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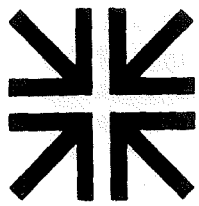
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TSF News and Reviews

Theological Students Fellowship 233 Langdon, Madison, Wisconsin 53703 (608) 257-0263

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JANUARY 1979

JOURNEYING THROUGH THE WILDERNESS A Reflection on Developing a Contem- plative Life in Academia

By Gregory A. Youngchild

In a recent issue of the *TSF News and Reviews*, Mark Branson wrote "An Open Letter to Seminarians" in which he made a number of important observations and suggestions concerning the difficulties which students for the ministry encounter during their university and graduate school years. He remarked, "One should be concerned not only for the spiritual lives of future parishioners, but more immediately for one's own spiritual formation. In our rejection of legalistic structures we too often give up the very God-given means for grace!" This insight deserves further elaboration, and at his invitation I would like to offer a brief reflection on the what-and-how-and-why of undertaking that spiritual formation within the academic life context.

The journey through academia is like the Israelites' journey through the wilderness. The university or school, like the desert, is an interim place; it has little resemblance to the "promised land" where we will carry on our ministries, and even less resemblance to the familiar and relatively comfortable contexts of home and church from which we have come. Like the "forty years," it is also a time of wandering, searching, and frequent challenges to us in many respects; it is a time of confrontation with alien and sometimes alienating values and priorities, a time of confusion, darkness and inner turmoil intellectually, emotionally and spiritually, when old ties are severed and new ones yet to be established.



Sketches by Ann Branson (Wichita State University)

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Associate Editors: Stephen T. Davis (Claremont Men's College) *Philosophy*; Robert E. Frykenberg (University of Wisconsin) *World Religions*; David W. Gill (New College, Berkeley) *Ethics*; Robert L. Hubbard (Conservative Baptist Theological Seminary) *Old Testament*; Paul A. Mickey (Duke Divinity School) *Practical Theology*; Grant Osborne (Trinity Evangelical Divinity School) *New Testament*; Keith Yandell (University of Wisconsin) *World Religions*.

Evangelically-oriented students--although this is true for students of all backgrounds to some degree--feel this sense of "wilderness" very keenly. Even seminaries seem to be predominated by "secular" concerns, such as goal-orientation, competition and achievement. We as students, very much like the Israelites, experience a great frustration with the consequences of life in such an environment--consequences such as not enough time for prayer, courses that are more head-knocking than faith-building, not enough zeal for the Gospel nor enough opportunities for deep fellowship. We become easily discouraged; our life context seems to us to be nothing more than a wasteland that must be endured. We begin to idealize our earlier days-in-the-faith, longing for "the cucumbers, the melons, the leeks, the onions, and the garlic" of past times "when I had such good fellowship, when I felt the Lord's power on me so strongly, when God's presence was so tangible and constant." We entirely forget about the difficulties and trials of those former days and remember only the "high" moments. Our present situation is utterly opaque; we no longer see God's hand that is now upon us with a lighter touch, we no longer see the bounty in the more subtle "manna" with which we are now being fed. All we can think about is how good the past was and how bad the present has become. And we begin grumbling: We become preoccupied with fault-finding and blame-laying; we criticize our "Moses-figures"--the institution, the professors, the chaplains and the like--for failing to make the situation better or at least different. Finally we are even led to despair: "Why did I come here in the first place? I shouldn't have listened; I should've gone elsewhere or just stayed where I was."

I think that if we are honest with ourselves we will see that behind our complaints about others and the circumstances is a dissatisfaction with ourselves, a failure within ourselves more than within the environment; behind our accusations of inadequacy is a deeper desire for someone else--be it the institution or its various officials--either to hand us effortless spiritual attainment or to do our painful growing for us.

Considering the account in Numbers, we find that there are two ways of journeying through the wilderness: One way is that of the Israelites, the way of "looking back;" the other way is that of Moses, the way of "looking ahead." The Israelites could not see where they were going, nor could they see even the reality of where they were at the moment. Everything was opaque to them, on account of their obsession with looking back. They were trapped by the compulsion to compare, overwhelmed by the seemingly insurmountable problems of their present situation. Moses, however, was a man with vision; a vision which allowed everything to be transparent for him, a vision which allowed him to see both where to go and where he was at the moment. He was free to see the promise already being fulfilled in God's guidance and acts, he could view the whole of the journey as a movement into the mystery of God. It was the Israelites who were lost and who, therefore, could not guide even themselves. It was only Moses, the one who looked ahead on account of the vision, who had the capacity to lead others.

How can we presume to take up the work of guiding others' spiritual lives if we have not first taken up the work of developing our own? How can we guide others if we ourselves do not have the vision?

I speak of developing a contemplative life in our academic life-context. What else is a contemplative but one who sees things as they really are, one who knows where she/he is and is going on account of a continual dialogue with God? "'Hear my words: If there is a prophet among you, I the Lord make myself known to him in a dream...Not so with my servant Moses...With him I speak

mouth to mouth, clearly, and not in dark speech; and he beholds the form of the Lord," (Num. 12:6-8). The difference between Moses and the Israelites is that he maintained a level of communication--of communion--with God that they did not. He spoke with God, while they only muttered among themselves. He had the vision precisely because of this sustained communion with the Lord God. What else is prayer but such a communion? And where did this powerful encounter take place? In the privacy of the "tent of meeting" and alone on the holy mountain. To become a contemplative, to become a person who--though in the wilderness--has the vision which derives from communion, there is absolutely no way to avoid the development of a personal, private prayer life, alone with God in the solitude and silence of our hearts.

In case the accent in the words above has fallen heavily on the words "personal, private, alone, solitude and silence," as I have intended, a word of explanation is in order. I am deeply convinced that we cannot be real Christians alone. We need fellowship, not only for practical reasons, but as an accurate reflection of the true corporate nature of the Spirit and of Christ's body-church. At the same time, I am equally convinced that we cannot be real Christians if *all* we have is fellowship but no solitude, vocal group prayer but no private silent listening, shouts of joy and praise but no stillness of voice and heart. Why? Let's turn to the New Testament and look at the Lord: It is impossible to read the Gospels and not be struck by how often Jesus went off to a deserted place to pray alone. Have you ever wondered why Jesus, the very Son of God, *needed* to set aside time to go away from the fellowship of his disciples to pray, why he exhorted his disciples to do the same, why he urged us to "pray in secret"? Was that a mere gesture done for show? Or did Jesus himself discover that the only way for him to carry on his mission of doing the Father's will--which included teaching, preaching, instructing others in prayer, and all the rest--was to remain fully in touch, in communication and communion with the Father, through the regular practice of private prayer? I invite you to by-pass the questions of christology and Christ's self-consciousness that my questions might raise, and instead simply consider Jesus, and then to consider yourself.



Assuming we agree on the need, value, precedent and purpose of becoming contemplatives, the obvious next question is "how to?" It is, of course, not a question that can be answered adequately within the scope of this article. But a few general statements can be made. The answer in short is "simply." We must begin by simple steps, not because they are the easiest--often far from it!--but because all must be done with a gentleness and solidity: A gentleness that gives reverence, not does violence, to our status as beginners; and a solidity that insures our footing on our journey deeper into Christ, as, analogously, our faith insures our grounding on the Rock.

We need to accept the discipline of a regular prayer time, a modest half hour, ideally the first after waking. "Neither more nor less" is a form of asceticism that is both gentle and solid, and can prove a very great challenge to maintain. Apply it to this small matter, and remain faithful to the schedule, bending all other appointments, arrangements and the like around it, not vice versa. It is easy to

be like the rich young man of the Gospel who obeyed all the laws; it is our fidelity in small matters as well, however, that tests whether we are indeed the good servants in whom the master can have complete confidence.

During this prayer time, read one psalm or one passage (a logical unit) from the Gospels; for lack of another order, begin at the first psalm, or, say, chapter one of Matthew, and daily move on one step at each prayer time. Have ears that hear and eyes that see. Praying with the Scriptures is not an exegetical exercise; still less is it an undisciplined drifting in the sea of our arbitrary sentiments. We are encountering and being encountered by God in the Word/Logos. We are meeting God face to face, meeting God as God really is, being ourselves as we really are; it is truth meeting Truth. What we want to begin to develop is a sensitivity to where and how we are encountering and are being encountered. We want to note, and record daily in a journal kept only for this purpose, the simple facts of that meeting: what took place, what did we feel, what does that seem to mean or indicate to and for us. Gradually we will see patterns emerge as some texts touch us and others do not, and we will come to perceive how the Spirit is leading us.

This discernment process can be greatly aided if we undertake the further discipline of entering into spiritual direction with one who is qualified to do this particular form of pastoral work. I know from experience--both as one receiving direction and as one whose ministry has become increasingly devoted to giving direction--that this on-going practice often proves to be the most important part of a person's spiritual formation, precisely because the focus of the relationship between the director and the directee is simply on helping the directee to learn to discern for him/herself how to know the Spirit's leading, first specifically in prayer and later in the whole of one's life. Finding a director is not an easy task, as they are yet scarce; clergypersons do not automatically have the gift for that special work, and the art itself is all but lost in most Protestant traditions. But inquiries, coupled with a patient search, eventually will prove fruitful, and if a Protestant can be open to it there are real masters to be found among the Catholic religious order of the Jesuits.

In addition to--definitely not instead of--the inner and outer discipline of quiet prayer, there is the discipline of spiritual reading. This is not a reading of books about prayer, as if intellectual knowledge would substitute for the lived experience. Rather, this is a particular feeling of the intellect and the heart with the literature of spirituality. Whether it is a classic work by a renown church father, such as Gregory of Nyssa or Augustine, or a contemporary work by writers such as Thomas Merton or Henri J. M. Nouwen or Watchman Nee, will depend on our own persuasion and personal tastes. Whatever the work, the approach in reading it must be, again, simple: This is a reading for nourishment, inspiration, consolation that requires of us on openness and an attentive ear, rather than a critical eye or conquering attitude that we maintain when reading books in the course of academic studies.

Further disciplines, whether personal or interpersonal, would be easy to list but must be carefully chosen on the basis of our personal development and needs. The very important guideline in deciding what and how much is appropriate for us either to "take on" or "leave off" is that it ought to be continuous with our inner life, it ought to flow naturally--indeed graciously--from our lived union with God in our hearts. It should come as a response to our experience of the Spirit's leading, not as something we impose on ourselves in a pietistic or militaristic way.

In all these disciplines, the common factor is a movement toward greater clarity of vision in faithful response to the vision gained. We are striving--with

the help of grace and by the use of instruments of grace--to become contemplatives, to become people with the vision of how things really are. None of these disciplines supplants the formation gained through the *koinonia*, its chores as well as its celebrations, its extraordinary love and support, its union lived in the sharing of bread and Word. Rather, these disciplines supplement our common life. They allow us to gain a vision that, in turn, allows us to celebrate the ordinary, to see God face to face in the daily events and people we meet while on our journey through the wilderness.

Youngchild received his M.Div. from Yale Divinity School and is now studying at General Theological Seminary (New York). He was a teaching assistant for Dr. Henri Nouwen in a course entitled, "The Spirituality of Compassion" at Yale. Currently he ministers as a "spiritual director" to students.

The author of several articles on prayer, spiritual direction, asceticism, marriage, etc. Youngchild has written an article on vocational choice and discerning the will of God which is now available from TSF Research.

EDITOR'S RECOMMENDATIONS FOR FURTHER READING:

Henri Nouwen: *Intimacy, Pray to Live (on Merton), Reaching Out, The Wounded Healer, Creative Ministry.* Thomas Merton: *Seeds of Contemplation, Contemplative Prayer, No Man is an Island, Confessions of a Guilty Bystander.* Richard Foster: *Celebration of Discipline.* Elizabeth O'Conner: *Search for Silence.* St. John of the Cross: *The Dark Night of the Soul.*

Next month's issue will contain an article contributed by James Parker on the semi-narian issues of justice.

TSF News & Reviews will be published five (5) times during the 1978-1979 school year. The subscription price (\$5.00/one year, \$9.00/two years; add \$1.00/year outside N. America) includes three (3) issues of *Themelios*, an international student theological journal (subscription for *Themelios* costs \$3.00/year). All subscriptions begin in the fall and end in the spring. Bulk rate available on request. Published by the Theological Students Fellowship, 233 Langdon, Madison, Wisconsin 53703.

At the Madison office of InterVarsity Christian Fellowship, Glennda Meyers oversees TSF Monographs, book orders and subscriptions. As the TSF membership has grown to 1200 subscribers, Glennda took on the task of computerizing the membership list. Several volunteers and other office staff help Glennda in serving TSF members.

In the Los Angeles office of TSF Research the editing of *News & Reviews* and correspondence with chapters has been accomplished with the help of Barbara Brooks for the past one and a half years. Barbara, a UCLA student has performed miracles in a very limited time of 10 hours/week. We bid a fond farewell and express our appreciation to Barbara for all her help as she returns to the UCLA campus.

Taking Barbara's place as Mark's assistant will be Laura Ikehara. In addition to her work with TSF, Laura is on part-time staff with InterVarsity Christian Fellowship at UCLA.

COMMENTS FROM THE EDITOR

...ON NEW ORLEANS MEETING OF THE AAR/SBL

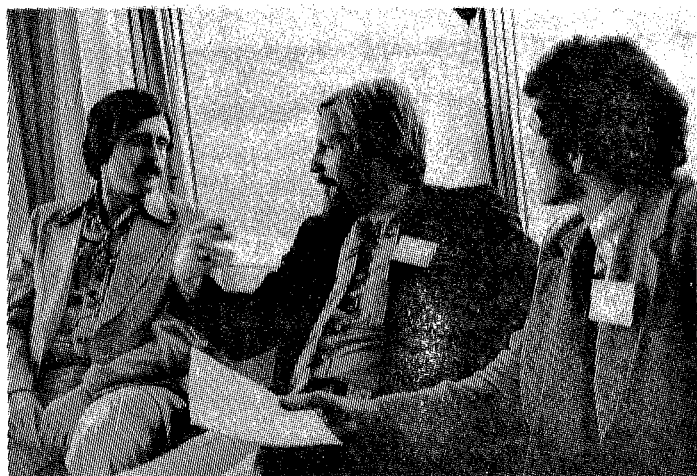
To clarify the unending use of initials, I'll begin with some explanations. The American Academy of Religion (AAR) is a professional society of professors and researchers engaged in the academic study of religion. The Society of Biblical Literature (SBL), also a professional society, seeks to stimulate the critical investigation of the classical biblical literature together with other related literature. The annual joint meeting was held November 18-21 in New Orleans. Over 250 separate sessions, including papers, discussions, panels and business meetings filled those four days.



One section of the Academy met six times to deal with the "Academic Study of Religion." Topics included: "Christology: Redefinitions of 'God'"; a session on using Ira Proff's Intensive Journal Process; and various papers concerning "case study" approaches. These meetings always waver between claims to "detached objectivity" and individualistic subjectivity. Only some case study approaches appear to be open to seeing the intertwined reality of often segmented particulars like history, transcendence, personal faith, communal responses, literary and philosophical studies and non-judgmental openness between professors and students. [TSF members who are studying in fields of religion could help us by writing about various texts and approaches. This would guide TSF editors and staff in the preparation of materials and in prioritizing the importance of campus visits.]

Eberhard Bethge, the nephew of Dietrich Bonhoeffer and the leading authority on his life and theology, delivered a paper titled "Bonhoeffer and the Uses of Violence:

The German Conspiracy and Modern Terrorism." A response from Dale Brown (a Mennonite scholar) and the discussion following focused on the issues of (1) the self-identity of those who use violence, i.e. "freedom fighters" or "terrorists"; (2) the Christian role of deputeeship; (3) the realization that we are all involved in violence because of our association with institutions that are forces of death; and (4) selective actions which minimize violence, like kidnapping, which draw attention to system problems. As one who identifies with the 400 year old pacifist stance of the Anabaptists, Brown opposes any kind of violence while avoiding any hypocritical claim of being divorced from violent systems. He also would sometimes identify with the protest movements, even those that may use violence which he opposes. This regular meeting with the Bonhoeffer Society at the AAR promises to continue being a very valuable service on the logy and discipleship.



TSF Associate Editors Grant Osborne and David Gill with TSF staffer David Jones at the recent AAR/SBL meeting.

Paul D. Hanson (OT, Harvard) delivered a paper entitled "Biblical Theology's Responsibility to the Communities of Faith." Hanson spoke of the responsibility of bi-

blical scholars "to subject to an ongoing criticism the sources of the various presuppositions which underly both scholarly and popular uses of the Bible, be they derived from dogma, current cultural fads, national ideologies or philosophical positions." While affirming the value of the "detached" scholar, Hanson commented on the dangers of marketing criticism "under the claim of pure scientific objectivity." The open discussion of presuppositions within the community of faith is a necessary ingredient because "when left to exercise their influence apart from criticism and refinement within the context of the community's life, faulty assumptions can degrade the quality of life, narrow vision to self-serving ends, and lead to a sense of malaise which festers because the courage is lacking to delve to the heart of the difficulty."

Two examples, a "biblicist position" on one hand and an uncritical use of a modern "technological worldview" were discussed. On the first,

The tendency of a biblicist position to create an ontological and epistemological chasm between biblical event and contemporary happenings, leading to a compartmentalization of spiritual and secular life, has led to a powerful reaction against a biblically based religion among many thoughtful moderns, a position which has received considerable support from a large number of biblical scholars.

Concerning problems with much modernizing, Hanson stated:

I find the heights of arbitrariness reached when the facile dismissal of the "primitive" Hebrew worldview becomes license for the importation into the Bible of a contemporary philosophical system, be it derived from Heidegger, Whitehead, or any other source. For example, the narrow, asocial, personalistic existentialism which emerges from Bultmann's demythologizing and Heideggerizing, though marketed as biblical theology, must be held up against the richness of our biblical heritage and judged for what it is, a reduction of an incredibly rich scriptural heritage to a brittle asocial, ahistorical personalism.

The second major area of the presentation focused the need for scholars to have a "genuine commitment to a religious community":

To belong to a community of worship, reflection and service involves a commitment of time and energy, and is thus a test of one's priorities. But the enrichment which enters not only one's personal, but also one's scholarly life when one's reference point is a living community of faith can spell the difference between study in the abstract, and study which is sensitive both to the ancient materials and to the contemporary world. The scholar who takes "pot shots" at the assumptions of a religious group without entering into the life of that group is both arrogant and lacking in an essential methodological tool, engagement in a living communal experience. When a community of faith becomes acquainted with the biblical scholar in worship, prayer and social outreach, a climate of trust is cultivated which is usually very open to criticism and challenge and growth.

A final insight provided a stimulating conclusion:

I shall add a final argument in favor of a biblical theology which sees in involvement an essential aspect of its responsibility. If it is cor-

rect that happenings in biblical times become revelatory events within the dialectical arc between historical happenings and the confessional responses of the community of faith, then the biblical theologian functions fittingly as the interpreter of the confessional heritage only if he or she lives within a community of faith which construes its mission in terms of a corresponding dialectical relating of heritage and event.

[The complete text of Paul Hanson's lecture is available from TSF Research. See the order form.]

Other meetings included the Karl Barth Society of North America and the Institute of Biblical Research (IBR). The IBR is an academic society of evangelical biblical scholars which is patterned after the British Tyndale Fellowship. Many of these professors are available to help TSF students with research. Specific questions can be sent to TSF Research (16221 Mulholland Dr., Los Angeles, CA 90049) and are then forwarded to a professor who has specialized in that area of study.

...ON AN "EVANGELICAL CONSULTATION"

As first discussed in the January, 1978 issue of *N&R*, many of us have hoped for a section on Evangelical Theology, to be held at the AAR. At a December planning meeting, the Program Committee approved such a session for the November 15-18 New York Annual Meeting. I have been appointed as chairperson for this consultation which will include several papers and discussion on the current situation and future directions of evangelical theology. The opportunity for doing systematic theology within the context of a pluralistic society should provide a better understanding of evangelical thought by those who are not involved in this tradition. Also, creativity among evangelicals can be encouraged by accountability to the larger religious community.

...ON IMPORTANT DATES

Dr. John R. W. Stott will be in New York City January 30 for a Ministers' Workshop open to pastors, youth ministers and appointed representatives of these churches and organizations. Contact Barb Steen for details: 22 Lenox Ave., Ridgewood, NJ 07450. (201) 345-8578 or (201) 845-0378.

On February 5-8 a conference titled "The Church Faces New Religious Movements in America" will meet at Princeton Theological Seminary. Information on this event, co-sponsored by Overseas Ministries Study Center can be obtained from Dr. Jack Cooper, Director, Center of Continuing Education, Princeton Theological Seminary, 12 Library Place, Princeton, New Jersey 08540.

John Howard Yoder, Professor of Theology at Goshen Biblical Seminary, will give the Stone Lectures at Princeton Theological Seminary on February 5-9 and the Morgan Lectures at Fuller Theological Seminary on February 14-16. Further information can be obtained from those institutions.

The Annual Berkeley Lectures on the Bible and Christian Faith (February 9-11) will be delivered by Dr. David Hubbard, president of Fuller Seminary. An afternoon session on the state of theological education today will be given at Pacific School of Religion. An evening dinner in cooperation with TSF will include comments from Dr. Hubbard and TSF secretary Mark Branson. The week's lecture titles are: "Creation--the Divine Context"; "Covenant--the Divine Commitment"; "Community--the Divine Company"; "Consummation--the Divine Climax". Further information can be secured from Ron Thompson, First Presbyterian Church of Berkeley, 2407 Dana St., Berkeley, CA 94704

The West Regional Meeting of the IBR will be on March 3 at Fuller Seminary. The pro-

gram includes: "Ebla--What's New?" (by William LaSor); "The Person of Jesus: The perspective of Modern Jewish Scholarship." (by Donald Hagner); "The Law in Romans 9:30-33." (by John Toews); "New Testament Theology: Impasse and Exit." (by Ralph Martin). Further information is available from Bob Gundry, Westmont College, 955 La Paz Road, Santa Barbara, CA 93108. (805) 969-5051.

Clark Pinnock and Harold Lindsell will discuss the various issues surrounding the position of "biblical inerrancy." Information on this April 6 New York meeting can be obtained from Robert V. Rakestraw, Calvary Baptist Church, Route 4, South Main St., Flemington, NJ 08822. (201) 782-6608

ARTICLES WORTH READING

"Dealing with the Devil: A Cost Benefit Analysis" by William Sloane Coffin, Jr. in *Christianity and Crisis*, 11/27/78.

Christianity and Crisis, October 16, 1978 issue which focuses on the ethical dimensions of the energy debate. Topics include the poor, health, ecology and employment.

"What Revolution is--and is not" by Robert F. Weir (Religious Studies, Oklahoma State) in *Worldview*, 11/78.

"Judaism in American Today" by Eugene Borowitz and "Mordecai Kaplan: Prophet of Pragmatic Theology" by Richard Wentz in *The Christian Century*, 11/8/78

"Christians and Muslims" by John R. W. Stott in *Christianity Today* 12/1/78.

"The New Context of Black Theology in the United States" by Garyraud Wilmore (Rochester) in *Occasional Bulletin*, October 1978.

"An Anthropological Apologetic for the Homogeneous Unit Principle in Missiology" by Charles Kraft (Fuller) in *Occasional Bulletin*, October 1978.

"Liberation and Evangelization--A Feminist Perspective" by Letty M. Russell (Yale) in *Occasional Bulletin*, October 1978.

"Living in the Political Briar Patch" editorial in *The Christian Century* by James Wall 11/1/78.

"The Problem of Modernity and the Church" by Os Guinness in *Racism*, November/December, 1978.

"New Firepower for Fighting War" (news report on October meeting of the "peace churches") in *Christianity Today*, 11/3/78.

"Small Lives for Big Words: Individualism and State Power Reconsidered" by Irving Louis Horowitz (Rutgers) in *Worldview*, September 1978.

"Babes in Toyland, Inc." by Phil Harnden in *The Other Side*, 11/78.

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

"The Inner Reformation in the Outer Lands--Interviews with Four Scholars" by Bert Witvoet in *Vanguard*, November-December 1978.

"Joy on the Way: Life in an Korean Prison" by Stephen Moon (formerly professor at Hankuk Theological Seminary) in *The Christian Century* 11/29/78.

"Christian Ethics and Global Economics" by Denis Goulet (Overseas Development Council) in *Christianity & Crisis*, 11/13/78.

"Lutheranism: A Quest for Identity" by Richard E. Koening in *The Christian Century*, 10/25/78.

NOTEWORTHY REVIEWS:

Promise & Deliverance, Vol. I & II (Paideis Press) on the Dutch Reformation Movement, by S.G. de Graaf, reviewed by Al Wolters in *Vanguard*, November-December 1978.

Common Roots: A Call to Evangelical Maturity by Robert Webber, reviewed by Nancy Hardesty (Candler) in *The Christian Century* 10/25/78.

I Believe in the Historical Jesus by I. Howard Marshall (Eerdmans) and *Quests for the Historical Jesus* by Fred H. Klooster (Baker), reviewed by David Aune (IBR) in *Christianity Today*, 11/3/78.

Prophecy and Canon by Joseph Blenkinsopp (Notre Dame) reviewed by David E. Aune (IBR) in *Christianity Today* 12/1/78.

The Church as Evangelist by George Sweazey, reviewed by Gabriel Fackre (Andover-Newton) in *The Christian Century* 11/8/78.

Jesus Christ the Liberator: A Critical Christology for Our Time by Leonardo Boff, reviewed by Richard Quebedeaux in *The Christian Century*.



PHILOSOPHY

The Devil, Seven Wormwoods and God by Bernard Ramm. Word Books, 1977, 178 pp., \$6.95. Reviewed by Stephen T. Davis, Associate Professor of Philosophy and Religion at Claremont Men's College and *News & Reviews* Associate Editor.

It is sadly true that some evangelicals and evangelical scholars are known for their pompous and superior attitude toward those who disagree with them. "I'm right and anybody who differs with me is on the road to hell"--this is the attitude they convey. They feel it their right to criticize anyone who deviates from the truth as they see it. All such people are said to be incompetent, blind, or irrational. Often such criticisms are made without any serious attempt to understand the thinking of the person criticized.

Bernard Ramm has written an important book which evangelicals ought to read. It is a conscious effort to show that not all evangelical scholars are like those described above. It is a balanced and incisive analysis of the thought of seven thinkers who are usually looked upon as enemies of Christianity. Ramm devotes a chapter to each of six modern philosophers: David Hume (1711-1776), Friedrich Nietzsche (1844-1900), Ludwig Wittgenstein (1889-1951), Martin Heidegger (1889-1976), Jean-Paul Sartre (1905-), and Albert Camus (1913-1960). He also devotes a chapter to Sigmund Freud (1856-1939). The rather strange title of Ramm's book is explained by the fact that he calls the seven thinkers that he discusses "wormwoods," after C.S. Lewis' fictional devil in *The Screwtape Letters*.

Ramm argues that, properly understood, each figure is indeed an enemy of Christianity but has much to say to which Christians should listen. He does not disguise the fact that each wormwood has caused much harm to the cause of Christ. Nevertheless, he evaluates their central ideas clearly and fairly. He criticizes them in places--always avoiding *ad hominem* attacks or "straw man" criticisms--but he also argues that each wormwood says things that ought to be of great value to Christians.

For example, Ramm believes that

Christians can derive great insight into human nature, and especially sin and depravity, from the writings of Camus. Ramm argues against the traditional conservative Christian cultural analysis of sin, in which adultery and drinking are emphasized far more than selfishness, pride, and cowardice. Ramm's reading of Freud convinces him that Christians need to understand rather than ignore the psychological dimension in human behavior. Freud should not be feared or neglected. Emotional disturbances should not be regarded as the result of sin or of "just not trusting God enough." From Wittgenstein Ramm derives the moral that Christians ought to purify their language logically. For example, the flippancy and all-too-common Christian who says, "Let me share with you something Jesus told me today," needs to think clearly about what he is actually claiming and what his words mean. Ramm also stresses Heidegger's distinction between authentic and inauthentic modes of life. One mode Heidegger condemns is novelty-seeking. Influenced by Heidegger, Ramm brands as inauthentic the pathological concern some evangelicals have for biblical prophecy.

Some questions can be raised about the book. For one thing, Ramm's treatment of at least some of his wormwoods skates across the surface of their thought rather than probing deeply, although this is perhaps to be expected in a book designed to introduce evangelicals to the thought of the seven. For another, the lessons Ramm draws from at least some of the wormwoods seem only marginally related to their actual intentions as thinkers. Finally, while I am happy with the seven Ramm has chosen, I would have enjoyed reading a chapter on Charles Darwin and one on Bertrand Russell.

Nevertheless, Ramm's book is a valuable contribution to evangelical literature. It is refreshing to find an evangelical scholar who is fair enough to "give the devil his due," as Ramm puts it. Ramm does prove that not all evangelical scholars are professionals at badmouthing. But, most importantly, he has done a valuable service to seminarians, ministers, and Christians in general by objectively analyzing the thought of seven great enemies of Christianity whom Christian scholars typically ignore or castigate.

THEOLOGY

Historical Theology: An Introduction by Geoffrey W. Bromiley. Eerdmans, 1978. 455 pp. \$14.95. Reviewed by Bernard Ramm, author of numerous books and currently lectures at Biblical Seminary in Fresno, California (Mennonite Brethren).

All of us who teach theology are faced with the problem of historical theology. Those theologians who have broken with any kind of orthodox norm or tradition in theology can ignore it. But those of us who see an intimate connection between Holy Scripture, the course of theology through the ages, and the contemporary writing of theology cannot ignore historical theology. Yet it confronts us with a dilemma. We know that historical theology is important for any healthy evangelical theology. Yet historical theology presents us with such a glut of materials that one can fail of heart to plunge the beginner in theology into such a bounty of materials.

I would like to add parenthetically my experience with lay people. As these people have brought to me various problems of Christian life or church experience I have noticed that there is scarcely a one of them that has not been the subject of one or more debates or books or church decision somewhere in the history of the church. Most of the time the question is answered to their satisfaction just by recounting the historical event and the debate it prompted when it first emerged in the history of the church. If true of the lay people, how much more of the pastors!

To return to the matter of historical theology. I know in my first encounter with the church Fathers how strange the names sounded (especially after four years in a secular university): Cyprian, Jerome, Ignatius, Polycarp, Epiphanius, Gregory, Tertullian! How guilty I feel now as I flip out the name of some church father or medieval scholastic to beginners in theology whom I presume by some sort of osmosis have learned who that learned gentleman was!

Bromiley's book is an attempt to come to terms with this problem. His book is an introduction, a

primer aimed at the beginner in theology. It is written in such a way as to eliminate the usual discouragements one finds in historical studies such as endless bibliographies and footnotes piled up high on the pages like cord wood. The book is carefully outlined. The exposition is simple, direct and uncomplicated. Summary paragraphs are given so that the student may check whether he has learned what he ought in the previous pages.

The range of the book is the entire history of theology. Bromiley starts with the Apostolic Fathers at the first of the second century and ends with Barth and Thielicke. It can be used either as the text for an introductory course in historical theology or as a companion to a course in systematic theology.

Bromiley's case for the importance and necessity of historical theology is stated in the opening chapter. He sets out his case for the study of historical theology. There have been two tendencies in our seminaries in the past hundred years which in principle undermine the necessity of historical theology. The first is that to be found in church history. Church historians, taking their cues from secular historians, usually put theology in the pot with all the other factors present in any given church period. Church history written as scientific church history undercuts the importance of historical theology whether it intends that or not.

The second tendency is to make the study of the history of doctrine (*Dogmengeshichte* in German) a matter of technical scholarship (Harnack, Loofs) not unlike specialists in the history of China or India. Again, the necessity and importance of the history of theology for theology *per se* is undermined by making it a specialized science in church history.

It was Karl Barth in modern times who stood against all this and attempted to restore the necessity of historical theology for the writing of present theology. Gerhard Ebeling for a different reasons also challenged the prevailing tradition. Bromiley as a major translator of Barth takes

his stand with Barth. Therefore historical theology is part of our understanding of the Word of God and therefore part of our understanding of what we mean today in our theology by the Word of God. The history of theology stands alongside Greek and Hebrew as means whereby we understand the Word of God. In this we think Barth and Bromiley are right.

No two people interested in historical theology would go at Bromiley's task the same way. Bromiley has his rights of selection here. Our only demur is that he could have given us an excellent classified bibliography on historical theology. I have in mind here books on Patristics (Quasten, Altaner) or standard sources (e.g., Migne's *Patrologia*), etc. etc. Hence a student who may happen to investigate a particular man has some bibliographical map in front of him so he may know where to go from Bromiley's book.

Fire in the Fireplace: Contemporary Charismatic Renewal by Charles E. Hummel. (Inter-Varsity Press, 1978, 275 pp. paper, \$4.95).

Holy Spirit, by Michael Ramsey Eerdmans, 1977, 140 pp., paper, \$2.45.

God as Spirit by G. W. H. Lampe Oxford University Press, 1977, 239 pp., \$14.95.

Reviewed by Ray S. Anderson, Associate Professor of Theology, Fuller Theological Seminary.

Each of these three books seeks to explore the experience which the Christian of the first century ascribed to the Holy Spirit, drawing forth theological and practical implications for today. Actually they have very little in common.

Charles Hummel, in *Fire in the Fireplace*, limits his attention to the work of the Spirit in renewal, particularly with respect to charismatic renewal and its implications for the church today. Citing his own exposure to charismatic renewal in connection with Inter-Varsity student groups during the early part of the '60's Hummel discusses briefly, but helpfully the emergence of charismatic renewal against the backdrop of Pentecostalism as a 20th

century movement.

Turning quickly away from contemporary movements, he carefully examines the biblical testimony concerning the Holy Spirit in the Luke-Acts material, and in the Apostle Paul's teaching (focusing on I Cor. 12-14). From this study, he concludes that both Luke and Paul, notwithstanding their separate emphases on the work of the Spirit, understand the Holy Spirit as the on-going ministry of Christ empowering his church for mission and equipping members through spiritual gifts for the edification of the Body of Christ.

In the final section, the issues of spiritual gifts, baptism in the Spirit, prophecy, tongues, and healing are discussed in light of insights gleaned from the biblical study. There is nothing here that has not been said before. Hummel concludes that spiritual gifts continue to be exercised in the church today. The language of "baptism in the Spirit" is misleading and not biblical, though the experience may well be valid in Paul's sense of being filled with the Spirit. Tongues may be one sign of the filling of the Spirit, but they are not *the* sign, not an indispensable sign.

The value of the book is its balance, lucidity, and irenic tone. While it makes no pretense to critical scholarship, and does not take up the difficult question concerning the relation of the Holy Spirit, the Spirit of God, and the Spirit of Jesus, it does not obscure the Spirit, and should not offend anyone who is willing to test experience by Scripture.

In his deceptively simple little book, *Holy Spirit*, Michael Ramsey, the late Archbishop of Canterbury, blends a devoutly critical approach with pastoral concern for the work of the Spirit in renewal. The book could be compared with Michael Green's *I Believe in the Holy Spirit* (Eerdmans, 1975). Green approaches the subject more topically, while Ramsey holds more closely to the development of a concept of Spirit through the biblical tradition.

Ramsey offers very little discussion of contemporary issues, though he does neglect to mention briefly in a concluding chapter the chapter the significance of the gifts of the Spirit for the

renewal of the church. Actually, Ramsey's book is more like an abstract of a larger biblical theology of the Holy Spirit. Biblical scholars who take the New Testament documents as reliable witnesses to the self testimony of Jesus will not be disappointed, and yet it is clear that familiarity with the latest in critical scholarship informs his study.

Without forcing an artificial unity upon the biblical material, Ramsey develops the conclusion that the Holy Spirit is no less than the Spirit of God and yet bears the impact of Christ's own spirit. He grounds the activity of the Holy Spirit in the person of Jesus Christ, both historically and as a living presence in the church. In a section remarkable both for its brevity and theological acumen, Ramsey makes the helpful suggestion that the Holy Spirit can be understood as "God answering to God." This suggests that the Trinity can be understood as the relationship of "God to God", not only through the economy of redemption, but in God's own eternal being. While not divulging his own proclivity in the matter, readers might well conclude the Ramsey is closer to Barth's "ontological trinitarianism" than to Maurice Wiles "cryptounitarianism." For all of the value of this little book, one could only wish that Dr. Ramsey had expanded it into a major work on the Trinity. For as he himself is clearly aware, the Holy Spirit is as much a revelation of God in his own personal mode of being as the impact of God in the creation and reconciliation of the world.

It was with keen anticipation that this reviewer turned to G.W.H. Lampe's book, *God as Spirit*. Lampe, who is Regius Professor of Divinity at Cambridge University offers this monograph as the Bampton Lectures for 1976. Promising a radical examination of Trinitarian theology based on the relation of the Holy Spirit to Jesus, Professor Lampe begins with a twofold question: What is the relation of Jesus to God, and what is his relation to Christians here and now? From this he develops a basic thesis: ". . . the Spirit of God is to be understood, not as referring to a divine hypostasis distinct

from God the Father and God the Son or Word, but as indicating God himself as active towards and in his human creation." (p. 11)

Lampe is rightly concerned with what the church means when it confesses that "Jesus is Lord" and that "Jesus is alive today." Traditional Trinitarian theology has understood the confession that Jesus is Lord to mean that the Incarnation is a manifestation of a pre-existent divine Logos in human form; thus, the second person of the Godhead. Likewise, the Holy Spirit has been assumed to be a third person of the Godhead, differentiated essentially from both God the Son and God the Father. While the unity of the Godhead in its essential differentiation posed a semantical as well as conceptual problem for theology, orthodoxy has held that an essential differentiation between Son, Father and Spirit must necessarily be posited for soteriological reasons. God must be on both sides of the atonement as the one who judges sin on the cross and also as the one who bears sin in a creaturely form. The Holy Spirit is then to be understood as the creative and renewing activity of God in the church sanctifying sinners in union with Christ. Thus, not only does the Trinity assert that God is on both sides of the atonement, but that he is both transcendent and imminent in salvation history, uniting present experience to the once and for all reconciliation of the world to God in Christ.

Too little has been done in the history of doctrine with the nagging question as to the essential distinction between the human spirit of Jesus Christ which is asserted to be alive and active in the world today and the Spirit of God which is now understood as the Holy Spirit or the Spirit of Christ, to use Pauline terminology. It is this question which Lampe seeks to explore. Unfortunately, he not only cuts the proverbial Gordian knot, he unravels the cord itself with the result that the single strand of his thought is insufficient to bear the full weight of an incarnate God. In order to support his thesis that the Holy Spirit and the spirit which was manifest in the historical Jesus is one and the same, he is forced to

deny a doctrine of incarnation in favor of inspiration. Setting aside the doctrine of divine Logos which becomes enfleshed as mythological, Lampe suggests that Jesus was "inspired" to an exemplary degree by the Spirit of God which inspires all of creaturely life. Thus, Jesus is normative for a life which is inspired of God. There is no "pre-existent" subjective life which has continuity with the human Jesus, nor is there a "post-existent" subjective life which establishes continuity beyond death between Jesus and the Holy Spirit.

As Lampe seeks to develop this thesis through a critical study of the biblical tradition, it soon becomes clear that his theologizing is being controlled by a process concept of God's activity. Thus, he consistently denies the entrance of the transcendent God into history, but argues that God as Spirit is immanent within creation. It is finally the Spirit of God which is incarnate for Lampe, not the Logos of God. And each human being is an incarnation of Spirit to some extent, while Christ is an incarnation of Spirit to a greater extent. "Jesus is alive today", thus becomes a present confession of experience of God's Spirit, not qualitatively different from Jesus' own confession. Salvation, in this scheme, is openness to divine Spirit, which can be termed the "Spirit of Christ" only because it is the same Spirit which "saved" Christ. The church's early testimony to the resurrection of Christ was mythological, in that what was confessed was the presence and experience of the same Spirit which was incarnate in Jesus.

This, of course, is a return to the cosmological unitarianism which caused Arius to deny the eternal deity of Jesus Christ, now dressed up in post-enlightenment anthropological optimism. While Lampe purports to begin with the data of Christian experience of God through the Christ event, he subjects the data to a critique which subordinates revelation as history to history as revelation. Readers who wish to pursue the critical question concerning the Holy Spirit and Jesus would do better to turn to the book by James D. G. Dunn, *Jesus and the Spirit* (The Westminster Press, 1975) where the conclusions are more

helpful to an ongoing dialogue, though, unfortunately, not as lucidly presented as those in Lampe's book.

NEW TESTAMENT

The Gospel of Luke: A Commentary on the Greek Text by I. Howard Marshall. Eerdmans, 1978.

New Testament Commentary: Exposition of the Gospel According to Luke by William Hendrickson. Baker, 1978. Reviewed by Grant R. Osborne, Trinity Evangelical Divinity School, Professor of New Testament, and Associate Editor of *News & Reviews*.

It is not often that two major commentaries on the same book are released at approximately the same time, especially on a book which needed some new commentaries in English. Marshall's is especially valuable in this regard, for it is the first commentary on the Greek text of Luke in fifty years. As the first in the New International Greek Testament Commentary series, edited by I. H. Marshall and W. W. Gasque, it establishes a formidable precedent for further works in the same series. Originally intended to take two volumes, publication costs caused the publishers to place its 928 pages in a single volume. Scholars have been awaiting publication of this work for some time, and it must be said at the outset that few indeed will be disappointed. The material is presented in a concise, abbreviated style which makes every word important. Most others would take 50% more space to present the same amount of information. In addition, only H. Schürmann's Herder commentary, *Das Lukas evangelium* (Freiburg, I, 1969) does more with the theological nuances of the book.

