education. Several new cassette tapes are offered with this issue. Also, notice a new bibliography on Hans Küng by Pinnock, now available from TSF Research. The next issue of *N&R* will be published in late January.

...ON NEW CHAPTERS

A new TSF chapter has been started at Montreal. The contact person is Grant Lamarguard, 2077 Tupper St., #16. Also a French speaking group is underway in Riverview, New Brunswick with Bill Kelly at 30 Glengarry Lane. Alan Padgett at Drew University (P.O. Box 1288) has written about another group which is forming. Additionally, a new group has begun meeting at Southeast Baptist Theological Seminary (Wake Forest) with the help of Professor James Parker. Members are urged to write to us about activities and concerns.

...ON DECEMBER TSF CONFERENCE

Plans are continuing to be made for the first North American TSF Conference. Registration begins at 3 p.m. on December 29 at Garrett-Evangelical Theological Seminary in Evanston. The opening session with Clark Pinnock will begin on December 29 at 7 p.m. The conference will conclude about noon on Sunday, December 31.

Speakers include Clark Pinnock (Toronto School of Theology), Donald Bloesch (Dubuque), Paul Mickey (Duke) and Howard Snyder (author of the *The Problem of Wineskins*). There will be opportunities for informal discussions in addition to lectures and panel dialogues.

Registration deadline has been moved to December 15. Rooms at the seminary are limited, but nearby hotels are available. All meetings will be at the seminary. Most of you received a yellow brochure in the October mailing. If you need more brochures, write to TSF Research (see the order sheet).

As is indicated by the selection of speakers, our initial TSF Conference is especially geared for the seminarian. Several concerned members wrote about the exclusion of religious studies issues. I hope that TSF can gain abilities in serving RS students, but we currently have very few members who are not more closely connected with seminary and church matters. The conference being tentatively planned for 1979 will include speakers addressing particular RS issues.

To promote more such emphasis, I need to hear from RS students. Let me know about your academic pursuits, the texts and viewpoints being taught and any special needs which you face in that academic field. My own RS major (Wichita State University) included a few significant events but I was often without assistance in knowing how to process the information. Three of our Associate Editors (Davis, Frykenburg, Yandell) are professors at RS and philosophy departments at secular schools. Let us know what books should be reviewed, what Christian resources have been most valuable and what areas present the most acute problems. Also, encourage other RS friends to join the membership of TSF.

...ON THE MOONIES

Finally, a confession: I have been with the Moonies. During June and October sessions, the Evangelical-Unification Dialogue covered personal testimonies, extensive theological pursuits, and the beginning of good friendships. On the foundation of those friendship, we were able to be totally frank about our theological positions and to see the tremendous gap between us. According to Unificationists, earlier dialogues with Liberal church members had become "boring". We did not suffer from that problem.

While good resources can enlighten those of you who may be interested (most notably, The Puppet Master, by Yamamoto, published by Inter-Varsity Press; and A Time For Consideration, a generally sympathetic collection of articles available from the Edwin Mellen Press, Suite 918, 255 West 24th St., New York 10011; and--after publication--the edited dialogue itself), I will here voice an observation which I believe to be a clear judgment on the Christian Church.

Most Unificationists at the dialogues left Christian backgrounds, usually evangelical, for these main reasons: First, they discovered the warmth, care, affirmation, and security of the close-knit "family". Secondly, they claim the Divine Principle explains the significant questions they had about Christianity. Thirdly, they discovered a mission worthy of the commitment of one's life. Need I say that we are guilty of serious omissions? The issues of fellowship, the renewing of the mind, and the Great Commission are not options with the Christian Church. May our confession result in repentance that bears fruit.

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RECOMMENDED PERIODICALS

Several "main-line evangelical" publications are worthy of regular library perusal, if not personal subscriptions. I list the three front runners alphabetically: *Christianity Today*, is now under the leadership of Kenneth Kantzer. Articles are mainly aimed at church professionals and lay leaders. Most concern practical areas: "Moving the Counselor into the Church," "The Urgency of the Equipping Ministry," "What Sound Church Music?", "What about Divine Healing?" Others cover contemporary issues like terrorism, modern Judaism or an excellent series on South Africa. Scholarly articles also appear on biblical, theological or philosophical topics. Writers include Carl Amerding, Peter Beyerhaus, John Stott, Ward Gasque and Cheryl Forber. *Christianity Today's* news coverage and book reviews are of especially high quality. (1 year of 22 issues costs $15; Christianity Today Circulation Office, P.O. Box 354, Dover, NJ 07801).

Eternity, with the creative leadership of Stephen Board, offers wide ranging articles; for example Ramm on the idolizing of technology, Bube on the energy crisis, Board on the glut of doctorates or Hitt's series on "Evangelicals in America" (all from the June, 1978 issue!). Other frequent contributors include Pinnock, Mounce, LaSor, Bruce, Moberg and Conn. Excellent book reviews cover practical and academic areas. New briefs and occassional articles report on issues as they relate to the evangelical church. The breadth and irenic posture of *Eternity* make it a primary periodical for the expanding evangelical church. (Subscription are $9/year from 1716 Spruce St., Philadelphia, PA 19103).

Reformed Journal, a consistently excellent publication coming mainly from the Christian Reformed Church, is now a thoughtful, contemporary, ecumenical monthly. Contributors include Smedes, Boer, Daane, Mouw, Lindskoog, Homes. Articles concern sociopolitical and church issues (Bakke, South Africa, test-tube babies, women in the church) and excellent reviews cover theological and ethical areas. Recent interaction with the more Ananbaptist tradition of *Sojourners* attracted some attention. Subscriptions are very inexpensive at $7.50/year (255 Jefferson SE, Grand Rapids, MI 49503).

The Other Side, "a magazine of Christian discipleship," publishes 12 issues a year ($11.50) featuring essays, Bible studies, reviews, creative writing and ideas for action. The serious call to hear and act as radical Christians is accompanied by refreshing humor. Editors John Alexander (not Inter-Varsity), Krass and Olson are joined by associates including Costas, Don Dayton, Nancy Hardesty, John Perkins and Ron Sider to write articles like those in the September '78 issue centering on doing evangelism in the style of Jesus, or earlier issues focussing on economics, family, violence, racism, and spirituality. Overall, *The Other Side* is probably the best of the magazines helping the church with discipleship. Ask for your free copy of Ron Sider's *Rich Christians in an Age of Hunger* with your one year subscription. Write to The Other Side, Box 158, Savannah, OH 44874.

ARTICLES WORTH READING

The September 18 issue of *Christianity and Crisis* focuses on the now postponed gathering of Latin American Bishops in Puebla, Mexico. Robert McAfee Brown and Gustavo Guitierrez are the contributors.

The July, 1978 issue of *Gospel in Context* focuses on "Conversion and Culture" with articles by Donald Jacobs and Orlando Costas.

The First New Testament by Estrada and White (Nelson) reviewed by Gordon Fee in *Christianity Today*, October 20, 1978.

Modern European Thought: Continuity and Change in Ideas, 1600 - 1950 by Franklin Baumer (Macmillan). Reviewed by William Wells in *Christianity Today* October 20, 1978.

"Solzhenitsyn's Harvard Sermon," editorial by James Wall in *Christian Century*, September 20, 1978.

New International Version, reviewed by William LaSor (Fuller) in *Christianity Today* October 20, 1978.

R. P. Martin's *New Testament Foundations Vol. 2* (Eerdmans) reviewed by Robert Mounce, *Reformed Journal*, October 1978.

"Unmasking the Powers: A Biblical View of Roman and American Economics" by Walter Wink in *Sojourners*, October, 1978.

Enough is Enough by John V. Taylor (Augsburg). Reviewed by Denis Goulet (Overseas Development Council) in *Occasional Bulletin*, July, 1978.

Rudolf Augstein's *Jesus Son of Man* (E. P. Dutton) reviewed by Leonard Sweetman in *Reformed Journal*, October, 1978.

OTHER WORTHWHILE REVIEWS

Helmut Thielicke's *Evangelical Faith Vol. II* reviewed by Stephen Smith in *Christianity Today*, September 22, 1978.

James M. Robinson's *The Nag Hammadi Library in English* (Harper & Row) reviewed by Edwin Yamauchi in *Christianity Today*, October 6, 1978.

Richard Quebedeaux's *The Worldly Evangelicals* (Harper & Row) reviewed by Martin Marty in *Christianity Century*, October 4, 1978.

John Stott on James Barr's *Fundamentalism* (Westminster) in *Christianity Today*, September 8, 1978.

James Boice's *The Sovereign God* (IVP), reviewed by James Daane in *Reformed Journal*, September, 1978.

Hans Küng's *Signposts for the Future* (Doubleday) reviewed by Carl Peter (Catholic University of America) in *Reformed Journal*, September, 1978.

TSF MEMBERSHIP

TSF News & Reviews will be published five (5) times during the 1978-79 school year. The subscription price ($5.00/one year, $9.00/two years; add $1.00/year outside N. America) includes three (3) issues of *Themelios* costs $3.00/year). All subscriptions begin in the fall and end in the spring. Bulk rate available on request. Published by the Theological Students Fellowship, 233 Langdon, Madison, Wisconsin 53703.

Critical New Testament Questions

As part of a series of reviews on J. D. G. Dunn's *Unity and Diversity in the NT*, Grant Osbourne (Associate Editor and Assistant Professor of NT at Trinity Evangelical Divinity School) comments on critical NT Questions.

Dunn's monumental book cuts across virtually every major NT issue of the last few decades, and for this reason alone Dunn should be congratulated upon a tremendous service to NT research. In actuality, it takes a comprehensive look at the whole question of diversity in the NT, and each section summarizes research in the major areas of critical study. Of course, whenever one has so comprehensive a survey as this, one faces the danger of generalization, and there are noticeable gaps in Dunn's reasoning. We hope to point out a few.

The key to reading and understanding Dunn, as Paul Byer pointed out in the previous issue of *News & Reviews* is to begin with the concluding chapter. The individual sections can be perplexing because of their brevity unless the reader understands where Dunn is going. Dunn believes, against Bultmannians, that the "unifying element" in the NT (and thus in the early church) which integrates the whole "was the unity between the historical Jesus and the exalted Christ" (p. 369). Other unifying strands, such as the sacraments, the place of the OT, the kerygma etc., depend upon this continuity between "Jesus the man and Jesus the exalted one." Apart from this, however, there was tremendous diversity in the expression of that unity, e.g. Jewish or Hellenistic, gnostic or apocalyptic Chrisitanity. Indeed, "there was no single normative form of Christianity in the first century" (p. 373). These diverse forms come into sharp conflict with one another, but they were united in their adherence to Jesus as the exalted Lord and hence were regarded as valid so long as they maintained this common core.

