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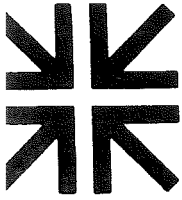
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# TSF News and Reviews

April 1980

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## THE CREATION AND VOCATIONAL OPTIONS

By Roy Carlisle

Theological students, like those in other fields, face the often awesome decisions about vocation. The crisis of choice is heightened by the stakes: religious background, family wishes, convictions of faith, peer pressure, the authority of institutions, personal abilities, all possibly complicated further by ethnic particulars, the preference of a spouse and financial obligations.

Creating an aphorism always seemed a display of intellectual cleverness to me. This article offered me the chance to try my hand at it, rather presumptuous—but fun. So, here goes: The secret to a fulfilled life is in the art of focus. Not exactly stunning, but, I think, true nonetheless. But now we must define "focus," "the art of," and then show why this aphorism makes theological sense. If we succeed I hope we will have all taken one step closer to understanding the "will" of God for our lives.

It all begins with a Story, of course. God created, and there was the Story, and all of our stories. Many friends have been trying to tell us about this theological reality: John Dunne, McClendon, Wiggins, D. Crossan, J.B. Rogers, H. Cox, O.F. Williams and others, I'm sure. Somehow we are able to discover more about the Story when we "get a handle" on our own stories. The precise beginning point of the Story is Creation, and all of our stories issue from the matrix of Story/Creation. In the process we find that we are made in the *imageo dei*. The center of that image, at least, contains "creativity." So our individual lives proceed from Story/Creation, and fundamentally participate in "creativity." There you have my presuppositions.

Said another way. We are all living out our own stories by just being alive. And we are either becoming a character in the Grand Story, or we are closing the book and becoming a part of the grand illusion. One may appear to

## BOOK REVIEWS IN THIS ISSUE

. . . *The World Council of Churches and the Demise of Evangelism* by Harvey T. Hoekstra, *Five Lanterns at Sundown* by Alfred C. Krass, *Why Revival Tarries* by Leonard Ravenhill, *America Is Too Young To Die* by Leonard Ravenhill, *Out of the Saltbaker & Into the World* by Rebecca Manley Pippert, *Dom Helder Camara: The Conversions of a Bishop* by Jose de Broucker, *On the Preparation and Delivery of Sermons* by John A. Broadus, *Evangelicals and Social Ethics* by Klaus Bockmuehl, *Evangelism, Salvation, and Social Justice* by Ronald J. Sider, *Christianity in Culture: A Study in Dynamic Biblical Theologizing in Cross-Cultural Perspective* by Charles H. Kraft, *The Theology of Change* by Jung Young Lee, *The Beginnings of Christology, Together with the Lord's Supper as a Christological Problem* by Willi Marxsen, *The Living Word of God* by Bernhard W. Anderson, *Faith, Skepticism, and Evidences: An Essay in Religious Epistemology* by Stephen T. Davis, *Reason Within The Bounds of Religion* by Nicholas Wolterstorff, *The Long Search* by Ninian Smart, *Prophecy and Hermeneutic in Early Christianity* by E. Earle Ellis, *Glory in the Cross: A Study in Atonement* by Leon Morris, *Canon and Authority: Essays in Old Testament Religion and Theology* edited by George W. Coats and Burke O. Long.

be in the middle of the Story simply because one chose a "normal" career. However, in that fears or deceits may have brought one to that job, the Illusion actually won. Becoming a character full of light and love in the Grand Story has something to do with discovering and exercising our "human creativity." The human act of sub- or re-creating helps one to feel like some meaningful contribution is being made to life, self, and others. And it probably captures an essential ingredient in the workings of the Kingdom of God. Only God (in the person of Jesus) knows my story, though there are parts I wouldn't tell my Mother (she probably knows anyway) but we are interested here in the art of focusing our creativity not in gossip.

Well, what is the art of focus? Simply stated it is the ability to ascertain the true "calling or vocation" of one's life and then pursue it single-mindedly and creatively. Simple!? Egads, no! It took me years to find my own focus, and the pain was great--the pain of insecurity, self-doubt, worthlessness, etc. etc. etc. The rites of passages (maturation) even for the sincere Christian are no less traumatic than for anyone else. In fact they are more strenuous, if the biblical concepts of chastening and testing have any reality. For example, even raising the issue "should I consider options other than being on a church staff?" elicits all the insecurities, fears and paralysis of crisis. But before I ask you the reader to begin the narration of your own story (on paper or orally to friends), which is often the key to finding your own focus, let me give you an historical context.

Paul in II Thessalonians clarified the notion of "call." To this end we always pray for you, that our God may make you worthy of his call, and may fulfill every good resolve and work of faith by his power, so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ." (II Thess. 1:11-12, RSV). So every Christian has a call, or in the modern vernacular, every one has a vocation. Up to the beginning of the Fourth Century, Christians had worked out their vocations by being in the world but not of it. Then the Church began to set up two classes of Christians. Eusebius writes in 315 AD:

Two ways of life were thus given by the law of Christ to His Church. The one is above nature, and beyond common human living; it admits not marriage, child-bearing, property nor the possession of wealth, but, wholly and permanently separate from the common customary life of mankind, it devotes itself to the service of God alone in its wealth of heavenly love! . . . Such then is the perfect form of the Christian life. And the other, more humble, more human, permits men to join in pure nuptials and to produce children, to undertake government, to give orders to soldiers fighting for right; it allows them to have minds for farming, for trade, and the other more secular interests as well as for religion; and it is for them that times of retreat and instruction, and days for hearing the sacred things are set apart. And a kind of secondary grade of piety is attributed to them. . .

The rapid growth of monasticism followed with the insidious notion that only celibate withdrawal from human society had the full approval of God. By the time of Martin Luther that division was complete. Only the monk, the nun, and the priest had "callings." Christians in the secular world had no vocations or callings. Luther rebelled. His theological understanding of justification by faith contradicted the medieval system. No

one was better in God's eyes by virtue of their self abnegation. He then extended vocations to include all stations in life clerical and lay, spiritual and secular. He wrote extensively on the subject. That full blown theological position is not our concern here; what we now know is that the direction of the Church changed. Vocation or call now included not only the call of the gospel to the life in Christ but the call of service in whatever "work" one was doing or planned to do. In other words all people (not just clerics) were called to a life of holiness and service. Luther spent time overemphasizing this strand of his thought because of the need to counter the medieval Catholic position. I say overemphasize because there is room in the Kingdom for the monastic calling, not that it is better but that it may very well be the outworking of one's true creative center. That is my point of course, that, for the church in our day: *the very most important lesson to learn concerns the integration of calling, vocation, work, service, and creativity.*

Back to my story. My initial Christian years subtly trained me in the heresy of maturity = performance, and personal worth = performance. It was not anybody's fault. But the evangelicalism of the late 60's was dominated by disguised fundamentalism. Its notions of propositional truth--letter over spirit; and ethical donthingism --activity for good was "fleshly" or evil, reduced the gospel to a form of individual merit badge activities and credal affirmations. One of those activities was to respond positively to the "call" to seminary. We naively thought that training for the ministry was a higher calling that precluded any need to pursue self-knowledge. In other words, one's natural created temperament and personality, replete with gifts, talents, was infinitely malleable. It could be forced into a pastoral (or maybe teaching) mode. The effects were disastrous. I dropped out of seminary (with many others) to re-evaluate the nature of the "secular" culture, wondering if indeed that was where many of us belonged. Some said the secular culture was the "real world," implying that leaving the seminary-to-clergy track was in itself an act of holier courage; others believed such a move was "downward" spiritually. Fortunately, many winsome leaders were honestly struggling out loud and thus helped all of us become men and women who desired an alternative to the illusion we began perceiving. The changes we wanted included this increased awareness about "vocations" and being "in the world but not of it." The renewal movements began to spring up and the age-old tension between clergy/laity was again felt and debated.

The result today has been a resurgence of "experimental ministries" and visionary careers. On the job or off the job we can begin to explore the ways and means of expressing creativity. This freedom, if it is pursued, will often bring one to the nexus of natural talent and supernatural calling. For some it seems easy, they have known what they wanted to do and be since junior high. For others low self-esteem prevents them from believing that they can do anything. For some the abundance of talent leaves them perplexed because there seems to be many challenging and fulfilling options.

My own experience and the counsel of others prompts me to assert that you should "do what you really want to do." Imagination, while God-given, is too often unemployed as a sanctified guide. The creative impulse is a divine impulse, it is a part of our created temperament. Notwithstanding original sin, and flawed natural impulses, a person who knows some freedom in the Spirit along with the discipline of prayer, accountability to a community and faithfulness to the Scriptures, will find

honoring and fulfilling "every good resolve..." (εὐδοκίαν) can mean choice, or even desire. *The Theological Dictionary of the New Testament* (Kittel) states that the word implies action, though with an emotional element. We passed over this verse too quickly. God blesses and fulfills (blesses) our creative (good and unique) impulses (choices and desires). Intellectuals have been so steeped in disguised sentimentalism (specifically some sort of separatism) that anything hinting of pleasure or creative joy is immediately condemned. A more sound understanding of Creation will not allow condemnation of the creative act. An atmosphere in which we give each other the freedom and support amidst exploration, failure, redemption, restoration will move us all toward vocations which lie on the cutting edge of the Kingdom.

Practically, there are several tips that are helpful. First, begin to narrate your own story (orally or via journalizing) noting the activities that released your creative impulses. You will find help in Elizabeth O'Conner's *Letters to Strayed Pilgrims* (1979) as she delineates different "centers" in us (historical, intellectual, emotional and how they together form a "moving center"). Secondly, stay tuned to God for directional signals (risky, but rewarding). This act of listening needs practice and "fine-tuning."

St. Irenaeus' *Clowning in Rome* (1979) offers a dance on God's values on human vocations (clergy or lay). God may push and pull you to binary but not necessarily for an ordination track. If you are already a seminarian and exploring vocational options, allow your directions to be influenced as much by your imagination as the "usual" employment structures. So, thirdly, take time to explore inner motivations on your own, taking seriously hints and glimmers that point to what you really like and want to do. Don't believe that you could be called of God function out of the creative center even though seems impractical and absurd. Four out of five "calls" I have had in the last decade did not exist before I entered them. God creatively produced vocational positions to match my talents/interests. That is His way, it was not a special dispensation for me alone. Lastly, desire nothing less than total professionalism and excellence in whatever "call" comes to your life. Anything less cheapens the gospel and tarnishes respect for the one who calls us.

An array of options covers the horizon for the one who can escape the blindness of panic. An ability to "distance" oneself helps provide the freedom for pursuing alternatives. Theologically trained professionals are needed in many fields, whether the well-known church, para-church, educational and missions institutions or in media, arts, social services, business (ethical consultation), medicine (ethics, counseling), government (ethics, chaplaincy), law (ethics, compassion), *ad infinitum*. One's community can help with imagination and implementation.

There is no doubt in my mind that the Spirit of God is doing a new thing today. Christians are being called to serious theological preparation so they can work out their ministries at the professional level as those who function professionally as doctors, lawyers, businesspeople, teachers, etc. Training the laity is not new, training "clergy" (you and me) to be professional laypeople may be. It sounds just like me.



Roy Carlisle is an editor with Harper and Row in San Francisco

## News briefs --

**SUBSCRIPTIONS** - This mailing finishes the 1979-80 subscription year. You will find a renewal notice if appropriate. Please re-subscribe as soon as possible to make our work easier.

**ADDRESS CHANGE** - Effective June 15, do not use the Los Angeles address. By July 8, Branson and his files will arrive at headquarters in Madison Wisconsin - 233 Langdon; zip 53203; (608) 257-0263.

**MEMBERSHIP SURVEY** - Please notice and respond to the enclosed survey. TSF leadership relied heavily on last years responses in setting ministry priorities. Again, we are offering TSF Research materials gratis to those who participate with us in this.

**TYNDALE BULLETIN** - Through special arrangements past issues are available. Please use the enclosed order form.

**GOSPEL PERSPECTIVES: STUDIES OF HISTORY AND TRADITION IN THE FOUR GOSPELS** - This collection of essays (reviewed in the March, 1980, *N&R*) was produced for the Tyndale House Gospels Research Project and edited by R.T. France and David Wenham. TSF members can order this volume from Eisenbrauns, P.O. Box 275, Winona Lake, Indiana 46590. Identify yourself as a member of TSF. It is being published by JSOT Press, Dept. of Biblical Studies, University of Sheffield, Sheffield, S10 2TN ENGLAND.

**BAKER BOOK HOUSE** continues to offer excellent discounts on volumes from various publishers. (P.O. Box 6287, Grand Rapids, MI 49506)

**CHRISTIAN CENTURY** - Don't miss an article "TSF: A Quest to be Conservative and Contemporary" by Lewis Rambo in the February 6-13 issue.

**THE ENCYCLOPEDIA OF PHILOSOPHY** has again been offered as bait to join Book-of-the-Month Club and it's worth the hassle to get the bargain. (Book-of-the-Month Club, Inc., Camp Hill, PA. 17012)

**EDITORS NEEDED:** Once again, applications are being received for Contributing Editors for *TSF News and Reviews*. Write to Mark Branson (16221 Mulholland Dr., Los Angeles, CA 90049), including a sample of your writing and the area of study in which you would like to review new books. Contributors work with an Associate Editor to supply one or two reviews for the 1980-81 publishing year.

NEW SUBSCRIBERS: Because we have received an unexpectedly large number of new subscriptions recently, two options are being provided. Formerly, you would receive the current year's mailings (October, 1979 - May, 1980). This means you would also receive a renewal notice with this mailing. With option #2, you can choose to accept this copy of *N&R* free and have your actual subscription begin with the October, 1980 mailing. Unless we hear otherwise, we will follow option #2.

## Readers Respond

Mark,

I've been a TSF member for 3 years now, and I believe we are seriously limiting our breadth in the evangelical student community. There seems to be a growing shift leftward in much that comes from *N&R*. Our chapter at Dallas Seminary is, of course, in the midst of a very traditional and conservative setting. However, if we are to identify TSF with a particular part of the evangelical spectrum we will eliminate a large (largest I'm sure) group of individuals.

For example, reprinting Todd Putney's review of Johnston's book seems to be a poor move. The review becomes a forum for Putney's particular viewpoint--which he already has in *Partnersean Sojourners, The Other Side*, etc. Why not a more judicious review which is not self-serving as this one was?

"Noteworthy Articles" and "Noteworthy Reviews" also evidences this problem. Each issue *N&R* recommends several *Other Side* and/or *Sojourners* type articles. My point is not that these have little to offer, they are an important part of the church, but TSF should not be a clearinghouse for pacifistic/social concern. If we do this we are no longer an association designed to help evangelical students, but a source and forum for a particular viewpoint. There is much which needs correction in the conservative status quo, but TSF need not be a reactionary association. It can and should be balanced, and thereby it will be helpful to those of us who are working at sorting out the truth from tradition.

In Christ,  
T. Scott Baker

P.S. Is it really necessary to run down dispensationalism and inerrancy at least once in every *N&R*?

(Note: During a conversation at the November, 1980 AAR meeting, I benefited from thoughtful comments by Tim Phillips, who is studying toward a Ph.D. at Vanderbilt University. At my request, he has responded to Pinnock's "The Study of Theology" A Guide for Evangelical" which appeared in the March issue of *N&R*. I have excerpted parts of his reply. - MLB)

Pinnock has rightly noted the need for evangelicals to avoid an "anti-intellectual posture". Indeed, far too often evangelical theology has not effectively met or critiqued its theological opponents, due to its cloistered existence, its simplistic thinking, and its frequent caricatures. However, I fail to see how evangelicals will ever break out of this mold by continuing to study solely within our own schools or even at institutions noted for their sympathy to evangelical thought. Will we ever really learn what the liberal is say-

ing and the reasons for that stance unless we have encountered liberalism firsthand? Will we ever really be able to credibly challenge liberalism without having to honestly struggle with the problems posed by modern critical thought? While studying within a pluralistic context is always difficult, it can be very fruitful. For within a pluralistic setting the distinctive options offered by evangelicalism and liberalism concerning theological method, Biblical criticism, the doctrines of God, Jesus, anthropology... should become more apparent. You continually will be forced to turn back to the primary sources of orthodox thought such as Augustine, Luther, Calvin and Edwards, and to the more modern prophetic voices of Forsyth, Barth, Thielicke and Torrance, and to discover for yourself the value and even the necessity of the evangelical alternative.

In reflecting on Pinnock's suggested reading, I believe a few should be added. To comprehend most of the developments in modern liberal theology an understanding of Kant's critical turn in philosophy and Schleiermacher's appropriation of it is crucial. These connections are implicitly delineated in Thielicke's brilliant explication of theology and "B". In fact, this penetrating analysis in the first volume of his *Evangelical Faith* (1974) should be required reading for every evangelical theology student. Torrance's *Theology in Reconstruction* (1965) and *Theological Science* (1966) similarly deals with this Kantian influence.

On the doctrine of God, Merold Wesphal's "Temporality and Finitism in Hartshorne's Theism in *Review of Metaphysics* XIX, 3 (1966), pp. 550-560 ought to be mentioned. As Hartshorne noted in his response (*Review of Metaphysics* XIX pp. 273-289, 1967) this was one of the most penetrating defenses of classical theism in recent years; that still holds true. Furthermore, there is an alternative to the classical and neo-classical understandings of God. I.A. Dorner's essay, "On the Proper Version of the Dogmatic Concept of the Immutability of God with special reference to the interrelation between God's trans-historical and historical life" in Claude Welch (ed.), *God and Incarnation* points to such a mediation. This conception of God was further developed by Barth whose own view has been explicated by Eberhard Jungel in *The Doctrine of the Trinity: God's Being is in Becoming* (1976). This third position effectively critiques both the Thomistic and Process view of God. The difficulty with Thomism is that if God was simply immutable and eternal, He could not truly enter into relation with historical beings, but would necessarily reveal something other than Himself. Accordingly, for revelation to be truly a self-revelation of God we need a God who demands historical predicates! On the other hand, insofar as process theology makes God dependent on the world ontologically, the freeness of grace and is undermined. Accordingly, Dorner and Barth understand God as being free from, as well as free for the world.

Regarding apologetics, some of the writers mentioned are severely hampered because they have not taken seriously the Kantian revolution in philosophy and what that portends for a rationalistic metaphysics. Arthur F. Holmes in *Christian Philosophy in the 20th Century* (1969) has attempted to explicate the limited role of reason and thus by implication apologetics in our post-Kantian situation. C. Stephen Evans in *Subject and Religious Belief* (1978) deals with this issue even more explicitly. Both are evangelical philosophers of stature; insofar as their analysis is being ignored, our apologetic will remain unconvincing.

Finally, and I believe Pinnock would agree, evangelicalism is more than just doctrines, it

ssarily includes a vital piety. I have dis-  
red throughout my education that my ability to  
rly perceive and think about the object of  
h is relative to my own loving delight in God  
a whole-hearted obedient response to Him in  
y and practice. Wherever we study, our lives,  
work and our influence must be grounded upon  
h in and a love for Jesus Christ.

--Timothy R. Phillips  
Vanderbilt University

## WORKING OUT OUR SALVATION

### Part Five: Poverty of Spirit

Gregory A. Youngchild

Throughout this series I have stressed the import-  
e of our being aware that spiritual formation  
the life of the Spirit lived out in us. There  
l be readers, I am sure, who will have pre-  
red that I concern myself more with the tech-  
ues of spiritual formation, with the practical  
concrete "how to's" of the spiritual life.

I deeply believe that in this area "how to"  
es sense only when there is a firm and heart-  
t understanding of "why to," and it is on the  
ter that I have chosen to focus my attention.  
too easily we can be led to think that if we  
all the right "how to's," we will be a spirit-  
ly mature person. But the fact is that the  
ritual life is much more organic and vital  
n that, and indeed much more elusive; "the  
rit blows where it wills." Hence our attitude,  
ould suggest, needs to be more that of appreci-  
ating *what God has already done* than that of  
king *what we must do*.

I am very aware that there is a decidedly  
ive dimension to our spiritual formation, and  
is this which I would like to bring to the  
e in this last part of the series. The terri-  
ng truth of being human is the possibility of  
osing to live in the darkness rather than in  
light. Of all creation only humans can be  
s than God created them to be; only humans  
t choose to become fully what they are in  
ist. "Becoming a human being," writes Johannes  
z in his little classic *Poverty of Spirit*,  
volves more than conception and birth. It is  
andate and a mission, a command and a decision."

Rev. Dr. Alan Jones, professor of Christian  
rituality at the General Theological Seminary  
New York City, once remarked that we have only  
options, two ways of being in the world:  
her we contemplate or we exploit. That is,  
her we see the world through the vision of God  
thus act in accordance with the revelation of  
t God has created us to be in Christ; or we  
the world solely through our own eyes, through  
own schemes and prejudices, and thus act out  
ego-centricity and for our own advantage.

we choose to refuse the mandate, we shall have  
sen the wide and easy path that leads in a  
mward spiral to exploitation. If we choose to  
ept the mandate, we must enter by the narrow  
e that leads in an upward climb to contempla-  
n. There is no middle ground, no way to cir-  
vent having to decide; and everything we think,  
or say has behind it a decision.

adoxically, however, the downward spiral feels  
e ascent because it is the way of the world.  
carries with it the worldly rewards for "getting  
ad;" it is a conquering, competitive, ruthless  
efficient way of living; it is self-promoting  
others' expense. It's label of "success" is

measurable, exciting, enticing, and often very  
satisfying. In contrast the upward climb actually  
feels like descent because it is the way of Christ.  
It is the way of kenosis, the way of self-emptying,  
the way of entering into the poverty of ourselves  
--in all its sordidness, ambiguity and sinfulness.  
It carries with it few obvious rewards; it is a  
celebrating, cooperative, gentle and organic way  
of living; it seeks others' welfare as well as  
one's own and counts others equal before God.  
It's process is inward and brings one to recogniz-  
ing ultimate dependence on God for everything; yet  
it is as difficult to hide as a city built on a  
hilltop and it is as compelling as a light held up  
in the darkness.

"Working out our salvation," as Paul calls the  
spiritual life; is the active participation in  
Christ's saving way, the way of self-emptying. It  
is our entering into the true poverty of our human-  
ity, a free acceptance of our fragile condition of  
total dependence on God. Like Christ, as Metz  
explains so well, we must enter into the heart of  
our inner human darkness; meet the temptations of  
"strength, security and spiritual abundance" in  
that desert which would have us believe we are  
not who we are; and cling only to our real iden-  
tity as ones loved and saved by the Father through  
the Son in the Spirit. We must choose to have in  
and among us the mind of Christ, not merely our  
own individual, self-centered and self-absorbed  
minds.

And this is not easy. It is so difficult, in fact,  
because it is precisely the opposite direction we  
naturally would choose to go. We prefer moving  
downward into the world's success which gives our  
egos such a "boost." It gives us the sense of  
being "in control," of "having it all together,"  
of being "on top." We would rather earn our sal-  
vation than receive it. And even when we would  
choose the effort of self-emptying, we discover  
as Paul did that "I do not understand my own  
actions. For I do not do what I want, but I do  
the very thing I hate." (Rom. 7:15) We confront  
face-to-face our own sinfulness, and these re-  
peated confrontations can cause us to feel dis-  
heartened.

In the first part of this series, I mentioned that  
I would like to discuss the role of a spiritual  
director in our spiritual formation for a final  
topic. What I have said here gives me an oppor-  
tunity to address that issue and to suggest a  
practical way to find help on our journey into  
Christ.

For those not familiar with spiritual direction,  
a word of description is very much in order. A  
good way to see spiritual direction is as part of  
the larger task of pastoral care and counseling  
which has as its particular focus the process of  
one's maturation in faith. In the broad sense,  
we receive spiritual direction most obviously  
through every sermon we hear, though the nature  
of a sermon prohibits its addressing the specific  
spiritual issues of each individual; less directly  
we also receive it through the celebration of the  
Lord's Supper, and less often--for obvious reasons  
--through the support and advice we may receive  
from a pastor at moments of personal crisis. All  
this is spiritual direction because it is grounded  
in faith for the building of faith. Personal  
spiritual direction presupposes the more general  
kind of pastoring yet extends beyond it to the  
individual's own faith and the way that faith is  
shaping one's life. In this narrower sense,  
spiritual direction is a mutual listening to the  
Spirit, by both the director and the one directed,  
to discern how and where the Spirit is active in  
one's life so that one may participate more fully  
and freely in the creative work of the one who  
"makes all things new."

From this description it is clear that one task of the spiritual director is that of listening--to us and to God--so that he/she may help us discern the Spirit and distinguish God's will from our own. He/she is also a clarifier, helping us to perceive and sort out our mixed motives, recognize our desire to avoid self-emptying, and encouraging us to enter deeply into the darkness in our own hearts so that we may discover the light of Christ in us. Sometimes a director will also advise, sometimes teach, sometimes simply be an abiding presence in Christian friendship. Always the spiritual director will be a person of prayer who prays for us, who carries us and our joys and burdens in his/her heart to the Father in love. He/she sees us and loves us through God's eyes--not only for who we are, but for who we are becoming in Christ.

Entering spiritual direction, therefore, is entering into a personal commitment: to strive for perfection (Mt. 5:48) and purity of heart (Mt. 5:8), to submit our prayer and our life to another's gentle scrutiny (Col. 3:16), to enter into Christ's own self-emptying (Phil. 2:5ff) that we might learn to grow more vulnerable to God and more available to the transformative power of the Spirit within us.

A spiritual director may be an ordained minister or a layperson, perhaps even a close friend whom we trust and with whom we can share our journey. Whether he/she has "the wisdom of the mystics" is not crucial. But three qualities are necessary: (1) a willingness to see and love us solely in the Spirit of the gospels; (2) an indefatigable commitment to begin, again and again, to face the inner struggle and to endure it in hope; and (3) an ability and desire to keep him/herself and us mindful that our calling--above all else--is to be in truth what we are in Christ. Of course, the more experienced one's director is in this practice of the "care of souls," as it is traditionally called, the more beneficial will be our work with him/her. The key operative principle here, however, is the opening of our hearts to another's eyes in faith, recognizing that the Spirit--and hence our spiritual life--is by nature *corporate*, not private, and that all our growth or failure to grow helps or hinders not just us but the *whole church* of Christ. Through spiritual direction we make incarnate the submission, mutuality of responsibility and oneness of which Paul writes so often in his letters. Ideally, this is the relationship of every member of the church to one another.

Finally, let's recognize also that we are not all called to be St. Francis! The exigencies of life are such that many of us will find ourselves as laypeople a part of an ascending corporation, as parents with families to raise and support, as pastors with many administrative responsibilities to bear and decisions to make. To seek a spiritual life does *not* mean the abandoning of these normal, natural functions and needs. Rather it requires of us a decisive commitment to remain true to our calling-in-Christ in the *midst* of these, a commitment not to foster a dual existence where our inner life is utterly divorced from our outer one. This will be the greatest challenge to us and the greatest source of temptations to self-delusion. A spiritual director can be very helpful in our gaining insight and clarity about the way to travel on our journey Christward through these trials and deserts, but no one can take our steps for us. The choices are and must always be our own to make and abide by.

