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FOUNDATIONS

(Doing theology on the basics of classical faith)

WHICH ESCHATOLOGY FOR WHICH CHRIST?

By Vernard Eller, University of LaVerne (CA).

Dr. Eller, who is a member of the Church of the Brethren, originally delivered this paper at a conference on the Believers Church, held at Bluffton College (OH) in October, 1980. Although in its broadest sense "the Believers Church" includes all bodies that practice baptism at the age of accountability rather than infant baptism, this series of conferences is supported predominantly by a much smaller group of churches representing the radical discipleship of the Anabaptist-Mennonite-Brethren line. In this paper, then, references to the Believers Church tradition would apply more directly to the smaller grouping than to the larger.

We have received Dr. Eller's permission to edit his manuscript to conform to our editorial policy concerning inclusive language. Eller provides a critique of the contemporary stress on inclusive language in his new book, forthcoming from Eerdmans, Language of Canaan.

This paper will appear in two installments, concluding in our November-December issue. Eller's ideas are not only relevant to contemporary theological discussions, but also have profound implications for evangelism, personal commitment, and church life.

It may be accurate enough, but it is not sufficient to say that any true understanding of Christ must understand him within an eschatological context. We must proceed to specify which eschatology for which Christ. Either "which" presents us with a number of options. Let us first consider "eschatology." In the next installment, we will explore "Christ."

I. Sorting Out the Types

Biblical/Philosophical

We must be ready to treat eschatology on four levels. On the first, we have a *biblically* derived eschatology over against any that is *philosophically*, or rationally, derived. Our Believers Church tradition obviously opts strongly for the former. Because the Bible is our rule of faith and practice, the eschatological side of our faith will want to come from that same fountainhead.

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Demythologized/Realistic/Literalistic

On the second level, having determined that we now are to be *biblical*, it would seem to follow that our eschatology be *realistic* — this rather than either the *demythologized* version on the left or the *literalistic* on the right. As "demythologized," I have in mind the view which holds that the familiar eschatological teaching of the Bible is actually a mythic expression of the secular dreams and aspirations of oppressed people which, in turn, proves useful in inspiring them to work at radical social change. Thus the common eschatological hope, "God will come and save us," is understood as a mythic way of saying, "We can save ourselves" ("God" now denoting "the as yet unrealized human potential which our mythic dreams can move toward accomplishment.") Demythologized eschatology functions as nothing more than a psychological device for mustering human effort toward social change and is manifestly a travesty of what the biblical writers wanted to affirm. Unfortunately, there is a great deal of this so-called "eschatology" current among us; and we must be constantly alert to spot it and identify it for what it is.

Over against that, the *realistic* eschatology for which I am arguing is one that places its hope in the real promises of a real, wholly-other God whose real past, present, and promised actions in no way *depend upon* human effort, response, or even perception (although, of course, they do call for and *desire* appropriate human response). Demythologized eschatology assumes and appeals directly to "human heroism"; realistic eschatology gives God the glory in a way that expressly leaves no room for *human* heroism.

At the same time, this realistic eschatology must also be just as carefully distinguished from its *literalistic* neighbor on the right. Realism does peg its stance upon the actuality of a super-historical God who has, who can, and who will actively intervene both within the historical process and in bringing it to consummation. However, it does not follow that all of the Bible's eschatological pictures must be taken as photographic representations of those interventions. In this regard, the Bible's own divergency and even discrepancy of imagery constitute evidence enough that futuristic calendarizing and tour-guiding are not the order of the day — that these pictures are meant as *theological symbol*, even though symbolizing that which can be expected as very real event. That God will act as promised we can be certain; yet the timing and logistics of that action we can safely leave to him.

Surely, on the right, literalistic eschatology is currently just as popular as the demythologized variety is on the left. And if the one is "unbiblical," the other misses the mark just as far in its "biblical overkill." The realistic middle regularly tends to get squeezed out (or perhaps seduced away); but I would contend that it is the only truly biblical position. We will need to keep alert both ways.

Futurist/Realized/In-Process-of-Realizing-Itself

On the third level, we must choose among the three alternatives that have developed within the course of New Testament scholarship. The *futurist* position holds that eschatology itself (and thus, particularly, the biblical teachings) consists in talk about and prediction of essentially *future* events, things that haven't happened yet but will someday (whether that future be near or far away). That is to say, we presently are still somewhere this side of the eschatological starting point. Although literalistic eschatologists do discover "signs" in the present, their thought almost inevitably falls into this futurist category.

Realized eschatology, on the contrary, holds that God already has performed all the intervention he needs to do or will do. The customary form of realized eschatology proposes that the gospel actually amounts to a proclamation that the eschatological promises of God *have been* accomplished; that, ever now, we hold as much of kingdom possibility as we ever shall;

that, in effect, Jesus' "resurrection" was his second coming. Yet this term "realized" needs to be read a bit more inclusively; it should be understood to cover not only "that which *has been realized*" but also "that which *directly can be realized*." In either case, no new intervention of God is anticipated or wanted. And rather plainly, the demythologized eschatology discussed above inevitably shows up as a form of realized eschatology; the human potential for creating the end-state of perfected society is already in our possession.

Now, through a careful process of pick-and-choose, New Testament texts can be found to support either a futurist, or a realized view. However, our third option, the in-process-of-realizing-itself view (which phrase is a German invention, as you might guess) holds that such use of the texts is bad business and that forcing the issue between "futurist" and "realized" is to pose a false choice. This third view, then, *combines* texts and truths from each of the others. Thus, Christian eschatology *does* focus upon particular future, interventionist events — such as the return of Christ, the final judgment, the creation of the new Jerusalem. However, these very events represent a reality of such imminent power that they cannot be confined solely to the future. They are "coming" events in the sense that they already are "in process" as well as that they will someday "arrive." Thus, as just one instance, the coming of the Holy Spirit (and our present life in the Spirit) is understood as an eschatological event happening "in the last days" — an "already" that itself moves toward and participates in the "not yet" of seeing him face-to-face.

In its earlier development, New Testament scholarship was spread over all three of our alternatives. My impression now is that reputable scholars have come to a rather strong consensus that the textual evidence itself will support nothing but the third, "in process" view. If the Believers Church tradition is committed to being *biblical*, we have no choice but to resist both the futurist and the realized options and come down here (which, I am prepared to argue, is where our progenitors generally were by instinct even before the options ever got defined).

Speculated/Lived

Our fourth and final level is as crucial as any. *Speculative* eschatology — predominantly futurist — is that in which the eschatologist has no interest and feels no obligation to do anything except "figure out" the chronology, timing, and detail of the eschatological calendar. Doing eschatology is now primarily an intellectual, exegetical activity. It is customarily treated either as the whole of theology or as the last session of a course, or the last chapter of a book, on systematic theology. Eschatology is compartmentalized — seen as having little to do with the remainder of theology and as good as nothing to do with practical matters of ethics and discipleship.

Conversely, *lived* eschatology — which as much as

demands the "already" aspects of the "in process" view — is anything but compartmentalized. Quite the contrary, it is precisely the wholistic, totalist perspective from which every aspect of the Christian faith and life is to be understood. Indeed, looking back over my own writing career, I one day realized that all in the world I have ever done is to eschatologize whatever I touched. Name the book, and I could tell you what it was I was eschatologizing and prove to you that such was indeed the case. And there is no question at all but that it has been my grounding in the Believers Church tradition that has led me in this direction. So, to follow up the implications of this "lived eschatology" becomes the purpose of the section of this study to which we now proceed.

II. Seeing Beyond The Horizon

The material here to be presented can be found in more detail — though also directed to a more specific concern — as part of the final chapter of my book, *War and Peace From Genesis to Revelation* (Herald Press, 1981).

I must begin by picking something of a lover's quarrel with the structure of our conference program. Its tri-partite division clearly implies that eschatology represents one authentic but partial dimension of Christology (*future oriented*), which then needs to be complemented by present and past oriented dimensions. Yet that, I think, is wrong. "Eschatology" identifies the Bible's one, totalist perspective (*future oriented* but by no means *future confined*) — or at least it will be *my* definition. Our other two divisions, then, should be seen as treating specialized aspects of eschatology. Yet they will need to keep cognizant of the gospel's fundamentally eschatological setting, for it is in that setting they must be judged.

I propose that all various worldviews can be divided into just two categories: the "Secular" and the "Eschatological" — but please do not draw any conclusions from the words themselves until we have had opportunity to define them. It is most important that we protect the terminology from misunderstanding. In particular, ours is not a distinction simply between church-related faith and activity and those not so related; much, even, of what goes on inside churches will finally have to be qualified as "secular." Neither is ours a distinction between Christians and non-Christians; people who call themselves "Christians" are to be found in both groups, and the name of Jesus very well may be invoked in both. Likewise, there are concepts of God that will accord very nicely with what we are calling "the secular," so the distinction cannot be simply that between believers and atheists. Our categories are more subtle and less obvious than any of these; so we will need to take care in understanding them.

The English word "secular" is derived from the Latin term for "century" or "age," thus denoting "that which is of this age." In particular, we shall use "secular" as referring to "what can be accomplished *through human resources* within the limits of history as we know it." The root assumption is that historical possibility includes nothing more than what human wisdom and technique can make of it.

The word "eschatological," on the other hand, comes from the Greek for "end" or "goal" and denotes "thought and activity that is *end-state oriented*, directed toward an ultimate goal that lies *beyond* the potential simply of this age." The secularist, of course, *believes* he is operating out of a total view of reality. Yet, in the eyes of an eschatologist, the secular perspective inevitably is seen as terribly partial and constricted.

This observation enables us to present a diagram — one that you can draw in your mind's eye better than I can on paper. Begin by making an X to mark the spot on which stands "the secularist." Around him draw a circle (as large or small as seems right) circumscribing "the present age," "this world," "history as we know it." And recall that, within this circle, along with the secularist, are to be found the institutional church, an understanding of Jesus, that which can be called "God," and

EVANGELICAL THEOLOGICAL SOCIETY

The Evangelical Theological Society will hold its annual meeting at Ontario Theological Seminary (Toronto) December 28-30, 1981. The general theme, "Relationships Between the Testaments" will receive attention from many scholars, including Daniel P. Fuller and Paul Feinberg (Old Testament law and the New Testament); Ronald Sider and Frank Gaebel (various issues in social ethics); Richard Longenecker, Ian Rennie, and Carl Armerding (distinctives in Canadian academics); and Clark Pinnock and Paul Holmer (Scripture). Paralleling the ETS sessions, the Evangelical Philosophical Society and the Near Eastern Archaeological Society will also be meeting. For further information, write to Simon Kistemaker, Reformed Theological Seminary, 5422 Clinton Blvd., Jackson, MS 39209.

particular versions of Christianity — all of which a true eschatologist would deem “partial” yet have to recognize as “actual” for all that.

The trick of this diagram, then, lies in *not* making a new X upon which to place “the eschatologist.” Most of all, that eschatologist is *not* to be put outside the secular circle. All tendencies to make the diagram represent two distinct and separate spheres are to be firmly resisted. It is not to be suggested, for instance, that the secularist is one who centers his existence upon *earth* while the eschatologist centers hers upon *heaven*, the secularist upon *the physical* and the eschatologist upon *the spiritual*, the secularist upon *the present* and the eschatologist upon *the future*, or anything of the sort. Our distinction does not lie in any kind of “dualism.”

No, the eschatologist is to be placed on the very same X with the secularist; there is no distinction as to *location* at all. The difference is that the secularist’s horizon simply does not exist for the eschatologist. She sees right over it, past it, through it — state it as you will; represent it graphically if you can. And it is not that the eschatologist pierces that horizon at just one point or only in one direction; no, the horizon simply disappears. Thus, the eschatologist can see *back* to what were *God’s purposes* in creating the world in the first place, while the secularist cannot even see that there was present a God who had purposes. The eschatologist can look *around* to see a non-horizoned God who has acted within history and who presently is acting so, while the secularist, at best, can call “God” only something from within the horizon, something much too small and weak for a real God. And the eschatologist can see *ahead* to God’s promises and commitments regarding where history is to *come out*, while the secularist cannot see that history even has “a coming out.” The eschatologist can see all the secularist sees *and more*; but because she does see *more*, she also will *understand* quite differently the secular reality that the two of them see together. A chapter read as part of a longer novel will render a much different sense than if it be read as though it were meant for a short story, complete in itself.

Deutero-Isaiah, indeed, pegs the truth of Yahweh’s being God precisely upon this understanding of eschatology:

Let them come forward, these idols,
let them foretell the future.
Let them declare the meaning of past events
that we may give our minds to it;
let them predict things that are to be
that we may know their outcome.
Declare what will happen hereafter:
then we shall know you are gods.

See how the first prophecies have come to pass,
and now I declare new things:
before they break from the bud I announce them to
you.

Here and now I will do a new thing:
this moment it will break from the bud.
Can you not perceive it?

— Isaiah 41:22-23a; 42:9; 43:19a (NEB)

Above, the use of the term “horizon” was intended to point to an analogy that will further our thought. The secularist, now, is to be identified as “a flatlander,” i.e., a person who believes that the earth is flat. The eschatologist, conversely, is a “round-earthier” who knows that it is a sphere.

The secular assumption regarding the limits of life and history is in its own way as obvious and natural as was the original assumption that the earth is flat: within the everyday horizon of our human finitude, that is precisely how things “look.” Never-

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The current issue of *TSF Bulletin* is the first to be mailed from the computer’s new subscription system. After months and years of makeshift procedures, we now expect to process subscriptions much more accurately. Having made this new beginning, now is the time for us to make good our old debts. If you or someone you know have not received issues that were paid for, please let us know and we will try to send them to you. You can help us in the future by continuing to report any missed issues, and by keeping us well informed of any address changes. Please make sure that the name and address printed on this current issue is accurate, and feel free to offer any suggestions you may have at any time. Thank you for being such patient and supportive subscribers during our years of struggling in this area.

theless, the discovery that the world actually is round did not have to await the eschatologists’ being lifted up and off their X to where they could see the curvature of the earth beyond the horizon. No, the discovery was made from the very same spot, seeing the very same things that secular flatlanders could see and always had seen. What the eschatological round-earthers had learned was correctly to interpret the evidence of astronomical movements or of ships “sinking” out of sight below the horizon. All they had to do was “see” what everyone had been “looking at”: the whole time, the world itself had included signals trying to tell them that its “horizon” was an illusion.

Just so, becoming a Christian eschatologist does not involve being lifted out of this world into some transcendent realm or being given magic spectacles to see invisible reality. No, it is another case of catching the true significance of what has always been there to be seen. The difference is that round-earthers made their discovery out of their sharp wits and natural intelligence, whereas Christian eschatologists have learned to see by being taught of God. But the Apostle Paul stated our idea rather precisely: “When anyone is united to Christ, there is a new world; the old order has gone, and a new order has already begun” (2 Corinthians 5:17). Obviously, Paul does not mean to say that, at the moment of accepting Christ, one is transported from this world to another one. Just as obviously, that moment does not mark the disappearance of this world and its replacement by the kingdom of God. No, what *does* happen is that one “sees” the entire world (and all its people) “newly.” The old, secular, flatlander interpretation is gone; and the new, true, eschatological signification has already begun.

Yet notice what follows. It is not so much that the secularist’s (or flatlander’s) is an utterly *false* reading of things as that his is a *partial*, or *limited*, viewpoint which, sooner or later, is bound to distort the truth. Goodness knows, there were a great many things people could and did do correctly and well, even when we were all flatlanders. Indeed, even now, when as good as all of us are enlightened round-earthers, we still perform most of our functions under the old premises of a flat earth.

However, I would suggest, even if a true-believing flatlander and a modern round-earthier were working side by side — both making the same motions and together acting as though the earth were flat — there would still be a major difference between them. The round-earthier would have a true understanding of what she was doing and why. She would not be vulnerable to having her entire worldview knocked into a cocked hat by chancing upon phenomena that flatlander premises cannot handle. The round-earthier would be free to see whatever is to be seen rather than having to ignore or explain away the presence of that which would threaten her understanding of things. And of course, as soon as both came to matters of map-making, astronomy, long-range navigation, radio communica-

1, or space travel, the flatlander would be left helpless. All of which is to say that, even though secularist wisdom ought not be condemned as all wrong, it cannot be accepted as all right, either.

Given this understanding of "eschatology," I submit three quick observations:

(1) Everything we know about the New Testament church — faith, its worship, its Scriptures, its practice, its life — would indicate that its perspective was thoroughly and consistently end-earth *eschatological*.