Dunn then applies these conclusions to the question of the canon and especially to the concept of a "canon within the canon" which can unite all the diversity within the church today. He then argues that the same unity of the earliest church should unite the church today. The canon "recognizes the validity of diversity" in both doctrinal and practical areas, and so the church today must allow the same flexibility.

When we examine the evidence which Dunn has marshalled in this light, some interesting aspects become more clear. His first major section, "Unity in Diversity?", looks at nine areas of the early church, the kerygma, the confessional formulae, the tradition, the use of the OT, concepts of ministry, patterns of worship, the sacraments, the Spirit and experience, and christology. The unity and diversity in each of these areas deserves examination, but we will choose only a couple due to the limits of this review. On the kerygma he notes a great diversity--Jesus centered on the imminent coming of the Kingdom; Acts on the proclamation of salvation; Paul had no standard approach but varied his gospel according to the circumstances, e.g. from Galatians 1 to 1 Corinthians 15. John changes both Jesus and Paul to a dualistic black-and-white crisis decision Dunn then concludes that there is no common kerygma in the early church, only a "core" based on the exalted Jesus, his demand for faith-commitment and his promise of salvation.

However, one must ask whether the diversity is as pronounced as Dunn states. For example, with regard to the development of Paul's eschatology from the Thessalonian epistles to Philippians, Dunn notes but fails to interact with C. F. D. Moule's excellent article ("The Influence of Circumstances on the Use of Eschatological Terms," JTS ns, 15 [1964], 1-15), which concluded that Paul did not change his message (or kerygma) but rather his emphasis. This has repercussions for Dunn's other points, for one must ask whether the distinctions Dunn notes elsewhere deal more with form than content. Is there truly a difference in the kerygma of Galatians and 1 Corinthians 15 or between John and Jesus? This reviewer must say that Moule's discussion applies here as well. The dualistic emphasis in John has not replaced Jesus' eschatological tension, nor does his realized eschatology contradict Jesus' stress on the imminent kingdom.

The chapter on "Spirit and Experience" repeats the conclusions of Dunn's *Jesus and the Spirit*. He classifies the earliest Christians as "enthusiastic" or ecstatic, due to the appearances (which he calls "visionary experiences"), Pentecost and the stress on miracles. In comparison Jesus, while he had such experiences, penetrated to a deeper level, that of the Fatherhood of God and the Spirit's anointing rather than the external, charismatic results. In the same way Paul, although he had enthusiastic features, strongly clarified the outward expression by stressing that the grace of Christ and order in the community must both test and control the external side. In later works, especially the Pastorals, this pneumatic element is played down and is finally replaced by tradition. The one exception is John, where the connection between inspiration and tradition is maintained.

Here we may add Dunn's later discussion (ch. XIV) of "Early Catholicism." Here he follows Käseman in noting the fading of the eschatological hope and the increasing institutionalization of the church (especially in Ephesians and the Pastorals) as proving the change from the charismatic or pneumatic character of the primitive church to "early Catholic." Like Käsemann *et al.* he does so by placing the institutionalization of Acts as due to the influence of early Catholicism. Dunn then explains the paradox between Luke the enthusiast and Luke the early Catholic by stating that "much though Luke wants to present earliest Christiantiy as a united whole, he also wants to demonstrate the sovereign freedom of the Spirit over the Church" (p. 356). The main evidence of early Catholicism, he notes, is "the crystallization of tradition into set forms," a process observable in Matthew but most clearly notable in the Pastorals. John evidences a reaction against early Catholicism.

However, we must ask here whether the evidence warrants the verdict. Dunn has shown data pointing to divergent forms of expression, but he has not proven that these were *competing* forms. The evidence of the NT seems to show that both existed side-by-side. The presence of "elders" within the pneumatic church (Ac 20:28) is very much in keeping with Jewish precedent (where, for example, the apocalyptic visionaries remained within the synagogue). Also, he states rather than proves that John is a reaction against early Catholicism (although his *Jesus and the Spirit* attempts such proof, this reviewer does not believe it is conclusive). Again it is more a "both-and" than an "either-or." The "Spirit-inspired" stress in the early church was not (and need not be) contradictory to the developing tradition coming out of that pneumatic aspect. Again, while Dunn's basic premise of development is correct, the extent to which he takes it goes beyond the evidence.

Finally, we might note Dunn's discussion of Jewish-Hellenistic and Apocalyptic Christianity in his second major section, "Diversity in Unity?". After an excellent discussion of the various strands of Jewish Christianity in the NT as opposed to third-century Ebionism, Dunn concludes that Jewish Christianity in the early Church was deemed unacceptable when it slipped into conservatism, i.e., sought to place Jesus within the mold of Judaism and refused any new revelation. As to Hellenism, Dunn first notes the growing rift between Hebrews and Hellenists in Acts 6 and then the growth of gnosticism at Cornith, Philippi and in the Pastorals concluding that divergent expressions of Christianity were acceptable within the communities themselves. He then notes gnosticizing tendencies within the communities themselves. He then notes gnosticizing tendencies within the Q-tradition of the *logia Jesu* and within Paul himself (as seen in Paul's discussion of the resurrection body in 1 Cor 15 and 2 Cor 5). The radical continuity between the historical Jesus and the exalted Christ which Paul maintained caused him to deny the gnostic tendencies. It was this dynamic which led the early church and the heretics to misunderstand him; the diversity in his own system kept him from being placed in any camp. The same was true in the Johannine camp; there was a willingness to depart from standard tendencies but a demand to present the unity between the divine Son of God and the incarnate Christ. As for apocalyptic Christiantiy, Dunn believes it was united in the centrality of Christ, the tension between the already and the not yet and in its refusal to speculate about dates and times. However, there was no "apocalyptic orthodoxy;" it was primarily "Jewish Christian enthusiasm" but in the Gentile mission took on many Hellenistic expressions.

Dunn's schemata has many attractive features. The diversity of the early Church is certainly shown clearly and decisively. Perhaps his greatest contribution lies in his chapter on the value of the apocalyptic for the church. However, we cannot help but wonder whether again he has overstated his conclusions. Was the unity restricted to the christological realm? Were these aspects as diverse as Dunn claims? Three questions may be asked: 1) Should we maintain so wide a distinction between the Jewish and the Hellenistic branches? The differences were there, so much so that even in Paul's later Epistle to the Ephesians he still had to address the problem. Yet for all that the thought-patterns were not as distinct as heretofore supposed (see I. H. Marshall, "Palestinian and Hellenistic Christiantiy: Some Critical Comments," NTS 19 [1973] 271-87) and it has not been proven that the unity was restricted to the personhood of Christ. 2) If one considers the Jerusalem Council of Acts 15 to be an historical event, doesn't that put a different light on the distinctions? If it was, his semi-agreement with Baur that the rift between Jewish and Gentile Christianity continued must be modified. While the Council did not settle the issue, a large portion of Jewish believers, including James himself (we agree with those who date his epistle before rather than after Paul's epistles due to the lack of any reference to the Gentile mission), aligned themselves in support of the Gentile mission. Most of Paul's epistles, as well as the general epistles, were sent to a mixed church, indicating far more unity than Dunn has allowed. The Judaizing branch became schismatic, as indicated in 2 Corinthians 11. 3) The practice of excommunication, as indicated in 2 Corinthians 5 and 2 Thessalonians 3, involved ethical as well as doctrinal (not merely christological!) matters. While it could be argued that this was only the Pauline church, it does show that the "normative branch" of the church went beyond the christological in determining the core which must be affirmed.

In conclusion, we believe that Dunn's major problem is that he restricted himself to the older critico-historical methods in compiling his data. He gives only a surface reading and so his conclusions are based only on an overly rigid interpretation of the evidence as it appears. If structuralism has taught us anything, it is that the words themselves presuppose a contextual meaning which goes far deeper. We believe that this "deeper reading" (in fact, Dunn's evidence itself!) will support a far greater unity in the early church. While he has shown the great diversity in worship patterns and kerygmatic expressions, he has not proven the extent of diversity which he wishes to propound. In short, his book has great value in forcing the church to take another look at the biblical evidence for unity and diversity, but it must be used with care.

NEW TESTAMENT

The Favorable Year of the Lord: A Study of Jubilary Theology in the Gospel of Luke by Robert Bryan Sloan Austin, Texas: Scholas Press, P.O. Box 14317, 213 pages, $3.25. Reviewed by James Parker, Visiting Assist. Professor of NT Interpretation at Southeast Baptist Seminary (Wake Forest).

The Favorable Year of the Lord was originally done as a doctoral dissertation at the University of Basel, Switzerland. It received glowing recommendations to the Theology Faculty there from Doktorvatern Bo Reicke and Markus Barth. Our estimate of the value of this work for the current American theological/ethical scene is equally high.

This work is in essence a scholarly attempt to answer the currently popular question whether and (if so) in what sense Jesus, in his Nazareth sermon as presented in Luke 4;16-30, declared a Year of Jubilee. In addition to the interest that this question currently commands in many socio-politically oriented Christian groups, both the importance of this issue for understanding the theology and purpose of Luke-Acts as well as its profound relevance vis-a-is our perception of the history and mission of Jesus and his own understanding of the kingdom of God represent very pressing concerns for contemporary New Testament scholarship.

Dr. Sloane has eschewed the use of no critical tool or methodology in his pursuit of an answer to this question. His sane use of these critical tools, moreover, is a refreshing example of the positive value to which they can be put in New Testament studies when rigorously employed by one who is willing neither to set aside any of the exegetical data nor to be controlled by a naturalistic historical bias.

It must be remembered that the book is still in its dissertation form and for that reason contains passages and, indeed, whole sections that are highly technical in language and content and are most profitably read and evaluated by those experienced in the world of New Testament scholarship. This fact, however, should not discourage the interested non-expert from a careful study of its pages inasmuch as there is both a great wealth of information contained therein that is relevant to certain broader issues of Lukan and New Testament theology (particularly Christology and eschatology) and because there is also a serious attempt by the author to relate his historico-exegetical findings to the present missiological (social, political and evangelistic) concerns of the 20th century church.

