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# TSF BULLETIN

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## CONTENTS

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

Current Directions in Christology Studies II L. W. Hurtado 2

### ACADEME *(Reports from seminary classrooms, special events, and TSF chapters)*

Teaching Evangelism at Perkins: A Conversation with David L. Watson Mark Lau Branson 3

### INQUIRY *(Questions, proposals, discussions, and research reports on theological and biblical issues)*

Biblical Authority: Towards an Evaluation of the Rogers and McKim Proposal John D. Woodbridge 6

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

The New Testament and Anti-Semitism: Three Important Books T. L. Donaldson 12

### SPIRITUAL FORMATION *(Probing questions, suggestions, and encouragement in areas of personal and spiritual growth)*

"But YOU can't be a pastor..." Jan Erickson-Pearson 15

### REVIEWS *(Notes and critiques on recent books and periodicals)*

Book Reviews (Itemized on back cover) 16

## FOUNDATIONS

(Doing theology on the basics of classical faith)

### CURRENT DIRECTIONS IN CHRISTOLOGY STUDIES

By L.W. Hurtado, Assistant Professor of  
New Testament, University of Manitoba

#### (II) Modern Christologies

(Last month, Hurtado surveyed *New Testament Christological Studies*. In this final section, he gives an overview of contemporary thinking—ed.)

The major Protestant work attempting somewhat comprehensively to articulate a christology basically loyal to traditional categories is Pannenberg's impressive volume (1964). Moltmann's christological study is both innovative and stimulating, and is based upon a view of Jesus very close to the classical, "high" christology (1973). He is the most frequently cited author in the "liberation" christology by Sobrino (1976), and, with the latter book, Moltmann's work shows the political implications of christology. Moltmann's book is exciting reading because he shows brilliant insights into classical Christian faith and because he dares to interact with modern secular and anti-religious ideas. This is a most instructive argument for the over-arching relevance of Christology for all aspects of life and thought.

In Great Britain, several theologians have published criticisms of traditional christological views, offering examples of christological statements that reflect varying degrees of revision to what the authors consider acceptable modern religious thought. I have already mentioned the "myth" collection and to this work we should add Robinson's study (1973), which is in turn heavily indebted to the earlier volume by John Knox (1967). Three major problems prevent these scholars from accepting traditional Christian beliefs about Jesus. First, they tend to believe that the christological beliefs reflected in the ancient creeds were the result of Graeco-Roman philosophical and religious ideas which entered Christianity, corrupting earlier Christian belief. Secondly, they seem to feel that traditional belief in the incarnation is not intelligible by the standards of modern philosophical criteria (of a rigid, British-Empiricist stripe). Thirdly, and very importantly, several of them feel that it is impossible to regard Jesus exclusively as the incarnation of the divine in a pluralistic world of various religious traditions such as Islam, Buddhism, and Hinduism. We cannot linger here over these issues, unfortunately, but the sequel to the "myth" book demonstrates that the views of these scholars are themselves not without problems (Goulder, 1979).

To deal with these issues briefly, we may note, first, that while it is true that Greek philosophical categories were employed by the Church Fathers in dealing with the christological issues of the early centuries, it is simply historically incorrect to think that the christological affirmations of early Christianity resulted from the intrusion of "foreign" ideas into the Church.

Secondly, the notion that the incarnation doctrine is unintelligible (like a "square circle," Hick) depends upon very questionable definitions of intelligibility that sound rather quaint by more recent scientific and philosophical standards, to say nothing of the fact that the authors in the "myth" collection frequently parade a caricature of traditional Christian dogma, causing one to wonder if they really understand what they set out to criticize.

Thirdly, the contributors frequently appear as if they had only

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recently discovered venerable and noble religious traditions existing elsewhere in the world alongside Christianity, and their headlong rush to remove the objectionable exclusiveness of Christian faith is at times amusing and at other times pathetic. Suffice it to say that the "myth" writers are poor guides as to how to establish fruitful theological discussion between Christian and non-Christian religions, trotting out tired and quaint syncretism as the latest fashion in christology.

A much more interesting (and, I think, more productive) body of work has been done by several Roman Catholic scholars, whose books deserve recognition from all Christians. Hans Kung's now famous book (1974), though not a "christology" was greatly concerned with christological issues, emphasizing the earthly Jesus' ministry as the basis for Christian beliefs. Less well known, but very valuable is W. Kasper's study (1974), solid in scholarship and sensitive both to historical/exegetical problems and to the need to articulate Christian faith in clear language that is informed by sympathy for classical belief.

E. Schillebeeckx, however, has certainly produced the largest christology books in recent years. His first volume (700 pages!), *Jesus: An Experiment in Christology* (1979), was heavily devoted to his own attempt to sift through historical-critical issues of New Testament exegesis, a commendable effort for a dogmatic theologian but in this case a seriously flawed effort (see reviews by Brown, 1980; Teselle and MacRae, 1979). His second volume (925 pages!) has now appeared in English (Schillebeeckx, 1980), and, though it too is heavily concerned with New Testament exegesis, it attempts to propose a christological basis for all of Christian life, with special reference to the task of Christians in the modern world.

Another major Catholic thinker who has influenced christological discussion is Karl Rahner, though he has not produced a christology book as such. There is in English now a handy summary of his views, together with an application of them to NT data, that students will find useful (Rahner, Thusing, 1980).

Regardless of one's opinions about this or that view in any of these many books, one must agree that they collectively bear witness to the continuing importance of the historical and dogmatic issues of christology. The implications of one's christological views are enormous, and it is accurate to say that no theological student can safely ignore the issues in this vigorous discussion. They involve the center, the very heart of Christian proclamation.

In the years ahead, evangelicals must equip themselves to contribute to the discussion of both historical and dogmatic questions, and must take seriously the need to correct and enliven the often quasi-heretical, sentimentalized and deadeningly shallow christological understanding of the people in the pews.

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## ACADEME

*Reports from seminary classrooms, special events, and TSF chapters)*

## TEACHING EVANGELISM AT PERKINS: A CONVERSATION WITH DAVID WATSON by Mark Lau Branson

*Professor David Watson, an Associate Editor for TSF Bulletin, is an Assistant Professor of Evangelism at Perkins School of Theology (a United Methodist Seminary in Dallas). Having visited his classes and benefited from many conversations, I intend here to present some of the content and methods of his teaching. Creative, scholarly, and personable, Watson should be an excellent resource person as Christians of various persuasions seek to proclaim the Good News.*

### Prophetic and Personal Evangelism

Let's begin with Watson's definition of evangelism: "discerning, defining, and interpreting the gospel for communication to as many as possible, as often as possible, and in as many ways as possible." This differs from the church growth school. Watson believes that selecting an audience according to immediate responsiveness creates a situation in which "results start becoming the criteria." In comparing two evangelical authors, Watson says, "it's a very subtle difference, but Peter Wagner will affirm that we should evangelize so that people *shall* respond, John Stott will say that we should evangelize so that people *may* respond."

*Personal* evangelism concerns an individual sharing out of one's own experience and convictions. *Prophetic* evangelism is an announcement about the Kingdom of God, the activity of God, in our world. On the prophetic mode,

Suppose we would take the analogy of

journalism. When people pick up a newspaper, they want to see the news. They also want the right to leave the newspaper on the doormat if they wish. But if they do open it up, they want to see the news. They don't want to hear what the editor's grandmother did last week. They don't want to hear about the party in the print shop. Nor do they want to hear how well the printing press is running these days. Which, as an analogy, is exactly what the church puts out. For example, *Sojourners* and the *National Catholic Reporter* do prophetic evangelism. It says, "Those of us who belong to Christ have been given privileged knowledge. We don't expect others necessarily to agree with this. But we are under divine command to make sure they hear it." Ultimately, I believe it is the local congregation that needs to do this. The local congregations have what I call the hermeneutic of the people. In other words, the gospel must not only be interpreted through Scripture, tradition and reason. Ultimately, we have to do what Christ did, and what Wesley followed, throw it out toward many people and see what happens.

These are eschatological announcements. These are signs of the new age. We expect these signs. These signs must be interpreted according to the message of Jesus Christ. Watson cites Jesus' Nazareth sermon (Luke 4:18ff) as a New Testament example. Alfred Krass' *Five Lanterns at Sundown* (Eerdmans) is the best recent statement of this type of evangelism. Watson gave some examples:

While I was doing graduate work, I was pastoring a small church in a rural town — a very genteel town, very picturesque. For lots of reasons, some of which were my own initiative, we found ourselves in the throes of planning the first fully integrated Easter sunrise service in the town's history. I went to my church and asked, "Can we have it in our church?" All sorts of reasons would be given concerning why it should not be in the church. The way that I approached this in the church was not to say, "Ethically this is the thing we should do." I did not say, "You'll be a racist if you don't." What I said was, "The ministers of your town have prayerfully felt the call of God to worship together this Easter. Never mind next Easter or last Easter — *this* Easter. This we feel is a message that these churches need to give to the town. Now if you prayerfully feel we should not, you have three months to tell us. But you must do so prayerfully as we have done prayerfully." They didn't have any objections.

Here is another example: We were having a study group on evangelism. Halfway through a session, someone said, "Look, we have a thousand dollars in our church fund for a new

carpet. How can we hold this money when there are people starving?" Others also saw the inconsistency with the gospel. "Let's start a new fund for the poor. When we reach the same amount we will buy a new carpet." But in an open church meeting they agreed to do the opposite. "Let's give away our carpet fund and then start a new fund for the carpet." That's what they did. Now, evangelistically they made certain this word got out through the conference newspaper. In announcing this, the Journalist wrote, "If every church in this conference had proportionately done the same, an immediate gift of five and one-half million dollars would have gone to feed the poor." In other words, what might have just been a generous gesture, becomes a means of proclaiming the New Age of Jesus Christ.

Just suppose every church, once a week, was given this task. Find out somewhere, something that God has done in this past week, and make sure everyone in the city hears about it. Now if they did that once a week, obviously you would have some trite things. I have had comments like "O, Lord, help me find a parking space." But once the congregation starts to wrestle, the Spirit starts to move. You get away from people finding parking spaces to more weighty issues. For example, young executives need to hear today that the rat-race they are involved in is not going to be an eternal criteria of existence. The new age of Jesus Christ is a reality — it's just that we have not seen it yet. Christ is still waiting to inherit his Kingdom. We're the ones who know that.

Watson speaks of six essentials for one calling others to personal commitment:

One: God is God. Two: humans are estranged from God. Three: God in Christ has offered forgiveness and reconciliation. Four: in his resurrection, Christ has begun a new age. Five: that new age will come to completion in the Kingdom. Six: therefore one should repent and turn back to God.

We must also be doing personal evangelism. The personal is to call another to the commitment to Jesus Christ.

Watson uses Moltmann's *Theology of Hope* and Cullman's *Christ and Time* in formulating this approach. Most frequently, he says, the essential teachings about the New Age and the Kingdom are omitted.

Of course, we are teaching something that is incomplete. The Kingdom is not yet in its fullness. That was Christ's parting word to us. Also, it is self-evident in history. How do you present the gospel of really good news to a survivor of Auschwitz? However you ra-

tionalize Auschwitz, you need to ask, "Where was God?" We have to regard our gospel as that which promises the completion of that which is not yet. If we were presenting something complete, how would we explain Auschwitz and the entire theodicy problem? In other words, the urgency of our message is in one sense that, although our atonement was accomplished for us at Calvary, the fact is that this is not yet fulfilled, and it is a persistent source of suffering to our God. The urgency and the expectancy are necessary for evangelism. Of course evangelism does not have the entire depth of the gospel. It is to be the cutting edge, the headlines. Some essentials need to be in the headlines. And that takes a skilled evangelist.

### Classes, Wesley Style

The approaches of John Wesley are adapted by Watson for the classroom.

The class meeting had a hymn and a prayer and a Bible reading. In the seminary classroom, I had sharing for a different reason. This was to show how people could talk about their belief and their own convictions, in the personal form of evangelism. At the beginning of the process, the people who were really ready to do this volunteered. What happened later was very interesting. People who would never have thought of doing this began to share. We had one very moving testimony from a woman student who got up and said, "I came to know Christ when I finally discovered that the Scriptures also applied to me. My daughter turned to me in church and said, 'Mother, does that mean us?'" This was a student who had been very much of an activist. This personal conviction deepened her faith.

During my visit, the third person to share during class said, "I don't believe this! I figured most of you had testimonies, but I never thought I'd get to hear them!" The approach is appreciated by students from different cultures, which is important for Watson because Perkins not only has a significant number of Blacks and Hispanics, but also several international students.

This approach to evangelism has Wesleyan theology as a basis.

The Wesleyan concept of grace, prevenient grace, is also what he calls "conscience." In other words, prevenient grace is not just the way that vites us. Prevenient grace gives us the freedom to respond in either way. Now teachings about total depravity and irresistible grace imply that we do not ultimately have a choice. Wesley said that by prevenient grace we are given that choice. But, the choice is not that we *will* do those things pleasing in God's sight. The choice is *whether or not we will resist* the grace of God that enables us to do things that are pleas-

ing in his sight. In other words, the dynamic is not that we achieve our goodness. The dynamic is that we are given the freedom to resist God's grace to make us pleasing in His sight. This means that the class meeting has a catechetical format. It was catechetical precisely on the ground that they were together to learn obedience. The format is precisely picked up by Alcoholics Anonymous, and Overeaters Anonymous. In other words, people who know what they are up against in themselves can help each other to do what they know they should do.

These groups are not primarily sharing groups or discussion groups, but accountability groups.

Wesley started out by dividing the societies into bands like the Moravians did. The Moravians used the bands for mutual confession. The leader of the band was picked by the band and often changed. The classes were not groups that were formed and then given a leader. The classes were groups that were assigned to leaders who were already picked. The class leader was the crucial figure. In each meeting, the format was that each class leader would ask each person in turn, "How has it been with you?" The preamble was the only requirement, and that was that we agreed to "flee from the wrath to come." But, if you have that desire, you would evidence that in the way that you live. You will refrain from the evil, you will do as much good as you can, and you will affirm and avail yourself in service of God.

At Perkins, the groups draw up a short covenant. In the sharing, they simply talk about how they have failed in relationship to that covenant. Many students on the campus are part of the covenant groups. Also, students in my classes are part of the covenant groups during the term. I would present a suggested basic covenant, based on Wesley's "instituted means of grace." These include daily prayer, daily Bible study, regular worship, frequent sacraments, regular fellowship, fasting. Often the one on fasting was translated into some other concept about how one cares physically for one's body. Some groups will add items like study time or a covenant for helping each other. It cannot get too long because you have to get around to everyone with every clause during the meeting. The group may decide to hit only part of the clauses in a particular week. The size of the groups can reach as high as seven, but once they reach eight they are divided into groups of four. Especially as a group becomes more accustomed to working together, there is much more freedom to focus attention on those areas which are most beneficial. If one par-

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ticular difficulty arises with a member, and initial conversation indicates that a need is deeper than can be handled at a catechetical setting, the leader will then offer the opportunity for a couple of them to discuss the concern more completely after the meeting. The covenant meeting is an accountability time, not a sharing and support group. A sharing group cannot operate well without some basic form of covenant. The level in our group never goes into an enquiring one. Simple accountability is all that is part of the covenant. We have very few withdraws. The only need is that such withdraws be very clearly communicated.

The role of the class meeting was primarily the maintenance of a basic commitment.

The purpose of the class meeting was not to help you grow, it was to help you hang on. There is a difference. The idea of human growth, coming out of Wesley's doctrine of Christian perfection, misses another very important dynamic question. That is, alongside the doctrine of sanctification he continues to maintain a very specific doctrine of justification. You do not grow in grace unless you are maintaining that minute-by-minute relationship with God through your justified grace. If you are maintaining that relationship you will grow.