(2) However, it does not follow that all (or even any) consequent versions of Christianity have retained the orientation. Indeed, regarding the Believers Church interpretation of "the fall of Christendom" under Constantine, I would suggest that the key to that entire catastrophe was the church's trading its eschatological birthright for a mess of secular pottage. And my apprehension of the church today is that it, too, is very strongly secularized, displaying very little of eschatological understanding or commitment. And what eschatology it does know tends to be either that of liberal, realized demythology or else of ultra-conservative speculation and literalism.

(3) Notwithstanding this sad state of affairs, it is my conviction that, within church history of the modern era, as something of a subconscious influence from our commitment to the New Testament, the Believers Church tradition marks the closest approach to a recovery of the original eschatological vision. In saying that, I am talking about our sainted progenitors and not venturing any opinion about the present state of our churches. At least we do still have our Bibles and perhaps some vestigial memory of how to go about reading them. Round-earth eschatology ought not be an entirely impossible option for us.

An aside: To the best of my knowledge, among moderns, it was the Blumhardts, father and son, who first did a deliberate eschatology based on biblical eschatology and thus fed the emphasis into contemporary thought. You can test that thesis with my *Why Kingdom Come: A Blumhardt Reader* (Eerdmans, 1980).

The conclusion of this article will appear in the November-December issue.

AMERICAN ACADEMY OF RELIGION SOCIETY OF BIBLICAL LITERATURE

The 1981 Annual Meetings of the AAR/SBL will be held in San Francisco December 19-22, 1981. In addition to the usual array of papers, discussions, panels, and receptions, TSF members may be interested in the three sessions sponsored by the Group on Evangelical Theology. Chaired by Mark Lau Branson, topics of these sessions include Evangelicals and Karl Barth, Evangelicals and Politics, and Evangelicals and Process Theology. Participants include Donald Dayton, George Hunsinger, Ray Anderson, David Gill, Grant Osborne, Paul Feinberg, John Culp, and others.

The roundtable discussion on Process Theology will be limited to fifteen participants and requires that all attending read the four papers in advance. Reservations should be made through the AAR. All registration correspondence should be sent to Scholars Press, P.O. Box 2268, Chico, CA 95927.

The Institute of Biblical Research, a group of evangelical biblical scholars, will be having its annual meeting during the AAR/SBL events. Further information can be obtained from Carl Armerding, Regent College, 2330 Westbrook Mall, Vancouver, BC, V6T 1W6, Canada.

INQUIRY

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

THE SOCIOLOGY OF THE GOSPEL? An Analysis of Stephen B. Clark's book, *Man and Woman in Christ*.

By Hal Miller, Ph.D. candidate, Boston College.

When a certain bibliographer can select *Man and Woman in Christ* (Servant Books, 1980, 753 pp., \$15.95) as one of the "most significant" books of the year for evangelicals, it is difficult not to be interested, especially since the relationship of the sexes has been such a pesky issue among us. The same critic even praised it as "of all the multitude of books on this subject . . . easily the best." Having made a fairly serious effort to read some of that multitude, and having found some books I consider quite good, Stephen Clark's book was bound to demand careful scrutiny.

Even if it is not the best of these books on women and men, it is easily the biggest. With 668 pages of text and nearly a hundred more of footnotes, it dwarfs all other works on the subject. The breadth of its project is proportional to its size. It not only examines the biblical texts concerning men and women, but goes to great lengths to contextualize their application in the modern age through a system of men's and women's roles. It is such an ambitious attempt that Clark's characterization of his work as "a book on social roles for men and women" (p. x) has far too modest an appearance. What Clark intends by "social roles" is an all-inclusive set of structures within which to live. His goal is nothing less than a comprehensive sociology for Christian life.

Emil Brunner called the problem of the sexes "the crucial point and fateful question" of Christian anthropology, and Clark's approach shows implicitly that he agrees. Although the center of *Man and Woman in Christ* is the relationship of the sexes, its scope is far broader. Clark's view of women and men spreads rather quickly to touch virtually the whole of social reality. Church structure, the family, the nature of Christian community, and the failures of modern culture are all, he insists, directly related to sexually defined roles.

This vast undertaking is organized into four main sections. The first, which Clark names "The Scriptural Teaching," seeks to explicate the content of the Bible as it touches men and women. Its unified teaching, Clark says, demands that we make a deliberate role differentiation between men and women, and that in these roles, women be subordinate to men. The second section speaks more fully about the "authority" of this teaching, arguing from the unanimity of patristic traditions about the roles of the sexes and discussing the issue of cultural relativity. According to Clark, obedience to biblical authority and attention to the Christian tradition necessitate the subordinate role of women.

Thus far, however, Clark has only shown the authority of the scriptural teaching, not its applicability (p. 366). In the third section, entitled "The Scriptural Teaching in Contemporary Society," he turns to this question. His approach here touches empirical studies in psychology and sociology, as well as philosophical issues. He marshals information from various research to show that sexual differentiation runs deep into the human psyche and throughout human societies. Then he critiques "technological society" and the modern ideologies which hold sway within it. Having decided on the basis of this

analysis that the scriptural teaching is indeed applicable to our situation (though not in as naive a way as most partisans of sexual roles seem to believe), he proceeds in the fourth main section to spell out his application by constructing a "modern Christian social structure."

The root concern which motivates Clark's massive effort seems to be a perception that the social order in which we find ourselves in the modern era is in many ways sub-Christian. One central place where this shows up is in our incomprehension of the basic sociality of Christianity. In an age in which unthinking individualism is rampant, Clark's emphasis on the centrality of loving relationships among Christians is valuable, for our solipsistic brands of Christianity have little in common with the essentially interpersonal life of the New Testament. Clark's concern that this sociality of Christianity be taken seriously is one of the most worthwhile aspects of *Man and Woman in Christ*.

In all this mass of material, there is much that could be profitably considered. If someone like Clark spends the time and energy to write nearly 200,000 words of prose, he deserves the courtesy of a lengthy discussion. Any reviewer could find innumerable points of detail on which to comment, but in my view, there are five fundamental problems in Clark's book which make his project abortive. The five are interrelated, and center on the question of whether Clark has rightly understood what might be called the "sociology of the gospel." My approach in identifying these difficulties will be to begin with the more formal questions of method and gradually move into the material issues of Clark's system.

For convenience, let me list the five problems here: 1) his approach is methodologically suspect; 2) he uses prejudgments and categories inappropriately; 3) he transvalues theology and sociology; 4) his system results in an isolationist social ethic; and 5) he advocates a curious personal ethic.

1) Methodologically Suspect

The feeling of comprehensiveness which a book the size of this one necessarily tends to give is enhanced as one begins to read Clark's exposition of the Bible's "teaching" on men and women. All the apparatus of scholarship is there — even two different kinds of footnotes. Yet the more one reads, the more the impression begins to be overpowering that this is a highly selective kind of scholarship. It is difficult to justify this impression at first; for Clark cites literature galore, and deals with the central texts in the debate at length. Yet, on closer examination, it becomes clear that at point after point he has dealt with his material in a selective and tendentious fashion.

Let me give just one example of this. A remarkable insight which has emerged from the debate over the sexes concerns the use of *'ezer* ("help") to describe the woman in Genesis 2. The Old Testament nowhere uses this word to refer to an inferior (unless this be the sole case); rather, *'ezer* is used to describe God and military allies. The cognate verb is used of armies coming to the rescue. Special pleading apart, it would seem that to refer to the woman as "a help fitting" would at least imply her lack of inferiority. Yet Clark dismisses this linguistic data and insists that "there is clearly some sort of subordination indicated" by it (p. 24). How one could come to this conclusion without having decided on it in advance is a mystery.

Examples like this one can be found throughout Clark's chapters on Scripture, patristics, and the social sciences. Perhaps an analogy will make it clear why his method is so inadequate. If one thinks of all the available insights into a question as cards placed on a table before the investigator, the proper method would be to try to comprehend them, asking how all these parts can possibly be a whole. Clark, by contrast, lays out all the cards (witness his plethora of citations), but rather than trying to comprehend them, he looks over them only to pick out the ones which serve his purpose, discarding the rest. Although such a tendentious method is difficult to pin down at first, it ultimately undercuts the credibility of his entire work.

This basic methodological problem turns up in various forms. In the name of constructing a clear and consistent teaching on the relationship of men and women from the patristic writings, for instance, Clark draws a distinction between places where the fathers were reflecting the "received" Christian tradition, and places where they were acting as theologians in their own right (p. 317). Unfortunately, he uses this distinction in an entirely arbitrary way (e.g., p. 319). In the end, the distinction itself breaks down, for Clark admits that the two categories of teaching are "inextricably mingled" in the patristic writings (p. 322). If they are inextricable, they are inextricable, and Clark's ostensible extrication of the "received" tradition is little more than a foil to reflect his own judgments.

Many of his judgments are based on remarkable inflations of the evidence at hand. Clark will make a hypothesis about a text, insulating it with all the necessary "perhaps's" and "possibly's." But a few pages later, when he comes to his conclusions, the same hypothesis has virtually attained the status of fact. Confidence has emerged from nowhere, and the "possible" hypothesis has become an "obvious" conclusion. His dismissal of the relevance of Gal. 3:28 hangs by just such a thread (pp. 145-158). Where he cannot even form such threads, he appeals to a nebulous "overall sense" of the text which is unsupported by detailed examination (pp. 24, 30).

The overall impression left by Clark's exposition of his various sources is that he is arbitrary in both analysis and application. Although he is offended by "Feminist Social Science" because of its "casual dismissal of contrary evidence" (p. 459), this criticism applies quite generally to his own work as well. Of course, there are many points of value in his analysis. Yet because he has truncated and misrepresented his sources, his conclusions are untrustworthy. In case after case, the truth of the parts has been sacrificed for an appearance of unanimity in the whole. The result is that this whole — "the scriptural teaching" — turns out not to be the scriptural teaching at all, but a series of assertions by Clark (some true and some false) which are molded into a semblance of coherence.

2) Inappropriate Use of Prejudgments and Categories

Clark bases this coherence on a certain set of prejudgments as to what the "scriptural teaching" about men and women might possibly be. This set of prejudgments he calls "the pattern" of social roles which "must be grasped in order to understand the concrete meaning of the explicit teaching" of Scripture (p. 137). This pattern is more or less presuppositional (p. 48), and Clark uses it as the key for unlocking the "teaching" of seemingly disparate Old and New Testament texts.

His interest in approaching Scripture from this standpoint of "social roles" (p. 224) is indeed valid, but his use of a presupposed pattern of those roles to help the Bible speak its message is problematic. Agreed that one necessarily comes to Scripture with some kind of preunderstanding, this does not mean that such a necessity may be treated as a virtue. Clark has used this necessity to justify fitting the Scriptures on the procrustean bed of an already-known meaning, dictated by his patriarchal preunderstanding.

Our prejudgments on the meanings of biblical texts can indeed be helpful, but only if we allow a kind of feedback loop to form between our preunderstanding and the texts themselves. Scripture must also be allowed to speak an unexpected word, one which undermines the validity of our initial ideas. Because Clark does not allow such feedback from the text, he cuts himself off from the profound critique which the Bible can and does level against such patriarchal systems.

Further, the major categories of Clark's preunderstanding ("role" and "subordination") are themselves inadequate. When Clark speaks of "role," for instance, he seems to have in mind something which is already out there for people to plug into (e.g., p. 95), like the job description of a twentieth-century bureaucrat. Women's role, he says, has to do with the home,

while men's role is to face the world. But Clark interprets this role distinction in an amazingly casuistic way:

The man provides the food; the woman prepares and serves it. The man sees that the family members go to the doctor and he pays for the medicine; the woman nurses the sick. The man receives the guest and sees that he is cared for. The woman gets the guest something to eat, prepares his room, washes his clothing. (p. 97)

Such a reified and static concept of "role" is just too firmly cast to measure up to the complex realities of Christian community and human culture. Into such pre-hardened forms, the dynamics of Christian life can never adequately be forced.

The other central category of "subordination" is no better. Clark claims that the kind of subordination of which he is speaking is "unity-subordination" (p. 41), which does not imply any inferiority or oppression. Yet in spite of his insistence that "equality" is not compromised in such submission, he never shows how it is that equality and subordination are related. It is not enough merely to assert (as Clark does) that "unity-subordination" does not threaten equality in Christ. Nor is it enough to polemicize (as Clark does) against the modern predilection to consider "rights" and "freedom" as central to the gospel (p. 335). One must show the interrelations of freedom and submission (which Clark does not do), and distinguish between submission by choice and subordination by sex (which Clark does not do).

3) Theology and Sociology are Transvalued

Although he denies that H. R. Niebuhr's famous typology is relevant to his work (pp. 702-703), Clark's stance is clearly one of the "Christ *against* culture" variety. Yet his approach is an interesting example of the fact that this type of understanding is fundamentally the same as its polar opposite, the "Christ *of* culture" variety. In *Man and Woman in Christ*, the gospel is so identified with a particular culture that the possibilities of living as a Christian in any other cultural form virtually vanish.

For Clark, the central opposition between Christianity and the world is "between God's people living in God's social order according to God's way, and the non-Christian peoples living according to their own customs" (p. 276). The culture of Christ (understood to be patriarchal and subordinationist) stands apart from all other cultures. Yet Clark does not equate this culture with that of New Testament times and so falls into the trap which K. Stendahl so tellingly described as "a nostalgic attempt to play 'First Century.'" God's own culture is not that of the New Testament *per se*; rather, it is the culture which Clark himself is engineering.

Here his distinction between "teaching" and "exegesis" becomes formative. Exegesis of the important texts of Scripture merely tells what happened at various times in the past; the "teaching" of Scripture, though, is an exposition of God's own culture in a way mere exegesis could never be. This "teaching" refers fundamentally not to doctrine but to "a way of life" (p. 176). By decisively separating the doctrinal and the practical (e.g., pp. 138-139), Clark brings about a dramatic shift of values. Scriptural "teaching" concerns "a way of life" in such a pre-eminent sense that, for Clark, the resulting sociology is of far greater value than theology. The decisive thing is not to understand our Creator and Redeemer truly (though he would never deny that this has a certain validity); the decisive thing is to enter into the form of culture of the scriptural "teaching." What is essential is the sociology of the gospel, not its content.

He states the matter quite bluntly: "The crucial issue is not whether the restoration of a Christian social structure is feasible. The issue is whether any Christianity is feasible without a restoration of a genuine Christian social structure" (p. 618). Never in the Christian tradition, so far as I know, has the very existence of the faith been so closely linked with sociology. It

has, of course, been so linked with theology. (Luther, for example, saw justification by faith as the *doctrine* by which the church would stand or fall.) In *Man and Woman in Christ*, though, this place is usurped by "Christian social structure." The benevolent patriarchy which Clark is articulating has become a kind of sociology of the gospel. And the transvaluation of this sociology over theology is basic to his entire approach to Christianity.

Because sociology takes decisive precedence over theology, the culture which Clark formulates can be completely held apart from substantive theological concerns. It is not even possible, because of the secondary nature of the theology, that a text like Gal. 3:28 might carry with it in the development of doctrine an increasing critique of patriarchy. Even if it did carry such a critique, that would be mere theology which does not affect the more important categories of social structure. There is no possible argument from the life of Christ, or from the priesthood of believers, or from baptismal freedom, or from any other part of Christian theology which can possibly dislodge Clark's social structure, for this structure itself has the divine mandate behind it (pp. 595-596).

4) Isolationist Social Ethics

As they live in this culture of Christ, Christians have two alternatives concerning the "technological society" around them: they can either deal constructively with the problems it creates, or they can withdraw (p. 539). Given that a radically "Christ against culture" formulation of Christian existence like Clark's has obvious affinities with an isolationist approach to the "other," non-Christian culture, it is not surprising that his recommendation is for withdrawal. He feels that in order to apply the scriptural teaching (that is, to embrace the sociology of the gospel), we need to change our circumstances (pp. 560-561). The goal of this withdrawal is to "create a space" in which God's people can live in his culture, functioning in their sexually defined roles, and relating to each other in an appropriate way.

Clark claims that such a withdrawal still leaves Christians "in the world" though not of it (p. 666). Yet it is difficult to imagine how he can justify such an assertion, given the importance he attaches to withdrawing to more godly islands of social reality. In general, the broader culture should be left to stew in its own juices while Christians live a life apart as much as possible. If evangelicals in the past have far too easily adopted a "prophetic" attitude to society, standing smugly over against it, Clark seems to have done us one better. Clark's social ethics does not even touch society enough to be prophetic; it is merely apocalyptic.