Sloan begins his work by presenting in summary fashion the basic provisions of the jubilee-sabbath year legislation. In the exposition of this task the author also explores the theological assumptions behind each of the jubilee provisions.

The author also discusses in this context the eschatological features of the jubilee legislation--i.e., those themes in the levitical provisons which may have contributed to, and made the jubilee ordinance susceptible of, the later eschatological adaptation of it by Isaiah and Jesus/Luke. It is in fact the eschatological use of the jubilee code that accounts for its use in Daniel, the Book of Jubilees, Qumran (11Q Melch.) and later Jewish rabbinic/talmudic literature. This fact is of crucial import when the author comes in his conclusion to discuss the question of the present day application of the jubilee legislation.

Chapter II of Sloan's work seeks to establish beyond any shadow of doubt that is is indeed the notion of jubilee that stands behind the Nazareth reading by Jesus of Is. 61:1-2a, 58:6d in Luke 4:16-30. The proclamation of "the favorable year of the Lord" in Luke 4:19 is for Jesus the proclamation of the long-awaited, eschatological year of jubilee. Sloan's careful and meticulous exegetical work and his illustrative use of the Qumran document 11Q Melch to establish this as a certain fact. The implications of the jubilary background of this passage for understanding Jesus' self-understanding and the mode of his christological self-revelation are developed in the remainder of Chapter II, especially with regard to the titles "Messiah" and the eschatological "Prophet like Moses." Space does not permit here the presentation of Sloan's excellent and intriguing conclusions regarding the pattern of Jesus' self-revelation.

Chapter III may well be the most exciting and creative of Sloan's work. In it he illustrates the pervasiveness of the jubilee vision in the gospel of Luke and its crucial importance for understanding the background, nature and content of Jesus' "preaching of the kingdom." Sloan's analysis of the various verbal phrases which refer to the activity of "preaching the gospel" as used in Luke, his tracing of the Lukan (midrashic) use of the language of Is. 61, and his discussion of Luke's employment of the verb and noun forms of aphesis ("release"/"forgiveness"), the terminus technicus for the "year of jubilee," all clearly establish the deeply-rooted assumption and pervasive application of the idea of jubilee in Luke's gospel. The fact is indispensable for a proper understanding of the very nature of the kingdom that Jesus proclaimed and, in that connection, for perceiving the character of Jesus' Messianic consciousness.

Sloan's final chapter discusses the implications of his findings for understanding the purpose and theology of Luke. It is, however, Sloan's conclusion that will undoubtedly provoke the greatest stir among those interested in the year of jubilee as a model for Christian social action in the present. The author, whose work was inspired by John Howard Yoder's *The Politics of Jesus*, has nevertheless rejected Yoder's conclusions with respect to the meaning of the proclamation of the year of jubilee by Jesus in Luke 4:16-30. Sloan will allow neither the conclusion that the year of jubilee that Jesus proclaimed is purely a social event (a la Yoder) nor the "orthodox" conclusion that it refers only to "spiritual" release, i.e., the forgiveness of sins. For Sloan, and if he is right, for Jesus and Luke too, the year of jubilee, as proclaimed by Jesus in Lk. 4:16-30, refers to both. It must be said that Mr. Sloan's case is strong. The historical and exegetical evidence he marshals *against* Yoder's claim (that

the announcement by Jesus of a year of jubilee had no eschatological significance for Jesus' hearers or for the rabbinic Judaism of his day and that it was/is therefore an event of only social significance) is not only convincingly prodigious but also irrefutable. To be sure, Sloan insists that the jubilary "year of the Lord" has the forgiveness of sins as its ultimate concern, and that it is, moreover, the primary Biblical model for understanding the eschatological salvation of God that has now come near in the person and work of his annointed one, Christ Jesus the Lord. That fact, however, certainly (and rightly) does not for the author divorce the idea of jubilee from its social context and import.

In fact, Sloan points out the *necessary* inter-relatedness of the "social" and "spiritual" dimensions of the year of jubilee as it is used and applied in both Isaiah and the gospel of Luke. The author's working out of the theological relationship between these two oft-polarized aspects of the Christian mission (i.e., evangelism and social action) is worthy of very careful consideration by those who would limit the message of Jesus to only one or the other.

There is more to this work than space permits. For example, the author's insistence that the idea of jubilee--because it is woven into the very fabric of Luke's present/future eschatology--is not only a *historical* model for salvation, but is *presently* normative for the church of Jesus Christ.

For these and other reasons, this book comes highly recommended. It is to be hoped that Dr. Sloan will soon provide a popular, more easily readable version of this excellent piece of scholarly work. Studies of this sort need wider dissemination for the increase and edification of God's people and the exacting from them of a greater obedience to the gospel of Jesus Christ.

OLD TESTAMENT AND NEW TESTAMENT

Handbook of Biblical Criticism by Richard N. Soulen. John Knox Press, 1976. 191 pages; $7.95. Reviewed by John E. Hartley, Azusa-Pacific College, Azusa, California

Since even the most elementary work on the Bible are filled with technical terms and built on complex theories concerning the origin of the Bible, Richard N. Soulen, a NT professor at Virginia Union University, has put together a handbook filled with definitions and explanations of them. The author has divided the material into six general categories: 1) words related to the various types of modern critical methodologies; 2) technical terms and phrases including common foreign language expressions; 3) research tools and texts; 4) names of well-known scholars; 5) theological terms; and 6) abbreviations. A fine balanced treatment of both Old and New Testament topics is evident. Most of the entries are very short, precise and easy to understand.

There are a few longer articles, however, including ones on apocalyptic, apocrypha, biblical criticism, exegesis, form criticism, *gnosis*, hermeneutics, legend, literary criticism, narrative, parable, prophecy, quest of the historical Jesus, redaction criticism, structuralism, textual criticism and tradition criticism. These treat the topic's origin and historical development and evaluate its present usage. The author tries to highlight the differences between methodologies in his treatment. The student will find the insightful evauluation helpful and provocative. A bibliography of key works for further study is also provided along with two convenient lists of abbreviations (terms used in textual criticism, classic books in biblical studies).

The weakest section by design is the Names where uneven treatment is evident (example: the weak treatment of W.F. Albright in comparison with the article on Martin Noth. The author also might have included a few contemporary scholars, especially ones leading a current trend (i.e., F.M. Cross and B.S. Childs).

On the whole, however, the author has attained his purpose. The value of the book thus lies in inverse proportion to one's knowledge of biblical studies. The book is a definite help to those confused or discouraged by the vast amount of jargon in books about the Old and New Testaments. Even the advanced student may profit by having a handy book to clarify an issue or to stimulate recall of an important fact. This book is tailor-made to cut through the technical lingo in biblical studies.

The Jewish People in the First Century, vol. II. Edited by S. Safrai and M. Stern. Fortress, 1976. 721 pp. $32.50. Reviewed by E. Earle Ellis, Research Professor of NT Literature New Brunswick (NJ) Theological Seminary

It is over a century now since Alfred Edersheim's widely used *The Life and Times of Jesus the Messiah* was published, and almost as long since the first edition of the work of Emil Schurer, *A History of the Jewish People in the Time of Jesus Christ,* appeared. Schurer has become the classic in the field and is even now in the process of revision. However, under the conviction that something more was needed, a team of Protestant, Catholic and Jewish scholars proposed a multi-volume *Compendia Rerum Judaicarum ad Novum Testamentum.* The present volume completes Section I of *Compendia* and will be succeeded by another two-volume section on oral and literary traditions in Judaism and early Christianity. A final two volumes will consider other themes.

In Schurer's day biblical archeology was in its infancy and the Qumran library was still buried in the caves along the Dead Sea. Recent contributions to historical research from these two areas alone warrant a reassessment of the history of Judaism at the turn of the eras. And, of course, each generation has the task of re-evaluating the heritage of the past in terms of its own special interests and insights. This large undertaking is, therefore, fully justified and is to be heartily welcomed. It will render a much needed service both to the theologian

in his investigations and to the minister in his preaching.

The present volume, which is written for the most part by Jewish scholars, surveys various aspects of social, economic and religious life in first-century Judaism. It does not concern itself directly with the ministry of our Lord or indeed with the Christian mission as such, but it does greatly illumine the context out of which Christianity arose. The 14 chapters consider in turn the social and economic status of Jews in Palestine and in the Diaspora, the place of the family and of education, the role of the calendar and the temple and synagogue in the lives of ordinary people. The later essays discuss the architecture of Palestine and the languages spoken by Jews of the first century. The volume concludes with a discussion of paganism in Palestine and the depiction of Jews in pagan (secular) literature.

It is not possible here to enter into a detailed discussion of each of these essays, and it is obvious that for Christian seminary students and for religion majors oriented toward the New Testament some are more important than others. For example, from inscriptions and other evidence it is now clear that Greek was the first language of a considerable number of Palestinian Jews, including residents of Jerusalem. This raises again the question of language Jesus used in his ministry. More importantly, as I have sought to show in my *Prophecy and Hermeneutic in Early Christianity* (Eerdmans: Grand Rapids, 1978), it suggests a new approach to the form criticism of the Gospels. For even if our Lord usually taught in Aramaic, he had Greek-speaking hearers and followers who, from the beginning, would have needed his teaching in their own language.

This one example illustrates the means by which these essays may serve the New Testament student in unexpected ways. The book does not, unfortunately, have as much specific correlation with New Testament interests as does, for example, the great work of Jeremias on *Jerusalem in the Time of Jesus*. But for the student who is knowledgeable in the New Testament and who is prepared to do his own correlations, it will prove to be a rich mine to be quarried and quarried again.

To find the true cost of a book one should divide the price by the number of years of its usefulness. This is a volume to use for a lifetime and, unlike so many others, it will not soon become dated. Judged in these terms, the price is quite modest, espcially for a student who *deo volente* has thirty or forty years of ministry ahead of him.

OLD TESTAMENT

Exodus: A Study Guide Commentary by F.B. Huey, Jr. Zondervan 1977. 142 pp., $2.50. Reviewed by Samuel J. Schultz, Professor of OT, Wheaton College and Graduate School

Noteworthy is the fact that this author regards the book of Exodus as "written under the inspiration of the Spirit of God" and the Exodus as an historical event asserting that "the faith of Israel finds it origin in a historical Exodus experience and is dependent upon its reality" (p. 90-91). From this perspective F.B. Huey offers a constructive study guide for the book of Exodus.