"If we live, we live to the Lord, and if we die, we die to the Lord; so, then, whether we live or whether we die, we are the Lord's." (Rom. 14:8) The spiritual life is the Christian life of salvation worked out in prayer and in every part of

our day. It is difficult and personally costly at times; wisely did Paul qualify, "with fear and trembling," calling to be mindful we, too, live under judgment. Yet it is also full of joy and hope, "for God is at work in you, both to will and to work for his good pleasure." We needn't be afraid; indeed we have every reason to have the utmost confidence: "It is no longer I who live, but Christ who lives in me." (Gal. 2:20) For indeed God in Christ *has made all things new*.

'The TSF does not publish again until October, the varied and (sometimes) exciting reading available in other newsletters is waiting for your discovery. Denominational, educational and para-church organizations publish many such short periodicals. If unavailable in a nearby library, copies can be obtained by requesting samples from the addresses given.

*Context* by Martin E. Marty is often the highpoint of my newsletter reading. Offered as "A commentary on the interaction of religion and culture," *Context* gives us Marty's reflections on his readings of other resources (NY Times, Psychology Today, Esquire, NY Times Book Review, Chronicle of Higher Education, America, Commentary, et al). Six pages long, 22 times a year at \$18.95 - so encourage your seminary or church library to pay for this. Or gather some friends, it's worth the price. Clairretian Publicat 221 W. Madison St., Chicago IL 60606.

*Sources and Resources*, published by *The Wittenburg Door* gang (don't stop reading yet) monthly. A considerable crew of contributors write brief reviews (movies, book, articles), comments, news and connections with other resources. Not only highly informative but also fun (wierd?). It'll cost you \$12/yr. - to Youth Specialities, 1224 Greenfield Dr El Cajon CA 92021.

*Partnerscan* is published bi-monthly by Partnership Missions. As "a six-continent reading service for renewal of church and mission" *Partnerscan* surveys articles and happenings throughout the world as topics like "Is England Ready For Evangelism, Church Growth Style?", an outreach in India for "Transforming Rural Villages Into 'Missionary Congregations'", "The Place Of Women In Three Filipino Mission Groups" and "Who Are the Poor" -all from December, 1979 is included. In addition, 20-25 other articles are recommended full size book reviews or condensed articles are included. Averaging 16 pages, *Partnerscan* comes for \$9/yr. (\$6/yr for students) from 1564 Edge Hill Road Abington CA 19001.

*Theological News* is published four times each year by the Theological Commission of the World Evangelical Fellowship. The eight pages give brief summaries of international activities (conferences, publications, movements). Formerly the editor of *Themelios*, Bruce Nicholls edits this newsletter from India. Subscriptions cost \$2/yr. (\$3 for air mail) and are obtainable from the publishers: John E. Langlois, Les Emrais, Castel, Guernsey, C.I., England.

*Theological Fraternity Bulletin* is published by the Latin American Theological Fraternity. Several times each year one or two major articles focus on theological, church, society and evangelism. Creative, relevant in-depth writers like Kirk, Escobar, Costas and Padilla provide excellent reflective, hopeful evaluations and challenges for the Latin church. Price not mentioned. LATF is at Casilla 4, Suc. Puente Saavedra; 1602 Florida; Pcia, de Buenos Aires; Argentina.

*IN/* (Inter-Seminary Student Missions Newsletter) is a new ministry sponsored by Artists in Christian Testimony (ACT). Through reprinted articles, interviews and discussions about various seminary mission programs, *IN/* seeks to encourage seminarians toward frontier missions. Individual subscriptions are free - P.O. Box 13053, Portland OR 97213.

*Newsletter* is "designed for the instruction of all churches - motivating, training, and equipping churches for increased effective participation in mission." Published by the Association of Church Missions Committees as a bi-monthly for members, they feature articles on short and long term missions, finances, agencies, conferences - all focus on the local church's role. Inquire at 1021 E. 1st, Suite 202; Pasadena CA 91106.

*Christian Leadership Letter*, a ministry of World Vision, International, is edited by Ted Engstrom and Fred Dayton. This monthly four-page mailing deals with leadership, usually focusing on one issue like stress to evaluate or coping with stress. Free subscriptions are available from 919 West Huntington Drive, Covia CA 91016 (indicate if you are receiving any other World Vision material).

*Public Justice*, edited by James Skilller, offers articles on topics like international justice, energy, politics, medical ethics. Published ten times per year, they are "committed to education and research that will aid the development of a biblical understanding of public policy and political service." For further information write to the Association for Public Justice Education Fund, Box 5769, Washington, D.C. 20014.

*Justice* is "a magazine for Southern Baptists concerned about hunger." It began as a newsletter, but has become an excellent monthly magazine. From a "grass-roots" beginning, *Justice* helps the church discern its ministry as it responds to hunger, agriculture, relief, development, foreign aid, public policy, etc. \$1/year c/o Oakhurst Baptist Church, 222 E. Lake Dr., Oakhurst GA 30030.

*Ecumenical Renewal* serves an incredible ecumenical leadership within evangelical and charismatic circles (and probably wider). The emphasis on church health, renewal, personal spiritual and emotional health, and inter-parish concerns makes this an excellent resource for clergy. Subscriptions (monthly) are on a donation basis - P.O. Box 8617, Ann Arbor MI 48107.

*Newsletter* (Spiritual Counterfeits Project) offers information and a Christian perspective on various religious groups like TM, Gurdjieff, The Way, EST, Unification Church, Eckankar, etc. The monthly newsletter and periodic journals (including some excellent articles on holistic medicine and modern science) are sent free (with a \$4 or \$5/yr. suggested donation). Write to SCP, P.O. Box 4308, Berkeley, CA 94704.

*Wesleyan* offers "contemporary evangelical resources for United Methodist seminarians". News, bibliographies, cassette tapes, book reviews and articles on theological renewal within the Wesleyan tradition are included. Published four times each academic year, *Wesleyan* is free for United Methodist seminarians and \$5/yr. for others - write to P.O. Box 8301, Bruton Rd., Dallas TX 75217.

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- Vol.1 No.1 (Fall, 1977) KINZIE, Charles E., "Correspondence Among the Called" (reprinted from *Sojourners*).
- Vol.1 No.2 (January, 1978) PINNOCK, Clark H., "Langdon Gilkey: A Guide to his Theology".
- Vol.1 No.3 (April, 1978) BRANSON, Mark R., "Berkeley Lectures" (summaries of comments from Helmut Thielicke and Darrell Guder); GILKEY, Langdon, "Dear Prof. Pinnock" (a response to Pinnock's bibliography on Gilkey).
- Vol.1 No.4 (May, 1978) MICKEY, Paul, "Why Go National?" (concerning affiliation with TSF); NORTHROP, Peter B., "Statement Regarding the IVCF (including TSF) Basis of Faith".
- Vol.2 No.1 (October, 1978) BRANSON, Mark R., "An Open Letter to Seminarians" (fellowship, academics and spiritual development).
- Vol.2 No.2 (November, 1978) DAYTON, Donald W., "On Getting Acquainted with a Theological Library".
- Vol.2 No.3 (January, 1979) YOUNGCHILD, Gregory, "Journeying Through the Wilderness: A Reflection on Developing a Contemplative Life in Academia".
- Vol.2 No.4 (March, 1979) PARKER, James, III., "The Seminarian and Social Justice".
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- Vol.3 No.4 (March, 1980) PINNOCK, Clark H., "The Study of Theology: A Guide for Evangelicals"; BRANSON, Mark, -report on TSF Urbana Seminary (Universalism, Theology for Missions, and Liberation Theology) and the continuation of the report on the "Consultation on Evangelical Theology"; YOUNGCHILD, Gregory, "Working Out Our Salvation: IV. Social Action".



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## WORTHWHILE ARTICLES AND WORTHWHILE REVIEWS

### An Introduction

Let it be known that I do not read all of the periodicals I receive, much less all those available and beneficial to theological pursuits. These columns have a limited - yet, I hope, useful - purpose. Articles are not recommended because I agree with them, nor to encourage all members to read them, nor to frustrate you with yet more "I wish I had time to read that" items. Very simply, I hope to help you to use whatever reading time you have to the greatest advantage. Articles here may (1) provide material to further your current directions in reflective thought; (2) offer views different than yours to allow you to gain practice in hearing and understanding others, or (3) provide a brief introduction to an area which cannot currently be accorded much time yet which is important enough to warrant a beginning study. It might be wise to set aside a half hour per week (perhaps between classes) to visit the periodicals of your library. Keep *N&R* with you so this guidance is available. Try to become acquainted with various publications so you will know which would best serve you when you leave the campus.

As with the suggested articles, the book reviews noted here are to help you find the best reviews - critiques of new volumes. *N&R* cannot review everything, so I attempt to discover the most valuable reviews elsewhere. In addition, some suggested reviews will complement those in *N&R*.

So - use these suggestions only as guides. I will attempt to gear them to concerns I hear as I travel to campuses. You, too, can send in suggestions. -MLB

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## WORTHWHILE READING

"Models of Ministry For the 1980's" by Harvie M. Conn in *The Journal of Pastoral Practice* Vol. 3 No. 3.

"Black Theology: Retrospect And Prospect" by Noel Leo Erskine in *Theology Today* (July, 1979).

"Redactional Trajectories in the Crucifixion Narrative" by Grant R. Osborne (a model for evangelical use of redaction criticism) in *The Evangelical Quarterly* (April-June 1979).

"Women and Church Leadership" by E. Margaret Howe, Assistant Professor of Religion at Western Kentucky University, in *The Evangelical Quarterly* (April-June 1979).

"Reviews and Notices" *The Birth of the Messiah. A commentary on the infancy narratives in Matthew and Luke*, by Raymond E. Brown (Doubleday). Reviewed by I. Howard Marshall (Aberdeen) in *The Evangelical Quarterly* (April-June 1979).  
"W. W. Finlator: Risk-Taker" Profile of a Southern Baptist Maverick by Bill Finger in *The Christian Century* (January 30, 1980).

"A Life Vision" *A History of Psychoanalysis* by Reuben Fine. Reviewed by Lewis R. Rambo in *The Christian Century* (January 30, 1980).

"Thought and Action" *Love and Living* by Thomas Merton. Reviewed by John B. Bell, pastor of Prospect Heights Community Church in Prospect Heights, Ill. in *The Christian Century* (January 30, 1980).

"How My Mind Has Changed: Previewing the Series for This Decade" (The presence of the series will be reassuring as a sign of continuity in the ever-shifting worlds of journalism, theology and autobiography.) by Martin E. Marty in *The Christian Century* (December 26, 1979).

"A Fundamentalist Social Gospel?" (A certain hermeneutical naivete mars the otherwise admirable consciousness-raising that is now occurring among evangelicals.) by Robert M. Price (Drew) in *The Christian Century* (November 28, 1979).

"From Secularity to World Religions" by Peter L. Berger (Professor of Sociology at Boston University describes his move further "left" theologically and "right" politically) in *The Christian Century* (January 16, 1980).

"Miroca Eliade: Attitudes Toward History" by Seymour Cain in *Religious Studies Review* (Vol.6 No.1 Jan 1980).

"The Outsiders" (What George Gallup's latest poll shows about Americans who avoid church religiously.) a conversation among Jack Balswick, Thomas H. Dunkerton, Leighton Ford, Rebecca Manley Pippert and C. Peter Wagner in *Eternity* (January 1980).

"Finding the Energy to Continue" by Mark O. Hatfield in *Christianity Today* (February 8, 1980).

"Martyn Lloyd-Jones: From Buckingham to Westminster" an interview with Carl F. H. Henry in *Christianity Today* (February 8, 1980).

"Toward a Holiness Beyond the Obvious" by Earl G. Hunt, Jr. in *Christianity Today* (February 8, 1980).

"The Pope Draws the Theological Line" (the Kung episode) in *Christianity Today* (January 25, 1980).

"Evangelicals: Out of the Closet but Going Nowhere?" (Evangelicals have failed to penetrate the public mood and conscience.) by Carl F. H. Henry in *Christianity Today* (January 4, 1980).

"Bob Dylan Finds His Source" by Noel Paul Stookey in *Christianity Today* (January 4, 1980).

"The Greatness of Wilberforce" *Wilberforce* by John Pollock. Reviewed by Richard V. Pierard, professor of history, Indiana State University, Terre Haute, Indiana in *Christianity Today* (January 4, 1980).

"The Power of Preaching" by Stephen F. Olford in *Christianity Today* December 7, 1979.

"Latin Evangelicals Chart Their Own Course" (Report on ELAM II) in *Christianity Today* (December 7, 1979).

"We Poll the Pollster" An interview with George Gallup, Jr. (plus two further news articles on the *Christianity Today* Gallup Poll about religion in the US) in *Christianity Today* (December 21, 1979).

"Two Bumbling Giants" by Richard Barne in *Sojourners* (February, 1980).

"The Pain and Joy of Ministry" (A review of *Freedom for Ministry*, Harper & Row, 1979, by Richard John Neuhaus) by Dona K. McKim in *The Reformed Journal* (January, 1980).

"Looking for Jesus" (A review of Norma Geisler's *To Understand the Bible Look for Jesus: The Bible Student's Guide to the Bible's Central Theme*. Baker, 1979) by James Daane, professor emeritus of theology at Fuller Theological Seminary in *The Reformed Journal* (January, 1980).

"The God of Job (A review of *The Elusive Presence: Toward a New Biblical Theology* by Samuel Terrien) by John D.W. Watts associate professor of Old Testament, Fuller Theological Seminary in *The Reformed Journal* (January, 1980).

"Do Beliefs Matter?" (A review of *Living in the Shadow of the Second Coming: American Premillennialism 1875-1925* by Timothy P. Weber, Oxford University Press, 1979) by George M. Marsden, professor of history at Calvin College and an editor of *The Reformed Journal* in *The Reformed Journal* (January, 1980).

"Maximally Conservative" (A review of *The Bible in its World: The Bible as Archeology Today* by Kenneth A. Kitchen Inter-Varsity Press, 1977) by Edward Cook in *The Reformed Journal* (January 1980).

*The Wittenburg Door* on divorce--several articles, plus an excellent interview with Lewis Smedes (Fuller) in the August-September, 1979, issue.

With one year behind them *CRUX* editors (Regent College faculty and alumni, several now at Berkeley's New College) have given us a superb journal. Articles in the first year of the quarterly include "Humanism and the Kingdom of God" by Klaus Bockmuehl, and "Dogmatic Theology and Relative Knowledge" by Bruce K. W. in March, 1979.

"The Male-Female Debate: Can We Read Bible Objectively?" by Linda Mercadan in *CRUX* (June, 1979).

"The Kingdom & Community: Can the Kingdom of God Satisfy Man's Search for L" by John R.W. Stott in *CRUX* (September 1979).

"The Desert: A Motif of Spiritual Freedom" by James M. Houston in *CRUX* (December, 1979).

"The Ten Commandments: Are They Still Valid?" by Klaus Bockmuehl in *CRUX* (December, 1979).

*Full Value: Cases in Christian Business Ethics* by Oliver F. Williams and John Houck. Reviewed by David Knight in *CRUX* (June, 1979).

*essentials of Evangelical Theology, Vol-  
me One and Volume Two* by Donald G. Bloesch.  
Reviewed by Robert K. Johnson in *CRUX*  
(June, 1979)

*The Emerging Order* by Jeremy Rifkin.  
Reviewed by Peter H. Davids in *CRUX* (June,  
1979).

*The Hundred Years of Old Testament Inter-  
pretation* by Ronald E. Clements. Reviewed  
by Carl E. Armerding in *CRUX* (June, 1979).

*The Bible in the Balance* by Harold Lindsell.  
Reviewed by J.I. Packer in *CRUX* (December,  
1979).

*The Grammar of Faith* by Paul L. Holmer.  
Reviewed by Harold W. Dawes in *CRUX*  
(December, 1979).

"God and the Scientists: Reflections  
on the Big Bang" by Paul Arveson &  
Walter Hearn in *RADIX* (July/August, 1979).

"A Dialogue with Theodore Roszak on  
Person/Planet" in *RADIX* (July/August,  
1979).

"A Bernard Ramm Restschrift in *The Jour-  
nal of the American Scientific Affilia-  
tion* (December, 1979) - articles and an  
interview focusing on *The Christian View  
of Science and Scripture* by Bernard Ramm.

## BOOK REVIEWS . . . . .

*The World Council of Churches and the  
Demise of Evangelism* by Harvey T.  
Hoekstra

reviewed by David Lowes Watson

*Five Lanterns at Sundown* by Alfred C.  
Grass

reviewed by David Lowes Watson

*Why Revival Tarries and America Is Too  
Young To Die* by Leonard Ravenhill

reviewed by Vaughn W. Baker

*Out of the Saltbaker & Into the World*  
by Rebecca Manley Pippert

reviewed by Vaughn W. Baker

*Tom Helder Camara: The Conversions of  
a Bishop* by Jose de Broucker

reviewed by Lowell Greathouse and  
Dana Brown

*On the Preparation and Delivery of  
Sermons* by John A. Broadus

reviewed by James W. Cox

*Evangelicals and Social Ethics* by Klaus  
Lockmuelh

*Evangelism, Salvation, and Social Justice*  
by Ronald J. Sider

reviewed by Donald W. Dayton

*Christianity in Culture: A Study in  
Dynamic Biblical Theologizing in Cross-  
cultural Perspective* by Charles H. Kraft

reviewed by Charles Ellenbaum

*The Theology of Change* by Jung Young  
Lee

reviewed by Stan Slade

*The Beginnings of Christology, Together  
with the Lord's Supper as a Christological  
Problem* by Willi Marxsen

reviewed by Larry W. Hurtado

*The Living Word of God* by Bernhard W.  
Anderson

reviewed by Kenneth Litwak

*Faith, Skepticism, and Evidences: An Essay  
in Religious Epistemology* by Stephen T.  
David

reviewed by Keith E. Yandell

*Reason Within The Bounds of Religion*  
by Nicholas Wolterstorff

reviewed by Kelly James Clark

*The Long Search* by Ninian Smart

reviewed by Keith E. Yandell

*Prophecy and Hermeneutic in Early  
Christianity* by E. Earle Ellis

reviewed by Grant R. Osborne

*Glorious in the Cross: A Study in  
Atonement* by Leon Morris.

reviewed by David Wells

*Canon and Authority: Essays in Old  
Testament Religion and Theology* edited  
by George W. Coats and Burke O. Long

reviewed by Gerald T. Sheppard

*The World Council of Churches and the  
Demise of Evangelism* by Harvey T.  
Hoekstra.

Tyndale House, 1979. 300 pp. \$5.95.

Reviewed by David Lowes Watson.

Assistant Professor Evangelism at

Perkins School of Theology, Southern

Methodist University, Dallas, Texas.

This could have been an important book. Mr. Hoekstra's thesis is that the mission-  
al priority of evangelism has been  
neglected by the Protestant churches  
since the International Missionary  
Council was succeeded by the Commission  
and Division of World Mission and  
Evangelism following merger with the World  
Council of Churches at New Delhi in  
1961. He gives us a clear view of the  
serious misgivings with which a number  
of missionary leaders entered into this  
integration, and provides not only an  
historical framework for the subsequent  
pattern of mission, but also a confirma-  
tion that the most urgent task of the  
church today is the development of a  
disciplined approach to evangelism.  
Unfortunately, even though he bases many  
of his conclusions on the fruits of  
research at the WCC headquarters in  
Geneva, he fails to address this task.  
His book is of interest therefore as a  
statement of the missional problem rather  
than a guide to its resolution.

The opening chapters are an informative  
and evaluative survey of world missions  
since the Edinburgh Conference of 1910,  
the purpose being to trace the origins  
of *New Mission*. This is a concept which  
Mr. Hoekstra feels has broken with  
historic Christianity by re-formulating  
the missional identity of *God-Church-  
World* into *God-World-Church* (p.75), thus  
blurring the distinction between the  
community of God's people and the world  
(p.77). Instead of a vertical concept  
of salvation which calls persons to  
reconciliation with God, *New Mission*  
propounds an horizontal approach which  
seeks to change the world with a gospel  
of liberation from injustice and freedom  
from oppression.

The sources of this *New Mission* are  
traced to the influence of secularizing  
theologies such as those of Bonhoeffer,  
Hoekendijk and Moltmann, and thence to  
liberation theologies such as those of  
Gutierrez, Miguez and Cone. Most  
especially, Mr. Hoekstra argues, the  
utopian idealisms of Marxism have  
influenced evangelism to the point where  
the WCC has come to regard the classical  
concept of mission as outdated and  
irrelevant. Warnings at the integrating  
New Delhi Assembly--those of M.A.C.  
Warren are cited with particular effect--  
have gone unheeded at great cost to the  
church's evangelistic commission. The  
Mexico meeting of the CWME in 1963,  
the 1966 World Conference on Church and  
Society in Geneva, the crucial Uppsala  
Assembly of the WCC in 1968 where *New  
Mission* was conceptualized, and the 1973  
Bangkok Assembly of the CWME where it was  
implemented, are presented as a persistent  
and intentional emasculation of the CWME  
to the point where it had lost all  
evangelistic purpose.

It was at the Nairobi WCC Assembly in  
1975 that this policy was finally  
challenged effectively, Bishop Mortimer  
Arias of the Bolivian Methodist Church  
delivering what many have since regarded  
as a prophetic address. (Bishop Arias  
subsequently spent a period of residence  
at Perkins School of Theology, publishing  
the results of his research in the *Perkins  
Journal*, XXXII.2 (Winter, 1979), entitled  
"In Search of a New Evangelism.") He  
suggested to the Assembly that evangelism  
had been regarded as "the Cinderella of  
the WCC," whereas it ought to be the  
permanent and primary task of the church  
(pp.135-36), a direction affirmed by the  
new director of the CWME, Emilio Castro,  
and by the whole Assembly in its document,  
"A Call to Confess and Proclaim." This is  
reproduced in the book as one of ten  
appendixes, which include several other  
helpful background papers for Nairobi  
(though the pagination has not been  
collated with the textual footnotes, making  
it difficult to pursue references).

These 1975 decisions are viewed as evidence of a movement from within the WCC to "recover something lost in the post-Uppsala trends," a new hope and a "perspective about missions, missionaries, and evangelism more nearly akin to the views that characterized the earlier IMC" (pp.143,147). If this can be channelled into cross-cultural evangelism, argues Mr. Hoekstra, thereby communicating the gospel to new communities of unreached peoples, the WCC member churches will once again work towards the unfinished missionary task of giving all persons an opportunity to hear the gospel, believe in Jesus Christ, and become his disciples.

All of this assumes that a return to the classical view of mission will motivate and equip the church for evangelism, *classical mission* being those "basic truths about God and mission which have always been held by Bible believing Christians" (p.98). Yet this assumption begs some very important questions. The need for an evangelistic priority in the church is indeed urgent, but it must address a post-colonial and post-Auschwitz world, concerns to which Mr. Hoekstra does not give adequate consideration. There is no point in the book, for example, where he acknowledges that there might have been some valid reasons for the emergence of *New Mission*. He concedes that there was a need for change: "We may be thankful for what the churches were urged to do at Uppsala--to side with the poor and deprived in struggles for human values and a better way of life. Churches do need to be shaken out of a comfortable, middle class complacency and mentality" (p.80). Not to develop this, however, is to argue with the benefit of hindsight and to gloss over some weighty theological questions. Of course Christians *ought* to side with the poor if they are personally committed to Christ, but the fact of the matter is that in too many instances this is precisely what we have *not* done. The minority Response to the Lausanne Covenant and the subsequent work of Third World evangelical scholars have made this patently clear, because an emphasis on personal conversion has been found to be far from a sufficient motivation to shake evangelicals of the western world out of their middle class complacency. Even our discipleship has had to be re-defined for us.

As a further example, we can take the frequent references in the book to Marxism as a major ideological assumption underlying the concept of *New Mission*, and the verdict that the WCC has been "enamoured with socialism" (p.117). This is an important question to raise, since idealisms and nationalisms can indeed prove a pitfall in the hermeneutics of liberation theology. What does not emerge in Mr. Hoekstra's argument, however, is any appreciation of the function of Marxist analyses merely as a tool. The distinction needs to be made, as indeed it must be made for many stages in the history of Christian doctrine. If one regards liberation theology as Marxist *in form*, one must then regard the theology of *classical mission* as Neo-Platonic, since it is derived from Augustine (via Luther and Calvin) just as much as from St. Paul. When the appropriate distinction is made, however, we accept that Augustine used Neo-Platonic concepts merely as a tool in formulating an understanding of the gospel.

The WCC has in fact been wrestling for a concept of mission distinct from *any* worldly thought system, and of course has stumbled in the process. But if it has seemed at times to criticize western social and political values more than those of Marxism, this may well be due to our not being accustomed to making a distinction between our own values and the gospel. Mr. Hoekstra is right to censure an indiscriminate rejection of western missionary attitudes (pp.127-31), and to offer a corrective to a concept of evangelism which lacks an imperative to reach those millions who have not heard the gospel (pp.165-73), but he gives no consideration in his thesis to the extent of the Third World's rejection of Christianity precisely because of its identification with western colonialism--and the failure of the western church for so long to realize this.

Nor are we helped by the omission from the book of any reference to the work of the Faith and Order Commission of the WCC. Its major contribution to our understanding of the Christian tradition is directly relevant to the content of our evangelistic message, and to ignore the fruits of its dialogue is to evince a Protestantism which is in danger of becoming introspective. The four minimal factors which Mr. Hoekstra offers to the WCC for consideration in the re-structuring of its evangelism, for example, begin with the dictum that "God's intention for world evangelization is based on his self-disclosure found in Scripture" (p.201). But God's self-disclosure is surely found in Christ, the living, Risen Lord, present in the power of the Holy Spirit[ The primacy of the authority of Scripture is the great contribution of Protestantism to the world church, but with the inherent risk that the Word made flesh might become word again, thus supplanting Christ as the flaming center of our faith (K.E.Skydsgaard). The proliferating dispute over biblical interpretation shows this to be a lesson which evangelicals will learn at great cost in coming years if the work of Faith and Order goes unheeded.

With issues such as these stated inadequately, it is no surprise to find that Mr. Hoekstra's research at the WCC in Geneva, in many ways the occasion of his book, seems to have been undertaken in a spirit of examination and evaluation rather than Christian fellowship--to see if (quoting the cover of the book) the WCC is worth saving. He designed and submitted to the WCC staff, for example, a questionnaire to evaluate their concern for and involvement in evangelism (Appendix I, pp.271-81). His conclusion is that the results "should not be taken too seriously" since the research device was "far from a success" (p.165). Yet the results are included in the book nonetheless, rather like an attorney who presents inadmissible evidence, knowing that all the judge can do is to ask the jury to disregard it; which of course they cannot. Indeed, it is difficult to avoid the inference that Mr. Hoekstra has approached his whole project like an attorney, and it must be asked whether such an approach is appropriate at a time when collegiality in the world church is of paramount importance.

The book leaves us with a crucial question, pertinently raised but not really answered. Evangelism most certainly needs to be restored to prominence in the WCC, and in the local congregation. It is a task about which the church is theologically, and therefore functionally confused, and evangelicals have a vital part to play in its clarification. But this must be done in a spirit of fellowship, and not with the polemics implicit in the title and pervasive in the text of Mr. Hoekstra's study.

Five Lanterns at Sundown by Alfred C. Krass.