5) Curious Personal Ethics

Because he emphasizes the sexual dimension of the husband and wife relationship (this, by the way, is the sphere in which woman is a "help fitting" for the man), and because he makes children a central aspect of marriage, Clark reacts against the notion that a personal intimacy between husband and wife is necessarily to be desired. Though technological society may make it important (p. 648), intimate companionship *per se* is not a value in the marriages of God's culture. Such companionship is in fact to be avoided as much as possible because it tends to "feminize" men (p. 622). Clark would rather see men spend their time with other men and women with other women, so that they can be better formed into their distinct kinds of manly and womanly character.

Manly character is apparently a major goal of God's culture. It has to do, according to Clark, with two things: "social responsibility" (that is, taking leadership within the home and Christian community), and "aggressiveness" (p. 639). "Men are, and should be, naturally aggressive," says Clark. Such aggression should be channeled, of course, but there is no sense in which it might fundamentally have to be repented of. The manly character which God wants is quite different than that of the femi-

nized men who people the technological society. "Compared to men who have not been feminized," he says, a feminized man will "place much higher emphasis and attention on how he feels and how other people feel. He will be much more gentle (*sic*) and handle situations in a 'soft' way" (p. 636). One wonders how gentleness can be a fruit of the Spirit and yet not be pre-eminent in manly (as well as womanly) character. If God wanted aggression, he should have asked for it rather than for love, joy, peace, and so on.

Clark is certainly to be praised for emphasizing that there is a basic sociality of the gospel. Interpersonal relationships are constitutive in the life of God's people. But Clark does not stop there; he insists that a highly developed and intricately nuanced sociology of the gospel is also fundamental. Because Clark has confused the importance of Christian sociality with his particular sociology, and because he has elevated this sociology over virtually every aspect of the Christian's existence, even his concern for loving relationships becomes somewhat disfigured.

In his brief "Afterword" (a little more than one page out of this massive tome), Clark admits that "perhaps the pastoral recommendations made in this book do not express the best way" of living out the relationship and distinction between the sexes (p. 668). After hundreds of pages, such a self-critical reflection of his own position is welcome. If only it had come sooner! On occasion, he does admit to problems with his own view (though the reader is left in the dark as to what they might be). He even grants on one occasion that a diversity of opinion might be possible (p. 338). Yet he is easily entrapped by polemics into making some very serious charges against any who might disagree concerning men's and women's roles (e.g., pp. 297, 365). Because Clark so closely identifies God's will with his own social construction, the possibility of obedience to Jesus by someone who takes exception to his program seems remote.

If only the body of *Man and Woman in Christ* had been marked by the intellectual humility and the spiritual solidarity with the rest of the church which becomes visible briefly in this "Afterword," the book might have been a helpful contribution to our attempts to understand the sexes before God. As it is, unfortunately, Clark's work must ultimately take its place among the polemic and divisive literature which has polarized and stymied the discussion up to now. In the end, it is one more book which will briefly cause a stir in the debate and then be forgotten because it confused its own particular way with the ways of God.

URBANA '81

Inter-Varsity Christian Fellowship's biennial student missions convention will be held December 27-31 at the University of Illinois—Urbana/Champaign. The 17,000 delegates will hear plenary speakers, attend elective seminars, participate in small group Bible studies, and confer with representatives from hundreds of mission agencies. Plenary speakers this year include, among others, Samuel Escobar, Billy Graham, Isabelo Magalit, George D. McKinney, Rebecca Pippert and Helen Roseveare. To request more information or registration forms, write Urbana '81, 233 Langdon, Madison, WI 53703.

This year Theological Students Fellowship will be sponsoring elective workshops on Theology of Missions each afternoon during the convention at 4:00 PM. These workshops will not be included in the regular Urbana seminar listings. Write TSF for more information on these; or, if you register for Urbana, watch for a notice from us in the mail.

EVANGELICALS AND THE RELIGIONS OF THE WORLD

By Stephen T. Davis, Professor of Philosophy, Claremont Men's College.

Recently I heard an impromptu speech from a seminary president who had just returned from a trip to China. In his opinion, he announced, American seminary students ought to spend a year in the Orient. My initial reaction was: Why just the Orient? Why not a year in Rome or Sao Paulo or Nairobi? Immediately I saw the answer — what the man had in mind, apparently, was the religions of the world. In Rome and Sao Paulo and Nairobi, one encounters, in the main, Christianity; in the Orient one encounters, in the main, religions other than Christianity.

My purpose is not to criticize the man, nor will I argue against his suggestion. But I do suspect that the idea of Christian seminarians being asked to spend a year studying other religions is symbolic of a deeper issue. It points to what I regard as a pandemic and alarming loss of nerve among many Christian theologians and clergy. To put the matter bluntly, it is now widely felt that in the light of our new awareness of a religiously pluralistic world, it is no longer polite or appropriate or warranted for Christians to claim that they are right and followers of other religions wrong.

The study of the religions of the world is not one which evangelical scholars have emphasized or even much participated in. The field has been left largely to religious skeptics or Christians of a theologically liberal persuasion. Now I am an analytic philosopher, not a historian of religion. But living as I do in an academic community with several notable historians of religion and a community which occasionally sponsors academic conferences in the field, I have been forced to think seriously about how evangelicals ought to view the religions of the world.

Exclusivism in Religion

Let us define an exclusivist religion as one whose adherents regard it as the one and only true way. They essentially say, "We believe that we are right and that people of other religions who disagree with us on crucial points are wrong." By this definition, some of the religions of the world are clearly exclusivist. In my opinion, Christianity is one such religion. I will return to that point later.

A rather obvious preliminary point ought to be made here. I mention it only because some scholars apparently believe that the very fact of religious diversity creates logical difficulties for exclusivist claims. The point is this: One cannot refute a person who holds a given view merely by pointing out that some people disagree. Specifically, one cannot refute an exclusivist religion merely by pointing out that other exclusivist religions make equally strong claims. Nor can one refute an exclusivist religion merely by pointing out that there are people — religious scholars, some of them — who in the interest of religious harmony in the world would much prefer that no exclusivist claims be made in religion.

There is a danger, I believe, for students of religion who are ideologically committed to the existence of a cooperative world religious community and who believe that such a community can exist only on the basis of agreement. The danger, naturally, is that such people will misconstrue the data of world religions — that is, distort the exclusivist religions. We see this danger illustrated in two of the seminal figures in the field today, Wilfred Cantwell Smith of Harvard University and John Hick of the University of Birmingham and Claremont Graduate School. These scholars, it seems to me, share the belief and the commitment mentioned above. Smith's strategy to solve the problem of religious diversity is to search for an essence or common factor in all religious experience, something crucial to all the religions of the world. In several of his books he has suggested that such

a factor is the concept of faith. Smith defines faith as "that quality of or available to humankind by which we are characterized as transcending, or are enabled to transcend, the natural order."¹ Faith for Smith is the exercise of our innate religious impulse or sense of the transcendent; it is our relation to the transcendent.

John Hick on the other hand suggests an overarching theory of religion that is meant to account for religious diversity and yet allow all religions to be partial approximations of the truth. Relying on Kant's distinction between *noumena* (things as they are in themselves) and *phenomena* (things as they are experienced by us), Hick suggests that the one divine transcendent reality is an unknown and unknowable *noumenon* and that the various religions of the world are all different ways that people apprehend the *noumenon*, given their historical and cultural settings. Allah, Shiva, Yahweh, etc. are all *phenomena*. All are true or at least approximations of the truth; none is true to the exclusion of the others. Says Hick:

I suggest that this pluralistic situation is rendered intelligible by the hypothesis of one infinite divine noumenon experienced in varying ways within different strands of human history, thereby giving rise to different divine personalities who are each formed in their interactions with a particular community or tradition.²

The first problem with the Smith and Hick approach is the one noted above — the danger of actually misconstruing the religions of the world. Smith, for example, has been criticized by other historians of religion for his claims about the centrality of faith in all the religious traditions. In a number of religious traditions, these critics argue, the concept of faith, defined even in the broad way Smith defines it, plays little or no crucial role.³ As for Hick, we are entitled to wonder whether there is any good reason to believe his bold thesis apart from a strong desire (on his part at least) that it or some other unifying theory of religion be true. One suspects that the primary motivation for Hick's theory is the desire to avoid atheism or exclusivism — the conclusion that no religion is true or that only one is true and all the rest false. But of course the desire is not evidence. Is there any positive reason to believe that the religious traditions are all different apprehensions of the same divine reality? Furthermore, Hick's theory itself can be rejected by exclusivists as not at all capturing what they are trying to say. Evangelical Christians, for example, will want to insist that Hick misinterprets Christianity. They can perhaps accept the notion that the God they know is God as revealed rather than God as he is in himself. But they reject the notion that Christian claims about God exist in a vast ocean of other equally valid and valuable religious claims, all of which are different apprehensions of the one transcendent reality. Evangelicals want to say that Christianity is the only true way.

The second problem is simply this: All people, including evangelicals, wish for a harmonious world religious community; global cooperation, mutual understanding, and trust are indeed badly needed. But why say that such a community can be achieved only on the basis of agreement? One might have thought that something like the reverse is true. The only way in which people of various religions and cultures can come to understand and cooperate with one another is to honestly recognize their differences. Minimizing them or subsuming them under some unifying theory is not the way to proceed.

Truth and Falsity in Religion

Admittedly there is something odd about speaking of religions as true or false. Surely it is *propositions* that are true and false, philosophers might want to say, not *religions*.

Still, all religions make certain claims. Some religious claims are historical, some moral, some metaphysical. When I call a religion true, I am simply saying that its crucial claims — or at

least a high percentage of them — are true. When I call a religion false, I am saying that a significant percentage of its crucial claims are false. I hold Christianity to be true precisely because I believe that its crucial claims — for example, that a personal, all-powerful God created the world, that Jesus rose from the dead after three days — are true claims. The fact that I believe them is much (but not all, of course) of what makes me a Christian. I further take it that the most significant question we can ask about any religion is whether its claims are true.

In several of his books Professor Smith says a great deal that is relevant to this issue of truth and falsity in religion, but some of it is confusing. One wonders, for example, how to construe his claim that religious truths can *become* true:

I have long thought that one should not speak of a religion's being true or false simply, but rather of its becoming true or false as each participant appropriates it to himself and lives it out. It is much too glib to say that Christianity, for instance, is true (or, indeed, is false) without recognizing that my Christianity may be more false than my neighbor's or that so-and-so's Christianity may be truer today than it was last year.⁴

I agree that we may somewhat loosely and without a great deal of confusion speak of a person's Christianity being *true* than it was or than another's. But surely this means just that such a person is a better Christian than before or than the other. The fact that for some person Christianity has *become true* (in Smith's sense) is quite unrelated to what I am calling the *truth or falsity of Christianity*, that is, the truth or falsity of its crucial claims.⁵

Smith disagrees with the logic which says that if Christianity is true, the other religions are false.⁶ The fallacy here, he says, is that of "confusing faith with theology." What Smith again appears to have in mind is some nonpropositional notion of truth, but it is not clear exactly what. Of course, theological propositions do not exhaustively explain a religion; we must look to what might be called practice as well as theory. Perhaps Smith means that a religion is "true" if, say, its adherents practice it sincerely, or if their lives are morally admirable, or if the religion pragmatically "works" for them. If he does mean something like this, he is right that the truth of Christianity does not entail the falsity of, say, Buddhism or Islam. But this is hardly to refute the notion that there is a broad propositional or theological element in religion.

Christian Exclusivism

Christianity is one of the exclusivist religions of the world, but Christian exclusivism has been expressed in a variety of ways, some of them unacceptable. For example, evangelicals must reject an arrogant Christian triumphalism. This is the theory — still held among some fundamentalists — that Christianity has all the truth worth knowing; that other religions are not worth studying; that God does not work through other religions as well; and that people who die as nonbelievers in Christ have no hope of avoiding eternal damnation. People who hold such views do so, I believe, on the basis of bad theology and are not being genuinely Christian. Other religions must be understood and appreciated rather than rejected out of hand. It is quite clear that in many cases God does indeed encounter non-Christian people where they are, in and through their other religions.

Smith disapproves an interesting statement he says was discussed by the commission on faith of the United Church of Canada. It says: "Without the particular knowledge of God in Jesus Christ, men do not really know God at all."⁷ But consider the familiar distinction between *knowing* and *knowing about*, as in the sentence "I know a great deal about Ronald Reagan but I don't know him." People can know truths *about* God apart from Jesus Christ, I believe, but knowledge *of* God comes only

through Jesus Christ. Smith calls such a position arrogant and notes that it antagonizes and alienates non-Christians. Well, I hope this is not true, but perhaps it is. But it is frankly hard for me to see how a person can be a Christian at all without affirming something like this statement. And non-Christians should not expect Christians in their desire to be tolerant and affable to give up beliefs that are essential to Christianity.

Christians do indeed affirm that God has worked and revealed himself in various ways among the peoples of the world. According to St. Paul (see Rom. 1:18-32, 2:12-16) some truths about God were "written in our hearts" by God. Thus it is not surprising to find impressive wisdom and deep piety in the various religious traditions. Nor is it surprising to find virtual unanimity at many points in ethics. But Christians insist that the supreme revelation of God to us, the fullest possible revelation of God we can comprehend, the one sure path to God, is the person of Jesus Christ.

Does such a position entail that non-Christians are totally wrong, that non-Christian religions are a waste of time, that Christians must hope Hindus and Buddhists and Moslems are eternally damned? Of course not. Non-Christians may know a great deal about God and the moral life. Again, God leaves no one totally ignorant of him. And the Bible makes it clear that it is God's will that all people be saved, not just Christians (1 Tim. 2:4). There is, I believe, a clear criterion evangelicals can use to distinguish between views that are acceptable and those (e.g. "All roads lead to the same mountain top") that are not. It is a practical, not theoretical, criterion — namely, the need for evangelism. Evangelical Christians find unacceptable those views that minimize or belittle or rule out the need for evangelism. They take seriously the command, "Go . . . and make disciples of all nations" (Mt. 28:19).

But how could any Christian know, Smith asks, that Christianity is true and other religions false?⁸ Members of many other religions also claim to be the best, or only, way to God, and they seem just as happy and pious as Christians. The answer to this question must be *revelation*: God has revealed to us that people truly know him only through Jesus Christ. But Smith, anticipating this, denies that revelation is propositional. Christian exclusivists like me, he appears to be saying, misinterpret Christian revelation.

No one, of course, is immune to the danger of misinterpreting divine revelation. But it seems to me that the whole (by now venerable) concept of nonpropositional revelation is vastly oversimplified. Certainly God reveals himself in deeds and persons as well as words, but he does reveal himself in words. It is hard to read the Bible without seeing this. God reveals himself through the law Moses brought down from Sinai, through the oracles of the prophets, through the parables of Jesus, through the epistles of Paul — all of which consist of *words*. I should like to suggest that classic Neo-orthodox theologians who typically denied that revelation is propositional believed (in fact, if not officially) in propositional revelation. They simply didn't like the propositions literal interpreters of the Bible claimed to find there, and so (in effect, if not by admission) they looked for and found others.

The biblical *locus classicus* of the Christian exclusivism found in the United Church of Canada statement is undoubtedly John 14:6, where Jesus says: "I am the way, the truth, and the life; no one comes to the Father but by me." My own position on this issue is as follows: I believe it quite possible that in the mercy of God non-Christians can be saved. But if they are, it is only through Jesus Christ, whom they do not affirm and of whom they may never have heard. I do not know in what numbers they are saved; all I know is that God is merciful. I also believe, however, Christians can be saved far more easily. Christianity is true and the other religions false.

Christian Imperialism

Unquestionably — and evangelicals are prepared to admit it

too — the Christian church has been guilty during much of its history of what we might call imperialism, attempting by coercion or other unethical means to convert people to its viewpoint and persecuting those who refuse to be converted. We need not look to the Orient or to Africa for the worst example. We need only look at the very ambiguous way, at best, in which Christians have treated Jews.

Why have Christians behaved imperialistically? This is a complex question. Doubtless there have been many factors. Two of the most important, it would seem, are a certain accident of history and bad theology. The accident of history is the fact that Christianity has been mainly a Western phenomenon throughout most of its history; and it has largely been the West that has behaved in politically, economically, and socially imperialistic ways toward the East and the South, rather than vice versa. Naturally, many of the Westerners who considered themselves politically, economically, and socially superior to non-Westerners also considered themselves religiously superior, and this influenced their behavior.