For college or university students, laypersons, Bible study groups as well as the individual reader, these pages offer a wholesome stimulant for the study of one of the basic books in the OT. The experiences of the Israelites in their relationship with God lend themselves repeatedly to the experiences of modern man. Consequently this study guide may provide a practical and challenging appeal.

With this approach to the book of Exodus, the author delineates the delicate balance between the human and the divine aspects--the natural and super-natural--as exemplified by the plagues. He discusses the magical arts of serpent charming as practiced by Egyptian magicians but takes the text at face value in recognizing the superior power manifested through Moses as God's representative.

The cultural context of Egypt provides a better understanding of the developments during the occurence of the ten plagues in the author's discussion, but he asserts that the "miraculous in the Bible must be taken seriously" and that "the real essence of miracles is the acknowledgement that God is at work." Timing, intensity, and location "affirm God's control of the plagues" (pp. 41-43).

The Sinaitic convenant, the building of the Tabernacle, and the establishment of the priesthood are considered in the context of ancient Near Eastern culture. This offers considerable insight for a better understanding of Israel's laws and regulations as well as the uniqueness of her relgion. Helpful is the correlation of the paragraphs where the instructions are given with the subsequent account of the actual construction of the Tabernacle.

Hebrew words are used throughout this study guide to provide effective illumination of the text. The author, however, does not emphasize them beyond the grasp of the layperson who has no knowledge of the original language.

Although the author develops the theological themes of salvation, redemption, and other doctrines, he does reflect a common approach that "the Christian is under grace instead of the Old Testament legal relationship with God . . ." Was this "legal relationship" a reality under Moses or was it developed by intertestamental Judaism? The author appropriately points out that "the New Testament" constantly links the evidence of our love for our Lord with obedience" (p. 86), but does not Moses do the same in Deuteronomy 5-11 where obedience issues out of a wholehearted commitment and love Godward?

As interest in the reading of the Old Testament books increases this study guide has the potential of extensive circulation for private as well as group study.

PHILOSOPHY

The Christian Mind
by Harry Blamires
Servant Books, 1978, 191 pp.
$3.50, paperback.
Reviewed by Jack Buckley,
Teacher, Covenant Circle
(A Christian Study fellowship)
Berkeley, California

Finally an American publisher has reprinted a significant little English book by a disciple of C.S. Lewis on the problem of secularism. Fifteen years ago Harry Blamires complained in print that English culture showed little evidence of a Christian mind at work. Believers might be devout, even vocal in some cases, but generally no one knew what distinctively Christian thinking looked or sounded like. Given England's unique blend of church and state history, that seemed odd. But the British blend was part of the problem: very few people bothered to think seriously about the ideas and terms commonly used, and increasing secularity in the various disciplines of learning made Christian thinking even more difficult.

The book is timely for contemporary Americans. In our day of an evangelical renaissance of sorts, we are tempted to use lingo in place of thought. What does "born again" really mean? Western culture has forfeited a Christian mindset in whole fields of discourse, so that outside of chruch and private devotions believers today must adopt materialistic words and methods even to begin communicating intelligibly with their neighbors. And now even religious language is being stolen and emptied by the media.

Blamires posits that the great divide between a Christian point of view and a secular one is the Christian's awareness of the supernatural realtiy that touches every part of life. "Modern secular thought ignores the reality beyond this world. It treats this world as The Thing . . . if This World = All that Is, then there is no Greater-than-It to break in upon it." And there is hardly any way for those who believe that God has in fact broken in by the Incarnation to speak meaningfully with those who believe that to be impossible. Thus the inevitable collision, in Blamire's mind, between Christian and secular thinking about the real meaning of things.

Emphasizing the importance of a Christian apprehension of truth, authority, and the value of persons, Blamires graphically illustrates the chasm between Christian and secular mindsets. For example, he cites tributes to Beat Generation writer William Burroughs that use words like "interior discipline," "commitment," "heroism," and "austere" to praise his debauched lifestyle. Such perversion of language, says Blamires, curses modern thought. "... the Christian Church apart, there is no ethical tradition in our midst sufficiently rational and logical to withstand the assaults of modern immoralists." Such logic starts at the baseline of God's reality and revelation of it in Christ. Christians take truth seriously because it has been embodied in human flesh. And the crucifixion makes the Christian indelibly aware of the reality of evil as well.

Blamires jokes that the modern taste for epistemological pudding (stir equal parts of a dozen opinions) simply lays on more junk to be scraped away in getting at truth's hard core. To the Christian mind, he says, truth is a rock, authoritative and constant.

What holds all his argument together is a sacramental sense. For Christians, the material world is hallowed because our Maker has become our Brother. When God made the world, he put his seal of approval on the material; in coming among us to redeem the world, he reaffirmed the goodness of matter. Blamires says that both psychologists and poets know that people long for something more than meets the eye. But their materialistic ministrations fail as radically as do welfare, free sex, and moralism to satisfy our universal yearning for completeness. "What an inspiration it might be," he says, "if the Church could reaffirm sexuality--and all human potentialities for the experience of beauty--in terms of man's hunger for Heaven and God's bountifully showered foretastes of the glory!"

Blamires builds on Charles William's theology of romantic love to make his sacramental point. "The relationship between lover and beloved which emerges is (at its best) the relationship of joyful giving and receiving which ought to join all men together. Already such relationships exist among the perfected in Heaven. And the archetype of such perfected relationships is the coinherence of the Three Persons of the Trinity." At one point, he reduces his argument to the assertion that "nothing which is truly human is outside the scope of theological synthesis." Theological in the sense of aware of God, in a context of supernatural vision that transforms the mundane into a world of gifts meant to be offered back to God in faithful good use.

Blamires wrote a postscript fifteen years ago, saying that Christians would face unprecedented challenge in the next fifty years from an intesified secularism, forces us either to sharpen the Christian mind or withdraw into personal religion. With thirty-five years to go according to use timetable, we look around for evidence of a Christian mind consistently at work. The book is definitely not out of date.

Correction: The October "News & Reviews" erroneously listed the publisher of Alvin Plantinga's God, Freedom and Evil. The book is published by Eerdmans.

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OCTOBER 1978

AN OPEN LETTER TO SEMINARIANS

By Mark R. Branson

The Christian student studying at a seminary may be motivated by academic pursuits, religious experiences and vocational decisions. Too easily the seminary years become a time of disappointment in fellowship, theological doubts and loss of enthusiasm for the gospel. Maybe the establishing of some clear concerns now can help alleviate some of the frustrations and tensions.

The idea of a seminary focuses attention on community living, companionship, fellowship. One anticipates an atmosphere of shared dreams, caring friends, warm fellowship, vigorous prayer and vital worship. A student who hopes for these is generally confronted by fairly thorough disillusionment. However, seldom is "community" ever an atmosphere into which one simply walks, rather it necessitates search, initiation and commitment. The seminarian who desires a prayer fellowship will probably need to initiate one. This also applies concerning support groups, worship and Bible study discussions. Do not be discouraged, there are probably others close by who will readily respond to your initiative.

Secondly, the seminary relationship with academics tends to be confusing and disintegrated. Professors often seek better ways to make scholastic pursuits deeply relevant and personally rewarding. However, do not be surprised if you encounter a less sympathetic instructor who pursues the goal of relieving you of cherished beliefs which the professor sees as naïve and archaic. No doubt we all need our intellectual systems to be challenged and deepened, but the "expert" sometimes disregards options which vary with one's own presuppositions and therefore belittles the student's beliefs and questions. The student is wise to listen, seek understanding and then avail herself or himself of resources beyond the required reading. Helmut Thielicke speaks of the "spiritual instinct of the children of God" and encourages students not to ignore inner senses and convictions even when they may conflict with a professor.

INSIDE . . . .

"Doing theology" can be far more relaxed and enjoyable when one realizes that a complete, defensible systematic need not be finalized by graduation, and certainly not by the end of a course. Defensiveness, whether student's or professor's, will only interfere with the prayerful search for wisdom and the well-counseled building of life-giving, viable church doctrine.

My third concern is also introduced by Professor Thielicke, "Under a considerable display of the apparatus of exegetical science and surrounded by the air of the initiated, (the seminarian) produced paralyzing and unhappy trivialities and the inner muscular strength of a lively young Christian is horribly squeezed to death in a formal armor of abstract ideas." *(A Little Exercise for Young Theologians, p. 8).* One should be concerned not only for the spiritual lives of future parishoneers, but more immedately for one's own spiritual formation. In our rejection of legalistic structures we too often give up the very God-given means for grace! Devotional Bible study, prayer, fasting, journaling, silent retreats are all desparately needed if one seeks more than intellectual pride and disintegrated pastoral skills. Perhaps the counsel of a personal pastor or spiritual director can provide guidance and accountability during these seminary years.

Finally, I would like to suggest resources which might be of assistance in these areas. Thielicke's *A Little Exercise for Young Theologians* (Eerdmans) and Bonhoeffer's *Life Together* (Harper) can help set the tone for seminary education. Academic pursuits can be aided by Howkin's *The Challenge of Religious Studies* and Brown's *History, Criticism and Faith* (both available from TSF at $2 and $3 respectively). The recent release of Donald Bloesch's *Essentials of Evangelical Theology Vol. I* (Harper & Row; reviewed in this issue of *News & Reviews*) gives us an excellent systematic theology. A very worthwhile critique by an outsider has been written by James Barr entitled *Fundamentalism* (Westminster; reviewed in the April *News & Reviews*). Other guidelines are available in Jose Miguel Bonino's *Doing Theology in a Revolutionary Situation* (Fortess Press) and Marshall's *New Testament Interpretation* (Eerdmans). On spiritual formation, Foster's *Celebration of Discipline* (Harper & Row), O'Connor's *Search for Silence* (Word), Ellul's *Prayer and Modern Man* (Seabury) and Nouwen's *Pray to Live* (about Merton, published by Fides/Claretain) are all powerful and rewarding.

TSF seeks to make available printed resources and significant conferences to make seminary education a richer experience. Please let us know of any particular needs or suggestions you have. May 1978-79 be a year treasured for its experiences, maturity and spirituality.

