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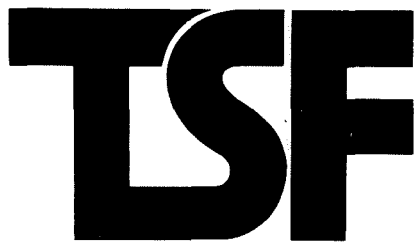
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BULLETIN

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homophobia. We should confess our past sins, whenever we gain a deeper knowledge of things that were already implicitly at the core of our profession of faith in Jesus Christ. After all, these *are* matters of life and death, not mere ambiguities.

Finally, I am disappointed in Anderson's proposal for what I consider to be a failure within Reformed Protestantism of the West. In the national Faith and Order Movement, I have been impressed with the (Eastern) Orthodox critique of the *filioque* clause in the Nicene Creed. The Orthodox contend that the *filioque* clause, on the one hand, says nothing about the economic trinity in wor-

ship and Christian praxis and, on the other hand, the *filioque* relegates the Holy Spirit to an inferior status within the Trinity. As Kilian McDonnell suggests, Protestants seem to assume that the Holy Spirit was not present with believers until the day of Pentecost. In the biblical tradition, the post-resurrection Jesus must go away so that the Holy Spirit will be with us in a special way, as the convictor/comforter until Christ comes again in glory. Even at this point, many Protestants relegate the Pentecostal activity of the Spirit to the Apostolic Age and, as Anderson's proposal seems to suggest, opt for a "Christomonism" for understanding God in the Church Age.

Anderson deserves commendation both for his genuine concern to respect the nature of the biblical text, rather than merely project his own ideas into it, and for his recognition of the gift of God in the ministry of ordained women. Nevertheless, Anderson's theological thesis, in my opinion, resolves too many hermeneutical problems by a "Jesusology" of the post-resurrected Lord. Moreover, such a view tends to invite an atrophied understanding of the role of the Holy Spirit, for example, in the attestation of Scripture, discernment within the community of faith, and empowerment to announce freedom to captives and liberty to the oppressed.

A Response to Mickelsen and Sheppard

by Ray S. Anderson

Berkeley Mickelsen and Gerald Sheppard have made significant contributions to theological literature in their own right. For them to take the time to read and critique what I have written is a mark of their Christian collegiality and their concern to contribute further to theological dialogue within the evangelical community. The fact that they were severely limited in the amount of space to present their responses while I was privileged to write two major essays, only demonstrates their good will and grace even further. I deeply appreciate their contributions.

Both Mickelsen and Sheppard seem to have grasped clearly the basic thesis which I proposed, with Mickelsen willing to consider it as a possible way of proceeding in the hermeneutical task, while Sheppard, if I understand him correctly, rejects it. Mickelsen has suggested some valuable insights which need to be pursued further, and points to the need for continued exploration of the biblical, cultural, and historical contexts in which the original texts were written. I am not sure what he means by "the highest norms of Pentecost," and by suggesting that the "Spirit of Jesus will not reinterpret Pentecost." I do not think he means that the historical event of Pentecost constitutes a norm any more than the historical event of the resurrection is a norm. It is the person of the risen Christ which is normative even as it is the person of the Holy Spirit which makes the normative presence of the risen Christ in the Church a contemporary reality.

This, of course, is where Gerry Sheppard takes issue with my basic thesis. Sheppard is not willing to allow that the risen Christ was normative for Paul. Rather, Paul's experience of the risen Christ needed to be corroborated by the oral tradition of the Jesus who lived, taught, was crucified and appeared to the early disciples. I find this strange in light of Paul's insistence that he "did not confer with flesh and blood" following his conversion, and that he only went up to Jerusalem three years af-

ter, and only then for fifteen days, and that it was fourteen years later when he went up to confer with them about "his gospel" (Gal. 1:18; 2:1). Can we read the Galatian epistle in any other way than an attempt by Paul to argue for his experience of the risen Christ as a criterion for his own apostolic authority as well as for "his gospel"?

But Sheppard does not want to allow for a Pauline reinterpretation of the gospel tradition as represented by the pre-resurrected Jesus. He will only allow that the resurrected Jesus, or the Holy Spirit, leads us to discover the same gospel with a "new precision." His basic thesis seems to be that what the church discovers today as a "permission" to ordain women can be found in the original biblical texts. This is a position taken by Daniel Fuller and has been ably presented in the November/December 1985 issue of *TSF Bulletin*.

What I hear Sheppard saying is that even Paul's teaching must be verified by its correspondence with the oral tradition as contained in the remembrance and witness of the disciples. Should Timothy have found, with a "new precision," a source in that early tradition to set aside Paul's clear instructions not to place women in authority over men? I do not think this is what Sheppard means to suggest. But then I am not clear as to what he means by the "gospel tradition," to which Paul himself must conform in order to be accurate, nor am I clear as to what he means by the "canonical presentation of Jesus Christ in Scripture."