The bad theology is the mistaken connection some Christians have drawn between Christian exclusivism and Christian imperialism. My firm conviction is that there is no necessary connection between the two. There is no necessary connection whatsoever between (1) holding that Christianity is true and other religions false, and (2) failing to behave in loving, cooperative ways with non-Christians.

The Impact of the World's Religions on Christian Theology

Here let me return to the seminary president who wants theological students to spend a year in the Orient. I said that this opinion is symbolic of something deeply disquieting to me, namely, the ease with which many of today's Christian theologians look to other religions for answers to theological and spiritual questions. Why are they so quick to do so? Occasionally, vague references are made to "problems" in the Christian view of this or that, the implication being that the problems might be solvable if we used the resources of other traditions. But what exactly are these problems? And why not try to solve them from within the Christian tradition?

Although I will not try to develop the notion here, I take the problem to be an aspect of what might be called the reduction of theology to philosophy. We all know that philosophers and theologians ponder many of the same problems. Classically, the main methodological difference was that theologians did and philosophers did not anchor their thinking in certain assumptions about revelation and authority. Thus the task of discovering the teachings of the Bible was infinitely more important to the theologian than to the philosopher. But now liberal Christian theology is often done quite apart from those assumptions; theologians must do the best they can to answer theological questions according to any light they can find; and the resources of other religious traditions are appealed to.

Both John Hick and Wilfred Cantwell Smith believe that the religious pluralism of our world requires serious changes in Christian theology. I have been arguing that this need not be true. The mere fact of diversity implies nothing by itself about the truth of Christian claims.

One of the things that bothers me about the current state of Christian theology is that it is so faddish. I was amazed when I was in seminary and have been constantly amazed ever since at the breathtaking speed with which theological movements capture the interest of theologians and seminarians, hold their interest for a while, and then fade from view. To the extent that seminary students are interested in theology at all these days (many are not), they are interested only in the latest ideas hot off the press. Aquinas and Calvin and Schleiermacher are not being read much any more. When theological movements fade, they look pretty ridiculous. Consider the Death of God or the Theology of Hope. "How on earth could people have been captivated by such notions?," we now find ourselves asking.

One of the current interests among theologians is global the-

ology. Smith has just completed a work to be entitled *Toward a World Theology*, and Hick is at work on a systematic theology from a global perspective. Now I am no prophet — perhaps a global theology is here to stay. Perhaps Christian theologians for the next hundred years will do their work as much influenced by the *Koran* and *Bhagavad-Gita* as by the Bible. I hope not. I do hope that Christians will read and appreciate these great and important books. But I hope they do their theology largely within the confines of Christian tradition. For one thing, the Christian faith is a theological and moral system, not a set of discrete religious truths from which we can pick and choose. More importantly, I believe the answers to our theological questions are to be found there.

Let me make a radical confession: *I am not existentially interested in the religions of the world.* True, I am academically interested in and intellectually curious about them. But I have no *existential* interest, no interest relative to my own spiritual enlightenment and well-being, because my commitment is to the gospel of Jesus Christ. I do defend the freedom of non-Christians to believe as they want to believe without any sort of coercive interference. And no intelligent person can become aware of the great religious traditions of the world without admiring the depth of wisdom and spiritual insight found there. But I admire and appreciate the religions of the world in much the same sense in which I admire and appreciate, say, the philosophy of Plato. I look neither to it nor to them for the answers to life's deepest questions. Such answers are to be found only in Jesus Christ.

REFERENCES

¹*Faith and Belief* (Princeton: Princeton University Press, 1979), p. 142. See also *The Meaning and End of Religion* (New York: Macmillan, 1962).

²"Toward a Philosophy of Religious Pluralism," p. 12. This is a paper Hick read at a conference entitled "New Directions in the Philosophy of Religion" in Claremont, California, in January, 1980. See also John Hick, *Truth and Dialogue in World Religions*. (Philadelphia: Westminster, 1974), pp. 151-55.

³For example, see several of the papers read at a conference entitled, "Toward a Philosophy of Religious Diversity" held in Claremont, California in January, 1981. These included "Faith and Belief — Some Critical Reflections on the Thought of W. C. Smith" by John A. Hutchinson; "Smith's World Theology: An Appreciative Critique" by John R. Cobb, Jr.; and "Faith and Self Awakening" by Masao Abe.

⁴*The Faith of Other Men* (New York: New American Library, 1963), pp. 46-47; see also p. 88.

⁵This is not to deny that *some* claims can become true, namely, those expressing propositions whose truth values change over time. For example, the claims, "Stephen Davis is fifty years old" and "The Middle East is at peace," will both, I hope, one day *become true*, though neither is true now. But this apparently is not what Smith has in mind when he speaks of religions becoming true.

⁶See *The Faith of Other Men*, pp. 92-131. Of course, this is possible even on my understanding of truth and falsity in religion: conceivably two religions could both be true if their crucial claims were similar enough. But again, this is apparently not what Smith means.

⁷*Ibid.*, p. 130.

⁸*Ibid.*, pp. 134-138.

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WHERE ARE THE TSF GROUPS?

Is there a group of students meeting on your campus to discuss Theology? Ethics? Spiritual Formation? Theological Students Fellowship would like to assist in developing a network of such groups in order to help make helpful resources (publications, conferences) conveniently available to seminary and religious studies students. Please write and let us know what is happening on your campus. Theological Students Fellowship, 233 Langdon, Madison, WI 53703.

INTERSECTION

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

A BREAK IN THE BATTLE

By Mark Lau Branson, General Secretary, Theological Students Fellowship.

A hopeful step toward reconciliation and respected diversity emerged at a June 1981 conference in Toronto. Billed as "Interpreting an Authoritative Scripture," and co-sponsored by the Institute for Christian Studies and Fuller Theological Seminary, it attracted about 100 professors, pastors, and students. This week-long series of papers, responses, working groups, extensive personal conversations and well-used social gatherings indicated new possibilities for a unified evangelicalism. A unique meeting-of-the-minds established a synergism for the common enterprise of hermeneutics.

Primary in the thinking of seminary students is the work of formulating a theological understanding of scriptural authority and pursuing faithful interpretation. While one receives volumes of information about Scripture and endless theories about how to understand and apply biblical teaching, the process of sorting these ideas is usually thwarted. The polemics of recent books, articles and conferences fail to offer any encouragement. However, this Toronto conference was markedly different. During lectures, participants were in attendance rather than in hallways and lounges. Several commented midway through the week that fatigue was setting in — probably because more effort was expended on listening than is common during such occasions.

Jack Rogers, professor of theology at Fuller, opened with a paper subtitled "A Contemporary Effort to Correct Some Current Misunderstandings Regarding the Authority and Interpretation of the Bible." For a classroom discussion at Fuller, Rogers had invited Professor John Frame of Westminster Seminary (San Diego) to discuss the inerrancy position. "Inerrancy simply means truth," said Frame. According to Rogers, the terminology was a symbol for authority.

It prescribed a reverent attitude toward the Bible which had no place for fault-finding, or picking and choosing, or dictating what God may and may not say. At the same time, inerrancy, for Frame, was compatible with imprecision of language, accommodation to ancient, cultural forms of expression and a variety of literary genre. He admitted that all of the problems hadn't been solved and that some attempts at harmonization were not very helpful. But the important thing which inerrancy symbolized for John Frame was an attitude toward Scripture of obedient listening to the voice of the Lord. By John Frame's definition I certainly want to be an inerrantist.

Rogers has experienced that some inerrantists carry the use of such symbols into destructive battles. The rallying of people to particular "language games" causes misunderstandings and forces battle lines that damage people and institutions. Now he admits, however, that all inerrantists are not so rigid.

On the second day of the Toronto conference, contributors discussed methods of biblical criticism which offer theories and tools for analyzing biblical texts. Many conservatives have avoided and even denounced such work. Few deny that some biblical criticism is employed for a kind of text deconstruction

ACADEME

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

THE ATHANASIAN THEOLOGICAL SOCIETY: TSF AT PERKINS

By Ted Campbell, Perkins School of Theology.

To keep readers of the *TSF Bulletin* informed, here is a report about the activities of the Athanasian Theological Society at Perkins School of Theology in Dallas.

Athesoc was organized in the Spring of 1980 for the purpose of bringing to the Perkins community a forum for discussions of issues relevant to New Evangelical thought. Athesoc has tried to hold three or four high-quality discussions per academic semester. In 1980-1981, Athesoc sponsored formal discussions of the meaning of "Evangelicalism" and "New Evangelicalism." Other programs in our first year included informal discussions of biblical authority and religious experience, and structured discussions of the ethics of evangelization and the possibility of miracles.

Athesoc will sponsor programs this fall concerning Biblical Hermeneutics, Old Testament Christology, and the Charismatic Renewal Movement in the Roman Catholic Church.

Our Society maintains informal liaisons with such national and international organizations as the Theological Students Fellowship, Evangelicals for Social Action, and the Evangelical Womens' Caucus.

Athesoc meetings have been generally well-attended by Perkins students and faculty, and we covet your prayers for a successful year in 1981-1982.

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.

EDITORIALS

(Opinions, options, and olive branches)

PUT ON THE WHOLE ARMOR OF GOD

By Greg Ikehara Martin, M.Div. student at Princeton Theological Seminary.

Sometimes it seems to me that the favorite topic of thought among prominent evangelical spokespersons must be . . . evangelicalism. Tiresome as that can become, it's worth it for the sake of the occasionally fruitful observations made. A case in point came out of the 1980 AAR/SBL comments by Clark Pinnock, in which he identified two types of evangelicals, those with "running shoes" and those with "heavy boots." Doctrinally, the former group's flirtations with quasi- or non-orthodox thinking raises for Clark the concern that they may become liberal. The "heavy boots" camp stays close to home, and while Clark is critical of both groups, if pressed he casts his lot with the tortoises rather than the hares.

As a student at Adidas-Nike Theological Training Camp,

Clark's comments set my defenses off like air-raid sirens. As I have struggled to understand my reaction to Clark, I have realized that it was not just (or even primarily) Clark with whom I was taking issue, but with student groups who may use what Clark and others write to create a Maginot line for protection during their trek through the academic wilderness. They believe that is the sure way to keep their faith intact. Still, as one currently making that pilgrimage, I have often felt that the guidance I have received from Clark and those who follow him has stressed only part of the "whole armor of God." In trying to answer the question, "How might evangelicals get mired in liberalism?" the guides repeatedly warn against uncritical reading of the likes of Bultmann or Tillich. This is a helpful suggestion as far as it goes, but if this guidance is given repeatedly or exclusively, it communicates that faith/doubt struggles are one-dimensional, "linear" movements along a cognitive continuum from evangelical to liberal doctrine.

My own experience, and those of some "liberal" friends, doesn't reduce so simply. In fact, I have as many special cases as I have acquaintances. Let me illustrate using the issue of authority. Imagine a theological student raised in an evangelical home and church which correctly emphasized the centrality of authority in Christianity, but unfortunately imposed an equally incorrect *authoritarianism*. This student leaves home and comes to seminary, where she rejects (healthily, I think) the authoritarianism, but with it (sadly) the moorings of the authority. As a friend or pastor to her, I need some way of affirming the positive step that she has taken vis-a-vis the authoritarian suppression of her own subjective affirmation of the truth. I need other categories, in addition to the cognitive, to allow me to recognize and give thanks for the grace of God in her life.

This is where Clark's image of evangelicals with two types of shoes (describing one's proximity to Christianity's authoritative Revealer) links up for me with Jesus' parable of the two prodigal sons. In light of my defensive starting point, I'll only deal with the prodigal evangelical with running shoes who winds up in a "far country, having squandered the riches of his or her theological heritage on riotous reading of European existentialists." In Jesus' parable there is a word of hope, a suggestion that there is a second dimension of proximity (in addition to geographic—doctrinal) for measuring the prodigal's progress: "He came to himself" (Luke 15:17). Or, as I read it isogetically, "He achieved the necessary psychological distance from the authority figure so as to be able to choose freely how to relate himself to the authority." A decisive turn has occurred, but if my only category for spiritual formation is linear, I may not have eyes to see the change. So I will be severely handicapped pastorally to help my friend (or myself) on the humble return trip to the Father's House.²

How is it that a Christian comes one day to find that, faith-wise, she or he is in an alien land longing for pig-feed? By being unattentive to the multi-dimensional nature of the life of faith — that is, by failing to put on the whole armor of God. People often become liberals for reasons other than intellectual. I mentioned fleeing authoritarianism as one example, but there are other paths to perdition as well. No doubt, as Clark's parable suggested to me at first reading, there are some of us (particularly if we are male) whose upbringing was so emotionally arid that faith never developed an affective dimension. For others, the almost exclusive diet of intellectual stimulation during seminary or university years may have shriveled faith into a mere "belief-system." To suggest that the gospel can be reduced, without essential loss, to only one dimension of life — be it intellectual, political, emotional, etc. — is to suggest something sub-human, and therefore sub-Christian.

To guard against truncating Christianity during the academic years I make the following three suggestions. First, don't sell the stork short. The point of Clark's joke about liberals not coming from storks was, I think, that we are responsible stewards of our intellectual well-being. But the joke will be on us if we do not

also apply this truth to other dimensions (psycho-social, political, etc.) of our humanity as well. The "stork" includes everything in our personality beyond our control: our sex, race, class, nationality, relationship to family members, and education, just for openers. If many of us have become most comfortable keeping faith questions on the cognitive level, is it because we fear the loss of control, for instance, with which the unconscious confronts us?³ But if there are certain areas of our lives which are to a great degree beyond our control, is retreating into a "safe" harbor the response of faith? Should we not rather be all the more diligent in presenting these dimensions of our broken selves to the Lord by prayer and meditation?⁴ Those elements in our personalities of which we are unaware will not go away by our ignoring them. Rather they will express themselves in our lives and theologies in unforeseen and potentially destructive ways.

Second, biographies (of Christian artists, politicians, theologians, etc.) can help bridge the gap between one's own inward journey and the world of academe. My isogesis of Luke 15:17 is informed by the struggle of Soren Kierkegaard to get out from under the dominant influence of his father. Kierkegaard is a clear case of the effect of the psychological dimension on theology, but the connection always exists. Indeed, any theology or system of theological education which boasts of being a pure intellectual product, uncontaminated by economics, emotions, etc., is at best irrelevant. At worst it is a diabolical denial of the image of God which calls every human being into wholeness.

Finally, while this wholeness ("the full measure of the stature of Christ") is the "upward call" of every person, it is a wholeness only partially glimpsed in this life. Thus, in the theological enterprise, we must expect to be eclectic, and (though that word implies it I feel compelled to add), appreciative. No one person has it all together. So much academic work is critical; we are driven more than most of us dare admit by our defensive need to control. Many a wise teacher is dismissed on a technicality; the priceless treasure lies undiscovered because the field has a few weeds (Matt. 13:44). I am weary of the reviews of Liberation Theology which complain of the problematic hermeneutics; this observation has its place, but in the final analysis, is that an important thing to say except in passing? We have so much to gain by coming to those who have been marginalized for most of Christianity's history — women, the poor, and those outside the North Atlantic cultures — in our quest to be made whole.

NOTES

¹See *TSF Bulletin*, Feb. 1981, p. 6.

²Some light is shed in Paul Hiebert's "Conversion, Culture, and Cognitive Categories" in *Gospel in Context*, Oct. 1978; or see the helpful review by Alfred Krass in *The Other Side* of May 1980.

³*The Other Side* of May 1981, p. 5, contains a letter (from a male with an Anglo surname, of course) who "find[s] it incredible that in his February column John Alexander could actually presume that the religious right's opposition to ERA and gay rights is due to 'sexual hang-ups.'" Why is this such a terrifying suggestion? See the excellent article by Carl Whitaker, "The Hindrance of Theory in Clinical Work," in Philip Guerin, Jr., ed., *Family Therapy* (NY: Gardner Press, 1976) p. 154 ff.

⁴Elizabeth O'Connor's trilogy of workbooks for the inward journey are a good starting point: *Search for Silence* (Word), *Our Many Selves* (Harper & Row), and *The Eighth Day of Creation* (Harper & Row).

Occasionally TSF will cooperate with other publishers or organizations in order to (1) let our readers learn about opportunities and resources, and (2) obtain access to other mailing lists so *TSF Bulletin* can become more widely known. If you do *not* want your name and address included in these exchange arrangements, please let us know.