TSF News & Reviews will be published five (5) times during the 1978-79 school year. The subscription price ($5.00/one year, $9.00/two years; add $1.00/year outside N. America) includes three (3) issues of *Themelios*, an international student theological journal (subscription for *Themelios* costs $3.00/year). All subscriptions begin in the fall and end in the spring. Bulk rate available on request. Published by the Theological Students Fellowship, 233 Langdon, Madison, Wisconsin 53703.

WHO'S WHO IN TSF

TSF is a loosely-knit fellowship of university religion majors, seminarians, and graduate students. Clark Pinnock, Professor of Theology at MacMaster Divinity College (Hamilton, Ontario) and Mark Branson, a recent graduate of the School of Theology at Claremont and a campus minister at UCLA, serve to coordinate and advise the overall movement. Dave Jones, a Ph.D. student at Vanderbilt University, visits campuses in the Southeast. Peter Northrup, Vice President of Inter-Varsity Christian Fellowship, helps as Managing Editor of *TSF News & Reviews*. On page one you can find data on those who serve as associate editors. A network of professors offer invaluable assistance as encouragers and guides: Gerald Sheppard (Union, New York), Donald Bloesch (Dubuque), Donald Dayton (Chicago), Bernard Ramm (Modesto, California), and Carl Amerding (Vancouver) to name a few of over one hundred!

Finally, I want to give a special thanks to Lois Hart (Madison, Wisconsin). Lois has shared the vision and labors ever since TSF began in December, 1973. She was recently reassigned as secretary to John Alexander, President of IVCF. TSF could not be what it is today without the perserverance of Lois as secretary, liaison and friend. A computer and several office personnel (introductions will follow in the coming year) will attempt to take over the work. Lois, thank you!

N E W S

VANDERBILT

Last year TSF staffer Dave Jones (Ph.D. student at Vanderbilt) sent out a letter to incoming students which was a good catalyst in encouraging others toward a fellowship. It is printed here again for your possible use:

To All Professional Students (or Graduate Students):

On Monday, September 18, and each Monday thereafter (if this is a convenient day), a group of us (M. Div., D.Min., and a few Ph.D. students) will be meeting for lunch at 12:10 in Room 139 to talk about the relationship between our studies and work at Vanderbilt and our commitment to Christ and His Church. We are from a variety of backgrounds and traditions, but we are united in our concern for the Christian Church, the personal life of faith, vital Christian ministry, and a faithful theology. We intend to explore together the positive contributions of the historic Christian faith, vital neo-orthodoxy, the historic Christian confessions, and evangelical Christianity to our lives and the life of the Church. We invite all who would like to join us.

If you are interested, but cannot make in on Monday, or if you have a question, please put a note in my mailbox or call me at 298-4807 (early morning or late evening). We look forward to meeting you.

Sincerely,
David N. Jones

DUKE

Another chapter, Duke University and Divinity School, sent a letter to all incoming students:

> Dear Fellow Student:
>
> Shortly you will be coming to Duke Divinity School and we want to use this means of welcoming you to the campus. It is our prayer that your initial experiences at Duke will be positive ones and we hope we can contribute in some way to that. The Theological Students Fellowship is beginning its second year at Duke. It is our purpose to provide learning and fellowship opportunities for interested students. We seek through forums to show the relevance of evangelical theology, as well as to interact with the wider perspectives of theological education. And through fellowship meetings we seek to know each other better in the seminary community, and to be supportive on one another during the academic year. In short, we hope these opportunities will provide both information and inspiration in your first year of theological study. When you arrive on campus in the fall, you will find a schedule of our activities in your mail box. We hope to see you at our first forum, and we hope that as quickly as possible "Fellow Student" will be dropped and in its place will be your name, your face and a relationship of friendship and support.
>
> Sincerely in Christ,
>
> Dr. Paul Mickey, Faculty Advisor
> Steve Harper, Graduate School Representative
> Lenny Stadler, Divinity School Representative

In addition, the dean's office asked TSF to make comments during orientation week. Their plans include monthly open forums during the Wednesday hour reserved for specifi meetings. "Process Theology," "Prayer and Psychotherapy," and "Clergy Supply and Demand" are the Fall lecture-discussion topics. Also, monthly dinner meetings involving students and spouses include dinner and a worship-devotional time.

UNIVERSITY OF CALIFORNIA AT SANTA BARBARA (USCB)

Plans for 1978-79 center around two directions. First, bi-monthly meeting for discussing recent publications like Colin Brown's *History, Criticism and Faith* (IVP) and monthly evenings with guest speakers (Robert Gundry, Bieger Pearsons, Robert Michaelsen). Interaction among students and faculty is promising. The TSF chapter hopes to co-sponsor a spring lecture with the UCSB Religious Studies Department.

TORONTO

The TSF chapter at the Toronto School of Theology includes activities on most of the nine seminary campuses, as well as activities for the overall group. A brochure, to be distributed during orientation will introduce seminarians to the purpose and plans of TSF. Terry Donaldson (phone 416-690-5870) set out this agenda: Clark Pinnock on "The Challenge of Religious Studies," Fr. G. T. Montagne on "Theoskitzophrenia," Oliver Donovan on abortion, Harvey Cox on liberation theology and Jim Wallis on a several day series on the Role of the Church. A monthly newsletter keeps area members advised of activities.

NOTEWORTHY:

KARL BARTH SOCIETY

The Karl Barth Society (Mid-West Region) will meet October 13 and 14 to host lectures and discussions on "Ethical and Political Themes in the Theology of Karl Barth." Participants include James Gustafson (Chicago), M. Douglas Meeks (Eden) and John H. Yoder (Goshen and Notre Dame). Write to Professor Ronald Goetz, Department of Theology, Elmhurst, Illinois 60126 for information.

THE BERKELEY LECTURES

The Berkeley Lectures, February 9 -11, will feature Dr. David Hubbard (Fuller) speaking on several OT topics. Information is available from First Presbyterian Church, 2407 Dana Street, Berkeley, CA 94704.

RECOMMENDED PERIODICALS:

The Evangelical Review of Theology, published by the Theological Commission of the World Evangelical Fellowship, gathers articles and book reviews from various sources around the world and prints selections in a 170+ page journal. Contents of the April, 1978 issue included, "The Christian Task in the Arts: Some Preliminary Considerations," "Evangelism, Salvation and Social Justice," and "Community and Mission: The Moravian Model." Edited by Bruce J. Nicholls (Former *Themelios* editor), *ERT* is available for $4/year (2 issues) from *World Evangelical Fellowship, Box 670, Colorado Springs, CO 80901.*

Old Testament Abstracts, published by the Catholic Biblical Association, is a thrice-yearly updating on literature relating to the OT. This is a must for anyone seeking to be on top of articles and books in OT studies. Edited by Bruce Vawter (De Paul University, Chicago), *OTA* is available for $11/year (3 issues) from *The Catholic University of America, Washington,DC 20064.*

Gospel in Context: A Dialogue on Contextualization sets its own agenda as an "international, cross-cultural, inter-disciplinary and interdenominational dialogue." Editor Charles Tabor works with associates including Scott Bartchy, William Pannell, C. Rene Padilla and Peter Savage. Students can subscribe for $7.50/year (4 issues)--others pay $11/year or $17/2 years. Their address is: *P.I.M., 1564 Edge Hill Road, Abingdon, PA 19001.*

Agora is "a magazine of opinion within the Assemblies of God and the wider Pentecostal ministries." Working from the theological and historic roots of the Penecostal movement, the editors seek to provide a medium for expression of theological, prophetic, discipleship and fellowship issues. Of special value has been a two-part article by Gerald Sheppard (Union, New York) on "Word and Spirit: Scripture in the Pentecostal Tradition." Sheppard traces both the role and the directions of the doctrine of inspiration within the Assemblies. He writes with keen insight into the history, politics and significance of current debates as they relate to traditional Penecostal values and theology. *Agora* is available $5/year (4 issues) from *P.O. Box 2467, Costa Mesa, CA 92626.*

The editors of *News & Reviews* decided last year to invest considerable energy on the recent release by James D.G. Dunn entitled *Unity and Diversity in the New Testament* (Westminster). In this issue we will view the book through the eyes of two reviewers: Clark Pinnock will focus on the theological implications and Paul Byer will cover concerns for the practical theologian. In the November *N&R* reviews will come from two other directions: critical NT questions and the issues of historical theology.

Issues in Practical Theology

By Paul Byer, Adjunct Professor at Fuller Theological Seminary and on Inter-Varsity staff in a special teaching ministry with Western Regional staff and students.

In his preface to *Unity and Diversity in the New Testament; an Inquiry into the Character of Earliest Christianity*. James D. G. Dunn states, " . . . the book has undergraduates primarily in mind . . . (albeit) third year undergraduates who have already completed two years in NT studies." (The book actually springs from a series of ten university lectures). But do not be deceived--this is not a book for the *kids*. It is expansive and wide ranging in its investigations, and many readers will be pressed to follow Dunn as he rapidly strides across the NT landscape. For me, the experience was somewhat like trying to follow a guide in a scramble up a mountain. You are not sure of some of the guide's immediate decisions, but because of the rapid pace, you cannot stop to question each turn for fear of losing sight of him altogether in the rocks and trees ahead. Perhaps only time will tell if you have actually scaled a new peak, or only circled through the trees.

The book is in two sections. First "Unity in Diversity?" is investigated in nine topical themes. Dunn concludes that, although there is diversity in how each of these is handled within the sub-sets of the NT writings, in each case the unifying core is, "Jesus the man is the Lord exalted." Dunn states that unity is only to be found in the person of Jesus, in His life, death/resurrection, and exaltation as Lord.

This reaffirmation that Jesus the exalted Lord is the core of New Testament belief is welcomed. But there are questions, such as, "Why were these nine areas of investigation selected?" and "Do Dunn's historical pre-suppositions and methods determine his conclusions?" But even so, what appears is that, although there may be various ways to slice an apple, if the cut is deep enough, a part of the core will be revealed because that is the nature of an apple. For Dunn, that which determines the nature of early Christianity is the common core, Jesus, the man exalted.