Eerdmans, 1978, 225 pp., \$5.95

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

This is an important book for two reasons: it furthers the development of evangelism as a discipline of practical theology; and it does much to set the evangelistic agenda of the church for the coming decade. Indeed, given the attention it deserves, it may well prove to be a crucial document. Alfred Krass has written a disturbing book which, as with all prophetic statements, is at times abrasive. But, as a definitive statement of the radical evangelicals affirmed in the *Response to Lausanne* as enunciated through publications such as *The Other Side* and *Sojourners*, its distinctive content should be noted by all who are engaged in or preparing for Christian ministry. The scriptural reference for the title (Matthew 25:1-13) establishes an identity for the contemporary Christian which can only be accepted or rejected--most certainly not ignored.

As Krass points out in his fifth and focal chapter, "to get involved in evangelism--the real thing, that is--one is inevitably tinkering with eschatology" (p. 66). In contrast to the wildly imaginative and often irresponsible reactions to the Iranian and Afghan crises in recent months, however, his is an eschatology with sound scriptural, theological, historical and sociological criteria. He explores the Matthean parable of the wise and foolish virgin as a call to the service of the One who, through people's response, *and beyond* *in spite of their response*, is fulfill the purposes of the Kingdom. It is a call to expectant service, acknowledging that as we move towards the future, there is a future of God which moves towards introducing a *novum* into the human prospect.

Not that this leads Krass to a radical futurity of God. In Christ there is a feast with new wine here and now, a celebration of a new order already in the world, rendering the present as a time of judgment, a time to respond and act decisively. But the fulfillment of this new order is yet to come, and the difference between the wise and foolish virgins is the ability of the former to perceive this, to read the signs of the times, to take seriously Jesus' announcement

ent that the Kingdom is at hand. For exegetical key, Krass cites Karl Konrad, who points to the oil in the lamps as "obedience to the will of the other," specifically, the performance of 'good works.' . . . Once this identification of 'oil' with 'good deeds' is clear it becomes most intelligible why the five wise virgins would not transfer their oil to the five foolish virgins: it is impossible to transfer 'good deeds' of 'obedience' from one person to the other and it is equally absurd to purchase good deeds from the dealers (25:9) (p.35). Five of the virgins were ready; five were not.

One of the most helpful elements of the book is Krass's rejection of false eschatologies, providing a clear and concise synopsis of those misunderstandings which are present problems in this central scriptural teaching. We must have nothing to do, for example, with an eschatology of spiritualizing transcendence, which expects nothing of the present except its dissolution in a kingdom beyond history. Nor yet can we accept a sectarian dispensationalism which tries to outguess God by establishing more than we can know. Such misrepresentations serve to effect a separation between present and future hope, leading at best to a passive alienation from the world, and at worst to a tacit approval of global expressions. The support of *Campus Crusade* of the Park regime in Korea is cited in this context as "the most notorious American example" (p.83). On the other hand, Krass also rejects an evolutionary eschatology in which the Kingdom is effected through a process of liberation, as well as the hyper-individualism which dichotomizes our perception of God's activity between the private and the historical. The metaphor is vivid: if we separate God's personal and social salvation, we "cut the nerve of our social action" (p.80). The sphere of God's saving-righteousness is the present as well as the future. The gospel is social pronouncement as well as personal invitation. We cannot pietize the resurrection of Jesus--it is the creative event which transforms history (p.129).

The task of the evangelist is therefore to interpret what is happening in history in preparation for the fulfillment of the radically new age. Our interpretations will always be debatable because of the ambiguities of our particular historical contexts, but this must not obviate what is an unavoidable duty of the Christian in the world. Prophetic evangelism is a ministry which few congregations have as yet conceived, but our perceptive skills must be sharpened so that God's saving activity in the world can be presented dynamically rather than inertly. The signs of the Kingdom require constant interpretation because the grace of God is breaking through all dykes and spilling through the world, to use another of the vivid metaphors in the book (p.161), and we can rejoice that it is the supreme privilege of the church to understand what is happening and proclaim it to the ends of the earth.

*Why Revival Tarries* by Leonard Ravenhill. Bethany Fellowship Inc., 1959, \$2.95, 168pp.

*America Is Too Young To Die* by Leonard Ravenhill.

Bethany Fellowship, Inc., 1979, \$2.95, 123pp.

Reviewed by Vaughn W. Baker, Master of Theology student, Perkins School of Theology, Dallas, Texas.

In the forward of *Why Revival Tarries*, A.W. Tozer compares Leonard Ravenhill to the religious specialist who like some of the Old Testament prophets has come to reprove, rebuke, and exhort in the name of God and righteousness. Ravenhill is a spiritual "trouble-shooter" who is sent from God to locate the reasons why the Church is failing in her task and mission, i.e. why revival tarries.

Throughout the rest of the book he locates those reasons. Those who occupy the pulpits of our churches, who put more confidence in their intellectual pedigree than in the power of God are a major reason why we have no awakening. Ravenhill calls us back to prayer--that is taking the fact of God seriously and seeking His power through prayer and fasting. He rebukes those whose self-reliance denies the need for God Himself to act. While Ravenhill's theme of a call to prayer and repentance could apply to anyone, it seems that he has the pastor and religious leader in mind in his writings. He exhorts preachers to return to the prophetic role to which they were called. Words and phrases such as prayer, repentance, the power of the Holy Spirit and revival are central to Ravenhill's theme which is that we who are called of God to proclaim His Word must seek His power (unction), His direction for our lives and ministries, and repent of our God-denying self-reliance. When the preachers of America take sin, prayer and God's holiness seriously then we shall see our churches and our nation revived.

In this book Ravenhill spares no one. Modernist as well as fundamentalist; Roman Catholic as well as big-time evangelist fall under his chastisement.

*Why Revival Tarries* is a must for those pastors and seminary students who are not willing to accept things as they are but want the fullness of God's imprint in their ministry. It may lack the depth of a Gadamer or Heidegger, but it is more difficult to put down and to forget. For those who feel that God is not only a doctrine to ponder over but One to be reckoned with; for those who aren't willing to accept the "norm" and "status quo" of being a minister of the Word, but want to take God seriously this book is excellent.

While in the earlier book, *Why Revival Tarries*, Leonard Ravenhill calls the Church back to prayer and fasting, to seek the power and righteousness of God, in *America Is Too Young To Die* he laments over the condition of our nation morally, spiritually, even economically. The nation is tolerant of sin: lying in previous recent administrations sets the example for lying elsewhere; the publi-

cation of pornography and trash on television has polluted the minds of our youth; the products of our distilleries and breweries have contributed to alcoholism and rising death tolls on our highways. The tragedy is that religious people own the distilleries. Those who belong to churches contribute to and even own the publications which pollute. Those who worshipped in the house of God one day, the next ordered the bombing of Cambodia. Hence Ravenhill concludes that the Church isn't suffering for the sins of the nation, rather America--and Britain--are suffering for the sins of this present-day Laodicean church.

For an America bent towards suicide and self-destruction, what is needed is a revived Church. And what the Church needs, Ravenhill says, are prophets--those who are God's emergency men in crisis times. There is a famine in the land for want of hearing the Word of God, even amidst all the television and radio gospel shows, even amidst all the religious publications and 75% of American adults who claim to have had a born-again experience. Ravenhill is convinced that judgment is not too far off for America, yet God has his prophets who are willing and determined like John the Baptist, to preach righteousness, judgment and repentance, both individual and national.

*America Is Too Young To Die* is another book for those who are grieved by the permissiveness and indifference which is characteristic of America today. But this book especially speaks to us who are either going into the ministry or are already in it. It asks us, "Are we willing to be God's spokesmen and spokeswomen no matter what the cost?" By reading such a book one is called to do some soul-searching and to count the cost of being one of Christ's followers. The temptation is to feel that Ravenhill is too extreme, too radical; but then the same could be said of Jesus, John the Baptist, the Old Testament Prophets, or even in our day men such as Dietrich Bonhoeffer or Martin Luther King. This book is for those who want to know the radical servanthood of the Church and the righteousness of God.

*Out of the Saltshaker & Into the World* by Rebecca Manley Pippert

Inter-Varsity Press, 1979, \$3.95, 188pp. Reviewed by Vaughn W. Baker, Master of Theology student, Perkins School of Theology, Dallas, Texas.

In her book *Out of the Salt-Shaker* Rebecca Manley Pippert states that many Christians are apprehensive and even anxious about personal evangelism. What is needed is not technique but an evangelistic lifestyle in order to communicate the faith naturally. When we take on Jesus' values and priorities as our own and live as Jesus did in his power and with his presence, seekers will be drawn to us. In addition to getting our lifestyle together therefore, we

need to learn to get beyond ourselves and reach out to others with the good news.

We also need to get our message together. Along with the offer of salvation there needs to be proclaimed the Lordship of Jesus Christ. The cost of discipleship and the call to obedience need to be communicated as we witness to others, and in addition to our personal testimony, there needs to be a reasonable defense of the faith. In short, we need to be honest in our evangelism: honest both about our own humanity and about the gospel and what are the costs for being a disciple of Christ.

One of the treats in her book is the in-depth investigation which Ms. Pippert does on the Pharisees of Jesus' own day. Her review of the Pharisees goes against the age-old prejudice against this Jewish party, and investigates their beliefs, laws, ceremonies and their understanding of holiness. She also examines why the Pharisees clashed with Jesus so often and how their shortcomings are similar to our own which hinder our evangelism.

This book is primarily aimed at the college student who is struggling with how to share the faith, but the book is also readily applicable to those in the church, business or other places of personal contact. Pippert has gleaned many helpful suggestions from her own personal experience, and those of us in seminary who are going into the pastorate will find much that is applicable, especially the last chapter on the need for corporate witness in the local church and outside it.

If there is a missing dimension to the book, it is a failure to deal with the relation between personal and social witness. In what way does our evangelism on the personal level concretely lead to the conversion of an unjust society? In this area I feel the book does present regeneration as an individual occurrence, but doesn't go far enough in social reform. One other point is that while it can be agreed that Christianity must present a reasonable defense for the gospel, the use of empirical and historical evidence to support its truth claims is debatable among theologians. The evidences which Pippert gives for the faith (ch. 11) are important, but in evangelism it is the personal encounter with the Risen Christ in the fellowship of the Church which has the greatest impact on others.

I found *Salt-Shaker* scholarly, instructive, and inspiring. But most of all I found it a challenge and an encouragement to give away my own faith.

*Dom Helder Camara: The Conversions of a Bishop* by Jose de Broucker, William Collins Publishers, 1977, 222 pp. \$9.95

Reviewed by Lowell Greathouse and Dana Brown, students at San Francisco Theological Seminary.

This book is about one of Christ's devoted and humble servants, Dom Helder Camara, the 70 year old Archbishop of Recife and Olinda in Brazil. Dom Helder has actively campaigned for social justice in Latin America; he has held numerous government posts; he has published poetry; he helped create the Latin American Conference of Bishops (CELAM); he was nominated for the Nobel Peace Prize three times; and he was awarded the People's Peace Prize in 1974. Dom Helder has been threatened and persecuted, as well. Many of his colleagues have been tortured, even killed. Mention of him is now banned from all Brazilian media.

Who is this man? Jose de Broucker attempts to disclose the person of Dom Helder through a series of interviews that explore his life from his childhood in northeastern Brazil to his present circumstances. His story is deeply involved in the history of a nation developing under an international economy.

Dom Helder describes many conversations, events, and relationships that demonstrate such a strong sense of Christian life that the concerned Christian reader must pause and reflect.

While sharing his hindsight about participating in integralism (a popular Brazilian facism) as a young man and other more recent "delusions," Camara remarks, "the Lord helped me to discover that it is impossible to achieve true humility without major large-scale humiliations." (p.107) As much as we falsely congratulate ourselves on our own humility or self-styled poverty, God will set us straight on this matter. In Camara's words, "...true poverty is not the kind we choose ourselves. The poverty that each of us needs at every stage in his life is chosen by the Lord...." (p. 109)

Dom Helder maintains his identity as a servant even when God has called him to teach. He views it this way, "The problem is that Christianity, like truth, is so huge and rich that each of us can manage to see only certain aspects of it. Christianity, like truth, does not change: it is we who from time to time discover new aspects of it." (p. 214) Because of Camara's awareness of our inability to see and act on the whole Gospel, he is able by example to demonstrate the diversity of the believing body, the patience needed to understand one another, and the humility resulting from following Christ.

Dom Helder Camara is also a bold Christian, one ready to articulate and correct injustice. A small example but one pertinent especially to students, is from his youth as a seminarian. Camara confronted his Rector concerning prohibitions against talking in corridors and

in a study room. "Well, it's easy enough to force people to be silent: far easier than getting them to talk to one another with respect and consideration, like human beings.... We are being taught to enclose ourselves in selfishness, in individualism. Is that the way to teach us to be priests? ...I talk, I consult my friends when I need to, and I help them when I can." (p. 38) The Rector agreed to an experiment making cooperation and dialogue possible.

Through his struggle for justice, Camara has lost any hope that institutions will themselves promote social change. Dom Helder now believes that "...the moral pressure to liberate mankind will come not from institutions as a whole, but from the minorities that I call... Abrahamic." (p.181) These "Abrahamic minorities," small groups of people on a grass-roots level who "thirst for justice as the path of peace," carry our hope for the Kingdom of God.

Camara is one of these "Abrahamic minorities." And for this reason, he has much to teach us as fellow Christians. His unceasing desire to promote God's Kingdom is something that will move any reader who picks up this book. We commend it to all who "thirst for justice as the path of peace."

*On the Preparation and Delivery of Sermons* by John A. Broadus. Fourth Edition, Revised by Vernon L. Stanfield.

Harper and Row, 1979. 338pp. \$8.95. Reviewed by James W. Cox, Professor of Christian Preaching, The Southern Baptist Theological Seminary, Louisville

The publication of the Fourth Edition of this work is a significant event. Broadus book has a classical, timeless quality that makes its main substance capable of adaptation to the needs of preachers of every generation. It has been continual in print since it was first published in 1870.

The work, according to Broadus, was designed to be a textbook for the homiletics classroom and for the pastor's study. Actual work in the classroom with students provided the material and the motivation to write it.

Broadus made extensive use of the best rhetorical and homiletical works, including those of Aristotle, Cicero, Quintilian, Whately, and Vinet, while adding his own creative contribution. The last editions have deleted material that was once useful, but which is now of little practical value. The revision by Professor Stanfield has deleted a large part of Broadus' discussion of the interpretation of the text, but has added helpful material on sermonic patterns.

Following the introduction and each of the eight major sections of the book is an up-to-date bibliography "for further reading."

This is a solid textbook for student ministers and a reference book for their entire ministry. I read it in the second edition before I entered seminary; I studied it in the third edition as a seminarian; and now I am using it as a textbook in the fourth edition. I highly recommend it.

*Evangelicals and Social Ethics* by Klaus Bockmuehl.

Inter-Varsity Press, 1979, \$2.25, 47pp. *Evangelism, Salvation, and Social Justice* by Ronald J. Sider with a response by John R. W. Stott. Grove Books, 1979 (second edition), \$1.25, 24pp.

Reviewed by Donald W. Dayton, Librarian and Assistant Professor of Historical Theology, Northern Baptist Theological Seminary, Lombard, Illinois.

These two booklets are both products of and attempts to critique and advance the recent resurgence among "evangelicals" of a concern for social ethics. Both essays appear in slightly esoteric pamphlet series that deserve to be known among TSF members. (The essay by Klaus Bockmuehl of Regent College appears as #4 in the "Outreach and Identity" series of the World Evangelical Fellowship while that by Ron Sider of Eastern Baptist Theological Seminary appears as #16 in the British "Grove Booklets on Ethics."). Both studies were prepared in the wake of the Lausanne Congress of 1974, largely in response to discussions of social ethics that took place at that meeting. (Sider's essay expands an article that appeared in the July, 1975, issue of the *International Review of Mission* while Bockmuehl's is a new English translation of a 1975 German essay.) And both efforts directly or indirectly offer a critique of Article Five of the Lausanne Covenant.

Bockmuehl summarizes the Lausanne papers on social ethics by Rene Padilla, Samuel Escobar, and Carl F. H. Henry, traces the negotiations that led to the formulation of Article Five, and then offers a commentary on nine verbs used in the article to describe the social task of the Christian (share God's concern for justice, share God's concern for reconciliation, share God's concern for liberation from every kind of oppression, respect the dignity of every person, exploit no one, serve every person, denounce evil, exhibit the righteousness of the Kingdom, and seek to spread the righteousness of the Kingdom) before appending a few concluding remarks. The commentary provides a helpful "mini-concordance" to biblical social ethics; Bockmuehl adduces a wide range of texts to support each point. The idea of "exhibiting the righteousness of the Kingdom" receives the most extended analysis and Bockmuehl's most hearty endorsement in view of the tendency of classical Protestantism (and thus evangelicalism) to slight this theme.

Bockmuehl by and large supports Article Five, but objects to three themes

inserted into the original draft from the floor during the Lausanne deliberations. The first of these is the word "liberation" which for Bockmuehl has a legitimate biblical base, but is in danger of being confused with "salvation"--and also apparently of misuse in support of revolutionary movements of self help rather than as an appeal to oppressors to "emancipate" those in bondage. Similarly, he fears that the mode of "Prophetic denunciation of evil" will not find a sufficiently strict delimitation--in his view only directly to the sinner himself and including a call to repentance. Finally, Bockmuehl objects to the expression "spreading the righteousness of the Kingdom" because it seems to allow for a wider means than the extension of the Kingdom by the calling of individuals to conversion.

Sider seems to share some of Bockmuehl's concerns, especially that "evangelism" not be "depersonalized" and that "Salvation" not be confused with "social justice"--though his method is to develop a typology of recent efforts to relate these themes. He first describes four unsatisfactory positions: (1) that "evangelism is the primary mission of the church" (attributed to Billy Graham in the keynote address at Lausanne), (2) the "radical anabaptist" position that the "primary mission of the church is the corporate body of believers" (attributed, at least generally, to Jim Wallis, *Sojourners*, and John Howard Yoder), (3) the dominant "ecumenical" position that "the conversion of individuals and political restructuring of society are equally important parts of salvation" (attributed to the 1973 "Bangkok Assembly" of the WCC as well as to Reformed philosopher Richard Mouw in his *Political Evangelism* and to third world evangelical missiologist Orlando Costas), and (4) the "secular theology" holding that "evangelism is politics because salvation is social justice" (attributed to Harvey Cox and Gibson Winter--at least in their late 1960's phase).

Sider critiques these positions through a series of "word studies" in the New Testament that for him reveal that the gospel has four elements (justification, regeneration, the Lordship of Christ, and the fact of the Kingdom) and that words like "salvation" and "redemption" will not in the New Testament usage permit an expansion to include "social justice" or the "redemption of social structures." This leads him to formulate a fifth alternative to the positions above: that "evangelism and social action are equally important, but quite distinct aspects of the total mission of the church."

Both of these essays are important for the ongoing discussion, but both reveal at the same time the primitiveness of much of the current evangelical groping toward an adequate social ethic. This is especially evident in the essay by Ron Sider, which for all its efforts to achieve a comprehensive statement still seems to be dealing with discrete and unconnected biblical themes in search of

a full theology to reveal their interconnectedness. Thus his themes of justification, sanctification, Lordship and Kingdom are a commendable effort to give fuller reading of the gospel, but they still seem like so many beads strung on a string. It is surely important to supplement the first two (more Pauline?) themes with the latter two (more Synoptic?) themes, but what will it really mean to correct the Protestant Pauline bias by restoring the canonical priority of the Gospels and reading Paul as their explication?

Similarly, the limitation of Sider's word study to the New Testament begs many of the most pressing questions and skews his results in his own direction. It is the Old Testament that raises the interesting questions: How is redemption related to creation and thus to God's purpose for the whole cosmos? Does not the Old Testament speak of "salvation" with a more explicit horizontal dimension? And are not "righteousness" and "peace" to be associated with "salvation" and "redemption" there? And when such questions are pursued, will we not read the New Testament (especially its groaning for a cosmic redemption--anticipated among other places in the Synoptic healings and the "resurrection of the body"--facts that Sider slights in his word studies) in a different light--and put the "personal salvation" categories of both Sider and Bockmuehl into a larger picture? Only when we pick up such questions can we understand that the recovery of evangelical social ethics involves more than restoring a missing element to an otherwise sound structure. And I would guess that full consideration of such questions would push Ron Sider somewhat more in the direction of Richard Mouw, Orlando Costas, and the Bangkok formulations. At least they have done that for me.

*Christianity in Culture: A Study in Dynamic Biblical Theologizing in Cross-Cultural Perspective* by Charles H. Kraft Orbis, \$12.50, 445 pp.

Reviewed by Charles Ellenbaum, Anthropology/Religious Studies, College of DuPage and a Master of Divinity Student at Northern Baptist Theological Seminary

In 1977 I was struggling with my Seminar and trying hard not to compartmentalize my anthropological training from my ongoing theological education. It was hard to listen to the arguments about scriptural inerrancy and the almost "magical" claims made for language. The arguments seemed to fly in the face of everything I had ever studied about linguistics and culture. I ran across an article by Charles Kraft ("Can Anthropological Insight Assist Evangelical Theology?"). *Christian Scholar's Review*, 7:163-202). It was water to a thirsty man. I began to integrate my anthropology and my theology and not worry about the odd looks from my professors



or questions about orthodoxy, or the lack of same. I realized that I was being very ethnocentric, culture-bound in my theological thinking. This article freed me up to do some very stimulating research and writing. I was saddened not to see these concepts developed. I am sad no longer. I highly recommend this book to everyone who is serious about their faith and their thinking about their faith. I think that it should be required reading in every seminary, for students and faculty alike. If you agreed with *Biblical Authority* (edited by Jack Rogers), I think you will agree with *Christianity in Culture*. I don't think you need much of a background in the Behavioral Sciences (Psychology, Sociology, Anthropology) to be able to easily follow and analyze this book. If you are doubtful about your abilities, I would recommend *Christianity Confronts Culture: A Strategy for Cross-Cultural Evangelism* by Marvin Meyers (Zondervan, 1974); *Message and Mission: The Communication of the Christian Faith* by Eugene Nida (William Carey Library, 1960); and *Cultural Anthropology: A Christian Perspective* by Stephan A. Grunlan and Marvin K. Meyers (Zondervan, 1979).

This review, in its allotted space, cannot do justice to all the points made by Kraft in his book. Let me deal with some of his premises. He believes that Christian theology is too much defined by Western culture and its associated thought forms. Are the insights of other cultures heresy? Do we confuse our culture and its values with the Christian Gospel? Kraft begins with some cross-cultural case studies which illustrate his premises. He certainly called me to task when he asked if we separate our theological training from our other skills. We must integrate, not compartmentalize. Kraft reminds us that the Bible is a multicultural book, made up of Hebrew and Greek parts, among others. Do we in the West tend to emphasize the Greek portion and minimize the Hebrew portion? Do you carry a pocket edition of the New Testament and Psalms, forgetting the rest of Scripture? As a multi-cultural book the Bible can guide us in our attempts to be cross-cultural. Kraft says (p. 10), "Perhaps the guidelines concerning what God seeks to do today should come from those parts of the Scriptures that record what he did in similar cultures in times past, rather than from those portions of the Scriptures that we believe show his ideals. Perhaps there is a range of behavior within which God is willing to work, even though it is less than ideal. Perhaps God wants us to seek to understand (emphasis is author's) and, in love, to accept people within their cultural context rather than simply to impose upon them what we have come to understand from within our cultural context to be the proper rules." Kraft asks if this might be considered "creeping liberalism" and decides that though individuals such as Schaeffer might think so, it isn't. Instead it seems to fulfill John 16:12-13.

What are the aims of his book? He seeks to develop biblically grounded theological models which would be more effective in communicating the Christian message in a multi-cultural world. He wants to

develop (or stimulate the development) of a broader, cross-culturally valid, theological perspective. He calls this cross-cultural Christian theology, Christian Ethnology. I think he fulfills his aims.

He deals with the timeless questions of contextualization. What is absolute and what is relative? What are the relationships among God, Christianity, and culture? What is the relationship between the biblical content and the linguistic symbol which presents that content? In examining and communicating Christian truth, what is core (which must be communicated) and what is peripheral? I fully agree with Kraft when he argues that we need to risk and attempt to translate traditional formulations of theological truth out of the language and concepts of traditional theology into those of the behavioral sciences. He challenges us by asking (p. 20) "Have we loved the past too long?" Theology must be culturally relevant, regardless of what that culture may be. Kraft quotes (pp 21-22) Bengt Sundkler in saying that theology should be "an ever-renewed re-interpretation to the new generations and peoples of the given Gospel, a re-presentation of the will and the way of the one Christ in a dialogue with new thought-forms and culture patterns....Theology...is to understand the fact of Christ...."

Read this book and think. You will not be satisfied with pat answers which are hallowed only by tradition again. You will not passively accept biblical translations or Christian theology without questioning methodology. Reading Kraft was, for me, akin to doing my first exegesis paper and entering a much deeper and broader world than I thought could exist.



*The Theology of Change* by Jung Young Lee.

Orbis, 1979, 146 pp., \$5.95.  
Reviewed by Stan Slade, Assistant Professor of Philosophy and Sociology, Jamestown College, North Dakota.

The contextualization of theology is receiving a growing amount of attention in theological and missionary circles these days. What this imposing phrase stands for is the attempt to articulate our Christian convictions in ways that are not only faithful to Scripture but also appropriate to the variety of concrete contexts in which Christians operate. It is analogous to translation: taking the biblical wine (message) and putting it into contextually-appropriate wineskins (language and conceptuality). Those familiar with Don Richardson's *Peace Child*, or the "Translation Treasures" in Wycliffe's *In Other Words*, will have a preliminary feel for what is meant here. Evangelicals wishing to learn more about contextualization will find helpful the journal edited by Charles Taber, *Gospel in Context*.

Jung Young Lee sets out in *The Theology of Change* to contextualize theology with an Eastern framework. His specific goal is to develop a Christian concept of God in terms of the metaphysics of the *I ching*. His work here builds upon a number of previously published books and articles on the *I ching* and its relationship to Christianity.

In the introduction, Lee expresses his intention to serve a broad audience, ranging from "theologians and theological students" to "informed lay people." Upon completing the book however, one wishes Lee had narrowed his focus. For those who are theologically informed and sympathetic with Lee will find the book overly redundant yet not fully worked out. Those who are theologically informed but not sympathetic will nowhere find Lee adequately interacting with the serious problems raised by his work. Nor is the book an adequate "popular" treatment, for its use of traditional terms from western philosophy and Christian theology and its explanation of certain eastern terms, both seem to presuppose more background than the typical layperson or beginning theological student possesses. In other words, the book lacks depth: depth of articulation and critical reflection for informed readers, depth of background presentation for beginners.

For Lee, to recast Christian theology in eastern terms is to work out the implications of two central principles: fundamental reality is change, and the most adequate form of logic is inclusive ("both-and") rather than exclusive ("either-or"). Concerning the first principle, Lee notes that western thinking has tended to focus on substance or being rather than dynamism or becoming. He argues that both eastern thinking and recent developments in physics call this perspective into question. In place of being, Lee asserts the fundamental of change, going on to characterize God as "change itself."

Lee sees his second principle, the necessity for "both-and" thinking, as even more difficult for western minds than that of change. On this score he criticizes process theology for its only partial transcendence of western tradition while it does stress becoming over being; process theology retains "either-or" thinking (17-19). Lee argues that "both-and" thinking enables us to see God as the most inclusive reality: being and becoming, male and female, personal and impersonal, spiritual and material, creator and creature, good and evil.

