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

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**TSF BULLETIN** (Formerly **TSF News &  
Reviews**) is published five times during  
the school year (October-May).  
Membership in TSF (\$10/yr; \$8-students)  
includes both *Bulletin* and *THEMELIOS*  
(3 issues), the theological journal of the  
International Fellowship of Evangelical  
Students. Separate subscription rates are:  
*Bulletin*-\$6.50/yr; *Themelios*-\$4.50/yr.  
Bulk rates are available on request. Student  
Group Rate-10 or more copies delivered to  
one address at \$7. per person. All sub-  
scriptions and correspondence (except as  
noted on special order forms) should be  
sent to Theological Students Fellowship,  
233 Langdon, Madison, WI 53703. TSF is a  
division of Inter-Varsity Christian

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TSF MEMBERSHIP SURVEY AND TSF BULLETIN

by Mark Lau Branson

I hope readers can enjoy the following comments as well as gain a perspective on the variety of people reading *TSF N&R*. The survey taken last May brought numerous evaluations, suggestions, praise and criticisms. Included in these comments will be a brief survey of projected plans for 1980-81.

TSF Bulletin

Looking up from *TSF Newsletter* and *TSF News and Views*, now *TSF Bulletin* is the (expanded) periodical for North American members of Theological Students Fellowship. This name was used by British TSF until that journal merged with the current *Themelios*. We will no longer mail these items together. Shipping delays from England often interfered with regular mailings to our subscribers. You will receive *TSF Bulletin* in October, November, February, March and April. *Themelios*, published in September, January and April will be mailed whenever it arrives. Catalogs for cassette tapes, discount books, pamphlets and articles will be included twice each year (November and March) with *TSF Bulletin*. We hope that our readers like these changes.

Articles

Apparently our "cover articles" have been received as helpful by a significant number of our readers. Although articles were aimed at different needs, beginning seminarians were seen as the median recipients. Ratings averaged from 3.4 to 4.4 (all scales have a 5.0 high) with lower ratings coming mainly from more advanced students. Pinnock's bibliography (March) received the highest rating, indicating that many appreciate help in finding resources.

Survey comments:

Being a non-theologian (lay?) I sometimes get the impression that we could also use a lot more interdisciplinary discussion: sometimes there's nothing more challenging than someone from another field, with another perspective; hopefully as a motivation to do research ourselves.... I like the bibliographic essays such as the recent one by Pinnock with additions by Phillips. Perhaps brief subject bibliographies would be useful, e.g., one per issue.... Unfortunately many students I know will not read theologically or philosophically oriented articles unless it can be demonstrated to them that it is an issue "people in my church will be faced with." Possibly spend a little more time and effort defining and demonstrating the importance of the problem; you may then find more students willing to read on!... I do not think TSF caters to undergraduate students to a large extent. However, I think you can't please everybody. As I begin seminary, I will find it easier to follow. Often you answer questions I haven't asked.... Is it possible to address issues such as the Christian attitude to war, the state, nationalism, etc. I feel it would be beneficial if theological students were prepared on these issues; issues which the present world situation is making extremely crucial.... I'd like to see an article or two on relating to the evangelical subculture. A lot of the language and mentality baffles me. Over-all, I like that you select for copies and how they are addressed.... The synopsis of J.H. Yoder's paper on nabaptist/Reformed contrasts was great!... Although I do not separate scholarship from my spiritual life, I do think that an academic journal's first purpose is to do top notch work in this area. For spiritual formation I employ scripture, prayer and

group interaction.... After a year at seminary, I can now see the danger of being so caught up in studies that I forget about the Person I'm studying about. Perhaps it would be helpful to have a devotional Bible study to accompany each article on spiritual formation.... As "spiritual formation" is usually presumed in religious studies but so often forgotten and neglected, I believe this is one factor of *N&R* must not neglect, but continually explore, broaden and seek interaction from its readers.... Open-ended forums between two viewpoints."