The second section of the book is "Diversity in Unity?" Dunn identifies four streams of development in early Christianity within the NT writings;

Jewish; Hellenistic; apocalyptic, and Early Catholicism. He follows the development of each, highlighting their differences, and concluding that each was accepted as valid as long as it retained its commitment to "Jesus the man, the exalted Lord." These distinctives did result in tension and conflict, but this diversity was accepted if there was a core commitment to the unity of belief in Jesus. Dunn's investigation is now like the slices across an orange--each segment has its own separate identity, but it is a part of the whole because of its contact with the stem, and because it does not attempt to make its segment into a whole orange.

Some practical implications of this study are apparent to those who work in a cross-cultural and/or para-church ministry. These ministries almost always have a very particularized objective, such as Young Life and Youth for Christ among high schoolers, Inter-Varsity and Campus Crusade among collegians, and, for example, the North Africa Mission, seeking to plant churches among North African Muslims. Such specific objectives give opportunity to develop specific methodologies. Sometimes those in a parish ministry seek to establish their particular structure and form of ministry as the only valid one, based upon the "early church." Dunn's analysis starts with a premise that there was considerable diversity within early Christianity; that this was acceptable as long as they held that their unity was in Jesus Christ, and love fulfilled the law, and that no one segment of the early church could claim to represent all that Jesus Christ meant in faith and practice.

Most would agree that there are limits to diversity, and Dunn deals with this. Although he states, "We must conclude . . . that *there was no simple normative form of Christianity in the first century*" (Dunn's emphasis, p. 373), he argues that the NT cannon now sets the criteria for both the essential unity in Jesus Christ, and sets the limits of acceptable diversity. Thus, his conclusion that the NT cannon is not a unity in itself, but reflects a diversity held together by the unifying truth of Jesus Christ, may essentially be a restatement of the premise he started with. He seems to have based his whole investigation upon "The fact . . . that no New Testament document as such preserves or embodies Christianity as it actually was in the very beginning; rather each shows us Christianity in a different place and at a different time, and consequently in a different and developed form" (p. 380). For this reason, by the time I finish, I'm not sure if I have climbed a peak or circled a mountain . . .

An example of this is Dunn's treatment of James. He states, *"The letter of James is the most Jewish, the most undistinctively Christian document in the New Testament.* (Dunn's italics) The name *Christ* appears in only two places--at points where it could easily have been added (1:1; 2:1). Otherwise, absolutely no reference is made to the life, death or resurrection of Jesus." (p. 251). True, but put in context, each usage of Christ is preceeded by "Lord Jesus"; in the first usage James states he is a servant of God *and* of the Lord Jesus Christ while in the

second usage it reads, "as you hold the faith of our Lord Jesus Christ, the Lord of glory" (RSV). With the Lordship of Jesus Christ so firmly established, if you then follow how James uses "Lord" throughout his letter, it may be that he is very carefully developing a very high Christology, not through references to his "life, death or resurrection," but in a manner which is specifically targeted to his readers. Thus, although Dunn sees each NT document as unique, he may not allow its distinctive. It is the author's own intention to determine how each text is to be understood.

If I sense this in James, I'm even more aware of it in the usages of Mark. The index of biblical writings list 349 references to Mark in the book. Obviously, some are incidental, but in a number of significant places, I do not fully agree with Dunn's conclusions. I realize that he is using the interpretations generally accepted, and following it to its conclusions. But this is the point. To recognize the diversity within the NT documents is only the first step. To take this diversity seriously a significant amount of work may be required in uncovering the uniqueness of what each writer is saying and how he is saying it. Only then can a fair survey be made of the significance of the differences and their meaning within the NT. Since this meaning seems to be what Dunn want to move to, I suggest that those who read his book start with Chapter XV and thus have a better basis for understanding his methodology.

A quick scramble up a mountain is often exciting and stimulating, but usually it is no substitute for the pick and shovel work if the treasures within it are to be uncovered and put to the use of men and women.

Reflections from a Theological Standpoint

By Clark Pinnock, TSF Coordinator.

This book, which may prove to b one of the most important in it implications for Christian theo logy to appear in recent years, demonstrates what many had been suspecting that there is now a new master in the house of NT theology and one who attained this position of honour having come up through the ranks of British evangelicalism. Becaus of limitations of space, I will leave to the *NT* reviewer the important question of how accurately Dunn plots the precise focus of NT unity and how fairly he assesses the extent o its diversity, and content myse with the theological issues tha arise out of the closing pages this abundant volume where the author reflects upon the *contin uing function of the NT canon,* a subject most crucial to the nature and possibility of any systematic theology in the evan gelical direction.

But, first, let me applaud the practical implication which Dun sees in his careful dissection of NT material with its impressive concentration upon the Lor Jesus Christ, as the one founda tion, and its marvelous diversity on a range of accompanying Christian themes, namely, the implication that we who stand

beneath so rich a canon of Scripture must be prepared to grant a considerable degree of freedom and affirmation to other styles of Christian faith and practice than our own. Even if we differ with Dunn over the extent of the unity and the diversity found in the *NT*, as I do, feeling there is more unity and less diversity, and this fact demands openness on our part to the possibility that the cherished conviction of the other party may be sheltered beneath a canon which is more tolerant than we have been accustomed to think. For example, we cannot read I Corinthians and not grant legitimacy to charismatic Christianity, nor Luke and not recognize truth in the catholic development.

My hesitation with Dunn's book does not even have to do with his concluding remarks about the function of the *NT* canon in the church today. I welcome enthusiastically his insistence that Christians today must do their theological reflection within the canonical context and let the Scriptures judge all their efforts. And I would defend him against the charge some will undoubtedly lay, that in his view the *NT* is a *complexio oppositorum* and unable to agree with itself about anything. On the contrary, I hear him affirming a quite considerable unity of concepts making up the *NT* message, and not merely an undefined Christological centre. Nevertheless, precisely at this important point a question arises, and I am left fearful about what Dunn means to imply. In commenting on the fact that whereas in John we find a developed theology of incarnation, but not in Luke or Mark where we encounter a less developed Christology, Dunn draws out the (possible) conclusion that we should not allow the more developed formulation in John to overshadow less developed concepts in Luke or Mark, because that would make John the real canon and effect deny true canonicity to them (p. 380) Now surely this is a point worth reflecting on. What *does* it mean when a doctrine is developed in Paul more than in Matthew, or in James less than in John? I suppose that one reason we have not thought about the problem very much is that we have assumed that, for example, James did not write about everything he believed and probably held the ideas taught by Paul, even though he had no cause to set them down in his brief occasional letter.

But my difficulty with Dunn is at a deeper level than any argument from silence, and has to do with the way the *NT* canon functions for him here. With Dunn I can see why we should not read Luke on Christology as if he were John or Paul so that the important distinctiveness of Luke is lost, but against Dunn I cannot see how it can possibly be right for anyone consciously to choose a less developed doctrine over a more developed one within the canon itself. To make it concrete, I cannot see how to justify choosing a modern form of adoptionist Christology, for example, just because it suits us and happens to fit with a possible reading of the *NT* material when the strong testimony of John and Paul to the deity of Christ booms out so loudly out of the canonical witness. I agree, let us not deprive Luke or James of true canonicity, but *also* let us not deprive John and Paul of it. It worries me that Dunn leaves the

door open for interpreters to search the canon for the doctrinally minimalist position they prefer, even on Christology, and to ignore the witness they need to hear. Surely by Dunn's own principle of hearing the *whole* canon we must oppose this point of his. And, since Dunn himself often uses adoptionist language both here (p. 56) and in *Jesus and the Spirit*, my concern about this particular case hardly seems exaggerated.

And what, finally, does Dunn think of the truth value of *NT* doctrinal statements? When John tells us about the preexistent deity of Christ, for example, is he telling us the truth in the sense of metaphysical reality? Or, when Matthew and Luke report the miraculous conception of Jesus, are we not justified in believing them, even though it is only part of the total canonical testimony? Dunn leaves us up in the air on this important question. Yet it is important to understanding the ongoing function of the canon in the church today. Certainly we want to hear each of the biblical witnesses in their individual integrity and diversity, but, if *all* Scripture is 'God-breathed,' we also want to hear them together, and hearing them together cannot mean shutting our ears to what some of them say on topics presented in the others.

It may be that Dunn will clarify his meaning on what seems to me an important nuance in his final argument so that this really excellent and influential book will become even more helpful and pertinent to evangelical theologians.

NEW TESTAMENT

THE ORIGIN OF CHRISTOLOGY
By C.F.D. Moule
Cambridge University Press
187 pages. $17.95
Reviewed by
Larry W. Hurtado,
Assistant Professor of Religion, University of Manitoba (Winnipeg).

This book, by the well-known and recently-retired Cambridge NT scholar, is important for several reasons. For one thing, the book appears in a time when Christology is, and deserves to be, a major item for discussion. *The Myth of God Incarnate* (ed. J. Hick), has brought a great deal of popular attention to the subject, but the theological student will learn that a mass of literature and results confronts one on this topic. (See I.H. Marshall, *The Origins of New Testament Christology* Inter-Varsity Press, 1976 and my own forthcoming essay, "Beyond Bousset: Recent NT Christological Study," scheduled for the March, 1979 issue of *Theological Studies*). Secondly, Moule's book is important because it comes out of a distinguished career of NT study. Finally, this book is important because it aims to treat the overall phenomenon of the expression of faith in Jesus in the first-century church.

Moule's major reason for writing is his conviction "that there are unexamined false assumptions behind a good deal of contemporary New Testament scholarship" (p. 1). Here he refers particularly to the kind of work flowing from the "history of religions school," popularized for most contemporary students by Bultmann

and his pupils. Rather than the evolutionary and syncretistic process of christological formulation posited by some scholars, Moule argues that the process was a "developmental" one, in which "what was already there from the beginning" unfolded in stages. That is, Moule wishes to show what was in all points decisive for the formulation of New Testament christology was the impact of Jesus Himself, rather than such things as mystery cults.

Here Moule takes sides with M. Hengel (*The Son of God;* Philadelphia: Fortress, 1976) and others in rejecting conclusions forcefully put forth by Bousset, and many others since. Moule reflects an awareness of the latest research available to him at the time of writing, and yet he moves into the New Testament text itself wherever he can, so that the reader has exposure to primary data, as well as secondary literature.