SPIRITUAL FORMATION

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

HE AND HIS KIND OF KINGDOM

by Joseph G. Donders, University of Nairobi, Kenya

Perhaps a comment is extraneous, but misconceptions persist. To place a lengthy quote from Joseph Donders's Jesus, the Stranger (see review, this issue) in the Spiritual Formation section does not imply it is less important than, say, theology proper. On the contrary, theology or biblical studies which cannot make an impact on one's Christlikeness or move one's society toward "Kingdomlikeness" is a sham and probably heretical. Donders lets us see Jesus. That's theology at its best. — MLB

We are celebrating the solemnity,
as it is very royally called,
of the universal kingship of Jesus Christ.
King, world, church, oikoumene,
they all seem to hang together,
and yet that whole kingship of Christ
is a rather confusing issue;
it is even, I think,
a rather fishy issue.
Did that man,
Jesus,
want to be a king?

When the devil wanted to make him a king,
he refused;
when the people wanted to make him a king,
he ran away into the forest;
when Pilate asked him:

Now tell me,
Are you a king?

He answered:

That is what you say,
but not from here,
not from this world, not like you;
my power is different;
if it would not be different,
then you would have been crushed by now
by my father's angels
and their missiles.

His power was not from here.

We all know where the power from here comes from:

It comes from what somebody HAS;
at the roadblocks in the streets of Kenya,
the matatu*, the ex-hare-krishna car,
is stopped time and time again,
trunks are opened,
briefcases are investigated,
pockets are turned out,
and the shiny Mercedes Benz 280 SE,
according to the Automobile Association,
the most expensive car for sale in the Republic,
costing 249,918 Kenya shillings,
is not even stopped.
The man in the matatu

*The cheapest possible "taxi," these cars are sometimes twenty or more years old.

is asked to justify
the 60 shillings in his pocket,
the guitar over his shoulders,
the bag next to him,
but nobody ever asks the owner of the Benz
where he got his 249,918 shillings from.
His power was not from here.
We all know where the power from here comes from:
It comes from your place on the social ladder,
it comes from your place in society,
it comes from your function and role.
You are waiting in a long queue,
a wananchi queue,†
the waiting is long, boring, and painful,
and there a man passes in front of you,
a man who says:
I am the permanent secretary,
I am the dean,
I am the director,
I am a professor,
I am a student leader.

And they,
they are helped first,
they are helped best,
they get the single room.
His power was not from here.
We all know where the power from here comes from:
It comes from what you can do;
everybody is continually asking:
Who can do something about this,
who is the boss over here,
whose signature do I need,
and if you cannot do anything about it,
if your signature does not mean a thing,
and if you are powerless,
you are null and void,
your name means nothing,
you are negligible.

Jesus' power was not from this world:
this world is no good,
this world is a shame,
this world is corrupt,
this world is split by people.
In this world people are not respected
because they are people:
they are respected
because they are rich,
because they are white, or
because they are black.
In this world people are not respected
because they are people:
they are respected
because of their function,
because they wear a uniform,
because they wear a badge or seven stripes,
because they have a miter or a mortar board
on top of their head.
In this world people are not respected
because they are people:
they are respected
because they are influential
because they are important.
The have-nots,
who respects the have-nots?
The people without function,
who respects the unemployed?
They are picked up as vagrants,
and that is what they are according to the law.

†A queue of the common people.

CONFERENCE ON FAITH AND HISTORY

During the annual meeting of the American Historical Association (Los Angeles, December 28-30, 1981), the Conference on Faith and History will hold a half-day seminar. "The Historic Roots of the New Right" will be the theme for this December 29 meeting at the Biltmore Hotel. For further information, contact Richard Pierard, Indiana State University, Terre Haute, IN 47809.

The people who are not important,
who respects the people who are not important?
Who speaks to them
Who cares for them?
And that is why so many children
run around half-dressed
and half-fed.

All that is this world.
This world lacks interest in people,
in its people.
And he said:
Nobody among you
should be called master,
or teacher,
or father.
And when they asked him
who is the most important,
he took a small smelly unwashed streetboy
and said: This one.

This Jesus,
this universal king,
showed us
that our whole attitude should change,
that our world should change
in a revolutionary way,
that we should respect all people
for the simple and only fact
that they happen to be God's people;
that we should respect all people
because they are his sheep,
the lean ones and the fat ones;
that we should respect all people,
because he knows their names,
he knows the name of that small girl,
that virgin,
that spring-chicken
(what a lack of respect to call her that name)
who is bribed to spread her legs
because of the power of that rich man from town.
He knows the name of that prostitute
who was arrested in the street
because an international church meeting
was going on in town;
and he respects her
as much
as he respects the archbishop of Canterbury,
or Cardinal Otunga,
or any of our guests;
he knows the name of the beggar in the street;
he knows the name of the man
at the end of the queue;
he knows the names of the destitute children
all over the world;
he knows all their names;
after all he made them,
and he made them all alike,
and there he is standing as a shepherd,
in the middle of his scattered sheep,

keeping them in view,
rescuing them from mist and darkness,
looking for the lost ones,
trying to bring back the stray ones,
bandaging the wounded ones,
making the weak ones strong,
looking after the tall and the small,
the rich and the poor.

That is his power,
that is his kingdom,
knowing their names.

He is not interested
in their cars,
in the quality of their clothes,
in their degrees,
in their prizes and awards,
in their grades and decorations,
in their functions and ordinations,
in their success and their training;
he knows their names,
he knows *them*,
and he wishes them all well,
and all they need.

And that is how we should behave,
and that is why the world should change,
in the east,
in the west,
in the north,
and in the south.

That is how he frees us
from deception and fake glory.

That is how he liberates us
from shortsightedness
and injustice.

That is how he enables us
to see the world as it should be,
an oikoumene,

a humanly inhabited world,
where there is place and time
for everybody.

A world in which people will not only be with each other,
but a world in which people will be for each other.

It seems a dream.

It is a dream
in *this* world.

But neither this world
nor its leaders
will have the last word.

If this world
and its leaders
would have the last word,
then there is no hope.

HE will have the last word.

HE is the king,
and that is why there is hope,
for everybody,
for you
and for me,
and that is final liberation.

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REVIEWS

(Notes and critiques on recent books and periodicals)

REVIEW ESSAY

EVANGELISM AND MISSIONS: A SURVEY OF RECENT BOOKS (Part I)

By David Lowes Watson, Assistant Professor of Evangelism, Perkins School of Theology.

Evangelism has long been regarded as a priority of the church in mission, but in recent years it has also emerged as a discipline of practical theology. The reason for this is deceptively simple. There is no more rigorous assignment for the Christian than to bring the gospel message into sharp focus for communication. Indeed, the more this is seriously undertaken by congregations of the church, the more clearly the members understand their faith and wish to share it. It is a searching experience to draw on one's knowledge of the gospel so that it can be presented, not only as the essential truth of God's saving-righteousness in Jesus Christ, but also as a challenge to which people can respond in repentance.

In this forging of gospel headlines, so to speak, there is little room for the niceties of ex-

egesis or the nuances of apologetics. This is nothing less than getting to the basics of the faith and defining them in ways which can be readily imparted to others. It is not surprising, therefore, that evangelism as a discipline tends to be polemical. The current disputes and conflicting strategies in the field are in some ways a source of encouragement: at least they are a sign of application to the task in hand. But the unprecedented technology of communication now available makes it imperative that the church does not opt for a pluralism which neglects to strive for unity in Christ. A divided gospel is a self-contradiction.

These issues were brought to the fore during the past year by two world conferences in the summer of 1980. The World Council of Churches held a World Conference on Mission and Evangelism at Melbourne, Australia; and the Lausanne Committee for World Evangelization sponsored a Consultation on World Evangelization at Pattaya in Thailand. That these two world gatherings took place separately in fairly close geographical proximity, given their global scope, and that they were scheduled within a month of each other, does indicate some differences of approach to the proclamation of the *evangel*. The emphases of each were sufficiently distinctive to provide important corollaries one for the other, and students of the field need to be informed about both.

The American Society of Missiology devoted its eighth annual meeting to an evaluative survey of the two conferences, and the papers presented on that occasion can be found in *Missiology: An International Review* 9.1

(January, 1981). David M. Stowe, Waldron Scott and Thomas F. Stransky provide conciliar,* evangelical and Roman Catholic reflections respectively, with lively responses by other delegates at Melbourne and Pattaya. *Missiology* can be ordered at the special student rate of \$7.50 for four quarterly issues from the Council on the Study of Religion, Wilfrid Laurier University, Waterloo, ONT, Canada N2L 3C5. But the official reference volumes will of course be required reading for those who wish to make a definitive comparison of the two conferences. In addition to substantial reports in the *International Review of Mission* 69.275 (July 1980), 276-277 (October 1980-January 1981, a double issue), there are two volumes published by the World Council of Churches: *Your Kingdom Come*, The Official Report of the World Conference on Mission and Evangelism, held at Melbourne, May 1980 (\$10.90); and *The Kingdom On Its Way*. Some of the Meditations, Prayers and Music shared at the Melbourne Conference (\$3.95). Both are available from the Commission on World Mission and Evangelism, WCC, P.O. Box 66, 150 route de Ferney, CH-1211, Geneva 20, Switzerland. The Lausanne Committee for World Evangeli-

*Conciliar Christians, broadly speaking, are those affiliated with the World Council of Churches. Evangelical Christians, again broadly speaking, are those who identify with the Lausanne Committee for World Evangelization. It is increasingly difficult, however, to make these designations — in itself an encouraging development.

zation is publishing the Pattaya Consultation in the continuing series, **Lausanne Occasional Papers**. The first four of these were in preparation for Pattaya, and thirteen have subsequently been published, each with a focus on a specific working group at the Consultation. Three more are to follow, at which point bound editions will be available. The papers can be obtained from the LCWE, P.O. Box 1100, Wheaton, IL 60187 (\$1.00 per paper).

For a study of the field of evangelism and missions in general, three further periodicals should be noted. Towards the end of 1980, the Lutheran-Northwestern Theological Seminars launched a new quarterly, **Word and World: Theology for Christian Ministry**, and devoted the first issue (Winter, 1981) to the theme of evangelism. In addition to a succinct and perceptive article on Melbourne and Pattaya by James Scherer, pp. 9-19, there is a thorough and reliable bibliographical overview by James A. Bergquist, pp. 59-70. To understand how evangelism is developing as a distinctive work of the church, one could do no better than begin here. Copies are obtainable from P.O. Box 1308-Z, Fort Lee, NJ 07024. Introductory subscriptions are \$6.00 for four issues.

The **Evangelical Missions Quarterly**, published by the Evangelical Missions Information Service, has for many years provided a fine digest of mission strategy, and a point of contact for those serving as missionaries with those in preparation. In addition to articles which range from the theological to the practical, there is a lively correspondence column, and helpful listings of current missional literature. A special student rate of \$7.50 obtains four issues, which can be ordered from P.O. Box 794, Wheaton, IL 60187.

For a complete coverage of the field, however, the leading publication is now the **International Bulletin of Missionary Research**, published by the Overseas Ministries Study Center. The range of its articles is wide and deep, and its book reviews and dissertation notices provide a regular update in all areas. A special student subscription is being offered until December 15, 1981. Those who send \$3.93 to P.O. Box 1308-E, Fort Lee, NJ 07024, will receive three quarterly issues at what amounts to a 50% discount.

Turning to books which have appeared in the past year, the most consistently dependable source for an introduction to world missions and evangelism remains the very fine series, **Mission Trends**, edited by **Gerald H. Anderson** and **Thomas F. Stransky**. The first volume appeared in 1974, dealing with some crucial issues in contemporary mission, and the fifth volume has just been published with the title, **Faith Meets Faith**. Volume 2: **Evangelization** appeared in 1975; volume 3: **Third World Theologies** in 1976; and volume 4: **Liberation Theologies** in 1979. Several features of these books make them basic to any theological student's library. First, they include some of the best scholarship in missions and evangelism. Many of the articles are reprinted from previously published volumes or journals; some have been specially prepared; but all have been carefully selected and given a clear and informative introduction by the editors. Second, the volumes are as circumspect in their theological perspectives as it is possible to be, with evangelical scholarship given prominent acknowledgement. Indeed, if there is a fault to be found, it is in the very scrupulousness of the editors in presenting all of their contributors with equal emphasis. One actually has

to read all of the articles with an open mind! Third, and by no means least, the books are very reasonably priced. As octavo paperbacks, each has some 250-300 pages of closely-packed text, yet they sell for \$3.95 (\$3.45 if you find earlier copies of volumes 1-4). They are jointly published by the Paulist Press and Eerdmans.

We can take two of the volumes as examples. Volume 2: **Evangelization** is widely used as a basic text in seminary courses. The appendices alone are worth the price. They contain: selections from the CWME Bangkok statements on "Salvation Today;" the entire text of the Lausanne Covenant of 1974; the *ad hoc* Response to Lausanne, "Theological Implications of Radical Discipleship" (which incidentally is very difficult to identify in the official handbook of the congress as the critical concern it voiced); excerpts from the Roman Synods of 1971 and 1974; and a report from the Consultation of the Eastern Orthodox Church held in Bucharest in 1974. Evangelical scholarship is well represented in the main text by John Stott, Rene Padilla, Ralph Winter and others. Some of the fundamental issues confronting evangelism are carefully examined — the question of "mutuality" for example. How does a Christian share her or his faith with another person in whose life Christ may have already been at work, though in ways which are unfamiliar and uncharted? Likewise the challenge of cross-cultural evangelism, with the now widely-accepted categories of E-1, E-2 and E-3, denoting the need for distinctive methodologies to bridge cultural differences. Ralph Winter introduces here the additional category of E-O, that form of evangelism which seeks to bring nominal Christians in a culture such as the United States into a firm commitment to Christ. The collection of essays never fails to stimulate discussion, and, given the direction the field has taken since 1975, their selection has in many ways proved to be far-sighted.

Volume 5: **Faith Meets Faith** deals with the issue which is most likely to impact the world church in the coming decade, namely interfaith dialogue and practice. The essential tension of the Christian faith has always been the uniqueness of Christ in a world of many religions, and the particularity of his saving-righteousness in a world with whose history God has always been involved. From our limited historical vantage point, we tend to ask why it is that the plan of God's salvation in Jesus Christ is taking so long to come to fulfillment. Yet the more basic question of Christian particularity must be to ask, from the vantage point of human history as a whole, why God took so long to send Jesus in the first place. In this more general context it is of vital importance that Christians do not surrender the historicity of Jesus or the fullness of his atoning work; which means that the tension of the faith becomes acute for the evangelist. How far can the gospel be proclaimed to the exclusion of the other manifestations of God's saving-righteousness? And how far can the evangelist in all good conscience ignore the riches of religious pluralism?

It is not perhaps too much to suggest that the church today faces a situation similar to that of the Apostolic Conference recorded in Acts 15 and in Galatians 2. The call of the Holy Spirit in our time seems to be increasingly persistent — to a new vision of God's salvation for the world. It is a call for Christians to risk all for Christ, in the sure knowledge that what Christ has done and is doing will ultimately prevail, regardless of the specific formulations of our

understanding. This renders our faith much less important than we sometimes care to contemplate, but it is an adjustment we must make in our global evangelism if we are not to fall into the same error for which Paul rightly censured Peter (Galatians 2:11). Our *evangel* will lack the authenticity of the Spirit if we insist on the legalism of a dogmatic faith as opposed to an open expectation of the living Christ.

There are of course no easy answers to these tensions, and the value of this Anderson and Stransky volume is that their selected authors recognize the problems as a necessary dimension of the Christian witness. John Stott and David Hesselgrave make important contributions from the evangelical perspective. Stott's position, taken from his 1975 post-Lausanne reflections, *Christian Mission in the Modern World* (InterVarsity Press), is that dialogue is a desirable and necessary part of evangelistic proclamation, but must always be subordinate to the gospel. The technical word for this is *elenctics*, from the Greek meaning to convince, convict or rebuke — and so call to repentance (pp. 168ff.). The only purpose of such dialogue is to demonstrate the truth and finality of the Lord Jesus Christ. Hesselgrave, in a short but incisive analysis of the kinds of dialogue that "scriptural precedent clearly enjoins," suggests that evangelicals are being challenged to demonstrate a new kind of bravery today, which will break out of the "closet of monologue where we speak primarily to one another" (p. 124).

Contrasting perspectives are provided by selections from the work of Raimundo Pannikar, for example, and Yves Raguin. Each provides a succinct and pertinent statement about the search for the ultimate Christ. Even Christians do not yet know their Lord as one day he will be known, and other religious traditions can help us in this common quest and expectation. Such a dialogue is necessary if, in the words of George Khodr, a Greek Orthodox bishop, "we wish to avoid a *de facto* syncretism of resurgent religions all claiming universality" (p. 37).