After presenting God as "change itself" and "inclusiveness," Lee goes on to discuss God as creator, Jesus Christ, the Holy Spirit, and the Trinity. Lee asserts, "That God is creator of the world is the most important affirmation of Judeo-Christian faith" (67). Seeking to correct our over-emphasis on God's otherness as redeemer, Lee characterizes the creator as essentially united with creation. Such an understanding enables Lee then to portray Jesus Christ's uniqueness as a matter of degree rather than a difference in kind. (Consequently, Christ brings

salvation solely as a model: to those afraid to change (sinners), Jesus demonstrates harmony with change, so that Salvation, then, means to follow the way of change without nostalgia" (93.) The creator-creation unity also bears fruit in Lee's characterization of the Holy Spirit as the "power of change," essentially one with matter, and the inner essence of human beings (such that responding to God is responding to our essence). Having thus joined divine, human, spiritual, and material, it is trivial for Lee to account for the Trinity "free of mystery of paradox" (117).

During the course of his exposition Lee raises a number of interesting and important problems. The reader is continually stimulated to question received notions and basic assumptions. However, Lee does not adequately address the problems he raises, so the reader is left both dissatisfied and unconvinced. Further, the volume is often marred by gross overstatement ("The Judeo-Christian belief in a personal God as the ultimate reality is certainly the original cause of our ecological crisis" [25].), the fallacy of misplaced concreteness ("Everything ... changes because of change itself" (25).), and a variety of informal logical fallacies.

Lee tackles an important, even crucial, task. Contextualizing the gospel in eastern thought-forms is even more important for us than it was for Matteo Ricci. However, *The Theology of Change* cannot be regarded as an adequate response to the contextualization challenge. Evangelicals will probably not find the book helpful, for many of their concerns are either ignored or brushed aside. And, to the extent that such concerns are faithful to Scripture, Lee's own fidelity to the biblical foundations of faith is not clearly worked out.

various points explaining certain technical terms and there is a reading list at the end of the book containing other writings by Marxsen and a very short selection of items on "Son of Man", "Faith", and "The Lord's Supper".

In substance, the first essay presents Marxsen's thinking on the question of whether Christology can be said to be based on Jesus' own ministry. The first chapter "On Methodology" is the most interesting and indeed the only point at which innovative ideas can be found. Here Marxsen dialogues with Bultmann, Kasemann, Conzelmann, Bornkamm and others, arguing that all attempts to distill an uninterpreted and indisputably authentic body of Jesus tradition are unconvincing. It is not that Marxsen knows that nothing is reliable in the Gospel portrait of Jesus; it is simply that Marxsen wishes to emphasize how difficult it is to justify claims for reliability: "to put it another way, I am not able to differentiate between historical and tendentious elements. *Everything* is tendentious. The historical element has been screened by the tendency" (p.36).

This firm emphasis on the "tendentious" nature of the Gospel records leads Marxsen to posit that the only access to the beginnings of Christology available to us are early Christian statements indicative of a faith "relationship" to Jesus. In the following chapters Marxsen examines reflections of this relationship including "Jesus and the Son of Man", "Jesus and Faith", and "Jesus and the Lord's Supper". In each chapter Marxsen tries to distinguish between the early faith relationship to Jesus and the way it came to expression, for example, in titles like "Son of Man". His work is rendered questionably, however, by his reliance upon out-of-date and incorrect notions about the origin and development of the Son of Man conception; for example, the tired old idea that the term was borrowed from Jewish apocalyptic and cannot have been used by Jesus with reference to himself. This faulty grasp of the historical evidence puts his whole discussion on the wrong track, and demonstrates how very much exegesis is often only as good as one's historical information.

In his treatment of faith Marxsen is both vague and heavily indebted to existentialist ideas, making his discussion less than impressive for those not taken up in this direction of thought. Marxsen nowhere defines the "relationship" to Jesus that he tries to contrast with all the "objectifying" christological terms, and at times he seems to be saying nothing more than that "christological articulation is historically-conditioned by the conceptual environment of the speaker."

Marxsen's discussion of "Jesus and the Lord's Supper" is expanded upon in the second essay in this book, and his thesis is the not terribly original idea that the eucharist meal began as an eschatological celebration (in Palestinian settings) that became more and more sacramentalist under the influence of "Hellenistic" ideas in the Gentile churches. This basic

idea is, of course, borrowed from H. Lietzmann (*Mass and Lord's Supper*, ET, Leiden: Brill, 1953), and Marxsen's own attempt to document the development of sacramentalist ideas seems to me quite unconvincing. Essential to his case is the widely-held, but highly questionable idea that the earliest Christian community, as revealed by "Q" material, placed no theological meaning on Jesus' death. Further, Marxsen's attempt to distinguish sharply between the eucharistic ideas in I Cor. 11:23-25 and Mk. 14:22-24 involves placing an enormous exegetical load on minor items in the text that will simply not bear the weight. For Marxsen, the variation between Paul's "this cup is the new covenant in my blood", and Mark's "this is my blood of the covenant" is a momentous change indicating that "sacramental reality is now attached to the elements" (in Mark). This whole discussion, however, seems to reflect a reading into NT texts of notions of "holy food" drawn from later periods of the church. Marxsen's naively simplistic distinction between "Palestinian" and "Hellenistic" Christianity is surely part of his problem, but his entire presentation also seems troubled by the desire to extract sermonic points for modern liturgical discussion.

The major value of the book is that it affords a handy glimpse of the views of Marxsen on the issues of christology and eucharistic developments in the NT period. It is handy to have his views translated and still in print, but the editor would have made the book more useful to student if he had indicated how the discussion of certain issues (e.g., Son of Man) has moved on and now outdates some of Marxsen's views. In short, the book tells us a good deal about the Marxsen of the 1960's but is not an adequate introduction to NT Christology or to the earliest development of the eucharist.



*The Beginnings of Christology, Together with the Lord's Supper as a Christological Problem by Willi Marxsen. Translated by P. J. Achtemeier, L. Nieting.* Fortress, 1979. 127pp., \$4.95. Reviewed by Larry W. Hurtado, Assistant Professor, Department of Religion, University of Manitoba, Winnipeg.

This book is a reissue of two booklets published separately in 1969 and 1970 respectively; and the German originals appeared in 1960 and 1963. The present edition is an unchanged reprint of the English editions but contains a new introduction by John Reumann which helpfully sets Marxsen's essays in the context of other major work on both early Christology and the Eucharist.

The book is designed especially for students and pastors who desire to keep abreast of scholarly discussion, and so TSF readers will want to take note. The editor has placed footnotes at

*The Living Word of God by Bernhard W. Anderson*  
Westminster Press, 1979, 117pp, \$4.95  
Reviewed by Kenneth Litwak, Student,  
Fuller Theological Seminary

This book is a collection of four lectures delivered by Dr. Bernhard Anderson, professor of Old Testament Theology Princeton Theological Seminary. The book's emphasis is upon practical matters rather than purely systematic theology. Hence Anderson has provided a refreshing work on Scripture, although from a perspective outside of evangelicalism.

Unswayed by modern trends, he argues that "Word of God" language is not dead but essential to the life of the church. He sees "Word of God" talk as "fundamental and inescapable" as ever. Operating from the "assured results" of modern scholarship, he asks: "In the light of what modern critical studies have shown about the Bible, how can pastors preach with conviction that Scripture is 'Word of God in human words?'" (p. 147).

Four lectures speak to this problem: Word of Imagination; Word of Narration; Word of Liberation; and Word of Obligation. The first two largely discuss the problem while the others seek to implement a solution. Frequent discussions of Old Testament Theology and exegesis interrupt the discussion -- I say "interrupt" because several pages contain detailed descriptions of Old Testament stories thoroughly familiar to most readers. While written apparently to help pastors, the book will best be understood by those acquainted with theological German terms and the form critical studies of Gunkel and others. It could be useful to those without such a background.

The issue is not merely theological; it meets us in the context of worship. Anderson sees "Word of God" as metaphorical language referring to God establishing a personal I-thou relationship with His people. Though God used human words, those words are not equal to human words. They are "Word of God" in human words. The Bible is a human book of human words. God is the Author of Scripture in that He is the "Originator" or "Instigator." That is how we are to understand God speaking through human words.

Anderson's immediate and practical concern is to illustrate modern criticism's contribution to preaching. Using historical form and literary criticism he seeks to resurrect Scripture from a dead letter into a Living Word of spiritual vitality. This vitality is evident in the life-setting from which the Biblical text emerged. To illustrate this, he uses the story of Abraham sacrificing Isaac in Genesis 22. Critical studies show that the story was included by the yahwist to call Israel to radical obedience in a time of national testing and crisis. Thus form and historical criticism show the life pulsating in the text, and thus will aid preaching, though Anderson does not say how.

Yet he sees problems with these methods. They tend to take the reader behind the text and then leave him in that "far country." They often fail to deal with the Word of God as Scripture. Anderson prefers a literary criticism which sees the whole as greater than the sum of its parts, which appreciates the internal characteristics of the whole, and which considers a story's theological and narrative place in the context of the canon. Anderson believes that the final text transcends prehistory and thus can speak to future ages. As stories involve the reader, the Word of God becomes Word of Imagination. God speaks through inspired writings to the "inspired reader" in the imagination, where Scripture becomes His Word.

The chapter "Word of Liberation" offers a valuable critique of theologies of liberation. Anderson notes that the Biblical story is one of liberation and, as a "Word of Obligation," calls us to be liberators. While liberation theol-

ogy has this notion at its core, its methods and ideology--its story--must not be equated with the Biblical story.

The book's major asset is its practical emphasis. Its major drawback is Anderson's presuppositions about Scripture. To one who like this reviewer is skeptical of his critical methods, and more so of his results, the problems with which the book deals do not exist. For those who embrace his views, the book may be helpful. Although the issue Anderson raises is important, its practical ideas are often too vague to be readily implemented. Despite all these weaknesses Anderson's call to social justice is not untimely.

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*Faith, Skepticism, and Evidences: An Essay in Religious Epistemology* by Stephen T. Davis.

Bucknell University Press, 1978, 233 pp. \$13.50.

Reviewed by Keith E. Yandell, Professor of Philosophy and S. Asian Studies, University of Wisconsin, Madison.

*Faith, Skepticism, and Evidence* contains eleven chapters divided into three parts: Skepticism and Evidence, James and the Right to Believe, and The Justification of Religious Belief. Davis' involved and interesting argument could receive austere brevity with a summation: because the sceptics are right, it is as reasonable to accept the doctrines of Christianity as it is to reject them.

Davis notes that skepticism has its varieties, not all of which are consistent with one another. So, anyone who proffers skepticism must tell us what sort one has in mind - and Davis does. Anyone who wants the detailed story will, of course, have to follow the full argument. The gist of the argument goes as follows.

A claim to know something, if rational, is based on adequate evidence. What Davis calls "adequate skepticism" follows a strategy: a person who claims to know something is asked what evidence supports that claim; then, the evidence provided receives the same question, and so on - in principle - forever. Davis believes that it is impossible to eventually provide adequate evidence for such a skeptic. Each claim will only receive a further question, "And what is your adequate evidence for that most recent claim?" Even those statements which are plainly supported (like necessary truths or reports on one's own conscious state like "I am in pain") cannot be used as foundational for other claims. In particular, one cannot start out with necessary truths or first person psychological reports and end with claims about God, Christ, sin and salvation. So the skeptic wins the game of evidence.

Still, skeptics buy groceries and take buses. Even a skeptic must act, and to act is to select one course rather than another. A skeptic who argues "it is no more reasonable to think that food nourishes than that it poisons" nonetheless eats. Thereby, the skeptic acts on, or at least in accordance with, the belief that food nourishes. When the skeptic joins the non-skeptic in acting on propositions, justification may simply be pragmatic. The propositions are not supported by evidence, but are presupposed by practice.

A skeptic need not accept any theological claims in order to buy groceries and eat them. But, argues Davis, there is no significant religious difference between believing that God does not exist and not believing God exists. Pragmatically agnosticism and atheism melt into one. So, belief that God does exist (theism) has but one pragmatic opposite. Further the decision between theism and non-theism is inescapable, or forced, in the sense that one must live in accord with one alternative or the other. In such circumstances, a theist is justified in believing that theism is true without therefore having justified (with adequate evidence) theism. Also, Davis admits, the atheist/agnostic is justified in believing such, though he or she has not justified (with adequate evidence) atheism/agnosticism. Thus does Davis argue in the manner of a latter day William James.

This account does not do justice to the book's argument, which is developed with considerable clarity and sophistication. Still, there are problems. Skeptics and non-skeptics work for survival. Our alleged knowledge of that work will (on Davis' view) fall prey to the adequate skeptic's question. So, we will be unable to appeal to that knowledge in trying to answer the skeptic. The pragmatic theory of truth, in order to be adequate would have to be true in a sense of "true" other than the pragmatic. Similarly, the pragmatic reply Davis offers to the skeptic must itself be based on claims about the world (including skeptics and groceries and ourselves). In turn, Davis must know, or reasonably believe, these claims on some grounds other than the pragmatic in order for his reply to develop. So if the adequate skeptic is right, Davis' reply fails. It is along these lines, I think, that at least one sort of fruitful critique be made of Davis' volume.

Davis gives pragmatism an interesting contemporary restatement, more precise and defensible than James' variety. That I think pragmatist epistemology fails, even in this form, does not keep from recommending this volume to those interested in contemporary epistemology and philosophy of religion. It is easier to critique this perspective than it is to produce a better one.

foundationalism is the belief that knowledge is built upon certain indoubtable foundations. Ideally, one need only discern the indoubtable foundations, either through reason or experience, in order to construct a theory of knowledge. All subsequent propositions are justified by their relationship to those certain foundations. One may proceed by deductive logic, inductive inference, etc. from the certain foundations to certain knowledge in science ("science" is used broadly to refer to, for example, theology, philosophy, physics, and the social sciences). Excluding the past thirty or forty years, nearly all approaches to science were foundationalist.

In his short book Dr. Wolterstorff explores the serious defects of foundationalism. This provocative book is very important as an attempt to describe the impact of the decline of foundationalism on Christians involved in the sciences. Dr. Wolterstorff rejects foundationalism for two major reasons: (1) the difficulty in finding indubitable propositions for the foundations, (2) the difficulty in explaining the relation between a theory and the foundations. He argues that sense-perception cannot provide an indubitable foundation because we do not know if our perceptions of things correspond to what really is. For example, statements like "my desk is brown" are neither certain nor indubitable. My desk could merely appear to be brown, when in fact it is really black. The distinction between something appearing to be the case and actually being the case leads us to doubt statements based on sense perception (pp.42-51). Even if there were a body of indubitable propositions for the foundations, the method of demonstrating the relation between a theory and the foundations is by no means certain. Neither deductive logic, inductive inference, nor falsifiability provide adequate means for justifying the relation of a theory to the foundations. Wolterstorff's conclusion is: "On all counts foundationalism is in bad shape. It seems to me that there is nothing to do but give it up for mortally ill and learn to live in its absence. Theorizing is without a foundation of indubitables" (p.53).

At best some claim that the Bible provides us with the foundation for theorizing. Dr. Wolterstorff argues that the Bible will not save foundationalism. Even if the Bible were the foundation it would not be adequate for justifying the great majority of theories, for example Bohr's theory of the atom. Also the inevitability of textual corruption in transmission leads one to deny that one can know indubitably that a copy contains exactly what God revealed. Even if our copies were exactly what God revealed it is not possible for us to claim that we have indubitably understood what God has revealed. "Scripture does not provide us with a body of indubitably known

propositions by reference to which we can govern all our acceptance and non-acceptance of theories" (p.58).

In light of the collapse of foundationalism Dr. Wolterstorff describes a method for the acceptance and nonacceptance of theories. He makes the distinction between data beliefs and control beliefs. Certain of one's beliefs are taken as data for one's weighing of a theory. Control beliefs are "beliefs about what constitutes an acceptable sort of theory on the matter under consideration" (p.63). Control beliefs lead one to accept and reject certain sorts of theories. For example, the control belief that the physical world is all there is would lead one to reject theories concerning a mind as distinct from the body.

Dr. Wolterstorff argues that it is legitimate for the Christian to let one's authentic Christian commitments function as control beliefs (p.66). Given a certain body of beliefs the Christian scholar seeks to discern if one is warranted in accepting a particular theory. For example, Christian control beliefs might lead one to reject behaviorism and Freudianism because of their denial of human responsibility.

Dr. Wolterstorff's book is very stimulating and it should encourage vital discussion among Christian thinkers concerning foundationalism and concerning the relationship of one's Christian beliefs to one's theorizing. Several questions still need to be answered. How does one justify control beliefs? Are they merely accepted without justification? In regards to control beliefs and their justification it should be recognized that the Christian and non-Christian are in the same epistemological boat. Both must operate from control beliefs which affect the outcome of their theorizing. There is no "belief-less" theorizing. The Christian is not the only thinker who allows one's beliefs to affect one's theories. This leads to a final question: Why is the Christian justified in letting one's authentic Christian commitment function as control beliefs? I trust that Dr. Wolterstorff's book will inspire Christians to fruitful dialogue about these important issues.

*The Long Search* by Ninian Smart.

Little, Brown and Company, 1977.

316 pp.. \$17.50.

Reviewed by Keith E. Yandell, Professor of Philosophy and South Asian Studies, University of Wisconsin, Madison.

Written in conjunction with the BBC television series of the same title, here is a "coffee table" book, replete with a dozen "Illustration sections" (eleven series of photographs and a map). There is also a brief bibliography, and a rather comprehensive index.

The author has written extensively in philosophy of religion, comparative religion, and history of religion. He works here under various severe constraints. One is that his words are intended for wide consumption. Another is that he is expected to cover the whole waterfront of world religion. Presumably a third is that he is to be honest but also positive in his treatment of various traditions.

*The Long Search* is a very personal, idiosyncratic book, perhaps inevitably so when one must choose from among so much material and present it within so comparatively brief a scope. It is not clear to me the degree to which it would be fair, or profitable, to try to discern the details of Smart's own perspective, nor, I suppose, is this the most important question to raise about the book.

As one might expect, the book contains a wealth of information, covering as it does Hinduism, Buddhism, Christianity, Judaism, Islam, Chinese and Japanese religions, plus various modern cults. It endeavors to place these within some sort of historical and cultural context, and to communicate some notion of the relevant beliefs, institutions and practices. From all this, one can learn much, though this type of volume is inevitably (so to say) an appetizer rather than a main course.

There are some features of the volume that give one pause. One is Smart's suggestion that "we need constant reminding of the 'other side' of God; the impersonal model provided by the Great Ultimate and also by Shankara's concept of Brahman is thus salutary" (page 294) which (by page 297) has developed into "the impersonal Ultimate lying beyond the faces which God presents to mankind" and (same page) "the ineffable, non-personal divine essence". These remarks appear in Smart's assessment of "the meaning of the search" - a section which I find rather vague. It is puzzling how one could accept the sort of views just noted and also suppose that Christianity at least (perhaps Judaism and Islam as well) are anything other than literally false. Behind Smart's contentions are an emphasis that appears in various places: symbolic over literal religious discourse; and alleged "limit of speech", a desire to find truth in all traditions; a wish to combine the monistic experience of some traditions with the numinous experience of others; and, it seems to me, a backward move in the direction of the less cognitive approach which characterized *Reasons and Faiths* much more than the other works that came between it and *The Long Search*.

There is little point, however, in trying to chase down the themes of the last paragraph, since Smart (as appropriate in this sort of volume) does not elaborate or defend them. I do not think these themes are limited in their influence only to the last section of the book; it would be surprising if they were. But I confess to having the deepest reservations, both philosophical and theological, about them.

*Prophecy and Hermeneutic in Early Christianity* by E. Earle Ellis.  
Eerdmans, 1978.

Reviewed by Grant R. Osborne

Students of the New Testament have long been aware of the quality of work produced by Professor Ellis. His work indeed has become a standard of excellence towards which other evangelicals have strived. This compendium of essays is no exception, for it represents ten years of research into areas which have become key items for scholarly debate. The collection, however, is not totally eclectic, for they had their origin during a sabbatical year at the University of Gottingen in 1968-69 and are held together by two interlocking themes, the prophetic or pneumatic background of the New Testament writings and the early Christian hermeneutic employed in the writings. While one naturally would not agree with every conclusion, there is no doubt as to either the academic excellence or the clarity of expression exhibited in the volume.

The first section is entitled "The Pneumatics and the Early Christian Mission" and contains a series of articles centering upon Acts and the epistle of Paul. In the first article, "Paul and His Co-Workers," he argues against many that they formed a definite authoritarian and charismatic group which stressed ministry over structure. It is a welcome corrective to the emphases on "early catholicism" in some circles. He then follows with "Spiritual Gifts in the Pauline Community," in which he argues the *pneumatikoi/pneumatikoi* refers primarily to the areas of inspired utterance while *charisma* is the more general term. These inspired individuals are primarily Paul's co-workers (a point that is disputable) and are associated with angelic intermediaries as well as endowed with prophetic gifts. The next two papers center on I Corinthians and "Wisdom and Knowledge" and "Christ and Spirit" respectively. In the first article he argues interestingly that the two are united for Paul in the pneumatic leader and in the second he asserts that the Spirit is united with the exalted Christ "specifically with reference to the prophetic gifts of inspired speech and discernment" (p.69). Both articles exhibit a wealth of detail and application of background material. While the conclusions may be overstated, they are must reading for students of I Corinthians. The brief article on "Christ Crucified," a study of I Cor. 1-4, argues that Paul sees a sacrificial servant attitude as essential for one manifesting spiritual gifts.

One of the most important essays in this volume is "Paul and His Opponents." In the first half he provides a concise but valuable historical survey of views regarding the heresies of the first century, which centered on whether there were two opposing movements, the Judaizers and a gnostic libertinism (e.g. Phil. 3:12-19)

or a single group, Judaizers with gnosticizing tendencies. As he points out, to date no clear consensus may be demarcated, either as to origin (from the Jerusalem Church or the diasporate communities) or philosophy (pharisaic Judaizers, pneumatics or full-blown gnostics). As one might surmise from the trend of the discussion in the previous articles herein, he identifies the opponents in II Cor. 10-13 as pneumatics (12:1, 11) with gnostic tendencies, whose origin is Palestinian and probably the Judaizing party ("Hebrews," 10:22), similarly, there is only one party in Phil. 3:2f, 12f, rather than two, a position which in the opinion of this reviewer is eminently suitable to the context. More controversial would be links with Galatians and Colossians, both of which he sees as Essenic (Judaizing) movements which "pervert the Christian pneumatic (prophetic) experiences." Many (myself included) would doubt whether so easy a link between all these situations could be established. In short, Professor Ellis would stand with Lightfoot and others in that stream of opinion which identifies only one opponent in all the Pauline epistles, a position which is eminently suitable in many respects but which may not represent the extremely complex situation in all the epistles (especially Colossians). His position is further explicated in the following article, "The Circumcision Party and the Early Christian Mission" which argues that the movement began not among the "Hellenists" or diasporate communities but among the ritually strict "Hebrew" Christians.

The final article, "The Role of the Christian Prophet in Acts," argues that prophecy is a pneumatic gift, "an eschatological power of the Holy Spirit" which endows certain leaders in the community. The role includes prediction, declaration of judgment and the prophetic "acted parable" or symbolic act as well as "exhortation," interpretation of Scriptures, a specific work of the Spirit attributed to prophets in Acts. In so doing he follows Käsemann in the latter's discussion of the activity of Christian prophets in forming λέγει κύριος quotations, certainly one of the widely debated aspects of New Testament criticism.

The second half of this collection then elaborates this latter topic, i.e. "Prophecy as Exegesis: Early Christian Hermeneutic." In "How the New Testament Uses the Old," he provides a useful summary of the field and details the thesis which will pervade the remainder of his essays, i.e. the NT employs an implicit midrash perspective which contemporizes both the Old Testament and Jesus' teachings, applying both to the needs of the later church. He then details examples of the synagogue "proem" midrash, Qumran's pesher midrash and testimonia texts in support of this thesis. The NT perspective then is governed by the concept of salvation as history and a typology which is characterized by the christological fulfillment of OT events in the present.

The following four essays elaborate details of this thesis. In "Midrash Pesher in Pauline Hermeneutics" he discusses the 38 occasions when OT quotes in Paul

deviate from either the LXX or MT, arguing that it is insufficient to attempt an explanation of all *via* a variant textual source, e.g. Targum or Peshitta. Most likely, he asserts, Paul is inserting his own midrashic commentary on the text, following pesher exegetical procedure. His study of the "Tegei Kyrios Quotations in the New Testament" concludes that the formula is a "prophetic epigraph" which denotes a prophetic midrash on the OT text. "Midrash, Targum and New Testament Quotations" then examines the broader issue, the relationship between midrash, both Qumran and normative Judaism, the Targumic methods of Jubilees *et al* and NT practices. He states parallels are seen especially in the *testimonia* passages and may mean that a Christian midrash tradition lay behind many independent NT quotations. Finally, "Midrashic Features in the Speeches of Acts" argues that the independent quotes, e.g. in Acts 2 and 13, stem from a midrashic approach and indeed exhibit "a transition pattern in the early Christian use of Scripture." These essays and the theory behind them provide an extremely interesting look into an approach which is coming to the fore in critical circles; Professor Ellis clearly steers a middle path between theories which denigrate a midrashic approach and those which extend it not only to the use of the OT but also to the wholesale creation of stories such as the infancy narrations. The major weaknesses are the absence of an exact definition of midrash which would allow us to establish more clearly those passages which follow such a method as well as the failure to demarcate clearly between intertestamental practices and those in the NT. Many feel that parallels are established too easily and differences in both perspective and method need to be detailed more distinctly.

The rest of the essays follow no set pattern but are individual studies on exegetical techniques. "A Note on I. Cor. 10:4," examines the possibility that a rabbinic legend on Numbers 21:17 is behind Paul's exposition of the "spiritual rock which followed" the Israelites in the wilderness, concluding that Paul probably follows a similar Targumic typology which later led to the "rock" legend. "Exegetical Patterns in I Corinthians and Romans" examines primarily the opening sections of the two passages and concludes that literary form as well as OT citations exhibit patterns similar to the "proem" midrash; Rom 9-11 follows the *ye lammedenu* midrash style with a question is posed then answered a biblical exposition. "Prophecy and Hermeneutic in Jude" traces the same phenomenon in Jude, which follows traditional Christian prophetic midrashim in its investive against the heretics; it then is "a midrash on the theme of judgment" for which the letter form provides a convenient dress. Professor Ellis then further hypothesizes that the author is the prophet Jude of Acts 14 ("brother of James" in Jude 1 = "fellow-worker with James") who opposes the same Judaizing movement which formed the antagonists of Paul. Finally, "New Directions in Form Criticism" attempts to build on Schurmann's thesis that the "disciple-circle" formed a link between the pre-

Easter and post-Easter community and preserved a tradition strata. The article argues two further points: (1) Some traditions were transmitted in written as well as oral form; and (2) Exegetical patterns are among the earliest transmitted forms." This is a welcome corrective and balanced attempt to find a more accurate yardstick to measure that obscure time between the historical events and the written records in the Gospels.