In Chapter 1, Moule discusses four christological descriptions--Son of Man, Son of God, Christ, κυριος--and shows how in meaning they all derive from Old Testament categories, not Hellensim. Chapter 2 is heavily exegetical, treating "the corporate Christ" in Paul's writings. Here Moule by-passes the christological titles to provide other New Testament evidence that Jesus functioned, in the thinking of Paul, as a divine figure. Chapter 3 deals with "Conceptions of Christ in writers other than Paul," in which Moule argues that Paul's conception of Crhist was not unique in early Christianity. This chapter is so brief (10 pages) that the reader has little more than Moule's conclusions, however.

In Chapter 4, Moule discusses the death of Christ, seeking what may be distinctive about the way it was regarded in early Christianity. His conclusion is that the distinctiveness of the early Christian claim about Christ's death has to do with the universality and accomplished nature of the redemption provided by it. Chapter 5 treats "the fulfillment theme in the New Testament." Here Moule wants to show that it was Jesus' own sense of fulfilling Old Testament patterns that was the basis of the New Testament concept of prophetic fulfillment.

In Chapter 6, Moule summarizes his case and deals very quickly with the question of Christ's pre-existence as a "legitimate way of describing an aspect of 'what was there from the beginning'" (p. 140).

In the final chapter, Moule turns to the ultimate revelation of God in history. Here Moule's answer takes a dialectical form--". . . it is precisely because God is revealed by Christ as a God who became incarnate that he is able to save those who sought or who seek him in other ways . . ." (p. 158). This chapter concludes with an interchange between Moule and Haddon Willmer dealing with this question of Christ and other faiths.

After this résume of its contents, a few criticisms of the book are necessary. The main problem with the book is that it was clearly not composed as a monograph, but as occasional lectures. It is

something like a collection of essays, and not all of equal value and scholarship. This is particularly annoying in view of the price for the book! Further, though Moule says his intent was to show continuity "between the undoubtedly historical Jesus and the New Testament experiences of him" (p. 136); in fact, much of the book is concerned with the continuity between the very early post-Easter faith and later Christological development. Despite these criticism I believe serious students of NT Christology will find the book well worth their attention.

OLD TESTAMENT

OLD TESTAMENT BOOKS FOR PASTOR AND TEACHER
By Brevard S. Childs.
Westminister Press, 1977.
118 pages, $3.95.
Reviewed by Robert L. Hubbard Associate Editor.

This book is the answer to an Old Testament professor's prayers! In his handy paperback Professor Brevard Childs of Yale Divinity School, one of America's leading Old Testament scholars, answers the question which plagues all Bible teachers: "What are the best OT books to buy for my library?" Further, the book's conversational, narrative style is more readable than an annotated bibliography while serving the same function.

However, do not be misled: this book is no hastily-thrown together grocery list of academia's "top forty"; rather, it clearly follows on the author's earlier clarion-call for a renewed understanding of the Bible as Christian Scripture. Hence, the book intends to facilitate that understanding by guiding "the pastor in the purchase and use of books" (p. 9) whose "excellence" (a recurring word in Child's statement of purpose) in homiletical and theological content--in Childs' opinion--opens up the Bible's message. However, scholars and other advanced students are not left out, for Childs lists many titles of value to them as well.

This is not just a book about commentaries. On the contrary, Childs begins by evaluating other theological bibliographies, basic exegetical tools (Gesenius' *Hebrew Grammar* is still best, English concordances like Strong's and Young's are recommended as are other Hebrew Bibles besides Kittel), English translations (none singled out as best), Bible dictionaries and encyclopedias (he praises multi-volume sets like *Interpreter's Dictionary* and the older one by William Smith over one-volume ones, hedges on the value of G. Kittel's NT theological dictionary), and OT introductions (none are satisfactory though ones by evangelicals Harrison, Young, and Archer are listed).

As for books on Biblical history and background, Childs slightly prefers Bright over Noth and recommends atlases by H.G. May and Wright and Filson, Wright's *Biblical Archeology*, and deVaux's *Ancient Israel*. Both the OT theologies by Eichrodt and von Rad are suggested, although Childs also likes the older one by A.B. Davidson. A chapter on books surveying the history of exegesis is also included.

The major portion of the book, however, is about commentaries. Among commentary series, Childs applauds the *Old Testament Library* and even Keil and Delitzsch, cautiously praises *The Anchor Bible*, criticizes the *Interpreter's Bible* (later he tells us which parts are considered valuable). As for one-volume commentaries, he recommends *Peake's Commentary* and *The Jerome Biblical Commentary* but for some reason omits mention of *The New Bible Commentary, Revised.*

As for individual commentaries on Bible books, space limitations dictate that our comments be limited to some general observations. First, we applaud Childs' aim of selecting volumes with theological and homiletical value. His comments enable the evangelical student to invest wisely in books suitable for his interest. But the advanced student benefits from the book also, for Childs not only mentions books suitable for him but also evaluates non-English sources as well.

Observable also in this book is an idiosyncrasy of the author evident also in his other writings, namely, his appreciation of pre-critical commentators (church fathers like Augustine, Reformers like Luther and Calvin, medieval Jewish scholars like Kimhi), as well as great preachers (Spurgeon and Blackwood, for example). Such a breadth of approach enhances the value of Childs' book by exposing the reader to a host of valuable commentaries which are otherwise overlooked this side of the dawn of biblical criticism.

Finally, we applaud the fact that Childs mentions titles from a wide theological spectrum. Hence, Childs lists with respect though not with agreement works by Kidner on Genesis and Proverbs and Feinberg on Ezekiel. He praises Joyce Baldwin's volume on Haggai, Zechariah and Malachi as "the best all-around commentary on these prophets" (p. 87). On the other hand, we note that some books popular among evangelicals (Craigie on Deteronomy, Young on Isaiah and Daniel) earn but "faint praise" from Childs, while others (*The New Bible Commentary, Revised, The New Bible Dictionary* and the recent multivolume sets published by Zondervan) are entirely omitted. All this suggests that Childs' evauluations must be considered in light of his theological and critical stance. The old rule of thumb still applies when purchasing books: "Try before you buy!"

Nevertheless, we are all in Professor Child's debt for this invaluable guide to OT books. The concluding bibliography which conveniently lists all titles cited by Childs and their publishers is a great improvement over other lists which frustrate the prospective buyer by leaving out the publisher's name. Used with discretion, this little volume will aid the student in building a useful library. I've already started my own shopping list!

THE BIBLE IN ITS WORLD:
THE BIBLE AND ARCHAEOLOGY
TODAY
By Kenneth A. Kitchen
IVP, 1978.
168 pages; $3.95.
Reviewed by Robert L. Alden, Conservative Baptist Theological Seminary, Denver, Colorado

This tidy little paperback has to be one of the better bargains available today. As Kitchen himself might say, it is "chock-a-block full" of information: dates, places, sherds, inscriptions, monuments, tablets and tells. Sometimes the reader gets the impression that he is reading the teacher's classroom notes--the mere bones with but the leanest of meat on them. In other words, there are no wasted words, no pictures, and very little white space anywhere in the book.

The author, the Lecturer in Egyptian and Coptic in the School of Archaeology and Oriental Studies at the University of Liverpool, takes us from 10,000 B.C. to the close of the first century of our era although the New Testament receives only two pages. Being a specialist in Egyptian literature, Kitchen probably gives more attention to things Egyptian than is commonly found in general archaeology texts. That is good because to ignore it is to create an imbalance. The Lavant, after all, had two powerful neighbors throughout antiquity, one to the northeast and one to the southwest.

The blurb on the back cover touts this volume as "the first book on Bible archaeology to make full use of the spectacular discoveries at ancient Syrian Ebla." That is true. Kitchen offers not just a few scattered details from Ebla appended to an already written text, but devotes his second longest chapter to this recent, spectacular discovery. It is apparent that Kitchen has read the various articles in Italian, French, English and German (mostly by Pettinato the excavator and Matthiae the linguist) relating to Ebla. As with all the chapters, there are bibliographical references and notes in the back of the book. The Ebla chapter e.g. has 57 such notes. In addition, p. 156 lists about a dozen works on the subject and p. 159 has a simple map of the city.

Other appendices include three pages of synchronized charts from the earliest period to New Testament times, a select bibliography, three simple maps, a general index and an index to biblical references. So all this makes for a lot of information for the money.

On the negative side of the ledger, it must be said that the text is hard to read. The print is tight, and one is blitzed with so many facts that if he didn't have a fairly good background against which to put all this information, he might be overwhelmed. And Kitchen's style is not the best. Many sentences go on and on with very complex structures (a la older German works). While there is a certain freshness, e.g. as in referring to Shoshenq's victory stele as a "'jumbo' visiting card" (p. 110) there is also a certain tartness in dealing with alternate opinions, especially those espoused by liberal scholars. Typical of those more colorful remarks which exemplify the apologetic character of this volume is this one directed to the tendency to date the Old Testament

books late: Speculations by T.L. Thompson in terms of 'Maccabean or post-Maccabean' (!) chronology imposed on the Hebrew text simply beggar belief as a species of cabbalistic gematria." (p. 57).

So, all in all, the book is a strong defense of the Bible as it has been traditionally understood, including its miracles, large numbers, and countless historical and geographical references.

THEOLOGY

ESSENTIALS OF EVANGELICAL THEOLOGY, VOLUME I:
GOD, AUTHORITY, AND SALVATION
By Donald G. Bloesch.
Harper & Row, 1978.
264 pages, $12.95
Reviewed by
Clark H. Pinnock
TSF Coordinator.

I will not try to conceal my delight about the appearance of the first volume of a two volume systematic theology by Dr. Bloesch. It fills an enormous gap in evangelical publishing in that it constitutes the *only* up to date systematic theology that affirms the range of our convictions strongly and interacts with today's theological leaders, all within a reasonably brief compass. It is especially welcome because it does not endorse some narrow confessional stance, but is catholic in its openess to Lutheran and Calvinist, pietist and charismatic, anabaptist and orthodox traditions. It is helpful too in its constructive criticism of the 'bane' of evangelicalism when it undercuts its own credibility by concentrating on periphral and nonessential matters. I believe Bloesch sets the course for a new alignment in evangelical theology which will recover its roots both in Reformation and renewal movements, and can present a viable theological alternative to the contemporary options. This book, better than any other, articulates the *TSF* vision of a scholarly, non-partisan evangelical theology which promises to unite a wide cross-section of people on a common doctrinal platform.

Let me offer a few preliminary comments on this first volume, leaving until later a review of the completed work. The second volume, by the way, is scheduled to appear in December, 1978.