The breadth of this agenda is perhaps best set out by Carl Braaten, who argues for the uniqueness and universality of Christ while rejecting the extremes of dogma and pluralism. "I am convinced and I intend to argue that my friends to the left who teach that there are many saviors to accommodate a pluralistic world and my friends to the right who teach that only those who share their faith will be saved in the end are both wrong. They do not have the truth of the gospel on their side" (p. 73). Braaten's thesis is that eschatology is the key to genuine interfaith dialogue. In Christ the salvation of this planet has been accomplished, but not yet fulfilled. How that fulfillment is to come about we do not yet know. "We have a universal hope in Christ, not a universal gnosis" (p. 87). On the premise that all is not yet fulfilled, Christians must therefore acknowledge a tentative dimension to their faith. We see as yet dimly, and know only in part (I Corinthians 13:12); and even though Christians are supremely privileged to taste the firstfruits of the *basileia*, the kingdom of God on earth as in heaven, we await that which will transcend all things.

This volume will not be comfortable reading. It may disconcert, disorient, and quite probably at times it will alienate. But it is a *trustworthy* volume. For there are times when our Lord, otherwise confronting and supportive to us in our journey, quite suddenly strides out ahead of us, apparently impatient with our reluctance

to trust him when the path becomes difficult. If a seminarian does not at some time experience this chilling sense of being left behind by Christ, the almost desperate feeling of lostness which comes when familiar and deeply-held beliefs seem to be shattered by the One who led us to accept them in the first place, then there is a level of trust still to be attained. If there is a book through which to discover such a trust, this is as good as any, especially since time and again its explorations lead us right back to the Scriptures.

Braaten's focus on eschatology in this volume is representative of a growing concern to bring an active expectancy back to the center of evangelism, most especially in the North American context. The seminal text for this movement, Alfred Krass's *Five Lanterns at Sundown*, was reviewed in these pages last year, and it is good to report that two further works have appeared on the same theme this year. Each gives a straightforward treatment of the subject, making them suitable for use with lay groups as well as introductory reading for theological students. The first is **Isaac C. Rottenberg's *The Promise and the Presence: Toward a Theology of the Kingdom of God*** (Eerdmans, 1980, 108 pp., \$4.95). The word "kingdom" is felt by some people today to lack the pointedness of its earlier connotations, and women in particular are sensitive to a masculine word which purports to describe a realm in which there will be "neither male nor female" (Galatians 3:28). Without wrestling directly with these semantics, Rottenberg nonetheless provides on page after page the alternative wording, "New Age," and thus offers an even more powerful advocacy for the eschatological dimension of evangelism.

His central thesis is taken from Oscar Cullman's widely-used analogy of D-Day and V-Day, in which he likens the present age of the church to the "in between times." "The great invasion of God's new world has taken place. A new day is dawning. While the final victory has yet to be won, those who have become part of God's great liberation movement in history have no doubt about the eventual outcome" (p. 43). The tension is that of the "already" and the "not yet," neither of which can be stressed to the exclusion of the other. If the "already" is over-emphasized, the church becomes indifferent or triumphalistic; if the "not yetness," then it becomes escapist. To maintain an appropriate eschatological expectancy, argues Rottenberg, it must always be remembered that the church and the kingdom are not the same (pp. 65 ff.). The church has a mission, which is to *announce* the New Age yet to come in its fullness; and Christians are also the *sign* of the New Age already with us. The agonizing of the church with this two-fold task is well documented, and there is no better introduction for the student who wishes to explore eschatology on the basis of sound scriptural authority, but without being tied to a narrow apocalypticism.

The second book is more practical: **Robert T. Henderson's *Joy to the World: An Introduction to Kingdom Evangelism*** (John Knox Press, 1980, 205 pp., \$6.95). His opening section, some 74 pages, is by and large a theological statement, arguing as does Rottenberg for the tension of the "kingdom between the ages." He then proceeds, however, to apply this theology to the nuts and bolts of congregational witness: what it means to experience the kingdom here and now as a community of faith; the implications of aspiring to a Christ-like sympathy for and identification with the world

in which we have been placed and called to serve; what this means for the communication of the gospel — being "on display" to the world; and finally, how to work with people in the evangelistic mystery of sowing, watering and reaping.

Taken together, these two volumes could do much to change the course of a congregation's outreach. Their scriptural documentation makes them ideal for study groups, and their agenda is more than timely for the eighties.

This is the first of a three-part article which will continue in the November-December issue and conclude in the January-February issue. Some of this material will also appear in the Perkins Journal.

Down to Earth: Studies in Christianity and Culture

Edited by John R. W. Stott and Robert Coote (Eerdmans, 1980, 342 pp., \$9.95).

Reviewed by Charles O. Ellenbaum, Professor of Anthropology/Religious Studies, College of DuPage.

As Evangelicals, we confess that Scripture is normative for us. We must be wary of fallible human interpretations of Scripture and that includes our own personal interpretations and understandings. With this in mind, I must come to grips with Paul when he says, "So I become all things to all men, that I may save some of them by whatever means are possible" (I Cor. 9:19-22, TEV). How do I "live like a Jew" or "live like a Gentile" when I am with them in order to win them? How far is too far? When do contextualization and indigenization become betrayals of the Gospel? When does my ethnocentric Gospel become a betrayal of Christ's Gospel? We are on a tightrope between underconformity and overconformity to Scripture. Whenever we share the Gospel with someone else, we are on that tightrope. If we use jargon familiar to us, are we communicating the same meaning to that person? We all probably modify our approach to some extent depending upon the people to whom we are communicating. After all, do we not see Jesus doing this in the first four chapters of John? But how far is too far and how far is not far enough?

In the foreword to *Down to Earth*, John Stott says, "'Gospel and Culture' is not a topic of purely academic interest. On the contrary, it is the burning practical concern of every missionary, every preacher, every Christian witness. For it is literally impossible to evangelize in a cultural vacuum. Nobody can reduce the biblical Gospel to a few culture-free axioms which are universally intelligible. This is because the mind-set of all human beings has been formed by the culture in which they have been brought up. Their presuppositions, their value systems, the ways in which they think, and the degree of their receptivity or resistance to new ideas, are all largely determined by their cultural inheritance and are filters through which they listen and evaluate" (p. vii).

The seventeen working papers which make up this volume attempt to address that central issue of Gospel and Culture. The papers are divided into sections entitled "Culture and the Bible" (5 papers); "Culture, Evangelism, and Conversion" (6 papers); and "Culture, Churches, and Ethics" (5 papers). There is also an introduction consisting of a foreword by John Stott and one paper. This volume also includes *The Willowbank Report*.

This volume will begin to help you develop a set of conceptual and practical tools. However, keep in mind that you cannot read this book and one or two others and be really ready to deal with cross-cultural differences. You should ask around and find a good cultural anthropology course with some required field work. It is really field work experience that will get you ready.

In this volume, Jacob A. Loewen puts it this way:

I am firmly convinced that the science of anthropology can provide us with tools to understand culture and cultural problems. It can give us insights into our own behavior and the behavior of people in different cultures. But it can never write the foolproof formulae for communicating the Gospel. Just as our Lord refuses to be confined to temples built by the hands of men, so his ongoing work will not be confined by any human intellectual structures, be they theological or anthropological (p. 118).

Thus the conceptual framework provided by this volume is not an end in itself, but rather a means to the end of faithfully communicating the Gospel cross-culturally.

I am sorry to say that the book lacks an index or a bibliography. I think the lack of bibliography is a serious weakness for the person who wants to read further. The papers are short working papers and not full treatments of the subjects indicated by their titles. If your appetite is whetted, you are stuck since there are no guidelines on where to go next.

For those who might want further reading in this area, I would recommend three books by Edward T. Hall: *The Silent Language*; *The Hidden Dimension*; and *Beyond Culture*. They are not written from a Christian perspective but are quite valuable. A good reader in cultural anthropology which will hold your interest would be *Conformity and Conflict* by Spradley and McCurdy. There are many good introductory texts around which you could read. Don't allow yourself to be turned off by the hostility of many anthropologists to religion in general and Christianity in particular. Two possibilities within the framework of Christianity are *Message and Mission* by Eugene A. Nida and *Christianity in Culture* by Charles H. Kraft.

The best solution is to take a cultural anthropology course taught by a professional anthropologist. If the anthropologist is a Christian, so much the better. There are many Christian anthropologists, but you might have to dig around. If your seminary would like to look at a sample syllabus, tests, handouts, and source materials with a Christian perspective, let me know and I will be happy to furnish them with the material I have.

Read *Down To Earth* but don't stop there.

Earth Keeping: Christian Stewardship of Natural Resources

Edited by Loren Wilkinson (Eerdmans, 1980, vii + 317 pp., \$10.95). Reviewed by Merold Westphal, Hope College.

It is hard to imagine a more valuable introduction to environmental ethics from a Christian perspective than this book, the product of a year-long co-operative effort at the Calvin Center for Christian Scholarship. The insights

and expertise of seven contributors from the fields of philosophy, environmental studies, economics, physics, English, and history have been skillfully blended by Wilkinson into a single cohesive essay. A remarkable amount of high-powered knowledge has been rendered accessible to a wide reading audience, who need not be specialists to benefit from the authors' professional proficiency.

Earth Keeping consists of four major sections. The first is called "The State of the Planet" and is a report of the present circumstances which make the questions of responsible resource use so pressing. The deterioration and loss of mineral and energy resources, and the impact of inequitable patterns of resource use on the poor and powerless — all these combine to paint a bleak picture.

Section II is called "The Earthlings" and is not likely to be found in other books on this topic, even if written from a theological perspective. On the assumption that our treatment of nature is related to our view of nature, it surveys these views from Greek and medieval times through the scientific revolution to the specifically North American experience (with focus on the frontier mentality) and right on to our present-day economic and technological thinking. The most important feature of this section is its probing critique of the market system within which most of our economic activity takes place.

Against the background of the physical and spiritual crisis sketched in the first half of the book, the third section seeks to develop a biblical framework for thinking about the use of resources. Its title is its fundamental premise: "The Earth is the Lord's." The authors take seriously the charge made by Lynn White and Ian McHarg that irresponsible exploitation of the earth has its foundation in the biblical notion of human dominion over the earth. Their response is a series of careful biblical studies which show that while Christendom may be largely at fault for humanity's misuse of the environment, this happens only in violation of clear teachings of biblical Christianity. Beginning with the juxtaposition of the command to "subdue" and "rule" the earth (Gen. 1:28) to the command to "till" and "keep" it (Gen. 2:15), they develop a theology in which ruling is inseparable from serving nature (Christ himself being the model for such servant supremacy) and in which humanity's distinctness from nature is balanced by our immersion in it. Just as during the past decade Christians have found whole dimensions of biblical teaching (previously neglected or obscured) open up with living freshness when they have read with the world hunger crisis in mind, so here the biblical story takes on new vitality through confrontation with the environmental crisis. The central theme is stewardship as delegated dominion, accountable to God.

The concluding section is concerned with application of the biblical principles, but it is also concerned to avoid an environmental legalism. So instead of giving a series of do's and don't's it gives a set of thirty specifically environmental guidelines by which we can evaluate our personal, church, corporate, and national behavior.

Earth Keeping is published on recycled paper. Eerdmans is to be congratulated for making the volume as attractive as its message is urgent.

Christ and Violence

by Ronald J. Sider (Herald Press, 1979, 108 pp., \$4.95). Reviewed by Kenneth E. Morris, doctoral student in Sociology, University of Georgia.

Falling somewhere between a short book and a long tract, *Christ and Violence* reiterates the thesis unveiled in Sider's tour de force, *Rich Christians in an Age of Hunger* (and other works of the same genre): namely, that the spiritual mandate must be realized in social practice. In particular, through this book Sider shares with the reader his attempts to think through the foundations of non-violence. Predictably (but not unimportantly), he asserts that certain American social structures are inherently "violent," and that the "old, old story of Jesus and His cross" impels the Christian to take action against such structures (e.g., economic oppression).

For the serious student of Christian pacifism and social responsibility, this book is a disappointment. The quest for brevity combined with a Luther-like fervor to speak creates not a few over-simplifications. Theologically, Sider's articulation of the pacifist stance pales in light of such really good works as John H. Yoder's *The Politics of Jesus* and, sociologically, Sider's analysis of contemporary modes of domination proves itself shallow when measured against a giant like Jacques Ellul or even current Marxian analyses (e.g., Jurgen Habermas). Most lamentable is that *Christ and Violence* fails to adequately define violence vis-a-vis notions of power, authority, domination, and the like. It is clear, for example, that Sider is addressing collective exploitation that has general legitimacy (i.e., perceived legitimacy a la Weber) — for which most persons working in this tradition reserve the terms domination or authority — rather than exploitation perceived as illegitimate, or violence. The distinction is not merely pedantic. Conceptual befuddlement obscures the analysis and critique and thereby the strategy for action. I, for one, cannot help but conclude that *Christ and Violence* explicates only symptoms, not causes, and therefore offers only stop-gap measures as "solutions."

On another level, however, *Christ and Violence* deserves praise. In combining the revelatory Word with the Incarnation and addressing prevailing injustice, Sider stands firmly in the historic and sorely needed position of prophet to a wayward and sadly not-too-peculiar people. Indeed, where Sider's analysis is lacking it can be supplemented by Christian and secular scholarship; but where his vision wanes, the loss is irreplaceable. In a spirit of sociological tenacity then, I salute Sider and heartily recommend *Christ and Violence* for usage in Christian study and action groups as well as for general readership.

Letters to Scattered Pilgrims

by Elizabeth O'Connor (Harper & Row, 1979, 147 pp., \$6.98). Reviewed by Linda Mercadante, Ph.D. candidate in theology, Princeton Theological Seminary.

This is not a book to add to your long list of "books that must be read." Instead, Elizabeth O'Connor's *Letters to Scattered Pilgrims* should prove to be a book you will want to turn to in quiet times, times of reflection, times when refreshment is needed. It is not a "devo-

tional" book in the traditional sense, although perhaps the results are the same, but O'Connor has deftly managed to be contemporary, challenging and yet calming at the same time. She realizes we live in a chaotic, violent age, yet she summons us actually to believe God's promise to "do a new thing."

These letters were originally intended for the members of six new communities formed from and sent out by the Church of the Saviour in Washington, D.C. But since they deal with matters common to us all, they do not have an exclusivist ring to them. One doesn't feel like a spectator or outsider to a "real" Christian community, with all the guilt-feelings that can sometimes bring. Instead, O'Connor has a talent for combining exhortation both to spiritual growth and also to social concern, yet avoiding the heavy, judgmental tone that is often the counter-productive by-product of books that deal with one or the other of these areas.

In addition to chapters on reflection, money and keeping a journal, O'Connor develops the concept of personal "centers." She defines and draws relationships between our "historical," our "intellectual" and our "emotional centers," and then introduces the dynamic concept of our "moving center." Although her two chapters on the role of money have been rightly praised, the theological student may find her discussion of vision in "On Our Moving Center" to be even more helpful. For which of us has not wondered whatever happened to the vision we carried with us — or which actually carried us — into theological studies in the first place? Amid the many books we "must" read, papers we have to write and other assignments, not to mention family responsibilities, we find ourselves hoping that our desire simply for intellectual honesty will be vision enough, at least for the time being. But O'Connor firmly encourages us to reexamine, revive and nurture our more fundamental vision, and then to encourage the same in others.

It is clear that O'Connor, for all her understanding and use of contemporary psychology here, is not instructing only an inward-turning, but also the concomitant outward-turning that she sees as crucial to living the gospel message. Although she realizes her own "white middle-classness," she does not consider vision, or reflection, or even hope, to be the luxury of a few. Instead she presents these as the heritage of all humankind, and also as a distinct possibility even in an increasingly disruptive age such as ours. Her tone of possibility, rather than apocalypticism, sets the book apart.

This is a book to take with you during a personal time-out, on vacation, or to be used for group study and interaction. The suggestions for further reflection, present at the end of several chapters, are helpful in any of these contexts. And the lectionary and practical advice about keeping a journal will prolong the usefulness of this book. Some readers may object to O'Connor's familiarity with and use of psychological concepts, particularly Jungian ones, but she does anticipate and try to deal with that objection. Whether or not she is successful, the doubting reader will have to decide. Others, however, will find her hope-inspiring yet very realistic messages refreshing, sometimes startlingly so, in a book so obviously church-directed. Finally, O'Connor's tone is intelligent, without being stultifying, and her footnotes are helpful for further research, thus making the book adaptable for different types of group use.