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

Reviews

Survey comments:

"Recommend fewer articles (it is psychologically difficult to overcome anxiety of looking at a whole page of recommended reading)... "Worthwhile Reading" is a very good way to help us find worthwhile reading--Maybe increase its coverage but put them in categories.... Recommended reading is excellent. I read about 1/2 of the suggestions.... I am very pleased that the reviewers include students besides professors and besides the editors of *TSF N&R*. This diminishes paternalism. It opens opportunities for the reviewers that otherwise might not exist. I like the selection of reprints and new editions, of the selection of scholarly, devotional helps."

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

## General

### Survey comments:

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

TSF's Primary Ministry: There you see some of the variety. We often have to make decisions concerning which members of our readership have the more immediate or particular needs. We have not sought to be an evangelical periodical for evangelical students in evangelical schools. We welcome members in those settings and affirm that God

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

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

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

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

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

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

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

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

#### TSF AT PERKINS

Dear Mark,

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

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

We adopted this statement in lieu of a doctrinal confession.

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

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

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

Yours in Christ,  
Ted Campbell

#### DATES

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

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

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

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

##### THE INSPIRATION AND INTERPRETATION OF THE BIBLE

By Clark H. Pinnock

##### The Crucial Link

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

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

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

#### The Word of God

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

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

#### A Human Vehicle

It has always been difficult for conservative theology which has placed such emphasis on scripture as the word of God to do equal justice to the human character of the Bible. This produces two unfortunate results. It obscures the servant character of revelation which is the glory of the Christian message, God coming to us, not in superior power, but in the form of a servant. It somehow misses the wonder of God's decision to accommodate himself and his word to the conditions of time and place in order to communicate effectively with us. The human weakness of the Bible, like that of the apostle Paul about which he wrote,

is not a liability and limitation, but a key ingredient in the wisdom of God which seems foolish to the world. We make a serious mistake when we resist the human weakness of the Bible. The second result of not facing up to the Bible's humanity is the enormous difficulty for interpretation this creates for the reader when confronted with it as always happens. It leaves the reader unable to cope with the human dimension which is there whether acknowledged or not.

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

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

#### The Spiritual Dynamic

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

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

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

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

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

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

We begin with the original sense of our polydimensional Bible, but we do not stop there. We live with the Bible in the hope that God will cause ever more light to break forth from his Holy Word. We seek the leading of the Spirit into all truth, into the deeper and fuller penetration of God's intended message. We look to the One who contextualised his word in ancient times to do the same thing again with us, to make that word alive again in our hearing. The art of interpreting the Bible (it is not a science) is not something we can do

all by ourselves. We will need all the help we can get from readers who have gone before, from Christians studying the Bible in different contexts than ours, and from our brothers and sisters who stand and more importantly kneel beside us. Our ability to understand the Bible is as broken and imperfect as all the other things we try to do for God, and yet we can gain strength and truth from it because of the indwelling Spirit testifying to the risen Lord.

#### Conclusion

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

[Portions printed concurrently in *Sojourners*.]

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

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

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

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

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

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

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

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

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

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

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

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



## INTERSECTION

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

### AN EVANGELICAL OBSERVES A WCC ASSEMBLY

By Clark Pincock

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

#### CHRISTIANITY AND HOMOSEXUALITY Brief Bibliography

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

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

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

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

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

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

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

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

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

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

## INQUIRY

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

### A SUMMARY OF FRANCIS ANDERSEN'S 1980 PAYTON LECTURES

By Kenneth Litwak

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

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

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

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

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

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

Andersen examined literary criticism of the OT in his second lecture. He described Lowth's work on Hebrew poetry as the most important book on the OT of modern times. Lowth determined that the typical unit of Hebrew poetry consists of a pair of lines

in parallel, which Andersen calls a bicolon. While this parallelism in Hebrew poetry is one of the few things in biblical studies accepted by everyone, many harmful deductions have been based on that observation.