#### **Evangelism and World Mission**

Watson has been actively integrating this theology and practice of evangelism to concerns within and beyond his own Anglo culture.

The people that I find that I can communicate in the most easy and friendly way are in fact international students. They are already talking about a "fourth world theology." "We are dissatisfied with what liberation has come up with because justification is omitted. We are dissatisfied with what the West has come up with. Clearly the Eastern Bloc is out of the question. Why don't we just make a fresh start." The message I heard both from Pattaya and Melbourne, the dichotomy between the personal and the social, is a Western squabble that goes back to the Reformation. "Before you people come and lay this agenda on us again, why don't you do some homework?"

So, in early April (6-9) Perkins is hosting a conference on "Evangelism and Social Ethics." The list of familiar names include Richard Mouw, Don Shriver, Nancy Hardesty, Albert Outler and Paul Ramsey. Those desiring further information can write to Professor David Watson, Perkins School of Theology, SMU, Dallas, TX 75275.

### BREAD FOR THE WORLD

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## INQUIRY

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

## BIBLICAL AUTHORITY: TOWARDS AN EVALUATION OF THE ROGERS AND MCKIM PROPOSAL

**By John D. Woodbridge, Trinity Evangelical Divinity School. A review article on a review article by Mark Lau Branson.**

*In an article appearing this spring in The Trinity Journal, published by Trinity Theological Divinity School, professor John Woodbridge critiques The Authority and Interpretation of the Bible: An Historical Approach by Jack Rogers and Donald McKim (Harper and Row, 1980). (TSF Bulletin published reviews by Gerald Sheppard and Robert Johnston in November, 1980). This report will survey that review article (same 80 pages including notes) and provide excerpts of Woodbridge's work. In our April issue, Donald McKim will reply to the entire article.*

*TSF members will no doubt gain understanding concerning the intertwined doctrinal issues of inspiration, revelation, and biblical authority. Equally important for the student are the lessons available here concerning historical methodology. As researchers and writers, students can benefit from these exchanges on the study of history. Commentary and examples in the book and in these articles will provide a list of methodological pointers which can help readers acquire guidelines and procedures for writing about historical theology.*

Evangelical scholars value "the historical position of the church" and therefore they study scholars throughout church history in order to more responsibly discern contemporary doctrinal formulations. As Woodbridge states,

they have struggled with the problem of determining whether or not a development in doctrine is a healthy clarification of the biblical data or a dangerous departure from evangelical orthodoxy. If a doctrine has a long history of acceptance by their church, or by "the church," Protestants along with Roman Catholics generally give it serious consideration.

In contrast to some modern day evangelical scholars, Rogers and McKim challenge the assumption that the contemporary concept of "inerrancy" has been the traditional position of the church. They seek in this volume to substantiate the view that the infallibility of Scripture has traditionally been and should be seen in regard to faith and practice but not as infalli-

ble (as measured by modern standards) when passages touch on geography, history, or science. Woodbridge commends Rogers and McKim for: (1) their valuing of historical research an important area of research too often overlooked, and their willingness to receive criticism so that their contribution serves as an opening presentation which will encourage further work.

Then Woodbridge lists nine methodological problems: (1) "The Overly Generous Title of the Volume." Since they are dealing only with a particular strand of Reformed thought, the title should not convey that they are writing about a general broad Christian theme of inspiration. (2) "The Apologetic Caution of the Study." Woodbridge would prefer that historians have "a modicum of objectivity," and he believes Rogers and McKim are overwhelmed by their agenda of proving their case. (3) "The Arbitrary Selection of Data." In selecting those sources chosen as representative of church tradition, Rogers and McKim fail to provide methodological reasoning for the choices, and ignore contrary evidences. (4) "The Doubtful Documentation." Woodbridge contends that Rogers and McKim too often relied on secondary sources and misinterpreted both secondary and primary materials. (5) "The Limiting Optic of the Authors' Concerns." Philosophical and theological concerns relating to "biblical authority" are only included when incidentally discussed as the narrower concepts of inerrancy and infallibility are discussed. (6) "The Propensity for Facile Labeling." An outdated historical method of grouping individuals without regard to contexts and centuries leads Rogers and McKim to inaccurately use the label "scholastic." (7) "The Inappropriate 'Historical Disjunctions'." Logical disjunctions help one sort out contradictory propositions. Woodbridge writes that Rogers and McKim relied too frequently on false historical disjunctions:

A partial listing of the authors' more important "historical disjunctions" would include these: . . . because a thinker speaks of God accommodating himself to us in the words of Scripture, it is assumed that he or she does not believe in complete biblical infallibility; . . . because a thinker engages in the critical study of biblical texts, it is assumed that he or she does not uphold complete biblical infallibility; because a thinker stresses the fact that the authority of the Scriptures is made known to an individual through the internal witness of the Holy Spirit, it is assumed that he or she does not also believe in complete biblical infallibility.

(8) "The Dated Models of Conceptualization." Citing "recent developments" in the study of history (social history of ideas, history of peoples, history of the book trade), Woodbridge criticizes the tendency to see a religious leader (e.g., Luther) as representative for those who follow (e.g., Lutherans). (9) "The Bibliographical Insensitivity." Woodbridge cites omissions in studied literature which cause the work to be unbalanced.

Next, Woodbridge moves through the historical sequence to offer corrections to the Rogers/McKim interpretations. I will discuss seven of those sections.

(A) **The Patristic Period.** In the footnote, Woodbridge refers to Professor Bromley's comment, "If the Fathers did not give any particular emphasis to the term 'inerrancy,' they undoubtedly expressed the content denoted by the word." Though differences existed during this formative period, Woodbridge states that "common traits of agreement did apparently exist among many Christians concerning biblical infallibility." He goes on to cite Professor Bruce Vawter: "It would be pointless to call into question that biblical inerrancy in a rather absolut

ism was a common persuasion from the beginning of Christian times, and from Jewish times before that." After citing Fathers who apparently held the position of complete biblical infallibility Woodbridge writes;

On the one hand, authors Rogers and McKim simply did not allude to Clement of Rome, Justin Martyr, Irenaeus or other church Fathers who make statements which counter their hypothesis. On the other hand, they suggest that the writings of Clement of Alexandria, Origen, Chrysostom and Augustine support their contentions. Professor David Wells points out that the first three authors were Greek and the "fourth dalled with Greek philosophy." Thus Rogers and McKim largely ignored the Roman, legal and Western tradition among the Fathers. Their selection, therefore, is constricted and not felicitous.

Rogers and McKim selectively quote further comments from Vawter concerning Origen, observing that "on occasion Origen wrote as if he did not believe in inerrancy when making a pragmatic response to an exegetical or apologetic difficulty . . ." but Woodbridge quotes Vawter to offer a different picture:

It seems to be clear enough that, in company with most of the other Christian commentators of the age, he most often acted on the unexpressed assumption that the Scripture is a divine composition through and through, and for this reason infallibly true in all its parts. He could say, in fact, that the Biblical texts were not the words of men but of the Holy Spirit (*De princ.* 4.9, PG 11:360), and that from this it followed that they were filled with the wisdom and truth of God down to the very least letter.

Woodbridge adds,

Whether or not Origen was an inerrantist, albeit inconsistent on occasion in practice, is ultimately not our concern at this juncture. Open-minded scholars have differed about the matter. What concerns us more is the disconcerting discovery that Rogers and McKim do not interact evenhandedly with their documentation in sorting out Origen's attitudes on the question.

As the discussion moves to Augustine, Woodbridge quotes from correspondence with Jerome: "I have learned to yield with respect and honor only to the canonical books of Scripture: of these alone do I most firmly believe that the authors were completely free from error." Rogers and McKim had replied,

Error, for Augustine, had to do with the deliberate and deceitful telling of that which the author knew to be untrue. It was in that context of ethical seriousness that he declared that the biblical "authors were completely free from error." He did not apply the concept of error to problems that arose from the human limitations of knowledge, various perspectives in reporting events, or historical or cultural conditioning of the authors.

#### INTERNATIONAL BONHOEFFER SOCIETY

Eberhard and Renate Bethge (Bonhoeffer's nephew and author of the definitive biography, *Bonhoeffer*) will be "Scholars in residence" at Lynchburg College in Virginia for the Fall Semester of 1981. Their activities there will begin with leadership of an institute for ministers and scholars on "What Bonhoeffer Means to the Church Today," August 12-14. As additional conferences and lectures in Lynchburg permit, the Bethges will also be able to accept invitations to lecture in churches and other institutions during the semester which ends before Christmas. Further information about the institute, or the possibility of arranging for the Bethges to lecture elsewhere, should be directed to: J.P. Kelley, Department of Religious Studies, Lynchburg College, Lynchburg, VA 24501.

Burton Nelson is working on arrangements for a U.S. lecture tour by Werner Koch in October-November, 1981. Dr. Koch, who was a student of Bonhoeffer, is willing to lecture on the Church Struggle and the resistance movement and also to preach. For fuller details and arrangements, contact him at North Park Theological Seminary, 5125 North Spaulding Avenue, Chicago, IL 60625.

For more information on the activities of the Bonhoeffer Society, contact Dr. Geoffrey B. Kelly, Bonhoeffer Society, La Salle College, Philadelphia, PA 19141.

Woodbridge disagrees, stating that Augustine believed that, "The biblical writers knew truths about the world that they did not reveal in Holy Writ. Concerning the heavens, he wrote,

People often ask what Scripture has to say of the shape of the heavens . . .

Although our authors knew the truth about the shape of the heavens, the Spirit of God who spoke by them did not intend to teach these things, in no way profitable for salvation.

Woodbridge argues that Rogers and McKim misread St. Augustine when the Father urged that unlearned Christians not make an easy appeal to Scripture about scientific questions. Woodbridge similarly suggests that Rogers and McKim misquote their chief secondary source on Wycliffe's views.

**(B) The Reformation.** Woodbridge likewise believes Rogers and McKim inaccurately interpret Luther, Calvin, and Zwingli. He does, however, appreciate certain aspects of their analysis:

Rogers and McKim give a competent analysis of Luther's and Calvin's stress upon the Bible's essential function of revealing salvation truths. They correctly emphasize the role of Christ, the incarnate Word of God, in establishing the authority of the written Word, the Bible. They also understand that for Luther and Calvin, doing theology should bear practical fruit in the Christian's life. Evangelical readers can benefit from these insights.

Influenced significantly by a neo-orthodox historiography, Rogers and McKim are less successful in creating an over-all paradigm with which to understand the Reformers' thought. Their commitment to several of the "historical disjunctions" to which we referred earlier throws their basic interpretation askew. Rogers and McKim assume almost mechanically that Luther and Calvin did not believe in complete biblical infallibility because they acknowledged the principle of accommodation, because they indicated that the Bible's chief function is to



reveal salvation truths, and because they engaged in forms of biblical criticism.

Luther and Calvin worked out authority questions by stressing scriptural authority as final, as opposed to church authority for Roman Catholics. Woodbridge cites Luther:

It is impossible that Scripture should contradict itself; it only appears so to senseless and obstinate hypocrites . . . . But everyone, indeed, knows that at times they (the Fathers) have erred as men will; therefore, I am ready to trust them only when they prove their opinions from Scripture, which has never erred.

Also, Luther declared, "One letter, even a single tittle of Scripture means more to us than heaven and earth." Based on these and other quotations, Woodbridge concludes, "Martin Luther's commitment to the verbal plenary inspiration and biblical infallibility of the Scriptures appears clearly documented in these statements and other ones like them." He cited Lutheran scholar Paul Althaus in this regard.

Rogers and McKim wrote that Luther did not . . .

hold to the theory of the scientific and historical inerrancy of the original manuscripts of Scripture that began to develop in the Post-Reformation periods . . . . For Luther, the Bible was infallible in accomplishing its purpose of proclaiming the salvation which the Father had wrought in His Son Jesus Christ.

This conclusion is based on Luther's views of accommodation and a collection of quotations from Luther about particular "critical opinions" about Scripture. Theologian Reinhold Seebergs had compiled the original list, but Woodbridge points out that Rogers and McKim had missed M. Reu's counterclaims. For instance, Woodbridge takes a comment from Luther's *Table Talk*: "The Books of Kings are more trustworthy than the Books of Chronicles," and then gives us Reu's view:

We shall only give the entire sentence from which the quotation has been taken. The sentence reads, "The writer of Chronicles noted only the summary and chief stories and events. Whatever is less important and immaterial he passed by. For this reason the Books of Kings are more credible than the Chronicles." What more does this state than that the Chronicles pass by many things and condense others which the Books of Kings include or offer in detail? In view of the different plan followed by these two Biblical books the value of Chronicles as a historical source is less than that of Kings. But there is not a word about errors in it.

Rogers and McKim had rejected Reu's work, partially based on the evaluation of Otto Heick. Woodbridge notes that: "They fail to observe that Heick, a church historian with pronounced neo-orthodox leanings, may have quite naturally found Reu's exhaustively documented essay disconcerting." Selectivity with Luther's works, a use of "historical disjunctions" which cause misunderstandings, and mistreatment of secondary sources leads Woodbridge to conclude that Rogers and McKim have not done reliable historical work.

Concerning Calvin, Woodbridge again notes the influence of

neoorthodox opinions on the reading of history by Rogers and McKim. In 1959, John McNeill sought to prove Calvin did not believe in inerrancy. He attempted to do this by showing Calvin did not believe in mechanical dictation, so McNeill assumed that Calvin allowed for errors in Scripture. Woodbridge denies that such an assumption follows. Though Calvin did not believe that the human authors were "automatons," God could still "protect his Word" from error. A primary concern for Rogers and McKim centers on Calvin's views of biblical quotations:

Calvin noted that Paul misquoted Psalm 51:4 in Romans 3:4. Calvin generalized about such inaccuracies: "We know that, in quoting Scripture the apostles often used freer language than the original, since they were content if what they quoted applied to their subject, and therefore they were not overcareful in their use of words."

Woodbridge disagrees:

Rogers and McKim's suggestion that Calvin thought Paul "misquoted" Psalm 51:4 is not an appropriate evaluation. A few lines before the passage Rogers and McKim cite, Calvin declared: "And that Paul has quoted this passage according to the proper and real meaning of David is clear from the objection that is immediately added . . . . The apostles did not "misquote" Scripture according to Calvin because they expressed the meaning of the Old Testament passages with other words.

Then Woodbridge again cites Rogers and McKim:

Similarly in Calvin's commentary on Hebrews 10:6, he affirmed that the saving purpose of the biblical message was adequately communicated through an imperfect form of words: "They (the apostles) were not over-scrupulous in quoting words providing that they did not misuse Scripture for their convenience. We must always look at the purpose for which quotations are made . . . but as far as the words are concerned, as in other things which are not relevant to the present purpose, they allow themselves some indulgence."

Woodbridge continues his case:

First, the passage which Rogers cites comes from Calvin's commentary on Hebrews 10:5, not Hebrews 10:6. Second, Calvin does not refer to the "saving purpose of the biblical message" in the passage. Third, the authors exclude an important passage from their quotation: "We must always look at the purpose to which quotations are made, *because they have careful regard for the main object so as not to turn Scripture to a false meaning*" (italics are Woodbridge's). In this deleted phrase Calvin is apparently arguing that the Apostles did not intend to betray the meaning of Scripture by creating misquotations. He does not say anything about the "imperfect form of words" in this passage. Rogers and McKim claim

that Calvin the scholar "discerned technical inaccuracies in the humanly written text."