Along with the ordination of women, Sheppard cites the case of the recognition of homosexual partnerships as one which can also be determined by a "new precision" in interpreting the biblical texts. I had expected that he would have pointed to this as a logical outcome of my own thesis, a point which I anticipated in my essay. Instead, he argues that refusal to recognize homosexual partnerships along with the refusal to ordain women by the church in its past is to sub-

stitute "our gospel" for the true and original "gospel of Christ." I have read the attempts to argue the case for ordination of women as well as for recognition of homosexual partnerships on the basis of "new exegetical precision," and I remain unpersuaded. For the reasons cited in my essay, I continue to feel that the discernment of the ministry of the resurrected Jesus in and by the church today is a recognition of an eschatological reality by which the historical Jesus, coming again, and present in the power of the Holy Spirit, is leading the church toward its future.

In the end, Sheppard charges me with following the Western tradition with regard to the *filioque*. I plead guilty here, with a qualification. I agree with Karl Barth, who has suggested that there are clearly no ecclesial or historical grounds for the insertion of the *filioque* clause into the Creed. Yet, Barth argues, the theological instincts which sought to locate the saving and sanctifying work of the Spirit of God in the work of Christ, the Son of God, are essentially correct. As Thomas Smal has recently shown in his two significant works, *Reflected Glory* and *The Forgotten Father*, a pentecostal or charismatic experience of the Spirit without a trinitarian and christological context tends toward a neglect of both the Father and the Son.

My own position demands that the Spirit who is present in the church be taken with radical seriousness as making present the life of God as Father and Son. But it is the proper work of the risen Christ as the Son to prepare the church for its eschatological presentation to the Father, even as it is the proper work of the Spirit to make present in the church the eschatological reality of the Father and the Son.

In Sheppard's response, no doubt dictated by its brevity, there is no clear indication that he considers the work of the Spirit to be an eschatological manifestation of God, and that this constitutes a hermeneutical context for determining what Scripture *intends* as a con-

tinuing authority for the saving significance of Christ's life, death and resurrection.

My original purpose was to set forth an agenda for continued discussion. I have profited from the exchange and have been challenged by my responders to re-think some aspects of my position. My hope is that other readers will also be stimulated to struggle with these issues.

BOOK REVIEWS

Liberating Faith: Bonhoeffer's Message for Today

by **Geoffrey B. Kelly** (Augsburg, 1984, 206 pp., \$10.95). Reviewed by **Ray S. Anderson**, Associate Professor of Theology and Ministry, Fuller Theological Seminary.

As an active member of the International Bonhoeffer Society, Professor Kelly presents us with what has now become the "standard" interpretation of Bonhoeffer. Contrary to the quick conclusions drawn by some of the post-war interpreters of Bonhoeffer, who portrayed him as the first in the new wave of "secular theologians," books published over the last decade have documented thoroughly Bonhoeffer's deep christological commitment and the essential theological unity of his thought in each phase of his life.

There are no new discoveries and no esoteric speculations on Bonhoeffer's theology in this book. There are, however, due to Professor Kelly's intimate familiarity with all of the original materials in the Bonhoeffer collection, some nuances and perspectives which illumine the man and his theological genius for even the veteran Bonhoeffer reader.

What makes this book on Bonhoeffer valuable and helpful is the way in which the complex and even multi-layered movement in Bonhoeffer's thought and life are gathered into a coherent and eminently readable treatise under the theme of a "liberating faith." As Bonhoeffer's biographer, Eberhard Bethge, states in his introduction, "It brings together all the elements of what is central to the experience of liberation and convincingly exposes the secret of Bonhoeffer's own dialectic of freedom and obligation in his life and thought."

The book opens with a chapter on Bonhoeffer's life as a witness to Christ, and then follows with chapters on Christ, the Center of Liberated Life; Liberation of Faith; Faith, the Liberation of the Church; Freedom and Discipline; and a concluding chapter on Bonhoeffer, Church, and the Liberation of Peoples. There are a set of study questions at the end related to each chapter, and the book is a rich resource of reference material through extensive end notes for each chapter.

The final chapter probes with penetrating analysis the implications of Bonhoeffer's life and thought for the contemporary role of the church in liberation movements, particularly with regard to apartheid, Latin America, and all oppressed peoples. The relevance of Bonhoeffer as a confessional critic of the church and as a Christocentric critic of liberation movements is clearly set forth. Unfortu-

nately, Kelly's commitment to preserving Bonhoeffer's legacy in this discussion keeps him from pursuing this agenda of liberation further. If nothing further is done to pick up this challenge by contemporary theologians of the church, this book will be placed on the shelf along with the better works on Bonhoeffer instead of being used as a manual for a praxis oriented theology of the church.