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

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

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

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

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

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

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

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

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

There is great variety in the spelling of names ending in *yah* or *yahu* in the OT. The trend is the long form in early sources, the short form in late sources. Comparing the spelling of such names in the whole OT, it appears that 2 Chronicles is the most conservative book. We find many other words with defective spellings, in spite of consistent *lene* spellings elsewhere. Second Ch. contains effective spellings for many words, among them five *yahu* names, each spelled the old-fashioned way.

Andersen sees only one explanation for these facts. Second Ch. 28 reads like an old story, written before the Exile, as part of an 8th century annal. There is no external confirmation of the historicity of the story in 2 Ch. 28. Its neglect, however, arises solely from the prejudices of historians toward Chronicles as a whole. The mention of "Ephraim" in 28:7 is exact political terminology found in the 8th century prophets Isaiah, Micah, and Hosea.

The important historical point is that both kingdoms had been at the height of prosperity under Uzziah and Jeroboam. But before the Assyrians came, the twin kingdoms had already been decimated by civil war of unprecedented scope and savagery. And that is how Micah describes it, Second Chronicles preserves the only detailed history we have of these wars. This is not a legend but sober history.

Andersen's final lecture was on the use of the OT in Christian theology. The relationship of the OT and NT has been a much-debated question ever since Marcion rejected the OT as unchristian in the 2nd century. Many answers have been given, some mutually incompatible.

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

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

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

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

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

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

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

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

## SPIRITUAL FORMATION

### BURNOUT

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

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

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

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

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

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

### Definition

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

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

### SIGNS AND SYMPTOMS

#### Physical

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

#### Emotional

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

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

#### Mental

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

#### Social

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

#### Spiritual

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

#### CAUSES

##### Interpersonal

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

##### Institutional

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

##### Personal

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

There are three alternatives to handle burnout:

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

#### TREATMENT

##### Physical

The physical fatigue and tension is the focus of the initial step in recovery from burnout. Consider what rest is needed. To get what is needed means going to bed at the hour which allows that number of hours of sleep. Jobwise, it may mean

saying "no" to extra committees and overtime. It may mean learning to live financially within a smaller salary.

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

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

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

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

##### Emotional

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

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

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

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

### Mental

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

### Social

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

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

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

### A Bible Story

It is not God's intent that we are burned out. Jezebel sought to kill Elijah. God had just

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

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

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

## NOTEWORTHY ARTICLES

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"Mission in the 1980's: Two Viewpoints" by Walbert Buhlmann and Waldron Scott (p. 98); "Base Ecclesial Communities: A Study of Reevangelization and Growth in

the Brazilian Catholic Church" by A. William Cook, Jr. (p. 113); "Final Document, International Ecumenical Congress of Theology, February 20-March 2, 1980, São Paulo, Brazil" in *Occasional Bulletin of Missionary Research* (Overseas Ministries Study Center, New Jersey, July 1980, Volume 4, Number 3).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



## BOOK REVIEWS

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

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

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

The University of Tübingen's Hans Küng has been back in the news because the Vatican has recently declared him unfit to teach Catholic theology. Although his new confrontation might have brought Küng to the attention of many Protestants, his confrontation with the Vatican has been going on since 1957 when he publicly endorsed a Barthian view of *sola fide*. That year the Vatican opened file 399/571 to keep watch on this Swiss-born theologian. Since that time Küng has produced at least one major book a year, plus numerous articles. The bibliography compiled by Margret Gentner, included in this book, stretches 56 pages! How can one comprehend a thinker and writer of this prolixity?

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

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

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

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

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

### *Biblical Affirmations of Woman* by Leonard Swidler.

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

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

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

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

On the other hand, Swidler seriously compromises his credibility to the critical reader by overstatements, dubious inferences, and misleading labels of various sections. To take a sampling of examples, is it really clear--or even plausible--that (1) God is portrayed as a female, a seamstress, because he (she?) made clothes

for Adam and Eve (Gen. 3:21, cf. p. 30)? (2) the Holy Spirit "is" a female (pp. 58ff) because of certain references in Gnostic gospels and rare examples in religious art? (3) Jesus had "problems with his family" (pp. 239ff) because he spoke of leaving family to follow him? Surely much more careful qualification of such section titles and statements is needed to avoid provoking serious misunderstanding.