Rogers and McKim write, "In his commentary on Acts 7:16, Calvin declared that Luke had "made a manifest error" as comparison with the text of Genesis 23:9 showed. According to Woodbridge, Calvin wrote,

And whereas he (Luke) saith afterward, they were laid in the sepulchre which Abraham had bought of the sons of Hemor, it is manifest that there is a fault (mistake) in the word Abraham . . . . Wherefore this place must be amended.

So, for Woodbridge,

Calvin does not tell us to whom the error should be attributed: "it is manifest that" is the language of an observation, not an attribution. It is probable the Reformer believed that a copyist had made the error.

Woodbridge also discusses other disputed passages of the Reformers and their attitudes toward "science." He proposes that the Bible did inform their cosmologies to a certain extent. In discussing Calvin's view of biblical infallibility, Woodbridge cites studies by Edward Dowey, Brian Gerrish, and H. Jackson Forstman.

**(C) The Bible as Infallible Rule.** During the sixteenth and seventeenth centuries, Rogers and McKim find a pivotal point, according to Woodbridge. Phrases like "infallible rule of faith and practice" are seen by them as expressions which limit the Bible's infallibility to particular issues. Says Woodbridge,

. . . once again Rogers and McKim unfortunately misread the context out of which Reformation Christians made these statements. Certainly these Christians did believe the Scriptures communicate infallible truths about faith and practice. But they did not intend to create by their expressions a limitation on the extent of infallibility of the biblical text. The issue was otherwise. As we indicated earlier, Roman Catholic apologists had argued in the sixteenth and seventeenth centuries that Protestants needed the teachings of the church (councils, tradition, papal pronouncements) in addition to biblical data, in order to apprehend correct instruction about salvation. For example, in his 1609 Catechism the famous Roman Catholic Guillaume Baile presented this question and answer for lay persons:

Are all things necessary for our salvation found expressly in Scripture? No. It is for this reason that Scripture sends us back to Traditions some of which being divine have as much authority as if they were written.

To this kind of Roman Catholic claim, Protestants frequently responded that the Bible alone was the sufficient and infallible rule of faith and practice. That is, Christians did not need other sources of information (councils, traditions, etc.) in order to

formulate their soteriology. It did not cross the minds of these Protestants to use this expression as a phrase circumscribing the extent of biblical infallibility.

Woodbridge cites other primary sources to sustain his case.  
**(D) Post-Reformation** According to Woodbridge, Rogers and McKim

portray many of the Continental Protestant theologians of the seventeenth century as uncritical disciples of Aristotle and therefore as "scholastics." These theologians were the ones who introduced complete biblical infallibility to Protestant communions and began to treat the Bible's words as conveyors of technically correct information about the world. . . . Melancthon launched what became the scholastic movement for the Lutherans, while Theodore Beza (1519-1605), influenced by several Italian Aristotelians, did the same for the Reformed communities.

In England, Puritans were largely spared from falling under scholasticism's sway. Their philosophical premises, frequently drawn from Ramist sources, acted as effective antidotes. Unfortunately, John Owen (1616-1683) eventually turned some of his fellow Englishmen towards scholasticism later in the seventeenth century.

Woodbridge again quotes Rogers and McKim, In theological method and especially in their view of the authority and interpretation of Scripture, post-Reformation scholastics were more like Thomas Aquinas and his medieval approach than they were like Calvin and his Reformation position.

After citing other primary sources and contemporary interpreters, Woodbridge emphasizes,

The authors reveal one of the weaker interfaces of their interpretation when they link different philosophical preferences with inerrancy or errancy. Their paradigm that "Aristotelians" were generally deductivists, rationalistic, and inerrantists whereas Platonists-Ramists were generally inductivists, fideistically inclined, and believers in limited infallibility is simplistic and reductionistic. And yet they use a form of this paradigm throughout their volume. It is particularly inappropriate for any analysis of seventeenth century theologians. In that century one can find individuals with sympathies for either Aristotle, or Plato, or Descartes, or Ramus, who affirmed biblical inerrancy. The philosophical presuppositions of a thinker did not fashion in a deterministic way his attitudes towards the Scripture.

Woodbridge refers to the works of Paul Dibon, John Robinson, Geoffrey Bromiley and others to substantiate his analysis

of the post-Reformation period.

**(E) English Puritans** In the section on English Puritans, and especially the Westminster Divines, Woodbridge points out:

According to Rogers and McKim, the English Puritans affirmed limited biblical infallibility but did not adhere to a belief in biblical inerrancy. Remarkably enough in his brief discussion of inerrancy, Rogers does not offer a single illustration of a Westminster Divine who indicated that the Bible did err in any way.

Here, Woodbridge likens the contemporary Rogers-Gerstner sparring to an earlier Briggs-Warfield discussion. In critiquing the works of Rogers and McKim, Woodbridge writes:

the burden of Rogers and McKim's demonstration tends to rest upon "historical disjunctions" because the Westminster Divines believed that the principal purpose of the Bible is to teach salvation truths, because they indicated that the internal witness of the Holy Spirit confirms the authority of the Scripture to the faithful, they did not believe in complete biblical infallibility (or inerrancy). And once again, we suggest that adherence to those particular beliefs does not preclude a belief in the latter doctrine.

Woodbridge also disagrees with Rogers and McKim concerning what the Divines meant by the word "infallible." Woodbridge cites Ames, whom Rogers elsewhere approves as a Ramist who helped keep the Divines out of "scholasticism." Ames wrote,

Only those could set down the rule of faith and conduct in writing who in that matter were free from all error because of the direct and infallible direction they had from God. . . . In those things that were hidden and unknown, divine inspiration was at work by itself. In those things which were known, or where the knowledge was obtained by ordinary means, there was added the writers' devout zeal so that (God assisting them) they might not err in writing.

Woodbridge evaluates,

If the Ramist Ames does set the categories for interpreting the Westminster Confession, then Rogers and McKim have seriously misread that document concerning what the word "infallible" means and how it relates to original autographs hypothesis. . . . Rogers, who cites exclusively secondary sources about Ames, evidently did not become acquainted with the actual writings of the theologian. Due to this kind of methodological lapse, Rogers' *Scripture in the Westminster Confession* and Rogers and McKim's joint study apparently do not give us the last word on the English Puritans and the Westminster Confession. Even our brief comments allow us to affirm this.

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For more information, write Overseas Ministries Study Center, P.O. Box 2057, Ventnor, NJ 08406.

Woodbridge also cites William Whitaker's *Disputation on Scripture* (1588) as setting the stage for Protestant discussions of biblical infallibility in the seventeenth century. No scholastic, Whitaker (a Cambridge professor) held the belief in complete biblical infallibility and believed that St. Augustine maintained the same stance. Woodbridge includes a lengthy section on the first-significant attacks against complete biblical infallibility in the early modern period. He notes Rogers and McKim's failure to discuss the impact of Jewish scholarship, the writings of Libertines, the apologetics of Roman Catholic fideists, and those of early critics (Holdens, Simon, Le Clerc, Spinoza, and others) upon discussion of biblical infallibility.

**(F) Old Princetonians** Rogers and McKim write about the development of "Reformed scholasticism" in the U.S. The influence of Turretin is emphasized, as is that of Witherspoon. In critique, Woodbridge writes:

First, the authors do not set the historical stage well for understanding the nineteenth century Princetonians. They do not comment upon Reformed traditions in the Thirteen Colonies. If they had done so they might have noted William Ames' *Marrow of Christian Divinity* (1623, 1627, 1629) which served as an important textbook at Harvard during the seventeenth century. We recall that Ames advocated biblical inerrancy in that volume. They might have discovered that Jonathan Edwards, one of the most brilliant intellects of the eighteenth century, maintained a belief in complete biblical infallibility. They might have observed that some Americans had questions concerning the concept of biblical infallibility in the early eighteenth century: that is more than one hundred years before the idea of establishing Princeton Seminary was more than a twinkle in the eyes of Archibald Alexander or Ashbel Green.

Second, Rogers and McKim paint the Princetonians into a corner as if they were the doughty lone defenders of an outmoded doctrine. In point of fact many contemporary Europeans and Americans from non-Presbyterian communions affirmed the same belief. Samuel Taylor Coleridge caused an uproar in the British Isles and North America by challenging the concept of complete biblical infallibility in his *Confessions of an Inquiring Spirit* (1841).

Woodbridge goes on to cite many other non-Princetonians who upheld biblical inerrancy: Beck (Swiss), W. Lee, Gausson (Geneva), John Henry Newman, Charles Finney, G. F. W. Walther.

The attempts of Rogers and McKim and others to isolate Princetonians as reactionary defenders of biblical inerrancy becomes less convincing when placed against the sweep of European and American Christianity in the nineteenth century. Many volumes were published in which authors defended the complete biblical infallibility of the original autographs without making a reference to the Old Princetonians as authorities.

Woodbridge also believes Rogers and McKim give too much credit to Sandeem, including the suggestion

that Warfield and Hodge conspired together to create an unassailable apologetic for Holy Writ's inerrancy. The critic of the doctrine could only prove the errancy of Scripture by locating errors in the original autographs. Since the autographs were lost, the critic could never gain access to them in order to prove his case.

In reality, Warfield and Hodge were emphasizing a position long honored by many Christians throughout the ages.

Ongoing research in the correspondence of A. A. Hodge and B. B. Warfield for the late 1870s and early 1880s gives no hint of a conspiratorial mentality shared by these two men.

**(G) Barth and Berkouwer** Finally, Woodbridge discusses the Rogers-McKim positive evaluation of Karl Barth and G. C. Berkouwer:

Evangelicals acquainted with Karl Barth's neoorthodox views concerning biblical inspiration at first may be surprised that the authors esteem the Swiss theologian's perspectives so highly. Their surprise might be less intense concerning the authors' encomium for Berkouwer if they recall that Professor Rogers translated the Dutch professor's *Heilige Schrift* into English under the title *Holy Scripture* (1975).

Once we understand Rogers and McKim's great debt to the neoorthodox categories of Barth and those of Berkouwer, then a possible answer to a haunting question begins to emerge. Why does their volume falter as judged by the standards of careful historical craftsmanship? The answer to that question may be this. Rather than trying to interact evenhandedly with the data with which they were acquainted (even if it "went against" their favorite ideas), Rogers and McKim attempted to do history using the categories of the later Berkouwer as the lenses through which they viewed their material. By this we mean that the later Berkouwer's "historical disjunctions" may

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The Christian Study Project, sponsored by the InterVarsity Christian Fellowship, is a two week program held at Cedar Campus, Michigan, August 1-15, 1981. Project staff include Ronald Sider, James Sire (editor, IVP), and Tom Trevethan (IVCF staff). For more information, write James Sire, IVP, Box F, Downers Grove, IL 60515.

have become Rogers and McKim's working premises. Since Berkouwer does not believe in complete biblical infallibility and argues that the Bible's chief function is to reveal salvation truths (pp. 428-429), then those figures of the past who declared that the Bible reveals salvation truths also did not believe in complete biblical infallibility. Since Berkouwer thinks that God's accommodation to us in human language necessitates an errant Bible (pp. 431-433), then those individuals who spoke of accommodation denied complete biblical infallibility. Since Berkouwer argues that according to the Bible "error" relates solely to "sin and deception" (p. 431), then Augustine, Calvin, and Luther only describe error in that way. Since Berkouwer does not believe that the Bible's incidental comments about history and "science" are reliable (p. 431), then Augustine, Wycliffe, Calvin, Luther, and others did not believe this either. Evidently, Rogers and McKim took the later Berkouwer's premises, and to a certain extent those of Barth, and crushed them down hard on whatever data they considered.

Woodbridge concludes,

It is quite probable, then, that the Berkouwer lenses blurred Rogers and McKim's historical vision. How else can we explain the repeated "historical disjunctions," the unfortunate misquotations, the selective use of evidence, the wringing of secondary sources such that their authors' own analyses become misshapen? In brief, the authors' apologetic concern along with their failure to consider the conceptual problems in doing good history overwhelmed their obviously well-intentioned desire to "set the record straight" concerning biblical infallibility. They wrote more as theologians doing apologetics than as historians.

**(H) Conclusion.** So, Woodbridge's methodological questions are applied, thus he reads history differently than Rogers and McKim:

In several regards Rogers and Mc-

Kim's survey is a disappointing piece. The authors obviously labored long hours upon it, carefully forging their proposal. But despite their sincere Christian motivations for composing it, their efforts will probably be less than satisfying to them. Because they so desperately wanted to plea a certain cause, they generally sacrificed their claims to evenhanded scholarship by discounting out-of-hand contrary evidence, by neglecting worlds of technical scholarship bearing on their broad subject, by fixing too uncritically upon a neoorthodox historiography, and by relying too heavily upon secondary literature rather than examining primary sources for themselves. As a result, their volume lacks that quality of reliability which gives good historical surveys their endurance.

*Woodbridge's entire article can be secured from Trinity Evangelical Divinity School, 2045 Half Day Road, Deerfield, IL 60515. Those interested in following this discussion should also read the book being discussed, The Authority and Interpretation of the Bible by Jack Rogers and Donald McKim (Harper and Row, 1980). Recently, this volume won the "Book of the Year" Award from Eternity magazine. In our next issue (April, 1981) Donald McKim will respond to Woodbridge's article.*

## INTERSECTION

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

## THE NEW TESTAMENT AND ANTI-SEMITISM: THREE IMPORTANT BOOKS

By T.L. Donaldson, Th.D. Candidate,  
Wycliffe College, Toronto.

If the Holocaust has not produced the same crisis of faith within Christianity as it has in some circles of Judaism, it has at least been profoundly unsettling to Christian consciences. When the full extent of the atrocities committed against the Jewish people in the Second World War became known, the question of how such a thing could have happened in the heart of Christian Europe immediately presented itself. It quickly became apparent to Christians and Jews alike that Hitler's anti-Semitism could not have borne such bitter fruit if the soil had not been prepared by centuries of anti-Judaic preaching and teaching in the Church. It was realized, in fact, that a straight line could be drawn from the *adversus Judaeos* tradition of the second and third century apologists who found it necessary to denigrate Judaism in order to win a hearing for the Christian position, through the Constantinian era in which the Church moved into a position in which it could influence the social legislation of the Empire, into the Medieval period with its systematic attempts to push Jews to the margins of European society, and down to the ovens of Auschwitz and Treblinka. This is not to say that Nazism was Christian; though it made some use of Christian terminology for propaganda pur-

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All divisions of Inter-Varsity Christian Fellowship are looking for qualified women and men for various management and ministry positions. In addition to Theological Students Fellowship's openings for regional field staff, Nurses Christian Fellowship, IVCF University ministries, TWENTYONEHUNDRED PRODUCTIONS (multi-media communications), Ethnic ministries, IV Missions, and various administrative departments are looking for new staff.

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poses, it was decidedly anti-Christian. But it was able to draw freely on anti-Semitic capital which the Church had been laying up for centuries.

Some have gone farther and have suggested that the Holocaust can be explained only by extending the straight line back into the New Testament itself. In what follows, I would like to concern myself with this charge, that the New Testament is in some way or other anti-Semitic. The literature on this topic which has appeared in the past thirty years is extensive. My purpose here is to introduce the lines of discussion by describing three significant books which are fairly representative of the main approaches taken to the question.