Search: Journey on the Inner Path
Edited by Jean Sulzberger (Harper & Row,
1979, 151 pp., \$10.00 cloth).

Prayerways

By Louis M. Savary and Patricia H. Berne
(Harper & Row, 1980, 161 pp., \$8.95 cloth).
Reviewed by Gregory A. Youngchild, Direc-
tor, West Haven Emergency Assistance
Task Force, New Haven, CT.

I wrote in the February 1980 *TSF News and Reviews* that "probably 50% of what is being published these days (new titles, that is) is relatively worthless, and another 40% is of very limited value. . . . That leaves 10% which deserves closer inspection for any of several reasons." Although this claim seems exaggerated, the books I have seen during the last twelve months bear witness to that opinion. Jean Sulzberger's *Search* and *Prayerways* by Louis Savary and Patricia Berne both fall in the 40% category of "limited value."

Search, subtitled *Journey on the Inner Path*, is not a book about answers and arrivals. Rather it focuses on the universal phenomenon of the ultimate question and the quest. The fourteen diverse chapters contain vignettes or segments of epic or ancient legend (almost exclusively from oriental traditions), and are accompanied by some lovely illustrations from the appropriate cultures. They reflect the themes of the awakening to the need for seeking, the arduousness of the journey, the dimensions of self and illusion through which one must pass en route, and images or non-images of the end desired.

A few of the stories are delightful in their richness: the Sufi tale, "Conference of the Birds"; the Chinese Buddhist manual for Zen training, "The Ten Oxherding Pictures"; the portion of the Gilgamesh epic, and Jacob Needleman's essay on "The Search for a Wise Man." The remaining pieces, while interesting, are not as engaging, and in some cases are too thin to be stimulating. It is a book whose idea is good, but whose realization falls frustratingly short of the idea's potential. Sulzberger, who has worked on the editorial staffs of *Time* and *Time-Life Books*, would seem capable of a more judicious selection of materials and a more thorough exploration of this universal experience. *Search* fails to reflect that depth of personal talent.

Prayerways by Louis Savary and Patricia Berne lies far to the other end of the spectrum with questions at one end and solutions at the other. To quote the book jacket, *Prayerways* was written "for those who feel discouraged or distraught, frightened or frustrated, angry or anxious, powerless or purposeless, overextended or underappreciated, burned out or just plain worn out." Whereas *Search* invites one to reflect broadly on the nature and direction of the journey, *Prayerways* is intended as a sort of first-aid manual to provide healing remedies for the scrapes and bruises suffered on the way. One could wish, however, it were not so close to *Search* on the quality spectrum.

Prayerways, I must admit, is the sort of book I instinctively dislike because of its tendency — like many other "how to" books these days — to make facile equations of psychological and spiritual realms, and to assume that what is good for the psyche is necessarily good for the soul. Indeed, the book directs one self-ward more than God-ward with a psycho-spiritual God-is-everything-ism view. The table of con-

tents reads like a brochure for the sort of personal development workshop that has earned California its stereotyped image.

The book makes no claim to reflect a peculiarly Christian perspective. Yet to Christian sensibilities, it still seems both vague and a little off-the-mark to speak of grace as "spiritual energy" and to lay continual stress on emotions and feelings as channels for and indicators of this grace. As important as feelings are, our love of God is not about feelings but about faith, and it is faith — not our feelings — that is the sure guide in the spiritual life. It would be dangerous to assume that we pray in order to feel better and that not feeling better reflects a poor quality of prayer.

Nevertheless, *Prayerways* can be a useful book to read as a reminder that self-knowledge and self-awareness of our inner and outer condition are critical for a healthy, balanced prayer life. The sections on "Owning Feelings" and "Dialoguing with Feelings" are valuable, and the suggestions made for healthy ways of countering burn-out are quite valid and constructive. The wholistic basis of its presentations is an important redress to the general tendency in some writers on spirituality to turn prayer life into an exclusively mental operation.

Jesus, The Stranger **Jesus, The Way** **Jesus, Heaven on Earth** **The Jesus Community**

by Joseph G. Donders (Orbis Books; 1978,
1979, 1980, 1981; 290, 307, 307, 294 pp.,
\$7.95, \$7.95, \$7.95, \$8.95). Reviewed by
James Parker, III, Assistant Professor of
Theology, Eastern Baptist Theological Sem-
inary.

The author of these four books, Joseph G. Donders, was ordained to the priesthood in 1957. He was trained in philosophy at the Gregorian University in Rome. After having lived, ministered and taught philosophy in Holland, Rev. Donders began missionary work in Kenya. Presently he is the Chairman of Philosophy and Religious Studies Department at the University of Nairobi, Kenya, and Chaplain to Roman Catholic students. He has been involved in the charismatic movement in Kenya.

These books contain sermons delivered at Saint Paul's Catholic University Chapel in Nairobi, Kenya. Except for the volume, *Jesus, the Stranger*, the content of the books follows the liturgical year church cycles A, B, and C. The most recent volume, *The Jesus Community*, is available in time to coincide with year B, which begins this coming Advent. These volumes are not typical sermons; they are written more in poetic form than regular sermon prose form.

The reality of the person of Jesus comes alive in these intense reflections. As one is led through Luke in the second volume, the urgency and awe of the Gospel is pointedly driven home. The examples given are genuine African examples, and contextualization of the Gospel is demonstrated with integrity to the African context and faithfulness to the deposit of faith once delivered to the saints. Donders exalts Jesus as the center of personal life. Jesus is presented as the only positive side of reality. The picture drawn of Jesus is one that is real — neither romanticized nor tamed. These poetic meditations will be returned to again and again, not to be read quickly, but to be pondered, meditated upon and absorbed slowly. This review will conclude with one small exam-

ple from *Jesus, the Stranger*.

He is a Jew
he is an Asian,
from Asia Minor,
but nevertheless from Asia.
He lived two thousand years ago
in a completely different situation,
in a completely different environment.
He really is a stranger.

But,
if you believe in him
then it must have been YOU
who recognized something in HIM.
And if this recognition comes from you,
how could he
at the same time
be strange to you?

Note: A longer selection from the book can be found in this issue's *Spiritual Formation* section.

The Lane Rebels: Evangelicalism and Anti-slavery in Antebellum America
by Lawrence Thomas Lesick (Studies in Evangelicalism, No. 2, Scarecrow Press, 1980, ix + 278 pp., \$15.00). Reviewed by Douglas Firth Anderson, Ph.D. student in American religious history, Graduate Theological Union.

The "Lane Rebellion" was a central episode in the emergence of the controversial American antislavery movement. In 1834, seventy-five students under the leadership of Theodore D. Weld "rebelled" and left Lane Seminary (Presbyterian), Cincinnati, over restrictions imposed on student antislavery activity. Furthermore, the abolitionism of the "Lane Rebels" was inextricably permeated with the evangelicalism of Charles G. Finney. (In fact, twenty-eight of the "rebels" later moved to Oberlin Institute after it was clear that Finney would be the school's theology professor.)

Through a detailed exploration of the Lane Rebellion, Lawrence Thomas Lesick wants to examine "how a small number of evangelicals became abolitionists, the forms that their antislavery took over time, and the changes that occurred in both their evangelicalism and abolitionism because of the relationship" (ix). Why is such an examination important? To quote Lesick again, "a study of the theological bases of antislavery can give us some insight into the ways in which ideas can (or cannot) influence the actions of people in society" (viii).

Lesick's chosen focus is highly pertinent, particularly to those of us who are latter-day evangelicals. *The Lane Rebels* is Lesick's Vanderbilt University dissertation. While specialized in topic and treatment, it is nonetheless clearly written and well organized. But despite the promise of the topic and its concomitant issues, the book does not fully satisfy the aroused reader. The topic calls for a probing historical and theological methodology, but Lesick is more than once disappointing in this regard. For example, he wants to examine "how a small number of evangelicals became abolitionists." Certainly many of the future Lane Rebels were converted to abolitionism by the student debates on the subject in 1834. But the personal, regional, and theological background of the students — especially Theodore Weld — prior to the debates are alluded to but sparingly. Such background is crucial to buttress Lesick's argument that Finneyite theology was the moral and theological shaper of

the Lane Rebellion. Precisely how and when did students come into contact with Finney's evangelicalism? Without such information we cannot satisfactorily delineate "how a small number of evangelicals became abolitionists." Or again, if Lesick's guiding purpose is to explore in what ways ideas influence behavior, then his substantial focus on the details of the founding of Lane Seminary is inappropriate. Granting limitations of space and sources, he should have more extensively treated the studies and activities of the Lane Rebels. The student work among Cincinnati's blacks is a particularly tantalizing example of ideologically-motivated behavior which Lesick leaves relatively undeveloped.

These criticisms, however, should be taken as no more than expressions of disappointment. I had expected more from *The Lane Rebels*. Yet, the book is nonetheless significant. First, it is an example of and encouragement to the historical spadework necessary to fill in the picture of nineteenth-century American evangelical social Christianity outlined by Timothy L. Smith (*Revivalism and Social Reform*, 1957) and Donald W. Dayton (*Discovering an Evangelical Heritage*, 1976). (Dayton, by the way, is a co-editor of the new monograph series of which *The Lane Rebels* is the second volume.) Second, while Lesick disappoints in fleshing out the Lane Rebels before and during their time at Lane, he does a commendable job of assessing their post-rebellion activities. In doing this, Lesick makes a contribution to our understanding of the interaction of evangelicalism and abolitionism. It was evangelicalism which led the Lane Rebels to argue that slavery was a sin against God and the slave. Furthermore, in the words of one of the rebels, "being a sin it [slavery] could be repented of, being a folly it could be cured" (89-90). Finney presented a rationally and emotionally powerful appeal for people to use their God-given volitional freedom to immediately repent and stop sinning; the Lane Rebels similarly appealed to the individual to immediately cease from the particular sin of slavery. Yet, as Lesick demonstrates, this same evangelicalism, articulated by this same Finney, also placed restraints on the abolitionism of the Lane Rebels. Some evangelicals sensed a danger of antislavery detracting from or even supplanting the "whole gospel." Should revivalism take precedence over antislavery activities, as Finney desired, or should evangelicals minister according to their respective "gifts" of revivalism or abolitionism, as Weld desired, or should evangelicals engage in both as equally as possible, as the Tappan brothers desired? A few of the Lane Rebels dropped antislavery, and a few dropped evangelicalism. Sadly, Weld was one who dropped both. However, the general trend which Lesick discerns was to subordinate antislavery as one important component of a larger, more balanced evangelicalism.

Finally, *The Lane Rebels* is significant for the way in which it indirectly clarifies some profound questions: In what sense is social concern a part of, or even near the center of, the gospel? What are the theological and historical limits of the interaction between Christianity and social concern? Where is the balance between the radical and conservative sociopolitical impulses inherent in the good news? What is the role of the individual Christian, of the Christian educational institution, of the Church, in participating in theologically-based social action? *The Lane Rebels* is a solid mono-

graph which, despite its shortcomings, affords fruitful historical perspectives with which to grapple with such questions for our own day. Hence, the book is worth the attention of all who are concerned with the unavoidable tension of relating the gospel to American society and its complex problems. As historical knowledge makes very plain, "Verily, there is nothing new under the sun."

Costly Grace: An Illustrated Introduction to Dietrich Bonhoeffer
by Eberhard Bethge (Harper & Row, 1980, 169 pp., \$4.95). Reviewed by Patty Taylor, student in Theology, Fuller Theological Seminary.

Costly Grace is a Bonhoeffer book for all seasons. It serves its stated purpose as a clear, readable introduction to Bonhoeffer's life and thought, and at the same time it offers the seasoned student of Bonhoeffer fresh insights and new perspectives. It is short enough to be inviting to the casual reader and the reality of Bonhoeffer's world is brought home by the numerous photographs.

Particularly helpful is the chapter on Bonhoeffer's works in which Bethge outlines their consistent development in relation to his life. These are the insights of the man who knew Bonhoeffer best, refined and distilled over three decades, and they merit our attention.

Also valuable is the chronological table which correlates Bonhoeffer's life with the political and ecclesiastical events of his time. This appendix is the sort of help one longs for on the arduous journey through Bethge's lengthy earlier biography of his friend and colleague. (*Dietrich Bonhoeffer, Man of Vision, Man of Courage*). As an introduction to that definitive biography or as a summary of it, *Costly Grace* is a valuable work.

More than a chronology of his life or an analysis of his work, *Costly Grace* brings us into an encounter with the person of Dietrich Bonhoeffer, the child, the student, the lecturer, the pastor, teacher, ecumenist, nationalist, ethicist, conspirator, friend, prisoner, theologian, Christian. Thus, the distances of time and culture are bridged and we can enter into his world and at the same time contemplate what it would have been like for him to exist in ours.

A History of Christian Doctrine
Edited by H. Cunliffe-Jones (Fortress Press, 1980, 601 + xiv pp.). Reviewed by Geoffrey W. Bromiley, Emeritus Professor of Historical Theology, Fuller Theological Seminary.

This book, first published by T. and T. Clark in 1978, was planned as a replacement for G. P. Fisher's famous *History* of 1896. The editor enlisted a team of scholars to take responsibility for the individual parts, including Dr. Lampe for the early period, the late Dr. Knowles for the Middle Ages, and Drs. Rupp, Hall, and Parker for the Reformation. Adoption of small type has made it possible to cover the whole course of Christian doctrine fairly comprehensively in just under 600 pages with two small indexes (names and subjects) but no bibliography (for reasons explained in an introductory note). The editor himself wrote a general introduction comparing and contrasting the work with Fisher's; and B. Drewery, who contributed the section on Luther, gave editorial assistance.

Assessing a work of this type, written by dif-

ferent authors with different approaches and along different lines, poses obvious difficulties. Some unquestionable merits may be mentioned first. As a good survey should, the work contains a vast amount of information in small compass. This is presented for the most part lucidly and authoritatively. The inclusion of sections on Eastern Orthodoxy is a valuable feature. In spite of the lack of a bibliography, documentation is generally good, especially in Lampe's contribution (though it is less thorough than one might desire in places — there are even a few annoying quotations without references, and others without primary references). Students in particular, for whom the work seems primarily designed, can gain a good working knowledge of the main developments in Christian doctrine from this account.

Yet some problems also call for notice. There are some odd gaps. The Anabaptists, for example, hardly receive any notice at all, and the treatment of American theology is decidedly skimpy. No doubt for lack of space, some areas (e.g., tridentine theology, the Anglican reformers, and Eastern Orthodoxy) hardly receive due justice. The different approaches also produce some disjointedness, as do the different styles of the various authors. Thus some periods are lumped together, but Luther, Zwingli, and Calvin are dealt with individually, and the chapter on Calvin adopts the singular method of simply giving an exposition of the *Institutes* (which does, of course, give an excellent grasp of the mature thinking of the theologian).

Perhaps the least satisfactory of the constituent parts is the last one on the modern period (1700-1970) by Dr. J. Kent. This is obviously the most difficult period, for we are still too close to see the wood for the trees. But instead of giving a factual account Kent compounds the problem by acting as though he were appointed to conduct the last judgment — except that far too many of his confident assessments are clearly inadequate, biased, and superficial. Students using this section would be well advised to bring an intellectual sieve so that they can sort out the genuine information from the interesting but unreliable and disruptive commentary. Incidentally they will find next to nothing on evangelical orthodoxy, which is hardly surprising when even Bultmann and John Robinson seem to be regarded as ultradogmatic.

Perspectives on Evangelical Theology: Meeting of the Evangelical Theological Society
edited by Kenneth S. Kantzer and Stanley N. Gundry (Baker, 1979, 289 pp., \$9.95). Reviewed by Robert K. Johnston, Associate Professor of Religion, Western Kentucky University.

This volume will prove an eye opener to those who think the E.T.S. is a hotbed of obscurantism. Some papers in this collection are poor, but more impressive to both evangelical and non-evangelical is the thoughtfulness and breadth of viewpoint which many of the papers exhibit. As might be expected, traditional evangelical concerns are covered (Christology, election, dispensationalism). But issues more typical of current theological discussion also are raised (the task of theology, process theology, liberation theology, "biblical theology,"

the concept of development in Pauline thought, Kant's influence, the ordination of women).

One of the book's stated objectives proves particularly useful: to "reflect at least some of the theological diversity present within the Evangelical Theological Society." Toward that end two contrasting approaches to the value of process thought are offered. Bruce Demarest provides five major criticisms of process theology's neo-classical theism. Clark Pinnock, also unaccepting of process theism, nevertheless attempts to take seriously the process critique of traditional theism, noting that the static ontology of classical Christian thought is incompatible with the dynamic ontology of the Bible.