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

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

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



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

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

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

as not to communicate to the evangelical reader any anger or bitterness. He comes across as possessing a deep love and respect for the Bible and for the Lord, and eager for people to place their minds and lives beneath its authority. He offers us in the end the doctrine of a covenantal Scripture given by God to his people for their edification and renewal, a dynamic document which can perform this service two thousand years after its completion, confronting us with God's Word for our situation, through the power of the Spirit. I am grateful for this book, and recommend it highly to others.

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

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

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

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

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

It would not be profitable to discuss how Robinson thinks the idea of a second coming came into Christian belief, but it seems to the present reviewer that Professor Robinson has caught himself in a dilemma of self-contradiction. On page 36, he says, "Like every Jew, Jesus looked to the consummation of all things in a final vindication of God and his saints, and he was content to represent it in the tradi-

tional picture of the heavenly banquet... Though we cannot be sure that he used the actual expression 'the consummation of the age,' which Matthew alone places on his lips...there is good reason to suppose that he thought in the current Jewish manner of the distinction between this age and the age to come" (pp. 36-37). Like every Jew, "Moreover, Jesus visualized history as bounded by the final judgment, 'that day, of traditional expectation... which would be marked by the general resurrection...and the final separation of saved and lost'" (*Ibid.*). It is the position of the present reviewer that this distinction of eschatological tension between this age and the age to come is the very essence of apocalyptic thinking. The distinction between this age and the age to come, or the distinction found in this eschatological dualism, is necessary because the present age is fallen under the burden and weight of sin, and needs to be delivered by the glorious inbreaking of God from the heavenly world. If Jesus believed and taught this, which we believe he did, then he must be called an apocalypticist.

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

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

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

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

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

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

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

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

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

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

sistently the principles themselves may be held. The unrealism which makes every difference into a conflict or contradiction has been far too evident in the hunt for diversity.

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

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

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

*Dynamic Transcendence: The Correlation of Confessional Heritage and Contemporary Experience in a Biblical Model of Divine Activity* by Paul D. Hanson.

Fortress Press, 1978, 109 pp. \$4.95.

Reviewed by Francis I. Anderson, Associate Professor in History, Macquarie University, New South Wales, Australia and author of OT commentaries: *Job* (Tyndale) and *Amos, Hosea* (Anchor).

Professor of Old Testament at Harvard Divinity School, Hanson has already made a notable contribution to contemporary biblical studies in his book *The Dawn of Apocalyptic*. Now he has produced a smaller book out of more personal involvement in the church of

today. It is a sketch of a model for doing biblical theology. It is a test run through some of the great moments of biblical history, with maps of the journey from patriarchal promises to present-day pluralism (pp. 55, 70).

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

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

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

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

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

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

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*The Heretical Imperative: Contemporary Possibilities of Religious Affirmation* by Peter L. Berger.

Anchor Press/Doubleday, 1979, 220 pp. \$9.95.

Reviewed by Kenneth E. Morris, doctoral student in Sociology, University of Georgia.

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

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

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

*The Heretical Imperative* therefore begins with two chapters on the socio-historical characteristics of modernity and their implications for the plausibility of religious faith. Although clear, these are basically summary statements of what has

been elsewhere explicated more methodically (see, e.g., P.L. Berger, B. Berger, and H. Kellner, *The Homeless Mind*). The essential argument is that with modernity comes a plurality of "options", including "religious preferences", unknown in more traditional societies where the fit between the individual's biography and "official" definition of reality (e.g., religion) is more secure. For individual consciousness, Berger characterizes this shift as a transition "from fate to choice" and it stands as the central theme of the book. Thus, the term "heresy" in the title is taken in its original Greek meaning of "choice": The modern situation is one that necessitates religious choice.