The first of these is *Jesus et Israel* by Jules Isaac (1948). Isaac, born in 1877, was a prominent and respected French historian, at one time Inspector General of Education in France and author of standard secondary school and university texts on world history. Like many European Jews of his day he was not particularly orthodox, and showed little interest in his Jewish heritage until the German occupation of France. Deprived of his post by the Nazis in 1941, he began to turn his skills as a historian to the question of the roots of anti-Semitism. In 1943 his wife and several other members of his family were seized and executed, and he spent the last years of the war in hiding, working on his manuscript from farmhouse to farmhouse while he stayed one step ahead of his pursuers. In 1948 *Jesus et Israel* was published.

It was an impassioned book and it made an immediate impact. He did not set out to condemn authentic Christianity however. As he would write later:

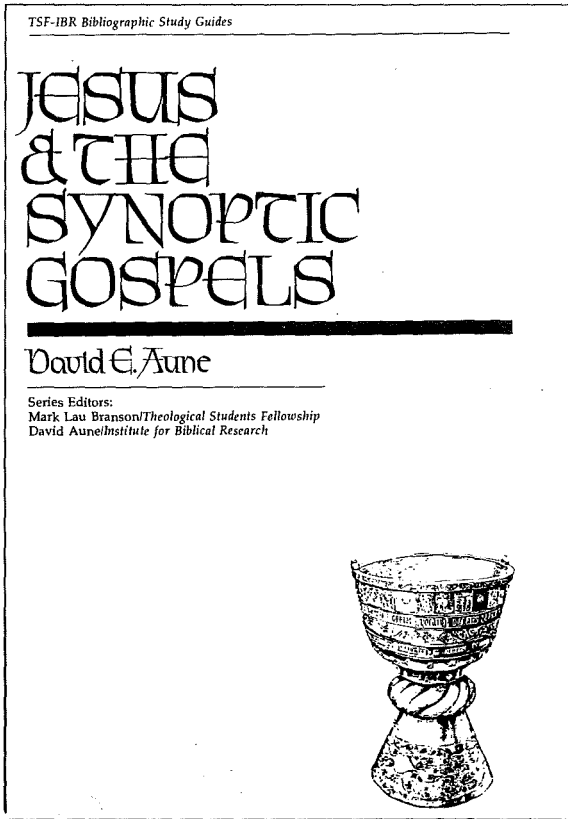
Anti-Semitism is by definition unchristian, and even anti-Christian. A true Christian cannot be an anti-Semite; he simply has no right to be one. (Isaac, 1964, p. 21)

He felt rather that the Church had misrepresented Jesus and the New Testament.

His basic methodology was to set the New Testament texts side by side with the commentaries on those texts by the Church Fathers and later writers in order to demonstrate the vast gulf between the two. His book gives the result of this process of comparison, set out in twenty-one propositions in which he attempted to show that the Church had forgotten the essential Jewishness of Jesus and the early Christians. Jesus was, he insisted, a Jewish preacher, born into a Jewish family

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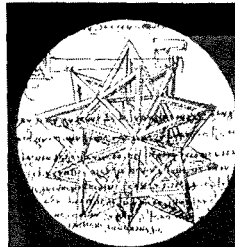
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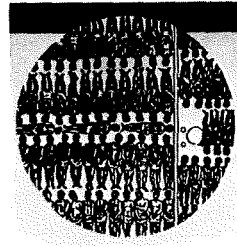
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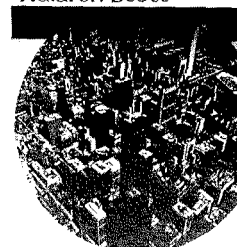
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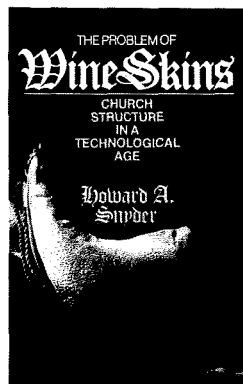
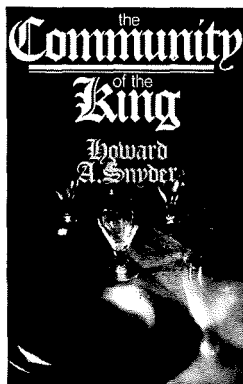
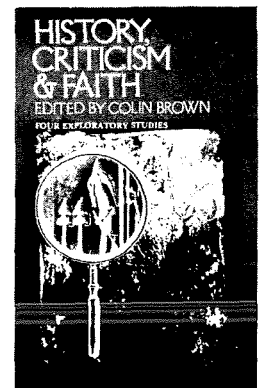
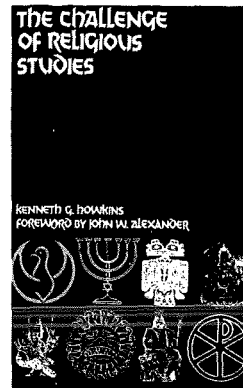


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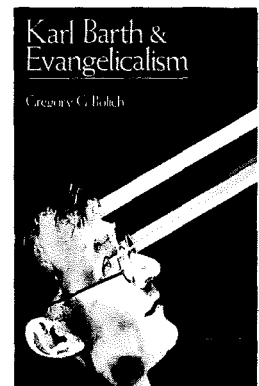
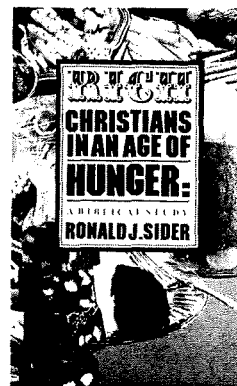


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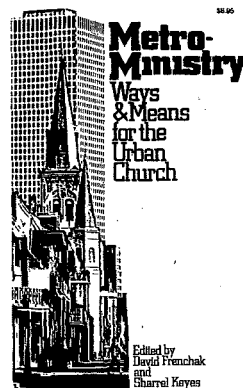
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# TSF REPRINTS

(8½ x 11 PAPER)

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A1  
5¢ Andersen, F. I. "The Evangelical View of Scripture." Reprinted from Australian *Inter-Varsity*, 1962. "The evangelical view of Scripture is an attitude rather than a doctrine." Andersen is a co-author of the *Hosea* volume of *The Anchor Bible*. 6pp.
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C1  
5¢ Childs, Brevard. "The Old Testament as Scripture of the Church." Reprinted from Yale's *Reflection*, 1973. Tracing biblical criticism, Childs concludes, that we have . . . "learned all too well how to read the Bible as a secular book. . . . We are uncertain what it means to understand the Bible as Sacred Scripture of the church." 4pp.
- \_\_\_  
3F1  
25¢ Fuller, R. H. "Exegesis for Preaching: Matthew 10:26-33." This paper is from an impromptu class demonstration at the Protestant Episcopal Theological Seminar in Virginia. 6pp.
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3D1  
30¢ Davis, Stephen. "Philosophy, Christianity, and Religious Faith." This is an introductory article on how a Christian can benefit from Philosophy and specifically on the nature of religious faith. 15pp.
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PH1  
25¢ Hanson, Paul. "Biblical Theology's Responsibility to the Communities of Faith." A Harvard Old Testament professor, Hanson gave this lecture at the 1978 SBL Annual Meeting. 4pp.
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25¢ Hunsinger, George. "A Simple View of Prayer." In contrast to "profound prayer," the simple view sees prayer as "not a matter of experience; it is a matter of asking." This article was a 1977 sermon at Yale's Dwight Memorial Chapel. 4pp.
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AK1  
25¢ Kirk, Andrew. "The Bible and Contemporary Economics." Translated and reprinted from the Latin American *Theological Fraternity Bulletin* (1979), this article offers a biblical critique of neo-classical economics. 6pp.
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PM1  
50¢ Mickey, Paul. "A Process Perspective as an Option for Theology of Inspiration." In this 1979 AAR presentation, a Duke professor presents a case for an evangelical theology using process perspectives. 30pp.
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50¢ Pinnock, Clark. "A Call for Triangular Christianity." In this address for Canadian Baptist Pastors, Pinnock calls for believing, experiencing, and obeying the truth. 13pp.
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CP2  
35¢ Pinnock, Clark. "An Evangelical Theology of the Charismatic Renewal." Countering D. Brunner and Dunn, Pinnock discusses theological foundations concerning baptism in the Spirit and gifts of the Spirit. (1975) 9 pp.
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CP3  
50¢ Pinnock, Clark. "Evangelical Theology — Conservative and Contemporary." An inaugural lecture at McMaster, this essay compares "the liberal experiment" with "the classical approach." 15pp.
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CP4  
25¢ Pinnock, Clark. "Evangelicals and Inerrancy — The Current Debate." Published by TSF concurrently with *Theology Today*, this article explains an in-house battle for a wider audience. He sees three current groups: militant inerrantists, those for modified inerrancy, and evangelicals who do not believe in inerrancy. 4pp.
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CP5  
25¢ Pinnock, Clark. "The Need for a Scriptural and therefore Neo-classical Theism." In a lecture for 1978 ETS and TSF conferences, Pinnock challenges "classical theism's" categories of immutability, timelessness and impassibility as non-biblical descriptions of God. He calls for corrections in our theology. 4 pp.

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CP6  
25¢ Pinnock, Clark. "A Theology for Public Discipleship." This lecture for the Evangelicals for Social Action meeting in 1974 develops the ethical implications for certain doctrines of the Christian faith. This is a model for how theology is to be practical for disciples of Jesus. (rev. 1980) 4pp.
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CP7  
35¢ Pinnock, Clark. "Where Is North American Theology Going?" As a follow-up to CP3 (above), this essay compares the lessons of liberal theology and conservative theology and projects what Pinnock believes to be the most hopeful developments. 9pp.
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RS1  
25¢ Sider, Ronald. "A Call for Evangelical Nonviolence." Reprinted from *The Christian Century* (1976), this essay takes the issues of violence and economics, explores biblical teachings, and challenges evangelicals to faithfulness. 4pp.
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RS2  
50¢ Sider, Ronald. "The Christian Seminar: Bulwark of the Status Quo or Beachhead of the Coming Kingdom." Sider's inaugural lecture at Eastern Baptist (1978) challenges seminaries to the task of preparing genuine, passionate disciplines. 11pp.
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GY1  
25¢ Youngchild, Gregory. "Vocation: The Crisis of Choice and the Problem of Discerning God's Will." Like others, seminarians experience confusion concerning vocational choices. Youngchild offers comments on the "dark night" and on how God may direct his people. 4pp.
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GY2  
50¢ Youngchild, Gregory. "Journeying through the Wilderness" and the five-part "Exploring Spiritual Formation" are reprinted here from TSF (1979-1980). Insights on contemplation prayer, Scripture, marriage, and social action are related to spiritual growth. 11pp.

## BIBLIOGRAPHIES 10¢ EACH

- \_\_\_ (B-KB) KARL BARTH by Donald Bloesch
- \_\_\_ (B-JE) JACQUES ELLUL by David Gill
- \_\_\_ (B-DB) DIETRICH BONHOEFFER by Kenneth Hamilton
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# PAMPHLETS

\_\_\_\_\_ *New Testament Commentary Survey* Anthony Thistleton (updated by Don Carson), and  
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\_\_\_\_\_ *Old Testament Commentary Survey* John Goldingay (updated and edited by Mark Branson and Robert Hubbard; temporarily out of print for revision—available again in May).  
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These booklets survey and comment on the best resources available in English for understanding the theological significance of both the OT and the NT. They are for the average seminary student or religion major rather than the research scholar. After explaining the functions of a commentary, they go on to describe and evaluate one-volume commentaries and series. They then examine commentaries on each OT and NT book, providing brief, but illuminating, remarks on each. They close with a presentation of the "best buy." Anyone concerned with preaching and teaching the OT or NT will find these useful, perhaps indispensable.

\_\_\_\_\_ *What did the Cross Achieve* J. I. Packer writes an excellent, clear presentation of the evangelical doctrine of the atonement. Packer, a British theologian/pastor, interacts with modern theologies and defends a Reformed orthodox position. 45 pp.  
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\_\_\_\_\_ *The Pastoral Epistles and the Mind of Paul* Donald Guthrie, author of *New Testament Introduction*, addresses issues on the question of Pauline authorship of the Pastorals: vocabulary, style, theology, and unity. He seeks to show that Pauline authorship, though not without difficulties, is reasonable, and that we should treat them as true products of the mind of Paul. 44 pp.  
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\_\_\_\_\_ *The Meaning of the Word 'Blood' in the Scripture* A. M. Stibbs, like Leon Morris, disagrees with those who interpret the blood of Christ as signifying new life released through death and now available for us, and advocates the view that blood refers to the death of Jesus in its redemptive significance. 32 pp.  
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\_\_\_\_\_ *The Speeches of Peter in the Acts of the Apostles* H. N. Ridderbos examines the speeches in the first 10 chapters in Acts attributed to the Apostle Peter, containing the first theological reflections on the resurrection of Jesus. He finds them historically authentic, truly representing the theology of the Jerusalem church, and containing important, fundamental New Testament theology. 31 pp.  
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\_\_\_\_\_ *Eschatology and the Parables* I. H. Marshall is fast becoming one of the top-flight New Testament scholars. Since this title appeared, he has written several works on Christology, a major study on perseverance, and a commentary 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. 46 pp.  
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\_\_\_\_\_ *A Positive Approach to the Gospels* Gernais Angel gave these three lectures at a TSF Conference in England. Angel is Dean of Studies at Trinity College, Bristol. In dealing with gospel criticism, he covers "History and the Gospels," "Principles of Interpretation of the Gospels," and "The Relationship between the Synoptic Gospels and the Fourth Gospel." He also deals with problems encountered by "conservatives" who work with "Liberal faculties." 24 pp.  
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\_\_\_\_\_ *Faith in the Old Testament* Gordon Wenham asks, "What was the meaning and importance of faith in the OT?" He then explores these questions in three lectures: the Pentateuch, the Prophets, and the Psalms. 24 pp.  
\$1.75

\_\_\_\_\_ *Philippians 2 and Christology* Donald McLeod, in studying Phil. 2:5-11, focuses on the purpose of the "Have this mind among yourselves that Christ Jesus had." The focus is on ethical implications. This emphasis is developed with that context, and the Christological base for behavior is expounded. 19 pp.  
\$1.75

\_\_\_\_\_ *Jesus' View of the Old Testament* John Wenham presents chapter one of *Christ and the Bible*. The author argues that "Christ's view of Scripture should still be the Christian's view of Scripture." 35 pp.  
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o gave him a Jewish name and upbringing, whose preach- was completely within Jewish tradition, and who was re- ted, not by the Jewish people as a whole, but by a small erie of religious leaders who had him crucified out of lousy. The possibility of anti-Semitism arose, he insisted, y when the later Church forgot these Jewish origins and veloped what he called the "teaching of contempt"—that : dispersion of the Jews was divine punishment for their ection of Jesus; that Judaism at the time of Jesus was a alistic, external and degenerate religion; and that the Jews :re guilty of the crime of Deicide.

Though Isaac was, on the whole, positive towards the New stament, he did take exception to a number of passages, rticularly in the Gospels. He described the cry of "all the ople" in Mt. 27:25 as "atrocious." He insisted that John's e of the term "the Jews" is pejorative, though he castigated er commentators for focussing only on the pejorative ages and ignoring the positive references to "the Jews" in hn. He also charged that John read the "hardening of rael" back into the Gospel accounts:

These anticipated and anachronistic harsh judge- ments square poorly, to tell the truth, with the his- toric realities to which they are related and which the evangelists let us glimpse despite everything, almost despite themselves. (Isaac 1948, p. 190).