Due to the length of the volume, Dr. Marshall has depended on his earlier work, *Luke: Historian and Theologian* (Grand Rapids: Zondervan, 1970) for introductory matters and so provides only eight pages on introduction. This is unfortunate, for we would have benefited greatly from his further thought on the matter. On many points not covered in his earlier work he has had to refer the reader to the introduction by E. E. Ellis in his New Century commentary on Luke. This is one

of the few weaknesses in this otherwise excellent work. We would have benefited greatly by his thoughts, for instance, on proto-Luke (not explicitly mentioned but implied in his discussion of sources on p. 31), and a more detailed discussion on date and *Sitzen im Leben* would have been helpful.

His exegesis proper does not suffer from such limitations. He obviously has done his homework; his commentary is divided up into paragraphs from the text, and each paragraph begins with an extensive introductory discussion, covering such aspects as form critical and tradition-critical theories as well as biblical theology. These sections are in some ways the highlight of the commentary, especially for those not sufficiently competent in technical aspects to interact fully with his commentary proper. The introductory sections present the major theories of each pericope in readable fashion and shows the strengths and weaknesses of each. For instance, his discussion of tradition and redaction in the birth narratives (pp. 45-49) provides a valuable survey of the field. One could only wish that he had been able to interact with Raymond E. Brown's recent *The Birth of the Messiah* (Doubleday, 1977) the most important treatment to date and one which comes to different conclusions than Marshall, who agrees with Schürmann that Palestinian sources have been utilized in Luke's characteristic style.

Perhaps the one weakness here is a tendency at times to present an extremely detailed discussion of theories then to make his conclusion with such brevity that the reader is left wondering exactly why he has made such a decision. For instance, in his discussion of the parable on the rich man and Lazarus, he concludes, "The present parable probably rests on tradition traceable back to Jesus himself" (p. 634). The difficulty is that he has not done a linguistic and theological study, even in the commentary section. While the conclusion is viable, it is doubtful that the evidence cited will convince a non-evangelical.

For the scholar the commentary

proper is the most valuable aspect of the work, and it should make this work stand down through the years as one of the truly important works of our generation. It is remarkably readable for its technical nature and leaves very little unconsidered in its quest for the meaning of the text. Of course, literary critics and structuralists will be disappointed at his assumption that the author's intended meaning is not only recoverable but is the major goal of biblical study properly done. In this regard Marshall definitely belongs to the critico-historical school of research rather than to the newer literary schools of thought which seek the "deeper structure" or "implied author-implied reader" behind the text. The work is done from the standpoint of form-redaction criticism and must be utilized within that tradition. Since this reviewer consciously accepts that tradition and believes that the newer approaches have yet to prove themselves, that is not a difficulty. However, followers of Gadamer or Ricoeur et al. may not find this as useful. Especially disappointing to the latter group will be Marshall's failure to interact with members of these more recent disciplines. However, for those of us who have accepted the critical presuppositions of the historical school, the problem is minor and this work is an extremely resourceful aid to a detailed study and understanding of Luke.

The commentary section proceeds verse by verse but avoids the artificiality of other commentaries who take a similar approach by utilizing transition sentences which demonstrate the continuity and development of thought within the section. This plus the discussion of each major section and sub-section in the prefaces to each pericope provides a good structural understanding of the Gospel as a whole and of each individual part.

The technical expertise of Dr. Marshall is demonstrated again and again as the commentary progresses. Not only is he able to work through difficult grammatical points but also he is able to apply these to the total exegetical picture of the passage

as a whole. His acquaintance with and utilization of background material such as archaeological evidence, parallels in pagan or Jewish literature and political or economic data make this perhaps the best work to date on the Gospel. Unlike many ICC volumes, this does not get bogged down with technical detail but rather weaves that into the broader task of understanding the text. In this regard, only the masterful new ICC on Romans by C. E. B. Cranfield shows a comparable ability to weave together the many strands of exegetical data into a wholistic pattern of meaning for the text.

In short, Marshall's commentary here is highly recommended for all serious students of the Scriptures. The pastor who is willing to work in depth will find his time well rewarded with nuggets of information which make excellent illustrative material for helping the congregation understand the text. The scholar will find it even more helpful in acquainting one with the issues as well as answers. I. Howard Marshall, one of the leading evangelical scholars in Britain, has done all of evangelicalism a service by producing such a masterly study on Luke.

Hendriksen's tome is even longer (1122 pages) and has a great deal of diversity, with fifty pages of introduction and several imaginative indices, such as a "Subject Index of the Synoptics," which provides a comprehensive index tracing topics ranging from Abba to Zechariah through each of his commentaries on the Synoptic Gospels. Hendriksen is an erudite commentator who since 1953 has set himself the formidable (if not impossible) task of producing commentaries on the entire New Testament (to date he has completed all four Gospels and the Pauline epistles with the exception of Romans and the Corinthian Epistles). One must admire one who would tackle so mammoth a project, even though the failure to consult the multitudinous articles as well as works on Luke and related topics is the natural result of such a project: it is simply impossible to write a commentary every couple of years and keep up with the massive amount of material published today.

Hendriksen's strength is his practical usefulness. His works have always contained a great deal of homiletical aids and sermonic hints, such as a tendency to point out special word studies and background information which have value for the pulpit ministry. In this volume he has added another nuance, a section called "Practical Lessons" at the end of selected divisions; this attempts to define more clearly the application of the material discussed in the previous section and reminds one somewhat of the old Pulpit Commentary series. In addition, he has sought in his last two volumes (Matthew and Luke) to discuss critical theories and here adds a critique of redaction criticism to the discussion in his previous volume. Finally, we might mention here two other noteworthy features: 1) a section discussing "Greek Words, Phrases and Constructions" at the end of each division and 2) a special chapter on parables, discussing both location and interpretation, found in the lengthy discussion of the travel narrative.

In spite of a great deal of material attempting to come to grips with critical issues, one cannot escape the impression that Dr. Hendriksen is not up to date in this area. Obviously, his emphasis on practical matters and the necessity of working through a book in so short a period of time have made it impossible for him to work through all the issues involved in so complex a book as Luke's Gospel. This is well illustrated in the fact that he has discussed redaction criticism only now, even though it has been a well-defined "school" for twenty-five years. Moreover, his discussion considers only its use by radical critics and seems unaware of the growing consensus in evangelical circles that properly used (minus the negative presuppositions), it has great positive value for uncovering biblical theology in the Gospels. For instance, see this reviewer's articles in *Journal of the Evangelical Theological Society* 19 no. 2 (1976), 73-86; 21 no. 2 (1978), 117-30; and in a forthcoming issue of *The Evangelical Quarterly*; also, Marshall's commentary is a model of a positive redaction-study.

The same is true when one examines the sections discussing the Greek. While the parsing is helpful to the beginning student or to one who has forgotten his morphology, the grammatical and syntactical discussion adds little of value to the more experienced student. A comparison of any section with Marshall will illustrate this point quite well. Moreover, etymological studies often partake of the errors exposed by James Barr in his classical *Semantics of Biblical Language* (1961), namely the false assumption that the past use of a term can be determinative of its present meaning.

Finally we might note the material in the commentary proper. Dr. Hendriksen's discussion will be helpful to the pastor in his exposition, but the scholar will not find a great deal of aid, for the bibliography is not complete enough to be of help. One example will suffice to illustrate the lack, and it will also help the serious pastor to realize that he should consult Marshall along with Hendriksen before finalizing his sermon. The parable of the dishonest manager in Luke 16:1-13 is one of the most difficult in the Gospels to interpret. Hendriksen takes the traditional approach, stating that the owner commended the shrewdness, not the dishonesty of the manager, and the owner (κύριος) should not refer to Jesus. However, two articles by J. A. Fitzmeyer (*Heythrop Journal* 25 [1964], 23-42) have shown fairly conclusively that the lowering of the loan payments dealt with the interest and not the principle and so was not dishonest at all. Both are employed by Marshall but not by Hendriksen. Such omissions can lead to a false interpretation of a passage and illustrate the importance of doing one's homework before writing a commentary.

In conclusion, it must be said that both commentaries have a definite place. Dr. Marshall's is that timeless work which will be useful for decades by scholar and pastor alike. Dr. Hendriksen's is more limited but still can be helpful to the pastor for its popular style, practical hints and charts, and even for its exegetical discussion. With regards to the latter aspect, however, it should definitely be balanced by a deeper com-

mentary such as Marshall.

It seems as if evangelicals today are working on two levels, one exemplified by Marshall, with his careful scholarship and voluminous research, the other similar to Hendriksen, with his greater accessibility to the public. Evangelical scholarship in the last fifty years has too often been characterized by the latter, with only a glimpse at the greater possibilities in a Bruce or a Morris. Today the liberal world stands with open arms for the first time in decades, and it must be asked whether evangelicalism will answer the challenge.

Several encouraging signs indicate that evangelical scholars are beginning to meet the need. First, there are excellent exegetical commentaries such as Lane on Mark, Hughes on Hebrews, Mounce on Revelation, and Craigie on Deuteronomy. Second, two commentary series provide exciting possibilities in this regard, the one already mentioned (NIGTC, edited by Marshall and Gasque), the other the new Word commentary series, edited by Ralph Martin and Glenn Barker of Fuller Theological Seminary. If the high quality of Marshall can be maintained, we may see a return to the high quality of evangelical scholarship seen at the turn of the century, in men such as Lightfoot, Westcott and Aort of Cambridge or Warfield and Machen of Princeton/Westminster.

This does not mean that we should not reach the public. However, we must raise the level of scholarship in our more popular works. There is no reason why evangelicals cannot maintain the same level of scholarship yet reduce the technical language to a minimum. The problem appears to be that as soon as we decide to produce a work for the general populace, our scholarly interaction becomes minimal. This need not be! It is time we re-examined our priorities and put just as much work into a popular commentary as we do a technical one. Here the Germans once again are ahead of us, with radical scholars like Käsemann, Marxsen, or Conzelmann producing books for the layperson as well as for the scholar. Let us meet the challenge and once again take the lead in producing works,

both technical and popular, which are of the highest quality!

New Testament Theology: Basic Issues in the Current Debate by Gerhard Hasel. Eerdmans, 1978. 254 pp., \$5.95. Reviewed by George Ladd, Professor of NT at Fuller Theological Seminary.

Here is one of the most exciting books I have read in quite a while. Hasel controls the literature on both the Old and New Testaments. Few men can boast of such an accomplishment. While he is a professor of Old Testament and Biblical Theology at Andrews University, Hasel is equally at home in New Testament theology. He has already written a companion volume on the Old Testament.

The first chapter of seventy pages outlines the history of the discipline. Nowhere will one find in English a more detailed and erudite discussion of the subject. In the second chapter the author discusses methodology in New Testament under the captions of The Thematic Approach (Alan Richardson), The Existentialist Approach (Rudolph Bultmann, Hans Conzelmann), The Historical Approach (W.G. Kummel) and The Salvation History Approach (Oscar Cullmann, G.E. Ladd, L. Goppelt).

Chapter III deals with the Center and Unity in New Testament Theology. Here Hasel concludes that no consensus has been reached. The fourth chapter focuses on New Testament Theology and the Old Testament.

In a final chapter, Hasel makes clear his own position, which he has not previously expounded, under the heading "Basic Proposals Toward a New Testament Theology: A Multiplex Approach". He insists that the variety of New Testament theology should not be lost. He expounds the only method he feels will do justice to the New Testament text. The "historical-critical" method which widely prevails today is a child of the Enlightenment and cannot do justice to the New Testament, whose basic assumption is that God has acted in history. The historical-critical method assumes that the Bible is a closed continuum--an unbroken series of causes and effects, and has no room for transcendence in history.

Hasel insists that the only adequate method is a theological-historical

method which has room for the acts of God in history. (This reviewer took the same position some years ago in his book *The New Testament and Criticism* (Eerdmans) p. 40. See also *Interpretation*, 25, 1971, p.55) It is surely significant that two Evangelical scholars have come to the same conclusion independently of each other. The present reviewer agrees that it is the theologian's task to set forth what the Bible *meant* and also what it *means*.

We will look forward with anticipation to a theology of the Bible from Professor Hasel's pen.

OLD TESTAMENT

A Theology of Exile: Judgment/Deliverance in Jeremiah and Ezekiel by Thomas M. Raitt. Fortress Press, 1977. 271 pp. Bibliography and index. \$15.95. Reviewed by John D. W. Watts, Professor of OT at Fuller Seminary.

The cover says: "This is a systematic form-critical analysis of the theological implications of the onset of the Babylonian Exile. The turnabout from promises of doom to promises of unconditional deliverance found in the books of Jeremiah and Ezekiel is the most dramatic shift in the history of classical Israelite religion." It is a fair statement of the book's purpose and field of work.

Thomas M. Raitt teaches in the College of Wooster, Ohio. He is conversant with scholarship on both sides of the Atlantic and with both Jewish and Christian scholars on the subject. His interest also focuses on the way the situation of the Exile parallels our own and, hence, the message of these books to our times.

The study begins with the analysis of the judgment oracle, follows it to its radical peak, and looks into the rejection and theodicy motifs. It then traces the shift to prophetic oracles of deliverance with a thorough analysis of the deliverance message.

Raitt feels that the prophets succeeded in doing for Israel what Job's friends tried but failed to do for him. He claims that the theology of exile contains many elements similar to those in the Christ-event. He sees here a theology in which

God's acts are unpredictable. He is free and here there is "the ultimately impenetrable mystery of the relation between God's propensity to bring judgment on sin and his propensity to deliver those on whom he will have mercy." This theology calls for openness to receive a new word from God.

A final section is titled, "The Necessity of an Experience of Exile." The theology of exile is here applied in almost homiletical terms of religious experience, both personal and corporate.

This is an interesting book. The work of form criticism is handled competently. The issues are presented lucidly. But the author comes off better as an Old Testament scholar than as a theologian. Is "propensity" the right designation for God's decisions on judgment or deliverance? Did Jeremiah or Ezekiel imply that "exile is a good experience" as Raitt recommends for modern believers or churches (p. 228)?

The work is provocative. It takes the Bible seriously as a theological book requiring theological interpretation. To the extent that it forces us to think about genuine biblical issues (and it does that!) it is to be greeted with enthusiasm, *and* read, *and* discussed, *and*, if need be, corrected or improved upon by more careful study of the texts. Now we need more of the same for other books!

The Prophets and the Powerless
By James Limburg

John Knox Press, 1977, 104 pp.
\$3.45, paper.

Reviewed by Elmer A. Martens,
Mennonite Brethern Biblical
Seminary, Fresno, California.

The prophets are Nathan, Elijah, Amos and Isaiah, and the powerless are the widows, powerless without their husbands; orphans, powerless without their parents; and the poor, powerless without money.

Limburg's agenda is to set Christians right about the preoccupation of Old Testament prophets: not to calendar the future à la Erich von Däniken and Hal Lindsey, but to awaken the conscience. Limburg argues that "care for the widow, orphan and poor is central to what is expected in the lifestyle of a people which calls itself a people of God" (p.35).

As a broker, Limburg retails in popular style--a style aimed at the undergraduate and the churchman--the findings of scholars. Prophets are akin to messengers in the ancient world, not primarily predictors of the future. In approaching a text, including a text from the prophets, one asks first what it meant in the context of an ancient time before one asks what it means today.

The divine concern for the powerless is established in early Israelite law and covenant, but also aptly and compellingly in wisdom literature. With such clear and early orientation towards care and sensitivity to the powerless, the prophets as messengers from God declare their message. Nathan and Elijah call kings David and Ahab to account for the arrogant exercise of power. Amos targets his message toward all Israel. A total society, now affluent, is faulted for disregard of the powerless. The prophets, Isaiah among others, are expositors of what justice entails. In the midst of the abuse of power and wealth they take up an advocate role for the powerless. In the final chapter Limburg asks: Who are the prophets for today? His answer, not facetious but quite to the point, is: Elijah, Amos, Isaiah.

The author holds a doctorate from Union Theological Seminary in Virginia and is professor of religion at Augustana College. His style is fresh. Without belaboring the current American scene, he has a way with expressions such as "Israel's bicentennial," of keeping the prophet's blow torch pointed toward the twentieth century.

The book can serve as an introduction to the message of the prophets, and it has good potential as a study guide for college groups. It is a pithy statement of an emphasis that evangelical ministers, if they stress it at all, do so too apologetically. End notes are few; an annotated bibliography of fifteen books is included.

The book's strength is its succinct mini-expositions of particular prophetic texts and a straightforward uncluttered style. Limburg is correct in devoting a chapter to the concept of justice, and while he tries to convey the large compass of the concept, he

does not sufficiently explain its nuances. His treatment here is not adequate. Some will be disappointed that the book does not more specifically pinpoint action plans for today.

Yet it is a punchy little book by a Biblical scholar who is in touch with both the prophets and also with today's church. Limburg's thesis is not one that is contested, but it needs hearing and implementation.

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This is an excellent, clear presentation of the evangelical doctrine of the atonement. Packer, a British theologian/pastor interacts with various modern theologies and defends a Reformed, orthodox position.

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#204 *Scripture and Myth* by P.E. Hughes. This valuable monograph is an examination of Bultmann's plea for demythologization. It exposes the naturalistic mindset his work displays and how he conforms the gospel to an anthropocentric worldview. Hughes himself calls for a theology in which the Word of God is determinative, and man is summoned to noetic and holistic conversion.

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Though his death and the shedding of his blood Jesus has reconciled us to God, cleansing us and putting away all our sins.

#207 *The Speeches of Peter in the Acts of the Apostles* by H.N. Ridderbos. The monograph examines the speeches in the first ten chapters on Acts attributed to the Apostle Peter, containing the first theological reflections on the resurrection of Jesus. He finds them to be historically authentic, truly representing the theology of the Jerusalem church, and to contain important and fundamental New Testament theology.

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

#210 *New Testament Commentary & Survey* by Anthony Thistleton (updated by Don Carson) and

#211 *Old Testament Commentary Survey* by John Goldingay (updated and edited by Mark Branson and Robert Hubbard). The aim of these booklets is to survey and comment on the best resources available in English for understanding the theological significance of both the OT and NT. It has in mind the average seminary student or religion major rather than the research scholar. After explaining the functions of a commentary, it goes on to describe and evaluate one-volume commentaries and series.

After that, it examines commentaries on each and every OT and NT book, providing brief, but highly illuminating remarks on each. It closes with a presentation of the "best buys". Anyone concerned with preaching and teaching the OT or NT will find these useful, perhaps indispensable. (50 pp.)

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

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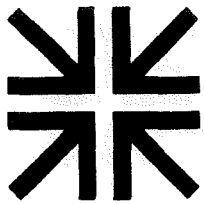
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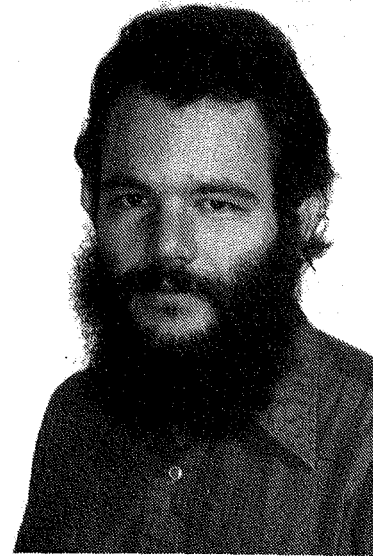
THE SEMINARIAN AND SOCIAL JUSTICE

By James Parker, III

Many seminarians are today suffering under the illusion that the concern for establishing justice in the land is an optional extra -- only for those who are interested in "politics" and such things. The fact of the matter is that the concern for justice is a Biblical concern and any evangelical student who wants to be faithful to the God of the Bible must have justice as a priority item on the agenda.

In recent years there has been a growing and maturing social concern among evangelicals. Indeed, *Themelios* has an associate editor whose primary area of responsibility is social ethics (Rene Padilla) -- and has from time to time superb and challenging articles appearing in its pages (cf. Peter Davids, "The Poor Man's Gospel" Spring 1976; Vol. 1, No.2 and R. Padilla, "God's Word and Man's Myths".)

One of the major social issues today -- which raises many other related ethical issues -- is that of world hunger. I think that it is significant that one of the best biblical studies done on this subject is by Ron Sider, a leading evangelical figure. His book, *Rich Christians in an Age of Hunger* is a must for anyone who even pretends to take the Bible seriously as a guide for faith and practice. Ron, along with a group of twenty plus others, is a member of *Discipleship Workshops: Focus on Justice*. These Discipleship Workshops are designed to help Christians fit together the command to make disciples, the summons to seek justice and the growing contemporary yearning for deeper Christian fellowship. They in-



James Parker, III

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clude Biblical studies; presentations on discipleship, God and the poor, the biblical view of institutionalized evil and present examples of structural injustice; films; discussion in small groups; prayer, worship and singing. The Workshop team is composed of evangelical Christians (many of whom were brought together by the Chicago Declaration of Evangelicals for Social Concern) committed to sharing a biblical perspective with other brothers and sisters who are seeking to make their concern for the hungry and oppressed more biblical and practical. Any church, group of churches, or campus group can inquire about a team coming to their area by writing to Weldon Nisly, Discipleship Workshops, 312 West Logan St., Philadelphia, PA 19144.

Two periodicals on Christian discipleship should also be called to your attention. *Sojourners* is a monthly publication that focuses on being biblical Christians with a commitment to justice and community. (Subscription: 6737 Annapolis Road, P.O. Box 2344, Landover Hills, Maryland 20784; \$12.00/year). *The Other Side* is an evangelical journal of radical Christian discipleship with a special concern for the poor and oppressed, (c/o *The Other Side*, Box 12236, Philadelphia, PA 19144.)

For many years there was an artificial wedge between evangelism and social concern. Though evangelicals historically did not believe in such a heresy (see Donald Dayton, *Recovering an Evangelical Heritage* where he discusses the history of 19th century evangelicals concerned with both evangelism and structural change), the twentieth century evangelicalism was to a great extent guilty. Perhaps as instrumental as any other individual in calling evangelicals to a more wholistic and biblical view of the Gospel was Carl F. H. Henry. His was an early and often almost solitary voice in the call to justice. His works are all worth reading (see your card catalog!).

Other books that are concerned with Christian discipleship and the concern for justice are: Richard Mouw, *Politics and the Biblical Drama*; John Howard Yoder, *The Politics of Jesus*; Richard K. Taylor, *Economics and the Gospel*, Stephen Monsma, *The Unraveling of America*; Enzo Gatti, *Rich Church -- Poor Church?*; Ronald J. Sider, ed., *The Chicago Declaration*; Ron Sider, *Evangelism, Salvation and Social Justice*. The last mentioned booklet is one in a series entitled "Grove Booklets on Ethics." The series treats many kinds of ethical questions by competent scholars in a concise fashion. Orders can be placed c/o Grove Books USA, 20 Winchester Ave., Auburn, MA 01501.

As long as abortion is a major issue in America there will be a need for Paul Ramsey's works on the subject of abortion. The Christian Action Council in Washington, D.C., under the leadership of Harold O.J. Brown, is continuing an evangelical voice in the nation's captial against abortion.

For the issue of human rights, torture, etc. one can keep both informed and actively involved in the fight against it by receiving *Matchbox* c/o Amnesty International, USA, 2112 Broadway, New York, NY 10023.

Another organization that a seminarian should be aware of is *Bread for the World*. This group does not distribute food but rather seeks government policies that address the basic structural causes of hunger. (Write to Bread for the World, 207 East 16th St. New York, NY 10003).

I have not attempted to give a complete or systematic survey of either the literature or the issues (see TSF's forthcoming annotated bibliographies). My concern here in this letter to evangelical students is to share the conviction that we all must become convinced in our hearts and minds that God is concerned for the plight of the poor and oppressed -- and that if we are to be God's people we *must* share God's concerns -- and follow this by (1) becoming more informed and (2) beginning to take concrete steps to see justice established.

I think that as people become more involved in justice concerns, they will find out that far from becoming "less spiritual" they will find themselves calling out for

and receiving more and more the reality of and power of the Spirit of God.

I would suggest that there are two areas where you as a seminary student can respond. First, you can either begin by becoming actively involved in those groups on campus which raise social justice issues, or if your campus is strangely silent about such concerns (as so many are) then you can begin to raise the issues yourself, perhaps by announcing and holding discussions on some ethical issues yourself, or by inviting a speaker to address an issue. Secondly, you can encourage or initiate response to justice issues in the local church where you are involved. One very practical way to begin would be to study Ron Sider's *Rich Christians in an Age of Hunger** in a study group or Sunday School. It's packed with biblical teaching. If you preach, let the Bible itself speak (as it does page after page) of God's concern for social justice.

As a final word I want to share my sadness and concern that questions of ethics and social justice are being ignored or overlooked by many seminary students today. We must be faithful to the God of the Bible. And I believe that if evangelical students would take the initiative and the lead on ethical/social justice matters, then people would quite possibly give closer attention to the content of evangelical theology. But we must never forget that we are called to be obedient heralds of "the whole council of God" -- whatever the reaction of anyone.

*TSF members can order copies of Sider's *Rich Christians in an Age of Hunger* at a 40% discount. See order form for "Monographs and Books".

IMPORTANT INFORMATION FOR SUBSCRIBERS -- If you will have an address change before May 1, we must have that change into our Madison office immediately. Include your May address and your Fall address. The next issue of *N & R* along with *Themelios* will be mailed during early May. You may wish to send in your payment for next year's subscription at the same time and save some hassle in the summer. All other subscribers will be asked to send renewals following receipt of the May issue.

TSF News & Reviews will be published five (5) times during the 1978-1979 school year. The subscription price (\$5.00/one year, \$9.00/two years; add \$1.00/year outside N. America) includes three (3) issues of *Themelios*, an international student theological journal (subscription for *Themelios* costs \$3.00/year). All subscriptions begin in the fall and end in the spring. Bulk rate available on request. Published by the Theological Students Fellowship, 233 Langdon, Madison, Wisconsin, 53703.

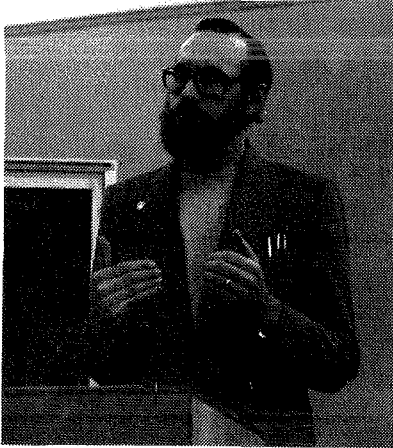
During early April, please pray for theology students in Europe as they gather in Belgium for a five day conference. Lectures will be simultaneously translated into English, German and French. Topics include "The Fear of the Lord is the Beginning of Wisdom" (by Berge of Brussels), "Biblical Faith and Scientific Empiricism" (by Hafner of Margurg), "Materialist Hermeneutics: an encounter with Marxism in Theology" (by de Jong of Amsterdam) and "The Developments of Christology" (by Marshall of Aberdeen).

* * * * *

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COMMENTS FROM THE EDITOR

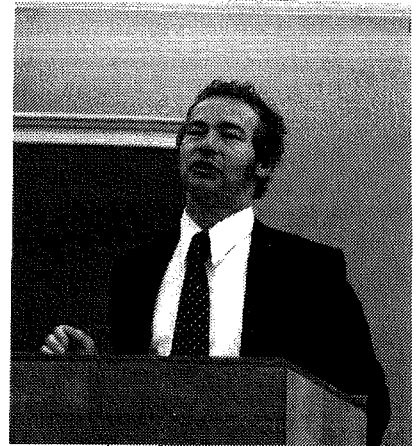
...ON THE FIRST USA/CANADA TSF CONFERENCE



Howard Snyder

You probably aren't going to believe this, but we actually held our conference in Chicago on December 29-31! The snow rearranged schedules, caused some early departures for the intelligent ones, delayed (by several days) the departures of the die-hards and impeded the writing pursuits of Donald Bloesch for six weeks as he recovered from a broken wrist. Here are some highlights:

Forty of us spent the three days at Garrett-Evangelical Theological Seminary in Evanston. Not only were we fed by lectures, we also enjoyed the fellowship of students from various locations including Atlanta, Princeton, Winnipeg, Nashville (Vanderbilt), Minneapolis, Dubuque and Chicago. Interaction



Paul Mickey

between participants often focused on issues of personal spirituality: the seminary years continue to parallel the Exodus wilderness (as discussed by Greg Youngchild in the January issue of *N & R*). The stimulation of Paul Mickey, Donald Bloesch, Howard Snyder, Clark Pinnock and Donald Dayton via lectures and panel discussions kept us exploring issues of theology, church structures, renewal, and the future of evangelical thought. Howard Snyder (author of *The Problem of Wineskins* and *The Community of the King* (IVP)) spoke on "The Church as Theological Community." The task of doing theology within the context of accountability and practice is necessary if that theology is to be a biblical source of life for the work of the Kingdom of God. Paul Mickey (Professor of Practical Theology at Duke and an Associate Editor for *N & R*) focused on "Church Renewal: Its Possibilities and Limits." Political issues within denominational structures, interaction between laity and clergy and the connection between evangelism and other forms of outreach (social/political action) were addressed. Clark Pinnock, paralleling his comments at the Evangelical Theological Society, spoke on "Classical Theism: Some Questions." Pinnock commented on the classical attributes of immutability, timelessness and impassibility as they came from Hellenistic thought into Christian doctrine. The need to submit philosophical ideas to the Bible necessitates a movement toward "neo-



Dayton, Bloesch, Snyder, Pinnock and Mickey



Pinnock discussing issues with conferees

classical" theism which will allow questioning of classical concepts in favor of biblical revelation. Don Bloesch's lecture on "The Future of Evangelical Christianity" was not presented because of his being occupied at the hospital for the wrist injury. Tapes of all these lectures (including Bloesch) are available as detailed on the order form for Forum Tapes.

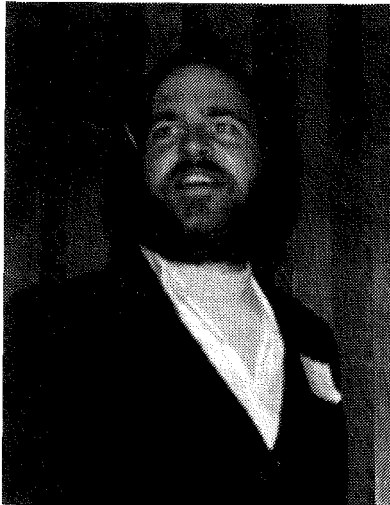
..ON THE EVANGELICAL THEOLOGICAL SOCIETY

preceding the TSF Conference, the ETS met at Trinity Evangelical Divinity School in Deerfield. This Thirtieth Anniversary Meeting drew several hundred pastors, professors, writers and students. The opening session on

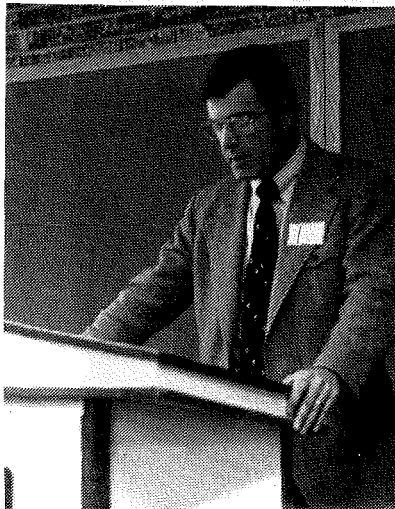
theism included presentations by Carl Henry, Bruce Demarest and Clark Pinnock. Later David Joel Freedman commented on the Ebla tablets of Tel Mardikh. At one of the many smaller sessions, Robert Guelich (Bethel Seminary, Minneapolis) presented a creative approach to redaction work which saw the gospels as "portraits" rather than "snap shots" or "abstract art." Ron Sider (Eastern Baptist) and Harold O. J. Brown addressed the issues of the gospel and liberation. Gerhard Hasel (Andréws University) lectured on various approaches to doing Biblical Theology and offered a creative approach for seeing various interrelationships between individual books and between the testaments. He outlines this "multiplex approach" in his review of Zimmerli in this issue of *N & R*. The Presidential Address by outgoing Stan Gundry (Moody) included challenging and hopeful encouragement on various issues like the inerrancy debate, the opening dialogue between dispensationalists and covenant theologians and the need for increased efforts in biblical and theological scholarship. The papers from these meetings are being prepared for publication in the near future.



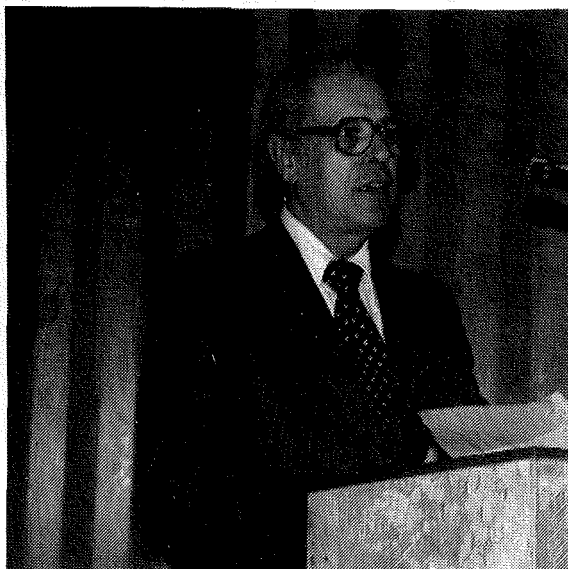
Dayton and Bloesch with students



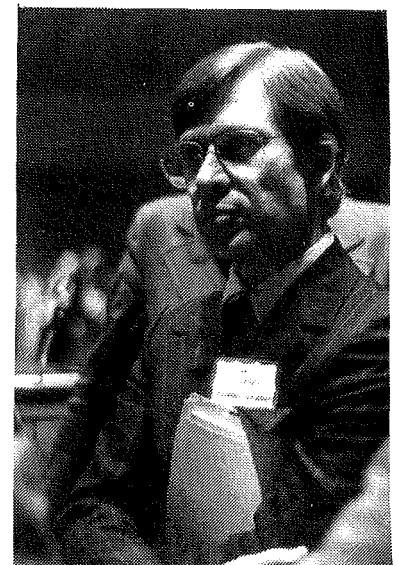
TSF Secretary Branson addressing ETS meeting



Guelich on gospel studies



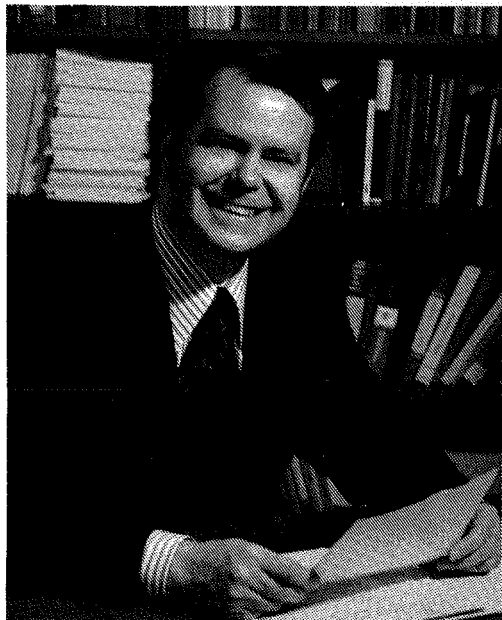
Christianity Today Editor Kenneth Kantzer at ETS



Hasel following lecture

...HAPPENINGS IN BERKELEY

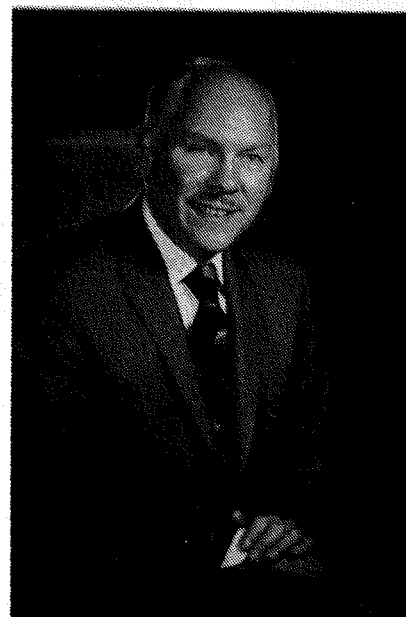
A dozen or more evangelical students in the Graduate Theological Union, a consortium of nine Protestant and Catholic seminaries in Berkeley, have meetings weekly for prayer, fellowship and discussions. The annual Berkeley Lectures this year featured David Hubbard (President of Fuller Seminary) on "Living Issues from the Old Testament," focusing on the topics of creation, covenant, community and consummation. (Tapes are available on the Forum Tapes order form.) At a dinner preceeding the lectures, Hubbard spoke about theological education:



David A. Hubbard

"A concern that runs through the center of education issues for me is how to take the theological and exegetical realities with which I wrestle and let them transform me even in the wrestling. As I read (the writing of an excellent biblical scholar) I have to bow before the Lord who is revealed there. In our studies, rather than saying 'here is the academic stuff,' and we're doing redaction criticism over here; and 'here is my faith in the Lordship of Jesus Christ' and get that from other inspiring writers, somehow the redaction criticism itself, the picture it gives of Christ, must lead to adoration....Theology is unto the knowledge of God which is unto the adoration of God. The thing that disturbs me most is the student in seminary who makes a sharp dichotomy between one's intellectual life and one's devotional life and will go through education and ministry living schizophrenically unless one comes to grips with that. The wholistic approach we need for the future must tie that together."

Another item of celebrated news from Berkeley is the appointment at San Francisco Theological Seminary of Donald Buteyn as Professor of Missions and Evangelism. Buteyn has served in judicatory and church positions (UP) as one who works from a biblical faith and a commitment to renewal of the church and the society through obedience to the Lord Jesus Christ. He has been a friend to TSF since I began serving as Secretary and I welcome his entrance into seminary life.



Donald P. Buteyn



ARTICLES WORTH READING

- "Updating the 'Young Evangelicals'" by Donald Dayton in *The Other Side*, 1/79.
- "Radical Evangelicals: Who are they? And where in the world are they headed?" by Steve Knapp in *The Other Side*, 1/79.
- "A Pope for the People" by Gary MacEoin and Nivita Riley in *The Other Side*, 1/79.
- "Women Clergy: How Their Presence Is Changing the Church" A Symposium by Five Women on the Seminary Campus including Nancy Hardesty, Beverly Anderson, Suzanne Hiatt, Letty Russell, Barbara Brown Zikmund in *The Christian Century*, 2/7-14/1979.
- "Prophetic Inquiry and the Danforth Study" by Leo Sandon, Jr. in *The Christian Century*, 2/7-14/79.
- "The Church in the City" by Dennis E. Shoemaker in *The Other Side*, 10/78.
- "Resistance as Usual" by Chuck Fager in *The Other Side*, 10/78.
- "The Fullness of Mission" by C. René Padilla in *Occasional Bulletin of Missionary Research* 1/79.
- "There Oughta be a Law...but can we legislate biblical morality?" by Lynn Buzzard in *Eternity*, 10/78.
- "Church Priorities for '79" by John Maust in *Christianity Today*, 1/5/79.
- "A Catechism Postscript" by Stephen Board in *Eternity*, 11/78.
- "Songs of Our Western Vineyard: Two Voices" by John Garvey in *Katallagete*, Winter, 1979.
- "Confessions of a Spiritual Capitalist" by Diotima in *Katallagete*, Winter 1979.

NOTEWORTHY REVIEWS

- "The Liberation of Oppressors" by Jurgen Moltmann with M. Douglas Meeks in *Christianity and Crisis*, 12/25/78.
- "The Americans Are Coming!" by Donald Kirk in *Worldview*, 1-2/79.
- "An Intellectual Portrait of Pope John Paul II" by George H. Williams in *Worldview*, 1-2/79.
- "Church and Seminary: A Reciprocal Relationship" by James Boice in *Christianity Today*, 2/2/79.
- "Today's Seminary Students: Back to Basics" by Paul F. Scotchmer in *Christianity Today*, 2/2/79.
- "Getting Into Shape Spiritually" by Vernon C. Grounds in *Christianity Today*, 2/2/79.
- "Strides Toward Unity in Latin America" by René Padilla in *Christianity Today*, 2/2/79.
- "The Chicago Statement on Biblical Inerrancy" by Carl F. H. Henry in *Eternity*, 2/79.
- "Apocalypticism in the Air" On the Commission on World Mission and Evangelism of the WCC. By Isaac C. Rottenberg, Professor of Social Ethics at New Brunswick Theological Seminary. See in *The Reformed Journal*, 1/79.
- "Already, not yet: Christian living in tension." by Anthony A. Hoekema in *The Reformed Journal*, 1/79.
- "Augustine and Contemporary Evangelical Social Thought" by James Skillen in *The Reformed Journal*, 1/79.
- "The Persistence of The Constantinian Heresy" by John Howard Yoder in *Radix*, 1-2/79.
- "Women in American Evangelicalism" by Donald Dayton in *Radix*, 1-2/79.
- Pastoral Assertiveness: A New Model* by Paul Mickey and Gary Gamble with Paula Gilbert. Reviewed by Loren Scribner in *The Christian Century*, 2/7-14/79.
- Christian Mission and Social Justice* by Samuel Escobar and John Driver. Reviewed by John Stott in *Occasional Bulletin of Mission Research*, 1/79.
- Essentials of Evangelical Theology: God, Authority and Salvation (Vol. I)* by Donald G. Bloesch. Reviewed by Bernard Ramm in *Eternity*, 10/78.
- The Betrayal of the West* by Jacques Ellul. Reviewed by Michael Woodruff in *Eternity*, 10/78.
- Women of the Reformation: From Spain to Scandinavia* by Roland Bainton. Reviewed by Nancy Hardesty (Candler) in *Eternity*, 11/78.
- What About Nouthetic Counseling?* by Jay Adams. Reviewed by Paul Otto in *Eternity*, 11/78.
- Studies in Scripture and Its Authority* by Herman Ridderbos. Reviewed by Bernard Ramm in *Eternity*, 11/78.
- Women and Religion* edited by Elizabeth Clark and Herbert Richardson. Reviewed by Robert Johnston (Western Kentucky) in *Eternity*, 11/78.
- History, Criticism and Faith: Four Exploratory Studies* edited by Colin Brown. Reviewed by J. Ramsey Michaels (Gordon-Conwell) in *Eternity*, 2/79.
- Love Within Limits: A Realists View of I Corinthians 13* by Lewis Smedes. Reviewed by Robert McAfee Brown (Union New York) in *The Reformed Journal*, 1/79.