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

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

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

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

In even the traditional Catholic sense, though, Berger's views are "heretical." In his defense, however, it should be noted that orthodoxy is by definition not soci-

ologically possible in the modern situation, and that Berger himself once advocated a "neo-orthodox" position (see, *The Precarious Vision*). If one prefers his earlier position, Berger is nonetheless to be admired for his integrity. To be sure, the three possibilities outlined in *The Heretical Imperative* are not mutually exclusive, but are offered as "ideal types" in the Weberian sense.

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

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

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

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

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

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

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

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

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

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

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*Dynamics of Spiritual Life, An Evangelical Theology of Renewal* by Richard F. Lovelace.

Inter-Varsity Press, 1979, 435 pp. \$8.95.  
Reviewed by Daniel Swinson, doctoral student in History of Christianity, University of Chicago Divinity School.

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

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

displays both the historian's awareness of where things turned with the theologian's perception of how they may be returned, and in such a way that, while historians and theologians may question some of the components along the way, the end product makes his case.

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

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

marked negative slant (Lovelace does a good job of analyzing current need), but the shape of the dynamics themselves in his exposition is limited by this "want of light." Nevertheless, Lovelace's book is a refreshing addition to the literature on renewal, and well worth the attention of any who are interested in the topic.

*The Gospel in America: Themes in the Story of America's Evangelicals* by John D. Woodbridge, Mark A. Noll, and Nathan J. Hatch.

Zondervan, 1979, 286 pp. \$9.95.

Reviewed by Douglas F. Anderson, doctoral student, Graduate Theological Union, Berkeley, CA.

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

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

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

worship and the arts, the missionary enterprise, publishing, and Evangelical institutional and organizational networks and growth.

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

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

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

*Paul's Ethic of Freedom* by Peter Richardson.

Westminster, 1979, 172 pp. \$6.95

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

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

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

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

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

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*Bible and Ethics in the Christian Life*  
by Bruce C. Birch and Larry L. Rasmussen.  
Augsburg, 1976. 221 pp. \$4.95 (paper).

*Biblical Ethics* by R. E. O. White.  
John Knox, 1979. 254 pp. \$7.95 (paper).  
Reviewed by David W. Gill, Asst. Professor  
of Christian Ethics, New College, Berkeley.

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

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

efforts to grapple with the relation of Bible and ethics by James Gustafson, Breward Childs, Edward Long and others.

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

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

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

Third, and finally, there is a category in normative ethics, in addition to value (character, being, virtue) and obligation (decision, doing). That is the "nonmoral good"--"the Good"--which stands over and

above our moral being and doing. It is the decision about what is the ultimate End of life and morality. Hedonism is the theory that pleasure is this ultimate nonmoral Good; eudaemonism argues that "happiness" is the Good. But Christianity says that the living God is the Good. Thus, one could say that in addition to, or prior to, shaping our character and informing our action, the Bible functions to "put us in touch with" God, the ultimate Good, who stands above and beyond moral character and moral dilemmas.

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

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

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



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

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

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

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

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

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*The Problem of War in the Old Testament*  
by Peter C. Craigie.

Eerdmans, 1978 125 pp. \$3.95.  
Reviewed by Anthony J. Petrotta, Ph.D.  
candidate in O.T., University of St.  
Andrews, Scotland.

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

Thus, rather than a narrow, technical treatment of the subject, Craigie has broadened the scope so that a wider audience might benefit.

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

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

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

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

Craigie has done a commendable job in reaching those objectives. One may always quibble over minor points of exegesis or argumentation but Craigie has sought to hear the whole of the Old Testament canon and has related that to the present situation. A question that kept recurring for this reviewer is why a book of this nature was not written and published by a

major Evangelical publishing house ten years ago during the heyday of the Vietnam war. Be that as it may, at least the next generation of Christian young people (and their parents and politicians) will have some guidelines if they should have to choose whether to go to war for their country. Finally, a special thanks should go to the author and publisher for making this book available at such an attractive price. *Todah Rabah* to both for this stimulating book.

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*History of Christian Ethics, Vol. I: From the New Testament to Augustine* by George Wolfgang Forell.