In other words, though it is not always evident in his work, e vast gulf which Isaac set out to describe does not lie be- tween the New Testament and the later commentators, but etween Jesus and his interpreters, of whom the New Testa- ment writers are the earliest. Thus, though Isaac's main con- ern was to show that authentic Christianity did not need to be nti-Semitic, his illumination of the Jewishness of Jesus has ast a shadow on the New Testament, a shadow of which he as only partly aware. Isaac's approach and conclusions vere anticipated somewhat in the bold pioneering work of ames Parkes, and these authors have been succeeded by any others who see the New Testament as somewhat ained by anti-Semitism.

The second book to be considered here was written as a direct response to the questions raised by Jules Isaac. Like saac, Gregory Baum had been raised in a secular Jewish amily which had suffered under the Nazi persecution. Unlike Isaac, Baum had become a Christian and a Catholic priest. Though profoundly sympathetic to Isaac's assertion of the theological roots of anti-Semitism, Baum felt that he had to bject to Isaac's charges against the New Testament. In his *Is the New Testament Anti-Semitic?*, a study of the Gospels, Acts, and the Pauline literature, he attempted

to show that there is no foundation for the accusa- tion that a seed of contempt and hatred for the Jews can be found in the New Testament. The final redaction of some of the books of the New Testament may bear the marks of conflict be- tween the young Church and the Synagogue, but no degradation of the Jewish people, no unjust accusation, no malevolent prophecy is ever sug- gested or implied. (Baum, p. 5).

Like Isaac, Baum pointed out the Jewishness of Jesus and the positive attitude towards Jesus exhibited by the crowds of common people. But he went further and attempted to con- front the anti-Judaic polemic of the New Testament head-on. He insisted that since the earliest Christians were Jewish, this polemic had no racial overtones but was part of the self- critical spirit within Judaism that was rooted in the prophetic tradition and was a common part of the sectarianism within the Judaism of the New Testament era. He contended that, unlike the later Gentile apologists, the New Testament writers did not see the Church as a replacement for Israel, but rather as the result of an "eschatological schism" that had passed through Israel because of the life and ministry of Jesus the Messiah. Whereas Isaac emphasized the Jewishness of Jesus,

#### NEW ASSOCIATE EDITORS ADDED

During this publishing year, three professors have joined the editorial team of *TSF Bulletin*. Tom Oden, Professor of Pastoral Theology at Drew, has recently authored *Agenda for Theology*. Richard Mouw, Professor of Ethics at Calvin College, is a visiting professor at Juniata College this year. He recently wrote *Called to Holy Worldliness*. Charles Taber, Professor of World Mission at Emmanuel School of Religion, was editor of *Gospel-in-Context* (a two year publishing venture in contextualization) and is currently on the editorial staff of the *International Bulletin of Missionary Research*. Readers have already benefited from their work. As editor, I am grateful for the scholarship and encouraging spirit offered by these friends.

— MLB

Baum insisted that the New Testament itself, even with its polemical aspects, be seen within the wider context of Judaism. Only when this polemic was taken over by the Gen- tile Church did it become anti-Semitic.

More recently Baum has rejected this earlier position and has aligned himself with the stance taken by Rosemary Ruether in her important book *Faith and Fratricide: The Theological Roots of Anti-Semitism* (see also Baum's introduc- tion to the book), which is the third book I would like to con- sider. In this book she explored the attitude of the Church towards Judaism in the New Testament, in the Church Fathers, and in the history of Christian Europe. She concluded that Christianity is anti-Judaic at its center, and that this theological negation of Judaism gives rise in the social sphere to anti-Semitism whenever the Church has social and political power. For Ruether, the problem is the Church's view of Christ, a view grounded in a Christological midrash of the Old Testament which antedates the New Testament itself. As the Church attempted to proclaim its message that Jesus was the crucified and resurrected Messiah predicted in the Old Testa- ment, it found that it had to deny simultaneously the conflicting Jewish understanding of the Old Testament. Thus, Ruether argued, Christological proclamation and anti-Judaic polemic developed along parallel tracks:

What we have here are two sides of the same argument. On the one hand, the Church argues that the true meaning of the Scriptures is that of a prophecy of Jesus as the Christ. And, on the other hand, it developed a collection of texts "against the Jews" to show why the authority of the official Jewish tradition should be discounted when it re- futes this Christological midrash of its own Scrip- tures. (Ruether, p. 65)

Every Christological statement, therefore, contains within itself a negation of Judaism. Consequently for Ruether, anti- Judaism, which finds social expression in anti-Semitism, is deeply rooted in the New Testament. The anti-Judaic tares and the Christological wheat are so closely intertwined that the former cannot be uprooted without seriously affecting the latter:

There is no way to rid Christianity of its anti-Judism which constantly takes social expression in anti- Semitism, without grappling finally with its Christo- logical hermeneutic itself. (Ruether, p. 116)

Though these three are not the only important books on the topic, they have established the framework for the discussion of the New Testament and anti-Semitism and have laid down the main approaches that have been taken to the question. All three writers agree that the roots of anti-Semitism go back to the Gentile Church of the ante-Nicene period, but part com- pany over the degree of continuity with what went before. For

Isaac, there is a basic discontinuity between Jesus and his later interpreters, especially the Gentile Church but even some parts of the New Testament itself. For Baum, the discontinuity lies between the New Testament period, where the dispute between the Church and the Synagogue is a family quarrel, and the patristic period, where the racial element is introduced. For Ruether, there is no discontinuity; the Christian tradition has continuously engaged in an anti-Judaic polemic, which is deeply rooted in the New Testament and which inevitably gives rise to anti-Semitism.

This is not the place to enter into a lengthy discussion of these positions or the issues which they raise. My purpose here has been the more modest one of introducing the reader to representative and pivotal works in the current discussion. Nevertheless, two concluding reflections would not be out of order.

First of all, any application of the term "anti-Semitic" to the New Testament is anachronistic, not only because the anti-Judaic polemic of the New Testament arose in Jewish Christian circles, but also because it arose within a Judaism characterized by a proliferation of sects, parties and movements, each vying for positions of power and influence within Israel. The story of the development of Judaism from Ezra to Judah ha-Nasi is not the unbroken line of the gradual development of a "normative Judaism" in comparison to which Christianity and other non-Pharisaic movements were insignificant. Rather, before the Roman war which went a long way towards ensuring the success of Pharisaic Judaism, Hellenistic Jewish Christianity, along with the Qumran community, the Samaritans, and assorted apocalyptic movements, existed as nonconformist groups in opposition to the Jerusalem establishment. It is against this background that the origin of New Testament anti-Judaism is to be understood.

But secondly, the ever-present danger of the misuse and misinterpretation of New Testament texts must be acknowledged. We read the New Testament—a collection of writings produced by Christians who for the most part were also Jews—as Christians who for the most part are also Gentiles. We need to develop a hermeneutic which takes this ethnic transition into account. Because the earliest Gentile Church, as it took over the debate with the Synagogue from Jewish Christianity (there was continuity in the debate, if not in the ethnic origin of the participants), failed to take account of this altered situation, it contributed in no small way to a history which Christians can remember only with shame.

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#### CONTRIBUTING EDITORS NEEDED

Each year TSF accepts student applications for Contributors to *TSF Bulletin*. For 1981-82, the job description includes, (1) monitoring two periodicals in your academic field and keeping the Editor informed of the most worthwhile articles and reviews in that publication, and (2) submitting at least one book review as arranged in cooperation with an Associate Editor.

Letters of application must include current degree program, area of concentration, a sample of your writing, and summer and fall addresses. All applications should be received by May 30, 1981. Send to Editor, TSF Bulletin, 233 Langdon, Madison, WI 53703.

## SPIRITUAL FORMATION

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

### "BUT YOU CAN'T BE A PASTOR . . ."

By Jan Erickson-Pearson

*Jan Erickson-Pearson is finishing an M.Div. at North Park Seminary (Chicago) this spring. This article first appeared in the January-February, 1979 issue of Daughters of Sarah. The magazine is an excellent source of articles on biblical texts, theology, and biographies to help women and men find their understanding and encouragement of biblical feminism. (Reprinted with permission. Daughters of Sarah, 4011 N. Ayers Chicago, IL 60616.)*

Feminism. I don't remember when I first heard that word. I do remember that it made me uncomfortable. It sounded so political and radical. Women should have the freedom to choose other-than-traditional life-styles and careers, but need they be so militant and aggressive about it?

When I first started thinking about pastoral ministry as a vocation for myself, I saw no need to be a part of the feminist movement. So what if I am a woman? That shouldn't make any difference. I want to be a pastor, not a *woman*-pastor. If this is what God wants me to do, I don't need a movement to respond obediently.

I was wrong.

As soon as I began to tell people of my plans to enter seminary and prepare for pastoral ministry, I began to hear what many of you have likely also heard. "Pastor? You can't be a pastor. You're a *woman!*" "A lady minister, eh? Well, you certainly don't intend to preach, do you?" "I guess it's okay for gals to be pastors. But not in my church." "I suppose there is one good thing about lady ministers — they're prettier."

I knew that what I planned to do was new and different. I knew that some people would need time to adjust to it. But I had no idea that resistance and hostility would be so strong. I supposed that only tradition prevented women from involvement in the pastoral ministry.

I learned fast. With so much woman-excluding theology thrown at me, I sought the support of other like-minded women. We studied together, trying to deal with the philosophical constructs and historical precedents that did not appear consistent with the sum of biblical teaching. And with the very real question of what the Bible *does* say about women.

I needed the support of other women and men in order to deal both with questions of understanding and with the emotional stress that always seems to accompany the challenging of the status quo. When a man announces to family and friends that he plans to "enter the ministry," there is much rejoicing and praising God. When a woman makes a similar announcement, there is a lot of muttering. Regardless of how I perceived myself, others saw me as a potential *woman*-pastor. Not quite the same caliber as a *pastor*. I began to understand the need for a feminist movement and my involvement in it.

Of all the responses to my plans, one was particularly haunting. "So you are going to be a minister? You need to be awfully strong and talented to be a woman minister these days. You'll have to be *great* in order to prove that women can do it!"

I didn't know I was called to be great. God was calling me to be faithful and obedient, to use my talents as best I could. But to be great? I'm not great, so maybe I had better not continue. I would hate to blow it for those who follow. I'm no Superwoman.

I thought about the few women I knew in places of authority and leadership. They were superior women. Strong; extraordinarily talented; very confident; generally far more capable than the men they worked with. They had to be. With all the odds of tradition and prejudice against them, they had fought for a place with the male-dominated system — and won. They had been important models for me. They were the exceptions that proved that women could make it in the professional world.

And yet mostly what they proved was that Superwomen could make it. For those capable, gifted — but not extraordinary — women there was still little room in the male system.

What about me? I was not one of those extraordinary women. Yet I firmly believed I was gifted by God for service as a pastor. Should I try to be Superwoman and fight to prove my 'alue'? Or get out because I simply was not exceptional?

I wondered if there were other women like me? Women who were gifted but not necessarily "great," and who were also called to ministries in the Church. What were they doing?

Many of them were feminists — Christian feminists. They were concerned not just with women having access to the system; they wanted to transform it. They believed that *all* women, not just a few exceptions, should have the freedom to choose where and how they would live and work. They were not only interested in getting a share of power; they wanted to redefine it. They were aware that the world is full of gifted, but not extraordinary women who, because of their unwillingness or inability to win a place in the structure, have been consigned to roles where they could not exercise those gifts to full capacity.

If changes were to be made, women had to work together. I began to identify as a Christian feminist because I believed that *all* women should be free to respond to God's call. (It was incredible to learn of women throughout the centuries who did not have that freedom to be fully obedient.) Feminism was no longer a dirty word for me, but a Christian one. It implied unselfish sisterhood. *My becoming a biblical feminist set me on a course of concern not only for my own career, my own freedom, but of concern for the freedom and wholeness of other women as well.*

My pilgrimage toward pastoral ministry and feminism began early, but was not without detours. I grew up (almost literally) in a small, evangelical church in the midwest. As early as I can remember, I heard from my parents and the women who taught me in Sunday School that Jesus loved me and wanted me to follow him.

There was no distinction made between the way Jesus loved and called boys and girls. We were all invited to have a personal relationship with Jesus and to be obedient to his teaching. So far as I knew it then, his teaching did not have different implications for boys and girls. As I grew older, I came to experience and understand Jesus' love, and made a commitment to follow him. That early commitment proved to be a strong foundation upon which a more mature faith developed. Also from this foundation grew my expectation that any career I later pursued would be related to the Church.

The swing set in our back yard was my first choir loft. Our living room staircase was the scene of my first sermons. Every Saturday morning I would assemble all of my dolls and stuffed animals in rows on the stairs, lead them in singing my favorite choruses, and then preach to them. I am told that my sermons were very enthusiastic and evangelistic, especially for a five-year-old. I like to think of that as valuable early training for life as a pastor!

Cousin Sharyl and I also liked to play church together. She was usually the preacher because she didn't mind being a "boy," and by that time we had learned, of course, that our preacher had to be a boy. (Detour number one.)

By age seven I had decided to be a minister's wife. At that point I did not care at all who the minister was; I just wanted to be the woman who got to live in the parsonage, have people

#### HAVE WE MISSED YOU?

Occasionally a member fails to receive one of our publications. *TSF Bulletin* is issued five times each school year (October, November, February, March, April). *Themelios* is published three times a year (usually September, January, April). Note: The January issue has not yet been received from England for North American distribution. Please let us know if you have not received any issues for which you have paid.

over for coffee, direct the choir, and teach Bible classes. The reason for that choice likely had something to do with the example set by the minister's wife in my church. She had an important and strong ministry in our community. I wanted to do what she did. Besides, it sounded exciting.

If I ever thought of being a pastor at that point, I quickly dismissed it. Women simply were not pastors. So, if I was going to be part of the minister's family at all, the only role available was that of wife. (Detour number two.)

While in junior high I began browsing in the occupational handbooks in the library. Such books had one section for girls and a separate one for boys. I was interested in education and social services. I also had a growing desire to find a church-related occupation. There were not many full-time options which covered all of those interests. (Ministers were not listed in the girls' section.)

I remember flipping through the boys' section and stopping at the entry on ministers. What a tidy way to combine all of my career ideas! But I was a girl and that was not an option for me. I all but forgot about it. (Detour number three.)

I left for college with vague and unenthusiastic intentions of becoming a counselor or teacher. I was interested in both, but alone each seemed lacking. The call to some kind of church work would not be still. Thus I chose North Park College (Chicago) because of its immediate proximity to a seminary. (My parents, who wholeheartedly approved of my early ambition to be a minister's wife, instructed me to get a part-time job working in the seminary library!)

But deep inside of me was a sense that God's call to me to serve could not be dependent on who, or if, I married. Through periods of doubt and questioning, this sense of calling grew. God used my participation in a small singing group to awaken my specific interests in pastoral ministry. I really enjoyed planning and leading worship services. A summer spent traveling from church to church gave me a clearer picture of the frustrations and opportunities which are a part of pastoral ministry. Once again I was caught by a desire to be part of such a ministry. But it had not yet dawned on me that I could be a pastor. So I told people I met that I was interested in Christian education. They were thrilled.

Meanwhile, my thoughts of marrying a minister were fading fast. The fellow I was dating had no such intentions, and dreamed of being a mail carrier or urban planner. As we moved toward marriage, I began to realize that if anyone in our family was going to be a minister, it would have to be me. When the thought crossed my mind, I was at once awed and at home with it. It was the perfect synthesis of all my other career plans.

I realized that while all along I thought I wanted to be a minister's wife, I had actually wanted to be a minister. I never recognized it because it wasn't on the list of options. I hadn't known of any women serving as pastors, and no one had ever asked me to consider it. Now for the first time my desired vocation had a name — pastor.