Old Testament Theology in Outline by Walter Zimmerli. John Knox Press, 1978. 258 pp., \$12.00. Reviewed by Gerhard F. Hasel, Professor of OT at Andrews University.

[Note: At the editor's request, Hasel also develops his own program as outlined recently at the AAR and ETS meetings.]

W. Zimmerli is known as a giant of European OT scholarship. He is at present Professor Emeritus of Old Testament at the University of Göttingen, Germany. This tome represents the ripe fruit of a lifetime of critical OT study. The English translation of 1978 was prepared by David E. Green and has succeeded to put into good English the author's masterly use of the German language.

The English edition has largely the same content as the German original published six years earlier except for a few minor additions (a passage has been added on the theology of the Chronicler, p. 182). The chapter dealing with Old Testament apocalypticism (par. 22) has been almost totally rewritten (p. 11).

Zimmerli conceives the task of OT theology by and large as a descriptive one. He suggests that OT theology must present "what the Old Testament says about God in a coherent whole" (p. 12). For Zimmerli continuity or unity is not merely found in the "ongoing stream of historical sequence" (pace Gerhard von Rad and followers of a tradition-historical biblical theology) but in the sameness of God that faith knows by the name of Yahweh (pp. 13-14). In sharp contrast to Gerhard von Rad who maintains that the OT has no center (see this reviewer's essay "The Problem of the Center in the OT Theology Debate," *ZAW* 86 [1974]:65-82), Zimmerli argues that his point of departure is the center for which he argued earlier (*Evangelische Theologie* 35 [1975]:97-118), namely where the faith of the OT specifically confesses the God of Israel under the name of Yahweh in the revelation to Moses (Ex 3:14), the proclamation of the Decalogue (Ex 20:2-3; Dt 5:6-7) and to an equal degree later on.

This OT theology is structured in five main sections. Parts I-III contain respectively "Fundamentals" (pp. 17-58), "The Gifts Bestowed by Yahweh" (pp. 59-108), and

"Yahweh's Commandment" (pp. 109-140). The first of these parts is one of the two foci of Zimmerli's structure. It sets out the fundamentals of Yahweh, Israel's election, and the Sinai covenant. It is restricted to the Tetrateuch and reminds the reader of Gerhard von Rad's first part, his theology of the Hexateuch. The other focus in Zimmerli's structure is Part V "Crisis and Hope" (pp. 167-240). It is a kind of soteriology of the OT and has its central emphasis on the message of the prophets summarized in book-by-book fashion which breaks with his otherwise thematic approach to OT theology.

Parts II and III are related to each other as "gift" and "task" (*Gabe* and *Aufgabe*). Various themes are incorporated under the gifts of Yahweh, such as "war and victory," "the land and its blessing," "the gift of God's presence," and "charismata of leadership and instruction." Part III describes the task of man's relationship to God's commandments. Overemphasis is put on the first two commandments at the expense of the other commandments of the Decalogue. Little attention is given to the liturgical and ritual laws as well as those governing social relationships and property rights. Why does Zimmerli leave out of consideration the cult of Israel here? Has his center no room for it or does it not fit into his structure? John L. McKenzie has given to the cult of Israel first rank in his work (*A Theology of the Old Testament* [1974], pp. 37-63).

Part IV is entitled "Life Before God" (pp. 141-166) and brings to mind Gerhard von Rad's chapter "Israel before Yahweh" (*Old Testament Theology* (Edinburgh, 1965), I:355-459). In addition to the similarity in title, Zimmerli treats in this part the same topics as von Rad but in much more compressed form. A spartan ten pages are devoted to wisdom theology, the stepchild of OT theology. Zimmerli affirms in his introduction to this tome that the confession of the name of Yahweh takes place also "in the realm of wisdom, in Ecclesiastes and Job" (p. 14). It is hinted that in Proverbs we have originally a "second source of revelation, independent of the first" (p. 158) which is the confession of Yahweh the God of Israel, who led Israel

out of the house of bondage. The "second source of revelation" seems to have been horizontal in the sense of human experience. Zimmerli thinks that much of this wisdom was borrowed from the ancient Near East and made to fit Yahwistic faith. On the other hand, it cannot be overlooked that even Proverbs in the final form in which it meets our eye affirms the "fear of Yahweh" as fundamental.

Zimmerli's methodology is inconsistent. Themes or topics are grouped together in some parts that raise the question of their inner relationship to each other. The topical approach is abandoned when the prophetic books are dealt with in book-by-book fashion. No treatment is accorded to the historical books of the OT and their themes. Should we suppose that they were devoid of theology?

In conclusion another look at Zimmerli's "centered" OT theology: How successful is he in structuring a theology on the center of the confession of the name of Yahweh? He posits the roots of this confession squarely in the period of Moses which turns out to be the foundation of OT faith. This is certainly better than seeing the foundation in the later prophetic attitude of existence as maintained by Georg Fohrer (*Theologische Grundstrukturen des Alten Testaments* [1972]), but is it good enough? If the "crisis" forms the other pole in Zimmerli's exposition and that "crisis" reaches from the primeval history to the end of the OT period, then the "confession" about Yahweh would for consistency's sake also have to reach that far back. That this is, indeed, the case seems to be indicated in Gen 4:26 where it is said explicitly for the first time that men "began to call upon the name of Yahweh." The foundations of OT faith go back far beyond what Zimmerli suggests.

Zimmerli has produced an "Outline" of OT theology that is not evenly balanced, but one that belongs to a more moderate liberal tradition. He stimulates thought regarding a more adequate approach for the structure of OT theology. It proves that a "centered" approach is incapable of dealing with the totality of OT thought for which a multiplex approach is needed.



The multiplex approach to OT theology is built upon the following proposals: (1) The *content* of OT theology is indicated beforehand inasmuch as the enterprise as such is a theology of the Old Testament and not just parts thereof. (2) The *task* of OT theology consists of providing summary explanations and interpretations of the final form of the individual OT documents or blocks of writing with a view to let their various themes, concepts, and motifs emerge and to reveal the dynamic interrelationship. (3) The *structure* of OT theology proceeds along the multiplex approach (a) with the various theologies of the OT standing next to each other in all their richness and variety and (b) with the multitrack presentation of the longitudinal themes, etc. of the OT as they emerged from the individual theologies. This avoids the unilinear approach where a structuring concept or dynamic principle becomes a *tour de force* for uniting all witness to OT faith or for leaving out of consideration what does not fit or seems marginal. (4) The *aim* of the multiplex approach to OT and biblical theologies is to penetrate through various theologies and the longitudinal themes to the dynamic unity that bind all theologies and themes together. (5) The *purpose* of an OT theology is for the Christian theologian to recognize it as being part of a larger whole made up of both Testaments. If an OT theology is to be more than a theology of ancient Israel, then it will reflect on the polychromatic relationship to the NT that is hardly exhausted by a single or dual pattern. For details, see Gerhard F. Hasel, *Old Testament Theology: Basic Issues in the Current Debate* (2nd ed.; Grand Rapids, Mich.: Eerdmans Publ. Co., 1975), pp. 129-143, and *idem*, *New Testament Theology: Basic Issues in the*

Current Debate (Grand Rapids, Mich.: Eerdmans Publ. Co., 1978), pp. 171-220. The multiplex approach is fully sensitive to both similarity and change as well as old and new and promises to be one of the greatest challenges for biblical studies that take seriously the biblical text in its final totality.

Biblical Criticism: Historical, Literary and Textual by R.K. Harrison, B.K. Waltke, D. Guthrie, and G.D. Fee. Zondervan, 1978. 155pp. \$5.95. Reviewed by Ralph P. Martin, Professor of New Testament at Fuller Theological Seminary.

Originally written as four chapters in volume one of *The Expositor's Bible Commentary*, this book brings together in one convenient paperback sections of introduction to the science and techniques of biblical criticism. The aim is to provide the student, especially in his or her beginning stages, with a suitable handbook of explanation and summary of leading issues is laudable. The question is whether that aim has been fully realized in a way that will help, not hinder, the inquisitive reader.

All the contributors, who are men of considerable accomplishment in their respective fields, write in straightforward fashion and show an obvious acquaintance with the major interests of those fields. The bibliographies they provide will prove useful. Bruce Waltke's and Gordon Fee's lists are exceptionally full, but Donald Guthrie's items are severely restricted to books that appeared a full decade ago and his list is weak on that account.

Fledgling students and interested lay people need a book that helps them to understand what biblical criticism aims to do and to appreciate both its limitations and opportunities. This is the purpose of this volume.

Critical questions to do with the date and setting of Old Testament books such as Isaiah and Daniel (but not Zechariah and Ecclesiastes) are deftly handled from a conservative position by R.K. Harrison. The contributions of recent archeological discoveries and some significant shifts in literary criticism of the Pentateuch are also major concerns in this chapter.

Guthrie's parallel chapter addresses issues concerning the composition of the New Testament books, with judicious assessments of form criticism and redaction criticism. However his treatment of literary problems in Gospel study is faulted partly by a neglect of more recent trends (a book described as 'more recently' written appeared in 1945, and much more has been said positively and negatively about the 'Q' hypothesis than Farrer's essay written in 1955; and the theological interest of the evangelists hardly gets a look in). The verdict on 'gnostic influences' in the New Testament may need revision in the light of the Nag Hammadi finds.

By contrast the remaining chapters on Textual Criticism of both Testaments are fully up-to-date, reliable and informative in areas that pose special problems and which by themselves would be worth the price of the entire volume. In disciplines of textual study where evangelical students need special help these two sections will prove invaluable.

Two Testaments: One Bible by D. L. Baker. InterVarsity Press, 1977. 554 pp., \$7.95.

The Scripture Unbroken by Lester J. Kuypers. William B. Eerdmans Publishing Co., 1978. 280 pp., \$6.95.

Reviewed by Klyne Snodgrass, Assistant Professor of Biblical Literature at North Park Theological Seminary.

Few subjects are more complicated than the relation between the testaments, and therefore the appearance of two books dealing with the subject by the evangelical camp is a welcome sight. Both books do make a helpful contribution and because of their arrangement, bibliographies, and indices will prove to be valuable resources for further study.

The work by Baker is essentially his Ph.D. dissertation which was presented in 1975 to the University of Sheffield. The title is somewhat misleading for one would expect that a presentation or defense of the unity of the testaments would be the major focus, but this is given only indirectly. The work is really a survey of various modern solutions to the problem and evaluation of the legitimacy of each. The method of presentation, both by the author and the publisher, is less than ideal. The book is photo-mechanically reproduced and the Greek and Hebrew are hand written. The author has chosen to use very few footnotes and instead, after presenting his material in an extended "outline" arrangement, he concludes each subject with a bibliography relevant to that section. For example, in his "History of Biblical Interpretation", the reformation period is dealt with under four headings (Introduction, Luther, Calvin, Council of Trent) and each heading is accompanied by a bibliography. At points the discussion is far too brief to be of help; e.g. "higher criticism" is treated in one short paragraph.

The book is divided into four major parts:

- 1) an introduction to the problem which includes an overview of the Biblical material and a helpful history of attempts to explain the relation of the testaments;



2) the Old Testament solutions of A.A. van Ruber and K.H. Miskotti which view the New Testament as a "glossary" and "sequel" to the Old respectively;

3) the New Testament solutions of R. Bultmann (who saw the Old Testament as a non-Christian presupposition to the New and as a history of failure) and Friedrich Baumgärtel who viewed the Old Testament as abolished and as the witness of faith from a strange religion;

4) the Biblical solutions of W. Vischer, G. von Rad, and Th.C. Vriezen. Numerous other scholars are given mention or short treatment (e.g. W. Pannenberg, J. Bright, S. Amsler, B. Anderson). In the middle of the fourth section a valuable treatment of "typology" is given which may comprise the most helpful part of the book. These four sections are followed by a twelve page conclusion on the theological relationship between the testaments, two brief appendices, and one hundred thirty-five pages of bibliography!

As the introduction to the way scholars have seen the relation of the testaments, Baker's work is a valuable contribution, and the bibliography will serve as a handy resource for works published by 1975, although some system of arrangement would have increased its effectiveness. The deficiencies of the work stem largely from the author's method and the scope of the research. There are points where the presentation is imprecise or unclear (e.g., his use of "allegory" when he means "allegorizing" or his attempt to affirm a sense in which the Old Testament has priority over the New). There are several places where the treatment is so brief that it contributes little (as on H. Diem) and other places where the issues raised cry out for treatment. Despite the mention of the arbitrariness of the selectivity, it is difficult to see why K. Barth received such brief discussion. The critique of the positions of others is usually done well, although a more positive assessment is given of W. Vischer than most would expect. The author correctly calls for a complex understanding of the unity of the testaments and sees the "salvation history" solution as one that is complex enough and in accord with the documents themselves. It only remains to add that the work would have been even more helpful if representative examples of the interpretation of specific Old Testament passages by each position had been included (as was done for Vischer).

The work by Kuyper is not a technical study although the author draws on some technical works. Several chapters in this book appeared separately in various journals, and therefore continuity

between the sections is lacking. Of the nine chapters, the first two deal with the use of the Old Testament by the New Testament writers and the church respectively. These two are probably the least helpful. From the title one would expect a treatment of John 10:35, but there is only a brief discussion in the preface. Most of the first chapter focuses on Matthew 1-2, but the treatment is inadequate. Further frustration arises from the fact that mention of material in the Qumran scrolls or of views of leading figures of church history are not accompanied by references. The further one goes into the book, however, the more one realizes that it really does not deal with the use of the Old Testament by the New; rather it is a theological treatment of certain themes relevant to both testaments. The remaining seven chapters discuss covenant and history, righteousness and salvation, the Holy One of Israel and the Holy Spirit, grace and truth, the problem of suffering, the suffering and repentance of God, and the hardness of heart. Since many of the articles appeared earlier, the references in the footnotes are dated, but if one can get beyond the false expectations raised by the title, real value is present in the treatment of grace and truth on the one hand and that of the suffering and repentance of God on the other. The remaining chapters provide summary discussions but are not so engaging. It should be pointed out that Kuyper places a great deal of emphasis on the Suffering Servant, more than seems justified by the Biblical material.

Therefore while these two works, especially Baker's, make a contribution to the study of the relation of the testaments, a great deal remains to be done to explain the nature of the relation, the hermeneutics of the New Testament writers, and the hermeneutical implications for the modern period.

Essentials of Evangelical Theology, II, Life, Ministry, and Hope by Donald Bloesch. Harper & Row, 1975. 315 pp., \$14.95.

Reviewed by Clark Pincock, Associate Professor of McMaster Divinity College in Hamilton, Ontario and Coordinator of TSF.

A few months ago, in *News & Reviews* I reviewed the first volume of this two volume work in evangelical systematic theology by Dr. Bloesch of Dubuque University and hailed it enthusiastically for pointing evangelicals in the right direction for their future theological development. The second volume provides more evidence of the excellence of this work and the correctness of my initial reaction. What we have here is a major new American systematic theology, certainly the first to appear for some time from within the evangelical movement, and possibly the best written in America this century. It points us beyond the hang-ups which the term fundamentalist now connotes towards a matured evangelical faith which has uncovered the 'catholic substance'.

The form of the argument is a series of about twenty chapters in all, each of which focuses upon an 'essential' of Christian belief, subjecting it to a biblical discussion and a wide ranging interaction with historical and contemporary theology. Bloesch does not develop a 'system *per se*' but allows the Scripture to guide him from topic to topic rather than forcing one particular vision upon uncooperative material. The final result is a pleasing unit not one of Dr. Bloesch's creation, but arising from a thorough exposition of the Scriptures which are ultimately one because they have God for their author.

The writer's aim is, in giving the essential core of the faith, to reconceive evangelical theology by means of a recovery of the treasury of traditional Christian wisdom and to move us beyond the several impasses in which we have got ourselves stuck of late. This was, the reader may wish to recall, the strategy of the early evangelicals like Carnell and Henry in the 40's when they called enlightened fundamentalist opinion to advance to a deeper theological understanding by means of a recovery of Reformation thought. Bloesch is carrying this further and advocating a return to biblical renewal movements even prior to the Reformation. He participates you will remember, in the *Chicago* conference which met recently and called for such a recovery.



A comment upon one or another of the high points in Volume II is perhaps in order. Dr. Bloesch has added further material to the chapter on Scripture in the first volume. He is evidently concerned about the fundamentalist attitude to the Bible which still persists today in which the rights of criticism to examine the human side of Scripture is not really granted and the stance which is taken is predominantly rationalistic. Therefore, Bloesch suggests that we think of Bible reading as a means of grace or as a sacrament in order to get away from the excessive orientation to issues of propositional revelation (which he does not deny) and factual inerrancy (which he finds unavoidably misleading).

Though warning us often not to major on such non-essentials as eschatology, Bloesch has a strong chapter upon the return of Christ, and includes in it a fascinating section in which he expounds on his own version of postmillennialism. Without denying the reality of demonic opposition to the gospel, Bloesch achieves a basic hopefulness and cautious optimism reminiscent of the Puritan hope about which Ian Murray has written in a book by that title. Even though it is a controversial topic, I think readers will appreciate Bloesch's wide learning and biblically faithful argumentation.

Two chapters speak to the question of the church in society and are very instructive. One is entitled 'Two Kingdoms' and develops the moral dualism between the church and the world. He rejects the Barthian idea that society is now already subject to Christ's effective rule. He brings into his Reformed orientation the valid insight of the Anabaptists at this point who protested against the assumption of a too early victory over the powers of darkness by the church. In a chapter provocatively titled 'The Church's Spiritual Mission', Bloesch warns against reducing the gospel to a political program, while at the same time insisting on the social implications of the message. He sees dangers on both sides, and strikes a balanced emphasis.

A lot of attention is given in Volume II to salvation and the life of faith. The new birth and scriptural holiness are topics of two of the chapters. In them Bloesch reflects upon a whole range of issues from costly grace to infant baptism and second blessing. A lovely point he makes, quoting from Kierkegaard, is that if we practice infant baptism we must emphasize the need to be born again all the more!

Each of the volumes closes with a full set of indices. In conclusion let me take this opportunity to congratulate Dr. Bloesch, as well as his charming co-worker Brenda Bloesch, for giving evangelicals like ourselves in *TSP* what we have needed in a systematic theology and have not had for decades. It is my prayer that these volumes will have the effect of pointing the way ahead for the new generation of biblical Christians. On balance I cannot think of another theologian I would rather see them follow.

Ethics and the New Testament by J.L. Houlden. Oxford University Press, 1977. 133 pp., \$4.95.

Ethics in the New Testament by J.T. Sanders. Fortress Press, 1975. 143 pp., \$6.95

The Politics of Jesus by J.H. Yoder. William B. Eerdmans, 1972. 260 pp. \$3.45.

Reviewed by Peter H. Davids, Assistant Professor of Biblical Studies at Trinity Episcopal School for Ministry.

One can see something of the present state of New Testament ethics by looking at three recent (or at least relatively so) important books on the topic. First, Houlden's book is important because of its wide circulation and its lay focus. It is certainly a stimulating book in that its approach is novel for most laypeople and its thesis controversial, but it is unsatisfying from at least three perspectives: 1) In many areas its exegesis is far from convincing. Is Mark really gnostic, and does Paul really prohibit sexual intercourse in marriage? 2) It focuses on the diversity of the New Testament to such a degree that no unity is left. Again and again we are told that the writers are not even internally consistent, let alone consistent with one another. Each writer jugs some ethical position (normally inferior to Stoic ethics) depending on his emotional state, eschatological perspective, and valuation of the world. Jesus, of course, recedes into the dim mists of history, only vaguely influencing his purported followers. 3) It rejects any real meaning of New Testament ethics for the present. Since canon is only meaningful for the early Christological debates and since there is no unified ethical tradition, the New Testament need only concern us in doing ethics the way art might leave a vague impression on us. Thus there is nothing positive in Houlden's work to lead us to ethical reflection.

Sanders' work may be far more satisfactory from a scholarly point-of-view (his exegesis is generally more defensible), but his conclusions are as negative as Houlden's.

His work is valuable in that it presents an excellent picture of where New Testament scholarship in the Bultmanian and post-Bultmanian schools has led in ethics. Since the ethics of Jesus, Mark, and Paul depend upon eschatology (imminent parousia) which is no longer tenable, their ethics are no longer relevant for us. Johannine ethics are labeled a 'fundamentalist' who-cares-about-the-world's-problems ethic, thus worse. The latter Pauline epistles simply compromise with culture and suggest that one be a good citizen. Only James 2:14-26 offers hope for Sanders, for there he blatantly attacks Paul on the basis of human feeling (i.e. humanism), suggesting that we, too, can ignore the canon and proceed as humanists. Now Sanders is totally correct in arguing that if one can no longer accept the parousia of Christ, one automatically jettisons New Testament ethics, especially those of Jesus. It appears to this reviewer, however, Sander misunderstands both the meaning of 'the world' in John and the creative interaction with cultural ethical norms in the so-called latter Paulinist epistles. In his presentation of the critical James passage Sanders can only argue that James has Romans 3 and 4 in mind by ignoring all literature which points to a redactional unity in James (including Mussner's fine commentary) and failing to notice that James uses every piece of critical vocabulary with a different meaning than Paul. Only a weak conjecture allows him to posit human feeling as James' basis of argument. So while correct on eschatology and New Testament interpretation's history, Sanders fails to provide a convincing exegetical basis for approaching the texts.

Finally, we can turn to a more positive approach to New Testament ethics. For this, one might select R. Schnackenburg's *The Moral Teaching of the New Testament* (New York: Seabury, 1967) or even James Gustafson's *Christ and the Moral Life* (Chicago: U. of Chicago Press, 1968), but this review will focus on Yoder's well known work. While Yoder has been criticized for his presentation of Jesus' 'Zealot option' and his use of the Jubilee concept (here see R. B. Sloan, *The Favorable Year of the Lord*, Austin: Schola Press, 1977), these weaknesses do not prevent us from seeing in the work a strong presentation of the basic ethical unity in the New Testament. For



Yoder, Jesus lays the basis for ethics and Paul and others consciously build upon it. Jesus' disciples follow the ethic of the kingdom which has come, and such a lifestyle is both socially and politically revolutionary, for it rejects (nonviolently) the ruling principalities and powers of this age. We note a scholarly balance in much of Yoder's exegesis, for instance his refusal to stretch Gal. 3:28 beyond Paul's meaning, selecting rather to tackle the more difficult Ephesian *Haustafeln* instead to argue on women's roles (and in so doing anticipating a later study by W. Schrage). It is obvious in all of this that Yoder finds this ethic relevant because he also finds New Testament eschatological perspectives relevant. The result is that he leaves us with a clear choice: either accept the eschatology of the New Testament and be guided by Yoder or reject it and turn with Houlden and Sanders to humanism. There appears to be no middle ground.

May I Hate God? by Pierre Wolff. Paulist Press, 1979. 76pp. \$1.95. Reviewed by Gregory Youngchild, M.Div. from Yale Divinity School and now studying at General Theological Seminary in New York.

Amidst the spate of new, popular books issuing from the current spiritual revolution, it is a joy and a gift to find one that speaks of a genuine struggle common to all people's hearts at one time or another in their daily lives. An "ecumenical" book is more than one which speaks as well to Baptists as it might to Catholics. "Ecumenical" comes from the Greek οἰκουμένη, meaning "the inhabited world;" this suggests that a truly "ecumenical" book would speak to real people who live in the real world, would speak to us where we really live. Pierre Wolff's first little book, *May I Hate God?* is truly "ecumenical" in both the looser and stricter senses. Regardless of our denominational allegiance or theological viewpoint, Father Wolff--a French Jesuit retreat master--speaks to us of real life, of real feelings and of aspects of our real self which, for all their reality, we often wish would magically evaporate and usually disguise or repress within ourselves.

May I Hate God? is the question of an honest heart seeking liberation from the vicious circle and bondage of anger, indignation and even hatred. It is also the invitation to us to look into our own hearts and to recognize the dark side we all have, to see the violence which is in our hearts and to offer it open-

ly to the Lord for enlightenment and healing. The book is utterly simple in its basic thesis: Each of us, at some time, is struck by tragedy which, precisely because of its incomprehensibility and arbitrariness, engenders in us hostilities and deep resentments toward God. "Lord, why? Why did you let this happen? Why me, Lord?" are the questions which our hearts formulate, but which we seldom let rise to our lips because we fear they are blasphemous words. Hence, to our anger we add guilt about feeling angry, and an emotional and spiritual impasse is reached. "The main question in my prayer life," writes Father Wolff, "is not whether I am right or wrong, whether my words are good or bad. It is simply whether I love my Father enough to tell him everything in my heart, whether I believe in the immensity of a love which can understand and welcome any expression of my sorrow," (p. 34) Just as a doctor can heal our bodies only when we submit our wounds to his/her examination and treatment, so our inner wounds can be healed only when we open them to the love of God. When we can allow ourselves to be defenseless before God, when we can offer to the Father the only gift we have--our pains, afflictions and our resentments, when we can be authentically who and what we are openly before God, then a change of heart becomes possible. Not only a change that heals us, but a change that transforms our weakness into strength, our anger into creativity, our despair into hope.

This book is not scholarly, and still less is it "pie-in-the-sky." Pierre Wolff writes from many years of experience in giving directed Ignatian retreats during which the deep inner struggles of the retreatants often come to the surface during prayer. As a director he has watched many people discover feelings of anger and even hatred of God, people who are indeed very devout believers in Jesus the Lord. What he passes on to us in *May I Hate God?* is a trove of insights gained into those hostile feelings and, invaluable, Scripturally-grounded ways to deal forthrightly and honestly with such resentments. The second appendix of texts, tested for their efficacy in the crucible of such intense prayerful encounter with the Lord, is itself more than worth the small price of the book.

I would venture to say that perhaps especially evangelicals and members of *TSP* ought to own at least one copy of this book. In a tradition that so emphasizes praise and thanksgiving for all that happens in our lives,

the sense of guilt that arises when we feel anger at God for what happens--even if we don't want to have such feelings--is doubly debilitating. To know that our overwhelmingly human feelings of being "God forsaken" have a sympathetic ear in Jesus' own humanity can be extraordinarily encouraging and liberating. *May I Hate God?* is wholeheartedly recommended by this reviewer for its ability to touch us where we really live, most of all in those darkest places where our anger makes us feel so very untouchable. It is written "for those who suffer; for those who will suffer someday." It may be a pastor's best gift to one in tragedy...perhaps to him/herself.

John Wesley: His Life and Theology by Robert Tuttle. Zondervan, 1978. *John Wesley: The Burning Heart* by Skevington Wood. Bethany Fellowship 1978.

Reviewed by Steve Harper, a United Methodist Clergyman and Ph.D. student in Wesley studies at Duke University.

These two books document the renewed interest in John Wesley as a major religious figure. Both by those in the Wesleyan tradition and those beyond it, he is being studied as a serious theological figure and a relevant voice for church renewal. Wood's book first appeared in 1967 and is reprinted by Bethany Fellowship. Tuttle's book is a new look at Wesley.

Because of the need for brevity, no full-fledged review can be attempted on either work, much less both of them. What I propose to do is to present "signposts" to help a reader chart his way through the works. My assumption is that you have not read either work. For purposes of structure, I shall make comments about each book and conclude the overview with some comparisons and final statements. I begin with Dr. Tuttle's book.

Organizationally: Written in four parts, each part corresponds to a chronological period in Wesley's life. Each part has five chapters and one analytical section. The first chapter "sets the stage", the next four give the basic presentation, and the final section provides analysis. Important to note is the first-person style of the four biographical chapters. Separation of presentation from analysis is also helpful, especially

In light of the conversational style. Helpful too are the numerous footnotes, bibliographical entries for each part, and the inclusion of an index.

Major Strengths: First, Wesley is created as a real person and pilgrim in the faith, not a folk-hero. This gives the book a welcomed realistic tone. We see the realism of Christianity's victories and its struggles.

Second, Wesley's use of the mystics is highlighted. Earlier works have tended to paint the mystics as "bad guys" to be avoided. This book sheds needed light on this dimension of Wesley's spiritual development by giving a balanced look at this important area. Third, the period from 1725 to 1738 is given serious and lengthy attention. The whole span of thirteen years is taken seriously, not just the Aldersgate evening. Dr. Tuttle knows not everyone will agree with his analysis, but by wrestling with this period we are better able to understand Wesley's spiritual life and we can see Aldersgate in its larger context.

Weaknesses: First, Wesley's theology is not adequately presented at all points -- for example, prevenient grace. *This book is more of a theological analysis of Wesley than a presentation of Wesley's theology*, and should be read in that light. Second, there are significant omissions: the Calvinistic controversy, the larger Conference system, Wesley's use of Lay Preachers, and the important developments between 1784 and 1788. Third, the period after 1740 is given relatively minimal attention. Even though the revival and later years are covered, it is obviously not with the same concern for historical detail as the chapters on the earlier years. Fourth, the social dimension of Wesley's ministry is underplayed. In a time when evangelicals are often accused of a lack of social concern, this book could have done a real service in showing one who was intentionally orthodox, but who had authentic passion for the whole person.

Evaluation: For the reasons cited above, this is an important book, worthy of general reading and more detailed study. The weaknesses are sufficient to deny it "definitive" status, although it is being publicized as such. The book has appeal for a wide audience who approach it on different levels. It needs to be complemented with other works (like Wood's) such as the few to be mentioned at the end of his overview. It is, however, much more than a mere popularized biography of Wesley, and it does make needed contributions to the field of Wesley studies.

As noted, Wood's book is older. It is more formal in approach. But it too seeks to provide inspiration as well as information concerning John Wesley. The following comments are appropriate for understanding it.

Organizationally: The book has three main parts. Part One examines the elements that made Wesley the person and preacher he was. Historically it treats the period up to Aldersgate. Part Two deals with Wesley's ministry with each chapter examining a dimension of it. Part Three treats the message of Wesley, again with each chapter devoted to a major theme. The entire work is an attempt to understand Wesley as an evangelist. Like Tuttle's book there are numerous footnotes, a bibliography, and an index.

Strengths: From my point of view the main strength of this book is its treatment of Wesley's message. The parts dealing with Wesley's life and ministry are fairly standard and to be expected in any treatment of the man. The chapters on the message, however, are a welcomed and systematic look at important themes in Wesley's preaching and theological thought. Topics covered are as follows: Scriptural Authority, Justification, Sin, New Birth, Assurance, Holiness, and Judgement.

A second strength is the book's analysis of Wesley as an evangelist. This is a strength because it defines evangelism not only in the sense of conversion, but also nurture and discipleship. Wesley is shown as one who not only called people to Christ, but who deliberately called them to maturity in Christ.

Weaknesses: The first to be noted is that the book is over ten years old. This is not a serious weakness because the work is good, but this needs to be remembered when purchasing the book. Second, is the fact that Wesley's later life is given minimal treatment (as in Tuttle). Third, Wesley's social conscience is not highlighted. This is an element of Wesley's evangelism that could and should be noted.

Evaluation: Wood provides more of a systematic treatment. His approach is more scholarly and his tone more formal. The concluding part of the book is its major strength. This is perhaps the best book that seeks to treat Wesley as an evangelist, although it is by no means limited to this view.

In concluding this all-to-brief overview, what we find here are two books both worthy of purchase and study. But they are books each with their own specific purpose. Tuttle and Wood are both interested in showing Wesley's concern to relate his theology to the people, but how they do it is different. Wood takes the more narrow route of viewing Wesley as an evangelist; Tuttle takes the more general route of showing him as one concerned with practical theology in its several expressions. Tuttle's book is chronologically organized; Wood's is thematic. Theology is given a more independent place in Wood than in Tuttle.

Persons interested in studying John Wesley will not want to stop with these books. Each needs complementation. As a follow-up I would suggest Martin Schmidt's multiple-volume work, *John Wesley: A Theological Biography*. Also, of importance is Frank Baker's, *John Wesley and the Church of England*. Albert Outler's *John Wesley* is an excellent start in examining primary material. And always there are the larger primary sources: *Wesley's Works*, *Notes on the Old and New Testament*, *Letters*, *Journal*, and *Sermons*.

In a narrow sense Tuttle and Wood have provided needed views of Wesley. In the larger sense they have reminded us that Wesley is worthy of serious study and of serious commitment to follow much of his example.

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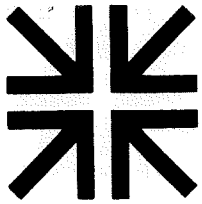
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MAY 1979

CLINICAL PASTORAL EDUCATION IN EDUCATION FOR MINISTRY

By Rev. Russell Burck, PhD.

As those who sense that they have been called to professional ministry traverse their way from academia through professional (or graduate) education to professional practice, they repeatedly discover the need to test their classroom learning in actual ministry. Several options for ministerial practice are available, such as field education, internships, and Clinical Pastoral Education (CPE). Field education and internships seem relatively straightforward, owing to one's experience in churches under the ministry of pastors. CPE, however, is often an unknown to seminarians, the settings in which it usually occurs are themselves anxiety-arousing, and the models of professional service there are frequently unknown to seminarians. This article will consider several aspects of CPE, with some attempt to relate it to the needs of evangelical seminarians.

DYNAMICS OF CPE PLACEMENT

Although each student differs, there are some guidelines worth articulating. (1) Throughout the process of entering CPE, students will usually experience some anxiety. This is an understandable and appropriate response to many aspects of CPE: the myths of CPE that circulate at seminaries, the autobiographical reflections of the application, the stresses of the admissions interview, the entry into a different approach to education, the encounter with an alien or forbidding institution, and so forth. Such anxiety recalls previous experiences of applying to be accepted somewhere and of entering new and demanding situations, and it evokes both the discomfort of those experiences and the confidence and hope that have come from mastering them. (2) Although no one really likes anxiety, one's ability to accept it contributes to the genuineness with which one goes through every aspect of CPE. Hence, one is well-advised to acknowledge one's anxiety (at least to oneself) and to learn to appreciate what messages it is attempting to communicate. Obviously, supervisors do not expect the students they

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interview and accept to understand all of this at once, but they do value the students' awareness of what is happening to them at the moment. (3) Although one can learn from any institutions offering CPE, one should begin to define one's learning needs by determining the kind of institution one prefers. The primary choices are the general hospital, the mental hospital, the prison, and the parish. Each of these settings has much to offer that can be useful to the student in other contexts of ministry later. (4) Sometimes students' anxieties about not being accepted into a program turn out to be true. A program at a desired center may be full; a supervisor may feel that s/he cannot work as well with a student as some other supervisor; a supervisor may want a balance in the group that would limit the possibilities of accepting other students like oneself; or a supervisor may decide that the student would do better to wait a little while before entering a program. (5) It is good to keep in mind that supervisors are also sinful human beings who need mercy and understanding like everyone else. Despite their personal and professional competence, which has been certified by the Association for Clinical Pastoral Education, they have their limitations and their preferences. These play a part in the process of placing students in CPE centers, because this process involves whole persons, who cannot completely insulate their actions from their negative characteristics.

PEDAGOGICAL BENEFITS AND LIMITATIONS OF CPE

CPE has become a very valuable way of equipping some of the saints (mostly clergy) for the task of ministry. Despite its power to reorganize many students' understanding of theology and ministry, bringing their experience of themselves closer to their theology, interpretation of Scripture, and so forth, it has usually been aware of its limits, too. Supervisors know their competence, which means that they also know their limits; most of them are not imperialistic about CPE.

(1) One of the pedagogical benefits of CPE is that it is learning-in-context. Nearly all the rest of seminary education, like most other education, occurs out of context. Out-of-context learning is more abstract and more oriented to some possible future arena of application, whereas in-context learning permits students to work on the educational tasks associated with life in that particular context. In CPE students learn about pastoral care in an actual context of ministry. In a hospital, for example, they visit patients, see how patients' faith actually influences their experience of illness, talk with staff about the patients' condition and needs, work with family, and lead worship in that context of struggle with suffering and need. Their understanding of theological anthropology, of the relation of God to the world, of salvation, of ministry, and so forth develops in reciprocal interaction with their pastoral service. They do not hear lectures, take notes, read, or role-play about things that will presumably be useful someday. Rather, they provide pastoral care and in the process they raise many questions at various levels that flow from their actual practice.

(2) CPE is, in my judgment, the most pervasively spiritual form of education for ministry that has emerged from American Protestantism. By spiritual I do not mean devotional although some programs have some form of worship among the students. Spirit is the capacity for self-transcendence, including appreciation of the vertical dimension of life; the spirituality of CPE consists of its regular appeal to the students to exercise their self-transcendence in the process of reflecting on their experiences with patients, each other, and the supervisor. They are asked not simply to submit themselves to some curriculum that someone else has set up for them or to immerse themselves in their normal creaturely reactions to other persons. Rather, they are asked to participate in shaping their own education by examining their own strengths and weaknesses, stating their learning goals, being aware of dimensions of their being that they frequently ignore (such as feelings), keeping track of the process in a conversation or a relationship, evaluating their own functioning, reflecting on all of this in the light of pertinent aspects of theology, and so forth. By bringing ques-

tions that reflect their own pastoral practice, students learn about the way they use their own person in helping others; about their own perceptions of and responses to need, and about their own implicit theory of caring for persons as it reveals itself in their patient care. This self-transcending, self-aware approach to learning helps produce an understanding of pastoral care that is more closely integrated with themselves -- their intuitions and feelings, their intentions, their theology, their concepts of helping -- than if they simply heard, read, and thought about *the* way to do and understand pastoral care. Hence it helps them make sense out of *their* call to the ministry, for they learn something about the importance of their being pastors. They learn that they are not standardized, replaceable parts.

(3) CPE is relational and corporate. Students learn within and from relationships. The Standards of CPE require a minimum of three persons for a CPE program, expressing the conviction that the best learning about pastoral care occurs in a peer group. Students raise issues for each other, learn from the ways that others solve problems and care for patients, think things out together, minister to each other, experience sinfulness and grace together, among other things. Although worship as a learning group is not always a part of a CPE program, students experience church together in many senses: the body of believers, the unity of faith amid diversity of belief, the brokenness of each of the members, mutual support and consolation, participation in the fellowship of Christ's sufferings. In addition they learn from patients and staff, deriving decisive feedback on the spot about the effects of their pastoral caring and discovering that persons with different viewpoints can be their teachers. The relationship with the supervisor is also important in many ways and at several levels, depending on the nature and need of each student.

(4) CPE is ecumenical. CPE draws persons together from different confessions. Students soon learn that they are involved in a direct encounter with persons who hold other beliefs, worship somewhat differently, state problems of faith in somewhat different terms, and express the resources of Christianity differently. Such experiences help students learn better to understand both their own faith and that of others.

(5) CPE is hermeneutical. One of the standard slogans of CPE is Anton Boisen's conviction that we learn how to "read the living human documents." Boisen, one of the founders of CPE, sought to discern revelation in his encounter with the living human documents. CPE has reinterpreted this phrase as, say, "learning how to understand and care for persons." Through careful examination of various situations students learn something about how to understand the concerns and communications of other persons. They encounter their exegesis of the needs and messages of others, consider various resources for interpretation (e.g. their own feelings, body language, sensitivity to double meanings, the patients' response to their communication), and explore some alternative explanation. In those programs in which they preach, students also examine the way that they interpret Scripture and relate the text to the congregation at hand. This interpretive activity of CPE seeks to supplement, apply, and enrich students' learning from their seminary courses.

(6) In its understanding of the relationship between time and learning, CPE is open-ended and processive. It considers the students within their life history, without exploring and interpreting the relationship between their current behavior and their development (which is a different task with a different focus). CPE is attentive to the students' processes of adjusting to the institution, becoming involved in the work, and of withdrawing and departing. CPE, like other education, expects that students will continue to learn from the programs long after their end. The final evaluation is such a processive document, asking the students to look at their process up to the moment and to consider their future development in pastoral care.