In conclusion, Professor Ellis has provided an extremely helpful and critically important work on the early leaders of the Church and the exegetical methods they employ. While few will agree entirely with the conclusions, all will profit tremendously from the quality of the research and the thoroughness of the discussion. This is a must book for hermeneutical study; and, in spite of the pitfalls which all collections of essays face, it exhibits a remarkable homogeneity and development of thought throughout. I recommend it highly.

*Glory in the Cross: A Study in Atonement by Leon Morris.*  
Baker Book House, 1979, \$2.50, 94pp.  
Reviewed by David Wells, Professor of Theology, Gordon-Conwell Theological Seminary, South Hamilton, MA.

This book by Leon Morris, the well-known evangelical New Testament scholar, is a brief and popular summary of the findings in his weightier pieces on Christ's work. Indeed, Philip Hughes and Frank Colquhoun in their introduction express the hope that the reading of this volume will "stimulate many to move on to the reading of the larger volumes" (p. 5), these being his *The Apostolic Preaching of the Cross* and *The Cross in the New Testament*. It is these other volumes which are reflecting on the biblical material at a level of considerable usefulness to TSF readers; this present volume will find a niche in churches amongst lay people who do not know Greek and feel no great need to be in conversation with current theological writing.

Originally published in 1966 and now republished in 1979, these pages, though entitled a study on the atonement, actually constitute something much broader. Morris sets out in careful biblical fashion to explain the Gospel, taking as his invitation for the task the objection raised by John Robinson, "how anything done two thousand years ago on the cross could 'affect me now'" (p. 9). In answer he develops the biblical doctrine of sin, explains its consequences, speaks boldly of punishment in its retributive aspect, and points to the substitutionary role of Christ's death, the initiative for which lies in divine love. Morris will not allow divine law and divine love to be played off against one another as some are prone to do. In maintaining his law, God

vindicates his character of holiness; in absorbing the punishment himself in the Son, he displays his character of love. The response to this act of God is faith and works. We are saved by faith alone, but faith never lives alone. "The cross," he concludes, "has been the means of bringing men salvation through the centuries and it is still doing so. It is still God's answer to that most intractable of human problems, the problem of sin. Preaching that exalts Christ crucified can still be dynamic, the very power of God unto salvation for everyone who believes. There is glory in the cross." (p. 94).

This is a fine book. It is popularizing at its best: simple, lucid, bold and serious.

*Canon and Authority: Essays in Old Testament Religion and Theology* edited by George W. Coats and Burke O. Long  
Fortress Press, 1977, 190 pp., \$13.95.  
Reviewed by Gerald T. Sheppard  
Union Theological Seminary, New York.

This collection of ten articles around the theme of "canon and authority" is divided evenly between those concerned with "Stages in the Formation of Canon" and those discussing "Aspects of Canonical Hermeneutics." The former subsection includes: Burke O. Long, "Prophetic Authority as Social Reality"; James A. Sanders, "Hermeneutics in True and False Prophecy"; Ronald E. Clements, "Patterns in the Prophetic Canon"; Gene M. Tucker, "Prophetic Superscriptions and the Growth of a Canon"; and Peter R. Ackroyd, "A Judgment Narrative between Kings and Chronicles? An Approach to Amos 7:9-17." The latter section offers: George W. Coats, "The King's Loyal Opposition: Obedience and Authority in Exodus 32-34"; Paul D. Hanson, "The Theological Significance of Contradiction within the Book of the Covenant"; Wayne Sibley Towner, "The Renewed Authority of Old Testament Wisdom for Contemporary Faith"; Bernhard W. Anderson, "A Stylistic Study of the Priestly Creation Story"; and Rolf P. Knierim, "'I will not cause it (identified as probably the anger of the Lord) to return' in Amos 1 and 2."

All the writers are distinguished American and British Old Testament scholars. Although the articles do not always fit the theme of the book, they represent, nonetheless, an impressive demonstration of contemporary scholarship in a period of methodological uncertainty. The book is aimed at the scholarly audience, one already familiar with the basic critical tools and biblical languages. Contributions which seem the most concerned with canon, authority, and hermeneutics include those by Long, Sanders, Clements, Towner, Tucker and Hanson.

Both Long and Sanders engage in different ways the classic problem of how true

and false prophecy was distinguished in ancient Israel. Long joins a cadre of scholars who hope to penetrate some of the remaining ambiguities of earlier critical scholarship with the aid of recent comparative sociological and anthropological insights. For Long, "authority is real in societal terms only in the interaction between prophet and his public" (p. 4). With the help of Weber and contemporary ethnographic studies in ecstatic or prophetic religion he plausibly suggests several "signs" in the prophet's personal claims, social standing, and performance which determined the authority a prophet's message was likely to have in a particular social group at a particular time.

While Long concentrates his analysis sociologically on stages prior to the collecting and canonization of prophetic books, Sanders attempts to address theologically the same problem in terms of the guiding hermeneutics within the process of canonization itself. For Sanders hermeneutics is the ancient art of interpreting older texts or traditions for new situations or contexts (cf. his "Hermeneutics" in the *IDB Supplement*). The prophets, therefore, appear as competing interpreters in the stream of Israel's traditions. The history of the formation of the Hebrew Bible, like that of earlier attempts in Israel to distinguish true from false prophets, turns on the recognition by the faithful community of the most appropriate theological application of the past texts to their present situation, an application which mirrored their identity as the people of God. The normative clue to distinguish the true from the false prophet lies in the proof of the true prophet's compelling interpretation within "the canonical monotheizing process" (p. 40). As in his *Torah and Canon* (1972) and his more recent, "Biblical Criticism and the Bible as Canon," *Union Seminary Quarterly Review* 32 (1977) 157-65, Sanders postulates the formation of the Bible as an unfolding of "monotheistic pluralism." The recent socio-historical approach has different strengths and weaknesses from those studies which emphasize canonization. At a minimum, these studies further deepen our awareness of the diversity of the Old Testament when the question of the unity of the Bible is being raised most forcefully by the churches. On the other hand, Sanders' canon criticism demystifies the complexity of the biblical text and offers an immediate theological claim for the church's use of the Scripture. But socio-historical critics like Long (and Robert Wilson of Yale) stress the ecstatic element of prophecy and the differing social functions of authority in the various communities which legitimate and interpret such phenomena. This latter portrait of competing religious sub-groups challenges Sanders' somewhat rationalistic and individualistic portrait of the prophets as hermeneutically sensitive interpreters of "monotheistic pluralism."

The other articles on this same theme of canon and authority often reflect Sanders' theological hope without his hermeneutical method. P. Hanson, who is the closest to Sanders' method, seeks to find in the Book of the Covenant (Exodus

20:22-23:33) "the crystalization point in the process of oral and literary growth" (p. 122). He finds this "dynamic confessional center" (p. 122) of laws, which are admittedly "contradictory" in their degree of humaneness, summarized in the preamble in Exodus 19:3-6 and its recollection of the liberation of oppressed Israel from Egypt. Towner seeks to rarify the proposal, popularized by scholars such as Walter Brueggemann, that Israel's wisdom literature provides uniquely helpful notes in a "secular" society. Tucker re-examines the supercriptions to prophetic books and evaluates their significance as evidence of the views of later collectors and redactors. He suggests that the additions reflect various stages in prophetic collections when the words of the prophets were viewed as "a written form of divine revelation." (p. 70).

The work of Clements calls attention to the final shaping of prophetic books in order to appreciate their later function as Scripture. In this respect, he is similar to Brevard S. Childs, who is conspicuously missing from the volume (see his "The Canonical Shape of the Prophetic Literature," *Interpretation* 32 (1978) 46-55). The strongest critics of both Clement and Childs may be the socio-historian critics. Sanders similarly challenges any implication of a closed canon which might provide a normative standing place in the growth of tradition. These conflicts in viewpoint remain at the center of the current debates in biblical studies.

The rest of the articles are, likewise, excellent essays and models of contemporary critical scholarship. Ackroyd continues his work in the tradition history of the prophets; Coats offers an intriguing literary discussion of the relation between loyal opposition and disloyal rebellion in Exodus 32-34; and Koierim provides a good example of formula analysis. Evangelical students should find in this book a collection of essays worthy of their most rigorous emulation and criticism. The meager theological dimension to current biblical scholarship, which these essays also represent, presents once again a challenge to evangelical and non-evangelical scholars alike.




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NOTE: In the March 1980 "News & Reviews", the last paragraph of the reviews of Gilkey and Kaiser were switched around. Our apologies.

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*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 av-  
 ailable 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 Acts*  
*of the Apostles* by H. N. Ridderbos

The monograph examines the speech-  
 es in the first ten chapters in  
 Acts attributed to the Apostle  
 Peter, containing the first theo-  
 logical reflections on the resur-  
 rection of Jesus. He finds them  
 to be historically authentic,  
 truly representing the theology  
 of the Jerusalem church, and to  
 contain important and fundamen-  
 tal 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 ap-  
 peared, he has given us several  
 works on Christology, a major  
 study on perseverance, and com-  
 mentary on Luke. In this 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 Sur-*  
*vey* by Anthony Thistleton (up-

dated by Don Carson) and *Old*  
 #211 *Testament Commentary Survey* by  
 John Goldingay (updated and edited  
 by Mark Branson and Robert Hub-  
 bard).

The aim of these booklets is to  
 survey and comment on the best re-  
 sources available in English for  
 understanding the theological  
 significance of both the OT and  
 NT. It has in mind the average  
 seminary student or religion ma-  
 jor rather than the research scho-  
 lar. After explaining the func-  
 tions of a commentary, it goes on  
 to describe and evaluate one-vol-  
 ume commentaries and series. Af-  
 ter that, it examines commentar-  
 ies on each and every OT and NT  
 book, providing brief, but high-  
 ly illuminating remarks on each.  
 It closes with a presentation of  
 the "best buys". Anyone con-  
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 Angel is Dean of Studies at Trin-  
 ity College, Bristol. In dealing  
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 tion of the Gospels" and "The Re-  
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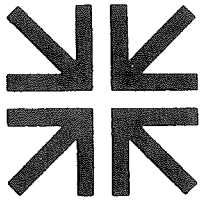
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## THE STUDY OF THEOLOGY: A GUIDE FOR EVANGELICALS

by Clark H. Pinnock\*

### Introduction

We are using the term evangelicals as is common today to refer to conservative-evangelical believers who self-consciously adhere to orthodox Protestant traditions. They are characterized by the desire to remain faithful to biblical revelation, which they take to be the infallible Word of God, and resist tendencies in theology and church which seem to accommodate this revelational deposit to reigning cultural norms. True to their evangelical heritage stemming from the Reformation they refuse to define faithfulness to the gospel solely in doctrinal terms, but insist on applying it also to the experiential and discipleship dimensions of biblical truth.

Because the academic study of theology today is so deeply affected still by the liberal theology of accommodation and the results of working from such a method, it is inevitably the experience of evangelical students of theology that they feel some degree of tension between their evangelical convictions and many of the accepted results of a more humanistic way of thinking which predominates some mainline theological work today. Although evangelicals try to have open minds in their studies, they certainly do not have empty minds, and the convictions which occupy their minds conflict necessarily with humanistic motifs in modern theology. They are acutely aware of the activity of the Evil One as he strives to deceive whom he may in regard to theological truths, and recognize the spiritual nature of the conflict in which they are engaged prior to the coming of Christ.

At the same time evangelicals need to resist the temptation to drop into an anti-intellectual posture as a convenient way to avoid intellectual debate, thereby proving untrue to rational, verbal revelation of God and fulfilling the stereotype which liberals already have of evangelicals, that they are not intellectually serious. Rather, they are to engage in the study of theology with all their energies, facing up to all of the questions posed, and give a good account of the reason for the hope that is in them.

A practical problem evangelicals will face is the avalanche of new material which will cascade upon them from the highly

REVIEWED IN THIS ISSUE: New International Dictionary of New Testament Theology edited by Colin Brown; Gospel Perspectives edited by R.T. France and David Wenham; Toward an Old Testament Theology by Walter Kaiser, Jr.; Message and Existence by Langdon Gilkey; The Living God, Man's Need and God's Gift, and The New Life edited by Millard Erickson; The Bible and the Future by Anthony Hoekema; The American Pietism of Cotton Mather by Richard Lovelace; Room To Be People by Jose Miquez Bonino; Human Science and Human Dignity by Donald MacKay.



PINNOCK AND BRANSON WORKING ON  
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developed specialties in the broad theological curriculum, material which contains a high percentage of challenging and disturbing ideas, often worked out by capable scholars whose minds are determined by other norms than Scripture. It is not easy to sort through all this material in the brief time given to it. It may even take years to discern precisely what is going on, and integrate the different concepts. It is absolutely essential to maintain a vital relationship with the Lord in this pressured situation. The possibility of being shaken loose from one's moorings in biblical truth and driven ahead of the winds of worldly wisdom is very real. Therefore it is crucial to lay hold on the promises of God and to the presence of the indwelling Spirit so that we are victors and not losers in the struggle. Let the reader make no mistake; as Hebrews so often warns us, it is possible to lose one's grip on the truths once accepted and to drift away from them into spiritual peril.

#### Section One: Biblical Studies

To be evangelical in the sense intended here means the decision to treat Holy Scripture as our divine teacher. The Bible is the infallible norm according to which Christian theology deserving of the name is done. In modern theology, although nice things are said about the authority of the Bible, it doesn't take long for the evangelical to discover that more important even than the authority of the Bible is the way in which the book is permitted to exercise its authority. It is not unusual to find those who affirm the Bible speak against things that Scripture teaches and appeal to it in a most selective way, cf. David H. Kelsey, *The Uses of Scripture in Recent Theology* (1975).

The sacred cow of modern biblical studies is the series of approaches taken to the study of Scripture contained under the rubric of biblical criticism. Evangelicals must take great care how they relate to it. Biblical criticism is not a single, simple entity that one can accept or reject intelligently. On the positive side we owe a great deal to indefatigable efforts of an army of philologists, historians, and archeologists who have provided us with a valuable set of tools for

digging out the solid teaching from the Word of God. But on the negative side a good deal of biblical criticism has been conducted on the basis of a spirit of unbelief in the message of Scripture, so that a great deal of discernment is required. Outside of evangelical ranks there is beginning to be felt an awareness of the need to do biblical studies in harmony with the text rather than against it, but it has been slow in coming; cf. Peter Stuhlmacher, *Historical Criticism and Theological Interpretation of Scripture* (1977), and Paul Hanson, *Biblical Theology's Responsibility to the Communities of Faith* (TSF).

Belief in biblical inerrancy has been a severe irritant in evangelical engagement in modern biblical studies. On this subject too, careful discernment is necessary. While the term can mean the truthfulness of all that the Scriptures intend to teach, the sense accepted by all evangelicals, inerrancy can also suggest a modern standard of accuracy which the Scriptures do not require and do not observe, and which great theologians like Augustine and Calvin did not require either. Let the term, if it is used (and it need not be), be carefully nuanced so as not to impede an honest appraisal of the actual phenomena of Scripture, and not to bring the evangelical stand on Scripture into disrepute over a misunderstanding; cf. Jack Rogers and Donald McKim, *The Authority of Interpretation of the Bible, an Historical Approach* (1979).

As regards critical issues in the Old Testament there has been an important recent development in the appearance of *Introduction to the Old Testament as Scripture* by Brevard S. Childs (1979).<sup>1</sup> Previously evangelicals have been so disillusioned with the naturalistic approach in the standard critical Old Testament introductions, that they have opted for a reactionary standpoint across the whole range of issues. The best modern conservative introduction along those lines is R. K. Harrison, *Introduction to the Old Testament* (1969) and it would be the approach most often followed by evangelicals today. Childs however offers to break the deadlock between the critical approach which ignores the status of the Old Testament as the inspired Scripture of the church and the conservative approach which virtually ignores any gains made by the critical schools. Childs believes that it is possible to engage in familiar Old Testament criticism from a perspective that honors the God-breathed quality of the text. If he is successful, he will have reduced considerably the hostility that has always existed between evangelicals and mainline Old Testament studies. It will be interesting to see whether Childs will achieve the reconciliation he hopes for. Certainly it opens up a fresh option for us

Evangelicals are well served in Old Testament theology by two recent works. Gerhard Hasel of Andrews University (Adventist) does a magnificent job of sorting through the plethora of books and monographs in the field, pushing for a comprehensive approach which will not sell the Bible short, *Old Testament Theology: Basic Issues in the Current Debate* (1972). Walter Kaiser has jumped into the discussion by writing a fine book *Toward an Old Testament Theology* (1978).<sup>2</sup> It is oriented around the theme of promise, and combines the thematic and diachronic approaches. This enables him to work from an exegetically justifiable centre in the text and still do justice to the development which occurs in successive epochs. On the whole, evangelicals have much work ahead of them in Old Testament theology.

As for commentaries on OT books, take note of Childs' advice recorded in *Old Testament Books for Pastor and Teacher* (1977), and the *Old Testament Commentary Survey* by John Goldingay, available from TSF. Both of these feel free to recommend older as well as newer books, theological as well as critical, devotional as well as

scholarly. Evangelicals ought to watch for each contribution in the *Tyndale Old Testament Commentary* and in the *New International Commentary on the Old Testament*. Also, watch for the Anchor volumes on the minor prophets by Australian F.I. Andersen.

As for critical issues in the New Testament, evangelicals have not been as alienated from the mainstream of work as they have in the OT area. In addition to the standby *New Testament Introduction* by Donald Guthrie (1961-65), there is also *New Testament Foundations* in two volumes, by Ralph P. Martin (1975, 1978) which takes more chances critically than Guthrie but helps the student more with up to date issues like redaction criticism.

Gerhard Hasel has written an even more impressive book on NT theology. It is two and a half times as long as the book on OT theology, and is the best introduction to the subject. Evangelicals will appreciate the combination of unbelievable bibliographical control together with calm faithfulness to the Scriptures, *NT Theology: Basic Issues in the Current Debate* (1978). Note too G.E. Ladd, *A Theology of the NT* (1974) and Colin Brown editor, *Dictionary of NT Theology* in three large volumes (1978).<sup>2</sup> Herman Ridderbos has written a massive work modestly entitled *Paul, An Outline of His Theology* (1975).

As for commentaries on NT books, Tony Thiselton has written a *NT Commentary Survey* available from TFS, and David M. Scholer, *A Basic Bibliographic Guide for NT Exegesis* (1971). Here again it is wise to watch for the volumes in the *Tyndale NT Commentary* and in the *New International Commentary on the NT*. The latter includes some classic commentaries by F.F. Bruce, William Lane, and Leon Morris. John Stott is also issuing popular commentaries on the books of the whole Bible for the preacher, about half of which are being written by himself. Watch also for the *New International Greek Testament Commentary* in which Marshall has written on Luke so masterfully.

For general purposes the *New Bible Dictionary* is useful, and high quality work is reflected in such special studies as these: C. Brown (with Bruce, Wenham & France) *History, Criticism and Faith* (available from TFS); David Baker, *Two Testaments, One Bible* (1976); F.F. Bruce, *Paul, Apostle of the Heart Set Free* (1977); R.T. France, *Jesus and the OT* (1971); R.N. Longenecker, *Christology of Early Jewish Christianity* (1971) and *Biblical Exegesis in the Apostolic Period* (1975); and I.H. Marshall, *The Origins of NT Christology* (1976). Also, the forthcoming work from the Tyndale Fellowship on NT issues is promising.<sup>2</sup>

A very great deal is at stake in biblical studies for evangelicals. It is encouraging to see how much improved in quality their work is becoming, and how much help their work now affords students struggling to discern what is helpful in biblical research today and what is not.

## Section Two: Christian Theology

As those who trust the Bible as their divine teacher, evangelicals belong to the classical traditions in theology, holding that there is rational truth content in revelation, and not merely existentially significant symbols. For some time now the liberal experiment in theology has been engaged in synthesizing biblical ideas with humanistic thought, and paring down the specific content of Christian truth. At times it has seemed as if there were a competition to see who could believe the least in the biblical doctrinal substance. Instead of doctrinal norms, secular trends in politics and philosophy have been allowed to constitute the tests of orthodoxy. Evangelicals repudiate these trends, and

call the church back to the cognitive substance of the apostolic foundations of the infallible Word.

If indeed evangelicals are theological kin to the classical traditions, it is imperative that they become familiar with those traditions, and not derive their thought completely from recent nuances in orthodox Protestant thought. To do so will require an acquaintance with church history, the matrix of the history of doctrine: see J.D. Douglas, *The New International Dictionary of the Christian Church* (1974). For the North American story, see Mark Noll, John Woodbridge, and Nathan Hatch, *The Gospel in America, Themes in the Story of America's Evangelicals* (1979). Robert Handy includes Canada in his history, *A History of the Churches in the U.S. and Canada* (1976). Bernard Ramm's *The Evangelical Heritage* (1973) is another good resource.

As for the history of doctrine itself, the most complete and authoritative work is now being completed by Jaroslav Pelikan *The Christian Tradition, A History of the Development of Doctrine* (1971-), to be five volumes when finished. More accessible is Geoffrey Bromiley's book *Historical Theology, An Introduction* (1978). Peter Toon is one of the few evangelicals who has tackled the question of how to evaluate *The Development of Doctrine in the Church* (1979). It goes beyond what James Orr offered us earlier. As for discernment in contemporary theology, see P.E. Hughes, editor *Creative Minds in Contemporary Theology* (1966) and Stanley Gundry and Alan Johnson, editors, *Tensions in Contemporary Theology* (1976).

*Baker's Dictionary of Theology* (1960) touches on hundreds of subjects in theology and is written by evangelical scholars and edited by E.F. Harrison. In the years since then evangelical theology has been improving rapidly in both quality and quantity. The appearance of Donald Bloesch, *Essentials of Evangelical Theology* (1978-79) is an important watershed in this respect, along with the bulk of Carl Henry's magnum opus in five large volumes entitled *God, Revelation, and Authority* (1976-).<sup>3</sup> These two American scholars are among the best in the evangelical camp, and prove decisively that it is possible to espouse a fully worked out systematic theology in the classical mode for our day. They are required reading for evangelical students. There are of course others close to them in standpoint and ability: one thinks of Barth, Thieliicke, and Berkouwer - Continental giants in theology of the evangelical type. But Bloesch and Henry are oriented to the American church and discussion, and much more easily appropriated here. On a popular level, James Boice is writing *Foundations of the Christian Faith* in four volumes (1978-). The fact that all these scholars are Reformed reveals how much evangelicalism is indebted intellectually to the Calvinist tradition.

Written by various authors, the *I Believe* series of books makes an important contribution too. For example, *I Believe in the Resurrection of Jesus* by George Ladd (1975), *I Believe in the Historical Jesus* by I.H. Marshall (1977), *I Believe in Evangelism* by David Watson (1976) are all especially good, and illustrate the range of topics covered. To help with the challenge of demythologization and hermeneutics, the best critique of Bultmann yet is by Robert C. Roberts *Rudolph Bultmann's Theology, A Critical Interpretation* (1976). The most serious effort to deal with hermeneutics is *New Testament Interpretation, Essays on Principles and Methods*, edited by I.H. Marshall (1977).

While a biblical theology of liberation has been shown to be possible by Ronald Sider *Rich Christians in an Age of Hunger* (1977), available from TFS, we do face a heretical politicization of the gospel at the hands of believers in Marxism. This has been brought to light with brutal clarity by

Edward Norman, *Christianity and the World Order* (1979) and by Ernest Lefever, *Amsterdam to Nairobi, The World Council of Churches and the Third World* (1979). Social concern can be easily turned into a false ideological faith - evangelicals beware.

Process theology, a leading line of liberal theology today, has yet to be adequately answered by Christians who are not Thomists. Geisler does a good job from that standpoint in the Gundry/Johnson book mentioned above, and H.P. Owen takes them on in *Concepts of Deity* (1971) from that perspective. But for those who find process and Thomistic speculation just about equally mystifying there is not a great deal of help. William Temple gives some in his classic Gifford Lectures *Nature, Man and God* (1935) and Henry may do so when the fifth volume of his set appears in a few years. In the meantime it's hit and miss I'm afraid. Watch for Paul Mickey's *Essentials of Wesleyan Theology* (1980) which employs a process framework in the chapter on scripture - a new direction for an evangelical.

As for the intellectual defense of Christian theology as distinct from its content, Henry's first volume is very important. Although he follows Gordon Clark's approach through axiomatization and not all of us will be able to, at least he lays out the issues beautifully and helps the reader see what needs to be decided about. C.S. Lewis is an important name in that he represents a common sense apologetic approach which picks up promising arguments where they are to be found without bothering himself much about deep epistemological disputes. The experts are not going to like that, but the vast majority obviously like it a great deal. In this case I think the majority are probably right. Norman Geisler is a competent apologist among the evangelicals and works from a Thomist perspective. See his *Christian Apologetics* (1976) and *The Philosophy of Religion* (1974). There also have been significant works in the last twenty years by evangelical analytic philosophers. Several which should be mentioned are Alvin Plantinga's *God and Other Minds* (1967) and *God, Freedom and Evil* (1974). Also to be commended in this area are George Mavrodes' *Belief in God* (1970), Stephen T. Davis' *Faith, Skepticism and Evidence* (1978) and most recently Paul Holmer's *Grammar of Faith* (1979). Francis Schaeffer has made a contribution very much on the lines of Carl Henry's new set, indebted to a form of Clark's theological rationalism. John Montgomery could be the outstanding individual in this area if he would get down to work on what would seem to be his proper task. Gordon Lewis has written an informative book surveying six types of evangelical apologetic approaches in *Testing Christianity's Truth Claims* (1976). Pinnock has done a modest title *Reason Enough* (1980) written to help an interested non-Christian.

By no means all evangelicals agree that we ought to pursue strenuous efforts to uphold the faith in a rational way. Some like Bloesch and Berkouwer for example place the doctrine of the *testimonium* of the Spirit in the place of such activity and engage in it only incidentally and on the side. Their view is important and worthy of respect and stands as a warning to others to take care not to slide by accident into rationalistic patterns of thought remote from faith.

### Section Three: Applied Christianity

To be an evangelical means to apply the truths of Scripture in the power of the Spirit to the human situation. The primary precondition therefore for effectively applied Christianity is a living confidence in the indwelling Spirit and the infallible Word. The word of Christ must dwell in us richly (Col. 3:16) and we must be willing to apply the truths of Scripture to all the situations we face. Abraham was not a university trained person, but he believed in God and in the promises of God, and we ought to be like him. A great way to get a wide perspective upon the whole range of problems

which we face in ministry is to read Richard Lovelace, *Dynamics of Spiritual Life, An Evangelical Theology of Renewal* (1979). The book places them all in the context of the revival God is wanting continually to give to the church. Evangelicals are not humanists, relying upon the best insights into the human condition which unbelievers have been able to conjure up. They are Spirit filled men and women of faith who have nothing better to proclaim and to apply than the truths and principles of the Scriptural gospel in the power of God. Richard Foster has given us a fine book to help us keep spiritually fit entitled *Celebration of Discipline* (1978).