I suddenly became aware of women who were serving as pastors. They helped make my new career seem like a realistic possibility. God also provided a number of women friends to encourage me and give support as I planned to attend seminary. Today we studied Scripture, as well as church history,

and found numerous, though obscured, examples of women as ministers, sharing authority with men. I was especially struck by the way Jesus treated women. In a day when the teaching of Torah to women was strictly forbidden, Jesus took time to teach them the truths of the Kingdom, praising their interest and participation in his ministry.

I found Prisca and Aquila quite by accident. Sometime after I decided to attend seminary, my husband-to-be also decided to prepare for pastoral ministry. These friends of the Apostle Paul were exciting to discover in the pages of Acts. They were a precedent for the husband-wife team ministry we have begun to prepare for.

My family and friends were getting used to the idea that I really did plan to go to seminary and become a pastor. It wasn't a passing fancy. They expressed various degrees of enthusiasm, but were at least interested. My marriage changed all that.

Unfortunately, much of the interest previously expressed in my plans shifted to those of my husband. "How is Dave doing? How much school does he have left? What kind of ministry is he planning on?" People who knew that both of us were in school would instead ask me about my part-time typing job. When he went out for dinner, Dave was asked to pray because *he* was going to be a minister. *He* was given ideas for sermon illustrations. *I* was asked if I enjoyed cooking.

This is not all in the past. As time goes on, reactions have become more subtle. I have preached several times in local churches. Each time comments expressed to me afterwards have concerned my appearance, not the content of my sermon.

I have a hard time knowing how to deal with these reactions. Should I express honest anger and hurt or be patient and gracious? People are not exactly rejecting *me*; they simply cannot fully accept the *idea* of women as pastors. But I am not an idea; I am a woman. By making these comments, people do inhibit me from being the person I could and should be.

Part of my job as a pastor is to enable people to accept change and give them time to do so. Hitting them over the head is usually not effective. But I have a right to be honest and tell people that I hurt when they try to ignore who I am and what I am doing. To ask people to think seriously about my plans and ask for their support. None of this is easy.

I doubt that I would have stuck by my plans for ministry if it weren't for my husband Dave. I have received his respect, support and confidence. When others have tried to pretend that I wasn't really in seminary, he was out there telling people I was

a good preacher. When male classmates suggested that I good grades were maybe gifts of sympathetic professors, reminded me that I earned them. When I got discouraged, I decided that I just didn't have the stamina to be a pioneer, would remind me of my strength and my gifts. When I decided that fixing supper is the biggest challenge I can face, I reminds me of past victories. He pushes me to be all that I can be. And he lets me do the same for him. Friends tell me I'm lucky. I prefer to think that God knew exactly the kind of partner I needed and could love best.

I find it very exciting to see women not only moving into pastoral ministry, but helping transform it. I do not expect to be an "answer woman" or a perfect example to be revered and placed on a pedestal. I see my ministry more in terms of service than authority. The respect accorded a pastor is not something to be hoarded, but a tool for enabling the faith and ministry of others.

At the very heart of my pilgrimage has been the promise of Christian freedom. The abundant life which Christ offers has freed me from having to fit a role prepared for me by society. It has freed me from trying to meet all of the expectations of others. I am free to be myself — a woman gifted by God and called to service in the church. Not a superwoman, with extraordinary talents and strengths. But one who struggles to be faithful and obedient. And one who needs the strong arms of supportive sisters and brothers when I get discouraged. I have learned that this freedom is not a point at which I arrive, but a process and journey toward God's future. It is the awareness of hope and wholeness, and the confidence of finding meaning in each new day. Freedom is not something I possess. It is always ahead of me, luring me forward. Yet it has already broken in upon me. I experience and celebrate it as I choose to be God's woman.

*TSF Bulletin* does not necessarily speak for Inter-Varsity Christian Fellowship on matters dealt with in its brief articles. Although editors personally sign the IVCF basis of faith, our purpose is to provide resources for and encouragement towards biblical *thinking* and *living* rather than to formulate "final" answers.

## REVIEWS (Notes and critiques on recent books and periodicals)

### BOOK REVIEWS

#### ***Reason Enough: A Case for the Christian Faith***

by Clark H. Pinnock (InterVarsity Press, 1980, 126 pp. \$3.50). Reviewed by Mark D. Roberts, Ph.D. student in religion, Harvard University.

Clark Pinnock believes he has "reason enough" to embrace Christian faith. In a concise yet comprehensive and compelling discussion he explains why.

Pinnock intends his essay primarily for those intrigued by the Christian message who wonder: "Is Christianity in fact true?" (p. 9). But he also wishes "to help believers who from time to time find themselves asking the same question" (p. 9). Writing as one "sensitive to the pervasive influence of secularity in the

modern world" (p. 10), Pinnock often outlines and confronts the dogmas of atheistic secular humanism. He shows these dogmas and their implications to be both bleak and incredible in contrast to a Christian world view.

Pinnock organizes his presentation by dividing it into "five subject areas or categories of evidence," which he calls "five circles of credibility" (p. 13). The first three circles — Pragmatic, Experiential, Cosmic — defend theism in general while the last two — Historical, Community — focus specifically on Christianity. Their essential arguments are:

**Pragmatic.** In contrast to secular humanism, theism "makes it possible for us to have confidence in the dignity and worth of human life" (p. 36). Thus it not only fulfills our need for meaning, but equally it undergirds ethical altruism.

**Experiential.** The fact that multitudes of people have had religious experiences, combined with the quality of and similarity between these

experiences, points to the transcendent Reality which underlies them.

**Cosmic.** As opposed to humanism, theism provides the best explanation for the creation and design of the cosmos, especially its moral and mental dimension.

**Historical.** Given the historical reliability of the gospels and the "impressive and solid" (p. 88) evidence for the resurrection, one can reasonably conclude that the gospel of Christ is true.

**Community.** The Christian community, founded in response to the gospel, illustrates by its internal character and social impact that this gospel can create a new human reality.

In a particularly apt analogy, Pinnock compares these five categories of evidence to strands of a rope. As a rope derives strength from the combination of its strands, so Pinnock's case for Christian faith draws its cogency from the binding together of his five categories.

Following the presentation of the evidence for Christian faith is a brief treatment of potential objections. Pinnock wisely identifies several pseudoproblems — science vs. religion, “the native who has not heard,” the date of the second coming — and criticisms which miss truly Christian faith — those of Marx, Freud, and Secular Feminism. He concludes with a few wise words about the genuine problems of evil and hell.

I might wish to quibble with occasional minutiae of *Reason Enough*. In particular, Pinnock treats humanism somewhat unfairly at times, relying upon caricature rather than sensitive criticism. For example, a humanist might reject the inference from religious experience to God's existence not because of mere “prejudice” or “presupposition” (p. 53) but on the basis of a thoughtful, and even painful, application of his or her world view. I know several humanists who would love to be theists, but who just do not find the evidence convincing.

A reader might bemoan the brevity of *Reason Enough*, in which the historicity of the gospels and the problem of evil are each allotted three pages! But brilliant conciseness and pervasive wisdom are its salient charms. Pinnock attempts, and succeeds, to present a broad, wide-ranging apologetic with very few wasted words. While granting valuable perspective and direction, depth and detail he leaves to the reader.

*Reason Enough* gives the non-Christian reader an attractive, new paradigm for the understanding of experience. For the Christian it forms a new paradigm for how to do apologetics. Though much contemporary Christian persuasion reeks with the spirit and epistemology of an antiquated rationalism *Reason Enough* exudes both the Spirit of Christ and an epistemology which recognizes developments since medieval scholasticism. It is a book full not only of wisdom, but warmth. Pinnock is personal, at times confessional. He speaks to the reader as both counselor and evangelist, presenting the gospel along with its defense.

In short, I recommend *Reason Enough* highly, to interested non-Christians, to questioning Christians, and to those of us who have considered ourselves graduated from apologetics, but who require the paradigm alteration and deserve the personal encouragement afforded by Pinnock in this fine book.

**The Language and Imagery of the Bible**  
by G. B. Caird (Westminster, 1980, 288 pp., \$20.00). Reviewed by G. R. Osborne, Prof. New Testament, Trinity Evangelical Divinity School.

The jacket cover of this well-written volume correctly describes it as “an elementary textbook on language with illustrations from the Old and New Testaments.” It is must reading for both the student of philosophy and the exegete of Scripture. Indeed, this work is a worthy addition to hermeneutical theory, since it deals with the interpretation of language in general with special attention to the difficult task of sorting between contrasting meaning possibilities in the sacred text.

The opening section deals with general aspects, with the first chapter discussing “The Uses and Abuses of Language.” It is a basic introduction to the field of analysis, dividing language into two major categories with fine sub-categories: referential (informative, cognitive) and commissive (performative, expres-

sive, cohesive). Caird's basic point is the division of meaning into denotative (identifying the term) and connotative (describing its use in different contexts) meaning. He then works this out on the plane of these five basic uses of language, showing how such distinctions aid our understanding of basic biblical concepts such as “kingdom of God” or “glory.”

The second chapter, entitled “The Meaning of Meaning,” builds upon the fundamental distinction made by the French linguist de Saussure between *langue* (language as a whole) and *parole* (the particular use of language or speech in a given context). With this in mind he shows the tremendous differences between the “public meaning” of terms (i.e. the lexical definitions or semantic field of term), and the “user's meaning” (its use in various contexts, both in its actual sense and in various referential meanings). In this latter sense the “intention” of the author is determinative, since it determines both the language used and the referent that language is supposed to contain. If scholars would heed the distinctions of this chapter, many so-called aporias would disappear. For example, the seeming discrepancy between the use of *mysterion* in Ephesians and Colossians disappears when one notes that the “sense” of the term is the same in both epistles (it means “a secret”) and only the referent differs (denoting “two different, though related, secrets — see pp. 54-55).

These opening chapters illustrate the depth and relevance of Caird's discussion. The rest of his general section discusses “Changes of Meaning” (the reasons why a term experiences semantic change through cultural change, the evolution of referential convention, new translations etc.); “Opacity, Vagueness and Ambiguity” (centering upon these “linguistic obstacles to communication” in order to demarcate the difficulty of language interpretation, since each is somewhat inherent to language itself); “Hebrew Idiom and Hebrew Thought” (applying the previous data to such semitic peculiarities as hyperbole-absoluteness and parataxis); and “The Septuagint” (a short chapter which shows how the Septuagint enriched the Greek language and prepared for NT Greek). Each of these chapters is rich in biblical examples and hermeneutical awareness.

The second section centers on “Metaphor” and consists of five chapters. The first chapter, “Literal and non-Literal,” attempts to overcome the misunderstanding regarding a seeming contrast between literal and metaphor, utilizing the other non-literal parts of speech — hyperbole, litotes, irony, synecdoche, metonymy, circumlocution and legal fiction. The next two chapters discuss comparative language, first *via* simile and metaphor, in which he discusses points of comparison, visualization, then correspondence and development; second *via* special forms, in which he disproves the long-standing distinctions between parable and allegory, arguing that they are partial synonyms, and then proceeds to discuss the various types of allegory in Scripture. The chapter on “Anthropomorphism” observes the necessity of such for God-talk and traces the rich diversity in such phrases as “citizens of heaven” and the magnificent metaphors of Isa. 9:6-7. The final chapter on metaphor concerns “Linguistic Awareness” and tries to bring the two sections together. The tests to determine the intention of the metaphor: explicit statement, impossible literality, low correspon-

dence, high development, juxtaposition of images and originality. On the whole, this is a well-written section and a valuable summation of linguistic data, but it is not quite as satisfying as the first section, since it fails to reckon with recent work on metaphor and parable by Ricoeur, Crossan *et al.* As a result, it is not quite up-to-date in its coverage.

The final section concerns “History, Myth and Eschatology,” beginning with “Language and History,” which applies the previous linguistic discoveries to the question of historicity, discussing saga, legend, novel, and pseudepigraph. His important conclusion is that the presence of “historic” rather than “historical” material does not obviate the reality of the event behind the data, for it might be “mythological language . . . with a historical referent” (p. 213). While an evangelical might not be entirely happy with his facile acceptance of legendary accretions, this chapter is an important step forward in the ongoing dialogue with respect to historicity. The last two chapters then look upon the language of both myth and eschatology as metaphoric attempts to interpret these historical events. Therefore, he argues against the phenomenological approach to myth as evidence of a primitive culture and rightfully defends a symbolic understanding which views myth as an attempt to state otherworldly truths in this-worldly terms. While some evangelicals will conclude that his views are questionable, such as the attempt to align the “authorities and powers” of the Pauline epistles with political and governmental “powers” (following his previous *Principalities and Powers*), the chapter still has much to commend it. The same is true of the final chapter, where he grapples with the slippery and oft-debated concept, eschatology.

In general, this is an extremely worthwhile book, perhaps the best and most complete coverage to date of the linguistic data found in Scripture and the methodology by which one might make sense of it. The problems are found not in what it says but in what it does not say. One cannot help but wonder why recent linguistic theories such as structuralism or Ricoeur *et al.* are not consulted. I am tempted to say that the work primarily concerns itself with the British rather than American or continental scenes. While this seems partially true, I am mystified as to the reason why the greatest British philosopher in this area, Wittgenstein, is never consulted. Further, Professor Caird seems to assume that one can discover the intended meaning behind a scriptural passage and as a result never addresses the major hermeneutical debate of the decade, whether one can separate the horizons behind both interpreter and text (see A. C. Thiselton, *The Two Horizons*). Therefore this work finds its major place in a study of hermeneutics after one has worked one's way through the crucial prolegomena issues as discussed in Gadamer, Thiselton *et al.* The solution to this omission is undoubtedly found in the statement (in the introduction) that this work deals with the “translation” of the Scriptures. In this light G. B. Caird has produced an extremely significant study which should be read by everyone interested in the exegetical task.

**NEXT MONTH:** Three reviews of Anthony Thiselton's *The Two Horizons*.

**Unconditional Good News, Toward an Understanding of Biblical Universalism** by Neil Punt. (Eerdmans, 1980. 169 p. \$4.95) Reviewed by Clark H. Pinnock, Professor of Theology, McMaster Divinity College.

Having once been an avid Calvinist myself, I have the greatest sympathies for Reformed thinkers like Neil Punt, a pastor of the Christian Reformed Church, who long to extricate themselves from the dark shadow hanging over them on account of their position concerning God's election and reprobation. Not having been able to do so within Calvinism myself, I am always interested to know if it could be accomplished, since Calvinism is such a fine theology in a dozen other respects.

Wishing to define the elect in a new way, Punt's proposal is that we regard as elect all those people which the Bible does not specifically identify as lost. You will soon see why I consider this a peculiar book when you ponder this definition. God saves all except those he does not save. What kind of thesis is this? If we read on, we get a better idea what Punt is striving for. It seems he is impressed with the Bible's universalistic texts like Romans 5:18 and 1 Timothy 2:4, and wishes to see the elect comprise a large percentage of the human race rather than a niggardly number. He wants to take "all men" in Romans 5:18 literally, while at the same time not including those few the Bible says are lost.

This is a very odd book. The title announces that the good news is unconditional, when Punt explicitly denies it by insisting that people can be eternally lost if they refuse to believe. Then it announces universalism and goes on to develop Calvinistic particularism on more generous than ordinary lines. He is sure he is not an Arminian (a heresy more fatal in Reformed circles than universalism), and yet says that people are lost who refuse God's grace (how does one refuse irresistible grace?)