As in all of life, we have difficulty really facing termination, loss, and death. Within CPE we can readily imagine that the process can go on forever. The emphasis

on processes, however, is not intended to ignore death and the eschaton; rather it recognizes that many matters develop in various contexts and in the dimension of time. Such an understanding of process helps us to remember and respect our own uniqueness and the particular pilgrimage of our congregations.

(7) CPE is integrative, helping students to draw together their own personal background, their various (often latent) abilities to help, and their formal studies into one organized approach to ministry to others. Here again it is open-ended and not imperialistic, for it neither expects all of the integration to occur within one quarter nor claims that CPE is sufficient to organize one's approach to all the tasks of ministry.

As a Chaplain-Supervisor it is difficult to write about pedagogical weaknesses of CPE, owing to my commitment to this form of education. Probably the greatest weakness of any form of education is generalization or imperialism. By these I mean that the application of any kind of education to tasks for which it was not designed will cause some difficulties. For example, the attention of CPE to feelings serves many functions, which are directly related to pastoral care. Feelings are an important source of information about the other person (in a dyadic pastoral relationship), about the effect that the other person has on oneself, and about one's own reaction as a pastor. They may be indicators of some things in the pastoral relationship that yet need to be attended to. Nevertheless, for many students the request to be aware of their feelings is like asking them to draw lightning from heaven -- they are "unable" to do it and they act as if the task is unreasonable. They confuse feelings with thoughts, opinions, perceptions, and projections. And why shouldn't they? As a rule we still have relatively little practice in attending to our own feelings and learning how they may contribute to our life. Thus, when CPE rolls around, with its legitimate professional focus on our intrapersonal awareness, we easily confuse it with attention to our personal functioning and our personal deficits. Hence, supervisors constantly tread a narrow line separating education from something like counseling or direct help to the student. Although all good education is therapeutic and all therapy is educational, CPE constantly encounters and seeks to respect the limitation of CPE that the distinction between education and therapy represents.

From the perspective of theory and the impartation of information CPE meets another limitation. By and large CPE does not seek to transmit preorganized theory or bodies of information to students. Theory-building occurs as the student is ready, often on the basis of cases. Information is introduced (very frequently by the student's own searching) as the need emerges. For example, for persons who want a survey of theories of suffering as they pertain to hospitalization, CPE would be at a disadvantage, although the experience of the institution itself poses many grinding painful questions that we tend to ask abstractly apart from the context (say, in seminary). Persons wanting a survey of theories of pastoral care would do better, from the point of view of impartation of information alone, to seek out such a course in some seminary or read several books. The same thing applies to the pastoral psychology and other topics, insofar as the intellectual acquisition of information or intellectual examination of theoretical issues is concerned. Some persons think this means that CPE is anti-intellectual, as if that meant the assassination of one's mind. CPE is anti-intellectual only in the sense that it denies that the intellect is the only resource that has been given to us for approaching our doing and our being as pastors.

From the perspective of certain kinds of pastoral practice, CPE meets other limitations. Owing to the placement of most programs in health-and-welfare institutions, CPE, like seminaries, depends on the students' ability to transfer the learning to other contexts. Pastoral care in a parish is somewhat different from pastoral care in a hospital, but many principles remain the same. If one takes parishioners where they are, as one takes patients where they are, one can make many of the adjustments that result from the difference in context. If one has learned to make one's own

assessments and decisions, i.e. exercise one's own authority as a pastor, rather than live out a role that one learned by rote in CPE, then one is in a good position to transfer the learning from one context to another. In the parish, for example, persons are not likely to be as open as they are in the hospital, owing to the fact that they have to live with the minister for a while and with the rest of the congregation even longer perhaps. Before they divulge their needs and weaknesses, they will need to know whether the pastor will respect their confidences or, say, preach from them. The relatively anonymous pastoral relationship in the institution, which bypasses much of this dynamic, can mislead the student into thinking that all pastoral relationships can and should be equally open.

Another practical limitation is that CPE does not teach one to do pastoral counseling or pastoral psychotherapy as these are represented by the American Association of Pastoral Counselors. Pastoral care and pastoral counseling, although related, are not the same thing.

Finally, CPE encounters an important limitation in the relationships that are indispensable to learning in CPE. Students, supervisors, patients, and staff all have their limitations; that reality of such education is that the more authentically these persons meet each other, the more likely one is to encounter some of the needs, the rough edges, the limits, and the blind spots of the very persons who are supposed to be providing the educational experience. One is really dependent upon other persons, yet these other persons cannot meet all of the real learning needs that one brings to the situation. Within this world there is only one solution to this problem, aside from accepting the fact that the people who help us the most will also leave some lasting scars: to hold to the fantasy that there are perfect fathers and mothers, brothers and sisters, and selves somewhere in the world, if we can only find them.

CONSTRUCTIVE APPROACHES TO CPE FOR EVANGELICALS

How can evangelical students constructively approach CPE? As I see it, there is only one basic principle -- be true to yourself. For it is oneself that God has called to the ministry and that God is preparing to serve others. By being true to oneself, I do not mean being rigid, inflexibly principled, unable to discern the Spirit among the many spirits of the learning context, and hence unwilling to learn. Rather, I mean honoring and cherishing one's feelings, intuitions, purposes, commitments, and objections. If one has objections to CPE, respect them and let them be known, so that they may be taken seriously. If one senses that CPE is threatening some cherished beliefs, talk about it. If one dislikes or fears learning to listen, say so and work with others on the problem. This is not easy, and it is only after some risk-taking and sometimes some pain that students learn that talking things over often resolves these problems better than stewing about them alone. Likewise, if one is having some difficulties with the supervisor, let the supervisor know. Certainly it is not easy for some students to disagree with the supervisor, but for others it may be harder to express their admiration and warmth. In CPE one discovers all kinds of things about oneself that one would rather not learn; one can be true to oneself only by acknowledging both the reluctance to admit who we are and the undesired truth. Obviously, the cliché -- be true to oneself -- is unexpectedly complex.

In addition, take the long view. When God works for good for those who love the Lord, we do not always immediately perceive or understand that good. Perhaps the good that God is doing does not become visible for some time. Moreover, God may bring many good things out of something as we are ready. Suppose, for example, that a student wants to communicate the saving Word, but that CPE asks him/her to listen. It may take some processing, some time, before one learns how respect for the dynamics one hears about dovetails with the commission to preach. Many things will happen in CPE that one will not understand or appreciate until later.

To the best of my knowledge there are no real alternatives to CPE. For every field

leading to some kind of clinical or deeply interpersonal practice, supervision is an essential means of producing competent practitioners.

Although CPE grew out of liberal Christianity, it is still very valuable for evangelicals. Through such experiences as CPE, evangelicals who reduce their understanding of ministry to communication of the gospel can broaden their concept of ministry and learn some things that will eventually help in the communication of the gospel. For evangelical Christianity also has its hospitalized believers; its persons whose faith is under stress owing to the circumstances of life; its persons whose spiritual need is not to hear the gospel of forgiveness in the narrow sense, but to experience the fellowship of believers as they wrestle with some other problems, perhaps impatience, negative feelings, or whatever; its renewed struggle with the meaning of suffering; its need to cope with the loss of valued members. In my judgment if there were no CPE, evangelical Christianity would eventually need to develop something like it.

SUBSCRIPTIONS & RENEWALS

This is the last mailing of *Themelios* and *N&R* for the '78-'79 school year. Our next publication will be mailed in October.

If your subscription expires with this issue, you will find a card enclosed advising you. Please use the peel-off address label from the envelope so our computer can correctly credit you.

Address changes for anyone (renewal or not) can best be handled if you include the peel-off label. Thank you for your cooperation.

FEEDBACK NEEDED!!!

While your \$5.00 each year indicates some appreciation for *Themelios* and *N&R*, the editors request feedback. All of the major changes in TSF publications and in ministry have taken place because of student input. Please take a few minutes to complete the enclosed questionnaire and mail it in to the Editor. In return for your cooperation you will be given two TSF bibliographies of your choice -- in addition to an organization that is more tailored to meet your needs. I cannot overemphasize how crucial this interaction is. Your comments and thoughts are extremely valuable to us. Share with us in the ministry of TSF by sending the completed form to me soon. Thanks.

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COMMENTS FROM THE EDITOR

...EUROPEAN CONFERENCES

As this issue of *N&R* goes to the printer, I will be attending the meetings of two conferences for theological students in Europe. In England, the themes of creation and eschatology will receive input from resource persons including John Wenham and Donald Guthrie. Under the sponsorship of *HOKHMA* in Europe (a TSF paralleled movement), a five day conference in Brussels will include students from neighboring Switzerland, Germany and France. (see notes on topics in March *N&R*.) This should also provide me with opportunities to exchange ideas with those involved with ministry to theology and religious studies students. I'll report in October on this venture.

...KARL BARTH SOCIETY

The Eastern Regional meeting of the Karl Barth Society will be meeting from June 8-9 in New York City to consider the theme of "The Christological Promise and Limit in Cultural Pluralism" with papers by Robert Jensen, Esther Stine and William Werpehowski. The meeting will be at the Inter-Church center, beginning 10:00 a.m. Friday, June 8 and ending at noon on Saturday, June 9. Costs, including lodging, will run about \$20.00 and reservations may be made through Dr. Edward Huenemann, Room 1260, Inter-church center, 475 Riverside Drive, New York, New York 10027. Phone (212) 870-2980.

...SUMMER PROGRAMS

Some excellent summer programs are being offered all over the continent. Special consideration should be given to the Urban Training Institute in New Orleans. Resource people include John Perkins and Len Tucker (Voice of Calvary), Bud Ipema (Chicago's SCUPE), Dale Brown and Robert Linden. (Obtain information from Clinton Stockwell, 1619 Prytania St., New Orleans, LA 70130).

Berkeley's New College is at it again with a superb summer lineup. Both Ron Sider and Clark Pinnock are teaching during the July 23-August 10 session. (Obtain information from 2407 Dana St., Berkeley, CA 94704).

At Regent College, John Stott and Leon Morris are among thirteen faculty members at the two summer sessions. (Information can be received from Regent College, 2130 Wesbrook Mall, Vancouver, BC V6T 1W6 Canada).

...ICBI STATEMENT

In the enclosed issue of *Themelios* the recent statement by the International Council on Biblical Inerrancy has been included. We are offering here a response to that statement. You will also notice in the Book Review section (this issue) a review by Stan Gundry of a recently released book (edited by James Boice) called *Foundations of Biblical Authority*. Also available from TSF Research is an article on this topic by Clark Pinnock. The following is a letter written by Clark Pinnock to a Council member in response to his request for comments on the Statement.

Thank you for sending me a copy of the 'Chicago Statement on Biblical Inerrancy', and for inviting my response to it. I agree completely that the authority of the Bible is a key issue for the Christian faith in every generation, and should be received as the written and authoritative Word of God, just as the document eloquently insists. Let me offer a few additional points that come to mind as I have read and studied it.

First, I did appreciate an evident willingness to concede a good many qualifications and reservations which must be observed in any responsible use of the term 'biblical inerrancy'. In article XIII, for example, and in the theological discussion on p. 9 as well as elsewhere, the statement *limits* the application and relevance of inerrancy considerably, refusing to admit as proof of errancy such phenomena as grammatical slips, chronological imprecision, and goes so far as to say that such items, because they were conventional and acceptable in the time when written, are not to offend the modern reader. The document also limits inerrancy to the autographic text of the original scriptures as is commonly done today. All this I commend and welcome, and see in it the willingness to take the humanity of Scripture with due seriousness. It also marks the document as neo-evangelical rather than fundamentalist in tone.

Second, in view of this critical openness, I was surprised to encounter so many cases where language is used to suggest a more total and complete inerrancy than these concessions suggest, where the phrasing supports a more unlimited concept of inerrancy than the evidence I cited would require. For example, in the "Short Statement", we

read that Scripture is infallible (is this equivalent to inerrancy?) in all matters on which it 'touches', and its authority would be inescapably impaired if its 'total inerrancy' were in any way limited. Now it seems to me we have here two approaches to inerrancy. The first approach correctly limits inerrancy, and the second continues to use inflated language to describe it. If, as I assume, the group agreed fully with both sets of affirmations, then I must ask whether what seem to me overstatements should be allowed to stand without qualification. According to the qualifications registered, is Scripture actually inerrant 'on *all* matters' as both articles IX and XI state? And does it have the 'quality of being free from *all* falsehood or mistake'? (p. 9) Not it would seem according to the document itself. In my opinion the document, after accepting a modest and limited concept of inerrancy, continues to employ rhetorical language which is not fully coherent in this context. It is also less than fully reflective on the implications of relating inerrancy to the autographs of Scripture and not the copies, as the Lutheran scholastics did (*contra* article XVI): why not state the fact that people have *only errant* Bibles to read from, and that God will certainly use it as His Word in their hearing? One reason that comes to mind why such points are not made is because the rhetorical element in the advocacy of biblical inerrancy wishes to ignore such implications.

Third, the document testifies to a 'growing appreciation' of the doctrine of biblical inerrancy (p. 1). Having read the document, and written a few pages on the subject myself, I cannot comprehend why the appreciation would be *growing*. Surely, you can understand why many people have been having the opposite feeling, and increasing disenchantment with the term. Most of the reasons are found right in the document itself after all. Let me list a few of them again: 1. Why is inerrancy such a good term when it has to be qualified so drastically? 2. Why is inerrancy so important as a theological term (article XIII) when it occurs in no Protestant confession of faith? 3. Inerrancy may be 'grounded' in Scripture through a process of deduction (article XV), but in the sense used here (qualified and limited to the autographs) it is surely not taught in it *as such*. I cannot comprehend why the framers of the document, in the light of such factors, seem so incapable of understanding why there are evangelicals who are not comfortable with the term and why they find it necessary to impugn their theological soundness by speaking of 'lapses' and 'thoughtlessness' in their cases. Might it not be that the document itself betrays a certain amount of thoughtlessness.

In closing, of course I am glad that the statement is offered in a spirit not of contention, but of humility and love (p. 1). This has often not been the spirit of the inerrancy defenders, something which has always disturbed me, as one who admits his own guilt in the matter at times. I have no doubt that the document states a viable form of evangelical theology, and one with which I am in close agreement. But I still make my plea, on the basis of what I have read in the statement itself, that defenders of inerrancy stop and desist from putting down faithful biblical Christians who think a little differently on these matters as if they were cancer in the body of Christ. Of course this document does not use such crass language, but it will be warmly welcomed by those who see things just that way.

Again, thank you for sending me the document and giving me opportunity to respond. Let me hear from you too.

Your brother in Christ,

Clark H. Pinnock
Professor of Systematic Theology

Copies of the complete ICBI Statement are available from: P.O. Box 13261, Oakland, CA 9461



looster, Fred H., *Calvin's Doctrine of Predestination* (2e), as the title indicates, is a study on a particular area of Calvin's theology -- beginning with the *Institutes* and enlightened by tracts and commentaries. (Grand Rapids: Baker) 18 pp. \$3.95.

Young, Frances M., *Sacrifice and The Death of Christ* is a view of early concepts regarding sacrifice and "some consequences for theology and the Church today." A contributor to *The Myth of God Incarnate*, Young continues to rework theological concepts within a liberal framework. (Philadelphia: Westminster) 150 pp. \$4.95.

Viles, Maurice, *The Remaking of Christian Doctrine* is also by a contributor of *The Myth of God Incarnate*. Viles challenges traditional concepts of God, the person and work of Christ, grace, the Holy Spirit and the resurrection. Viles aligns himself with modern revisionists. (Philadelphia: Westminster) 150 pp. \$5.95.

Gaffin, Richard B., Jr., *The Centrality of the Resurrection* is subtitled "A Study in Paul's Soteriology." Writing from a reformed tradition, Gaffin selects passages throughout Pauline works and discusses the resurrection of Jesus as it relates to the believer in one's earthly life and in the eschaton. (Grand Rapids: Baker) 155 pp. \$4.95.

Thielicke, Helmut, *The Faith Letters* is a collection of brilliant interactions for skeptics and thoughtful believers. Those who have heard Thielicke know he is at his best in question/answer/dialogue settings. Issues here include science and belief, creation, historicity questions about Jesus, suffering, world religions, forgiveness, prayer and many others. (Waco: Word) 194 pp. \$7.95.

Jaylin, Willard M.D., *Feelings: Our Vital Signs* examines various emotions and our responses to them. The three sections include "Signals for Survival: Serving Self & Group" (anxiety, guilt, shame, pride); "Caution Signals: The Center Is Not Holding" (feeling upset, tired, bored, envious, used); and "Signals of Success: Reaching Out and Moving Up" (feeling touched, hurt, moved, good). This volume is lay oriented and basic -- helpful to those who desire to grow toward a more complete understanding of humanness. (New York: Harper & Row) 254pp., \$10.

Wells, David E., *The Search for Salvation* is in the IVP series *Issues in Contemporary Theology* (Marshall, ed.) Wells examines various schools of thought (conservative, neo-orthodox,

existential, "God-is-dead", liberation/revolutionary and Roman Catholic) with clear explanations and critiques. (Downers Grove: IVP) 176 pp. \$3.95.

Solzhenitsyn, Aleksander I., *A World Split Apart* is the publication of this prophet's Commencement Address last June at Harvard University. This speech became the subject of many responses, debates and commentaries within secular and religious publications. This volume even provides you with the Russian and English text! (New York: Harper & Row) 61pp. cloth \$6.95, paper \$2.95.

Thomas, V.H. Griffith, *The Principles of Theology: An Introduction to the Thirty-Nine Articles* (with an introduction by J.I. Packer). An Anglican presentation originally released in 1930, this volume was published six years after Thomas' death. This reprint is in the Canterbury Book series which is reprinting and initiating contributions to Episcopal and Anglican traditions. In many ways, *The Principles of Theology* is the best theological, historical, exegetical and confessional presentation coming from 400 years of the Anglican church. (Grand Rapids: Baker) 548 pp. \$8.95.

BOOK SPECIALS

A History of the Criticism of the Acts of the Apostles by W. Ward Gasque (Eerdmans). Originally published as No. 17 in the Series *Beiträge zur Geschichte der biblischen Exegese* by Mohr (Tübingen). Gasque surveys the critical studies devoted to Acts. Following sections on pre-critical writings and the work and responses relative to Baur and the Tübingen School, Gasque focuses on the nineteenth and twentieth centuries. This is a technical work which is invaluable to the serious NT student. Published at \$20, we have 15 slightly shelf-worn copies available at \$10 plus 75¢ for postage and handling. Order from TSF Research.

The New Testament and Criticism by George E. Ladd (Eerdmans, 1967). This is the best basic book on textual, linguistic, literary, form, historical and comparative religious criticism. The opening chapter "How is the Bible the Word of God?" is excellent. William Barclay wrote "This is a magnificent book. It should be in the hands of every student." The regular price for this paperback is \$2.95. We are offering a special price of \$1.50 plus 50¢ postage and handling. There are 24 copies available. Order from TSF Research.

TSF members should be aware of several periodicals which although not of evangelical persuasion, are valuable sources of nurture, understanding and vision.

The Christian Century is the front-runner "ecumenical weekly" which includes James Wall, Martin Marty, Seward Hiltner & Michael Novak on its masthead. Published (almost) weekly, *Christian Century* includes editorials, news, articles, book reviews and Marty's regular column. Recent articles include "How Women Clergy are Changing the Church" (2/7), "Salt II and the Survival of Liberty" (2/21), a report on the WCC (2/21), a Marty article on cults (2/28), Travel reports on Cuba & Vietnam (2/28), an assessment of the Southern Baptist Peacemaking Convocation (3/14), and a worthwhile article on what evangelicals can gain from liberal theology (3/21). Although *CC* increasingly gives a fair shake to books by evangelicals, there is definitely room for improvement with reviews and articles. That criticism is minor, however, when one sees that *CC* offers the best contact with the overall church scene. (\$15/1 year, \$25/2 years) Write to 407 S. Dearborn St., Chicago, IL 60605.

Christianity and Crisis, published (almost) bi-weekly, originally began as an alternative to the pacifist *Christian Century* (1940) -- specifically in response to Nazi Germany. "Christian realism," a stance best developed by founding editor Reinhold Niebuhr, broke from liberalism, classical orthodoxy and from naive escapist views of isolationism and pacifism. Niebuhr more openly expressed many of his more radical opinions in *Radical Religion* while *C & C* drew a more moderate constituency with concerns for human rights, an understanding of power for evil or good and a call for action. *C & C* still operates basically with Niebuhrian worldview. Articles in '78 included Richard Barnet on power (11/27), Robert Bellah on "The Role of Preaching in a Corrupt Republic" (12/25), Gutiérrez on Puebla preparations (9/18) plus articles on disarmament, solar energy, the toy industry, various foreign relations issues, the WCC, unemployment, etc. The February 5 issue contained the timely article "Faith, Science, Ideology and the Nuclear Decision." "The Church and Politics in Three Asian Nations: Korea, Taiwan, and the Philippines" appeared on February 19. The best overview of Puebla by Cox (Harvard) and Faith Sand (Fuller) was included March 18. Editors include Robert McAfee Brown, Harvey



Cox, Rosemary Ruether and William Stringfellow. *C & C* is a needed strong prophetic voice for the church. (the \$12/year rate is discounted for students to \$6/year). Write to 537 W. 121st St., New York, New York, 10027.

Worldview, published by The Council on Religion and International Affairs focuses on public policy (especially international affairs) and the applicable ethics. "It was mandated to work toward ending the barbarity of war, to encourage international cooperation, and to promote justice" by discussing politics as viewed by ethics and religion. I'm impressed. Weir writes on "What Revolution Is -- and Is Not"; Jacqueney on Buthelezi and a non-violent opposition to South African apartheid; an upcoming article by Neuhaus on Pannenberg's call for the U.S. to live up to its special responsibilities; a report on the Faith and Order Commission of the WCC (in Bangalore, India) by Pannenberg; Neuhaus on Teng. They also feature book reviews, brief "excursus" comments on issues by notables and significant correspondence with readers. (\$12/yr or \$20/2 yrs.) Write to Subscription Dept., P.O. Box 986, Farmingdale, NY 11735.

One periodical which does not have much in common with the three preceding is *VineLife*. From the premiere issue, (March, '79) one sees that contributors are well known within the conservative mainstream of evangelicalism. Larry Richards writes on leadership, articles by Earl Radmacher and Peter Wagner concern church growth and James Kennedy deals with evangelism. Editors Critz and Jensen (the new President of Campus Crusades School of Theology) state the goal as "equipping" -- with pastors as the audience. (\$10/yr). Write to P.O. Box 27, King of Prussia, PA 19406.

NOTEWORTHY ARTICLES

"How I Have Changed My Mind" by Michael Novak in *New Oxford Review* (October, 1978).

"The Idea of Sacrament" by Thomas T. Howard in *The Reformed Journal* (February, 1979).

"Imagination, Rites, and Mystery: Why did Christ Institute Sacraments?" by Thomas T. Howard in *The Reformed Journal* (March, 1979).

"God's Errand Boy" (on F.B. Meyer) by J.D. Douglas in *Christianity Today* (March 23, 1979).

"Christianity's Masculine Orientation" (concerning influences on church traditions) by Elaine Pagels in *New Oxford Review* (March, 1979).

The Sojourners (February, 1979) issue has several excellent articles on disarmament and resistance.

"Ancient Heresies and A Strange Greek Verb" by Catherine C. Kroeger in *The Reformed Journal*. This article deals with *authentēin* in the I Timothy 2: 8-15 passage. (March, 1979)

The Other Side (February 1979) issue contains several articles on Prisons and alternatives.

NOTEWORTHY REVIEWS

Ethical Reflections: Essays on Moral Themes by Henry Stob. Reviewed by Stanley Hauerwas, Professor of Theology at the University of Notre Dame in *The Reformed Journal* (March, 1979).

The Last Things by George E. Ladd. Reviewed by Bruce Demarest, Associate Professor of Systematic Theology at Conservative Baptist Seminary in *Eternity* (March, 1979).

God, History and Historians: An Anthology of Modern Christian Views of History edited by C.T. McIntire. Reviewed by Mark A. Noll, fellow of a National Endowment for the Humanities program at Northwestern University in *Eternity* (March, 1979)

The Grammar of Faith by Paul Holmer. Reviewed by Donald G. Bloesch Professor of Theology at University of Dubuque Theological Seminary in *Eternity* (March, 1979).



Israelite and Judaeon History Edited by John H. Hayes and J. Maxwell Miller. (Westminster Press, 1977) xxxi + 736 pp \$25.00.

Reviewed by Meredith G. Kline, Professor of Old Testament at Gordon-Conwell Theological Seminary.

Fourteen scholars contributed to this volume, three of the eleven chapters being co-authored. That would be too many cooks for the broth if what were being served up were simply another history of Israel. But the objective was rather to produce a handbook for the study of Judah and Israel. Along with the interpretive retelling of the events, the editors had in mind two major purposes. One was to survey the documentary and archaeological evidence available for each period. A second was to review the issues that have been prominent in the course of past investigations, with emphasis on the assessment of current opinion. These two purposes (together with a strongly skeptical bent) so dominate the first half of the volume that the reader will not detect much of a storyline until he reaches the treatment of the monarchy.

The primary value of the book resides in these peculiarly handbook features, including the extensive specialized bibliographies at the beginning of every sub-section. This kind of commodity has a rapid rate of depreciation. For example, the comment has already appeared that W. G. Dever's excellent updating of the archaeological picture of Palestine in the second millennium B.C. (chapter two) is pre-Ebla.

Though it is understandable that the production of a handbook should be committed to a team of specialists in the several historical periods rather than being attempted by one person, a resultant disadvantage is that not a little repetition is encountered. This is most conspicuous in the surveys of recent scholarly discussion. Repetition could hardly be avoided in this area since various critical hypotheses -- for instance, the notion of a Deuteronomistic history -- may encompass a stretch of history that is covered in two or more chapters. An opening chapter devoted to a general account of previous research on the subject increases the repetitiousness in this regard.

In that first chapter -- in itself one of the most interesting and useful chapters in the book -- editor Hayes presents a historical overview of treatments of Israelite and Judaeon history outside the Bible itself from the Hellenistic Age to the present. He closes

by identifying four major methodological approaches -- not necessarily mutually exclusive, indicating that three of these are used in varying degrees in the following chapters: (1) The archaeological approach, associated especially with the W. F. Albright school, tends to credit the Old Testament with a fair degree of general reliability and employs literary and artifactual archaeological evidence "as a control against the unnecessary dependency upon literary, philosophical, or fundamentalist hypotheses" (p. 66). (2) The traditio-historical approach, closely associated with A. Alt, M. Noth, and G. von Rad, working with supposedly independent thematic units in the biblical tradition theorizes about their origin and development and tends to find minimal historical substance in the biblical narratives as we have them. (3) The sociological approach interprets Israel, particularly its early history, in terms of the socio-economic phenomena of the ancient Near Eastern world. The other approach, which involves belief in the supernatural origin of the Bible, Hayes calls the orthodox or traditional view, acknowledging that in the present volume practically no attention is paid to it "since it does not assume that one has to reconstruct the history of Israel" (p. 66).

Talk of critical reconstruction in this context is a positive sounding equivalent of biblical destruction, for the reconstruction in view begins by tearing down the foundational structures provided in the Bible in order to redo the whole thing along totally different lines. Here or there a reused stone of timber from the old edifice might still be recognizable but the reconstruction bears no resemblance to the original structure as such. If we who confess the divine authority of Scripture are not interested in reconstruction (of that sort) we are nevertheless interested in construction (sound building that proceeds on the basis of the perfectly solid biblical foundations). We, therefore, welcome all the interpretive light and supplementary information that archaeological, literary or social studies, or any other historical disciplines might afford. And we appreciate the contributions that can be made at points by specialists in these fields even when their own total approach is critically reconstructive.

Unfortunately, chapter after chapter of the volume under review is characterized by negative criticism of a more extreme type. Much of what is propounded is so thoroughly a part of that fictional world the subjectivistic reconstructionists have created for themselves that it is of little use

to those who are after the realities of biblical history. A symptomatic example of the far leftist sympathies of the enterprise is the assignment of the Joseph and Moses narratives (chapter three) to T. L. Thompson (and co-author Dorothy Irvin), who, along with J. Van Seters, champions the current radical extreme in studies of the patriarchal era. The spectacle of their reactionary reversion to a Wellhausen-like viewpoint leaves many even among the reconstructionists incredulous. Although some criticism of the Thompson-Van Seters position is suggested by other writers in this handbook, overall the reconstructionism advocated throughout amounts to a massive and drastic rewriting of the Biblical record.

The international team of contributors -- American, British, European, and Israeli -- represent various religious traditions. More pointedly, the stance of this historiography is not distinctively Christian. Even though the history is carried through the first Jewish revolt against Rome in the first century A.D., little more than passing notice is given to Jesus, the Christ. It is acknowledged that millions would claim that Jesus belongs to the world as well as to Judean history, but any obligation to assess that claim is disavowed. The author alleges that that "is not a matter for the historian" (p. 643). What an exercise in futility he thereby condemns himself to -- he may investigate assiduously and relate exhaustively the intricacies of the intrigues of the family of Herod but he may not address the all-important idea that Jesus is the key to the historical mystery of Israel! Of course, judgment actually is passed on the claims of Jesus in the very process of reconstructing the story of the historical existence of Judah-Israel in such a way that Jesus does not figure significantly in it. To engage in such reconstruction is to substitute an anti-Christian myth for the history of redemption revealed in the Bible.



Rocks, Relics and Biblical Reliability by Clifford A. Wilson. (Zondervan/Probe Ministries, 1977). 140 pp. \$3.95.

Biblical Criticism: Historical, Literary, and Textual by R.K. Harrison, B. Waltke, D. Guthrie, and G. Fee. (Zondervan, 1978). 183 pp. \$3.95.

Reviewed by Robert L. Hubbard Jr., Assistant Professor of Old Testament at Conservative Baptist Theological Seminary in Denver and Associate Editor of *TSF News & Reviews*.

Both these handy paperbacks share a common aim, namely, to argue for the authenticity and reliability of the Bible. Both present an evangelical response to the recent influence of "higher criticism" of which evangelical university students are all too aware.

Wilson provides a handy, readable survey of archeological evidence in support of the Bible's reliability. After introducing the reader to the science of archeology and repeating the famous caution that science does not "prove" the Bible, the author summarizes the archeological evidence applicable to specific eras in Biblical history from both Old and New Testaments. Footnotes are kept to a minimum and relegated to the back of the book. A somewhat limited list of "further reading" is given. A two-page response by R.K. Harrison rounds out the book. There is no bibliography or index.

The value of this book is its handiness. It covers the most important archeological evidence bearing on the Bible. The chronological format allows the reader to use the book as a handy reference for background on specific eras. The many illustrations included give the reader a helpful glimpse of the famous artifacts about which the author comments. The book closely follows the positive approach of "the Albright school."

Several weaknesses may be noted. Though helpful, the chapter on the Dead Sea Scrolls might have dealt more with how those texts illuminate the NT and less on answering long-discredited theories. The author also might have supplemented his excellent survey of the archeological background of NT words with evidence touching on Jesus' life or Paul's journeys. The author's report of a creation text at Ebla akin to Genesis 1 is sensational and needs documentation and explanation. The student should also beware of the misleading impression created that the "Albright school" shares the author's view that Moses wrote the Pentateuch. One historical inaccuracy: Nebuchadnezzar defeated the *Egyptians* at Carchemish in 605 B.C. not the Assyrians as Wilson says (p. 94).

These weaknesses notwithstanding, this book is a handy resource when used carefully and in consultation with other more substantial sources.

The paperback by Harrison et al, part of the "Contemporary Evangelical Perspectives" series, has a unifying theme: the evangelical student may legitimately use critical methods in Bible study. More specifically, the essayists stress that the devout application of reason will yield the best understanding of the text. On the whole, the book supports that thesis. The essays are well-written, supplemented by good bibliographies but not encumbered by extensive footnotes. Some parts -- the section on OT textual criticism particularly -- require some pondering for understanding. A fine index enhances the usefulness of the book for reference.

The first essay by Harrison is an appeal for and defense of a sound methodology of "historical criticism" (i.e., the study of the history reported in the Bible) and "literary criticism" (the study of the origin of the Bible in writing). His survey of the "assured results" of modern criticism exposes its unwarranted *a priori* methodology, i.e., its rootage in a scholar's unfounded preconceptions. Harrison calls for an *a posteriori* method, i.e., one which, illumined by comparative Near Eastern materials, lets the Bible itself determine the results of inquiry. Although much of this chapter will sound familiar to those acquainted with Harrison's massive OT introduction, the chapter is a valuable summary of the basic issues dealt with there.

Waltke's survey of textual criticism and the Old Testament is excellent. He reviews the history of both the Hebrew text and the versions, assessing the relative value of each for textual criticism. While he opts for the primacy of the Hebrew text over the versions as a "first principle" (p. 78), his survey of the Hebrew revisions leaves me with some doubt as to which one he prefers. Nevertheless, the author has concisely summarized complex questions and provided very useful historical background to them.

As regards historical and literary criticism of the New Testament, Guthrie's essay, like that of Harrison, provides a comprehensive overview of recent trends in scholarship as background to his assessment of historical and literary criticism. The student will find his treatment of specific issues (the Bultmannian school, for example) helpful. His critique of the recent methods of criticism, though brief, is excellent. He closes by calling for

a use of criticism that gives full weight to the Bible's inspiration and authority.

The closing chapter by Fee is the counterpart to that of Waltke, a survey of the methods and sources of NT textual criticism. His review of textual criticism up to the present paints an illuminating backdrop to the specific method which he favors. Such a "dry" subject is not without significance, in Fee's view: he illustrates how one's selection of a certain textual variant may determine his interpretation of a specific text by citing several NT examples.

The student will find this book to be of great value as a handy resource to consult when confronted with problems of modern scholarship. Its positive approach to the practice of criticism is to be applauded.



he Foundation of Biblical Authority
edited by James Montgomery Boice.

Zondervan, 1978) 178 pp. \$3.95.

Reviewed by Stanley N. Gundry, Professor of Theology at Moody Bible Institute and past president of Evangelical Theological Society.

This volume, produced under the auspices of the International Council on Biblical Inerrancy, in a preliminary manner addresses the points at issue in the current debate among evangelicals over the inerrancy of scripture. The declared purpose of the ICBI is "the defense and application of the doctrine of biblical inerrancy as an essential element for the authority of Scripture and a necessity for the health of the church." This book is significant for its reflection of the ICBI position and the thinking of leading evangelical inerrantists. While insisting on the importance of a properly stated doctrine of inerrancy, the book's tone is irenic. The authors appeal to evangelicals questioning inerrancy to reconsider the issues, but they indicate their readiness to continue to work hand in hand with them in common causes. (As a participant in the October 1978 Summit Conference of ICBI, I can testify that this was the prevailing attitude there too.)

In Chapter I John Gerstner effectively argues that the church's historic position has been to affirm full biblical authority, including either an implicit or explicit affirmation of inerrancy. Although the historic position of the church does not in itself prove what the present position should be, both sides in this discussion are anxious to have their positions bathed in the aura of antiquity. For what it's worth, it seems to me the weight of historical precedent is with the inerrantists. In another chapter Gleason Archer recites the usual, but nonetheless impressive, evidences of the Bible's witness to its own inerrancy. R.C. Sproul rejects Bernard Ramm's charge that inerrantists make inerrancy the essence of Christianity, but goes on to argue that *sola scriptura* is essential to evangelicalism and that limited inerrancy is inconsistent with *sola scriptura*. James Boice insists that strong biblical preaching in the pulpit suffers to the extent that one departs from inerrancy and full biblical authority. In the final chapter Kenneth Kantzer wisely proposes guidelines for an effective evangelical strategy for action on the matter of inerrancy.

For its insight, balance, and candor, James I. Packer's "Encountering Present-Day Views of Scripture" is the

most impressive chapter in the book. The major portion of the material is given over to an astute overview and analysis of Liberal, Neo-Orthodox, and Roman Catholic views of scripture. But the last three and one-half pages, brief though they are, are especially significant for their bearing on the inerrancy question among evangelicals.

On the one hand, he argues that inerrancy is important because it means "we may not 1) deny, disregard, or arbitrarily relativize anything that biblical writers teach, nor 2) discount any of the practical implications for worship and service that their teaching carries, nor 3) cut the knot of any problem of Bible harmony, factual or theological, by allowing ourselves to assume that the inspired authors were not necessarily consistent with themselves or with each other. It is because the word *inerrant* makes these methodological points about handling the Bible, ruling out in advance the use of mental procedures that can only lead to reduced and distorted versions of Christianity, that it is so valuable..." Inerrancy "keeps us from straying out of bounds at the behest of unruly rationalistic instincts."

On the other hand Packer recognizes the need for qualifications and cautions. He warns against treating "all narrative and predictive passages in Scripture as if they were written according to the conventions that would apply to ordinary English prose used today for these purposes, rather than the conventions of their own age and literary genre...It does not follow that because Scripture records matters of fact, therefore it does so in what we should call matter-of-fact language. We have to realize that confession of inerrancy...implies nothing at all about the literary character of particular passages. The style and sense of each passage must be determined inductively in each case, by getting to know its language, history, and cultural background and by attending to its own internal characteristics."

However, in spite of the apparent intentions, strengths, and general balance of this volume, it is not the last word on the subject. Not one of the authors sufficiently addresses the problem of the definition of inerrancy. Even among staunch inerrantists associated with the ICBI Summit of October 1978, there was no agreement on a common, univocal meaning of inerrancy. Nor was there agreement on the nature and number of qualifications that should be appended to indicate more precisely the proper implications of the concept. This raises the possibility that with some inerrantists the

term has become more of a shibboleth than a carefully developed theological concept. Indeed, it raises the possibility that some who reject the term "inerrancy" because of problems of definition may be in practical and substantial agreement with many inerrantists on the truth, intention and authority of scripture.

There are related problems hardly even hinted at in this volume. All responsible inerrantists admit that it is the author's intended meaning that is without error. But once that legitimate and necessary principle is admitted, a host of other problems begs for answers. Is there a single concurrent divine-human authorial intention in scripture, or the possibility of double authorial intention, one human (and possibly errant) and the other divine (and hence inerrant)? If recognition of authorial intention is necessary to the proper perception of inerrancy, how round can a round number be and be inerrant? If phenomenological language or the language of appearances is admissible, what is the dividing line between errancy and inerrancy? If apparent errors in recorded speeches in scripture can be dismissed as inerrant records of errant speeches, how may the reader know which speeches, or parts of speeches, come to him with absolute binding authority? If it is admitted that the Bible is a piece of literature containing a variety of figurative language and literary genre, then on the basis of authorial intention can an inerrantist admit the possibility of pseudonymous literature in scripture? If not, why not? Can it be argued that fictional elements, mixed with historical facts, are consistent with the inerrancy of the author's intention if the fictional elements serve the author's theological purpose? Just what does inerrancy of the author's intended meaning allow for and how is this to be perceived? We are driven from inerrancy into hermeneutics.

As an inerrantist myself, I confess that we inerrantists still have homework to do. We disagree among ourselves on the definition and implications of inerrancy, the apologetics of inerrancy, the determination of authorial intention, the question of single or dual intention, the use of the historical-critical method, the uses of literary genre, and the cultural conditioning of scripture. Hermeneutics looms large on our agenda. The leaders of ICBI, sponsors of this volume, will best promote their cause and strengthen evangelical Christianity not only by defending the importance of the doctrine, but also by continuing to work toward a carefully stated consensus on inerrancy properly defined and quali-

fied. This means they must be willing to openly discuss and explore the kinds of problems raised in this review and recognized by Packer himself. This book is a sane and balanced start for the ICBI -- but it is only a start.

Agenda for Theology, Recovering Christian Roots by Thomas C. Oden. (Harper & Row, 1979) 176 pp., \$7.95. Reviewed by Clark H. Pinnock, Associate Professor at McMaster Divinity College in Ontario and Coordinator of TSF.

More than an agenda for theology at large, this book by the professor of theology and ethics at Drew University, and the author of many previous titles, is an agenda for his own life as a person who has experienced theological renewal in the evangelical direction. It has to be vastly encouraging for us in the TSF because it signifies the possibility that mature theologians on the left are potential evangelicals and capable of responding to the Word of God. By his own testimony, Thomas Oden was a 'movement theologian' who jumped on every bandwagon in sight in the last few decades and was afflicted by 'additive accommodationism'. At the time he thought he was doing Christianity a service by bringing it up to date and helping it to discern the meaning of God's action in the secular world. But all that has changed now. Oden wants to get back to the essentials of the faith. He now feels that the practice of accommodation in liberal theology has brought theology to the brink of disaster and calls for a vision of what he calls 'post-modern orthodoxy'. Along with others in his generation (he is in his mid-forties) Oden is experiencing the neglected beauty of classical Christian teaching and feels a sense of deep joy and relief at the discovery. I myself was deeply moved by his testimony, and wrote him a letter at once. He replied in a most friendly way, and I hope a relationship can be established. I recommend it to our members as a basis for hope that professors in the theological mainstream can change direction and move closer to the evangelical convictions of so many of their students. May Tom's decision set off an avalanche. It could change the whole church and affect the whole world.

Faith and Freedom, Toward a Theology of Liberation by Schubert M. Ogden. (Abingdon, 1979) 128 pp., \$3.95. Reviewed by Clark H. Pinnock, Associate Professor of Theology at McMaster Divinity College and Coordinator of TSF.