For an evangelical, preaching is Spirit-anointed teaching based upon the inspired Scriptures. As such it is truly the word of the Lord itself, and not mere human speculation. On the history and styles of preaching there is a convenient and competent summary in *Baker's Dictionary of Practical Theology* (1967) edited by Ralph Turnbull. This volume incidentally goes into counselling, homiletics, evangelism, pastoral duties, worship, and Christian education as well, and is highly recommended. I suppose that the best example of the evangelical preacher today is John R.W. Stott. Among his many books, see *The Preacher's Portrait* (1961). The preacher is steward of the mysteries of God and obliged to proclaim the whole counsel of God to the people. One of the best ways to do this is by consecutive biblical exposition.<sup>4</sup>

David Watson places evangelism in the proper context when he links this activity with the renewal of the church. People cannot share life which they do not have. Highly recommended is his book *I Believe in Evangelism* (1976). From the human standpoint the best work on the matter of actually reaching new segments of people for Christ is being done at the Fuller School of World Mission under the leadership of such as Donald McGavran, Charles Kraft, Peter Wagner, and Ralph Winter. Kraft's new book *Christ in Culture* (1979)<sup>2</sup> breaks new ground on the issue of biblical contextualization. For a clear call to rethinking evangelism for modern culture, Alfred Krass' *Five Lanterns at Sundown* (1978) is required reading.

The whole area of psychology and counselling is fraught with difficulties on account of the major incursions of humanistic thinking into it. Paul Vitz has recently exposed *Psychology as Religion, The Cult of Self-Worship* (1977). Gary Collins proposes *The Rebuilding of Psychology, An Integration of Psychology and Christianity* (1977). Paul Tournier has been a great help to untold numbers of Christians trying to understand themselves and to counsel others. See *The Christian Psychology of Paul Tournier* by Gary Collins (1973). Stephan Evans is interesting in *Preserving the Person* (1977) and thinks biblically about humanness while reacting critically against such theories as behaviorism and Freudian psychology. Malcolm Jeeves is an academic psychologist who has tried to relate *Psychology and Christianity, The View Both Ways* (1976). Mark Cosgrove is author of *Psychology Gone Awry: An Analysis of Psychological World Views* (1979), arguing that naturalistic psychology cannot provide an adequate framework for the study of human nature, whereas Christian theism can.

Larry Richards has written *A Theology of Christian Education* (1975) where he presents biblical principles by which the education of Christian people can become a vital exercise in the context of a renewed community.

On the matter of obeying the ethical content of the Word of God there is *Baker's Dictionary of Christian Ethics* edited by Carl Henry (1973) and a great deal of activity and ferment connected with *Sojourners* magazine, *The Other Side, The Reformed Journal*, and with the work of John H. Yoder, Richard Mouw, and Howard Snyder. Eerdman's reissuing of Thielicke's three volumes *Theological Ethics* (1966-75) is of great benefit. Here

again the connection between church renewal and personal and social righteousness is vital. Love-lace in the book cited above puts a clear focus on that.

Other periodicals to try and read are *Journal of the Evangelical Theological Society*, *Christianity Today*, *Christian Scholar's Review*, *Eternity*, *HIS* magazine, and the *Journal of the American Scientific Affiliation*.

Above all, become a member of *Theological Students Fellowship* and receive regular updating on the new literature coming out and guidance like you will find here on how to make your way through the study of theology today.

\*Clark Pinnock began the TSF work in North America in 1973 and continues to serve as its chief advisor. A recent paper "Where Is North American Theology Going" is offered by TSF research beginning this month.

<sup>1</sup>Reviewed in the October, 1979 *N&R*.

<sup>2</sup>Reviewed in this issue of *N&R*.

<sup>3</sup>Volumes three and four are reviewed by Pinnock in the February, 1980, *N&R*.

<sup>4</sup>See the February, 1980, *N&R*.

## NEWS BRIEFS

**EVERYONE:** *N&R* #5 will be mailed in late April or early May. Be sure to keep us informed of any address changes.

**SOUTHERN CALIFORNIA:** An "Old Testament Study Conference" in Pasadena will be held March 24-28 with F.I. Andersen (author of several commentaries, Australian Old Testament professor) and Paul Byer (Fuller). Daytime lectures at Fuller by Andersen include Text and Language, Literary Criticism, Historical Reliability and Christian Theology. Twelve hours of manuscript study and four evening discussions on Old Testament issues will be led by Byer. Contact Professor Byer at (213) 798-2554.

**EDITORS NEEDED:** Once again, applications are being received for Contributing Editors for *TSF News and Reviews*. Write to Mark Branson (16221 Mulholland Dr., Los Angeles, CA 90049), including a sample of your writing and the area of study in which you would like to review new books. Contributors work with an Associate Editor to supply one or two reviews for the 1980-81 publishing year.

**GOSPEL IN CONTEXT:** Occasionally TSF works with another publisher to supply members with free sample periodicals. While endorsement is not given, we believe these items are of great value to TSF readers.

**NEW SUBSCRIBERS:** Because we have received an unexpectedly large number of new subscriptions recently, two options are being provided. Formerly, you would receive the current year's mailings (October, 1979 - May, 1980). This means you would also receive a renewal notice with an upcoming Spring mailing. With option #2, you can choose to accept this copy of *N&R* free and have your actual subscription begin with the October, 1980, mailing. Unless we hear otherwise, we will follow option #2.

## URBANA

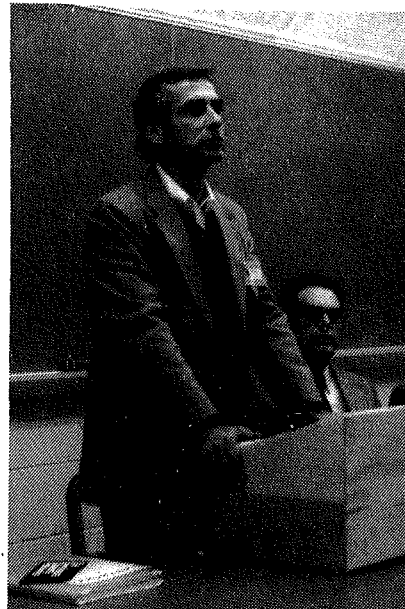
During Urbana '79, the missionary convention of Inter-Varsity, TSF sponsored three one-hour seminars on theological issues relevant to world missions. Over 150 attended each session.

## UNIVERSALISM

The first session was a panel discussion concerning Universalism. Donald Bloesch, Professor of Theology at the University of Dubuque Theological Seminary and author most recently of the 2-volume *Essentials of Evangelical Theology*, opened the discussion by presenting various views. Annihilationism advances the opinion that individuals who do not live with God go into nothingness at death. Universalism holds that, even if there is some kind of purgatory hell, everyone eventually ends

up in heaven. A third approach "reverent agnosticism," includes uncertainty and humility concerning the final state of those without faith. Fourthly, the "two-fold outcome" which Bloesch calls the traditional orthodox view, includes a heaven and a hell which are eternal. Some believe in double-predestination. That is, God determines before humans enter into history who will go to heaven and who will go to hell. Bloesch mentioned that some Christians argue for the existence of hell based on the dignity and responsibility of humans - that God allows individual choice.

Bloesch believes annihilationism means a final defeat of God's purposes; universalism is an affront to God's holiness; double-predestination contradictions biblical teaching about God's omnipotent love; and that moral self-determinism is a partial denial of the sovereignty of divine grace. He calls for a re-interpretation of which holds together complementary biblical themes: (1) the universal, salvific will of God, that Christ died for all; (2) the sovereignty of divine grace; (3) the reality of condemnation or final banishment from the kingdom of God for those who do not accept their election; (4) hell as it relates not to punishment and justice but also to God's love; (5) single-predestination of salvation or preservation in the midst of self-damnation.



EDWIN BLUM  
AND  
DONALD BLOESCH

Bloesch advanced a tentative reconstruction in which hell is hell because of God's presence, not absence. Banishment from the kingdom yet existence in the presence of God would be the eternity of unbelievers.



BONG R RO

Bon R Ro, the director of the Asian Theological Association, helped us understand his Asian setting. Asia has 61% of the world's population, of which 3% are Christians. Every major religion exists in force there. Christianity is often seen as incompatible because it will not be synthesized with other religious beliefs. Bong Ro emphasized the need for continued evangelization and responsible theological works.

Mark Hanna, the director of International Students, believes that universalism undermines missionary zeal. He cited several causes behind the growing acceptance of universalism in different parts of the church: (1) erosion of biblical authority because of modern philosophy, negative biblical criticism and the encounter of Christianity with other religions; (2) the erosion of biblical inerrancy; (3) erosion of responsible biblical hermeneutics and exegesis; (4) the erosion of theology proper as the study of the nature of God; and (5) the erosion of the study of systematic theology because of anti-rationalism. Hanna defended the doctrine of hell as eternal based on biblical teaching, God's love in which He does not insist on His own way, human responsibility and human rebellion.

Finally, Edwin Blum, the director of TSF, referred to the January, 1979 issue of *Themelios* which carried several articles on universalism. He focused on (1) the classical doctrine of justification by faith which implies that without faith there can be no justification; (2) the significance of historical reality - that earthly human life is determinative; (3) the significance of human decisions; and (4) the need to restore wonder that salvation is available at all to anyone.



OVER 150 GATHERED FOR EACH OF THE THREE TSF URBANA SEMINARS

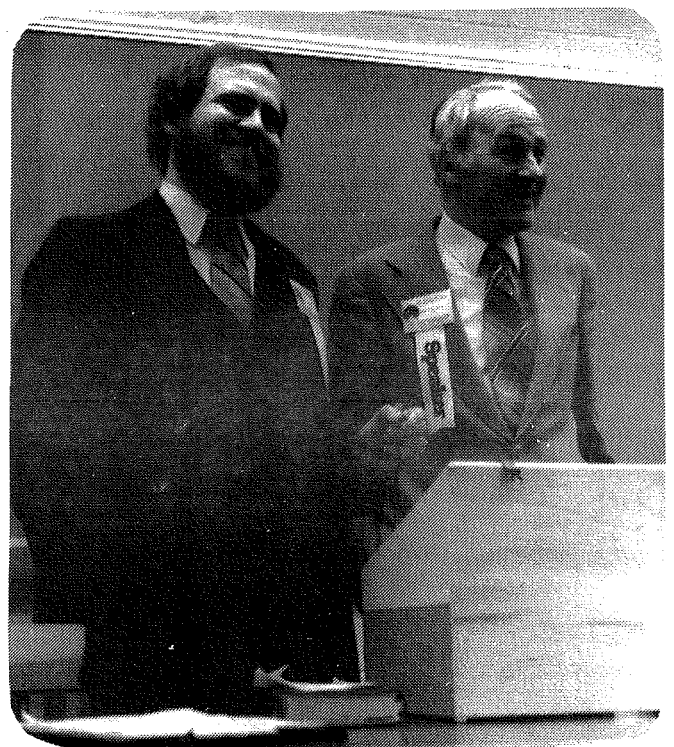
## URBANA - Part Two

JOHN STOTT

At the second session John R.W. Stott, rector emeritus of London's All Soul's Church and an author of biblical and theological works which always contain personal and pastoral implications, spoke on the "Biblical and Theological Basis for Missions." (Note - we are offering two new cassettes by Stott, including a lecture which parallels this Urbana talk.) He cited the difficulties which Christians encounter as others challenge the exclusiveness of our claims. The existence of improper missionary methods was admitted with a charge that we repent and change our ways. The mandate for world-wide evangelization is integral to Christianity. The finality of Christ (he has no successors) and the uniqueness of Christ (he has no rivals) are the basis of the universal significance and importance of making him known. Stott's thesis, that "missions are rooted in the nature and character of God himself," was expanded: "We have a missionary God working through a missionary church toward a missionary consummation."

He gave an overview of the Bible as developed thematically with his thesis. (1) In the Old Testament, God the Father, the Creator of the universe, is a missionary God. (2) God the Son, in the Gospels, the Lord and Savior, is a missionary Lord. (3) In The Acts, God the Holy Spirit works as a missionary through the apostles. (4) In the epistles the Christian Church is focused on missions. (5) Finally, the Revelation as it pictures history moving toward its end, also centers on missions. Each successive stage is a further missionary disclosure.

A question and answer time brought comments on a variety of subjects. (1) Para-church groups play a vital role as specialists for the church. (2) Worship must be seen as the priority of Christians. (3) A cautious Romans exposition concerning the possibility of salvation for one who never hears the historical specifics about Jesus was given. Stott believes one must be aware of one's sinfulness, the reality of a creator God and one's repentant dependence on the mercy of that God. Most important, though, is the belief that preaching



BRANSON WITH JOHN STOTT DURING QUESTION AND ANSWER SESSION

the Word takes the possibility of salvation to the world in the way commanded by God. (4) Finally, Stott disagreed with the assumption that belief in a doctrine of annihilation would undermine missionary zeal. The primary motivation behind evangelization is not the desire to save people from hell but zeal for the honor and glory of Jesus Christ.

## URBANA - Part Three

### LIBERATION THEOLOGY

Mark Branson, TSF General Secretary, began the Liberation Theology panel discussion with the note that participants were all "second generation" with Liberation Theology. This theology arose almost simultaneously among Latins and American urban blacks. Urban anglos (Branson and Buteyn) and an African black (Dube) could only respond in a second-hand way to the issue. (The participation of a Latin and an Urban black on the panel had been planned, but late schedule changes had prevented this.)

Branson's comments began with an exposition of Jesus' Nazareth sermon in Luke 4 as it related to Jubilee Year teachings in Leviticus 25. Jesus was bringing salvation to all brokenness which resulted from the Fall.

Problems of Liberation Theology according to Branson, included: (1) an inappropriate use of the Exodus theme to support political revolution. The Israelites left Egypt rather than the currently suggested option of *taking over* an oppressive government; (2) a reductionism which limits definitions of salvation to political issues. The salvation of God is to impact every area of brokenness; and (3) the use of violence. It is impossible to "love your enemy" and kill. Branson warned of the dangers of America's pro-military attitudes. If Christian students integrate the pro-military teachings of this culture with Jesus' teachings about caring for oppressed peoples, the result will be more Christian involvement in guerilla and revolutionary activities.

Positive aspects from Liberation Theology include: (1) Soteriology - an understanding of salvation that is not limited to "so-called spiritual needs" but rather sees salvation as big as the results of the Fall; (2) ecclesiology - a perspective which sees the church as the front-line agent of the Kingdom of God, and (3) eschatology - the dual aspect of the kingdom which includes the present realities of the work of the King and the future promise which furnishes hope.

Phineas Dube, the director of Scripture Union in Zimbabwe - Rhodesia, and now a student at Gordon-Conwell Theological Seminary, put Liberation Theology into an African perspective. The "dark period" of African history was a time when little or nothing was known elsewhere about that continent. Also, the North was separated from the South. Then, the age of colonization brought foreign control and the penetration of missionary activity with both good and negative results. Therefore, the current era exists in the atmosphere of Africans searching for their identity. Different ideologies attract attention as individuals and groups seek for greater understanding about themselves and their values. Liberation Theology is one ideology which has attracted some following.

Liberation Theology emphasizes a focus on the needs of the poor. An historical understanding of earlier Christian work indicated that the Christians behaved no differently than colonialists. Furthermore, their theology was often more reflective of their culture than of the Bible.



PHINEAS DUBE AND MARK BRANSON

A positive influence of Liberation Theology is its pressure on conservatives to reconsider priorities and assumptions in the midst of the masses (flesh and bones) rather than from the context of "ivory tower thinking." Secondly, Liberation Theology helps overcome a "slave mentality" (i.e. "whites are right"). Thirdly, an ecumenical spirit among blacks is aroused by a common theology.

Dube also listed several problems with Liberation Theology: (1) It is situational. It claims no permanence. (2) It is reactionary. Rather than being original, it vindictively reacts against "white theology." Vindictiveness should not be at the center of Christian thinking. (3) It begins and ends with humans and is often not Bible-centered. (4) It is one-sided. Liberation Theology is often guilty of what it accuses - racialism. (5) It contradicts biblical teaching (e.g. Mark 10:45; Acts 4:12 and 10:34.). (6) It completely avoids the issues of heaven and hell.

Donald Buteyn, Professor of Evangelism and Missions at San Anselmo Theological Seminary (UPUSA) emphasized our need to attempt to understand the incredible pain, the profound brokenness and the deep poverty which gave rise to the popularity of Liberation Theology. "We really can't get in touch with that wrenching, continuous unrelenting pressure which presses life out of people."

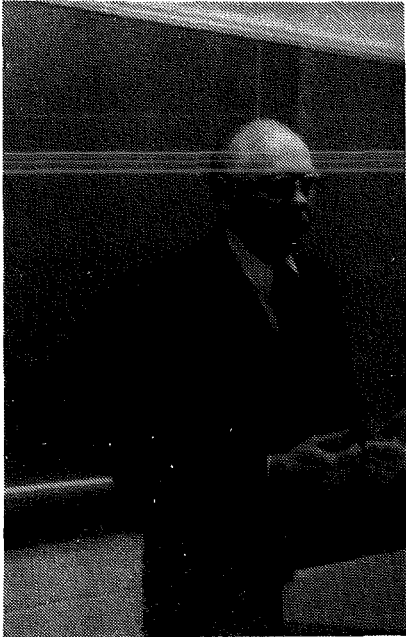
Buteyn began with Isaiah 58 as a passage which calls for *doing* rather than just thinking. "Although Liberation Theologians may not adequately inform their actions with the whole of God's counsel, neither do we. We are all selective."

The biblical teaching of Matthew 25, Luke 4 and II Corinthians 3-6, stress both spiritual and economic, political, cultural, physical needs. Liberation Theology's recognition of the levels of human needs comes to grips with the concerns that are at the heart of God. Also, it points to the church as the servant of justice and righteousness.

Included in Buteyn's criticisms about Liberation Theology were: (1) Its divisiveness which sees God as exclusively pro-Third World; (2) its anthropology which fails to deal adequately with the problem of sin. Perhaps problems in the Third World are not the responsibility of others but have their own sinfulness at their roots; (3) it fails to stress the importance of personal con-



version; (4) it too often focuses on material goals, thus the organization will either evaporate when goals are reached or will be eradicated if it does not have inner power for survival.



DONALD BUTEYN

In closing, Buteyn stressed that God is calling us to practice the whole counsel of God. Liberation Theology is challenging us and contributing to this need. "Only as we work for total liberation can we establish credibility which stresses compassion in our evangelistic thrust."

Donald Bloesch, who had served on the Universalism panel discussion, was asked to respond to Branson, Dube and Buteyn. The panelists did not take time to reply, thus assent should not be assumed.

Bloesch delineated three possible views about salvation: (1) a dichotomous split between spiritual and secular - which is gnostic; (2) an identification of spiritual and secular, in which social revolution is synonymous with salvation and therefore incomplete; and (3) an affirmation of the inseparability of spiritual and secular with the priority of the spiritual as foundational with the secular functions as results. Bloesch spoke of Bonhoeffer's discussion about the ultimate and the penultimate. The penultimate may precede or prepare for the ultimate but cannot replace it. A question and discussion time began with comments that Marxist philosophy and its criticism of capitalism are very influential in Liberation Theology. Concerning a Christian's responsibility to obey one's secular government, Dube commented, "My reading of this indicates that Paul (or Peter) was not writing a section on how we are going to deal with any government at any given time. He was writing specifically to the Christians of that time and the problems they were facing. We are not there now. There is an incredible need for many of us who are seeking to understand the Bible to interpret the Bible in terms of its contexts, its historical background at the time it was written - what it was intended to say to people at that time." He further commented that the unheard cries which Christians have ignored for years are now finally being heard. Yet Christians, rather than siding with the status quo of the current government or the revolution of those who want to be the next government, must instead be both prophetic and prayerful as we seek God's evaluation of secular rulers and speak out in the same way Isaiah did.

## AMERICAN ACADEMY OF RELIGION

The AAR has approved the petition for a second Consultation on Evangelical Theology to be held during the Annual Meeting, November, 1980, in Dallas. Mark Branson will again serve as chairperson with Robert Hubbard (Denver Seminary), Gerald Sheppard (Union, NY) and Donald Dayton (North American Baptist Seminary, Chicago) serving on the convening committee. All three are on the editorial staff for TSF. The papers here encapsulated are from the New York meeting last November. The complete papers are available from TSF Research.

### ANDERSON ON THEOLOGICAL ANTHROPOLOGY

Ray Anderson (Fuller Theological Seminary) lamenting the church's failure to deal adequately with modern challenges to human rights and dignity, defended his thesis that anthropology rather than ethics needs to form the foundation for thoughts about human rights and responsibility.

"The basic assumption upon which the argument rests is straightforwardly biblical, although admittedly dependent upon theological exegesis for its development; namely: human personhood is a divinely established order of creaturely being. To say that it is an order of being is to assert that the *imago Dei* is determinative of human existence, rather than derivative, contrary to the assumption of a more philosophical anthropology which rests upon an existentialist understanding of personhood. Humanity is thus liberated from the sheer necessity of natural determinism as well as from the capricious fatalism of total indeterminism."

God, through the Divine Word, created *ex nihilo*, thus we have a theological basis from which creation is neither subjected to determinism or perfectionism. The creation is separate from the Creator, thus creation is sustained by and in relationship with the Creator.

"Therefore, to assert that the human creature is determined by the Word of God, preserves both the true creatureliness of human being as well as the differentiation of the human from all else that is creaturely. For, to assert that the human is determined by the Word of God is to assert that creatureliness is the appropriate condition determined for human existence...The human experiences itself as differentiation, as response to Divine Word, certainly, but also as response to self. Even as God exists as differentiated being, a truth made explicit through the Incarnation, so human being exists under divine determination as differentiated being. Adam, as the solitary male, is presented in Genesis 2 as creaturely, and yet differentiated in his creatureliness from all other creatures. Yet, this is said to be "not good", and a further act of differentiating is presented through which Adam experiences himself in completeness and fulfillment of the divine image and likeness in co-humanity. Yet, it is clear that the material content of this differentiation which we call human personhood did not result from a formal differentiation between human and non-human, but is itself an endowment, attributed solely to the sovereign act of God."

Concerning the possibility of philosophical existentialism arising from theological anthropology, Anderson says "...despite the assertion that the human must necessarily be experienced and known as creaturely, it is also asserted (via the concept of contingency) that the human is never fully accessible to a phenomenological method of observation. The human person can apprehend quite directly the phenomenon of creatureliness, as both personal and historical. Yet, this relation is irreversible epistemologically. That is, from the perspective of creatureliness along, and its own immanent laws of natural existence, the human cannot be posited as a possibility nor apprehended



PAUL MICKEY AND RAY ANDERSON

directly as an actuality. Because of this, philosophical anthropology is tempted to posit a fundamental paradox at the core of human existence and argue that personhood results from the mediation of that paradox through decision, or existence. Thus, existence is said to precede and determine essence, to use the somewhat oversimplified formula. However, theological anthropology accounts for the contingency, not as a fundamental gap in being itself, but as a problematic which only appears methodologically when human personhood is explained in terms of creaturely existence apart from the divine determination of human being. The problematic is an inherent structure in the nature of reality to be discovered and identified, rather than a philosophical principle which itself becomes an anthropological principle."

Human existence is essentially co-humanity, seen from the first chapters of Genesis and on throughout a covenant oriented history. "...the *imago Dei* is the actuality of co-humanity experienced as differentiation at the most fundamental level of creatureliness--male and female, male or female. The biblical concept of covenant gives historical meaning to this fundamental order of humanity. Consequently, the covenant community carries with it the responsibility of serving as the custodian and steward of the mystery of human life."

While confusion about the pathological or disorderly aspects of humanity make it difficult to define and aspire to an abstract "true nature," a theological anthropology offers a corrective. "At the very point where the riddle of humanity seems impenetrable, where human nature itself is covered with disgrace and exists in disorder, there the divine Word reveals the nature of the contradiction to be personal sin, and not impersonal dysfunctional creatureliness...."

"In the humanity of Christ, there is no less creatureliness than in any other person. Yet, he was without sin. It is therefore the person of Christ, not merely the cross, which liberates us from the determinism which clings to the formulation: we sin because we are sinful in (human) nature. In dealing with sin radically as contradiction to true humanity, Jesus did not have to shun creatureliness. However, because the human exists only as creaturely being, sinful humanity exhibits at the phenomenological level of creatureliness the effects of sin. And yet, because the human is not accessible methodologically at the creaturely level, sin cannot be determined, nor overcome at the creaturely level. This is the relevance of Christian anthropology in dealing with human disorder. It can avoid the deterministic error of equating functional disorder at the psychical level with sin, and yet it can deal with sin radically, and thus redemptively, without fear of destroying or offending that which is truly human."

Anderson ventured to deal with implications for abortion. Since humanity is co-humanity, the claim to rights over one's own body is not in accord with theological anthropology. This limitation on individualistic, autonomous actions can free humans from naturalistic definitions or a deterministic morality based on abstract principles. The community, in various forms is to seek true humanness.

"...In a world under the determination of sin and disorder, it might not be too much to suggest that Jesus Christ continues to seek and restore humanity to its true order, through his body, the church, and by means of those who are members of this body. That is, Christians who have human hands."

#### PAUL A. MICKEY ON A PROCESS DOCTRINE OF INSPIRATION

Paul Mickey, professor of pastoral theology at Duke Divinity School, began with comments about the increasing influence of Process Theology within American evangelicalism. His own orientation has been informal and functional rather than beginning with a commitment to "Process Scholasticism."

"...the evangelical community may discover in a process perspective both a viable theological alternative for affirming biblical authority and pastoral balm among the evangelicals that will heal and not further polarize factions within the evangelical community. It is to this task I now turn by examining four major areas in the debate over the authority of Scripture. My thesis, in brief, is that a "process perspective" is a viable option in assisting us to understand the dynamics and quality of relatedness central to an evangelical theology of inspiration."

(1) In examining the dual authorship of scripture, Mickey spoke about (a) the dynamics of inspiration; (b) the organic correspondence in the momentary unity between divine and human. He developed a picture of mouth-to-mouth resuscitation as a better analogy than mechanical transference theories necessitated by "container imagery" of substance philosophy. "In our eagerness to affirm that nothing of importance is lost, traditional philosophy uses solid container imagery. That *feels* more safe. 'Truth' is poured, like volatile radioactive material, from one lead container to another: we need absolute certainty that nothing is lost. But with such leaden imagery to convey the inertness of the container there is also little sense of the vitality, autonomy, and freedom of the recipient...In an intimate and provocative image, it may well be appropriate to conceive of the delicate yet essential transaction in the dual authorship as mouth-to-mouth 'inspiration.' God breathed out God's purpose and wisdom and the human authors inhaled or breathed in. God's truth impregnated the responsive human spirit permeating the will, intentions, wisdom, and total life of the authors. During those moments of intimate, delicate transaction, the Word of the living God so resonated with the lives of the authors that the breathing pattern of God and the human partner were momentarily inseparable. But at the same time one affirms the distinct identities of God and the authors, and one 'remembers' whose gracious initiative began the relationship."

Continuing the imagery, Mickey chose the word "accurate" as a preferred synonym to inerrant or infallible. With the Latin etymology meaning "prepared with care," it stands for correctness, precision, conforming to a standard of truth. God's *care* (another root word) insures truthfulness. The standard is the originator, thus God's character insures accuracy.

(2) Process modes also offer an alternative to the split between "so-called 'orthodox' theologians" who stress propositional revelation and the Schleiermacher emphasis on personal experience.

"The work of Whitehead suggests that personal experience and objective propositions are in actuality organically related. Eternal verities such as love, trust, truth are viewed as 'eternal objects'; this means these 'forms of definiteness' or 'entities' are undiminished by their realization through 'ingression' or participation in 'informing' the actualities in the process of becoming. They are eternal 'ingredients,' pure potentials available for the determination of actuality but must refer to their actualities for their meaning."