I can only conclude that the author is struggling with a received theology in the context of an orthodox Reformed denomination, and has done the best he can to render the tradition more humane and evangelical. For my part, there are two more satisfying routes to follow in dealing with his dilemma: either Barth's paradigm shift of a universal, corporate election which is truly unconditional, or an Arminian type solution which depicts election as corporate and conditional. Punt really is Arminian when he insists that people can be lost by not responding to grace. But I have ceased to expect Calvinists to see this point and wish them well with their own devices.

**John Wesley**

by Stanley Ayling (Abingdon, 1979, 350 pp., \$10.95). Reviewed by Steve Harper, Ph.D. candidate in Wesley Studies at Duke Univ., and assistant Professor of Prayer and Spiritual Life, Asbury Theological Seminary.

In a time when Wesley Studies are receiving a fresh appreciation it is appropriate that a new biography of Wesley appears on the market. Ayling recognizes that his book is not founded on any new discovery. Rather, it is justified because of the magnitude of Wesley himself.

Ayling's skill as a biographer does not need to be defended. Consequently, the book is written in an attractive style. Further, his footnotes and bibliographical entries reveal that he has done his homework in a pleasing breadth of

material. Some of this material is outside the traditional Wesley corpus and provides a variety of perspectives from which to view Wesley's life. Another positive feature of the book is that Wesley is treated as a human being and not as a "folk hero." His greatness and significance are couched in realism.

As with any single-volume work, this book has some disappointments. The most striking is that Ayling is writing as an outsider. One example of the defects this produces is his treatment of Aldersgate. While he correctly struggles not to make it the be-all and end-all experience in Wesley's life, he ends up giving little more than a page to the event, and treats it in a way that leaves the reader with a vague sense of the event.

Another problem is selectivity. He passes over spiritually significant events, giving only their factual side. When it comes to the more sensational aspects of Wesley's life (i.e., his relationship with women), he often devotes pages to the topic. This will no doubt make the work more appealing to the general reader, but it leaves the more serious reader hungering for more insightful interpretation.

The work borders on error in some places. For example, Ayling paints Wesley as a rather humorless individual. This simply does not square with what is generally known of his sociable side and the esteem with which he was held by his followers. Ayling confuses humorlessness and seriousness of purpose. He also errs in depicting Wesley as something of a dictator. To be sure, he was the final court of appeal, but it is unlikely that he would have had such a large following if he had ruled Methodism with the brutish personality Ayling points to in places.

In summary, we can be thankful for a generally fresh and helpful biography of Wesley. But when it comes to theological analysis and depth-study one will still want to turn to Martin Schmidt's three-volume biography, or even the classic work by Luke Tyerman.

**The Book of Leviticus**

by Gordon J. Wenham (Eerdmans, 1979, 362 + xiii pp., \$9.95).

**Leviticus, An Introduction and Commentary** by R. K. Harrison (InterVarsity Press, England, 1980, 253 pp., \$3.95).

Reviewed by Robert L. Alden, Assist. Prof. of Old Testament, Denver Seminary.

Leviticus probably ranks high among OT books least likely to be favorites. For those who take up the challenge to study such a book, there are valuable rewards. Two scholars have taken up that challenge and have passed some of the rewards on to their readers in recent commentaries. The work by Dr. Wenham (Queen's University in Belfast, Northern Ireland) is the fourth volume to appear in *The New International Commentary on the Old Testament*. The second new commentary, by R. K. Harrison (Prof. of OT, Wycliffe College, Toronto), is part of the *Tyndale Old Testament Commentaries*, of which half a dozen or so volumes are now available.

Wenham takes up the usual matters in the 44 pages of introductory material. Worth noting is his courteous, scholarly treatment and rejection of an often prevailing opinion that Leviticus is a very late creation of the Priestly school ("P" in the JEDP scheme). Such a choice, of course, makes all the difference in the world

when compared with a commentary written by a discipline of Wellhausen. (See October *Bulletin* for F. I. Andersen's work on dating.) Frankly, I think the traditional approach which Wenham takes not only better accounts for the material itself, but offers challenges and rewards in connection with exegesis which far outweigh any other approach.

The chapters of Leviticus are dealt with one at a time and in the order we find them in the Bible. First comes an original translation by the author, and then commentary; not always verse by verse but at least pericope by pericope. Occasionally a Hebrew word is cited (in transliteration) and from time to time another commentator's remarks appear. The text is not cluttered with the opinions of others or with extensive technical studies on problem vocabulary words. By and large this commentary is new and fresh.

The best part of all is Wenham's page or two at the end of each chapter dealing with Leviticus and the NT. These supplement a six page section in the introduction called "Leviticus and the Christian." Here the author is "right on" in interpreting Leviticus for the modern believer. No allegory, no typology, but here is straight and proper biblical theology with relevant and targeted application.

For the explanation of the so-called ceremonial laws (diet, skin diseases, unclean discharges, etc.), Wenham draws heavily on the writings of Mary Douglas to say what he means. For example, on the matter of unclean animals (ch. 11) we read that Douglas said, "By rules of avoidance, holiness was given a physical expression in every encounter with the animal kingdom and at every meal." And later he agrees with her that "there is a connection in biblical thinking between wholeness, holiness, and integrity" (p. 184). This seems like a much better approach than the allegory of the historical church or the history of religious approach of the other scholars. I commend the book highly.

Though R. K. Harrison's commentary appears to be smaller, it is actually of equal content to Wenham's (since the Tyndale commentaries have reduced type size and omit the biblical text). It is also written from a conservative traditional viewpoint, so Harrison does strongly support the antiquity and integrity of the book in his introductory chapters. The views of Wellhausen and his followers are criticized thoroughly.

Harrison's commentary, in most senses, is a more technical one than Wenham's. He more often goes into detail about the sacrificial system, the procedures for the priesthood, but especially in the matters of unclean animals, diseases, and sexual aberrations. In fact the strength of the commentary probably lies here — in the intensive treatment he gives to these highly technical questions.

There is a fundamental difference between the interpretations of the two commentators. Wenham, by and large, goes along with Mary Douglas in her reasons for the ceremonial taboos. Harrison, though discussing her approach in the introduction, pp. 27-29, regularly connects these rules with hygienic and dietary considerations (note Wenham's reasons for not buying this explanation in his book, pp. 167f).

I mentioned the strength of Wenham's work in his biblical-theological treatment of these ancient laws. Harrison, too, on a regular basis, makes applications of Leviticus to the NT and

) the Christian. However, he shades closer to typology and allegory. For example, p. 154 resents more extended discussion of the connection between the rules for cleansing lepers and our doctrine of salvation. The priest, he says, would go outside the camp to examine the leper, and so Christ died outside the camp according to Heb. 13:12. He goes on to say, "The bird that was killed and the one that remained alive are graphic illustrations of the behaviour who was put to death for our trespasses and raised for our justification."

Both commentaries have their strengths. I have few complaints with either one. I'm glad I have both in my library. But if I could afford only one I think I would tilt toward Wenham.

#### **Paul: Mystic and Missionary**

by **Bernard T. Smyth** (Orbis Books, 1980, viii + 166 pp., \$7.95). Reviewed by **T. L. Donaldson**, Wycliffe College, Toronto.

Though Paul's letters were written in the midst of an active missionary career, most of the published works on Paul which one encounters during seminary training have been written in the context of the academic world. In this book dealing with Paul's spiritual life and missionary endeavor, however, Fr. Bernard Smyth writes out of a lifetime of missionary experience in Ireland, Europe, and the Third World.

The book takes as its starting point the observation that the missionary, attempting to relate the resources of the gospel to the needs of an impoverished world, is often in need of renewed spiritual life himself. The author sets for himself the task of investigating Paul's experience in order to gain from his example insights into the whole matter of the spiritual basis of missionary activity.

Smyth makes no claim to biblical scholarship, and writes in a reflective, informal, often colloquial style. In the course of his book he surveys the contours of Paul's career, comments at some length on each of his epistles, and deals with several important facets of Pauline thought (e.g. the cross, the law). Reflections in these areas are arranged somewhat arbitrarily into sections entitled "Turmoil," "Prayer," "Christ," "Mission," and "Implications for Today."

The rambling style and lack of any clear principle of organization will be distracting to many readers. More significantly, by attempting to be comprehensive he tends to cover much material that has been treated more insightfully by others, while allowing his original question, which relates to his own area of expertise and experience, to lose much of its focus.

Nevertheless, the author's unique vantage point allows him to observe aspects of Paul's life and letters that make the book worthwhile. He draws our attention in a striking manner to the realities of travel in a more primitive society which are passed over so easily in Paul's casual references to his itinerary. He has a fine sensitivity to the humanness of Paul and of his congregations. Particularly helpful is his discussion of what approach Paul would take towards Marxism were he preaching the gospel today in one of the slum areas of the Third World. He closes the book with the observation — relevant for missionaries, pastors and students alike — that the key to Paul's success was his love for Christ and for the Church.

Though this book's value lies more in the question it raises than in the answer it provides, as a reminder of the context in which Paul's letters were written, it is a book that can be read with profit.

**Apocalypse: The Book of Revelation**  
by **Jacques Ellul** (The Seabury Press, 1977, 283 pp., \$10.95).

**Revelation: Three Viewpoints**  
by **G. R. Beasley-Murray, Herschel H. Hobbs, and Ray Frank Robbins** (Broadman Press, 1977, 248 pp.).

**The Book of Revelation**  
by **Harry R. Boer** (Eerdmans, 1979, 157 pp., \$3.95).

**Revelation**  
by **J. P. M. Sweet** (Westminster, 1979, 361 pp., \$8.95).  
Reviewed by **Robert H. Mounce**, President of **Whitworth College**.

How in the world can I in one review do justice to four books as distinct as Ellul, Beasley-Murray/Hobbs/Robbins, Boer, and Sweet? Perhaps I should simply say that Ellul is not a commentary but a theological reflection on the Apocalypse, the Southern Baptist trio report on three ways to approach Revelation (premillennial, amillennial, apocalyptic), Boer provides a short paperback for the general reader, and Sweet with his volume in the Pelican Commentaries makes a major contribution to the serious literature on the Apocalypse.

But more may be necessary. Ellul (best known for his incisive criticism of Christendom's captivity to modernity) is determined to cut to the heart of the theological intention of Revelation. While admitting that "the classic historical exegesis is certainly not useless" he quickly goes on to say that "it illuminates the meaning very little" (p. 18). Ellul's prose is difficult to follow (somewhat the fault of the translator), but careful attention and persistence will pay off. While some contemporary interpreters lift Revelation out of the world into an almost gnostic plane, Ellul works effectively by showing the theological-ethical relevance of John's work for his own day and for ours.

*Revelation: Three Viewpoints* grows out of a 1976 Southern Baptist conference on eschatology. David George, who writes a concluding summary, notes that while the popular view among Southern Baptists has been a premillennialism strongly influenced by dispensationalism, scholars within the denomination are largely amillennial. The conference afforded an opportunity for three leading spokesmen of the latter group to exchange views. George Beasley-Murray (formerly a British Baptist but currently teaching at Southern Seminary in Louisville) writes as an historic premillennialist. Herschel Hobbs presents the classic amillennial view and Ray Robbins (who shares the amillennial view) stresses the theological significance of apocalyptic for the present time. It is a good book and well worth reading. Each of the participants has written one or more books on Revelation and is well equipped for the current assignment.

Harry Boer spent a quarter of a century in Nigeria as missionary, teacher, and theologian. This background serves him well as he sets out to write in contemporary language the sym-

bolic message of Revelation. At the close of each chapter he adds a section titled "Meaning for Today." Boer holds that the Apocalypse is essentially a book about the suffering Church. Rejecting the approaches of pre-, a-, and post-millennialism, he holds that 20:1-10 is a symbolic way of saying to the martyrs, "Well done, you good and faithful servants." It is not a future historical event. The highly symbolic approach of Boer is seen in his view of Chapters 21 and 22 as descriptive not of heaven, but of the life in the church here and now. While Jesus will someday return, we know no more of the time and circumstances of that coming than the believers of the Old Testament knew about the first advent of Christ.

*Revelation*, by J. P. M. Sweet (Chaplain and Fellow of Selwyn College, Cambridge) is an excellent commentary. It proceeds in the best tradition of commentaries which fall somewhere between the highly technical and the devotional. Based on a full scholarly understanding of all relevant literature it aims at leading the reader into a deeper and more informed appreciation of the religious meaning of the text.

Sweet's understanding of the nature of biblical prophecy is central to his approach. A biblical prophet is not simply one who predicts the future. More importantly he is one who "sees into the realities that lie behind the appearances of this world and sets them out, with the consequences he sees, so that people may act accordingly" (p. 2). Even though the prophet's predictions may prove wrong, the truth of his vision of God's nature and will will serve later generations of believers as a guide for conduct.

Sweet traces apocalyptic from Daniel ("indispensable for understanding Revelation," p. 17) through the Synoptic Apocalypse to the book of Revelation. As Christ updated the themes of Daniel so does John update the apocalypse of his Lord. The four numbered sequences in Revelation (letters, seals, trumpets, bowls) follow the general order of Matthew 24 (cf. the outline on pp. 52-54).

The format which Sweet follows calls for a running commentary on the meaning of each unit followed with a series of exegetical notes. This approach has definite advantages in that it makes the work highly useable both for the lay reader and for the specialist who wishes to probe a bit more deeply on some specific point. The biblical text, which is included, is the *Revised Standard Version*. Forty pages of indices enhance the usefulness of the work.

#### **Cultural Anthropology: A Christian Perspective**

by **Stephen A. Grunian and Marvin K. Mayers** (Zondervan, 1979, 309 pp., \$8.95).  
Reviewed by **Charles R. Taber**, Professor of World Mission, Emmanuel School of Religion.

This book is intended to be a textbook for use in Bible institutes, colleges, and seminaries. An explicit hope of the authors is that it might be useful to teachers with little formal preparation in the discipline. The position of the authors is conservative evangelical, and their straightforward adoption of such an overt stance is commendable. The thrust of the book is toward the application of anthropology to a rather traditional conception of cross-cultural missions.



As a textbook, this work has chapters dealing with the usual rubrics of the discipline: "Man [*sic*], Culture, and Society;" fields and theorists; enculturation and acculturation; verbal and nonverbal communication; technology and economy; role, status, and stratification; marriage and family; kinship; groups and communities; social control and government; religion; and anthropological research. The Christian focus is highlighted in the first chapter ("Anthropology and Missions") and the last ("Anthropology and the Bible"). The book is completed by a glossary, a bibliography, and author, subject, and Scripture indices. Two excellent features of the book are the anecdotal case studies which open each chapter and the discussion questions which close each chapter.

I sincerely wish I could continue to praise this book and in the end to recommend it. There is need for a work treating anthropology from a Christian point of view in a more formal manner than the well-known books of Eugene A. Nida, *Customs and Cultures* (Harper & Brothers, 1954, reprinted William Carey Library, 1975); J. Louis Luzbetak, *The Church and Cultures* (Techy, IL: Divine Word Publications, 1970, reprinted William Carey Library, 1975); A. William Smalley, *Readings in Missionary Anthropology II* (Pasadena, William Carey Library); and A. Jacob Loewen, *Culture and Human Values* (Pasadena, William Carey Library, 1975). Especially there is need for a book which brings up to date the views of both anthropology and mission. Unfortunately, the flaws of this book are such as to vitiate its promise. I will mention only five.