1. Bloesch chooses to treat the large topics of Christian theology in an orderly manner rather than pursuing a central 'systematic' principle through the entire work.

2. Though open to a reverent use of historical criticism, Bloesch sees a danger in allowing theology to come under the scrutiny of the criteria of 'general reasonableness', insisting that its validity is detected by faith through the witness of the Spirit. This is the theme in the work which pleases me the least.

3. On the doctrine of God, Bloesch shows his respect for Barth's great chapter on the subject in *Church Dogmatics II/1*, and settles upon a happy middle ground somewhere between omnicausal and process theism, interacting with both. There are details in this chapter in particular which

will need to be expanded in future writing, for example, the difficult question of God's foreknowledge in relation to the issue of determinism.

4. Regarding Scripture, it is newsworthy to note that Bloesch is content to speak of the infallibility *and* the inerrancy of the Bible, while correctly insisting that these terms be defined biblically and not be taken to close the door on respectful biblical criticism. Here too Bloesch endores the moderate position *TSF* has taken in the past.

5. On the deity of Christ and the substitutionary atonement, the writer is admirably orthodox and compelling. He defends both the virgin birth and the bodily resurrection of Jesus, and is sympathetic with efforts to think through kenotic Christology in a traditional framework.

6. Three of the chapter deal with soteriology: with total depravity, salvation by grace, and faith alone. From the titles one can see that Bloesch is oriented to the Reformed camp; indeed, he is professor in a Presbyterian seminary and comes out of the Reformed churches. But we ought not to miss a significant shift from historic Calvinism in his theology at this point. For, although he argues strongly for the radical falleness of man and his inability to respond to the gospel in his own strength, he also insists that the scope of the atonement is universal and that all stand under the sign of election. I for one deeply appreciate Bloesch's willingness to revise Calvinistic orthodoxy at the point where, for me, the shadow falls most darkly.

In closing, I would recommend that all evangelicals and members of *TSF* secure this systematic theology because it best articulates in my judgment the path to follow as we bear testimony in the context of contemporary theology.

PHILOSOPHY

GOD, FREEDOM, AND EVIL
By Alvin Plantinga
Harper & Row, 1974
112 pages; $3.45.
Reviewed by Stephen T. Davis Associate Editor.

Alvin Plantinga is one of the top Christain philosophers in the world today. Professor of Philosphy at Calvin College, he is well known in Christian and secular philosophical circles for his logical skills, his rigorous arguments, and his energetic defense of full-blooded Christainity. This book covers some of the same ground as his more technical *The Nature of Necessity* (Oxford University Press: 1974), but unlike most of Plantinga's works, it is aimed at the general reader rather than at the author's professional colleagues. Seminary students *can* understand this book; they must only be willing to think as hard as they read.

God, Freedom and Evil is a discussion of two main topics in the philosophy of religion, viz. the problem of evil and the ontological argument for the existence of God. There are also excellent but brief discussions of the problem of divine foreknowledge and human freedom and of the cosmological and teleological arguments for the existence of God. Plantinga's overall conclusion from his discussion is that theism is a rationally acceptable world-view.

Critics often say that the problem of evil shows that theism, which affirms the following statements, is self-contradictory:

1) God is wholly good

2) God is omnipotent

3) Evil exists

The problem, they say, is that 1), 2), and 3) cannot all be true; the truth of any two of them implies the falsity of the third. Plantinga rebuts the charge by means of the "free will defense." Following Augustine, he argues that moral evil came into the world through the free choices of created beings. God cannot logically create a world of morally free creatures and guarantee that they will never sin. If they are free, it is up to them whether they sin or not. Furthermore, a better world might well result from God's having created a world of free creatures who sometimes sin than would result from any other sort of world he might have created. It is logically possible, then, that God has a good reason for allowing evil to exist. Thus 1), 2), and 3) are consistent and theism is not contradictory.

Plantinga also argues that God's omnipotence and goodness are compatible both with the huge *amount* of moral evil that exists in the world and with natural evil, i.e., pain and suffering not caused by human beings. Of particular interest here (and a point that has caused much comment) is Plantinga's crucial use of the figure of *Satan* in his argument. Finally, Plantinga argues against the claim that the existence of evil makes God's goodness and omnipotence (not demonstrably false but) improbable.

Plantinga is also known for his interest in the ontological argument for the existence of God. Invented by Anselm in the 11th century, this argument is one of the most fascinating in the history of philosophy. Unlike most philosophers, Plantinga believes that the ontological argument has never decisively been refuted, although he places little or no religious emphasis on it. Plantinga skillfully discusses Anselm's own version of the argument, the criticisms of the argument that were raised by Gaunilo and Kant, and the contemporary modal version of the argument of Charles Hartshorne and Norman Malcolm. Finally, he criticizes the standard Anselmian argument and offers his own version. It relies crucially on the notion that the greatest possible being exists if it is logically possible that the greatest possible being exists.

I disagree with Plantinga at two points, but even if I am correct, these are minor imperfections in a first-rate work. Although I agree that Kant fails to refute the arguments, I do not think his remarks are at bottom irrelevant to it. It is quite correct that

Anselm does not "define God into existence," as Kant may have thought Anselm tried to do, but Anselm does indeed treat the term "exists" as if it were a "real predicate" in that premise of the ontological argument that says, "Existence in reality is greater than existence in the mind alone." That is, he thinks existence "adds something" to the concept of a thing, viz. increased greatness.

Another minor point. In response to Plantinga's own criticism of the Anselmian argument (pp. 101-104), I don't see why we can't say that the greatest possible being has unsurpassed greatness (if it exists) in all worlds--otherwise a greater being is possible, viz. one that has unsurpassed greatness in all worlds. This is to say that the greatest possible being is a necessary being--which is surely what Anselm means anyway, since he makes it clear in *Proslogion III* that it is greater to be a necessary being than a contingent being.

This is a book which no seminarian should miss. It is not often that the evangelical world has a spokesman who is recognized as a seminal figure in his field by Christian and non-Christian alike. My advice is : take advantage of this fact, read the book carefully, enjoy some first-rate philosophy of religion, and discover a truly definitive reply to the problem of evil.

IF THERE IS A GOD, WHY ARE THERE ATHIESTS?
By R.C. Sproul.
Bethany Fellowship, 1978.
166 pages; $1.95.
Reviewed by Stephen T. Davis.

R.C. Sproul is Visiting Professor of Apologetics at Gordon-Conwell Seminary. His book, which was originally published in 1974 under the title *The Psychology of Atheism*, appears to have two main aims. First, Sproul tries to answer the classic criticism of religion based on the "projection theory" of Feuerbach, Marx, and Freud. Second, he tries to "turn the tables" on such critics by producing an analogous argument against religious *un*belief. In general I believe Sproul succeeds admirably in achieving the first, but not the second.

Theologians should address themselves to the projection theory of religion for nearly every believer--scholar or not--has been exposed to it. You believe in God, it says, not because God exists, but because you *need* to believe in God; you long for there to be a kindly, powerful ruler of the world who will assuage your guilt and promise you paradise, and so you project these longings onto the universe; Accordingly, God is nothing but a human invention. Feuerbach invented this critique of religion; Marx gave it a socio-economic twist; Freud interpreted it psychologically.

Without using this term, Sproul correctly points out that this argument fails because it is an almost perfect illustration of the "genetic fallacy." No theory about the origin of *any* belief, be it a religious belief or not, is relevant to the question of the belief's truth. Sproul admits that the projection theory is at least partially correct as a theory of the *origin* of religion. Religion *is* a wish-fulfilling opiate for some people--but fortunately this does not apply to the Christian God.

This is Sproul at his strongest. His point is that the Christian God is not the sort of being we would expect people to invent were he merely a projection of their deepest desires. God does indeed have some "comforting" qualities--he is loving and forgiving and he promises eternal life. But these properties are outweighed by his truly threatening qualities--his power (which intimidates us), his holiness (which makes us ashamed), his omniscience (from which no secret can be hidden), his wrath (which threatens us with hell), and his sovereignty (which prevents us from being autonomous). Thus far Sproul's work is quite incisive and provides a genuine service to Christianity.

Sproul is on shakier ground, however, when he attacks religious unbelief by offering a causal explanation of it. Relying on an extended exegesis of Romans 1, Sproul argues that it is clear to everyone that God exists; the problem is that we rebelled against God and refuse to acknowledge him. Lost in sin, our minds are darkened by our bias against God. Unbelief exists, then, because of sin. The upshot is that believers who feel threatened by the attacks of critics can relax: the burden of proof is now on the unbeliever to justify his position, not on the believer to justify his.

But nagging questions about this approach come to mind which Sproul does not answer. For example, in precisely what sense is it "manifestly true," as Sproul claims, that God exists (see pp. 71, 152)? Unsophisticated believers, of course, can be comforted by such claims, and there is a well-known line of Christian apologetic, with which evangelicals are familiar, which blithely assures us that the available evidence, if weighed fairly, must lead any rational person to Christianity. Each time I encounter this line of argument, I confess I patiently await the expected irrefutable argument for the truth of Christianity. Unfortunately, it is never forthcoming. "It sounds good, folks, but it just ain't true" that unbelievers are all intellectually incompetent and only Christians are rational. To imply that the existence of the Christain God is "manifestly true" is *at the very least* misleading; certainly it would be oversimplified to say that Paul makes this claim. Sproul should have explained himself much more thoroughly than he has done.

One other critical point: while I agree wholeheartedly that God's threatening qualities make him a poor candidate for status as an anthropomorphic projection, it may be that Sproul leaves himself open to criticism because of his heavy reliance on the analysis of religious experience of people like Otto, Eliade, and Sartre. For example, how would he answer a believer who simply said: "Well, encountering God is in no sense a trauma for me"? Do all believers experience in God an ominously threatening trauma which must be repressed? Sproul seems to be saying yes, but this is hard to believe. I suspect he is either generalizing from the experience of God some believers admittedly do have or else is confusing a *theological* analysis of our relationship to God with a *descriptive* analysis of what people in fact experience when they encounter God.

Despite these caveats, Sproul's book is definitely worth reading. Above all, his reply to the "projection" critique of religion seems to me decisive.

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Richard J. Baukham, "The Rise of the Apocalyptic," *Themelios* 3/2 (1978) 10-23.

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