This relationship between "experience" and "propositions" could shed light on the relationship between the givenness of God's Word and its reception by humans.

(3) The "inseparableness of 'feelings' and general principles" within process modes is relevant to Whitehead's theory of education and learning. It is here that hermeneutics are discussed by Mickey. "To offer a corrective, one begins by affirming the central purpose of the Scriptures. The Bible is not a book about scientific exactitude, rather its real purpose and organizing center is to 'make us wise unto salvation.' If that is the purpose of the Scriptures, and I believe that this is a fair synopsis, it also locates the principle of limitation: what is a technically correct statement for one field of inquiry can not necessarily be extended with a similar degree of definition and comprehensiveness into another field of inquiry. The Scriptures do not need to be technically correct in their 'scientific' assumption in order to 'make us wise unto salvation.' It is the over-generalization of theological rationalism that forces us into unnecessary and fruitless claims, not the testimony of the Scriptures themselves.

Further, this is again where I believe Whitehead can be helpful, the nature of modern scientific inquiry is itself less rationalistic and more processive than theological scholasticism has conceived it. Thus most of our current debate about inerrancy and inspiration finds itself in a double epistemological bind: we have been drawn 'off base' from the basic principle of Scriptural Christianity (to make us wise unto salvation) and secondly we lay hold of a pretension to 'scientific exactitude' that is no longer the organizing principle of modern science itself. We are in the eminent danger of trivializing that which we treasure the most precisely because we have lost our hermeneutical center and at the same time hurl ourselves into unwarranted, unneeded, and embarrassing insignificant speculation about scientific 'fact' and method."

(4) Finally, the "Dual Witness: The Word and the Spirit" was discussed: "The ongoingness of God's inspiration cannot be encapsulated in conceptual prehension whose form is intellectual, propositional, and abstract. The rational objectification of one's encounter with God through the Scriptures is but a partial determinative in one's experience and belief. The ongoingness of God's inspiration is present as well in the 'romantic,' intuitive, 'physical feelings,' the experiential dimension of our walk with God. The dual function of the Holy Spirit in both physical and conceptual prehensions is the 'conceptual' basis upon which one may make claim for this ongoing relationship through the Scripture and everyday experience for the believer."

Mickey's pioneering work as an evangelical has some company. A paper at the Wesleyan Theological Society (see February *N&R*) also indicated evangelical appreciation for some contemporary process

modes. Mickey hopes for more... "I am suggesting that informally and how perhaps in a more formal fashion the evangelical community will come to appreciate the benefits of a process perspective not only for a theology of the inspiration of Scripture but also for the larger task of writing theology in general."

## EXPLORING SPIRITUAL FORMATION

### WORKING OUT OUR SALVATION

PART FOUR: Social Action, By Gregory Youngchi

In the previous parts of this series I have considered spiritual formation as a matter of our appropriation of *what God has already done* and less as a matter of *what we must do*, and I have reflected on how this perspective "fleshes itself out" in our personal relationship with God and in our intimate relationships with others. At this point, it seems logical to ask how such a viewpoint is related to our stance in the world as people of the Good News, and how the world provides us with a context for spiritual formation. But I must admit from the outset that it is a more difficult, complex issue than the others, and is one in which the distinction between our appropriation of God's work and our accomplishing of God's work co-creatively is much less clear.

There is a strong tendency in our country to divorce religious values and convictions from politics, social concerns, and, generally, the rest of life during "the other six days of the week." God, Christ and faith are set over and against "the world," to the point where--in so circles--the world is consigned to the devil, and being "born again" becomes an excuse from social and political responsibilities. In contrast to this dissociative posture, American policies and ideals are equated uncritically with Christian values and norms. The effect of this identification process is co-opting of change-forces and a transmutation of them into forces preserving the status quo; the attitude toward the world (i.e., non-Americans) remains hostile, xenophobic, militaristic and essentially self-righteous.

To the degree this is true of us, it is our attitude toward the world that needs changing to conform with revelation. "For God so loved the world...;" not just the Jews, nor only the faithful among them who would come to believe in the Son, but God loved the *whole world*: those who believed and those who hardened their hearts; those who returned good for good and those who did evil and were hateful, everyone and everything in the time-space matrix called "world."

The mandate for our love of the world, a mandate which comes to us as invitation, comes to us *from and on account of* the one "who first loved us," who "so loved the world that he gave his only Son..." There can be no truly loving response to God's love that does not also--directly or indirectly--involve our loving the world. (cf Matt. 25:35ff.). For in truth we *are* the world, and it is to love others and God that we have been saved.

Yet even if we accept that as Christians we have a vocation to struggle against such aspects of our world as injustice, poverty, racism and the like, and sacrificially devote considerable amounts of our personal resources to that struggle, more often than not our experience in so doing is one of enervation, not celebration. We find ourselves deeply frustrated and exhausted

and anger at God for "not doing his job" usually results. Often those feelings are coupled with a find of bitter cynicism about the world, and perhaps even about ourselves--although we may label it "martyrdom."

In this case it is our attitude toward changing the world that itself needs to be changed and brought into conformity with revelation. For when we feel that the struggle has become a great burden and we find ourselves crushed by our defeats, what could be clearer than the fact that, at bottom, there really is in our hearts a doubt that God does "so love the world?" Our sense of despair betrays our lack of faith. We need to recall that God is always active, always faithful to the divine promises; we do not have to take over for God. Our own plans and projects are not necessarily God's desired instruments; God has not failed to make the world what it "ought" to be. There is only one Saviour, and our responsibility in the world is not to save it but to give tangible witness to the one who *has saved* it.

Perhaps I seem to contradict myself in urging some to take up action and apparently suggesting others should cease. What I am searching for--and this is difficult to articulate--is a third way and a different perspective which transcends the pitfall of seeing the Gospel as law and unites our efforts with God's perfect will in joy.

The world, by its very existence and more so precisely because of the incarnation, is a school for spiritual formation for us. It is both a *witness* to God's creative love and presence, and the *locus* of God's redemptive love and presence. It is in the world, here and now, that we encounter Christ--in one another.

Social action incarnates love and becomes Christian only when it is undertaken contemplatively, that is, when it is undertaken by listening *to the world* and hearing God speaking through it, with the awareness that God's love has already transfigured the world. Spiritual formation thus takes place when we are informed by and conformed to the Spirit active in the world.

I may perform the same action as before, e.g., feeding the poor, but acting contemplatively I now do so, not because the hungry poor are "my brothers and sisters," but because my brothers and sisters are poor and hungry. Action becomes a natural extension of the internal truth I live, rather than an externally commanded and superimposed duty I take on. So long as this truth remains something external to us, then so long will we be overwhelmed by the burden of feeling it is up to us to change the world.

And so, with this part of the series, I come full circle--back to prayer. We cannot avoid the command to engagement in the world if we truly pray; for when we pray we encounter the one who calls us forth into ever deeper, ever broader love. Yet we cannot properly conceive what that engagement-in-love is unless we truly pray; for when we pray we encounter the one whose love has transfigured the world and who has not only made a life of reconciliation possible but has also made it a cause for celebration.

THEMELIOS is being sent late because of delayed printing/shipping to us from England. Thank you for your patience.

#### BOOK REVIEWS . . . . .

*New International Dictionary of New Testament Theology* edited by Colin Brown

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*Gospel Perspectives: Studies of History and Tradition in the Four Gospels* edited by R.T. France and David Wenham

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*Toward an Old Testament Theology* by Walter Kaiser, Jr.

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*The Living God, Man's Need and God's Gift, and The New Life* edited by Millard Erickson

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*The Bible and the Future* by Anthony Hoekema

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*The New International Dictionary of New Testament Theology*, edited by Colin Brown  
 Zondervan, Paternoster Press  
 Vol. I, A-F 1975 \$24.95  
 Vol. II, G-Pre, 1976 \$27.95  
 Vol. III, Pri-Z, 1978, \$39.95  
 Translated from the German, *Theologisches Begriffslexikon zum Neuen Testament*, ed. by Lothar Coenen, Erich Bayreuther, and Hans Bietenhard, with additions and revisions.  
 Reviewed by Peter Richardson, Religious Studies, University of Toronto

The massive amount of work required to produce this major theological dictionary has fallen to a very large extent, despite the generous tributes to others, on Colin Brown himself. The work is based on a German original, and those articles plus the translators' work still form the backbone, though over seventy new articles have been prepared for this edition, including new and updated bibliographies. But in the end of the day this is Colin Brown's work, as a glance at the list of contributors will demonstrate immediately.

**Scope:** In its 3326 pages the *Dictionary* includes articles on all the theologically relevant words in the New Testament. For each word or group of words there is information on the meaning, derivation and classical use of the word(s); a discussion of the use in the Old Testament and post-Biblical Judaism; and examination of the New Testament use of the word(s); and a good, frequently excellent, bibliography divided into English and other languages. Each of the first two volumes has its own index; the third volume has a massive (263 pages) cumulative index of (i) Hebrew and Aramaic words, (ii) Greek words, and (iii) subject index. All the indexes have the major references picked out in bold type.

In addition to the word articles, there are fourteen other articles sprinkled throughout (e.g. "Coins in the Bible", "The Resurrection in Contemporary Theology", "Language and Meaning in Religion"). These discuss, as a rule, contemporary issues which are under debate or which continue to be of concern to students in seminaries and religious studies programs. There is also a thirty-five page article by M.J. Harris on "Prepositions and Theology in the Greek New Testament", an excellent, sensible and informative account which should be of great value to beginning and middle level students of Greek. The list of abbreviations includes dates for non-Biblical ancient writers - a useful feature - and the twenty-four page glossary is generally helpful and value-free, though weak exactly where it should be strongest: on definitions of Talmud, Gemara, Halachah, etc.

**Intent:** The work is aimed at students and pastors, both those who know Greek and Hebrew and those who do not. Its goal is to provide information on which the users will do the hard work of theological construction, avoiding "pre-packaged sermons", and in pursuit of this goal it has deleted the homiletic material of the German original. It also aims to avoid some of the criticisms of Kittel's *Theological Dictionary of the New Testament* by avoiding too simple views of semantic transfer of meanings and by putting together related words and concepts. Overall, it may be said that the intention of the *Dictionary* is to provide, for persons with some fa-

miliarity with theological work (whether it arises from a professional interest or not), material that will allow one to appreciate the theological richness, the diversity and the meaning of the New Testament.

Take the article on "Son, Son of God, Son of Man, Servant of God, Son of David" as an example (III, pp. 607-668). Originally prepared by Otto Michel for the German edition, it has been revised and brought up to date by I.H. Marshall, and in its present form provides an excellent introduction to the range of questions animating much of the energy of New Testament scholars today. The article begins with an article on *pais theou* ("servant of God"), in which reference is made to an earlier article on *pais* (in its meaning "child"). This portion of the article has two pages on the Old Testament background, one page on Greek-speaking Judaism and Qumran, and two and a half pages on the New Testament use, part of which is an addition by Marshall on the influence of the servant figure in the New Testament. The next sub-article is on *hijos tou anthrōpou* ("Son of Man") divided into sections on the philological problem in the Old Testament and Judaism, the Development of the Tradition within Apocalyptic, the Designation of Jesus as the Son of Man and the Oldest Tradition (including an excellent survey of recently held positions), Present Statements in the Synoptic Gospels, Announcements of the Son of Man's Path of Suffering, the Resumption of the Apocalyptic Son of Man Tradition, the Johannine Tradition and the Concept of the Son of Man in the rest of the New Testament. It then passes on to *hijos tou theou*, which is equally sensibly presented and carefully developed, and then on to a sub-article on *hijos David* ("Son of David"). There follow two special articles, one on the "The Genealogies of Jesus Christ" (N. Hillyer) which is heavily indebted to M.D. Johnson's *The Purpose of Biblical Genealogies* (S.N.T.S. Monograph Series 8, 1969), and the second on "The Virgin Birth" (J. Stafford Wright) which is too brief to be complete. The article concludes with four pages of very useful bibliographies.

A careful reading of these articles will provide a student or pastor with a spectacular bibliography for further research, a summary of the major issues and, in some cases, descriptions of leading positions, excellent treatments of the historical and linguistic problems, exegetical insights into select passages of importance, and general comments on other passages. It is a brief Christology of the gospels.

**Organization:** I have just described the organization of one of the best and most successfully organized articles. It is a specific case where there is much to be said in favour of the organizing principle of the *Dictionary*, the combining of articles on related topics or of words of similar meaning. But even here there are oddities. While Michel is much better than most in providing information from the Hebrew Old Testament (more about this later) and from intertestamental Judaism, if one wanted to explore the origins of, for example, *pais theou* in the Old Testament vocabulary (*bed*) (one would also need to look up "slave" (*deoulos*) and "child" (*pais*)) Similarly with *hijos tou anthrōpou*, one needs to refer to "child" and "man". These may not be too confusing, but in other arti-

cles one finds stranger quirks. For example *Christos* is dealt with in the article headed "Jesus", but *chrīstō*, from which *Christos* is derived, is dealt with under "Anoint". Or, to take another example, *tithēmi* is dealt with under "Determine" but *protithēmi* is discussed under "Foreknowledge". Or again, it is not clear why "Herodians" should be found alongside "Sadducees", but "Pharisees" has a separate article listed alphabetically. *Adikē* is dealt with under "sin", and *dikē* under "righteousness" but by contrast, *asebeia* is included under "Godliness". And *heteroglōssos* is under "Other" rather than "Tongues", which will baffle many readers. There are numerous examples of this sort which will make it essential to use the general index. Indeed, persons who know Greek will have to use the index just as regularly, because they may too quickly assume that when they have found an article headed by a specific Greek word they have what they need. In this respect the references to Greek at the headings of the articles seem to me slightly misleading.

There is another organizational problem which has to do with content. In the English version there are frequently long insertions not found in the German. Many of these are extremely helpful (e.g. Brown's additions on Pierce's book on "Conscience" and the Church at Corinth, on "Destroy" [re: I Corinthians 5:5], on "parable", on "the structure and content of the early Kerygma" following the article on "Proclamation" and so on). In some cases the additions have become the core of the article in its English dress. But in other cases the additions far outweigh the importance of their subject matter so that the article becomes distorted, as in Brown's addition of over a page to the article on "child". His description of the role of the child in the Kingdom seems oriented towards a defense of infant baptism, as a comparison with the article on "baptism" confirms. That article by G.R. Beasley-Murray (a Baptist) is followed by "Infant Baptism: Its Background and Theology" by R.T. Beckwith, as if a Calvinist corrective were needed (this Calvinist point of view is hinted at, by the way, in the Introductions to all three volumes).

Yet another organizational oddity is evident in the Table of Articles, which has five columns: English title, key word in Greek, key word transliterated, author, and page. But because the arrangement of the sub-articles does not follow the English titles, one finds absurd juxtapositions which will be quite misleading. For example:

Hunger,	<i>peinaō</i>
Thirst,	<i>brōma</i>
Food,	<i>geuomai</i>
Taste,	<i>esthiō</i>
Eat,	<i>pinō</i>
Drink	
or Image,	<i>eidōlon</i>
Idol,	<i>eikōn</i>
Imprint	<i>charaktēr</i> .

**Content:** It is of course impossible to comment in any detail on the content. Negatively, one can have confidence that there are few cases where one is actually misled, except in the organizational ways noted above. My dominant impression is of a good, fair, theologically weighted examination of the evidence. It is cautiously critical, open to non-

conservative judgments, but always constructive.

There is, however, one major shortcoming that must be noted: it is weak on the Old Testament, Intertestamental and Rabbinic backgrounds. This is serious, for it is in precisely these areas, I suspect, that most students of the New Testament, including pastors preparing sermons regularly, are short of help. Most authors attempt to treat the Old Testament material on the basis of the Septuagint, since the language is the same. This leads to the odd situation where the Old Testament may be considered in Greek and the Qumran evidence in Hebrew, or where some Semitic evidence is neglected. Since the articles are organized according to concepts in order to avoid such problems, more attention should have been paid to the relevant Old Testament material in Hebrew.

When it comes to evidence from Hellenistic Judaism and Rabbinic material, recourse is had frequently to an occasional quote from, or merely a reference to, Billerbeck or Kittel. Generally, there is not enough indication of the importance of this material for study of the New Testament. For example the article "Command" should have had much more on Rabbinic Judaism, and the article on "Law" (which might have been included with "Command" or vice versa) makes no reference to Oral Torah. The article "Creation" has only four lines on Rabbinic literature, that on "Remnant" has a half page on Apocalyptic, Qumran and Rabbinic literature. "Sacrifice" (*thūo*) has thirteen lines dealing with everything from 400 B.C. on. The articles on "King", "Moses", "Abraham" are also short on intertestamental materials.

The Jewish evidence is frequently minimized. In addition, some of the bibliographies which I checked are deficient in citing Jewish authors (I was very surprised to note how rarely the *Encyclopedia Judaica* was used). For example, the article on "Church, Synagogue" (which is good on the use of Hebrew words) is totally deficient on the development of synagogues, and that portion of its bibliography is also weak; there is a real attempt to be appreciative of "Pharisees", but in that bibliography Neuser is represented by only one brief article!

A second, less important problem with the content is that the *Dictionary* rarely moves beyond the New Testament evidence, and when it does it tends to jump to modern theological or philosophical issues (the note on *homousios*, under "Like" is an exception). Some of this additional material is in separate articles (which might better have been articles on post-apostolic Christianity) but some is contained within the articles, as in the case of the eight pages on truth in modern philosophy as a part of the article on *alētheia*. One ought not to quibble about what is not there in a *Dictionary* that has many good things, but one may question the editorial decisions that led to some of the imbalances.

Colin Brown: This leads me to remark on Professor Brown's contributions. I think I have already hinted that I think his own personal role is somewhat self-indulgent. A thorough reevaluation-critical examination of the *Dictionary* would be fascinating; it would reveal

the editor's immense erudition, incredible scope, excellent insights, vast reading, and deep theological concern. At the same time it would reveal certain flaws:

- (a) In the article on "righteousness" (which is already flawed by too negative a view of rabbinic ideas of merit, and by a subtle sense that *all* Christians in the New Testament period ought to have had a high Pauline view of righteousness and all pre-Christians a low view) there is two and a half pages on Paul (by Seebass). There he says that Hebrews "shows scarcely any Pauline influence" (III, p. 365) to which Brown adds three pages on Hebrews (minimizing the differences), one and a half pages on James, three quarters of a page on 1 and 2 Peter, and two and three quarter pages on contemporary interpretations. That seems out of balance.
- (b) The original author (Coenen) of the article on "Resurrection" contributes one paragraph on *anastasis*, then Brown adds sixteen pages on the Old Testament and Judaism. Then Coenen has two and a half pages, then Brown another one page. Coenen does the article on *egeirō* (two pages), and then Brown contributes twenty-five pages on the Resurrection in Contemporary Theology.
- (c) In the article on "Reconciliation" (Link) one wonders if the ten page insertion by Brown dealing with propitiation and expiation is really necessary, especially in view of the lengthy treatment of the New Testament uses (six pages for eight occurrences of *hilaskomai*).
- (d) Brown's insertion in the article on "Miracle" seems oddly rationalistic and old-fashioned.
- (e) He also includes rather chatty notes as, for example, on J.D.M. Derrett's recent article on the unjust steward (II, p. 254f.) and on Hill's view of humility (II, 258).
- (f) In an insertion under "Cross" he rejects the interpretation of the article (Brandenburger) where the original seems more in accord with the evidence. (One might also note F.F. Bruce's good addition on the evidence for crucifixion techniques for Giv<sup>c</sup> at ha-mivtar.)
- (g) His contribution (in the article "Empty") on *kenosis* deals with literature that seems out of place in this *Dictionary*, and his conclusion not convincing.
- (h) He writes three pages on "Head" in I Corinthians 11:2-15 (II, 160-162) in which he seems to find a curious way of getting out of the problems that passage on veils poses: in effect he seems to say that if you don't share the premise you don't need to follow the conclusion. (It should be noted that there is a good article, mostly Brown's work, on "women" which deals sensitively with the issues raised by Paul's statements.)

Against these rather negative comments one must place his remarkably good contributions, some of which have already been mentioned. To those can be added his introduction to the Gospel of Thomas and his exegesis of Mark 4:10-12 (under "Parable"), his thirty page article on "The Parousia and Eschatology in the New Testament" (ironically under the article "Present!"), his discussion of divorce and remarriage (under "Separation").

Conclusion: The strength of this *Dictionary* is its theological approach. It is less philologically and historically oriented than Kittel, more ready to reflect on modern issues, but it avoids being homiletic or trivial. For my

taste it makes theological comments *too* readily, often before it has properly surveyed the date: indeed it is not especially strong exegetically, though there are many good exegetical insights. The serious scholar will find it a useful addition, especially its bibliographies and its reviews of the *status questiones*, but he will always need to supplement it with more specialized works. The seminary student will find it suggestive, occasionally exciting, and provocative. The pastor will find its combination of serious academic concerns and constructive theological stance a stimulus to continued reflection on the major issues of our day.



*Gospel Perspectives: Studies of History and Tradition in the Four Gospels*, edited by R. T. France and David Wenham. Reviewed by Grant R. Osborne, Professor of New Testament, Trinity Evangelical Divinity School, Deerfield, Illinois.

It is not often that a person has the privilege of reviewing an important work which has not yet been published. This work, which represents the project of Tyndale Fellowship, an international society of evangelical scholars, meets a great need for a conservative approach to this crucial question. The "Gospels Research Project" will be at least a two-year venture, within which time the question of the relationship between history and tradition in the Gospels will be addressed. Few would dispute the importance of the issue. Ever since Ernst Kasemann broke from his *Doktorater*, Rudolf Bultmann, on this very issue, the cruciality of this point has been realized afresh.

The range of papers in this first volume (the Fellowship plans at least two) shows the breadth of coverage envisioned in the project. The purpose is to discuss "how far we can regard the gospels as historically reliable, and indeed... what the notion of 'historicity' involves in this context, or whether it really matters" (from the preface). The excellent papers collected in this first volume certainly show that it *does* matter, and that each strata of the tradition demonstrates its importance for the early church. The studies range from issues (two papers on the Scandinavian School, one on the bodily resurrection) to tradition-critical criteria to studies of individual pericopal (the parable of the sower, the trial narrative in John) or even single verses (Mark 10:45) to blocks of material (John's trial narrative) or even an entire Gospel (Mark's interest in the Teaching of Jesus). Each of these are discussed primarily from the standpoint of *Historie* and attempt to show the reliability of the Gospels from a historian's point of view. Rather than single out a few for detailed coverage we will seek to briefly describe (and to a lesser extent, critique) the contents. We will proceed in the order of their appearance in this volume.

First place would naturally go to Professor Emeritus F. F. Bruce, "The Trial of Jesus in the Fourth Gospel." This study provides very interesting coverage

of the legal background of the trial, relying fairly heavily on A. N. Sherwin-White's *Roman Society and Roman Law in the New Testament*, but at the same time utilizing his own considerable knowledge of ancient legal matters. He discusses each aspect in turn, following the order of John's narrative. The concise yet tightly packed discussion is an excellent overview of what may be regarded as the most difficult of the portrayals of the trial of Jesus in the Gospels from a historical perspective. One aspect that this reviewer wishes had been discussed in greater depth is the form of the trial before Pilate, with its dramatic (chiastic?) interspersal of scenes within and without Pilate's hall. Many historians have denied the authenticity of the trial on the grounds of the unlikelihood of this movement.

In some ways the most interesting of the articles is Bruce Chilton's "Targumic Transmission and Dominical Tradition." He begins with a good survey of the problems and procedures of targumic study and its relevance for New Testament exegesis then applies the discipline in two areas (to my knowledge largely unexplored previously): the oral transmission of the traditions and the synoptic problem, i.e. the use of one Gospel by another. In the process he produces the tantalizing thesis that the "interplay between tradition and redaction" in the Gospels can be shown to have greater reliability than hitherto thought by comparing targumic transmission methodology. Only time will tell how this hypothesis is received, but it provides an original contribution to the project.

William L. Craig's "The Bodily Resurrection of Jesus" is an attempt to refute those who argue that the New Testament data demands a spiritual resurrection. In so doing he primarily discusses Paul rather than the Gospels, covering such issues as: whether Paul's evidence is more reliable than the Gospels; whether Paul's Damascus "vision" is the key to all appearances; and whether Paul teaches that our future resurrection bodies will be spiritual in nature. While the discussion at times tends toward overstatement (e.g. "few have been willing to join (Grass) in denying the empty tomb") the technical discussion is quite well done and makes its point.

The first of the two on the Scandinavian approach, Peter H. Davids' "The Gospels and Jewish Tradition: Twenty Years after Gerhardsson," fits in well with the other because it is an excellent survey of a broad, difficult field, the application of Jewish background material to New Testament study and specifically to transmission procedures before 70 A.D. As such he must take on not only the optimistic approach of Gerhardsson, Riesenfeld *et al.*, but the skeptical approach of Jacob Neusner. He covers three major areas: Jesus as a teacher; the church as a transmitter; and the written word as the end of the tradition. In these areas the paper argues that Gerhardsson pioneered a new approach which, while overstating the issue, made a strong case for the basic veracity of the transmission.

One of the most significant papers in the collection, because it attacks an axiom of Gospel research, is R. T. France's "Mark and the Teaching of Jesus." He seeks to refute the belief

that Mark, though stressing Jesus as teacher, was not interested in the dominical says. First, he notes Mark's emphasis on Jesus' teaching activity, which especially occurs in his "seams." From the Markian Christology, he argues that teaching is Jesus' primary function with his works of power an authentication of his teaching. From the high proportion of teaching material, the central place of the teaching material in the structure of Mark and the subject matter covered (legal, ethical, discipleship, christology, the future) he concludes that the teaching of Jesus was central for Mark. From this then he turns to Mark's handling of the tradition, seeking to show that while Mark chose what was relevant to his emphases, he did not thereby create his own sayings but rather showed a respect for Jesus' sayings which led him even to preserve a form which did not fit his purposes.

"The Authenticity of the Ransom Logion (Mark 10:45b)," by Sydney H. T. Page, examines attempts to deny the dominical status of this crucial atonement logion. He follows the list of criticisms set in C. E. B. Cranfield's Mark commentary and attempts to take each deeper than hitherto discussed in answering those critics who have disputed its authenticity. While one could have wished for a new approach to this much-debated passage, this does provide a good survey and critique of the basic issues.

"The Authenticity of the Parable of the Sower and its Interpretation (Mark 4:3-9, 13-20)," by Philip B. Payne, is an extremely detailed look at this *crux interpretum* for parable research. In it he must demonstrate not only the viability of the interpretation itself but answer the school of Julicher, Jeremias *et al.*, who deny the very possibility of allegorical details in Jesus' parables. The value of this study is that one discovers exegetical as well as higher critical interaction, and the two are interwoven as each criticism against the logion is discussed in turn. The result is a strong case for the presence of allegory in Jesus' teaching and for the viability of this particular parable and interpretation as dominical. An appendix provides a good discussion of the parable as related in the Gospel of Thomas.

The second of the two on the Scandinavian approach, Rainer Riesner's "Judaische Elementarbildung und Evangelien-Überlieferung," is the perfect complement to Peter David's study, for it specifically studies the mnemonic techniques of pre-70 A.D. Judaism and attempts to make a case for their presence and use in the transmission of tradition in the pre-Jamnian era. In so doing he first discusses popular pedagogical procedures, not only within Judaism but also in the surrounding religions; then the developing synagogue and educational systems, and finally the mnemonic emphases themselves, concluding that memorization techniques permeated every institution of Judaism and therefore had great impact upon Jesus' own teaching.