Of the liberal theologians in America today there is probably no one more antithetical to the evangelical concerns of TSF than Schubert Ogden, nor anyone as clever and erudite as he is. In every book, and practically every essay, he expresses his faith in the future and validity of liberal theology, much as we evangelicals do in regard to our own tradition. Calling someone a 'liberal' theologian often misses the mark, but not in this case. Ogden is proud of being liberal, and a tireless apologist for his position.

Like many of us too, Ogden is very predictable in what he is going to say and in the line he is going to take. He is the supreme defender of the process faith in America, and misses no opportunity to extoll its theoretical and even practical advantages over classical beliefs. Nor is it otherwise in this volume. The liberation theology train is moving down the track and picking up speed, and Ogden wants part of the action. If the gospel is to be understandable in our generation, he argues, it will have to be a gospel of human liberation. This is liberal 'relevance' theology at its typical best. But at the same time Ogden is not the man to climb aboard someone else's train and take a free ride. He wants to stop the train, unhook the engine, and install the driving power of process theism (what else?) to ensure a safe and effective trip. Let the third world engineers move over so that a Western academic of the purest type can take over the controls and show what a really thought out theology looks like. He is not calling them to return to a more scriptural position, as we might want to, but to the natural theology of Charles Hartshorne. The reader may judge what the reaction of the Latin American theologians of liberation is likely to be to Ogden's overture. I don't think they are going to take too well to it. Ideological colonialism from Dallas (Dallas?!).

Still, Ogden makes some good points (he *always* does). We must learn to distinguish various types of bondage and various levels and stages of liberation. One thing he has in mind (cf. his Bultmannian side) is spiritual or existential liberation through faith in God, to which *we* must say 'amen'. At the same time we remain unconvinced that the God of process

philosophy can accomplish the redemption which the New Testament offers and which the theologians of liberation do indeed need to hear. Salvation by grace through the shed blood of Jesus Christ is simply not part of Ogden's theological understanding as it was of the father of his tradition John Wesley.

rist in Perspective: Christological perspectives in the Theology of Karl Barth by John Thompson. (Eerdmans, 78) 202 pp. \$6.95.

rl Barth's Theology of Mission by Waldron Scott. (InterVarsity, 1978) pp. \$1.95.

viewed by Donald W. Dayton, Director of Mellander Library and Associate Professor of Theology at North Park Theological Seminary.

is a theological truism that ours is a "post-Barthian age." Belying this fact are the founding of the Karl Barth Society of North America and its proliferating regional groups and a flurry of publishing books by and about Barth. This last year has seen the publication of Barth's *Final Testimonies* (Eerdmans), a collection of his exegetical fine print footnotes" edited by John McTavish and Harold Wells as *Preaching Through the Christian Year* (Eerdmans paperback -- preaching helps are also found in the recently published index volume to the *Church Dogmatics*!), reprints of Barth's sermons (*Deliverance to the Captives* in a new Harper Row paperback and *Come, Holy Spirit* in an Eerdmans paperback), a striking comparison of Charles Hartshorne and Karl Barth on the doctrine of God by Colin Gunton, *Becoming and Being* (Oxford), as well as the books under review here. I am even told that negotiations are now underway for an American paperback edition of the *Church Dogmatics*! If so, we may see the vindication of William Hordern's prediction of a decade or two ago that for America at least "theology in the sixties was still pre-Barthian."

The two books here under review are perhaps not the most important recent studies of Barth to appear, but they are nonetheless interesting, especially in providing clues about what lies ahead for Barth and Barth studies. The larger of the two paperbacks, by John Thompson (Professor of Systematic Theology at the Presbyterian College, Belfast), appears to be a revision of a thesis on Barth's Christology. Of much lighter weight, both physically and theologically, is the pamphlet by Waldron Scott (general secretary of the World Evangelical Fellowship) on Barth's "Theology of Mission." This essay expands an earlier 1975 article from *Missiology* Vol. III, pp. 209-224) and inaugurates the "Outreach and Identity" series of the WEF Theological Commission.

Thompson's book will have the greatest value for the theological student, though it is technical theology and still reads like a dissertation over a fourth of the book is foot-

notes!). The author makes clear his judgement that Barth was "the greatest theologian of our times" and offers "largely a straightforward exposition" of "the central" theme of Barth's theology, his Christology. The result is sophisticated, careful and accurate, but largely uncritical because Thompson "finds himself more in agreement with Barth than his critics." The book is primarily then a summary of Christological themes in Barth, especially as they are articulated in early sections of each part-volume of Volume IV of the *Church Dogmatics* supplemented by material elsewhere in the *Dogmatics*. Secondary literature is brought to bear to facilitate the exposition and often to answer the reservations of the critics.

This book carries some extra importance as the first full-scale survey of Barth's Christology in English. Volume IV of the *Church Dogmatics* on Christology, though it fills four large volumes and a fragment of the associated ethics volume, remained uncompleted at Barth's death, but as such it is the "mature Barth"--his final statement. This fact is significant because Barth is often interpreted in this country primarily through his early and more "dialectical" writings, a tendency accentuated by the appearance of these volumes in the early sixties just as activism was sweeping the theological world and tending to shunt to one side more serious theological reflection on classical themes. Thompson's book provides a sure guide to this "late Barth" and reveals how classically Christian he was and how profoundly rich was his Christology.

It is perhaps in this material that Barth (and thus indirectly Thompson) have a great contribution to make to "evangelical" theology. In part because of the polemics of the last century, evangelical theology has experienced some distortion. The emphasis on establishing the deity of Christ and pursuing the substitutionary themes in the work of Christ have not been so much wrong as they have led to a subtle reductionism. Barth's Christology by contrast is multifaceted, dynamic and exceedingly rich. Evangelicals have much to learn by immersion therein; though they will also find challenged accustomed ways of thinking by Barth's reformulation of the Reformed doctrine of election, the way in which for him the incarnation itself plays an important role in redemption, the extent to which Barth related revelation primarily to Christ and only secondarily to Scripture, Barth's intense Christocentric focus, his consequent repudiation of natural theology, and so on. The major value of the book by Thompson

will be to point to this rich material in Barth -- and to ease the access to it. (Students may wish to read in conjunction with Thompson, Donald Bloesch's *Jesus is Victor* [Abingdon paperback, 1976], a more readable and accessible, especially for the seminary student, survey of the same volumes, though from a soteriological rather than Christological orientation.)

Scott's short forty-page essay reads a bit like a term paper. A first section, based largely on a German article by Dieter Manecke, surveys the theological assumptions undergirding Barth's "theology of mission." A second section summarizes the relevant sections in Volume IV/3 of the *Church Dogmatics*. A final section evaluates Barth's position by use of a five-point grid worked out by Arthur Glasser of Fuller Seminary. Here Scott affirms Barth's emphasis on the uniqueness of Christianity in the dialogue with World Religions, expresses concern that Barth may be blurring the differences between Christians and non-Christians and thus tending toward a form of universalism, uses Barth's section on the growth of the church to critique the American "church growth" fascination with quantitative rather than qualitative growth, supports Barth's concern over the failure of Western missions to produce indigenous, self-supporting churches engaged in mission in their own right, and discusses the values of Barth's ways of relating salvation history and world history for such issues as syncretism and "indigenization." Following Bloesch (*Jesus is Victor*, mentioned above), Scott more than once expresses concern that the "objectivism" and universal implications of Barth's doctrine of election overwhelm the significance of human response and subjective appropriation of the gospel.

The significance of Scott's book, like that of Thompson, lies again primarily in pointing to the rich material to be found in these last volumes of the *Dogmatics*. Though Scott only alludes to it, I have found for myself the major significance of this material for the "mission of the church" to be the way in which Barth critiques the whole Western tradition of theology (and thus also evangelicalism) for its fascination with "justification" and "sanctification" while slighting "vocation". By this move Barth is attempting to overcome the fixation on "personal salvation" and restore themes of "mission" and "vocation" to the core of the significance of the work of Christ and the shape of the church. Such discussions are clearly in the fore of evangelical discussions, particularly where there is concern to

discover the theological foundations for restoring a lost social witness.

Scott's study also has significance more broadly in indicating a more recent evangelical openness to the contributions that Barth can make to their life. He himself comments that only in the "last decade or two... have evangelicals begun to take Barth seriously." I am told that InterVarsity Press will be following up this book with a fuller study of the contributions that Barth could make to the debates troubling the evangelical world. If so, then Scott's book may well be a harbinger of an emerging evangelical dialogue with Barth.

PRACTICAL THEOLOGY

Celebration of Discipline by Richard J. Foster. (Harper & Row, 1978) 179 pp \$7.95.

Reviewed by Mark R. Branson, Editor of TSF *News & Reviews*.

The subtitle, *The Path to Spiritual Growth*, sounds like an overstatement but Foster has given to us probably the best treatment of the experiential Christian life in recent years. The Disciplines are dealt with historically, practically and joyfully.

Following an introductory chapter, three sections cover the major areas. Part one outlines "The Inward Disciplines" of meditation, prayer, fasting and study. In part two, "The Outward Disciplines," Foster discusses simplicity, solitude, submission and service. The final section on "The Corporate Disciplines" include confession, worship, guidance and celebration.

To the seminarian who is called to be professional, intellectual, gifted and productive Foster's call is for deep people. To meet the superficiality of our age, we need to not only read about and discuss these disciplines, but the careful and consistent acting out *must* come. Otherwise we perpetuate shallowness even in the area which alone can provide life. "The purpose with the Disciplines is liberation from the stifling slavery to self-interest and fear. When one's inner spirit is set free from all that holds it down, that can hardly be described as drudgery. Singing, dancing, even shouting characterize the Disciplines of the spiritual life," (p. 2). Foster challenges materialism, ignorance and self-sufficiency which stand in the way of depth.

Meditation and prayer are outlined and practical guidelines are given. Fasting is discussed as it is seen in the Bible and in history. Study is seen

as the analytical work done with verbal objects (books, lectures) and those which are non-verbal (nature, experiences, events). Hopefully, the student will be able to detect the differences between study; toward grades, degrees and prestige and studying toward the renewal of the mind for and the joy of knowing God.

Concerning the outward disciplines, Foster warns us of the danger of seeking inner change without outside effects. "Simplicity is freedom. Duplicity is bondage. Simplicity brings joy and balance. Duplicity brings anxiety and fear," (p. 69). Solitude and silence are taught as the source of identity, growth, action. As Foster discusses all the Disciplines as paths to freedom, submission is seen as the discipline which frees us from selfishness. "As the cross is the sign of submission, so the towel is the sign of service." (p. 110). Service which comes from the depth of silence is joy and peace.

Confession, too often sidelined as individualistic must be again seen as a normal activity within the fellowship of sinners. The chapter on worship is especially useful concerning preparation and leadership. Guidance needs to move beyond the individual who seeks a direct encounter with the Spirit to the normal corporate activity of group interaction and decisions. The role of the "spiritual director" is discussed here. Finally celebration is seen as the expression resulting from all the other Disciplines.

Celebration of Discipline guides us in the too often neglected paths of spiritual riches. Foster writes for the beginner while providing direction and resources for further growth. Some TSF groups may want to use this volume for study, discussion, and *application with accountability*. I am sure that celebration will soon follow.

WORLD RELIGIONS

Religion in Planetary Perspective by William W. Mountcastle. (Abington Press, 1978).

Reviewed by Keith E. Yandell, Professor of Philosophy at University of Wisconsin, Madison.

This volume of roughly 200 pages somewhat ambitiously announces itself as the harbinger of a new discipline, the philosophy of comparative religion. It is an interesting, and I think idiosyncratic offering. Its intent is to develop criteria for evaluating competing religious world-

views, offer a sampling of world religions, and apply the criteria to the sampling. The project is thus not lacking in theological and philosophical interest.

The sampling is necessarily brief and fairly general -- introductory but not therefore inaccurate. The criteria turn out to be what I can best describe as theologically liberal and eschatologically hopeful. The author's perspective is that of a Boston personalist in the tradition of Bowne, Brightman and Bertocci, which might be briefly (and I hope not inaccurately) described as a philosophical articulation of liberal Christianity. Mountcastle's criterion is "the melioristic mood" which will be the "touchstone of our evaluation." (p. 101). He adds "specifically, the melioristic mood will be present in any religious statement that suggests the desirability and possibility of trying to ameliorate the very real evil conditions that work to frustrate human self-realization." (ibid.) The only rationale I can find for this 'touchstone' is an appeal to the fact that it is *persons* who do philosophy. Perhaps the notion is that other personalist writers have justified this touchstone, and what it now needs is application. Unfortunately, the so-called touchstone will strike many as amounting to little if anything more than this: if it would be good that P be true, then P is true. If wishes were horses, beggars would ride.

Curiously, Ninian Smart, who has perhaps done most along these lines, is not discussed among those whose work has helped to create this 'new' discipline. It seems to me that it is not so much a *new* discipline as a new willingness of philosophers of religion to deal with the whole range of religious phenomena, now that there seems to be reliable data on which to work. Still, the project is worthwhile, and perhaps this effort will encourage more exacting attempts along the same lines.

Mountcastle's theological perspective comes into play when he takes modalism to be the right version -- the truly representative version -- of the doctrine of the Trinity (a claim both historically and conceptually dubious). Nonetheless, the book contains valuable raw materials for reflection about the appraisal of competing religious traditions and conceptual systems. George Mavrodes' *Belief in God A Study in the Epistemology of Religion* (especially chapters 1 and 2) and Roger Trigg's *Reason and Commitment* would provide a nice balance to the overly subjectivist tendency of Mountcastle's perspective.

Subjectivity and Religious Belief by
Stephen Evans. 225 pp. \$5.95.
(Eerdmans Press).

Reviewed by Stephen T. Davis, Associate Professor of Philosophy at Claremont Men's College and Associate Editor of *N&R*.

This incisive book was written by Stephen Evans, associate professor of philosophy at Wheaton College. It is a study and qualified defense of subjective approaches to religious belief. Like any other approach to religious belief from the perspective of belief, subjective approaches attempt to give good reasons for persons to have religious faith. Unlike traditional rationalistic approaches which emphasize proofs, rational arguments, or empirical evidence in favor of religious belief, subjective approaches typically offer arguments based on human desires, needs, or obligations.

Evans points out that such approaches usually contain three main arguments. First, it is argued that theoretical knowledge of God cannot be had; the theistic proofs and other exercises in natural theology all fail; rational arguments pro and con religion are inconclusive; belief may be shown not to be irrational but cannot be shown to be more rational than unbelief. Second, it is argued that this does not imply that we must suspend judgment on the question of religion, for vital human needs are at stake; agnosticism is either impossible or undesirable. Third, it is argued that practical reasons or subjective considerations must take over; given the importance of practical and existential elements of human experience, they can indeed in certain circumstances guide a rational person to religious belief.

Evans' book contains helpful chapters on three great subjectivists in the history of western philosophy of religion, Immanuel Kant, Soren Kierkegaard, and William James. In brief, Kant argues that religious belief is required for moral reasons; Kierkegaard, that it is required for existential reasons; and James, that it is required for political reasons. Evans explains each viewpoint clearly and in a way that can

be understood by seminary students, offers fair criticisms, and skillfully compares the three.

I found the Kant and Kierkegaard chapters quite illuminating, and while the James chapter is also helpful and generally accurate, I believe it has two deficiencies. The first is that in my judgment it does not sufficiently distinguish between views James held on the justification of religious belief prior to and subsequent to his explicit avowal of pragmatism in 1898. The other is that in discussing James' argument in "The Will to Believe," Evans does not pay close enough attention to James' stipulation that the "right to believe" argument only applies in cases where "the truth cannot be settled on intellectual grounds," i.e. the evidence is ambiguous. It is *this* stipulation -- and not the weaker line Evans takes (p. 153) -- that allows James to escape the charge that his argument can be used to justify irrational beliefs. A lunatic cannot use James' argument to justify the belief that he is Napoleon, for the evidence is decisively *against* (rather than ambiguous on) the truth of the proposition that he is Napoleon.

Nevertheless, I am enthusiastic about *Subjectivity and Religious Belief*. This is a book that needed to be written. College and seminary students, as well as philosophers of religion, need to be exposed to subjective approaches to religious beliefs. Often dismissed by rational apologists, the subjective approach needs to be clarified and defended, and Evans has done an admirable job. His two concluding chapters are particularly balanced and fair in their assessment of the limits and possibilities of subjectivism. I agree with Evans that rational apologetics -- arguments that appeal to empirical evidence or theoretical arguments -- have their place in Christianity, and are not to be excluded, as Kierkegaard sometimes seems to want to do. More importantly, I also agree with him that while we cannot prove our religious beliefs we can still be fully rational in holding them.

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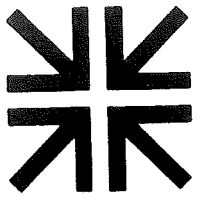
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THEOLOGICAL EDUCATION AMIDST PLURALISM

By David N. Jones*

Many Christians who decide to enter the ministry wonder what life at a pluralistic theological school is like. Some wonder whether they should attend a denominational seminary or a University-related divinity school instead of one in a more classical theological position. Each school is, of course, different and has different strengths and weaknesses. Therefore, summary generalizations about pluralistic schools will have exceptions. There are certain situations which a student entering a pluralistic school may encounter. Some of these situations are suggested in what follows.

- 1) The student may encounter a lack of information about classical and Biblical, theological, and ethical scholarship. In part, this may be due to the inclination of evangelicals to engage in scholarly discussion more among themselves than with non-evangelicals and their scholarship. On the other hand, this lack of information may be the result of the summary dismissal of evangelical books and articles by non-evangelicals because of a preconceived attitude that nothing of serious scholarly value can come from evangelical scholars. Because of this lack of information, whatever the reason, students must often seek out books periodicals, and articles on their own which offer other inputs. TSF tries to fill this very real need by making students aware of the excellent scholarly resources which are available within classical theology.
- 2) The student may encounter serious misinformation about evangelical views. The dictation theory of the inspiration of Scripture is sometimes said to be the standard view of evangelicals. Views of conservative Christians at the turn of the century may be ascribed to evangelicals today without considering the possibility that perspectives on numerous issues have been refined. Students need to be willing and ready to take the initiative in informing professors and fellow students of scholarly works which are first-rate and deserve careful attention from the non-evangelical scholarly world.
- 3) Students are often stereotyped. This is a most insidious way to dismiss a person or a theological argument. Blacks and persons of other minority groups know well how unjust

and destructive this kind of treatment can be. (Unfortunately, some of us evangelicals have done all too much of this ourselves. We have been quick at times to use the label "liberal" as a way of categorizing and dismissing those who are to the left of us theologically. Labelling may often be a form of libeling. Students and professors must learn to avoid labels by articulating carefully and judiciously their logical and theological objections to various perspectives. Only then will the student be taken seriously, i.e. when he or she takes seriously others' views.) "Fundamentalist" is still used derogatorily of anyone who appears to be to the right of Barth. It is a highly emotionally charged word and conjures up images and caricatures of anti-intellectualism, cultural backwardness, narrow-mindedness, and offensive social attitudes. The term "evangelical" sometimes calls forth these same images. Rather than disowning the term, I generally try to rehabilitate it by giving a positive statement of what the central evangelical convictions are and by living, speaking, and doing scholarly work in a manner that is faithful to the Gospel.

4) The student should be ready to listen to and hear out the various theological perspectives he or she encounters. Through wrestling with these theological perspectives, the student's own views will undoubtedly be clarified, enriched, broadened, and strengthened. With this genuine scholarship, the student can be an able, helpful and respected commentator on theological perspectives. This wrestling with other views need not lead to the mutilation of one's convictions, but rather a deeper awareness of their fundamental truth. There are two prerequisites, it seems, for the student who commits himself or herself to examining various theological perspectives. One is a firm grasp of the student's own theological heritage attained through reading and digesting classical theological and Biblical works. It is generally not enough simply to have attended an evangelical church or student group. The second prerequisite is a sound and healthy working relationship with God, through our Lord Jesus Christ which is maintained through prayer, personal Bible study, and Christian fellowship throughout one's years in seminary. Without a working relationship with God, the student's convictions will become simply words, concepts, and ideas on page which may easily be discarded.

5) The student should expect to work hard when doing exegesis. Sound and careful exegesis is hard and time-consuming work while at the same time greatly rewarding and sometimes downright exciting! We should not be content simply to restate what has already been said about a given passage of Scripture. While we need to be willing in humility to accept the wise and judicious interpretations of previous exegetes, we also should look to the Holy Spirit, as we exegete Scripture, to open up new or enriched insights into the inexhaustible riches of the Word He inspired. Gerhard Ebeling has formulated Martin Luther's view of the primacy of Scripture for the Church in the following way:

Holy Scripture is to be understood only through the Spirit, through whom it was written, and whom we encounter in no more contemporary, vital fashion than in the Biblical text itself. The greater the danger of understanding the Scripture according to our own spirit, the more we must turn from all human writings to Holy Scripture alone. For there alone do we receive the Spirit who enables us to judge all scripture, pagan or Christian. (Quoted in Peter Stuhlmacher, *Historical Criticism and Theological Interpretation of Scripture* (Philadelphia: Fortress Press, 1977), p. 33 from Gerhard Ebeling, "'Sola scriptura' und das Problem der Tradition," *Das Neue Testa-*



ment als Kanon, ed. Ernst Käsemann (Göttingen: Vandenhoeck & Ruprecht, 1970), p. 315.

6) With respect to the foregoing, students may anticipate that their perseverance in the disciplines of the Christian life such as daily prayer and personal Bible study will be taxed to its limit. (Study of Scripture in the context of a class or of research is no substitute for daily listening to God in Scripture.) No one is around to exhort the student to pray or to encourage him and her in personal time with God's Word. With regard to fellowship, the vacuum which sometimes exists is an opportunity to start a weekly sharing or prayer group. (It should go without saying that reading and study of commentaries and books about the Bible are not a substitute for reading and digesting the Bible itself. Sometimes we do so much talking and thinking about God or other aspects of the Christian faith that these become a subtle substitute for maintaining a vital relationship and conversation with Him.) The pressures of time strain our commitment to these basic aspects of our life with Him.

7) The Christian student may encounter his or her most difficult experiences in courses in practical theology and counselling. This may be particularly true if the basic framework of the course is psychological (sometimes humanistic) rather than theological, i.e. when psychological categories and ways of evaluating and interpreting human behavior and personality exclude or dominate theological categories. On the other hand, courses in the practice of ministry can be among the most exciting in seminary because so many vital concepts of ministry are developing out of evangelical and charismatic churches and people of other theological persuasions are taking note of that.

8) The student should be aware that his or her call to the ministry will be tested in various ways while going through seminary. The reason for this relates to several of the things which have been mentioned above. Without a working relationship with the Lord, the student may well lose his or her sense of mission, the sense that God has done something in Jesus Christ which is revolutionary; good news that every man, woman, and child needs to hear and respond to. "We love because He first loved us," John wrote. If we no longer revel in His unconditional love, we will find it difficult to love others unconditionally.

) The evangelical student may well meet students and faculty for whom evangelicals and evangelical convictions are an emotionally charged issue. They may be in the process of rejecting, or may have already rejected, an evangelical past for any number of reasons. Evangelical students should be sensitive to their concerns without becoming themselves defensive. Not a few professors at major divinity schools and seminaries have evangelical backgrounds and even though they no longer hold evangelical convictions in many matters, they are sympathetic with students who are faced with conflict between their evangelical convictions and, say, aspects of the critical study of Scripture. We need to become vulnerable with faculty and fellow students. In humility and love, we need to be willing to honestly share with them here we are in our theological reflection and study while acknowledging that we are still growing and learning and that we desire their help and wisdom. Hopefully, an honest and open dialogue would ensue which would benefit all involved.

These are some situations which students may encounter upon entering a University-related divinity school or denominational seminary. Hopefully, the reading of this article has provided an opportunity to reflect on them so that if they are encountered, the student will be better prepared to meet and work through them positively by the grace and wisdom of the Holy Spirit. Shalom!

David Jones is a Ph.D. student at Vanderbilt University, a graduate of Yale Divinity School, and a part-time staff member with TSF.

GENERAL SECRETARY'S ACTIVITIES

As mentioned in the last issue of *N&R* I am now full-time "General Secretary." Clark Pinnock began TSF in December, 1973, as Secretary and we have shared the task as volunteers since I graduated from the School of Theology in Claremont in 1975. Clark remains my closest co-worker as I move from a church (Bel Air Presbyterian, Los Angeles) and campus (UCLA) ministry into this new TSF position. I consider my job that of being your secretary -- let me attempt to explain via description and reporting.

I will continue to visit campuses upon requests from students, professors and administrators. The accepted informal or formal invitations for this year so far include schools in San Francisco and Berkeley, Chicago, Dubuque, Boston, New York and Princeton. A trip in early October to the California "Bay Area" was initiated by Calvin Chinn who supervises programs for first year students at San Francisco Theological Seminary (UPUSA). I was also able to meet Dean Barr and visit with a close friend, professor Donald Buteyn (in a new chair for mission and evangelism) as well as several student friends. I was especially inspired by the quality of student care for first year folks. Some TSF materials are used for part of their reading. Calvin's sensitivity to students along with small group experiences and "shadowing" program (i.e. students follow a minister or other professional through his or her ministry for several weeks) are all creative and helpful. Don Buteyn will be at our Urbana TSF seminar on Liberation Theology and is preparing a bibliography on Urban Ministry for TSF. Across the Bay at Pacific School of Religion, and the Graduate Theological Union Consortium several students are exploring ways to draw professors toward talking with each other across confessional barriers.

Also a regular prayer meeting is beginning. Professor Bernard Ramm, a frequent contributor to *N&R* has just begun as Professor of Theology at American Baptist Seminary of the West (also a GTU school) and has been encouraged by the calibre and warmth of faculty and students.

Occasionally I am allowed to lecture to various groups on anything from directions in theological education to my own interests in Process Theology or Theological Ethics (springing from the encouragement of Clark Pinnock, activities in various Los Angeles ministries and early connections with Evangelicals for Social Action and Washington's Church of the Savior).

Visits (and correspondence) focus on (1) needs of students for directions in campus fellowships, (2) requests for particular academic resources, (3) questions from professors for ideas on improving education through support systems (small groups fellowships) and more broadly based academic resources, and (4) plans for area-wide or regional retreats for professors and students.

These expressed needs often then spark our publishing concerns. While *Themelios* is specifically an international student theological journal, focuses on the North American scene and is intended to be a tool for students to exchange ideas, publish book reviews and be kept current concerning resources in books, periodicals and conferences. Students are then able to select what best meets their own needs: decide which reviews to read depending upon personal interests and assignments, inquire further about conferences, or adapt particular ideas for their own campus fellowships. The effectiveness depends on readers such as the contributions for this issue. Each school is different so a desperate need at one may have little relevance elsewhere. This diversity will be our strength if correctly understood. Also, the difference in students' backgrounds exist not only across the continent, but even within one campus -- thus sensitivity is crucial. Our objective is to help make the most out of your university or graduate studies experience.

The cassette tapes, essays, bibliographies and monographs are constantly being evaluated and changed according to orders and comments. The most dramatic new venture is a two-year plan to issue five 60-page bibliographical guides under a joint publishing project with the Institute of Biblical Research. Each booklet (Pentateuchal Studies, Intertestamental Studies, Jesus and the Synoptics, Pauline Studies and Second Century Christianity) will begin with a 20 page introduction for the beginning M.Div. student -- outlining basic issues and foundational books. The rest of each publication will be an annotated guide to resources for advanced graduate students. If response is positive, other subjects will be pursued as finances and writers become available. David Aune (St. Xavier, Chicago) and I are editing this series.

At Garrett-Evangelical Theological Seminary (Chicago), three small groups meet each week for prayer, Bible study and encouragement. Dr. Richard Stegner (NT) is a source of scholarly guidance, personal warmth and a passion for the ministry of the church. These groups will be leading in several chapel services during the winter quarter. Jay Phelan (a Ph.D. student at nearby Northwestern University in OT) has been a catalyst for TSF at G-ETS. Dr. Martin Marty at the University of Chicago (see his new tape series in the back of this issue) introduced me to several students and faculty at the Divinity School. He has been an encouragement for TSF and last year made suggestions which led to our acquiring student Contributing Editors for *N&R*. Hopefully, students at nearby Lutheran School of Theology, Chicago Theological Seminary and

McCormick Theological Seminary can take advantage of the proximity of evangelical students at the UC Divinity School.

I have searched for methods which would allow graduate students the opportunity to find others with interests in specific areas. While the offering of research paper exchange services met with no response, I would like to try an alternative approach. In our April issue (which has a *February 15* copy deadline) I can list the name, address, phone number and areas of academic research interests for any members who send me that information. Be as specific as possible. I will also attempt to match interests with professors who have sent me similar information. Write to me (TSF, 16221 Mulholland, Los Angeles, CA 90049) before February 15.

Several letters in this issue should spark future correspondence. Students who actively seek to make TSF more helpful provide an invaluable service for all of us. Finally, if you are coming to Urbana '79, do not miss the TSF seminars on Friday, Saturday and Monday afternoons. I will often be in a TSF display booth in the graduate schools section of the armory.

MEMBERS SURVEY

We received over 100 surveys from readers during the summer. (We mailed out the form with our May issue of *N&R*.) The TSF Advisory Committee benefited as we set plans for the 1979-80 year. I will comment on a few highlights.

Readers read 'most everything. It seems the relevance of our materials and their quality keeps you reading straight through our work. In asking "How much do you read?", we averaged 4.4 (all scales for 5.0). Editorial comments and news ranked highest with books close behind. The article by Dayton on "How to Use a Theological Library" was the most "worthwhile" (4.7) with Youngchild's "Journeying Through the Wilderness" coming second (4.4). My "Open Letter" drew the most steady stream of positive comments. Here are some of your comments (each segment is from a different member):

"Traditionally, these articles are written as if college students were their audience, but that is not the case. The books traditionally noted in bibliographies are known and not directed to the good student... I suggest that it be discontinued and that people's energies be devoted to forming vital local chapters... Where is the Charismatic movement today? Why the renewed interest in discipleship training? What are the patterns for the evangelical church in the '80's? ... The articles have been consistently refreshings. I would like to see an article or two on the serious task of doing theology in a 'post-theological' age... I would appreciate more articles like "wilderness"... I would like an article on how to approach research... Continue to give practical help to the new theological students and the issues in theological education... (I would like an article on) the agenda for ethnic minority churches... Great articles - keep us the good work! (How about an article on) locating the right church position after graduation... I would enjoy news about what's going on on various seminary campuses... I like the synopses of various meetings... please continue your suggestions on articles and reviews... It is a very good balance between practical and more technical matters."

Among the results of your suggestions we offer several articles including this issue's "Theological Education Amidst Pluralism," and upcoming articles on preaching, employment for graduates and on "doing" theology. Also, I will now be able to put more energy into local groups as your requests direct. Also, the constantly raised cries for news, ideas and encouragement from other student groups awaits your responses. (Readers want to know how TSF chapters operate, how they get started, what activities are beneficial, what role professors and students play in that ministry, how students become aware of your activities and how chapters relate to the larger seminary community. I would also like to know what textbooks are common, what strengths or lacks you see in you educational experience and any student and/or professors who can be a contact person for me at your school.)

Your comments about our selection and competency in reviewing books were also very high (4.7 and 4.6 respectively). The mixture of academic and pastoral concerns received commendations as did our listing of other "notable books." Your suggestions for more attention to church history, social ethics and missiology are being pursued as are many of your requests for reviews of specific books.

Finally, what should be TSF's priorities?:

"Keep on holding all sides in tension. We need that. You're doing a great job - this is a valid ministry in view of the rise of evangelical presence in the mainline denominations... As a college teacher I am interested in keeping up with issues of seminary education to help prepare my students... Someday TSF might offer a correspondence course for summer participation whereby seminarians would get basic evangelical guidance along the TSF lines... Your deep commitment to an evangelical center is an oasis in a kind of education that seems to be a constant process of "dis-illusionment"... it is the most helpful thing I read in giving a substantial treatment of concerns which are on the cutting edge of theology and Bible. Although I am a chemistry faculty member I like to be up on what the current problems are which face future ministers and theologians... The integration of a living faith, and a biblical faith, into the rigors of academic study, and the encouragement of evangelical scholarship seems to be what ought to be most central to TSF... I appreciate the attempt to provide a bridge from the classroom to the parish... I see scholastic resources and fellowship as the two most important concerns. While the first of these can be achieved at many levels, it seems that fellowship occurs best within the life of the local chapter and in the conferences. I've also appreciated the concern in *N&R* for the seminarians' spiritual growth (as in An Open Letter and Journeying Through the Wilderness)... Helping seminary students be excellent students as well as faithful disciples seems to be primary... TSF does a great service to those evangelical on college and seminary campuses who need to know that they are not alone."

Themelios, which is printed in England is usually delayed for North American subscribers because of trans-Atlantic shipping. You should receive 3 issues of *Themelios* and 5 of *N&R* between October 1 and May 1.

MEMBERS FORUM

Dear Mark,

The information enclosed may give you some idea of what we do in TSF Toronto. The speakers list may or may not sound impressive, but the most important thing we do is (simply!) to meet and have supper together, exchange insights about making it through the stress that comes with theological education, and find friendship and companionship.

I'm sure only a few of us are members of TSF. But then you must realize that TSF's publications have a very limited audience; not many people will plow through book review after book review to find the one they find valuable. Furthermore, many of us are tired of the old controversies about biblical criticism, etc., and simply want to learn what we can from our non-narrantist professors. Also, much of it is simply scholars writing for other scholars (isn't this irresponsible? Most scholars seem unable to write any other way, unfortunately); not many of us are scholars, or even want to be. Most of us are training to be teachers and pastors, and a lot of what is printed by TSF, at least at first sight, is as irrelevant to what is the rest of our theological education! Not that TSF is irrelevant *per se*; it's just that what you have to teach us comes in almost unusable form. It's light-years more valuable to talk to, say, Clark Pincock for five minutes on a one-to-one basis about personal needs and concerns than hours and hours of reading *Themosios*. Or even just to talk among ourselves out of our relative ignorance. TSF has yet to take theology out of its academic context--which is insulated and parochial--and put it back where it belongs: in the life of the church, in the midst of God's people and their concerns (rather than the current scholarly controversy). It seems to me that the model TSF publication would have a great deal in common with Paul's letters to Timothy. That's a far cry from *TSF News and Reviews*, in which a dozen or more people write (with often conflicting spirits!) to hundreds of others, whose only personal knowledge of each other is that you guys have Ph.D's and we don't. Perhaps it would be wiser for TSF to work on creating local groups who can minister to one another on a more personal level, and for TSF to train people to "be" Clark or Paul to us or, in some sense, to be pastors to pastors, or theological advisors-in-context. Such people are far more valuable resources than a journal or monograph could ever be. And it's no small thing to find or train such people, I know. Meanwhile, we'll just continue to read the pastoral epistles and try to apply them to our own situations.

There may not be any "twelve apostles" any more out there sure is a great need in the church today for apostolic ministry, as we see Paul exercising it both to whole churches and to pastors.

To give a further example of what I mean, perhaps a story from high school days will be helpful. At that time ('76) I was taking courses at the University of Wisconsin, one of which was philosophy of religion from Keith Sandell (one of your editors--small world!). I remember very distinctly some after-class discussions with him and with other friends who were struggling with various questions. Those conversations, those question-and-answer small group discussions, have been far more important to my theological development than most books have been or ever, I think, could even possibly be. The creation of those kinds of conversations, that kind of interaction, or the environment or setting suitable for it to hap-

pen, is the kind of thing TSF would well consider as its chief focus or goal of ministry.

In Christ,

John Hobbins
Toronto School of Theology

Dear Mark,

...It is so difficult to imagine someone who embodies as many of the right qualities as does Clark Pincock. I especially mean "right" for seminaries where trust is hard to build. First of all is his wide acceptance among both conservatives (even inerrantists) and more liberal types. His articles and reviews in periodicals like *Christian Century* and Princeton's own *Theology Today* are incentives to conservatives to broaden their reading, as well as bringing evangelical thinking into a larger arena of discussion. Hand in hand with this is Clark's willingness as a conservative to appreciate contributions from a broad range of thinkers. This ability works against the sad tendency to polarization so common in liberals and conservatives alike. Thirdly, having entered theological discussions, the tone of Clark's work is refreshingly irenic, in welcome contrast to both the mood of many seminary campuses and much of the bickering within the evangelical camp. These three qualities make Clark an ideal model for evangelicals who find themselves in theological debates. A fourth credential, one which gives him credibility with liberals and provides a much needed corrective to conservatives, is his outspoken social justice position. As one who clearly believes theology must be lived out, Clark is a ray of hope to many seminarians of any persuasion who feel that in their studies they are becoming cloistered...

Before I leave all this I should stress that, in my opinion, your own visibility, Mark, is all the more crucial. You have many of the same qualities that Clark possesses, plus some of your own. You have studied, in your recent seminary days, with Cobb, Clinebell, Robinson, and Pannenberg, to name four authors who regularly show up on PTS syllabi. Your efforts toward getting the Consultation on Evangelical Theology on the agenda of the next AAR meeting shows that you are committed to both classical orthodox Christianity and to seeing that position enter into the mainstream of discussion in ecumenical circles. With those commitments and experiences, you have the credentials to be a pastor to those of us who find ourselves at mainline denominational schools. (And you have the gift for pastoring us--your "Open Letter" in last September's *News and Reviews* proved to be prophetic of my experience and of several friends' too). Finally, to come back to my concern that TSF be taken seriously, your conversations with one of my "dyed-in-the-wool" liberal friends prove that you can pull it off. He made several unsolicited comments to me about you, saying that when he heard that your background was with Inter-Varsity, he almost tuned you out, but your familiarity with political and theological issues of importance to him impressed him deeply. He found you articulate, intelligent, and even more important, he felt that you listened sensitively to him, too. You blew a big hole in one of his favorite stereotypes, and he would read anything with your name on it with respect....

TSF introduced me to the book review, that invaluable device for keeping current without reading 24 hours a day. For this introduction I am eternally grateful, and I don't want this to be forgotten in the ensuing remarks.

What I really need help with is deciding *what is important*. One of the last things I got from my IV days was that little booklet called *Tyranny of the Urgent*. I feel as though a companion could be written for the seminary--*Tyranny of the Current*. Or *Tyranny of Specialization*. What am I to do when I have every prof in the seminary trying to make me into an up-to-date specialist in his/her field?? I've got only three years in my M.Div. program, and that's not even time to cover all the bases, let alone have depth. This frustration comes to a head over the *N&R* section on "Articles Worth Reading." The recommended articles look great, and I do not advocate changing the column--I don't think. But I haven't read a single recommended article. The *current*, it seems to me, is like the biblical grass of the fields--while it is important that we live in it, what we really need are the *enduring* things. The other day I was reading Ellul, and he made a comment about "the holy," followed by a parenthesis: "as Otto, R. defines the term." So, is Otto's *Idea of the Holy* a book we all ought to read? A book like Otto's, if it's one that all our professors have read, could give us understanding of concepts and categories with which our profs are familiar. Anything that could provide a communication link would be helpful. So, is there a recommended list of a dozen or so enduring books from this century that we ought to read?...

You and I had a discussion a few weeks ago, Mark, which dealt with one of the reasons PTS is such an uncomfortable, threatening environment for people. You began a line of thinking which sounded to me like one possible way out of the trap we're in, and I'd love to see TSF pursue it this year.

The problem is the tendency to label folks and not to listen to the emotions, the experiences, the history and the culture which figure into an individual's theological position. You began to challenge me to learn how to listen to a person more deeply--that is, not to leave a discussion of theology at a purely abstract intellectual level, but to seek to understand the *person* who is holding these certain views. I would call your line of thinking an attempt to humanize theological discussion. The need to listen to others, and to be aware of the components of our *own* theologies, is crucial, I think, for the future of the pluralistic church. This could be one natural outflow from the technique of journaling which you've pushed this year...

We ought to learn to have discussions with each other which allow the key differences between us to come out. And such discussions should also help us avoid polarizing each other. It seems to me that models for this kind of dialogue are not common, but we need them. One way to get models may be to search for thinkers whose writings have these characteristics--non-polemic, tentative, aware of the need to cover *all* relevant fields before reaching a conclusion. TSF is--rightly!--encouraging us to move out into the world, to bring economics and politics into line with our theology. What we need are the tools to do that integration intelligently.

Eloquently in Christ,

Gregory D.I. Martin
Princeton Theological Seminary

Dear Mark,

...We don't understand a word you guys are talking about, but *TSF News and Reviews* looks good on our reception room table. You understand, of course, that *The Wittenburg Door's* biblical stand is definitely inerrant errancy, with a strong emphasis on the hysterectomy approach. We, of course, agree with Clark Pinnock's latest book *Total Inerrancy*, written with Marabel Morgan and C.C. Carlson. We think it is time we took our Bibles out from under the table and got them signed by someone like Scofield or Taylor so you can have an "auto-graphed text" in your home.

We will look forward to receiving your publication and to the instant acceptance we will have on seminary campuses as we carry your publication with us.

Thanks.

Sincerely,

Mike Yaconelli
Youth Specialties

EXPLORING SPIRITUAL FORMATION

WORKING OUT OUR SALVATION: PART TWO

Prayer and Scripture, By Gregory A. Youngchild

In the first part of this series, I have described spiritual formation as "the living recreation day-to-day by and under the aegis of the Spirit of the one who declares: 'Behold, I make all things new'" (Rev. 21:5). As such, spiritual formation ceases to be chiefly a matter of what *we must do* and becomes instead a matter of our appropriation of *what God has already done* for us in Christ Jesus. "Therefore, if anyone is in Christ," writes Paul in 2 Corinthians 5:17, "he is a new creation; the old has passed away, behold, the new has come." Every part of our lives and selves is included in the phrase "all things;" in every aspect "the old has passed away...the new has come."