Augsburg, 1979, 247 pp. \$12.50.

*Protestant and Roman Catholic Ethics: Prospects for Rapprochement* by James M. Gustafson.

Univ. of Chicago, 1978, 192 pp. \$3.95.

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

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

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

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



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

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

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

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

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

What Gustafson detects (and encourages) is the movement of several Catholic moralists in the direction of freedom, openness, flexibility and biblical studies--and several Protestant ethicists in the

direction of rationality, continuity, and greater authority in ethics. The consensus is that neither an extreme existentialist, occasionalist ethics nor an ethics for a static moral order is acceptable. Gustafson indicates the conditions which a comprehensive, coherent theological ethics must fulfill in order to bridge the historic gaps. The constructive work is partly underway but mostly lies ahead. For his brilliant analysis of the historical and contemporary scene and for his clear and persistent posing of the fundamental questions to be answered by Christian ethicists, Gustafson deserves our attention and our gratitude.

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## BOOK COMMENTS

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

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

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

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

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

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

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

*Errors of Man in Existentialism* by  
than A. Scott, Jr.  
Illins, 1978, 248 pp. \$4.95.  
Reviewed by Alan Padgett, graduate student  
Drew University, Madison, NJ.

essentially this is a reprint of the  
Thor's 1968 work, *The Unquiet Vision*.  
Scott introduces the thought of six influ-  
ential Continental Philosophers: Kierke-  
gaard, Nietzsche, Heidegger, Camus, Sartre  
and Buber. With clarity and acumen, Scott  
shows up a fine blend of philosophical  
interpretation. American theological  
students should be doubly interested, for  
it only does Scott offer us a good intro-  
duction to the major school of philosophy  
the Continent (in contrast to the  
analytical or Oxford philosophy empha-  
zed in American schools), but each of  
these thinkers has had no small influence  
on theology.

A major shortcoming of this book is  
Scott's desire to introduce each man as  
an existentialist thinker. In some cases,  
e.g., Kierkegaard or Heidegger, the phi-  
losopher himself resists this movement.  
For instance, his interpretation/biog-  
raphy of Kierkegaard relies almost  
clusively on his pseudonymous works;  
his 1848 conversion is simply not men-  
tioned. A future edition could be im-  
proved, therefore, by de-existential-  
izing Buber, Heidegger, and Kierkegaard;  
apters on Edmund Husserl and Gabriel  
 Marcel would also be welcome. With this  
in mind, Scott's lucid and flowing book  
is a fine piece of work.

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*Christian Executive* by Ted W. Engstrom  
and Edward R. Dayton.  
Ivins, 1979, 216 pp. \$9.95.  
Reviewed by Dr. John W. Alexander,  
President, IVCF

This book contains 27 chapters of numer-  
ous practical helps organized into three  
parts dealing with You and Yourself, You  
and Others, and You and the Organization.  
Part 1 considers such topics as "You and  
your day" with helps on managing one's  
time; "You as a Young Leader" and "The  
Ice of Leadership" with attention on  
how to handle criticism; and "When to  
retire". Part 2 directs focus on rela-  
tionships between the Christian leader  
and supervisor, the board of trustees  
(directors), the spouse, and with  
men leadership in general and women  
leaders in particular. Part 3 turns to  
involvement with the organization which the  
leader serves: helping an organization  
resolve wise planning procedures, conducting  
planning conference, supervision via  
effective spans of control, how to deal  
with overhead, communication within an  
organization, managing conflicts within  
the organization, dangers to avoid, and  
the place of prayer in a Christian organi-  
zation. A useful glossary of seven pages  
defines numerous terms in the vocabulary  
of management.