For the one who already has a small library on Bonhoeffer, this book is well worth adding. For the one who would like an introduction to Bonhoeffer and a companion to Bethge's biography, I recommend this one as the best. With the study questions at the end, the book is extremely useful as a text or as a discussion book on Bonhoeffer for a church class or group.

The Churches the Apostles Left Behind

by **R. E. Brown** (Paulist Press, 1984, 156 pp., \$4.95). Reviewed by **Scot McKnight**, Instructor of New Testament, Trinity Evangelical Divinity School.

Father Raymond Brown, known for his penetrating analyses of Johannine writings, delivered the Sprunt Lectures in 1980, and this slender volume is the product. His concern here is to answer the simple question, "What were the churches like after the apostles?" In this work, Brown is concerned with what he calls "The Sub-Apostolic Church," or the churches from approximately 67 A.D. to 100 A.D. Furthermore, the author assumes the conclusions of much of modern-day critical studies in the New Testament and progresses from that standpoint. For instance, he states, "It can be claimed intelligently that most of the NT was written after the death of the last known apostle" (p. 14) and that whereas at one time these questions were impossible to answer because most saw all the documents of the NT as to be dated before 70 A.D., now "we can use most of the NT to answer that question" (p. 16).

Thus, Brown studies the Pauline Heritage, reflected in the Pastoral Epistles, Colossians and Ephesians as well as in Luke-Acts, the Petrine Heritage in 1 Peter, the Heritage of the Beloved Disciple in the Gospel and Epistles of John, and the Heritage of Jewish/Gentile Christianity as seen in Matthew. None of these documents, he assumes, were written by the traditional author. In spite of the fact that many of these datings are at least challengeable, it is not my purpose to quibble with the datings of books; all this has been discussed in NT introductions and Brown is merely assuming the conclusions of these treatments. Even if one disagrees here, his study is a positive, fascinating tale of what these churches may have been like.

Though the book looks more like a study in critical-historical detection, Brown's concern is largely pastoral and ecumenical. He wants to discover how a given tradition survived and, having determined that, to evaluate both the strengths and weaknesses of that tradition. As an example, Brown sees the strengths of the Pastorals to be in the im-

pressive stability, solid continuity, and emphasis upon pastoral qualities in leaders as well as their authority, all brought about by an institutional structure which allowed the Pauline Heritage to continue. However, he also contends that a church dominated by these perspectives may be afraid of new ideas when change is required, because it has created a stagnant dualism between the true and the counterfeit when "ordinary church life is scarcely dualistic" (p. 43). No one can doubt the validity of these ideas, and throughout the book Brown applies his conclusions to the ecclesiastical situation in the West, including the Roman Catholic Church and the larger denominations—and not missing are some jabs at American fundamentalism. Brown follows the same procedure for each of the heritages and makes many penetrating observations, both of the NT and contemporary Christianity. The book is valuable just for these insights, even if he tends to find the dialogue between Roman Catholicism and Protestants in each heritage.

In reading the volume, one is rather uncomfortable with Brown's method in that he occasionally gives the impression that an emphasis in one tradition upon a certain ecclesiological phenomenon (say, the Johannine emphasis upon individualism) naturally implies the rejection of another (say, the Pastorals' institutionalism). Brown explicitly denies that this is the case (pp. 29-30, 146 n. 200), but at times this reviewer felt that his logic required it. Thus, a positive assertion becomes a negation of another positive. Even though Brown labors hard in his attempt to deny this, one cannot help but think that at times an emphasis upon one element may lead to a denial of another. It would be interesting to see Brown explore these relationships more.

Even though I found myself disagreeing with Brown on some critical issues, the book is rewarding for anyone who is interested in exploring NT ecclesiology, the struggles of the early church (one can easily transport most of his discussions to earlier periods) and the value of these conclusions for modern-day discussions of the church.

The Jewish Reclamation of Jesus: An Analysis and Critique of Modern Jewish Study of Jesus

by **Donald A. Hagner** (Academie Books/Zondervan Publishing House, 1984, 321 pp., \$9.95). Reviewed by **Klyne Snodgrass**, Professor of Biblical Literature, North Park Theological Seminary, Chicago, Illinois.

In the modern era, Jewish scholars have given significant attention to the study of Jesus and the Gospels in an attempt to reclaim Jesus for the Jewish faith. The focus of such studies is on the "Jewishness" of Jesus and on the similarity of his teaching to that of the rabbis. While several works have chronicled the efforts of Jewish scholars, Donald Hagner's summary and assessment of Jewish studies of Jesus is a welcome addition.

The first chapter of this well-documented work provides an introduction to the issues