The questions before us are how this understanding of spiritual formation affects our prayer and our reading of scripture, how prayer and scripture are to be seen as contexts for spiritual formation, and how the two contexts are related. While I shall focus on the personal, individual side of the issue here, much of what I say can be extended to cover the interpersonal, corporate dimension as well.

Prayer, to most people, means asking God for something we do not have. To some it also means thanksgiving, but this more as an afterthought. But from the perspective I am inviting us to consider, neither of these descriptions is precisely what is needed. Prayer is first of all not a matter of asking or of saying anything; it is listening. Significantly, the first word of the great call to fidelity in Deuteronomy 6:4 is "Hear." Our most fundamental belief as Christians is that *God reveals*--through creation, through history, through people, and most definitely through the Son. Our first response, therefore, must be to receive that revelation--through our senses, our minds, and most of all, our hearts. Our task is not to formulate beautiful phrases to please or persuade God, but rather to create within ourselves and around us the quiet, silent, empty space for encounter, the place where we can listen to what God has to say to us. (cf. Mt. 6:5 ff.)

And what shall we hear? the precise words, of course, will be particular to us, to our personality, and so forth. But in another sense the

message is always the same; one succinct way of phrasing it is, "God is love, and he who abides in love abides in God, and God abides in him" (1 Jn. 4:16). In the final analysis, all words of consolation, rebuke, encouragement, exhortation, instruction and such from God are but varied epiphanies of this single great truth. Hence, what we hear is the evocative love of God calling us out of bondage into perfect freedom, eliciting our acceptance of that great liberty given in and through love by love-made-incarnate himself. In simplest terms, to pray is to deepen our awareness that we *are* a "new creation;" it is to *dwell*--consciously, intentionally, and in a disciplined way--in the fact of what God has already done. Through that indwelling it is revealed to us who we are-and-are-to-become in Christ. And it is by our contemplation of God's love for us (cf. 1 Jn. 4:19) that our prayer becomes, second of all, praise in the sense of adoration and wonder, and then, thirdly, thanksgiving and/or petition.

If everything has already been done, then it seems that we ought to find praying easy. Yet in fact, it is very difficult, as anyone who has seriously tried knows well. Why? Precisely because our contemplation of God's love reveals to us the discrepancy between "the old" and "the new" within us. We recognize not only that love but also our own hard-heartedness and resistance to that love. Praying is effortful because we have so many voluntary and involuntary defenses against being transformed, and therefore we have to literally work at working out our salvation. We have to struggle against our inner resistances so that God's love may be made more manifest in and through us. The methods and techniques we adopt are secondary; whatever best facilitates our listening to God is appropriate. Patience and hope, however, are the indispensable requisites, for through these our perceived discrepancy ceases to be a source of despair and becomes an invitation and a challenge to us to enter more deeply into the transforming process of the Spirit and to choose to surrender ourselves to grace.

The place of scripture in this perspective is not difficult to understand. While an ethicist may use scripture to categorize acceptable behavior, or a theologian may use it to defend and proof-text an argument, a pray-er uses scripture in a different way. The transforming process of the Spirit which we encounter in prayer is the same Spirit of God we find announced and recorded in scripture. To read scripture prayerfully is to read it precisely as it is presented: as the story of God's love moving the chosen people from bondage into freedom, from command into invitation, from law into gospel. Scripture is our own personal story and the history of Israel is our own history in the life of the Spirit. It is both a mirror and a window: a mirror because its people, stories and songs reflect all possible points on our journey deeper into Christ; a window because through it we can see the vision of who we are-and-are-to-become in Christ. In our spiritual formation, scripture functions as both a medium and a message through which we recognize our identity and discover our vocation, and it reminds us that our growth is to be characterized by an increase in love and spiritual freedom, not an increase in division and rigidity, at every level and in every respect.

Prayer and scripture, therefore, become mutually illuminating and confirming. Through our prayer we come to see ever more clearly the God who loves us and saves us, and thereby we recognize that salvific love as the same Spirit we meet when reading the scriptures. Simultaneously, scripture provides us with an objective means by which to identify our prayer and life experiences with those of God's people, and by which to discern whether our spiritual direction

is indeed toward that of love, freedom, and gospel. Precisely because both prayer and scripture lead us to Christ, what Christ said of himself holds true for these also: "You will know the truth and the truth will make you free." (Jn. 8:32).

BOOK REVIEWS.

Biblical and Near Eastern Studies: Essays in Honor of William Sanford LaSor edited by Gary Tuttle

reviewed by Rolf Knierim

The Christian Story by Gabriel Fackre
reviewed by Bernard Ramm

The Development of Doctrine in the Church by Peter Toon

reviewed by Clark Pinnock

The Way to Peace, Liberation through the Bible by L. John Topel

reviewed by Clark Pinnock

Jesus Christ Liberator by Leonardo Boff
reviewed by Stephen Smith

The Holy Spirit by C.F.D. Moule
reviewed by William Lindner, Jr.

Understanding Pietism by Dale Brown
reviewed by Donald Bloesch

How Mennonites Came to Be, What Mennonites Believe, The Way to a New Life, The Way of Peace, Disciples of Jesus by J. C. Wenger

reviewed by Mark Branson

Evangelism: The Next Ten Years edited by Sherwood Wirt

reviewed by David Watson

Exploring Christian Education by A. Elwood Sanner and A. F. Harper

reviewed by John Westerhoff

Understanding Your Faith by H. Newton Malony

reviewed by Starr Bowen

Isalm by Fazhur Rahman
reviewed by Charles Ellembaum

Recently received books by Mark Branson



Biblical and Near Eastern Studies: Essays in Honor of William Sanford LaSor. Edited by Gary Tuttle

Eerdmans, 1978. 16.50.

Reviewed by Rolf Knierim, Professor of Old Testament, School of Theology at Claremont, Claremont, California.

The volume is introduced by D. Hubbard's tribute to the stupendous life and work of Professor LaSor. Twenty-two essays written by scholars representing an international spectrum reflect the wide ranging recognition LaSor has received within the scholarly community, in addition to the influence he has had on thousands of students and ministers.

Four of the essays extending over 100 pages are devoted to New Testament studies: F.F. Bruce of Manchester wrote on "the Davidic Messiah in Luke-Acts"; J. Carmignac, Paris, on "Hebrew translations of the Lord's Prayer: An Historical Survey"; E. Epp on "Jews and Judaism in the Living New Testament"; and R. Martin on "The Life-Setting of the Epistle of James in the Light of Jewish History."

Twelve articles extending over another 100 pages deal with Old Testament studies. They are: G. Bryce on "The Structural Analysis of Didactic Texts"; B. Childs on "The Canonical Shape of the Book of Jonah"; C. Gordon on "History of Religion in Psalm 82"; M. Kline on "Oracular Origin of the State"; R. Laurin on "The Tower of Babel Revisited"; M. Pope on Mid Rock and Scrub: A Ugaritic Parallel to Exodus 7:19"; R. Saley on "The Date of Nehemiah Reconsidered"; G. Sheppard on "Wisdom and Torah: The Interpretation of Deuteronomy Underlying Sirach 24:23"; G. Swaim on "Hosea the Statesman"; J.W. Whedbee on "A Question-Answer Schema in Haggai 1: The Form and Function of Haggai 1: 9-11"; D. Wiseman, London, on "They Lived in Tents;" and R. Youngblood on "A New Look at Three Old Testament Roots for Sin."

Finally, six essays deal with the Ancient Near Eastern subjects: B. Beitzel discusses "From Haran to Imar Along the Old Babylonian Itinerary: The Evidence from the Archives Royales de Mari"; F. Bush, "The Suffixes -ne and -na in Hurrian"; C. Gordon--once more-- "Two Aramaic Incantations"; A. Millard, Liverpool, "Text and Comment"; G. Tuttle, "Case Vowels on Masculine Singular Nouns in Construct in Ugaritic"; and B. Zuckerman, "Two Examples of Editorial Modification in 11 Atg Job." A bibliography of LaSor's writings by D. Waring and five indices conclude the volume.

As might be expected, the essays reflect a diversity of methodological approaches as well as of personal preoccupations on the part of the authors even as they cover the areas of New Testament, Old Testament, and Ancient Near East. Thus, the studies by Pope, Bush and Tuttle deal with problems in (comparative) philology. Textual criticism is the concern of the essays by Zuckerman and Millard. They add evidence to the generally accepted insight that editors or glossators of ancient texts were guided by hermeneutical concerns. Epp's essay is important for the translator and general reader as well. It demonstrates how translation, not strictly controlled by its own subject, can in effect sustain and promote misconceptions and do injustice, in this case: to Jews. Sheppard and Bruce address cases of interpretation in biblical times: the former adaptation of Deuteronomy in Jesus ben Sirach, the latter the background of the Davidic Messiah tradition in Luke-Acts. Carmignac, on the other hand, has assembled and analyzed on more than sixty pages sixty-eight translations of the Lord's Prayer into Hebrew from the ninth to the twentieth centuries, from 835 to 1976 A.D. Martin and Whedbee work form-critically: the former under the question of setting, the latter starting from structure and function of the text. And Bryce employs the method of structuralism. Itinerary texts and historical topography are combined in Beitzel's study, whereas Saley discusses the historical problem of Nehemiah--still with a negative result-- and Swaim proposes to see Hosea as a statesman. The two essays by Gordon and the one by Wiseman are concerned with subjects from history of religion and culture, while Childs presents a-

not another example of canonic interpretation, and Kline as well as Laurin highlight the theology of Genesis 4:15 and 11:1-19, respectively.

Apart from the varying lengths of the individual articles, which depends mostly on the subjects chosen, most of them are up-to-date on current research, reflect genuine scholarly efforts on the part of the authors, and contribute fresh proposals for the understanding of biblical and Ancient Near Eastern texts. Basically, they will have to meet their test through the ongoing discussion of the special problems which they address. Of course one may already ask to what extent Swaim's proposal is promising. It reflects neither the context of the strand of texts drawn upon, nor the definition of the statesman, especially when considered in the view of what else Hosea might be called. However, whereas this question is at least worth being debated, the essay on "A New Look at Three Old Testament Roots for Sin" is not because it reflects in no way the present state of scholarship on the subject.

In sum, this volume of genuine efforts reflects once more the appreciation Professor LaSor has gained among his colleagues and students, and acknowledges the standards he has set.

The Christian Story by Gabriel Fackre.
Eerdmans, 1978. 6.95.

Reviewed by Bernard Ramm, Professor of Theology at American Baptist Seminary of the West, Berkeley.

There has been a restlessness in the past two decades with the format or principle of organization or presentation of Christian theology. Texts on theology resembled the presentation of a system of philosophy or resembled analytic and factual textbooks. The scriptures themselves are more in the form of a narrative than a systematic treatise. It has been felt that theology should be written so as to reflect the narrative character of the scriptural record. Fackre's book is a recent attempt at this. It is a very good attempt and the reviewer has had a growing sympathy in his own reflections for the presentation of theology as narrative.

The book is in good textbook format as far as the presentation is concerned. There are no footnotes. Whatever names are cited or scriptures referred to, they are in the body of the text. Very few theologians are mentioned but enough to inform the reader that behind the popular presentation is the requisite technical knowledge. In Fackre's own terms it is a mini-systematic theology written for those first encountering the Christian faith as theology.

I also commend him on two other scores. He states that Christian people do want doctrinal meat and not pap. He also says that Christians ought to do some hard thinking. This is welcome relief in times when seminary students prefer

psychological buzz sessions to hard theological work and also when right or wrong is judged by the existential impact of something rather than the criteria of truth.

It is difficult to review the book without reproducing the first chapter and the charts. As simply as I can put it, it runs something like this. The over-all category is Story. The scriptures set out certain actors, a major plot, and a series of events which reveal the unfolding of the plot. He writes: "If we are to get the story out we must first get it straight." So having set out Story as the basic category of understanding the Christian faith he sets out his schema for its presentation. The formal category is vision; the material category is "liberation and reconciliation."

His most creative work is around vision. He has chosen vision as it is a concept that is current both in the enormous impact visual communications are making on our society and the need for visionary theology. The basic vision is God himself (historically, archetypal theology). In a very unusual chart he has at the center the "Vision of God in the Deeds of God." I am going to sort of fuse the charts on pages 21 and 46. The vision and deeds of God are record in Holy Scripture. Although Scripture is the primary datum to understand the Story we need the help of Tradition and Scholarship and input from the World to get the Story out the best way. Although this is set out in a popular way with some modern terminology it is really a very healthy way of writing theology. I don't feel I have begun to do justice to his methodology but can make amends to the author by saying that this is one of the better efforts I have read of trying to come up with a new scheme for presenting the Christian faith.

Essentially it is an evangelical text. At a number of hard points Fackre bites the bullet such as the deity of Christ, the bodily resurrection, and the resurrection of all men at the end of history. I was puzzled by the very clear evangelical stands in so many places and the list he gives of the many non-evangelical places at which he has given lectures on the book or its parts. At many points he warns that the historic Christian stance at some point cannot be played down. One such point is the doctrine of sin and evil and its power to corrupt the mind. He scolds the process theologians for not really understanding the historic origin of the doctrine of the immutability of God.

He clearly says that his theological method is dialectical. By that he means that traditional opposites are false polarizations. The truth is somehow in-between the opposites. The classic example is the doctrine of judgment. He thinks that the traditional view that the lost are judged and sent to hell and universalism are such false polarizations. He thinks that judgment is real and to be taken seriously; but also grace, reconciliation and love are part of the process and if I read correctly between the lines the best solution is a universalism based on a very real purgator-

il process. In such a concept both judgment and grace are honored.

have two points of apprehension. In social ethics Fackre lists topics that are hot copy as of the present. But is not copy in social ethics the same as really great point in ethics? I think part of the wisdom gained in historical studies in both theology and ethics is to learn to sift very thoroughly before any act of commitment. A number of the red hot coals of the 1960's are today very cold ashes.

More deeply, my apprehension is this: *is there really heresy?* If there can be no heresy, there can be no truth. There is a dictum before which most theologians are cowards. The opposite view is that theology is a study of options and we take the option we prefer and do not become judgmental of those who choose another option. I mention this as an apprehension. I hope Fackre believes in heresy.

In summary I see this as a remarkable achievement to set out Christian theology according to a very interesting theme; that as a work of communication it does well; and as covering so many key topics of theology with precision is so few pages, a real accomplishment. But after this... Augustine... Luther... Calvin... Barth.



The Development of Doctrine in the Church by Peter Toon.

Reviewed by Clark H. Pinnock, Professor of Theology at McMaster Divinity School, Hamilton, Ontario.

Peter Toon is a British evangelical preaching at Oak Hill in London and versatile in many areas, especially the history of doctrine, Puritan and reformed in particular. It is great to see an evangelical tackling the subject of Scripture and tradition, a topic much neglected by us. His approach is to examine the thought of those who have expressed themselves on the development of doctrine (Newman, Rainey, Orr, Rahner) and extend the discussion right up to the present. He opts for an appreciation of the unfolding of biblical interpretation in the life of the church, but insists on continually subjecting that to the witness of Scripture encountered in a fresh manner. The book reveals a subtle and brilliant evangelical thinker and will encourage the reader by its scholarly and evangelical orientation.



The Way to Peace, Liberation through the Bible by L. John TopeL.

Reviewed by Clark H. Pinnock.

After having just read Miranda's *Being and the Messiah* which enraged me by its political dogmatism and exegetical fundamentalism, it was pure pleasure to read this book which traces the

liberation theme through the whole Bible in a sensible, helpful way. It is not as technical or dense as Miranda, either. It is written in the style of a study guide to be used in Christian education. The approach reminded me of Ron Sider's method of setting forth the Bible's teaching about God's will for inter-human justice so that anyone who cares for what the Bible says would have to admit the force of the thesis. Highly recommended.



Jesus Christ Liberator by Leonardo Boff

Reviewed by Stephen M. Smith, Ph.D. Candidate in Theology, Claremont Graduate School, Claremont, California.

Leonardo Boff is a Franciscan priest and a professor of theology in Brazil. He studied in Germany and is considered one of the most prolific theological writers in Latin America, even though this is only his first work translated into English.

In the preface, Boff tells us that when the work was first published in 1972, there was a repressive condition in Brazil such that the original work only said "what could be said" (p.XII). In the translation before us we are also given an epilogue written six years later in which certain themes particular to liberation theology are made explicit. It may be well for the reader to at least glance at this section before reading the original text.

This work is not for beginners in theology. Yet because of its historic place in the Latin American theological scene it should not be passed by. It is for those concerned with how we can affirm the significance of our Lord for our time as well as for those concerned to see one way this is being done in Latin America within the Catholic Church.

There are four major themes that dominate this work:

1. A renewed interest in and focus on the historical Jesus.
2. The use of a developmental, cultural model for explaining New Testament Christology with a focus on movement from an implicit to explicit Christology.
3. Speculative reflections upon the resurrection relating it to an evolutionary model and a focus on the continued universal immanence in light of a hoped-for future.
4. And, of course, an attempt to relate all this to the Latin American concern for justice and the overcoming of structural oppression and poverty.

The book begins with a very brief discussion of the Bultmannian embargo on the valuation of the historical Jesus for faith and the newer "return" to the historical Jesus. The emphasis is now on a fundamental continuity between the message of the historical Jesus and the proclamation of the church, albeit of an implicit-explicit sort. The dominant themes of Jesus were his announcement of the Kingdom that would transform the world, his freedom to cross class lines, his a-

wareness of the real world for what it is (as seen particularly in the parables) and his commitment to love as the rule of life.

The early Palestinian church, in light of the resurrection, proclaimed him the suffering Son of Man who would return as judge. As the gospel spread from this social milieu to the Hellenistic Jewish and finally to the Gentile world the significance of Jesus unfolded so that by the time of the Gentile mission, Jesus was understood as the pre-existent one, God the Word, who descended for our salvation. (R.H. Fuller in his *Foundations of New Testament Christology* has given careful expression of this approach for the English-speaking world). For Boff there are two concerns here. First, the theme of continuity is stressed. The final affirmation of Christ's full divinity is shown to be the legitimate end point to this process; we have no imposition of alien ideas. This is his apologetic concern. But also, as each cultural setting conceived of the mystery of Jesus in terms of its highest categories, so must we for our time. Thus this developmental scheme provides for Boff a warrant and encouragement for Christological reflection for our own situation and culture, hence Boff's theme: Jesus Christ Liberator.

The historical Jesus proclaimed the coming Kingdom as the apocalyptic vision of a new creation in which all is liberated from alienation, oppression, sin and death. Yet he also saw himself as the present reality of that future in the midst of history. This was the meaning of his miracles, the offer of forgiveness and Jesus' incredible freedom vis-a-vis the world's present structures. Indeed, his resurrection was the key that shed light upon the apocalyptic significance of his ministry and revealed the future of humanity. He is the end of "a long process of cosmic evolution" as well as the "anticipated goal" of the rest of humanity. Indeed, Boff would claim that Christ is the "first human being... not Adam" (pp. 208-210).

Having shifted the reflection from the apocalyptic key to that of process, Boff then turns to the *Logos* theme to show that the Christ is the beginning as well as the goal of creation. The *Logos* "pervades the whole universe." From here Boff can say that Logosian 77 in the Gospel of Thomas (cut open a piece of firewood and I am there within) "expresses the faith of the primitive community." Thus the cosmic Christ unifies the whole and is the "most profound core of each being" (pp. 212-215).

How does our fourth theme fit in to all this? Early in his work Boff has outlined general concerns for Latin America that he contends should be kept in mind as one reflects on Christology. A Christology "tested in Latin America" must have a concern for *all* humanity which at times must also exhibit scepticism towards the church for standing in the way of Christ's concern for all. Also, the emphasis must be on the future and have a "Utopian element" and be able to critically unmask ideologies of both political

powers and ecclesiastical institutions." Finally, in putting social structural concerns over individual, it will focus on an "orthopraxis over orthodoxy" (pp. 44-45). We can see why the historical Jesus is so important to Boff. Jesus was able to see "reality" and to reach across social barriers, etc., and so provides the image of the "new man" equipped to responsibly deal with the situation. The light of the resurrection legitimates this praxis and grounds the hope for the new reality coming.

In the crucial epilogue Boff is free to be more explicit in terms of liberation theology's concerns. He assumes that in terms of political realities "no Christology is or can be neutral." Thus a crucial theological question must always concern *who* is really to be helped by a particular type of Christology (p. 265). Since he started with the historical Jesus, his concern for the poor, etc., in the context of an apocalyptic setting, the political can never be excluded from theological vision. Let it be known though that in the light of the resurrection all social solutions can at best be approximations. No ideology can absolutize the present; Christology is hope as well as demand and gift.

There are two major concerns that I cannot escape from as I read and ponder this substantial work. The most immediate concern is the church, its identity, mission, and place in this whole scheme. Several factors seem to hinder Boff from having what would appear to be a constructive vision for the church. 1.) His liberation concerns make him acutely aware of the past "ideological" use of Christ to justify hierarchical pretensions and imperialistic alliances. One section of this work has a remarkable "unmasking" of the way the post-Constantinian church "succumbed to the temptation of pagan-style power" (pp. 27-28). This is fine and exciting to read. Catholics can see the tragic side of our history very well. But does that create only the meager hope that the best the church can do now in Latin America is to keep from too much interference with Christ's liberating work? (pp. 40) 2.) His critical New Testament conclusions seem to exclude any "people creating" work on the part of the historical Jesus. All Jesus themes were universal and general; the post-resurrection church lassoed them for its own. Thus the Sermon on the Mount is universal and only later applied to the disciples by Matthew (pp. 133, 71, 72). But how could Jesus preach a Kingdom without a people? 3.) His immanent process emphasis also conspires to break down distinctions between those in Christ and those who are not. It is difficult to speak of mission when Christ is the universal destiny of all, the heart of reality and present with all who "carry forward his cause" for justice (pp. 209-220). I would contend that these themes in Boff's work conspire together to deprive him of a prophetic word to the people of God; instead, his general approach seems to negate creative possibilities for the church. This is very unfortunate. I perceive that the church in Latin America desperately needs leadership; obviously John Paul II does as well.

The other major concern is with Boff's immanent themes. They seem to stand in a rather fundamental tension with his liberation concerns, if I understand him correctly. In fact, as he becomes more explicit in his epilogue about liberation theology, the process themes become decidedly less conspicuous--and for good reason. Process thinking seems to transcend distinctions; liberation theology clarifies distinctions for the purposes of political action. It would be rather difficult to follow the historical Jesus into some sort of radical action against the oppressor if he also *fundamentally participates* at the core of his being in the cosmic Christ--and if you both had an identical destiny! And ultimately how could the "historical" Jesus or the cosmic Christ legitimate "a takeover of political power as a proper and legitimate way of offering more justice?" (p. 286).

Unfortunately, Boff was never able to explore the idea of the church as in some fundamental way an *alternative* to the present tragic scene. Couldn't the church itself be a harbinger of that Future Kingdom in which real reconciliation has taken place? Boff does not see how, but his book gives no evidence of his having explored the whole history of alternative societies either monastic or Anabaptist. If in the past "Christ was politicized to justify concrete situations" that now oppress, is the only alternative a new politicized Christ to justify concrete action? (p. 28). Boff scoffs at the Anabaptist vision of a church which creates "its own little world...It ought to participate *critically*" (p. 46). But are these options antithetical?

Two final notes. If one is to read the book sympathetically, it may help to go back into our situation in 1850 when it dawned upon many Christians that slavery was a structural evil. Would our attempts at a Christology have been that different from that provided by Boff?

Boff refers to many, many issues and people (e.g. form criticism, Chalcedon and Atanasius) not to shed light but to define himself in terms of that issue, person, etc. Thus his statements on form criticism would certainly not clue the novice in on what it is, but he does attempt to show where he stands vis-a-vis this tool. Again, this book is not for those unfamiliar with all this. But in light of the attention the whole world is giving Latin America and the crucial decisions the church there must make and is making, this is a major work to be pondered and discussed.

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The Holy Spirit by C.F.D. Moule.
Eerdmans, 1978. 3.95.

Reviewed by William Lindner, Jr., a student at Fuller Theological Seminary, Pasadena, California.

The Holy Spirit is a thoughtful study in biblical theology. The length prevents any extensive handling of historical developments or positions other than the author's, but the bibli-

cal texts are always before the reader. Moule uses these landmarks through the mire of meanings and associations conjured up by the word "spirit" and in this way points to those activities and characteristics which pertain uniquely to the third person of the Trinity. The result is a decidedly theological work though one with a partial eye to the pastoral situation in general and the contemporary charismatic awakenings in particular. While definitely worthwhile and rewarding, the book is not "essential" reading (as say *Rich Christians* by Sider or *Romans* by Barth) and strikes the reviewer as most useful for the pastor with an academic bent.

Moule focuses chiefly on the work of the Spirit within the church for in his mind, this is the special arena of the Holy Spirit. It is Christ, not the Spirit, whom the Bible speaks of in cosmic terms. Christ is *Logos* and the medium of creation whereas the Holy Spirit is confined to the church and the "new creation." "If the Spirit means God immanent in human life...it is Christ who is God immanent in the whole universe." (p. 20).

In this way, the stage is set for a remarkable hypothesis concerning the development of the trinitarian concept of God. Moule contends that with the church's experience of Jesus Christ as both historical person and transcendent being, God could no longer be conceived of as some monolithic unity. Instead, a "unity in dialogue" or binity became the essential category. Finally, with the differentiation between the "cosmic" Christ and the "present" Spirit, only a trinitarian conception could encompass all the data. No doubt Moule's proposal lacks historical documentation of a rigidly "scientific" type. Just the same, his hypothesis does seem to take account of the many factors involved in the development of this doctrine. Not only is the origin explained but, and perhaps more importantly, a suitable course for a personal development and appropriation of trinitarian thought is marked out for the reader.

Was Jesus simply a man of special inspiration different only in quantity from you or me? Moule uses this question to further clarify the distinction between Christ and the Spirit in Chapter V, "Inspiration and Incarnation." An affirmative answer to this question, says Moule, would generally align one with the position most recently set forth by *The Myth of God Incarnate*, a view which he rejects in light of the biblical witness. He maintains that the incarnate nature of Christ is, in the end, essential and qualitatively different from the inspiring work of the Spirit upon the prophet, believer and even Jesus himself. Inspiration differs categorically from incarnation. This might seem clear enough to evangelicals regarding Christology, but what of Moule's extension to the doctrine of Scripture? He argues that just as prophetic inspiration can be ignored, so the reception of inspired Scriptures cannot be guaranteed. Inspiration need not entail infallible communication for Moule.

The final chapter is an open and fair-

ly positive examination of "The Charismatic Question." All the current goings-on--healing, tongues, renewal, etc.--receive comment. Of real value too is the appendix "Material for Prayers." Moule pieces together material from the New Testament related to the Holy Spirit in such a way as to both stimulate and be easily incorporated into one's prayers.



Understanding Pietism by Dale Brown. Eerdmans, 1978. 4.95.

Reviewed by Donald G. Bloesch, Professor of Theology, University of Dubuque Theological Seminary, Dubuque, Iowa.

Dale Brown, Professor of Theology at Bethany Seminary in Chicago (a Church of the Brethren school) presents in this book a fresh and illuminating study of 17th and early 18th century Pietism. "Pietism" has been a term of reproach in theological circles until very recently. Both the older liberalism and neo-orthodoxy derided pietism for turning people's attention away from the public sphere of life into the private sphere of the "inner man." The author ably shows that this indictment of Pietism is not altogether fair, that on the contrary Pietism proved to be a vibrant force for social change as well as spiritual renewal.

According to Brown Pietism is best understood as a movement of spiritual purification within the state churches of Europe (both Reformed and Lutheran). It arose not so much to counteract the rationalizing trends of the Enlightenment as to bring new life into a church that had become scholastic and formalistic, in which doctrinal polemics supplanted a concern for the life of holiness. The Pietists sought first of all to reform the church and then to Christianize society. They were dismayed by the decline of catechetical instruction, the de-emphasis of prayer, and the priority of dogmatics over exegesis in the universities. While the Reformers (especially Luther) emphasized justification, the Pietists stressed the new birth (*Wiedergeburt*), the need for personal regeneration. Whereas Protestant orthodoxy placed the accent on *fides quae creditur* (the faith in which we believe), the Pietists were more concerned with *fides qua creditur* (the faith by which we believe). For Pietism only the latter is saving faith.

Philip Spener and August Francke were the two great figures in early German Pietism. Spener in particular is of signal importance because of his special emphases which amounted to a re-interpretation of Reformation doctrine. Unlike some of his orthodox opponents, he contended that the divine light dwells within every person, and this is why there can be a natural knowledge of God, though this is not yet a saving knowledge. The pastor, he said, should be a shepherd of souls, not a denominational or state functionary. Creeds are important, but they are not to be placed on the same level as scripture. While

Spener concurred with the Lutheran understanding that regenerating grace is given in infant baptism, he stoutly maintained that most people fall away from their baptism and therefore stand in need of a new regeneration. This was understood as coming to a decision of faith in Jesus Christ as Savior and Lord. The Pietists were by no means indifferent to doctrine, but they saw life as having priority over doctrine. Christian practice more than right belief is the cardinal evidence and sign of being in the covenant of grace. Spener closely associated justification and sanctification, maintaining that no one is justified who is not intent on sanctification.

Brown documents the not inconsiderable social fruits of Pietism: homes for widows, orphanages, deaconess hospitals, homes for epileptics, etc. In addition Pietism played a major role in the great missionary outreach in Protestantism. The ascetic element was indeed present in this movement, but this was an inner-worldly asceticism in which time and energy were applied to bringing God's law to bear upon all aspects of life.

Among the abiding values of Pietism was the stress on fellowship and mission as marks of the true church (in addition to the preaching of the Word and the right administration of the sacraments). It also posed a significant challenge to rationalistic biblicism by its distinction between the outer Word (the letter of the Bible) and the inner Word (the Spirit-intended meaning which can be known only by faith).

Brown is not uncritical of Pietism, especially latter-day Pietism. Because of its stress on right living Pietism too easily degenerates into legalism, and it tends to lapse into subjectivism and individualism through its emphasis on the interior work of the Holy Spirit in giving us the true meaning of the Word. While recognizing the truth in the Pietist strategy of changing society through changed individuals, Brown contends that this disregards corporate sinfulness. The emphasis in Pietism is on working through the present structures for gradual change, but sometimes the church must utter a prophetic word against the structures of society itself.

The author perceives a growing influence of Pietism on the modern scene as reflected in the current interest in the born again experience, the rediscovery of the gifts of the Holy Spirit, and the rise of house churches and community life. This is a book which deserves serious consideration, since it shows us that modern Protestantism, particularly its growing evangelical wing, cannot be adequately understood apart from the heritage of Pietism.

Published concurrently in Spirituality Today and TSF News and Reviews.



How Mennonites Came to Be, What Mennonites Believe, The Way to a New Life, The Way of Peace, Disciples of Jesus by J.C. Wenger.

Herald Press, 1977. .75 each.

Reviewed by Mark Branson, TSF General Secretary.

This basic series, by the Professor of Historical Theology at Goshen Biblical Seminary, is intended to be an introductory guide to the Anabaptist-Mennonite tradition.

How Mennonites Came to Be begins with basic New Testament history and the organizing of the early spread of the gospel. Wenger sees church hierarchy and sacramentalism as leading to the loss of vitality. During the Middle Ages, Waldo, Wiclif and Hus are discussed as early reformers. Luther and Zwingli then set the course for the Reformation. Salvation by grace through faith, the rejection of tradition as authoritative (along with the pope), differences over the Lord's Supper and defense of the right of priests to marry formed basic reasons for the break from Rome. The free-church idea began as part of the Zwinglian Reformation. Grebel began as a close disciple of Zwingli but disagreed with the direct control over the church held by a city council. Encouraged by writings of Muentzer, Grebel and his colleagues wrote their own major beliefs which became the basis for the free-church (i.e. "free" from the state). In 1525, this new group was forced out of the existing church and thus the Brethren were now a new church. This also began the saga of heresy trials, torture and martyrdom for many of the free-church believers. The Swiss movement reached the Netherlands--then Menno Simon's story is briefly told. The movement is then followed to Russia, North America, South America, Asia and Africa. We are also given an overview of the various groups in each of these areas--especially helpful to one unfamiliar with differences between the Mennonite Church, General Conference Mennonites, Mennonite Brethren and Amish groups.

What Mennonites Believe highlights common ground with other Christians. Then, Wenger parallels beliefs with the Reformation while holding closer to Roman Catholicism on two issues: the importance of good works and the emphasis on evangelism.

Distinctions include a clear separation of the church from the state--each with its own divine orders and authority and methods. The state maintains law and order by employing the threat of force and authority to use the sword. The church, a fellowship of loving Christians, is "above the law," going beyond its dictates and not being called to be involved in governing others. Providing for the needs of church members and others in need is a high priority. Church discipline is valued as a way of encouraging, affirming and correcting members. Also "The witness of the church is effective when Spirit-led Christians agree on their stand against the sins of their society..." (p. 140). The Christian life is not to be one of de-

featism but one of victory over evils. Obedience is stressed—even to the "hard-sayings" of Jesus (e.g. regarding not going to court, not swearing, not resisting evil-doers, not taking revenge, not storing up treasures on earth, etc.). Discipleship, bred in love, will be a way of suffering.

The Way to a New Life emphasizes that Christianity is more than doctrinal beliefs - it is following a new Leader. The meaning of salvation, the work of the Holy Spirit, the place of Bible study and prayer, the need for confession and the necessity of a church (including water baptism) are discussed. Finally, the reader is given instructions in witnessing.

The Way of Peace deals with an issue noted as an emphasis of the Mennonites--the call to love one's enemies. A discussion of Jesus's teachings followed by instructions of leaders throughout history forms the backdrop for the Anabaptist stance. (Some groups of Mennonites departed from this teaching, but they failed to endure). The classical statement was one calling for "non-resistance"--not being armed, not defending one's self. Wenger calls for seeing the New Testament as a higher teaching than the Old Testament--thus calling for stricter ethics (e.g. monogamy, divorce restrictions). Jesus continually called for a higher (more thorough) reading of Old Testament moral laws. Wenger goes on to answer common objections, present the options within society and discuss a need for Christians to live as citizens the same beliefs they have as individuals.

Disciples of Jesus focuses on how a Christian is to daily follow one's Lord. Doris Lehman and Charles Finney and others are seen as differing examples of Christian discipleship. Love, holiness, trust, forgiveness and community are among the guidelines. Faith, prayer, the Holy Spirit and Bible study are seen as the resources. Finally, one's life and words are to be a witness to Jesus Christ.

For those unaware of the Mennonite-Anabaptist tradition, *How Mennonites Came to Be* and *What Mennonites Believe* are excellent basic resources. Realize that Wenger is only introducing issues and therefore may be subject to oversimplification at times. Bibliographies in each pamphlet will help the more inquisitive believers. *The Way to a New Life* falls into the usual Christian literature problem of jargon. *Disciples of Jesus* is also subject to Christian jargon, but the examples used are excellent--if only readers will see them as norms rather than exceptions which can be overlooked. *The Way of Peace* is especially worthwhile as an introduction to an issue more and more encountered by Christians. No matter what your current position, serious consideration would be beneficial.

(All books available at \$.75/\$.80 Canada, from Herald Press, 616 Walnut Ave., Scottdale, PA. 15883 or 117 King St. West, Kitchener, Ontario N2G 4M5)

Evangelism: The Next Ten Years edited by Sherwood Eliot Wirt.

Word Books, 1978, 6.95.

Reviewed by David Lowes Watson, Assistant Professor of Evangelism at Perkins School of Theology, Southern Methodist University, Dallas.

This collection of essays is a *Festschrift* to mark Dr. Billy Graham's sixtieth birthday and is well worth a perusal by the theological student and the concerned layperson. There are some fine tributes to Dr. Graham, some good homespun advice by well-known authors, and several papers which really come to grips with the global task which confronts the church in the coming decade.

The most thorough survey of evangelistic strategy in the volume is by Leighton Ford, in which he affirms that the chief concern of the evangelist is to tell the story of God's salvation in Jesus Christ. While this cannot be limited to verbal proclamation, it is still the name of Jesus which must identify the Christian evangel, something which Archbishop Loane of Sydney reinforces by reminding us of the constant temptation to "tone down" the gospel--to succumb to a crisis of confidence in the power of the Word. A vigorous evangelism must not be insensitive or narrowly dogmatic, cautions the Archbishop, but neither should it evidence embarrassment over the name of the one whose salvation we proclaim.

At the same time, there are skills which must be honed in presenting the gospel, and the one most generally considered by the various authors to be essential is that of communication. The purpose of evangelism is to reach people with the gospel, and it thus becomes extremely important to ensure that it is in fact the gospel which is presented through the various media now available. The tendency of the medium to become the message in secular communication must be resisted by the church. Equally important is the understanding of response to evangelism, addressed by several authors with commendable insight. Archbishop Loane's sensitive treatment of conversion as a child-like turning to God, different for each person, and Leighton Ford's summary of James Engel's "spiritual decision scale" indicates that there can be no expectation of a stereotyped response. What this implies for evangelism is the exercise of spiritual perception in presenting the gospel. What it must not imply, as Mr. Ford astutely observes, is the reduction of the message to a consumerist product, and in this timely warning against a personalized gospel he points to the major issue for evangelism in the coming decade.

The question is raised in a citing of the 1978 Willowbank Report of the *Lawsame Continuation Committee*. To proclaim Christ as Lord means "dislodging from the center of our world whatever idols previously reigned there." We must proclaim a salvation that "liberates us out of selfishness into a Holy-Spirit empowered life of service." (p.31) Yet in his attempt to be circumspect (and thereby, incidentally, conceding that evangelism in the 1980's

will have some real tensions), Mr. Ford reverts to the well-known dictum that Christian action is not a substitute for personal commitment to Jesus Christ (p.32). Unfortunately this begs the question he has so helpfully raised, because it restricts evangelism to a personal invitation with social involvement as a consequence (perhaps). If anything is clear after the 1970's, it is that we must forge a social as well as personal evangelism for the 1980's--an evangelism which is truly personal and global as opposed to one which is essentially personal with global obligations.

Stanley Mooneyham's paper confronts the problem directly. Rejecting the alternatives of (1) social concern or evangelism, (2) social concern *is* evangelism, and (3) social concern *for* evangelism, he opts firmly for social concern and evangelism. Christ is unequivocal on this (*Luke* 4:18-19; *Matthew* 25:35-40), and so is Mr. Mooneyham. He censures the selective use of scripture to "downgrade our responsibility for social action...almost as if Jesus is suspect--at least until his meaning is clarified by Paul" (p. 49), and Waldron Scott pursues the issue in what is theologically the best contribution to the book. He advocates an evangelism which is historically specific, grounded in the contemporary world, and suggests that evangelism in the coming decade will more closely approximate Jesus' own evangelism by announcing the Kingdom of God. This will offer a costly grace--something which, it is noted in passing, Billy Graham himself has recently acknowledged as a missing dimension of his earlier ministry--and in a very fine passage which can be regarded as truly prophetic, Mr. Scott calls for an evangelism commensurate to the world of the 1980's. This will announce "the forgiveness available through Christ's atoning work at Calvary, and the empowering gift of the Spirit...not only for personal liberation of a guilt-ravished life but...for engagement in Christ's liberating campaign for all mankind." (p.110).

The weakness of the volume is that it lacks the comprehensive approach to world evangelism implied in the title. This engenders some unfortunate parochialisms, all the more noticeable in contrast with the visionary words of Mr. Ford, Mr. Mooneyham and Mr. Scott. One must object, for example, to Kenneth Chafin's parody of the vocational crises experienced by so many pastors a few years ago (p.116), and to some of Gottfried Osei-Mensah's generalizations. References to "liberal Protestants who have no real concern for the salvation of lost sinners" (p.55) and to the threats of Marxism and Islam on the African continent (pp.58-9) point to the weighty disputes in the mission strategy of the world church. They should have been fully and representatively aired in the volume, or the title amended to indicate that the papers deal specifically with *evangelical* evangelism.

It is one of the heartening portents for the coming decade that the man honored by these essays is increasingly aware of the need for ecumenical

operation in the evangelistic task read, not least because of the openness to the Holy Spirit he has evidenced throughout his ministry. This is brought home in Armin R. Gesswein's paper on intercessory prayer—a humbling reminder to those of us who so readily take over God's harvest instead of serving in it as laborers. The quiet, persistent prayers of the intercessors point to the real power at work, the bedrock of evangelism which the Graham crusades have never neglected.



Exploring Christian Education by A. Wood Sanner and A.F. Harper. Beacon Hill Press, 1978. 11.95. Reviewed by John H. Westerhoff, Duke Divinity School, Professor of Christian Education.