The final paper deals with tradition criticism, Robert H. Stein's "The 'Criteria' for Authenticity." While so much has been written on this topic that one has trouble keeping up with the pace, this is a worthwhile contribution to the field. He first of all argues that the burden of proof must be upon those who

deny reliability due to the basic evidence on behalf of authenticity in the gospels themselves. There ensues a good critique of the criteria themselves involving an in-depth discussion of each in turn and an assessment of their positive as well as negative value. He then concludes with an optimistic discussion as to the place of tradition criticism in authenticating Jesus' sayings.

In summation, this volume will provide a good introduction for what is certainly the most ambitious and important project in the history of the Tyndale Fellowship. While non-evangelicals will probably, with some justification, criticize some of the articles for "speaking only to their friends," i.e. building too much on evangelical presuppositions, the articles on the whole demonstrate critical acumen and scholarly depth. The next volume promises to be every bit as good as the current one, with studies planned on C. H. Dodd, the resurrection narratives, Mark 13, Matthew's infancy narrative, Gospel genre, Paul and Jesus, Mark and Q, the sermon at Nazareth, the parables, harmonization, John and the Synoptics. The publication date of the first volume should be April, 1980, and those who wish to purchase an early copy should write *Journal for the Study of the Old Testament*, Department of Biblical Studies, University of Sheffield, Sheffield, S10 2TN England. The cost will be approximately five pounds.

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*Message and Existence, An Introduction to Christian Theology* by Langdon Gilkey, The Seabury Press, 1979, 257 pp, \$12.50 Reviewed by Clark H. Pinnock, Professor of Theology, McMaster Divinity College, Hamilton, Ontario.

Recognizing the great difficulty of attempting to write a doctrinal summa, and the actual need for an introductory course in theology which would express an integrated overview of the Christian symbol system, Langdon Gilkey, surely one of the very finest American theologians now working, has written a mini-systematic theology designed to correlate the central truths of Christian faith and the lived out character of our present human existence, hence the title *Message and Existence*. For him, and for the rest of us as well, theology is an enquiry with two poles, like an ellipse with two foci, a dialectic in which we strive to bring the content of the faith into some fruitful relationship with contemporary human experience. He this is done constitutes the most important characteristic of any theology. Faithful to this program, Gilkey constructs the book in three pairs of chapters under the trinitarian division of Father, Son, and Spirit, beginning with one on our human experience and matching it with a second chapter on the central Christian symbol. In so doing he picks up on work already completed in *Naming the Whirlwind* and *Reaping the Whirlwind*, as well as the moving autobiographical reflection in *The Shantung Compound*. An important difference in this book, however, is its popular and concise form this work takes

making it so much more accessible to a wide readership. In principle Gilkey wishes to maintain a faithfulness to Scripture and an interpretation of it which makes significant contact with modern experience. He claims that there are few evangelical theologians who do not follow the same procedure. Certainly I for one accept his judgment here.

The difficulty for me comes when I discover how Gilkey regards the scriptural pole in the correlation. He recognizes that the modern view he espouses which takes the Bible to be a fallible and relative human document is revolutionary as far as the Christian tradition is concerned, and yet he still maintains that his style of correlation which relates modernity to a very soft biblical authority pole is identical to classical theology. For example, he claims to be doing the same thing the early church did when it made use of hellenistic categories in its theological construction. Formally he may be, but not materially. The correlation between Scripture and culture is dramatically affected by the decision made in advance to discount the full authority of God speaking in Scripture as St. Augustine saw it. I must respectfully submit that although it is true that theology always attempts a correlation as Gilkey says, it has not always done it with respect to a Scripture pole which is lamentably vague and weak in its authority, and unable to resist the pressure of the modernity pole. Of course I believe Gilkey when he says he is not conscious of any desire to capitulate to modern culture, and yet I cannot deny my own impression that this is exactly what he has done. In regarding Scripture as a book with merely human authority, he has already opted for modernity against classical theology, and results are easily seen in the book which follows. The biblical content is made to fit the human phenomena as he sees it. For example, his construction of Christology has no place for Christ's pre-existence, virgin birth, bodily resurrection, or present reign, even though these are obviously central to the biblical message and to classical theology. Modernity has already determined for him that such notions belong to a mythological framework of belief and therefore they are radically reinterpreted and virtually dropped. Had the early church entertained as soft a view of biblical authority as survey of Old Testament teaching on promise.

Recognizing these weaknesses, a student will find this a useful book to read for an introductory class on the Old Testament or, omitting the more technical discussion in Part I, for an adult Sunday School class. Being well indexed and systematically presented, the book will be a good reference for the various key issues the author discusses.

*Toward an Old Testament Theology by Walter C. Kaiser, Jr.*  
Zondervan, 1978, 303pp., \$10.95.  
Reviewed by Stephen A. Reed, student,  
Claremont Graduate School

Onto a veritable sea of Old Testament theologians Walter Kaiser, Jr. has launched an evangelical approach. His books presents not an exhaustive treatment of Old Testament theology but rather a suggested structure and methodology for such a theology. The book consists of three main parts which focus on the expanding theme of promise.

In Part I, "Definition and Method," Kaiser describes and defends his approach. He affirms two main goals for an Old Testament theologian. First, a theologian must portray the diversity of the historically-developing revelation of the Bible. To accomplish this, Kaiser discards the "analogy of faith" approach in which a passage of Scripture is interpreted in the context of the total teaching of the Bible in favor of an "analogy of antecedent scripture" approach wherein a passage of Scripture is interpreted according to the extant canonical material available to the Biblical author as well as the author's own cultural context.

The theologian's second major goal is to expound the center of the Old Testament. In Kaiser's view, the Old Testament everywhere assumes that God has a plan for all mankind which he has progressively revealed to men. God promises certain things to happen which he subsequently fulfills. It is this idea of promise that is for Kaiser the center of the Old Testament. There are two aspects to this idea of promise: On the one hand immediate results such as progeny, land, nationhood, law and leadership; on the other, ultimate future results in such images as seed, branch, servant, stone and lion. As history accumulates more revelation, people slowly realize the vast, immense universal implications of the promise.

Kaiser's goals, then, are to present both the unity and diversity of the Biblical revelation. He must both present the distinctive theology of each passage and also show the uniformity of Biblical teaching which revolves around the center of promise. Kaiser proposes that "there was a growth of the record of events, meanings, and teachings as time went on around a fixed core that contributed life to the whole emerging mass" (p. 8).

In Part II, "Materials for an Old Testament Theology," Kaiser fleshes out his skeleton by tracing the center of promise through eleven distinct time periods of Old Testament history. He attempts to show how key themes of each period revolve around the core of promise. A few of the chapter titles illustrate his approach: "Prolegomena to the Promise: Pre-patriarchal Era," "People of Promise: Mosaic Era," "King of the Promise: Davidic Era," "Life in the Promise: Sapiential Era," "Servant of the Promise: Eighth Century," "Triumph of the Promise: Postexilic Times."

Finally, in Part III, Kaiser shows the continuity between the two testaments in terms of promise. He affirms that Christ has fulfilled many of the Old Testament prophecies completely, but that even the New Testament contains promises which still await fulfillment.

I see four main strengths in Kaiser's book. First, it is good to see an evangelical grapple with the issues of Old Testament theology such as canon, center, and the normative versus descriptive task of theology. An index of authors will lead the reader to his interaction with various scholars such as Eichrodt and von Rad.

Secondly, Kaiser presents standards and goals for doing Biblical theology which would be helpful for any exegete to emulate. His principle of analogy of antecedent scripture and concern that exegesis stress both the unity and diversity of revelation are good.

Thirdly, Kaiser presents the promise theme quite well. He shows that this is a central theme that underlines the Old Testament and also connects the two testaments. Kaiser provides some good studies of topics, words and verses. Indexes of subjects, scripture references and transliterated Hebrew words make the volume useful to the reader as a reference for Bible study.

Fourthly, Kaiser presents a conservative view of the Old Testament quite clearly in his views of authorship and literary questions. He provides a good survey of Old Testament teaching that clearly follows the present canonical form.

I see three main weaknesses of Kaiser's book. First of all he does not adequately portray the diversity of Old Testament theology, but rather uses his center of promise as a procrustean bed. Kaiser has stressed the foretelling of future eschatology but has not adequately described the forthtelling or realized eschatology. For the Mosaic era the themes like "my firstborn," "kingly priests," and "tabernacling of God" receive sixteen pages whereas the law of God is dealt with in five pages. The book of Daniel receives five pages and issues like "stone," "seventy weeks," and "future resurrection" get sole coverage. Sadly enough Chronicles, Ezra Nehemiah and Esther are lumped together and covered in less than three and one-half pages. The point is that the Old Testament everywhere teaches people how they ought to live in the present. God wishes to enter into fulfilling relationships with His people today. The believer in turn is to respond in love and obedience to God. To take the promise as center unnecessarily underplays the importance the Old Testament gives to the present reality of obedience and relationship to God.

Secondly, Kaiser has not convinced me that promise is an adequate center for the Old Testament. In a section "Key Old Testament Passages on the Promise," he discusses Genesis 3:15, 9:25-27, and 12:1-3. I first question his choice of these verses. Why did not he choose verses related to Mosaic covenant at Sinai, the exodus, the exile, or the conquest of the land? These verses seem rather selective, occurring only in one book of the Old Testament and not really representative of the total teaching of the Old Testament. Next, I question his exegetical analysis of these verses. Seeing that Satan is the serpent and that the seed points ultimately to Christ suggests a typical "analogy of scripture" approach which relies as much on Paul, Martin Luther, and the Septuagint as on the passage's own context in Genesis 3:15. Both Genesis 9:25-27 and



Genesis 12:1-3 seem to require exegetical gymnastics to be useful for the promise theme. In Genesis 9:25-27 God and Japheth must be seen as dwelling in Shem's tents. In Genesis 12:1-3 the Hebrew niph'al verb must be taken as passive and not reflexive. In both cases he differs with most modern scholars and translations. If the theme of promise is so obvious, why can he not find undisputed passages to use as a basis for the theme of promise? In addition, while promise can be found throughout most of the Old Testament this does not prove that promise is the center of every book. Kaiser needs to provide better evidence that promise is the center.

My third critique concerns the nature of Kaiser's book. He is correct in affirming that all of Scripture, written under the direction of God, constitutes a true and reliable record of God's revelation to man. However, a record's truth and reliability do not establish its authoritative applicability to later believers. Kaiser does not show how a passage of the Old Testament is authoritative and useful for a Christian. In fact, if the New Testament contains the greatest fulfillment of the promise, one asks why should one bother to look at the Old Testament at all? For all of Kaiser's concern that it be taken as normative, his discussion of it focuses merely upon description not application. His book is best seen as a this, its theology would certainly have undergone a process of hellenization it was in fact able to resist. I realize that Gilkey, and liberal theologians generally, do not wish to deny the Bible, but wish rather to interpret it intelligibly for modern man and indeed to critique modernity in the light of it. But that does not change the fact that as an evangelical I cannot shake the impression that the Bible is denied and modern man not made to hear its central message of incarnation and atonement. It could be that for some this presentation may provide the starting point for the journey to a fully evangelical faith, but it could also be that it will permanently mislead others from ever making it. There is indeed truth here which can uncover the guilt and trauma of sinners (rare in the older liberal theology), but there is less truth to lead them to the Cross on which expiation for sins was sufficiently made.

The quality of Gilkey's books is such that not one of them should go unread by any educated evangelical. There is so much we can learn from them all. Engaging him in dialogue cannot fail to improve our own abilities in theology. At the same time our two positions stand in judgment over against each other too, and this cannot be obscured. *Message and Existence* is an important book to read.

*The Living God, Readings in Christian Theology, compiled by Millard J. Erickson.*

Baker Book House, 1973, \$7.95  
*Man's Need and God's Gift, Readings in Christian Theology by Millard Erickson.*  
 Baker Book House, 1976, \$7.95.  
*The New Life, Readings in Christian Theology, compiled by Millard Erickson.*  
 Reviewed by Clark H. Pinnock, Professor of Theology, McMaster Divinity College, Hamilton, Ontario.

Millard Erickson, professor of theology at Bethel Theological Seminary in St. Paul, has prepared a well selected set of readings on the standard topics in a traditional systematic theology text book like Strong's. From any viewpoint they are well selected to bring out a diversity of opinion on subjects like election, eschatology, original sin; and from the evangelical point of view they are valuable because they feature prominently the authorities one would never see in a standard set of readings. We meet all the familiar names like Carl Henry, Geoffrey Bromiley, and Paul Jewett, as well as the best writers not identified with the evangelical camp in the narrow sense like Hordern, Barth, Tillich, and Pittenger; in addition, of course, to the greats of classical theology such as Augustine, Calvin and Luther. Over and above this, Erickson has himself written brief introductions to each of the major divisions in theology in which he ties together the readings he has chosen. The result is a trilogy of volumes well suited to stimulate in the student of theology a sense of dialogue with the past and with other theologians from other than his own favored tradition. For the person studying privately, and even for the classroom, the use of these volumes would lead to a solid theological education. Highly recommended.

*The Bible and the Future by Anthony Hoekema.*  
 Eerdmans, 1979, \$12.95, 343pp.  
 Reviewed by Robert H. Mounce

Anthony Hoekema's *The Bible and the Future* is an excellent book. Written from the classic Reformed perspective it deals with the full range of eschatological concerns.

Taking his clue from the widely accepted view that the Kingdom of God is both present and future (Kümmel, Ladd, etc.) Hoekema divides his work between Inaugurated Eschatology (the kingdom is present and its blessings are being enjoyed now by the redeemed community) and Future Eschatology (the complete establishment of the Kingdom is yet future and takes place when Christ returns at the close of history). That nearly seventy-five percent of the text is dedicated to the kingdom as future may in some way reflect the unusual concern of American evangelicalism to master the details of the end times. The imbalance--if there is any--lies not with Hoekema himself but with the numerous theories about the kingdom as future with which he must deal.

Eschatological expectation is deep-rooted in Old Testament thought. Moving into New Testament times the perspective is altered: the central event is now past, yet the age to come lies beyond the return of Christ. Today's Christian lives in the tension between the "already" and the "not yet." This tension is reflected in Jesus' preaching and his parables. True to his Reformed perspective Hoekema feels that this tension should determine our attitude toward culture; *i.e.* we should respect and redeem culture rather than reject it.

Discussing the Kingdom as future Hoekema treats a wide range of related subjects--death, immortality, the intermediate state, the second coming, signs of the times, major millennial views, resurrection, judgment, eternal punishment, and the new earth.

He rejects the Greek view of the immortality of the soul and argues that in view of the resurrection the "whole man" should be designated immortal. The nearness of the second coming (which pervades the entire New Testament) is not chronological but "logical-perspectival." "All Israel will be saved" (Romans 11:26) is not a promise of national eschatological conversion but means that throughout history the elect of Israel will be saved. The return of Christ (contra much popular opinion) will be one single event. Hoekema takes an entire chapter to critique the main points of dispensationalism. (His arguments are persuasive to this reviewer.)

Revelation is to be understood according to a theory of recapitulation which takes the reader back to the beginning of the church age with each new section. Thus the 1000 years of Chapter 20 parallel the history of the Christian Church. There is but one general resurrection of both believer and unbeliever. Judgment is on the basis of works. Eternal punishment is real and should not be replaced with such heterodoxies as annihilation or universalism. Believers do not "go to heaven;" rather, heaven comes to a redeemed, recreated earth. It is this new earth that we inherit, an earth upon which we will enjoy, among other things, the best contributions of culture and technology.

The book closes with a 28-page essay on "Recent Trends in Eschatology," a good bibliography, and indices. (The subject index is extensive and annotated.)

How can a pre-millennialist (see my commentary on Revelation in the *NICNT*) say that a book on prophecy by an amillennialist is excellent? The answer is simple--it is! Hoekema has covered the biblical material on eschatology with balance and sanity. His understanding of the millennium has been a viable option ever since the triumph of allegory over literalism in the early centuries of the Christian church. The spiritualizing approach developed in large part as a reaction against the excessive chiliasm of groups such as the Montanists.

In the past several hundred years, however, there has been a growing realization that properly to understand the book of Revelation one must hear it against its background of Jewish

apocalyptic thought. This body of literature, while employing all manner of image and symbol, is distinct from the kind of allegory which typified later Alexandrian interpretation. Could we not say that the allegorizers came close to throwing out the apocalyptic baby along with the chiliastic bath water?

Those of us who profited greatly from Professor Hoekema's previous works on cults, tongues, and the baptism of the Holy Spirit, would naturally expect the same high quality of scholarship when he turned to eschatology. We have not been disappointed.



*The American Pietism of Cotton Mather: Origins of American Evangelicalism by Richard F. Lovelace.*  
Eerdmans, 1979, \$8.95, 325pp.  
Reviewed by Donald W. Dayton, Librarian and Assistant Professor of Historical Theology, Northern Baptist Theological Seminary, Lombard, Illinois.

In the last year or so Richard Lovelace, Professor of Church History at Gordon-Conwell Seminary, has burst into print with three major books. Revell in late 1978 published his *Homosexuality and the Church*, a product of the debates in the United Presbyterian Church. In mid 1979 Inter-Varsity Press released his *Dynamics of Spiritual Life*, a comprehensive "spiritual theology." Now we have a revision of his 1968 Princeton dissertation on Cotton Mather. This last book may at first glance appear a trifle esoteric and something that should be relegated to specialists in 17th and 18th century American Puritanism. But that would be a mistake, because this book not only lies behind the other work of Lovelace, but also offers an important reading of the historical and theological nature of "evangelicalism" and implicitly an agenda for the recovery of a healthy evangelical vision.

On the most explicit level this book is an effort to rescue Cotton Mather from his rather exclusive identification with the Salem witch trials, at least in the popular mind. It is primarily an effort in "spiritual theology" -- an exploration not so much of the external life of Mather or even his world of thought so much as the shape of his piety. Lovelace sees Mather as an illustration of what he calls (here and elsewhere) "live orthodoxy," a vital blend of Christian conviction and personal faith that avoids the extremes of scholastic orthodoxy and normless piety. The content of this "live orthodoxy" is developed in successive chapters on "the experience of rebirth," the nurture of piety, the nature of the "Godly life," and the outworking of faith in "the ministry of doing good" and its ecumenical push toward the "unity of the Godly." The result is a significant contribution to our understanding of Mather, one that complements and corrects such other recent biographies as those by Robert Middlekauf (Oxford UP) and David Levin (Harvard UP).

But on another level Lovelace is arguing a thesis, as the subtitle indicates, about the origins of American Evangelicalism. In and around his delineation of Mather's piety, he is arguing the existence of a trans-Atlantic "evangelical consensus" in the 18th century that encompassed continental Pietism and British and American Puritanism-- and lay the foundations for the American Awakenings and the British Evangelical Revival. Thus Lovelace frequently stops to develop parallels and points of interaction between these currents. Present-day evangelicals will find their own experience illuminated by his many "mini-histories and analyses" of such features as sabbatarianism, precisionist ethics, and other elements still present in the tradition. And in the process we have stereotypes shattered as Lovelace unfolds the social and ecumenical concerns of all these elements of the "evangelical consensus."

But Lovelace seems to be saying even more in this book. For him Mather seems to illustrate a "golden age" of evangelicalism that ought to become the norm for the reconstruction of present-day post-fundamentalist evangelicalism. Thus Mather came just late enough to avoid the coersiveness of Puritanism and just early enough to have missed the declension into revivalism. Here, too, is an ecumenical evangelicalism that transcends more recent separatism and a vital social vision to be recovered-- all grounded in a spiritually and intellectually satisfying spirituality.

Full evaluation of this study will have to be left to those more expert on Mather than I, but my hunch is that Lovelace so admires his subject that other scholars will find his reading a bit too much of a "white-wash." But that may be appropriate; Mather clearly deserves a break after all the bad press he has had from other, less sympathetic historians. Lovelace is, moreover, surely right and helpful in drawing attention to the 18th century "evangelical consensus," and on this level the book makes an important contribution to recent efforts to define evangelicalism, one that makes many other efforts seem pale and shallow by comparison.

I am less sure about claims to have isolated the "origins of American Evangelicalism." I am not even sure what such a claim would mean. I would feel more comfortable with the claim if I could think of any "evangelical" institutions or movements that claimed historical continuity with the work of Mather. I know of only a couple of modern-day "evangelicals" with any consciousness of standing in the line of Mather--while many would identify with Jonathan Edwards, George Whitefield, John Wesley, or Charles Finney as forces whose life and writings still shape their thinking and work. Cotton Mather may be an interesting figure who lived at an important point in the evolution of Puritanism--one very much deserving our study and perhaps even admiration, but it is less clear that he has either the historical or normative status for evangelicalism that Lovelace seems to give him.



*Room To Be People by José Míguez Bonino.*  
Fortress Press, 1975, English Translation, 1979, \$3.95, 80pp.  
Reviewed by Donald P. Buteyn, Professor of Evangelism and Mission, San Francisco Theological Seminary, San Anselmo, CA.

The author addresses the major thrust of this small book to both a Christian and a non-Christian audience. His purpose is clearly to deal with questions of meaning in the realms of personal and corporate identity and in relationship to purpose for life lived in harmony with God.

To that end he deals with many of the basic historic and always contemporary questions about the nature of God; the nature of humanity; the nature of purpose; the nature of freedom; and the involvement of God in the whole complex fabric of human existence.

Clearly he writes out of the context of Latin American theological thought. One senses that "liberation theology" is never far from his thinking. And yet, more than most writers coming from that perspective he reflects not only the "challenge" which the Gospel presents with its clear call to act out justice in the spirit of love, but also the "consolation" which the Gospel brings in the midst of the risks and the struggles that are inevitable for those who would follow Christ.

God is presented in the Biblical context as creator and provider, but also as the One who has determined to involve people in the process of righting wrong and producing true freedom in love. Partnership is the key concept here. God always reserves the right to intervene to save his ultimate plan, but his patience continues with people whom he has created to act as distinct partners, free, able, equipped, and competent. In our failures to act in harmony with our potential God is ever present to forgive and to encourage us in a new beginning.

To appreciate the Gospel and its implications for the world, the author calls us to understand that God's hope for our race can be realized on two levels --one clearly political and economic and the other clearly relational and eternal. The latter and the former go together. Again the words "challenge" and "consolation" become key to an understanding of this distinctly Christian view.

The author deals with the fact that often persons who have no spiritual longing for God, or at least no current openness to Him, are deeply given to the task of working for justice in society. To relegate these to the realm of the non-religious is clearly outside the scope of our capacity to judge. The author is concerned that frequently the zeal for necessary progress in human society is much more apparent among such people than it is among those who speak of themselves as Christians.

He clearly describes the risk involved in following Christ in the spirit of his love. His concern is that too often Christians have sought only the "consolation" of the faith and have avoided the risk. "Comfortably installed" they opt for an approach to

God which does not allow for an open honest response to both his gifts and his dream for society. -

In this state of captivity many Christians in fact worship deities that are not related to the Christ of God nor to his purpose, hope or enterprise. In this worship of false gods they perpetuate injustice and evil oblivious to the ultimate purpose and intent of their Creator. Often individualism and comfort become the issues. Let nothing disturb us in our security! The social order may be crumbling but for a lack of a full understanding of God's love and its implications such Christians fail to understand the nature of true security and God's demand for responsibility. Indeed, the author clearly equates sin with the abandonment of responsibility and sees therein the source of much of the human predicament.

I found my own heart vibrating affirmatively with almost all that the author presents. In his treatment of "eternal life" however I find him somewhat out of step with historic Christian teaching and belief. He relegates belief in eternal life to a medieval mindset inappropriate to today's Christian pilgrimage. It is assumed that to hold this joyous hope in one's heart is to be drawn away from a responsible approach to life in this present world. He affirms the notion that these short years are all we have. Yet, he views eternal life as certain, but also as a nebulous fruit of loving service projected into the future. In so doing he does not do justice to what I believe is the ultimate goal for the believer and the Church: to so embrace life now and forever, and to so love it in every moment that the purpose of God will be fulfilled in us and through us in both time and eternity.

Míguez is clear in his definition of God, humankind, sin and love. He is not clear about the nature and meaning of God's eternal life and comfort for the human spirit. He overlooks evangelism as the natural partner of ministries of justice. As a result a nagging question continues: Can the believing

community work for justice in the political realm if its ranks are not replenished continually by new converts whose discovery of "consolation" in Christ becomes prelude to their discovery of the "challenge" in Christ.

*Human Science and Human Dignity* by Donald H. MacKay

Inter-Varsity Press, 1979, 126 pp., \$3.50.

Reviewed by Archibald D. Hart, Associate Professor of Psychology, Fuller Theological Seminary.

"How should Christians relate to the scientific world?" "Is a harmonious integration of a scientific method with a theological method possible?"

These are not new questions, but addressed as they are by Professor MacKay in this book they take on new meaning. Challenging the notion that modern science undermines human dignity, Dr. MacKay provides a coherent, intelligent and fascinating set of explanations as to why the conflict between science and a theological view of the human kind is unnecessary and damaging to both sides.

Given originally as a set of lectures in Contemporary Christianity in London under the auspices of the Langham Trust, Dr. MacKay, Professor of Communications at Keele University in England and a specialist in brain physiology, demonstrates remarkable ability to get right to the heart of the flaws, fallacies and foibles that surround most attempts to reconcile a scientific approach with a Christian viewpoint. He attacks both Christians and non-Christians alike and exposes the fears that underlie the exclusive defensiveness that has arisen and the mistakes that are made in our thinking about these issues. He is true to his scientific and theological position and is clearly evangelical in his approach.

Fundamentally, Dr. MacKay introduces us to the concept of a "hierarchy of levels"

at which the human condition can be understood, studied and experienced. It is a failure to recognize these levels of understanding which underlie most anti-science feelings in Christian circles. He argues that there are many humane reasons for wishing the human sciences a rapid and successful development and because the moral and ethical implications of this development are great, Christian believers in particular ought to seek to undertake this work. The current climate of "anti-science" in many Christian circles does not encourage this. It is this reviewer's opinion that Dr. MacKay's book could be very useful in helping to clarify the issues and come to an appreciation of the scientific position as not being opposed to a Christian viewpoint.

Rejecting extreme reductionism, Dr. MacKay treads a balanced path between the crevasses of opposing philosophies and theologies. He points out fallacy after fallacy on both sides and drives his arguments home very forcibly with appropriate illustrative material. He gets to the bottom of "true dignity" by rejecting the notion that it has anything to do with a person's shape, size, or ancestry, but depends on the human capacity for relationships.

He concludes with a plea that we recognize our duty as Christians to be balanced in the emphasis that we give to *all* facts about humans, whether at the mechanistic, the psychological or the spiritual level. This is not only our duty to God who gives us these facts, but also an essential feature of true respect for human dignity and our responsibility for one another.

The book should be helpful to ministers who must guide the career interests of young Christians. It provides a balanced view toward science and should help allay the fears of many who seek a career in the scientific world by showing how a theological and scientific point of view can be integrated. It would make an excellent textbook for Christian colleges and provide valuable reading material for more serious minded Christian believers.

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