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

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

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

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

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

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

This book contains 13 chapters organized  
under three major themes: (1) The organi-  
zation-mindedness of the contemporary  
church; (2) The church in the managerial  
age: an analysis; (3) The Holy Spirit and  
management techniques: some practical  
applications. Author Hutcheson writes  
from experience as chairman of the Office  
of Review and Evaluation of the Presby-  
terian Church in the United States; pre-  
viously he served in the U.S. Navy,  
retiring in 1947 with rank of Rear Admiral  
following active duty in numerous capac-  
ities (including a succession of positions  
in top management in Washington) in the  
Naval Chaplaincy. He shows how the basic  
skills of planning, budgeting, construc-  
ting objectives and goals, and conducting

reviews and evaluations can be developed.  
Three chapters are unusually practical:  
"Churches are Goal-seeking Organizations",  
"Leadership: The Minister As Manager",  
and "The Most Basic Organizational Prin-  
ciple: Trust the Holy Spirit".

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

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

BOOK REVIEWS

- |  |    |                     |
|--|----|---------------------|
| <i>Hans Kung: His Work and His Way</i> edited by Herman Haring and Karl-Josef Kuschel, translator, Robert Nowell   | 14 | Donald D. Smeeton   |
| <i>Biblical Affirmations of Woman</i> by Leonard Swidler   | 14 | Marguerite Shuster  |
| <i>The Inspiration of Scripture, Problems and Proposals</i> by Paul J. Achtemeier  | 14 | Clark H. Pinnock    |
| <i>Jesus and His Coming</i> by John A.T. Robinson  | 14 | George E. Ladd      |
| <i>Unity and Diversity in New Testament Theology: Essays in Honor of George E. Ladd</i> by Robert A. Guelich (editor)  | 14 | R.T. France         |
| <i>Dynamic Transcendence: The Correlation of Confessional Heritage and Contemporary Experience in a Biblical Model of Divine Activity</i> by Paul D. Hanson  | 16 | Francis I. Andersen |
| <i>The Heretical Imperative: Contemporary Possibilities of Religious Affirmation</i> by Peter L. Berger  | 17 | Kenneth E. Morris   |
| <i>The Psychological Way/The Spiritual Way: Are Christianity and Psychotherapy Compatible?</i> by Martin & Deidre Bobgan   | 17 | H. Newton Malony    |
| <i>Dynamics of Spiritual Life, An Evangelical Theology of Renewal</i> by Richard F. Lovelace   | 18 | Daniel Swinson      |
| <i>The Gospel in America: Themes in the Story of America's Evangelicals</i> by John D. Woodbridge, Mark A. Noll, and Nathan O. Hatch   | 19 | Douglas F. Anderson |
| <i>Paul's Ethic of Freedom</i> by Peter Richardson   | 19 | Nancy Dart Roberts  |
| <i>Bible and Ethics in the Christian Life</i> by Bruce C. Birch and Larry L. Rasmussen; <i>Biblical Ethics</i> by R.E.O. White   | 20 | David W. Gill       |
| <i>The Problem of War in the Old Testament</i> by Peter C. Craigie   | 21 | Anthony J. Petrotta |
| <i>History of Christian Ethics, Vol I: From the New Testament to Augustine</i> by George Wolfgang Forell; <i>Protestant and Roman Catholic Ethics: Prospects for Rapprochement</i> by James M. Gustafson | 21 | David W. Gill       |
- BOOK COMMENTS: *Introduction to the Theology of Karl Barth* by Geoffrey W. Bromiley (reviewed by Clark H. Pinnock); *The Past, Present, and Future of Biblical Theology* by James D. Smart (reviewed by Clark H. Pinnock); *Mirrors of Man in Existentialism* by Nathan A. Scott, Jr. (reviewed by Alan Padgett); *Four Reformers: Luther-Melanchthon-Calvin-Zwingli* by Kurt Aland, translated by James L. Schaaf (reviewed by Bernard Ramm); *The Christian Executive* by Ted W. Engstrom and Edward R. Dayton (reviewed by John W. Alexander); *Wheel Within the Wheel: Confronting the Management Crisis of the Pluralistic Church* by Richard G. Hutcheson, Jr. (reviewed by John W. Alexander); *Managing Our Work* by John W. Alexander (reviewed by Mark Lau Branson).