For some time there has been a need for a college-level textbook in the field of Christian Education. The editors of his volume intended to meet this need. Written from a confessional Wesleyan-Methodist perspective, the volume is divided into three parts focusing upon foundational issues such as the biblical, historical, theological, psychological basis of Christian education, curricular issues including methods, media and age-level concerns, and structural issues such as program, organization, administration and other related subjects. Its evangelical viewpoint is obvious and clear, its contents inclusive and coherent. Unfortunately, however, this work has little of the breadth, depth, or imagination needed for a quality textbook. More serious, this work is extremely dated in its scholarship. It remains an testimony to the thought of the 1950's and neglects the important new insights of the last two decades. While the bibliography at the close of each chapter occasionally mentions more recent work, the text does not reflect current knowledge. This problem is particularly serious in the important foundational section of the book. Further, its authors, whom the publisher claims are outstanding scholars in the field, are unknown and unrelated to the Association of Professors and Researchers in Religious Education. As an authoritative resource for evangelical Christian education it is less than adequate. Nevertheless, while totally unfit for seminaries, it can serve as an introduction for college-level courses until a better textbook in the field can be written.



Understanding Your Faith by H. Newton Malony. Longdon, 1978. 3.95.

Reviewed by Starr Bowen, Th.M at Duke Divinity School, now a Ph.D student at Edinburgh

Of many definitions of faith offered by psychologist Malony, one with which few readers will argue is "faith is a puzzle." As the writer notes, the puzzle has occupied the minds of many of his historical colleagues, not the least of which are such intellectual giants as Freud, James, Maslow, and Allport. In quoting from and utilizing the works of these and other researchers into the puzzle of faith, Dr. Malony lends integrity and objective insight to his manifestly readable and simply written little book.

To the student of theology, it may appear from a reading of the first couple of chapters that the writer has made the puzzle much too elementary, dear Watson. When the short paragraphs, facile definitions and oversimplified diagrams are compared, for example, with the six or seven hundred pages of William James' tome *The Varieties of Religious Experience*, one may wonder whether mountains have been miraculously transformed into molehills. Further reading, however, does indicate that the writer is familiar with the thorny problems of religious faith, and of the classical attempts to deal theologically with them. Aquinas, Augustine, Kierkegaard, Tolstoy, Tillich and Barth are all eventually credited with their contributions to the faith puzzle, and attractively, if briefly, are given honorable mention for their specifically theological roles. Towards the close of the book, which can be read in one sitting, the reader begins to acknowledge that the writer's strategy has not been in vain. Perhaps, after all, one who would understand faith must seek that understanding first in the short sentences of the child, progressively broadening her or his vocabulary through the dynamics of human process.

Malony begins with a demonstration of the word "faith" as descriptive not only particular creeds and objective words, but pointing beyond these to a holistic human response. Faith cannot be a knee-jerk kind of reaction but rather a more complex relation in which the human organism, the person, must *do something* with the data received from the stimulus (God) before it results in a response. Faith, he says, requires an external object outside the person as a stimulus. Clearly, the writer is no pantheist for this stimulus is, for the Christian, identified as the incarnation. "Faith is the totally human response to this totally divine event—God in Christ." This response of faith results in changes in both attitude and behavior which, the writer suggests, changes the noun "faith" into a verb. Hence it is possible to speak of the "faithing" person whose attitudes and behaviors are potentially different from those who are involved only in objective "belief."

Dr. Malony's psychologist's perspective focuses upon the causes of faith. Since faith happens to some persons and not to others, he proposes the theory that basic human needs play a part in faith's acquisition. Faithing persons are those whose needs of survival, se-

curity, satisfaction, and self-discovery have been enlightened through human *interests* such as sermons, Bible reading, meditation, etc., resulting in re-direction of behavior and a change in attitude about the self and the environment. Although God is the *necessary* cause of this change, the human organism is the *sufficient* cause. The person must make decisions and exercise free will if the change is to occur. Malony forthrightly states that all faith is (in essence) alike. It is "a personal response to God which answers one of life's basic anxieties."

Yet there are differences. An example is mentioned in which one adolescent becomes a Christian through a climactic experience while another reaches a state of Christian conviction through a process of maturity. A further discussion is included which treats faith as often being the result of the subconscious. "This eventually leads to the encounter out of which faith emerges."

"Faith has a future among those who are open and expectant." Although adolescence is the time when many are most open to the satisfaction of the basic human needs which God answers, there is no age which cannot be exciting through the process of faith. Dr. Malony compares Abraham and Peter who survived their ups and downs, maturing in their faith throughout their lives. Other examples demonstrate the relevance of the maturation of faith for our century. He mentions some "dangers of faith" which must be countered as habit, ritual and the impressions of others tend to undermine faith's benefits. But with personal striving towards a mature faith which looks outward as well as inward, from the needs of self towards the needs of others, the rewards of faith for one's self and one's society are constantly regenerated. The intention of the author to assist his reader in understanding faith without explaining it away seems to be vindicated.

Although the theology student will find much in the book of personal value, it may perhaps best be used as a study aid with small groups of older teens or adults. Taken chapter by chapter, the puzzle and dynamics of faith may be discussed and perhaps even understood.



Islam (2nd ed.) by Fazlur Rahman. University of Chicago, 1979. 5.95. Reviewed by Charles O. Ellenbaum, Professor of Anthropology and Religious Studies, College of DuPage and student at Northern Baptist Theological Seminary.

I was conscious that while I was reading *Islam* by F. Rahman, I was reacting at two levels. At one level, I was reading the book as a college professor who wanted more information about Islam, but at another level, I was a Christian wanting to know more about Islam in order to understand my own

faith more fully (refuting some of their ideas about Jesus and Christians) and to aid me in dialogue and in evangelism among Moslems. At the first level, I was very satisfied but was dissatisfied at the second level.

In terms of information, this is a very creditable book which deals with Islam on a topical rather than on a chronological basis. It begins with a look at Muhammad, who saw himself as the "Seal of the Prophets" who was bringing the "final" message from God to humankind. Christians and Jews had corrupted that message. He then moves on to the Qur'an, their main holy book. In this section, Rahman does not deal adequately with the relationship of the Qur'an to the other scriptures (i.e. the *Taurah* or Torah, the *Zabur* or Psalms, the *Injil* or Gospel). In fact, throughout the book, I noticed a marked reluctance to deal with the relationships of Islam with Judaism and Christianity. It is a book written by a Moslem believer about his faith and from that standpoint, important. What he does not say is as important as what he does say. The rest of the book deals with the law, theology, the *Shari'a*, the different philosophical movements, the *Sufi*, sectarian movements, education and various reform movements. To this extent, it is the same as the first edition. The only new part of the book is the last chapter dealing with some developments which have happened since the first edition. In here he talks about the new economic power (i.e. oil) which Islamic countries now have.

I have no basic criticism of the book from the standpoint of descriptive information. It would be interesting to me to see him comment on recent developments in Iran and Saudi Arabia. In these countries, conversion from Islam is punished with extreme severity. Christians are generally (at least in Saudi Arabia) forbidden to hold services to which outsiders could come. In all the rhetoric about the rights of the Palestinian people, I have not heard one voice raised to suggest that Moslems return the Christian and Jewish places of worship which had been seized by the Moslems. As a Christian, I am troubled by the intolerance in Islam when Islam is the controlling religion of a country. I have the same concerns when I see similar laws restricting missionary activity in India and Israel. I believe that, as evangelicals, we need to be alert to attempts to restrict religious activity, particularly in our country. I am afraid that our Bill of Rights increasingly means that theistic religion is prohibited while nontheistic religions (e.g. atheism, humanism) are established as "objective non-religious truth."

Though this book was helpful in giving me basic information about Islam, it didn't help me much in my attempt to understand more fully the relationship of Christianity and Islam. Since this was not the book's purpose, I can't fault it for not exceeding its own purposes. I would like to raise the issue in order to suggest some other sources which have been helpful to me in the past. I have found that Islam takes some Christian topics (e.g. Jesus, monotheism, Trinity) and "twists"

or changes them from my perspective. If I am not clear in my own mind about them, I become vulnerable. Since I have both Moslem and Hindu neighbors on my block, I have found myself working through basic theological concepts and sharpening my biblical background in order to discuss religion with them from both a dialogue (seeking basic understandings of each other) and an evangelistic perspective. As reported in earlier reviews, Donald G. Bloesch, *Essentials of Evangelical Theology* (Vols. 1 and 2) are an excellent source for clear theology. For another descriptive view of Islam, I recommend *The Call of the Minaret* or *The House of Islam* (2nd. ed.) which are both by Kenneth Cragg. For those who are troubled by the study of other religions and our own religion being critically studied, I would suggest *The Challenge of Religious Studies* by Kenneth G. Howkins. I am, from time to time, troubled with doubt, especially when I am working my way through a theology or religion which distorts my own faith (Islam would be one example or some of the current cults would be others). I was brought up to believe that doubt was the antithesis of faith. A book by Os Guinness, *In Two Minds*, was very helpful in helping me understand the purpose of constructive doubt and how to resolve it. Rahman's *Islam* fell down in its meager discussion of Jesus in the Qur'an and his place in Islam. Two books which deal with that are *Jesus in the Qur'an* by Geoffrey Parrinder and *Jesus and Christian Origins Outside the New Testament* by F.F. Bruce. A good book which deals with the dialogue approach is *Dialogue: The Key to Understanding Other Religions* by Donald K. Swearer. While I appreciate the dialogue approach to gaining an understanding of other religions, I think dialogue must lead into evangelism. For an explicit examination of other religions from a non-Barthian Christian perspective, I have found these books very helpful: J. N.D. Anderson's *Christianity and Comparative Religion*, Stephen Neill's *Christian Faith and Other Faiths*, John Hardon's *Religions of the Orient: A Christian View*, and Hans Schwarz's *The Search for God*. For those who prefer a Barthian perspective, I recommend the books by Hendrick Kraemer, such as *World Culture and World Religion*. Sometimes, I have found it helpful in my quest for understanding to read what non-Christians say about Christians and Christianity. This helps me empathize with possible barriers which exist before I am even present (e.g. past emotional or historical baggage). A good source for this is R.L. Slater's *Christianity: Some Non-Christian Appraisals*.

My final recommendation deals with a book that looks beyond the details of world religions and their specific beliefs and concentrates on their and our basic world view. This is James W. Sire's *The Universe Next Door*. In conclusion, I would recommend Rahman's *Islam* for a basic descriptive narrative about Islam. For explicit discussion of Islam-Christian relationships, I would look elsewhere.

RECENTLY RECEIVED BOOKS

Bollier, John A., *The Literature of Theology, A Guide for Students and Pastors*. This is a useful guide if one is needing a very general approach to bibliographical control. Little help is you want specific advice on specific questions or commentaries. Not crucial for TSF members. (Westminster, 1979, 5.95, 208pp.)

Cox, James W. (ed), *The Twentieth Century Pulpit*. Thirty-seven sermons by thirty-seven pastor-theologians including Baillie, Barth, Campbell, King, Pannenberg, Stott, Thielicke, Von Rad and Westermann. (Abingdon, 1978, 8.95, 301pp.)

Hearn, Virginia (ed), *Our Struggle to Serve: The Stories of 15 Evangelical Women*. These stories relate the inner and outer conflicts of women seeking to use their gifts within the evangelical community. Contributors include Sharon Gallagher, Lareta Finger and Virginia Mollenkott. (Word, 1979, 7.95, 191pp.)

Reimer, Al, *Hans Harder's No Strangers in Exile*. A revised and expanded version of the German novel concerning the "voluntary resettlement" of Mennonites in Russia during the 1930's. This is a moving, personal story about Christians - their hardships and hopes. (Herald Press, 1979, 6.95, 125pp.)

Scanzoni, John, *Love and Negotiate: Creative Conflict in Marriage*. With a faithfulness to scriptural mandates for mutual submission and love, Scanzoni here offers guidelines, models, tools and encouragement for creative decision making for Christian couples and families. An excellent, biblical resource for students, pastors and anyone wishing to move toward increase intimacy and faithfulness. (Word, 1979 6.95, 148pp.)

Smucker, Barbara Claassen, *Days of Terror*. Another Mennonite historical novel, this story of Russian Christian has received high comments as a children's novel. A good way to communicate concepts of social evil, biblical faithfulness and hope. (Herald Press, 1979, 7.95, 154pp.)

Weeden, Theodore J., Sr., *Mark: Traditions in Conflict*. Recently republished in paperback, this volume received ample reviews following its first issuing in 1971. See especially "Theios Aner Christology and the Gospel of Mark" by William Lane in *New Dimensions in New Testament Studies*, Richard Longenecker, editor. (Fortress, 1971, 5.95, 182pp.)

SF Research

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BIBLIOGRAPHIES: (10¢)

ARL BARTH by Donald Bloesch (Dubuque)

ACQUES ELLUL by David Gill (New College, Berkeley)

LANGDON GILKEY by Clark Pinnock (Toronto)

J.F.W. HEGEL by O. Kem Luther (Eastern Mennonite College)

PROCESS THEOLOGY by Jack Rogers (Fuller Seminary)

REDACTION CRITICISM by Grant Osborne (Chicago)

DIETRICH BONHOEFFER by Kenneth Hamilton

ANS KÜNG by Clark Pinnock

SELECTIVE BIBLIOGRAPHY FOR THE STUDY OF CHRISTIAN THEOLOGY by Clark Pinnock (Toronto)

SELECTIVE BIBLIOGRAPHY FOR CHRISTIAN APOLOGETICS by Clark Pinnock (Toronto)

SPECIAL ARTICLES: (25¢)

NEW by Clark Pinnock "Where is North American Theology Going."

"The Christian Seminary: Bulwark of the Status Quo or Beachhead of the Coming Kingdom" by Ronald Sider.

"Consultation on Evangelical Theology" for the 1979 Annual Meeting of the American Academy of Religion: four abstracts by John Yoder, Paul Mickey, Paul Holmer and Ray Anderson.

"Evangelicals and Inerrancy: The Current Debate."

"An Account of an Impromptu Exegesis for Preaching on Matthew 10:26-33" by R.H. Fuller. (A response prompted by a critique of Fuller in *The Challenge of Religious Studies* by Howkins).

"An Evangelical View of Scripture" by Francis Andersen (IFES Journal Reprint).

"The OT as Scripture of the Church" by Brevard Childs.

NEW BY RONALD SIDER - "The Christian Seminary: Bulwark of the Status Quo or Beachhead of the Coming Kingdom."

NEW "CONSULTATION ON EVANGELICAL THEOLOGY" for the 1979 Annual Meeting of the American Academy of Religion: Four abstracts by John Yoder, Paul Mickey, Paul Holmer and Ray Anderson.

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"The Need for a Scriptural, and Therefore Neo-Classical Theism."

"Evangelical Theology: Conservative and Contemporary."

Evangelicals and Inerrancy: The Current Debate."

"A Theology of Public Discipleship."

"An Evangelical Theology of the Charismatic Renewal."

BOOK OFFER

A History of the Criticism of the Acts of the Apostles by W. Ward Gasque (Eerdmans). \$10 + 75¢ handling and postage.

The New Testament and Criticism by George E. Ladd (Eerdmans). \$1.50 + 50¢ postage and handling.

Monographs

Order by Code #, title and author. Payment must accompany order -- \$1.95 per monograph: \$1.55 each (20% savings) for orders of 5 or more. Add 50¢ per order for handling. Prices for books will be listed individually.

#201 *What did the Cross Achieve*

This is an excellent, clear presentation of the evangelical doctrine of the atonement. Packer, a British theologian/pastor interacts with various modernologies and defends a Reformed orthodox position.

#203 *The Pastoral Epistles and the Mind of Paul* by Donald Guthrie.

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

#205 *The Meaning of the Word "Blood" in Scripture* by A. M. Stibbs.

Like Leon Morris, Stibbs disagrees with those who interpret the blood of Christ as signifying new life released through death and now available for us, and advocates the

view that blood refers to the death of Jesus in its redemptive significance. Through his death and the shedding of his blood Jesus has reconciled us to God, cleansing us and putting away all our sins.

#207 *The Speeches of Peter in the Act of the Apostles* by H. N. Ridderbos. The monograph examines the speeches in the first ten chapters in Acts attributed to the Apostle Peter, containing the first theological reflections on the resurrection of Jesus. He finds them to be historically authentic, truly representing the theology of the Jerusalem church, and to contain important and fundamental New Testament theology.

#208 *Eschatology and the Parables* by I. H. Marshall

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

#210 *New Testament Commentary Survey* & #211 *Old Testament Commentary Survey*

by Anthony Thistleton (updated by Don Carson) and John Goldingay (updated and edited by Mark Branson and Robert Hubbard).

The aim of these booklets is to survey and comment on the best resources available in English for understanding the theological significance of both the OT and NT. It has in mind the average seminary student or religion major rather than the research scholar. After explaining the functions of a commentary, it goes on to describe and evaluate one-volume commentaries and series. After that, it examines commentaries on each and every OT and NT book, providing brief, but highly illuminating remarks on each. It closes with a presentation of the "best buys". Anyone concerned with preaching and teaching the OT or NT will find these useful, perhaps indispensable.

#212 *A Positive Approach to the Gospel* by Gernais Angel.

These three lectures were given at the TSF Conference in England. Angel is Dean of Studies at Trinity College, Bristol. In dealing with issues of gospel criticism, he covers "History and the Gospels", "Principles of Interpretation of the Gospels" and "The Relationship between the Synoptic Gospels and the Fourth Gospel." Finally, he deals with specific

problems encountered by "conservatives" who work with "liberal facilities."

#213 *Faith in the Old Testament*
What was the meaning and importance of faith in the OT? Wenham explores these questions in three lectures: the Pentateuch, the Prophets, and the Psalms.

#215 *Philippians 2 and Christology*
In studying Philippians 2:5-11, MacLeod focuses on the purpose for us of "Have this mind among yourselves that Christ Jesus had." The focus is on the ethical implications. This emphasis is developed within the context and the Christological base for behavior is expounded.

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Rich Christians in an Age of Hunger by Ron Sider. \$3.00 (we pay postage).

IVP BOOK SPECIALS (we pay postage)

History, Criticism and Faith edited by Colin Brown. \$3 - we pay postage.

Rich Christians in an Age of Hunger by Ronald Sider. \$3 - we pay postage.

Christ and the Bible by John Wenham. \$2 - we pay postage.

Karl Barth and the Christian Message by Colin Brown. \$3

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*NEW COLLEGE (BERKELEY) - SUMMER '79

- #150 *Evangelicals, Ethics and Escatology* by David Gill
 - #151 *Cults: Closed Minds/ Closed Systems?* by Ronald Enroth
 - #152 *C.S. Lewis: Reason and Imagination* by Kathryn Lindskoog
 - #153 *Land as Turf and Symbol in the OT* by Elmer Martens
 - #154 *Salvation Without Faith?* by Clark Pinnock
 - #155 *Models of Worship in the NT* by Ralph P. Martin
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The Authority of the Word of Jesus: A Sermon on Mark 4 by Mark Branson.
 - #122 *The Future of the Evangelical Church* by Donald Bloesch.
 - #123 *Theology, the Church and the Future* - a panel discussion by Donald Bloesch, Don Dayton, Clark Pinnock, Paul Mickey, Howard Synder and Mark Branson.
- Entire series only \$10.00----

- *DAVID HUBBARD SERIES *Living Issues from the Old Testament - Berkeley '79.*
- #140 *Creation: The Divine Context*
 - #141 *Covenant: The Divine Commitment*
 - #142 *Community: The Divine Company*
 - #143 *Consummation: The Divine Climax*
 - #145 *Seminarians: Spiritual Formation and Scholarship* (includes Mark Branson).
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HELMUT THIELICKE SERIES - The tapes

- are best used as a set, but tapes #135 and #136 are usable by themselves for an introduction to Thielicke's thought.
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 - #132 *The Problem of Love*
 - #133 *Proclamation as a Political Factor*
 - #134 *Proclamation in Confrontation with Modern Man*
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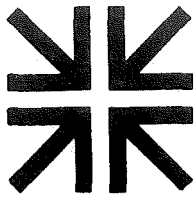
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TSF News and Reviews

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OCTOBER, 1979

OPEN LETTER #2 *

By Mark Branson

Are seminary years solely for gathering tools? Does preparation for ordination involve only a degree and denominational exams? Will one automatically be ready for a pastorate upon graduation?

The purpose of TSF is to help students prepare for ministry. I see three major concerns: scholarship, spiritual formation and "works of faith" (both personal and corporate obedience). Most seminaries offer classes which give you tools for gaining knowledge (Bible, theology, etc.) and for ministry (preaching, counseling, administration, etc.). Students have made me aware (as did my own seminary years) that one needs help gaining resources and guidance to make the most of these years.¹

SCHOLARSHIP

Scholarship involves integrating what one receives from professors and texts with one's previous understanding and the peer dialogue on the campus. Does your school frequently see professors and students openly struggling with questions outside or inside the classroom? Do professors demonstrate for students how they go about their studying and writing? Are discussions within the seminar-community defensive "position statements" or times of tentative, freeing exploration? Does scripture act as a norm? Do some participants offer the helpful insights from church history? Do discussions tend to build walls or create understanding? While some professors and students only wish to force their views onto others and avoid critical, biblical discussions, I have found that most individuals are in genuine pursuit of understanding the gospel. They know such an accomplishment comes through prayerful, scholarly, self-critical study and dialogue. Paul Hanson (Professor of Old Testament, Harvard) helped many of us last year at the Society of Biblical Literature in saying that the responsibility of biblical scholars is "to subject to an ongoing criticism the sources of the various presuppositions which underlie both scholarly and popular uses of the Bible, be they derived from dogma, current cultural fads, national ideologies or philosophical positions."² Within TSF we offer *News and Reviews* along with *Themelios*, bibliographies, special papers, cassette lectures and conferences to aid the seminarian's pursuit of scholarship. TSF chapters are encouraged to meet for purposes of discussing student papers, class lectures, journal articles

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(TSF General Secretary)
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Seminary); Nancy Roberts (Harvard
Divinity School); Gregory Youngchild
(General Theological Seminary, New
York).

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TSF News & Reviews is published five times during the school year (October-May). Membership in TSF (\$5/yr.; \$9/2 yrs.) includes both N&R and THEMELIOS (3 issues), the theological journal of the International Fellowship of Evangelical Students. Separate subscription rates are: N&R — \$4/yr; Themelios — \$3/yr. Bulk rates are available on request. All subscriptions and correspondence (except as noted on special order forms) should be sent to Theological Students Fellowship, 233 Langdon, Madison, WI 53703. TSF is a division of Inter-Varsity Christian Fellowship.

and books--and to invite professors into that informal process. Students in a particular area may wish to set aside a weekend for theological reflection with a resource person. The TSF office can help coordinate such activities. We also welcome student contributors for our publication. You will notice the addition this year of "contributing editors" to provide this opportunity.³

SPIRITUAL FORMATION

The most often heard complaint from seminarians concerns the lack of resources which help one grow spiritually. Gregory Youngchild (M.Div. Yale Divinity School, now studying at General Theological Seminary in New York) has become a regular contributor to *News and Reviews*. Greg's article in this issue outlines concerns in the area of spiritual formation. TSF chapters are encouraged to sponsor seminars and "Silent Retreats" for their seminary communities.⁴ Such a service will not only be growth producing for members but will benefit many others.

WORKS OF FAITH

While personal piety needs to regain a positive image, biblical concerns for political and economic justice also needs to continue being renewed.⁵ European *HOKHMA* members met with Samuel Escobar this summer. Toronto TSF invited Jim Wallis (editor of *Sojourners*) to speak to them last winter. Seminarians need to explore opportunities within various outreach projects of churches and schools. Scholarly pursuits and personal spirituality cannot be legitimately segmented from the "living it out" required by our Lord. Seminarians are talking more and more about justice--yet that matters little without practice. TSF members could organize not only learning opportunities for their classmates⁶ but also mission activities. Remember to provide time for personal and theological reflection/discussion following activities.

TOO MUCH?

How do such additional reading and activities fit into class schedule and church involvement? Perhaps a carefully planned three year exposure needs to be implemented. Individual members need to insure learning/growth/discipline in these various areas. TSF chapters can help discern the needs of their seminary community.⁷ Work closely with deans and nearby churches. A few students and professors can have a profound impact on this generation's graduates. Let us know how our services can be improved. I hope this year our prayers will continue to unite with our Lord, "Thy kingdom come, Thy will be done on earth..."

TSF PERSONNEL

A number of changes become effective this fall for TSF. Mark Branson will become General Secretary--allowing him to move beyond a volunteer status and commit full time to pastoring members and editing publications. He will remain at the Los Angeles office and work with a new secretary, Julie Dart. Glenda Meyer will continue to cover TSF concerns (subscriptions, mail-orders) in the Madison office. Edwin Blum will be working with

*Open Letter #1 appeared in the October, 1978 *News and Reviews*.

¹ Helmut Thielicke's *A Little Exercise for Young Theologians* should be required reading for all seminarians. (Eerdmans, 1962, 41pp).

² Hanson's entire address is available from TSF Research.

³ Some of the best recent scholarship includes: Bloesch, *Donald Essentials of Evangelical Theology, Vols. I & II* (Harper and Row, 1978); Bromiley, *Geoffrey Historical Theology: An Introduction*, (Eerdmans, 1978); Bruce, F.F. *Paul: Apostle of the Heart Set Free* (Eerdmans, 1978); Childs, Brevard *Introduction to the Old Testament as Scripture*, (Fortress, 1979. Reviewed in this issue of *News and Reviews*.); Marshall, I. Howard (ed.) *New Testament Interpretation: Essays on Principles and Methods*, (Eerdmans, 1977) and *Origins of New Testament Christology*, (Inter-Varsity Press, 1976); Oden, Thomas *Agenda for Theology: Recovering Christian Roots*, (Harper and Row, 1979); Rogers, Jack and Donald McKim *The Authority and Interpretation of the Bible*, (Harper and Row, 1979)

Through special arrangements George Ladd's *New Testament Criticism* (Eerdmans) and Colin Brown, ed., *History, Criticism and Faith* (Inter-Varsity Press) are available at discounts. See the order forms.

⁴ For good books on this subject I can recommend: Kelsey, Morton *The Other Side of Silence*, (Paulist); Foster, Richard *Celebration of Discipline*, (Harper and Row) and Nouwen, Henri *Pray to Live*, (Fides/Clairtain).

⁵ Sider, Ronald, *Rich Christians in an Age of Hunger*, (Inter Varsity Press) is available from TSF--see the order forms.

⁶ *Evangelicals for Social Action* continues to offer the best resources and contacts in this area. Discipleship workshops would be very worthwhile on a campus. Personal membership and formation of chapters would also benefit the seminary community. Write to Evangelicals for Social Action, 300 W. Apsley St., Philadelphia, PA. 19144.

⁷ Help other seminaries by keeping me informed of your plans and activities. By printing such news we have discovered other groups find a great deal of encouragement.

IVCF Vice-President Peter Northrup as Director of TSF and Managing Editor of *TSF News and Reviews*. Ed is a teaching Elder at Trinity Fellowship in Dallas and is Associate Professor of Historical Theology at Dallas Theological Seminary. Clark Pinnock, (Professor of Theology in Toronto) is joined by Paul Mickey (Associate Professor of Pastoral Theology, Duke Divinity School) as Advisory Editors for TSF publications. They also serve as Associate Editors for *Themelios*.

Across The Atlantic

(These reports were written for *TSF News and Prayer Letter*, published by British TSF.)

REPORT ON EUROPEAN THEOLOGICAL STUDENTS' CONFERENCE

HOKHMA, the European TSF, held a 5-day conference in Belgium. Martin Hallett, the TSF Vice-Chairman for Britain, filed this report.

"The Conference was attended by over 70 theological students from seven different countries in Europe-Belgium, England, France, Germany, The Netherlands, Norway, and Switzerland. The TSF secretary from the USA was also there, just to complete the 'international' flavour! The four speakers were also drawn from different parts of Europe - Pastor Berge from Brussels, Herr Hafner from Marburg in Germany, Mr. de Jong from Amsterdam, and Dr. Howard Marshall from Aberdeen.

During the Conference, each speaker gave two talks, with some time for discussion afterwards. Pastor Berge spoke powerfully on the theme, 'The Fear of the LORD is the Beginning of Wisdom,' which is the 'motto' of the *FOURMA* group; while Herr Hafner presented some thoughts on the nature of the conflict between Biblical Faith and what he called 'Scientific Empiricism.' Mr de Jong tackled an extremely difficult but important area for theology today, namely that of 'materialist hermeneutics' - the question of what the Bible means when it speaks of 'the poor' and the 'oppressed,' and the ways in which modern political ideas have crept into certain patterns of Biblical exegesis and interpretation. Howard Marshall completed a very varied programme with two talks on 'The Development of Christology,' with particular reference to the titles used of Jesus in the New Testament.

Each of the talks was translated into English, French and German. Once or twice the translators (mainly drawn from the theological students themselves) became painfully aware of the difficulty of expressing certain concepts in another language, and there were occasional pauses while one or another of the translators sought words which would accurately convey what the speaker had just said! For general conversation during the Conference, I soon discovered that most people were more prepared to use their English (which was generally very good) than to struggle to understand my very rusty French!

We learnt a great deal at the Conference, not only from the speakers, but also from our conversations (and our games of football!) with the other students. There is nothing like the amount of Evangelical scholarship in the rest of Europe that there is in England and the USA; but this Conference was evidence of an increasing number of Evangelical students in University departments, Theological Colleges (almost all church-controlled), and the few Independent faculties which have sprung up in recent years. The situation in each country is different, and we learnt much from seeing how others tackle similar basic problems to ours, but in very different situations."

A REPORT OF THE ANNUAL TSF CONFERENCE AT SWANWICK, DERBYSHIRE

Some 60 of us met together over the weekend April 6-10 to think about the mind-stretching topics of the Beginning and the End: Creation and the Fall, and Eschatology.



Tri-lingual football

Geoffrey Thomas, minister of Alfred Place Baptist Church, Aberystwyth, opened the Conference with the first of his three expositions on the implication of Creation and Eschatology, stressing the importance of Praise in our response to the sure hope of the Lord's return.

Our second speaker was Dr. David Hanson, General Secretary of the International Association for Reformed Faith and Action. His first address introduced us to the figure of Abraham Kuyper, and his second and third to the theology of creation and fall drawing considerably from the works of Kuyper and his followers. Dr. Hanson explained the influence of Kuyperian thought on the Dutch resistance movement against the Nazi's in the last war.

Donald Guthrie of the London Bible College, well-known for his New Testament Introduction, took us on an amazingly comprehensive tour of all the relevant material on eschatology in the New Testament. He divided up his material by looking at the gospels in lecture 1, Paul in lecture 2 and the rest on the New Testament in lecture 3. Then within each lecture he looked at the material dealing with (i) the Second Coming of Christ (ii) Life after death and (iii) Judgment. The result was a very striking picture of how inextricably woven into every part of the New Testament is its teaching about the End.

And fourthly John Wenham spoke on the early chapters of Genesis, especially the Creation and the Flood. Throughout the lectures Mr. Wenham brought home the *wonder* of creation, in whatever form it took place, and hence the greatness of the Creator-God.



John Wenham addressing students

The conference center was shared with a UCCF Colleges conference, so that we were able to borrow Michael Griffiths, one of their main speakers, for an informal session on Theological Education Worldwide. In it he contrasted the stress on *content* in British theological training, with the emphasis on *goals* in theological training in other countries where the aim was much more specifically to equip prospective pastors for the work of ministry. The meeting stirred those present to see how exciting theological education overseas could be.

Then there were seminars led by TSF exec members on Science, Education, Ethics, Male and Female Roles, Politics, Ecology, Work and History. Each day started with a meeting for prayer, and on Sunday morning we met for a communion service at which the retiring chairperson, Gordon McConville, preached on the use of Sunday.

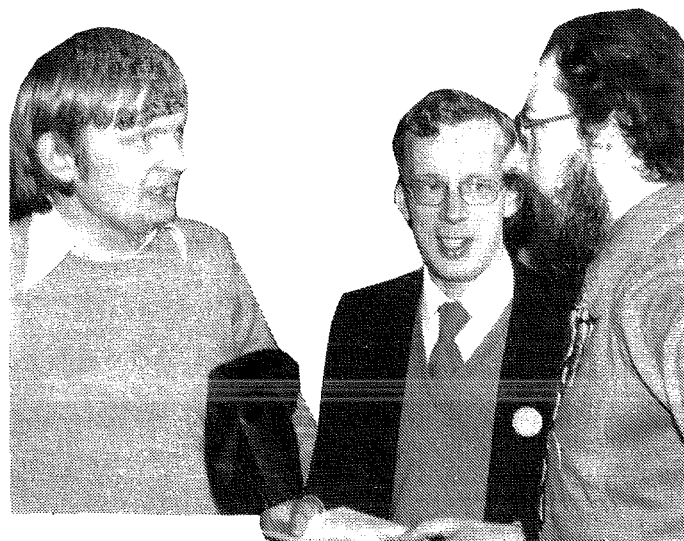


M.B.J. Berge, I. Howard Marshall and HOKHMA Secretary Gerard Pella

Altogether, therefore, we had a full conference programme with a number of valuable opportunities to learn. But, as is true at conferences, almost as valuable was the opportunity for informal conversations between sessions. The conference members came from a wide variety of places—some from places where they were maybe one of only two or three TSF members, and others from large, flourishing groups. Two came all the way from Princeton, New Jersey, USA and seemed to feel their long trip had been well worth it; and the American TSF Secretary, Mark Branson, had come even further—from Los Angeles, bringing a display of literature and reading lists published by TSF there.



Jan Schep (The Netherlands)



Peter Read (incoming Secretary), Jim Mynors (outgoing Secretary) and Michael Smithson (new TSF Chairman, student at Trinity, Bristol)

(Comment from the Editor:) My ten days of European conferences were enlightening and thought-provoking. The British conference mainly drew "undergraduate" students who were majoring in various religion areas. HOKHMA is composed more of students preparing for the pastorate. I discovered that Europeans especially look to the US for contemporary evangelical scholarship. Americans, including John H. Yoder, Ward Gasque and James Parker are contributing to their journal (a French-language publication). The PBU (French Inter-Varsity Press) is publishing a special series of HOKHMA books.

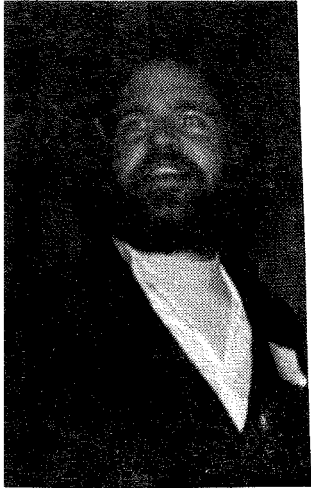
After five years of service in England, Jim Mynors is passing the Secretary job to Peter Read. Gerard Pella has served as the first Secretary for HOKHMA for two years. Now he will finalize his preparations for pastoring and sharing HOKHMA responsibilities with several students.



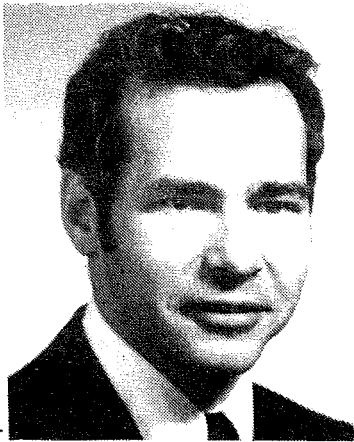
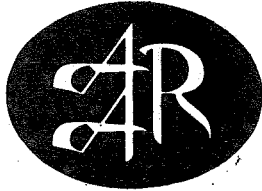
Mr. Reidar Strand and Miss Solveig Skrogrand (Normay)

AAR Consultation On Evangelical Theology

On November 18 from 9:00-12:00 a.m. Mark Branson will chair a Consultation on Evangelical Theology at the Annual Meeting of the American Academy of Religion. The conference runs November 15-18 in New York City. The four papers to be presented are: Ray Anderson (Fuller) on "Theological Anthropology: A New Look at Human Rights and Responsibility;" John A. Yoder (Goden College and Notre Dame University) on "Reformed Versus Anabaptist Social Strategies: The Limits of a Typology;" Paul Mickey (Duke Divinity School) on "A Process Perspective as an Option for Theology of Inspiration;" and Paul Holmer on "Evangelicalism: Theology and/or Experience." Respondents are Noel Erskine (Candler School of Theology), Donald Dayton (Northern Baptist Theological Seminary), Gerald Sheppard (Union Theological Seminary, New York) and David Wells (Gordon-Conwell Theological Seminary). Scheduling information and abstracts are available from TSF Research.



Mark Branson



Paul Mickey

JEWISH THEOLOGIAN DEFENDS RESURRECTION

(Grand Rapids) At a Jewish-Christian dialogue held for 120 teachers of religion in the North-Starkenburg district of the Evangelical Church in Germany, Christian scholars and a Jewish theologian from Israel found themselves in unlikely opposite camps. In the dialogue, liberal Christian scholars took the side of the late Rudolf Bultmann of "Demythologization" fame and declared the Easter event a myth. The actual happening of the resurrection was defended by Dr. Pinchas Lapida, religious science and theology professor at Jerusalem University. "Without a factual historical event there is no act of faith," according to Professor Lapida. "Just as there would have been no Judaism without the Sinai event, so there would have been no Christendom without the Easter event." The Jewish scholar found factual proof of the reality and fruitfulness of the Easter faith "in the explosive spread of Christianity in the populated world, where more than a billion people became Christians." (from The Reformed Ecumenical Synod News Exchange 5/8/79).

TSF SEMINARS AT URBANA '79

During the upcoming Inter-Varsity Student Missions Convention (December 27-31) TSF will host three afternoon seminars. The Reverend John R.W. Stott will speak and answer questions during one of the seminars and the topics of "universalism" and "liberation theology" will receive the attention of panel discussions at the other meetings. We will be able to benefit from the comments of theologians from other nations as they dialogue with North American professors. The enclosed Urbana brochure and registration form provide you with further information on the convention. You will need to register immediately - the conference will soon have the capacity 17,000 registrants.

Urbana 79

Pray Urbana 79
December 27-31 1979
 12th Inter-Varsity Student Missions Convention

That All Nations Might Believe And Obey Jesus Christ

Inter-Varsity Urbana 79
 233 Langdon Street
 Madison, Wisconsin 53703
 (608) 257-0263

Exploring Spiritual Formation

WORKING OUT OUR SALVATION
An Exploration into Spiritual Formation

By Gregory A. Youngchild

In recent years, "spiritual formation" has received increasing attention within evangelical circles. In some, though, the term still evokes images of monks and nuns who meekly submit their will to an authoritarian superior who, in turn, demands the performance of austere penances and unquestioned obedience to legalities as a way of "winning heaven." To a few, "spiritual formation" seems to have overtones of austerity and self-abnegation, perhaps necessary but hardly inviting; to a few among those few, it might even seem vaguely connected with "that Eastern stuff"-- yoga and yogis, macrobiotic diets and chants of "OM" and bearded gurus.

Behind each of these caricatures lies a legitimate caution, born of someone's or some era's well-intentioned but ill-conceived and improperly-implemented idea of what spiritual formation is really all about. Perhaps it is a caution against an overly-Pelagian view; perhaps it reminds us of the importance of flexibility and sensitivity to individuals; perhaps it brings back into view the place for affirmation and celebration. Whatever the case, the fact that errors have happened in its practice is no reason for us to neglect its central importance in our life as Christians. For in simplest terms, it *is* our life as Christians: it is our life as we live it out under the constant shaping and refashioning by the Spirit of the risen Lord Jesus Christ. Spiritual formation is the living re-creation day-to-day by and under the aegis of the Spirit of the one who declares, "Behold, I make all things new." (Rev. 21:5) To neglect spiritual formation is, in essence, to refuse to participate in the creative and reformative process into which we are called as Christians, to refuse to allow grace to conform our lives ever more to that of our Lord and Master, to refuse to enter fully and boldly into the inheritance of the saints--the children of God.

It may be obvious that this is what "spiritual formation" really means. But again it may not be so self-evident. It seems to me that spiritual formation has very often, albeit not invariably, been couched in terms of *what we must do*; so put, it is difficult to avoid the implications of "earning salvation" or "meriting God's love" or the like. To be consistent with Scripture, we must place the emphasis not on what we must do but rather on what *God has already done*. So shifting the accent to its proper place, spiritual formation takes on whole new levels of meaning. It ceases to be seen as formulae we practice in order to "catch God's eye" or to "make God listen" or to "prove we're worthy." The implicit manipulative intentions suddenly have no basis in fact and, gratefully, downward fall all our petty illusions about who is actually the sovereign master of our lives. In place of those intentions and illusions can be formed solid hope and genuine confidence which can give birth to new courage and Christianly-grounded action. To "work out your salvation..." as Paul calls the life of spiritual formation from the perspective I have suggested, can be understood and lived as the appropriation of what God in Jesus Christ has already accomplished and now offers to us through the Spirit. Paul's phrase ceases to be thought of as a command to *work toward* salvation in a meritorious and burdensome way, and comes to be seen as an invitation to *manifest* the salvation we have already been given in a challenging and joyous way.

None of what I have said about the difference in perspective should be understood as suggesting that spiritual formation is not hard work, that it does not involve personal acts of free will, that discipline can be divorced from true discipleship. But this perspective changes what our own attitude can be in the face of that hard work. Instead of despairing over what seems and indeed is impossible for us on our own and in our own right, we can be optimistic at the sight of what Christ has made possible for us to do and be in the Spirit.