First, the book contains so many errors that it reflects seriously on the entire process of writing, editing, copy editing, and proof-reading. These include numerous mistakes of English (misspellings, "strata" and "phenomena" as singulars, "shamen" as plural of "shaman," pronouns without antecedents, disconcerting shifts in self-reference by the two authors: "I," "Mayers," "Dr. Mayers;" and so on). There are numerous misstatements of fact (Hobbes in the wrong century, p. 215; the Naya assigned to Africa rather than India, p. 161 and index); definitions which are too broad, too narrow, idiosyncratic, or plain wrong (e.g., "acculturation," p. 85); explanations of concepts so brief and vague as to be cryptic; a great number of references with the author's name misspelled, date wrong, or even no corresponding entry in the bibliography; and chunks of text inserted in the wrong place (e.g. a discussion of cultural creativity embedded in a section on life cycles, p. 84). Such errors may seem more annoying than serious; but cumulatively they cannot help but undermine confidence.

Second, in the emphasis on missions there is a quite anachronistic and missiologically naive bias towards the western missionary—his or her experiences, actions and reactions, and decisions. We are here still in a world where the people of the "mission field" are the passive and silent recipients of the missionary's spiritual bounty. Certainly they are in no sense active participants in the entire mission process.

Third, there is, in a time when culture change is the agenda of the age and the focus of the discipline, no serious discussion of this crucial topic — not even an index entry. Everything proceeds as if "culture" were an entity forever set in concrete — except, of course, at those points where the missionary decides

change is needed. This is an anachronistic functionalism with a vengeance.

Fourth, there is a failure to be functional even in terms of the Malinowskian bias which informs the book. The chapters succeed each other as a list of things, and not nearly enough is done to highlight the essential insight of functionalism, that *all* the domains of culture interpenetrate and influence each other in a complex and integrative way. Obvious connections are dealt with, but few of the deeper and more pervasive ones.

Fifth and finally, from the Christian perspective, one can only laud the authors' intention to approach the subject from a stance of explicit faith; but in their apparent desire not to be threatening to the undergraduates they are addressing, and in their pragmatic preoccupation with the applications of anthropology, they reassure their readers prematurely on the basis of a superficial treatment of the problems involved in reconciling Christian faith and anthropology. Evolution seems little more than a discrepancy of dates and time depth; relativism is dismissed with the simplistic repetition of the slogan "cultural relativism and Biblical absolutism," which completely ignores both the cultural embeddedness of the Bible and the hermeneutical problem. Reductionism and determinism are not so much as mentioned.

I hope that the authors, who are without question competent to do better than this, will sometime address themselves to a more careful, more contemporary, and more profound treatment of this important topic. In the meantime, I suggest that Christian teachers use a standard text such as *Cultural Anthropology* by Paul G. Hiebert (himself a Christian), (Philadelphia: J. B. Lippincott Co., 1976), supplemented by the works of Nida, Smalley, Loewen, and Luzbetak already mentioned. And we are still waiting for a book dealing with the philosophical problems.

### ***Scripture Twisting: 20 Ways the Cults Misread the Bible***

**by James W. Sire (InterVarsity, 1980. 180 pp. \$4.95) Reviewed by Charles O. Ellenbaum, College of DuPage.**

As evangelicals, we strongly affirm the centrality of Scripture and the necessity to live under its authority and guidance. Yet there are positions being promoted today as "biblical" which are the result of twisting Scripture. For me, Scripture and hermeneutics are inseparable. I must continually interpret and apply what Scripture says. Being human and fallible, I make mistakes and need the healthy corrective of the Christian community. I cannot point a finger at cults and accuse them of interpreting Scripture as if this were not something we all do. However, we can examine what they do to Scripture and see if we are both following the same principles of literary interpretation. As Sire so graphically and readably points out, we are following two sets of principles. We should not let the excesses of biblical criticism keep us from using the many valuable tools of literary interpretation which often bear only a tenuous resemblance to the radical literary critics and their methods.

"Blessed are the pure in heart, for they shall see God," becomes "Yes, blessed are those who purify their consciousness, for they shall see themselves as God" (p. 7). It is a dreary historical fact that heresies build on the Bible

an edifice of dangerous fiction (e.g. Mormons, Christian Science, Jehovah's Witnesses). We live in a pluralistic society and have a great tolerance for the legal rights of the various cults. We should not be lulled into granting a freedom from informed biblical criticism of the various cults. But you say, "How do I deal with people who do not grant that Scripture is the revealed and inspired Word of God?" Sire's book, while not neglecting informed biblical criticism, emphasizes looking at cults in terms of universal principles of sound literary criticism and interpretation. We are being given tools of examination which appeal to that audience.

We must admit that there are obscure or unclear biblical passages. Cultic teaching often enters at that point (e.g. Mormon baptism of the dead is partly based on I Corinthians 15:29). Sire's book is not about the doctrines of the various cults but how they use our Scripture for their own ends. Sire helps us to examine, to analyze, to think logically, and to see the common devices of persuasion distorted. Sire states his purpose in two ways (pp 13-14), "How do religious groups that significantly diverge from orthodox Christianity use the Scripture?" and "... the purpose of this book is to provide a guide to the methodology of misunderstanding that characterizes cultic use of Scripture." Some of the techniques of misreading are inaccurate quotation, ignoring the immediate context, overspecification, figurative fallacy, worldview confusion, and esoteric interpretation. These are only a few of the twenty techniques that Sire examines. After going through all these errors, Sire ends with a chapter on the discipleship of the Word.

We are all busy with too much to do and read. Why read this book? I can give you several reasons. First of all, the cults are not the only groups that use these techniques of twisting. They are widely used in both religious and nonreligious circles. We are not immune to them in our own work. It is a good reminder of what good exegesis and hermeneutics are not. Cults are a clear danger and we must be active in battling against them. For those who accept Scripture as the Word of God, we can point to the cults' distortions of the biblical message. For those who do not accept Scripture as the Word of God, we can attack the cults on the ground that they twist the rules of logic and sound literary interpretation. If their thinking is dishonest and we can help expose it, we have probably kept them from gaining one or more potential converts and this may also begin a personal relationship with an individual who is now open to hearing the good news of Jesus Christ. The book is readable, enjoyable, and deceptively simple: the simpleness of some profound truths.

### ***Identity and Community: A Social Introduction to Religion***

**by L. Shannon Jung (John Knox Press, 1980, 189 pp.).**

**Reviewed by Kenneth E. Morris, Ph.D., student in sociology, University of Georgia.**

*Identity and Community* bills itself as an exotic spiritual journey through the worlds of "snake handlers, beach churches, and Hindus." Add Jews, the Black church, Moonies, and a bit on Protestant demoninations; sprinkle with social science and discussions of civil religion and psychologism (actually a redeeming feature); stick in a couple of chapters of ex-

ercises for readers to clarify their own religious positions; and you have a pretty mundane introductory text or guide book for a youth group or religious studies course. Despite (or because of) its broad coverage, it reeks of attempts to be "relevant," and suggests little if anything novel sociologically, psychologically, or theologically.

Even the educational value of such an attempt is suspect insofar as in simplifying concepts they lose their integrity. Identity, for example, is Jung's primary psychological axis, yet nowhere is it handled with anywhere near the dexterity that Erikson showed in *Childhood and Society* (which Jung cites). To Erikson, the social counterpart to identity was not religion — that he located in the infant's first crisis of trust versus mistrust — but the occupational structure and political ideologies. Even ethics, for Erikson, was primarily associated with the stage following identity, intimacy versus isolation, which Jung incorporates vaguely in his notion of community (which is again a vulgarization of Erikson).

Jung's sociology fares better, although even it remains weak by insisting on the importance of belief and thereby slighting the more rigorous analyses of religion made by such giants as Durkheim or Levi-Strauss especially, though even Weber. With such a common sense notion of religion, it is little wonder that the book's exercises are insultingly simplistic.

Unfortunately, Jung does not write well enough to pull off the kind of religious travelogue he had in mind. The words of a literature professor to a student who claimed that the character was "alienated" come to mind: "Miss Smith, this is not a sociology class; in here we use words that *mean* something." Jung's writing, alas, too often does not mean anything. Like the book itself, this is not bad; it is just not good.

**What's Happening to Clergy Marriages? by David and Vera Mace (Abingdon, 1980, 198 pp., \$4.95). Reviewed by Norman K. Miles, Asst. Prof. of Urban Ministry, Seventh-day Adventist Theological Seminary, Andrews University.**

This book, written by two distinguished marriage experts, proposes to take a careful look at marriage among clergy couples by reporting the results of a number of surveys given to clergy couples who participated in various Marriage Enrichment Seminars. The book tackles what the authors label the "real issues" (those which a majority of the clergy couples surveyed by the Maces consider critical in their married lives) from two perspectives, situational and interpersonal.

The section on situational aspects covers such familiar issues as congregational expectations, the tyranny of time, frequent moving, lack of family time together, and budgeting. These are discussed briefly, with the authors emphasizing the need to discover healthy ways to cope with these particular problems. Some chapters offer practical suggestions for resolving the problems, while others conclude with exercises to help the couples increase their self-awareness. Nevertheless, this section is primarily valuable, not for these aids, but for its reporting of the perceptions of clergy couples. It says to those who may have been suffering in lonely silence, "you are not alone, these problems affect other clergy couples just as they affect you." Given the fact that most clergy

couples wear masks to hide their troubles from the world, this may be a genuine service to many parish couples.

The second section is dedicated to helping clergy couples achieve growth within their marriages. They are encouraged to remove their masks and psychological blinders, and to take a hard, honest look at themselves and their relationship. The authors believe that couples who do this can gain the understanding and ability to set positive goals for their future, and to move toward those goals. This progress is firmly set within the framework of a strong spiritual commitment to God, and to marriage as a spiritual vocation. Consistent with the Marriage Enrichment approach, which they endorse, the Maces direct most of their attention to couples who are basically successful in their marriages, helping them communicate and relate to each other in an even better way. Their frank advice for couples in trouble is to seek marriage counseling.

This book was written in a direct, non-academic manner. The authors have attempted to reach the ordinary parish couple. Though the title may seem to imply a focus on the pathologies in clergy marriages today, the book attempts instead to be a more direct and innocent survey of what is happening. If it is an accurate description of the state of clergy marriages, we can thank God that most are not as bad as we feared.

## BOOK COMMENTS

**When Gods Change, Hope for Theology by Charles S. McCoy. (Abingdon, 1980, 255 pp., \$7.95).**

This is the counterpoint book to Thomas Oden's *Agenda for Theology* (1979). The classical orthodoxy Oden is reaching back seeking to recover is precisely what McCoy dislikes and rejects. He is pleased and delighted by all the pluralism, confusion, and uncertainty which traditional believers find so threatening. So you really know what this book is about. He longs for theology to break loose from its biblical and historic foundations, and groove on everything that's new and exciting. Faith is after all not a form of knowledge, but the fiduciary dimension of knowing. Therefore theology is free to change, and the sooner the better. We are not to be nostalgic for those old truths which once comforted us, but to open ourselves to inevitable and universal change. There is no basis of security in revealed dogmas, but only a place for us within the human journey toward liberation. Who said liberal theology was dead? Here is the real McCoy.

—CHP

**Christian Ethics for Today: An Evangelical Approach by Milton L. Rudnick (Baker Book House, 1979, 150 pp., \$7.95). Reviewed by Allen Verhey, Assoc. Prof. of Religion, Hope College.**

This book is intended as an introductory textbook in Christian ethics for college students. Written by Milton L. Rudnick, of Concordia College in St. Paul, Minnesota, the book is evangelical and Lutheran in its perspective. It is written out of a commitment "to the gospel of Jesus Christ . . . and to Scripture as God's own

inspired and infallible witness to that gospel" (p. 10).

After a brief introduction, Rudnick deals seriatim with a number of important topics: our creation and corruption as moral agents, motives for the Christian life, standards for conduct and character, the place of reason and other resources in Christian moral discernment and behavior, coping with our continuing disobedience and imperfect obedience, progress in sanctification, the nature of conscience, and the method of moral decision-making. Introductory texts must seek that narrow place between being too sophisticated and technical and being superficial and unchallenging. To his credit, Rudnick seeks that place, but, sadly, he does not find it. Complex issues — the place of reason, conscience, the use of Scripture, the relation of law and gospel, to mention a few — are treated in a cursory and elementary way. One would like to see at least annotated suggestions for further reading at the end of each chapter rather than the brief list at the end of the book.

The book may be recommended as an elementary introduction to Christian ethics from an evangelical and Lutheran point of view.

**The Horizontal Line Synopsis of the Gospels by Reuben J. Swanson (Baker, 1980, 595 pp. \$23.95).**

A "gospel parallels" which includes John with the synoptics is here given in a different (and appreciated) format. Comparisons are made line-by-line, horizontal fashion, rather than in vertical columns. Clear use of underlining and italics helps the student further in making appropriate comparisons.

—MLB

**Renaissance of Wonder by Marion Lochhead (Harper & Row, 1980).**

Recent years have brought a plethora of fantasies and fairy tales. Lochhead gives us a pilgrimage from George McDonald (whose "supreme and unique gift was his ability to blend holiness with magic") to the 70's via Nesbit, Kipling, Masfield, Lewis, and Tolkien. The interaction of United Kingdom traditions with exploration into deeper meanings behind stories weaves through the histories and samples offered by Lochhead.

—MLB

**Stronger Than Steel: The Wayne Alderson Story by R. C. Sproul (Harper & Row, 1980).**

As the gospel minister enters into teaching and preaching the ethics of our Lord, laypeople invariably have difficult, pragmatic questions about application. Alderson's life of labor-management negotiations within the steel industry has been recognized as ethical leadership of the most creative kind. Read this one — and keep copies ready to loan to parishioners.

—MLB

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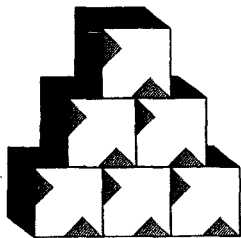
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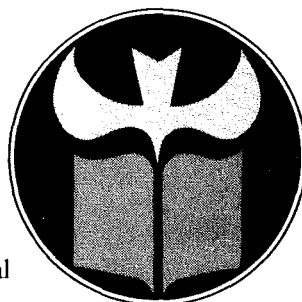
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- Reason Enough: A Case for the Christian Faith* by Clark H. Pinnock 16 Mark D. Roberts
- The Language and Imagery of the Bible* by G. B. Caird 17 G. R. Osborne
- Unconditional Good News, Toward an Understanding of Biblical Universalism* by Neil Punt 18 Clark Pinnock
- John Wesley* by Stanley Ayling 18 Steve Harper
- The Book of Leviticus* by Gordon J. Wenham and *Leviticus, An Introduction and Commentary* by R. K. Harrison 18 Robert L. Alden
- Paul: Mystic and Missionary* by Bernard T. Smyth 19 T. L. Donaldson
- Apocalypse* by Jacques Ellul, *Revelation: Three Viewpoints* by G. R. Beasley-Murray, *Revelation* by J. P. M. Sweet, *The Book of Revelation* by Harry R. Boer 19 Robert Mounce
- Cultural Anthropology: A Christian Perspective* by Stephan A. Grunlan and Marvin K. Mayers 19 Charles R. Taber
- Scripture Twisting: 20 Ways the Cults Misread the Bible* by James W. Sire 20 Charles O. Ellenbaum
- Identity and Community: A Social Introduction to Religion* by L. Shannon Jung 20 Kenneth E. Morris
- What's Happening to Clergy Marriages?* by David and Vera Mace 21 Norman K. Miles

**BOOK COMMENTS:** *When Gods Change, Hope for Theology* by Charles S. McCoy; *Christian Ethics for Today: An Evangelical Approach* by Milton L. Rudnick; *The Horizontal Line Synopsis of the Gospels* by Reuben J. Swanson; *Renaissance of Wonder* by Marion Lochhead; *Stronger Than Steel: The Wayne Alderson Story* by R. C. Sproul.

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