Furthermore, this perspective permits a more wholistic view of the spiritual life. Rather than allowing us to describe the spiritual life as one compartment or subset of the Christian life, it urges us to understand that the spiritual life encompasses and embodies the entire Christian life, that every facet of our being--body, soul and spirit--and every aspect of our lives--private, corporate, professional, devotional and all the rest--can be touched by the Spirit, can become for us instruments of God's grace, can be transformed into an infinite variety of means for our own expression of our love for God and for our witnessing to the saving love of God for us in Jesus..

In coming issues, I wish to explore the connection between spiritual formation and a few central aspects of the Christian life like prayer, scripture marriage, community, and social action. How can each of these function for us as contexts for spiritual formation? How does the particular understanding of spiritual formation that I have herein outlined "flesh itself out," so to say, in each of these contexts? Finally, in a longer article, I wish to explore the role of a spiritual director in the process of spiritual formation. Throughout the series, I hope to provide some cognitive "monkey pins" by which we can link together the various aspects of our lives which might not be seen at first glance as truly connected, so that we may begin to develop a more unified view of our lives in Christ. And through these brief essays, it is my prayer that all of us may discover new ways to grow more vulnerable to the Spirit who desires to make true and incarnate in each of us Paul's declaration: "Therefore, if any one of us is in Christ, he is a new creation; the old has passed away, behold, the new has come." (2 Cor. 5:17)

Book Reviews

Introduction to the Old Testament as Scripture by Brevard Childs

reviewed by Gerald Sheppard

The Law and the Fourth Gospel by S. Pancaro and *History and Theology in the Fourth Gospel* by J.L. Martyn

reviewed by Don Carson

The Sermon on the Mount, An Evangelical Exposition of Matthew 5-7

by D. A. Carson

reviewed by H. Wayne House

The Study of Theology by Gerhard Ebeling

reviewed by Clark Pinnock

Invitation to Faith: Christian Belief Today by Paul Jersild

reviewed by Gabriel Fackre

An Evaluation of Claims to the Charismatic Gifts by Douglas Judisch

reviewed by J. Rodman Williams

God, Power, and Evil: A Process Theodicy by David R. Griffin

reviewed by Stephen Davis

Service Evangelism by Richard Stoll Armstrong

reviewed by David Watson

Living Together Alone (The New American Monasticism)

by Charles Fracchia

reviewed by Gregory Youngchild

Recently received books and worthwhile articles

-Mark Branson



Book Reviews

*roduction to the Old Testament as
ipture by Brevard Childs.*
tress, 1979. 28.50.
iewed by Gerald Sheppard, Assistant
fessor of Old Testament, Union The-
gical Seminary, New York.

a student, friend, and now a col-
gue in a nearby institution, I owe
e of my scholarly training to Prof-
or Childs than to any other mentor.
efore, I must admit difficulty pre-
ding cold objectivity about a book
se formulation stimulated so much
my own development as a young schor.
Although this book would be a
ninal contribution to Old Testament
udies solely on grounds of its com-
ehensive scholarship, its genius lies
the new vision of the biblical text
ich Childs proposes.

r that reason it is a serious mistake
r a reader to see in the book merely
new "method." Childs has always had
slightly antihermeneutical streak in
m. There is no talk of "canon criti-
sm" (James Sanders' term) because
ilds suspects that great interpreta-
on always exceeds clever proposals
methods. The problem for Childs is
en more basic than finding a method,
is as basic as finding a text!
onsequently, the thrust of this new
ntroduction is to describe the "shape"
the biblical text when it is viewed
"Scripture"; that is to say, Childs
eks to delineate the functional sig-
ificance of each book's composition
ithin the "canonical context" of the
ld and New Testament.

erversing the modern tendency to put
atters of canon and text at the end,
ilds begins his work, after reviewing
e history of Old Testament introduc-
ions, with lengthy chapters on "The
roblem of Canon," "Canon and Criti-
ism," and "Text and Canon." The
emainder of the volume treats each
ld Testament book in terms of three
hings: a) the books historical-criti-
cal problems, b) its canonical shape,
nd c) its theological and hermeneuti-
al implications.

ne of the most frequent criticisms of
ilds is that he might inadvertently
ive legitimation to fundamentalists
y such an emphasis on the final pro-
uct or that he might feed the anti-
istorical passions of the "literary"
heorists who want to read the Bi-
le, we are told, "on the flat."
leither of these fears is realis-
ic. Childs is not a conservative
istorical critic, and he thinks
hat one of the more character-
stic aspects of canon is that it
nvites a reading of older texts
ver against the original inten-
ion of the author who composed
hem. Ancient authors rarely set out
o write "Scripture" and the new
eading which the canonical context

imposes on their work vastly exceeds
their own pretensions. Their words
do not become the Word of God to all
generations by good intentions. So,
fundamentalists with the conviction
that the meaning of a text resides
simply in the resurrection of the
inspired writer will be more than a
little annoyed at Child's formula-
tion of the matter.

Moreover, this introduction does not
follow a strictly literary ap-
proach. After all, Bible as a re-
ligious canon is quite removed from
emphasis on Bible as "literature
like any other literature." An assess-
ment of "canonical" litera-
ture begins with an understating of
the formation of the literature and
its function within the community
of faith and then asks the ultimate
questions of history. Consequently,
there is no general literary rule
which defines rigidly and at every
place the relationship between
history and the meaning of the
text as Scripture.

For evangelicals this book offers
an alternative way of viewing and
using Scripture, one which can
legitimately value so called
"pre-critical" exegesis. It is
a "post-modern" critique, one
among many other options such as
structuralism, rhetorical
criticism, the revival of new lit-
erary approaches, Walter Wink's in-
ternalization of the text, and so
forth. Like these others, Childs'
proposal rejects the terms as set
by the older fundamentalist-liberal
debates. However his unique advan-
tage lies in his ability to re-
assess the role of historical-
critical methods from within the
critical camp rather than from with-
out. Consequently, he avoids the pit-
falls of conservative apologetics and
still offers to evangelicals a con-
firmation of Scripture as the sac-
red common text which both pastor
and laity compete to illuminate.
For evangelicals, I believe Pro-
fessor Childs should signify for
Old Testament exegesis what Barth
signifies for dogmatics. If all the
answers are not here, I still sus-
pect Childs teaches us, as have few
other scholars in our generation,
how to ask the right questions.



*The Law in the Fourth Gospel by S.
Pancaro.*

E. J. Brill, 1975

*History and Theology in the Fourth
Gospel by J. I. Martyn.*

Abingdon, 1979.

Reviewed by Don Carson, Professor of
New Testament at Trinity Evangelical
Divinity School.

Pancaro's volume, 571 pages in length,
is an abridgment (!) of a doctoral dis-
sertation done at Münster in 1972 under
J. Gnilka. It is surprising that, be-
fore Pancaro, no major monograph had
been written on the concept of law in
the Fourth Gospel. Pancaro's study
fills that niche.

Pancaro divides his work into five
parts. The first, titled "The Law as
a Norm Which Jews Vainly Try to Use
against Jesus in order to Judge and Con-
demn Him," is a close study of the char-
ges against Jesus concerning alleged
Sabbath violations, blasphemy, false
teaching, and being an enemy of the
Jewish nation. In the second, Pan-
caro focuses on a number of passages
to show that, according to John, the
law testifies against the Jews and in
favor of Jesus. Part Three examines
the trial before Pilate as the "dè
nouement" of the confrontation of Je-
sus with the Jews and "their" law.
In Part Four, Pancaro outlines what he
calls the metamorphosis of "nomistic
termini" and the transferral to Je-
sus of symbols for the law -- rather
akin in concept to the replacement
theme, with respect to "holy space,"
marked out by W. D. Davies, but now
applied to the "nomistic termini."
In the last part, Pancaro offers a sys-
tematic summary, and relates his con-
clusions to John 1:17.

The basic thrust of Pancaro's argu-
ment is fairly simple. He argues that
the Jewish Christians who constitute
John's community observe the law, but
in a sense quite different from the syn-
agogue Jews. The Jewish Christians
hold that the role of the law has
changed with the coming of Jesus; but
they virtually relate the "law" to the
Scriptures and see Jesus as the fulfill-
ment of these Scriptures. The syna-
gogue Jews, by contrast, interpret ad-
herence to the law in terms of the
Jamaian authorities -- so much so that
the Johannine community can disparag-
ingly refer to the law, so inter-
preted, as "the law of the Jews" or
"their law."

Pancaro has mastered the secondary
literature and brought together a
great deal of useful material. Much
of his exegesis is stimulating and
suggestive. His over-arching thesis,
however, cannot be adequately sup-
ported by his exegesis. To picture
the Johannine community as so exclu-
sively *Jewish* Christian, to conclude
that John is writing exclusively for
Jewish Christians, is to overlook
some immensely important themes in the
Fourth Gospel. Not the least concerns
the "Greeks" in John 12:20, whom
Pancaro takes without proof or dis-
cussion to be Greek-speaking Jews of
the diaspora. On the face of it,
John's Gospel aims in more than one

direction; and it is reductionistic to isolate a general theme and treat it as if it were the whole.

Pancaro's volume reflects another problem; but because the same thing occurs in the second book to be discussed, I shall postpone mentioning it.

Martyn's book was first published in 1968. Now, substantially revised and somewhat enlarged, it still takes up a mere 176 pages; but it has exerted an influence out of all proportion to its size.

The title of Martyn's book is the sort of thing likely to grab the attention of those students who have been trying to treat John's Gospel as *both* authentic history *and* distinctive theology. But then it is disconcerting to read in the Preface that by "history" in the title Martyn refers *not* to the history surrounding Jesus of Nazareth, but to the history surrounding the Fourth Evangelist and his community.

Martyn's study is very largely an examination of John 9. He begins with form-critical observations on John 9:1-7. These verses seem at first glance to reflect three elements common to the miracle story: a) description of the illness; b) the sick person healed; and c) the miracle confirms. a) is found in 9:1; b) in 9:6f.; and c) in 9:8f. Closer inspection, however, reveals to Martyn a decided shift in 9:8f.: the original form has been changed to accommodate a dramatic expansion of the story, which runs from vv. 8-41. This entire section, which Martyn divides into five scenes, does not really refer to Jesus and synagogue conflict in his own day. Rather, under the guise of Jesus it refers to a Christian preacher who performs a healing (Martyn cannot decide whether or not it is a physical healing) on a poor Jew in the Jewish quarter of the city; and in so doing he sparks a controversy between church and synagogue. The controversy lends to the conversion of the Jew, and culminates in a Christian sermon (John 10). The Jew himself, in the process of becoming a Christian, is excommunicated from the synagogue according to the dictates of Jamnia, the *Birkath ha-Minim*.

The book is attractively written; and no small part of its influence stems from the fact that its main thesis has considerable merit: *viz.*, at least one of John's purposes is to encourage Christians in the ongoing church/synagogue conflict of his own day. The detailed argument, however, is singularly implausible. There are no demonstrable clues that John intends vv.

8-41 to be taken in the way Martyn wants; Martyn's form-critical arguments have serious inconsistencies; and his arguments for identifying the excommunication in John 9 as post-Jamnian are not convincing. I have detailed some of these objections in an article to appear in the Spring of 1980, and will not repeat them here.

Many stimulating and useful things can be learned from Pancaro and Martyn; but both of these scholars betray a too-ready acceptance of one of the foibles of much modern Johannine study. Although they are right to point out that John is speaking to his own day, they systematically overlook the fact that John purports to speak to his own day about events that happened in an earlier day. No evangelist is as careful as John in distinguishing between what the disciples understood in the days of the historical Jesus, and what they came to understand only later.

Any approach to the Fourth Gospel which does not take this persistent distinction seriously is methodologically deficient. There is much more work to be done in his area; but the most profitable lines to pursue are not going to be those which overlook distinctions which John himself insists on.



The Sermon on the Mount, An Evangelical Exposition of Matthew 5-7 by D. A. Carson.

Baker, 1978, 157pp., 6.95.
Reviewed by H. Wayne House, Assistant Professor of Biblical Studies, LeTourneau College.

Don Carson is presently a professor of New Testament at Trinity Evangelical Divinity School; he was formerly dean of Northwest Baptist Theological Seminary in Vancouver. The occasion for the formulation of the material in the present book was a series of addresses given to the Cambridge Inter-Collegiate Christian Union in 1975. He received his PhD from Cambridge University.

The author recognizes the numerous books and other studies on this Biblical section yet believes there are several reasons for one such as his: (1) The work is shorter than most that are intended for the general reader; (2) He endeavors to be freer from the categories of systematic theology than some of those who have before written on this subject; (3) He includes two appendices, which are not usually included in expositions for the popular audience; (4) He gives as his major reason however, "I am offering these

studies to a larger circle because I am deeply convinced that the church of Christ needs to study the Sermon on the Mount again and again." (10).

His approach is a mixture of fine exegesis of each portion of the Sermon has timely, often very piercing, applications to the reader's life. This latter trait is in the tone of a sermon -- to be expected since the work was first produced for public address -- with the reader and author both admonished to live in light of the exposition or to recognize spiritual poverty in view of not following the kingdom's standards.

This combination is what impressed the reviewer as the real value of the book. There are more thorough exegetical studies and more full devotional or hortatory ones, but none, to this reviewer's knowledge, that exercise the balance as one sees in this work.

There are two appendices concluding the book. The first discusses some important critical issues that arise in the study of the Sermon. The author does not sidestep the problems that are in the section but he conveys a high regard for the integrity of the text. The last appendix concerns theological perspectives on the time framework for the implementation of the kingdom teaching. He gives fair presentation of each, then opts for an eclectic position.

In order to give the reader a proper feel for the book an example of his approach seems appropriate. In discussing the narrow road into the kingdom he says: "It is not for nothing that the Sermon on the Mount begins with the demand for poverty of spirit. It begins by demanding that kingdom hopefuls acknowledge their spiritual bankruptcy, their need. . . I insist that if the Sermon on the Mount be construed merely as legal requirement to kingdom entrance, no one shall ever enter: can any meditate long on Matthew 5 and remain unashamed? . . . Nothing could be more calamitous than to meditate long and hard on Matthew 5:1-7:12 and then resolve to improve a little. The discipleship which Jesus requires is absolute, radical in the (etymological) sense that it get to the root of human conduct and to the root of relationships between God and men" (121-22).

The book has easy to read type and apparently is relatively free of typographical errors. This reviewer experienced spiritual growth in the reading of the book and highly recommends it.

The Study of Theology by Gerhard Ebeling.

Doubtless, 1978, 9.95, 196pp. Reviewed by Clark H. Pinnock, Professor of Theology at McMaster Divinity College, Hamilton, Ontario.

Gerhard Ebeling is a professor of theology at Zurich and a noted European theologian, a recognized authority on Luther. In this book he attempts to develop an introduction to the principle disciplines of theology and point up the connections between them as well as their basic character. The effort leads him to write chapters on the Old and New Testaments, church history, philosophy, dogmatics, ethics, and the like -- twelve chapters in all. We need a book that does this, so Ebeling is a good idea in writing it.

Unfortunately the result is disappointing from the viewpoint of an evangelical reader. Over and above the heavy eutonic style which one can tolerate, here is the additional pressure on clarity of Ebeling's problem-dominated position. Everything is a crisis and a problem for him. His first sentence reads, "The study of theology is beset by a crisis in orientation" and I cannot honestly say he does much to resolve it. The fact is, Ebeling is afflicted with the doubt so typical of modern theology because it operates out of a rationalism out of line with biblical faith, and therefore he cannot offer clearly articulated solutions. All you have to do to see my point is to read the *Postscript* in which he offers a piece by Luther on the study of theology and you will perceive at once the difference between the Reformer, who unlike Ebeling was an evangelical and knew what a beautiful and basically unproblematic discipline theology is, and this book. Ebeling would do well to read Luther himself and start rebuilding from the ground up. Unfortunately that leaves us still needing a book that provides us with a reliable guide to the study of theology.



Invitation to Faith: Christian Belief Today by Paul Jersild.

Augsburg Publishing House, 1978, 3.95 Reviewed by Gabriel Fackre, Professor of Theology at Andover Newton Theological School.

Paul Jersild's effort to set forth basic beliefs is an encouraging development in mainstream Christian thought. It is a response to the college classroom need for texts that "put it all together," but also to the widespread interest of church people in the fundamentals.

The author's intention is to state and interpret the "catholic (universal) substance of Christian faith which unites all Christians..." (10). This goal is a departure from the assumption of much contemporary theology that our social location does, or ought to, control our thought, and therefore the search for catholicity is either futile or an ideological smokescreen. The author knows that perspective shapes performance -- he is a self-conscious Reformation thinker -- but his role as a Lutheran teacher on a Roman Catholic faculty gives impetus to his quest for the commonalities.

Because Jersild wants to communicate with the modern inquirer, he organizes his material around "essential issues of human life" that include "our identity as human beings, the struggle involved in the human predicament...the question of human destiny...the basis for a community of reconciliation and renewal." (201). The major doctrinal sections are correlated with these questions: anthropology, Christology, the doctrine of God, ecclesiology.

As befits his method of correlation, the author situates his anthropology in a discussion of current views of human nature and destiny that include Darwin, Skinner, Marx, and Freud. After acknowledging the partial insights of each, he sets forth a Christian view of being human which treats the *imago Dei*, the nature of sin as pride and apathy, the unity of the self in biblical thought, the existence of the demonic, and the hope for human fulfillment. The influence of a tradition that runs from Augustine through Luther to Kierkegaard and Pannenberg is manifest.

The Christological section begins with a modest portrait of Jesus' message and deeds painted with the brush of critical scholarship, and a review of the resurrection traditions with Jersild taking the position that "the appearances of Jesus resulted in the resurrection faith; it was not the faith that produced the appearance" (89). In a succeeding chapter the author reviews the classical formulations of Incarnation and opts for a conception of the Person as "fulfilled humanity" rather than the traditional Logos view. Alternatives in Atonement theory are canvassed with Abelardian and Anselmian motifs rejected in favor of a view close to Donald Baillie in which the tension between God's holiness and compassion is resolved through the suffering Love active on the cross.

Doctrinal exposition moves from the human quandary through the datum of Christ to "the ultimate mystery," God. Following an examination of

theological language, Jersild states his belief in a personal God. discusses the modes of revelation (general and special), and explores the dogma of the Trinity. In this section on the doctrine of God there is also some investigation of creation, providence, and theodicy, and a short assessment of process theology and the theology of hope.

The treatment of the church focuses on the four traditional marks. While organizationally fragmented the church is one in Christ and might someday be empirically one with appropriate freedom of structures. The church is not constituted by the moral purity or piety of its members but by the presence of the Spirit in the Body, indeed One always calling the community out of its torpor and into mission. The apostolicity of the church consists in the faithfulness of its witness, although "the church is known to God alone" (169). Worship is integral to its life and its center is the sacramental union with Christ and the bold proclamation of the Word.

The doctrinal sections are preceded by an introduction on issues of authority and definitions, and are followed by a conclusion on the life of prayer and ethic of love and freedom, though not the lawless love of an uncritical situation ethic.

This ambitious effort to set forth the essentials of an ecumenical faith must be judged on the basis of whether it does in fact tell the old, old story in modern translation. In this reviewer's opinion there is a faithfulness to many of the major Christian convictions. Of particular merit is the treatment of Christian anthropology, some critical themes in the Atonement touching the divine participation, the picture of the historical Jesus, the Trinity, the ethics of Agape, the church and sacraments. Further, the author has sought to take his signals from the christological center in his discussion of theodicy, his critique of process thought and liberation theology and elsewhere.

However, there are some problems with regard to other matters. They are traceable to the perspective, overt and covert, from which Christian teaching is viewed. This perspective that skews is not the self-conscious Reformation heritage but in large part the perception of Christian doctrine through the grid of four "essential" questions. It's effects are discernible in two pages devoted to the "afterlife" and the amorphous hope there mentioned, and thus the absence of any of the

Classical themes of resurrection of the dead, return of Christ, final judgment, and everlasting life. The influence of existentialism and a modest secularization thesis is at work here in this minimal eschatology since it is more important to ask about the personal meaningfulness and moral effects of a belief than it is to explore what in fact has been said in the biblical tradition. These constraints are also present in the interpretation of the Incarnation as "fulfilled humanity" a notion that is closer to long-standing ideas about the perfection of Christ's human nature ("Proper Man") than to the Nicene and Chalcedonian declarations of the deity of Christ.

The manner in which the issue of the finality of Christ is treated illustrates the impact of the existentialist framework. Hence, these sentences: Christians recognize in Jesus the definitive revelation of God... Nowhere in history do they find a more powerful expression of divine love and grace; nowhere else do they encounter a Word which generates such hope in the face of guilt and death." (47). This assertion is ranged alongside another: "The message of grace, or the positive message of liberation is also conveyed in various ways in the religions of the world. . . Too often the church has been guilty of a graceless imperialism when it has claimed an exclusive truth in Jesus." (46-47). These declarations seem to be flat-out contradictions. But this is not so for the author has substituted a descriptive confessional statement for a normative one: This is the way we Christians look at things. As such, it is allowed that others might have an equally good view from their own angle of vision. This relativism does not do justice to the universal truth claims made in the "catholic substance of Christian faith." How these claims must be held--in modesty and charity--and what ways can be found to honor truth wherever found (general revelation, the uncovenanted mercies of God, etc.) is high on the agenda of Christians in an increasingly pluralistic society, but claims there are are for the scandal of particularity.

A puzzling omission, given the prominence of the theme of faith in title and text, and Jersild's Lutheran heritage, is the absence of any in-depth attention to salvation from sin and guilt by grace through faith. Yet perhaps this is not so puzzling if theology is construed as answering the questions people ask, and modernity does not concern itself with these matters.

This book is a courageous effort to do theology in the round, rather than

settle for the piecemeal tracts with which we have become familiar. Yet the framework in which it is cast makes for selectivity rather than the intended catholicity. But those who make such a criticism, including the reviewer, had best do it in fear and trembling conscious of our own tendency to cut the full cloth of Christian faith to fit our own sizes and shapes.



An Evaluation of Claims to the Charismatic Gifts by Douglas Judisch.

Baker Book House, 1978. 3.95.
Reviewed by J. Rodman Williams,
President and Professor of Systematic Theology, Melodyland School of Theology

This book, written by Professor Judisch of Concordia Theological Seminary in Fort Wayne, has one central thesis, namely, that it is contrary to Scripture to claim charismatic gifts in the postapostolic period. Judisch does not question the miraculous character of the gifts (prophecy, tongues, healing, etc.); he only insists that they ceased with the passing of the apostles.

Judisch argues his thesis variously: the means of authentication of the gifts is that of the personal sanction of an apostle (e.g. in Acts and I Corinthians, according to Judisch, only apostles distribute the gifts), the purpose of the gifts is that of proving the authority of the apostles. Hence, from each perspective--sanction, distribution, and purpose--there obviously can be no occurrence of the gifts since the time of the apostles. Consequently all claims, for example, to continuing prophecy, are spurious--or, worse yet, demonic in origin.

Judisch holds that his thesis is supported by I Corinthians 13, wherein Paul speaks of the cessation of prophecy, tongues, and knowledge when the "perfect" or "complete" (verse 10) comes. The "complete," according to Judisch, is none other than the completion of apostolic revelation--"and if the apostolic revelation be complete, then prophesying, tongues-speaking, and prophetic knowledge can no longer exist" (p. 49).

I would have to disagree basically with Judisch's central thesis of locking the charismatic gifts into apostolic dispositions. It was *not* the apostles who distributed the gifts, but the Holy Spirit who "apportions [note the present tense] to each one individually as he wills" (I Corinthians 12:11); the basic Purpose was not that of proving apostolic authority but is that of edi-

fying the body--"to each is given the manifestation of the Spirit for the common good" (I Corinthians 12:7); Paul is not speaking of "complete" (or "perfect") as the completion of apostolic revelation but the completion that comes when we see the Lord "face to face" (I Corinthians 13:12).

Judisch's critical error is that he confuses the completion of the apostolic witness and its inscripturation with the continuing occurrence of charismatic gifts. I heartily agree that the apostolic witness is both normative and complete--nothing is to be added thereto; however, that same biblical witness undoubtedly calls for continuation of gifts. For example, Paul's words to the Corinthians, "earnestly desire the spiritual gifts, especially that you may prophesy" (I Corinthians 14:1) surely apply to more than the church at Corinth [if not, why not also exclude Paul's teaching about the Lord's Supper in I Corinthians 11:23ff from having significance for any postapostolic generation?]. If Paul's words are deemed by Judisch to have only first Christian generation significance, what will he do with the words of Jesus, "And these signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues" (Mark 16:17). Unless he argues (as some do) that Jesus did not really say this, it would be hard to confine his words to the first generation. Further, there is nothing in these words of Jesus to suggest that such gifts are only available through apostolic sanction and distribution.

There is much strange reasoning in Judisch's book. Two further examples: first, "we limit the Spirit if we insist that he conduct himself in the same way in every age--if we argue that, because he bestowed miraculous powers on men in biblical times, he must bestow miraculous powers on us today: (p.16). An extraordinarily bizarre statement! It is Judisch himself who has placed the limits on the Holy Spirit by insisting that the Holy Spirit cannot bestow gifts in our time. Second, "the absence of these gifts today assures us that salvation is truly ours and that its full revelation draws nearer day by day" (p. 73). Equally weird! For though indeed salvation is not dependent on the presence or absence of the gifts, one would think that their presence--"the manifestation of the Spirit" (I Corinthians 12:7)--would be much more assurance than their absence.

The book is an unfortunate attempt to keep the blinders on so that neither the biblical witness recognized nor the reality of what God is doing in our t-

Power, and Evil: A Process Theology by David R. Griffin. Westminster Press, 1976, 17.50, 336pp. Reviewed by Stephen T. Davis, Associate Professor of Philosophy and Religion at Belmont Men's College.

With a few notable exceptions, Evangelical scholars have largely ignored Process Theology. But the movement seems to be growing in influence. Perhaps it is becoming the main theological option for American Liberal Protestants. Serious Evangelicals ought to read the works of Process thinkers.

Such work as *God, Power, and Evil: Process Theodicy*, by David R. Griffin, Associate Professor of Philosophy of Religion at the School of Theology in Belmont, California. I recommend this book for two reasons. First, it substitutes an excellent introduction to Process thinking, avoiding as it usually does abstruse Whiteheadian terminology. Reading Griffin's book is a good way for a seminary student, minister, or scholar to become familiar with main Process themes. Second, the book seriously wrestles with the problem of evil, a crucial intellectual and practical problem for all Christians, Evangelicals included.

Griffin's book has two main aims -- first, to expose the failure of traditional theists to solve the problem of evil, and, second, to solve the problem from a Process perspective. Accordingly, Parts I and II of the book are primarily devoted to a historical survey of various theodicies. The general moral is that traditional theodocists fail to solve the problem of evil because they have a defective view of God's power. Part II is entitled "A Nontraditional Theodicy." Here Griffin argues for his own view of God and for the theodicy it naturally leads to.

Griffin's response to the problem of evil revolves around the notion of divine power. He claims that the traditional view of omnipotence (whereby God either actually or potentially controls all created things) is fallacious. He does hold that God is omnipotent in the sense that he has all the power anything logically can have. But it is impossible for God to be omnipotent in the sense of having all the power that there is. Why? Because, Griffin replies, all created beings must have at least some power of their own over against God. This is a crucial principle for Griffin. It is based on Whiteheadian metaphysical intuitions, but a serious defect of Griffin's book is that the principle is merely assumed rather than argued for.

This principle is crucial to Griffin's theodicy because it allows

him to conclude that God could not unilaterally (i.e. intentionally, not by luck or accident) bring about an actual world without genuine evil. There must be an actual world (on Process thought there is no creation *ex nihilo*), and all actual worlds must contain self-determining entities with power over against God. So God could not prevent evil even if he tried. What God does, according to Griffin, is try to persuade people to follow his ideal aims for them. So God is not indictable for evil -- both because he could not have prevented evil no matter what he did and because even now he is doing his best to overcome our resistance to his purposes.

Griffin's theodicy fails, in my opinion, for two main reasons. First, the basic metaphysical principle on which it is based (above) is highly implausible. It seems to me quite possible for God to control every decision made or action taken by every created thing (though I do not in fact believe God does this). Second, the God of Process theology is not powerful enough to guarantee that good wins out in the end. Griffin makes it clear that God *aims, intends, seeks, works* and *tries* to overcome evil. But does God have the power, influence, or persuasive ability to succeed? We do not know, on Process principles. All we can do is *hope* that God will emerge victorious. This both leaves the problem of evil unsolved (evil *may* win out over good) and raises the question whether Griffin's God is worthy of worship.

Evangelicals believe that God foresees the future of the world, i.e. the coming Kingdom of God, and reveals to us that his decision to create this sort of world was wise. God is powerful enough to ensure that in the end good will outweigh evil. But on Process thought we do not know whether God's decision was wise, for we do not know how the world turns out, and neither does God. All Griffin is left with, then (since he does not believe that either eschatology or survival of death are essential to theodicy or Christian theology) is the claim that the great goods that now exist outweigh any possible evils that may exist. But this seems naively optimistic. Thus, if in the end evil outweighs good, it follows that God *is* indictable for creating this sort of world. God will be shown to be something like a mad scientist who creates a monster he sincerely hopes will behave but cannot control: if the monster runs amok the scientist

will be indictable.

God, Power and Evil is in many ways an impressive book. Griffin has skillfully analyzed the thought of most of the great theodocists in Western thought, and he has energetically presented what I believe is the only theodicy that is open to Process thinkers. Those who agree with me that this theodicy fails will draw the moral that, failing to solve the problem of evil, Process thought is not a tenable theological option.



Service Evangelism by Richard Stoll Armstrong.

Westminster, 1979, 5.95.

Reviewed by David Lowes Watson, Assistant Professor of Evangelism at Perkins School of Theology, Southern Methodist University, Dallas.

Those familiar with Richard Armstrong's *Oak Lane Story* (United Presbyterian Board of National Mission, 1971) will welcome this amplification of his principles for visitation evangelism. The aim of the book is to provide the biblical and theological groundings as well as the "nuts and bolts" of this particular evangelistic model. It succeeds admirably in its objectives, and can be warmly recommended as a text for ministers and students as well as a practical guide for congregations seeking to evangelize by faith-sharing.

Mr. Armstrong argues persuasively that door-to-door visitation is an essential for contemporary evangelism, given the social patterns of our North American culture, yet acknowledges that it is a ministry which many church members resist-- especially, he observes, those in relatively affluent areas who consider themselves "too sophisticated." If this style of evangelism is to be undertaken it must therefore be clear in method and purpose, and as a touchstone the book adopts the Pauline maxim of II Corinthians 2:14-17. Christians are ambassadors for Christ, witnesses to the living Word, the aroma of Christ to God -- not, like so many, peddlers of God's word -- and some important inferences are drawn from this for the manner in which we should share our faith. The secular world demands empirical evidence for the *evangel*, but it is a mistake, Mr. Armstrong suggests, to try to establish rational proofs for its content. What we should rather attempt is to establish the integrity of our faith. For Christians to tell *what* they believe often amounts to tautologies which are in no way logically compelling for the non-believer. But when Christians share their faith as a relationship with God, not only is this logically incontrovertible: it is non-threatening to the person with whom it

is being shared. "As Christian witnesses and evangelists, our task is not to prove that Jesus Christ is the Son of God. That we can never do. Our task is to show by the way we speak and act that we believe he is. That, by God's grace, we can do!" (37).

By regarding faith as something we receive from God as a gift (desirability) but which also is a "grasping for God" on our part (response-ability), the process of faith-sharing becomes one of mutual self-awareness. The one who witnesses is testifying to a work of God which has engendered personal faith assumptions, while helping to identify through open dialogue the assumptions of the other person. This "leaves the focus, the responsibility, the ultimate credit for revelation to God alone" (32).

The model for this sharing is given in the appropriate acronym *PROOF* (Probing Responsibly Our Own Faith), and in the practical chapters of the book there are some excellent instructions for its implementation in the local church: how to conduct a home-visit; how to listen (with compassion, concentration, control, comprehension, clarification and commitment); how to converse without imposing one's own agenda; how to witness in dialogue without wasting time of fruitless encounter with religious bigotry, perhaps most important of all, how to avoid the stumbling block of "selling the church." The criteria for a successful evangelistic visit are those of meaningful faith-sharing--something which Mr. Amrstrong feels cannot take place when assumptions are incorrectly made about the other person's beliefs. He regards the introductory questions of *Evangelism Explosion*, for example, and the Four Spiritual Laws of *Campus Crusade* deficient in this area, precisely because they assume that the other person has already accepted the idea of a personal God (100-101). This cannot be taken for granted in the world we are commissioned to evangelize.

The author's sound understanding of this reality proves time and again to be the underlying strength of the book, and his pragmatism is just as perceptive in dealing with the realities of the pastorate. The guidelines for conducting a *PROOF* seminar are not presented without subsequent chapters on preparing the congregation and on follow-up procedures, while an important chapter on the definition of evangelism brings into sharp focus the mistaken concepts which so often cause church members to be confused

about their responsibilities. There are distinctions to be made, for example, between the meaning and the means of evangelism, between its setting and its style, between reaching out with the Gospel and merely living a Christian life. Evangelism must also be defined in relation to associated concepts, such as witnessing, evangelicalism, communication, social action, Christian nurture and church renewal. In short, there is much here which contributes to the growing discipline of evangelism as a distinctive feature of ministry.

If witnessing means the presentation of one's faith rather than the proving of what one believes, then Christians and the church must have integrity. We must take seriously what it means to be ambassadors for Christ and this requires nothing less than becoming a servant church. Thus the title of the book. We are not to "revel in being children of God, jealously clinging to our select status as members of the Christian church, and (making) the church community an end in itself" (39). The church is rather on the offensive, on the attack, "and the gates of hell, says Jesus, shall not prevail against it" (46).



Living Together Alone (The New American Monasticism) by Charles A. Fracchia. Harper & Row, 1979, 186pp, 5.95. Reviewed by Gregory Youngchild, graduate student at General, New York.

If one were to judge a book by its title, it is safe to say that evangelicals would not immediately be attracted to *Living Together Alone*, subtitled *The New American Monasticism*. Yet, as is often the case in such prejudgement, a very interesting and enlightening piece of research would be overlooked in by-passing Fracchia's book.

Writing in the style of a participant-observer sociologist, Fracchia herein gives an account of his sojourns among more than a dozen religious communities in the United States. It is the common life, usually under a set of vows, and following a prescribed pattern for worship, study, and private prayer, that constitutes their basic "monasticism," although in some instances the communities do not conform to the popular or conventional image one associates with that label. Their "newness," in some cases, is literal in that the group is a fledgling foundation of a parent community or organization; in other cases, "new" refers to the recent vitality being experienced by the religious tradition out of which the community is living and of which

it is a manifestation. What makes these communities particularly "American," however, is harder to define; this label identifies not only the nationality of the majority of members in these communities and the place where they are located, it also implied a kind of adaptability and "spirit of democracy" that pervades their intracommunal interactions and attitudes. Even though a group may live under a very strict and inflexible set of rules, they do so as people aware of issues of equal rights, human liberation, the struggle for social justice, and so forth, and this awareness in turn affects how they live out their communal rules and religious observances.

What makes this book particularly interesting and enlightening is not its explication of the Buddhist, Catholic or Protestant principles and heritages underlying these communities. Indeed, if one had hoped to find out some of this background, Fracchia's book would be disappointing; his descriptions of the religious traditions which constitute the *raison d'etre* for such communal ventures are uneven in depth and quality, and are for the most part quite thin, although he does append "A Bibliographical Essay" to guide one in a search for the absent information. Rather, its strength and appeal lie in its "walking one-through": a day in the communities' life, activity by activity, so that one gains some sense of what goes on in the course of their days together. He interviews a number of the members of these groups and gives brief sketches of their personal life-journeys that brought them to the community of which they are a part. These reveal a variety of backgrounds and individual interests yet all with the common factor of having had, at some point, a decisive religious experience which set them into a search for a community to support and sustain and nurture their new vision. A curious fact--and in some sense an indictment--is that with astonishing frequency the members of the communities are themselves converts from another tradition than that which constitutes the community. For some people it means the changing of denominations; for others it required the adoption of completely different thought-worlds; the complaint was almost invariably the same: "I looked into my own tradition/denomination first, but I couldn't find what I was looking for." What comes through to the reader therefore is the complete sincerity and genuineness of conviction of the members; the comprehensibility and credibility of their deep desires for community and a life lived in accordance with their

ligious aspirations and ideals; and the clear sense that for themselves their answers -- or at least a context for continuing to ask these questions -- lie in the underlying beliefs and the daily life of their communities.

If this reviewer would not claim that everyone ought to read this book, it is one that evangelicals would find informative, perhaps helpful to ministers fielding questions about religious communities and lifestyles, and maybe even challenging and provocative to consider appropriate, authentically evangelical alternative to the models which academia examines and describes.

Recently Received Books

Thielicke, Helmut, *Theological Ethics*. Eerdmans are to be congratulated and thanked for issuing Thielicke's great *Theological Ethics* in paperback.

Volume I, Foundations, considers secularism and humanism, the relation between dogmatics and ethics, and the foundational principles of ethics. Also included in this volume is a discussion of man's relation to the world, in which Thielicke develops his views of Christian freedom, the conflict situation of compromise, and the idea of the borderline situation.

Volume II, Politics, considers political ethics in the modern world, the nature of the state, and the theological debate on church and state. The major part of this volume takes up the borderline situations of resistance to state authority and war, including discussions of revolution, military obedience, nuclear war, pacifism, and conscientious objection.

Volume III, Sex (previously published under the title *The Ethics of Sex*), considers the duality of man, Eros and Agape, marriage, divorce, and remarriage. Also discussed here are such currently controversial issues as the equality of the sexes, homosexuality, artificial insemination, and abortion.

(Grand Rapids: Eerdmans). *Volume I* 197 pp. \$10.95.; *Volume II* 696 pp. \$10.95; *Volume III* 338 pp. \$6.95.

Carson, D.A., *The King James Version Debate: A Plea for Realism*. Contrasting the claim that the KJV is superior to all other English translations, Carson pursues textual questions and non-textual questions (translation issues, public opinion). An appendix answers W.N. Pickering's defense of priority of the Byzantine text. (Grand Rapids: Baker). 123 pp. \$3.95.

Pelikan, Jaroslav, *The Growth of Medieval Theology (600-1300)*. Following two volumes concerning Western and Eastern theological developments during the first 6 centuries (in the series *The Christian Tradition: A History of the Development of Doctrine*), Pelikan here turns to the 7th-14th century story of the Catholic tradition. From a foundation on Augustine through questions of the Charlemagne era, the issues of the Reformation begin to take shape. Pelikan indicates those doctrines which are shared with Protestant traditions and those that are held in common with Eastern Orthodoxy. Finally, 13th century theologians are covered as churchmen (not philosophers) who summarize the Medieval Age. (Chicago: University of Chicago) 333 pp \$17.50.

Piepkorn, Arthur C., *The Religious Bodies of the United States and Canada: Volume III, Holiness and Pentecostal; Volume IV, Evangelical, Fundamentalist, and Other Christian Bodies*. Piepkorn completes his survey of Protestantism which began in *Volume II*. (*Volume I* covered *Roman Catholic, Old Catholic and Eastern Orthodox Bodies*.) This book (containing two volumes) includes not only well known church and parachurch organizations, but also many lesser known ones. After careful preparation by the author, a member of each group was asked to verify the accuracy of the "profile." My own scanning indicates a solid understanding by the author of the bodies discussed here. John Tietjen (Seminec) ably completed this book after Arthur Piepkorn's death. (New York: Harper & Row) *Volume I* 262 pp., *Volume II* 191 pp. \$23.95.

Worthwhile Articles

Christianity Today:

"Bibliomania: Eight Ways to Avoid It", Walter A. Elwell. May 4. p.30.

"Church Management: The Architecture of Ministry", Norman Shawchuck. July 20. p. 19.

"Ten Significant Books of the Past Year", Donald Tinder. September 7. p. 30.

"Annual Book Survey". September 7. p. 33.

Occasional Bulletin:

"Statement of the Asian Theological Conference of Third World Theologians". July 1979. p. 99.

"Theological Trends and Issues in the Christian World Mission As Seen from a North American Perspective", Harvie M. Conn. April 79. p. 53.

"Liberation and Evangelization- Some Historical and Theological Footnotes", Gabriel Fackre. April 79. p. 58.

New Oxford Review:

"The Chicago Call: An Appeal to Evangelicals". Respondents include Robert E. Webber, Donald G. Bloesch, and Thomas Howard. May 1979. p. 4.

"A Christian Political Response to Modern Psychology", Paul C. Vitt. June 1979. p. 12.

"Is Fighting Social Injustice the Main Business of the Church?", Michael E. Smith. July-August 79. p.4.

"The Authority and Power of the New Testament", Philip Edgcumbe Hughes. September 1979. p. 8.

Gospel in Context:

"The Social Status of Early Christianity", Frederick W. Norris. Respondents include Escobar, Kirk, Krass, Newbiggin, Wagner, and Webber. January 1979. p. 4.

Eternity:

"Crisis in Christendom: An Appeal to Evangelicals from a Catholic Layman", Kevin Perrotta. July 1979. p. 22.

The Reformed Journal:

"Chicago Revisited" (editorial on the ICBI), James Daane. June 1979. p. 3.

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- Rich Christians in an Age of Hunger* by Ron Sider. \$3.00 (we pay postage).