Again, three radically different approaches to a theology of liberation are provided. Ronald Sider answers affirmatively and persuasively the question being posed by theologies of liberation, namely, "How biblical is the view that God is on the side of the poor and oppressed?" Harold O. J. Brown, on the other hand, argues that the language of liberation is more cultural than biblical, leading both to misunderstanding by its listeners and a blurring of biblical convictions by its advocates. It is interesting to notice that Sider's "cultural" conclusions are argued biblically, while Brown's supposed biblical warning is argued culturally. Thirdly, Morris Inch makes use of Bonhoeffer's *Christ The Center* to critique James Cone's black Christology.

Still another example of present evangelical diversity is the case for the ordination of women which is presented both pro and con. E. Margaret Howe offers a variety of helpful insights in arguing aspects of the affirmative case. Particularly useful is her observation that the relationship between office and function was not clearly defined in the NT. Robert Saucy takes the opposite position, arguing from God's created order that the function of elder or bishop is not to be practiced by women. Particularly challenging is his discussion of Galatians 3:28.

I found Pinnock, Sider, and Howe to be the most persuasive. Readers, however, will be impressed with the thoroughness with which both Saucy and Demarest present their cases.

Evangelical theology is anything but monolithic. One need only read the three articles on Calvinistic, Wesleyan, and Lutheran notions of election to have this fact illustrated forcefully. A perhaps unintended further example in this volume is the contrast between Earl Radmacher's discussion of dispensationalism's current status (its literal hermeneutic causes it to maintain a distinction between Israel and the church) and O. Palmer Robertson's discussion of Romans 11 (God intends to continue to deal with Jew and Gentile as he is presently doing so). But evangelical theology is not, for the most part, preoccupied with its internal differences (John Montgomery's article on the use of higher criticism is a sorry exception). What this volume suggests is that an interchange between evangelicals and non-evangelicals is presently being forged out, at least on the evangelical side. Not all attempts at dialogue seem adequate in the eyes of this reviewer. There is still, at times, a misreading of opponents' points of view. But there are also examples in this volume of the best of scholarly dialogue. The articles by Sider, Longenecker ("On the Concept of Development in Pauline Thought"), Hasel ("The Future of Biblical Theology"), and Pinnock are worthy models for seminarians and teachers alike.

The Word of Truth

by Dale Moody (Eerdmans, 1981, 628 pp., \$24.95). Reviewed by Mark Lau Branson, General Secretary, Theological Students Fellowship.

Good theology almost sings; and Dale Moody, at times, accomplishes just that. Well known for earlier volumes and journal articles, Moody is the Senior Professor of Christian Theology at the Southern Baptist Theological Seminary (Louisville). As one who is conversant with (1) modern science (physical and social), (2) contemporary biblical criticism, and (3) the rich ecumenical landscape of theological studies, Moody provides us with a systematic study of doctrine that represents the best of classical orthodoxy.

The traditional headings (Revelation, God, Creation, Man, Sin, Salvation, Christ, Church, and Consummation) receive thorough attention. He interacts with biblical passages (often with careful historical critical and exegetical work), church creeds and historical theology, contemporary theologians (including Rowley, von Rad, Bultmann, Barth, Moltmann, Cullmann, Macquarrie), and up-to-date science. His own positions are then stated and lucidly defended. Useful indices (subject, author, Scripture) conclude this 628-page tome.

As a "post-liberal evangelical," I usually found myself agreeing with Moody's results. A personal God (who may be better understood here because of some cautious comments from a process theology perspective) created (though the Creation Research Society would not like this definition or dating). "Man" (sorry, Dale, but you forgot over half of God's people) chooses to depart from God (no inheritance of sin here — the Romans 5 translation receives a needed corrective). Salvation ties together confession, repentance, forgiveness, and liberation (regretfully unappreciative of theologies that lie beyond the European-North American scene), and the concept of apostasy ("falling away") is defended. The pre-existent Christ is incarnate in the human Jesus, who dies (emphasis on substitution and sacrifice, while propitiation is justly dismissed) and is resurrected (not just bodily, but transformed) and exalted. The Church is to witness, serve, and fellowship (traditional Baptist) and the consummation is a historic event with Jesus' return (dispensationalists and "pre-tribulation rapture" believers need Moody's critiques here).

A great benefit of *The Word of Truth* results from Moody's Southern Baptist setting. He takes fundamentalism and modernism seriously, as any theologian should. His explanations and criticisms should be heard. Also, he knows that theology must be done in the context and in service of the church.

I have a few crucial differences with Moody: (1) The section on the Ministry of Women and earlier comments on creation are hopelessly patriarchal. If he had applied the same careful exegetical talents displayed elsewhere he would be called toward a genuine redemption rather than to obey the curse and its hierarchy (Genesis 3). (2) I believe we basically have a Pauline theology (or at least a theology of the epistles) with the gospels being read through other NT documents. Recent scholarship indicates that the gospels represent a theology that is later (more mature) and re-focused (knowledge about Jesus is the core, rather than an assumed background for church teaching as is true in the epistles). (3) Ethics, especially of the social, economic, political, institutional

kind, receive far too little attention. Scripture teaches that such concerns are at the very heart of God, Jesus, and salvation. Moody's one-line dismissal of Liberation Theology attests to this weakness. (4) While Moody is commended for his alertness to biblical criticism, he too easily accepts the old JEDP divisions of OT passages and does not benefit from later scholarship.

As Moody believes, "historical revelation is subject to historical study" (p. 75). A rigorous approach to understanding biblical history as given and interpreted by the written word and by the incarnate Word can provide a theology that is fully conversant with our modern world. Dale Moody has excelled as a theologian and servant in providing us with such a rich textbook. With this addition to those works by Wainwright, Berkoff and Bloesch, and reportedly some plans by Erickson and Pinnock, there appears to be a shift in American theology. These scholars, all within classical Christianity, are on the initiative. They display a competence with the gospel and with the traditions of orthodoxy. The basic unity of the biblical message is expounded within the context of our modern era. They deserve serious consideration.

Note: Portions of this review were previously published in The Christian Century.

The Necessity of Systematic Theology

by John J. Davis, Editor (Baker, 1980, 190 pp., \$6.95). Reviewed by Clark H. Pinnock, McMaster Divinity College, Hamilton, Ontario.

This is an odd anthology of writings on the set theme which the editor tells us he likes to assign to seminary students. This book will assist them in locating particular items, he candidly tells us. The question is whether any other professor will assign the same readings, because it is a strange selection. One finds skimpy little pieces exhorting us to think more, on the grade ten level, and alongside them some more substantial essays by Brunner and Warfield. The only previously unpublished piece is by the editor (indicating perhaps a second reason for the book), which ends up where the book ought to have started. Davis observes how conservative systematic theology has been dominated by a kind of theological positivism which disregards the role of tradition, culture, and individual perspective. This being so, the editor might have considered dropping the pieces which show this naivete, and tried to find some that do not, as his own essay does not. As it is, there is no absolute necessity for the conservative theology the book largely promotes.

The Grammar of Faith

by Paul L. Holmer (Harper & Row, 1978, 212 pp., \$10.00). Reviewed by Alan Padgett, recent graduate of Drew Theological School, now pastoring near San Diego.

Holmer, a Yale Divinity School professor and specialist in Kierkegaard and Wittgenstein, has offered us an important work in this book. His aim is not so much to do theology as to clear the air so that we can properly theologize and understand what it is we are about. He writes more as a philosopher than a theologian, and does not intend to expound any one theological

position (p. xi).

Holmer has several insights worth careful consideration, among which I have chosen four. First, he notes that theology has lost its roots in the life of faith. It has become non-religious, academic, faddish, unbiblical, and in the final analysis purely subjective.

Second, he emphasizes the importance of theology for every Christian. Theology describes our personal knowledge of God. It is not, however, subjectivism but rather "dependent upon a consensus of belief and practice, that of Jesus and the Apostles, of the Scripture's teachings" (p. 20). Theology gives us the structure of the Christian faith. It is not just for academia, but should lead us to greater knowledge of and love for God, and a happy, even blessed life. The task of theology is not to do something new, therefore, but to make something old alive for us today.

Third, Holmer tells us that the purpose of theology is not to get at the "meaning" or the "concepts" behind the naive words of the Bible and of faith, as if abstraction and philosophy were more fundamental than Christianity and the Bible. We are tempted to think that theology must discover the deeper, existential truths only partially and poorly found in Scripture. Rather,

Instead of assuming that there are thoughts, deep and rich, for which the Biblical text is but an approximate and local expression, and which the theologian is qualified to unearth, let us really give honor to the text once more! For it might well be that we have to learn how to make the text become our very life-enthusiasm (p. 47).

Holmer is not being anti-intellectual, but complaining that the life of the mind is being substituted for the life of faith. "Words" and "meanings" are not separate things, of which the latter must be uncovered by experts. Words carry their own meaning in their natural context, which a person recognizes or does not. Thus when one asks what the word "God" means, one does not point to some concept, some metaphysical construct "behind" the word. Rather, one points to how it is used in life and in literature. We can then discover the experience and the life-context that give rise to the word and its meaning. The purpose of theology, then, is to make clear the already operative concepts in the life of faith and in the Bible, not to erect a conceptual scheme which purports to give new "meaning" to now meaningless words.

Fourth, Holmer notes that the search for "facts" upon which to base theological language is wrong-headed. There is no single, master set of "facts" and a master state of affairs to which they refer. Rather, the word fact varies with the intellectual context, the scheme of learning. A fact is something which is not disputed, here, now, and in this context. We can have but one fact, and conceive of it many ways in different contexts. There is no "fact," no indubitable, indisputable starting point for all inquirers. Theology does have a foundation, of course, but not in scientific or historical facts:

sin and death are vanquished; God is in Christ, and Christ has been born, has lived, has died, and been raised from the dead. In a certain way of speaking, these together make the fact, the foundation, of at least Christian theology (p. 109).

This does not do away with apologetics, but realizes that faith and theology do not depend on apologetics.

These are ideas that deserve our careful consideration. Even though I agree wholeheartedly with what Holmer says, I have found a few minor problems, and at least one major question, with respect to this book.

Since this book is a compilation of previous articles and lectures, it is often repetitive. It could be made more concise. And for someone so concerned with the meaning of words, Holmer's use of "theology" is often ambiguous (again, it depends on the essay). He needs to differentiate between theology, the academic study of theology, and the personal knowledge of our Lord through faith. This distinction should be carried through in the work as a whole.

One of the questions that arise from the implications of this book has to do with section four, above. Granted the various intellectual contexts or language-games (*à la* Wittgenstein), how do we decide between the various conflicting schemes within the language-game? Thomas Kuhn (*The Structure of Scientific Revolutions*) would call these descriptive schemes "paradigms." How do we choose between the paradigms of, say, Christianity and Hinduism in the language-game of religion? To believe (as Kuhn does) that there is no reasonable way to make this decision leads to just as subjective and meaningless a position as the ones Holmer rejects. And yet Holmer seems to be saying this in his discussion of "facts," or at least could be interpreted this way. Surely such words as "true," "consistent," "complete," and "logical," while they will not be used in exactly the same way, have a similar cross-game application. From Irenaeus to William of Ockham to F. C. Copleston, Christians have insisted that their religious paradigm can be shown superior to others because it is more consistent, more logical, explains more experiences, or is more satisfactory to the human heart than the others. If we cannot agree that there is some reasonable (if not wholly rational) means of deciding between conflicting paradigms, this will lead us to pure relativism. Perhaps there is a language-game that has application to paradigms within other games, and allows us to judge the suitability of conflicting schemes. If Holmer is not a relativist (and I do not think he is), he should be more clear here.

As one can see, this book should be required reading for every theological student. It deserves a careful hearing in all of religious academia.

The Mysterious Matter of Mind
by Arthur C. Custance (Christian Free University Curriculum, Zondervan, 1980, 105 pp., \$2.95). Reviewed by H. Newton Malony, Professor of Psychology, Graduate School of Psychology, Fuller Theological Seminary.

To say one is uninformed is no great admission in this day of such multiplication of knowledge. However, to have to admit one's ignorance in an area so central to one's discipline is a bit embarrassing. The issues with which Custance's book deals are the very foundation stones on which, as a Christian clinical psychologist, I plan my interventions and undertake my therapy. Yet, I was amazed as I read this volume how little I knew about the underlying issues and the dialogue which has

ensued about the nature of mind. The straightforward style and the helpful format of this, and all, CFUC volumes has left me much better informed and less naive about these matters — to say the least.

The book is about the mind/brain problem. Functional self-consciousness is taken as such a *prima facie* fact that few behavioral scientists spend much time belaboring the issue, although the questions underlying the mind/brain interaction are at the heart of every theory of personality and behind every therapeutic modality.

Custance explicates the ideas of Descartes, who set the stage of the mind/body dilemma for all of Western philosophy over the last several centuries. He then details clearly the several options which have been proposed as models for understanding the uniqueness of self-conscious mind in relation to the obvious presence of a physical brain. He suggests these options are four in number: Panpsychic Monism, Emergent Monism, De Nova Dualism and Ex Nihilo Dualism. He notes that the dominant theories of most scientists have been monistic, in the sense that they have tried to avoid postulating a substance other than matter or the appearance of an entity whose presence demanded other than mechanical explanation.

Four central figures in twentieth-century physiology are considered in detail: Sir Charles Sherrington, John C. Eccles, Wilder Penfield, and Karl R. Popper. Sherrington is cited for his incipient move toward a dualistic view at the end of his life. Penfield reported the seminal research on memory resulting from the stimulation of the temporal lobe, which clearly demonstrated the existence of mind apart from the brain. Eccles and Popper jointly authored *The Self and Its Brain*, which supported a dualistic view yet clearly demonstrated the difference between a *de novo*, emergent view (Popper) and an *ex nihilo*, out of nothing position (Eccles).

Eccles is presented as adopting the position nearest to that of Christian faith — namely that mind, while part of creation and while integrally related, is yet independent of and a qualitatively different substance from brain. Eccles postulated a continuing existence for mind in a semi-religious, quasi-Christian fashion.

Suffice it to say I finished the volume somewhat awestruck by the compact and understandable manner in which Custance presented such difficult yet critical ideas. Needless to say, my affirmation of this volume was enhanced by the firm endorsement given it by my mentor and colleague, Lee Edward Travis.

In conclusion I perceive that Custance has done all Christian scientists a valuable service and I commend the book without qualification.

Paul the Apostle: Triumph of God in Life and Thought
By J. Christian Beker (Fortress Press, 1980, 452 pp., \$22.95). Reviewed by Kenneth D. Litwak, recent graduate of Fuller Theological Seminary.

Justification, reconciliation, and in-Christ mysticism all have one thing in common: scholars have proposed each one as Paul's leading or controlling theme. Beker argues that none is Paul's central theme. Indeed, Paul has no controlling theme in his letters around which he builds his theology. That is not the way Paul operated.

Beker proposes that all the themes in Paul's writings are symbols which express the core of Paul's theology, which is the Gospel of Christ crucified. These symbols are built on a structure which gives coherence to Paul's message: the triumph of God, "the hope in the dawning victory of God" and the redemption of creation which "he has inaugurated in Christ" (p. ix). The book has four parts. It begins by describing the debate over Paul's leading theme. Part two shows how Paul translates the coherent core into contingent situations, while part three speaks of the triumph of God and seeks to show that this is the coherent core of Paul's message. Part four ties the whole together.

Beker is concerned that the reader see the "whole Paul." He emphasizes both the coherence and contingency in Paul's thought as well as the relationship between these (p. 11). Because of these characteristics of his thought, Paul can make the Gospel relevant to the specific needs of his churches without compromising its content or "reducing it to a petrified conceptuality" (p. 12).

Paul's thought cannot be reduced to a "systematic doctrinal core." For Paul the symbolic structure of God's apocalyptic triumph is the essential means for his interpretation of the Christ-event. Paul translates this coherent core into particular situations, hence the contingent nature of the symbols he uses. The contingent interpretation almost always points implicitly or explicitly to the imminent cosmic triumph of God.

Beker next shows the contingent nature of Paul's message by using Romans and Galatians. He uses these two letters because they have similar content and because while Galatians is seen as addressed to a particular situation, most see Romans as a systematic statement of Paul's doctrine. If Romans can be seen to use contingent symbols suitable to the particular situation then all of Paul's letters can.

Beker compares how Paul interprets both the Abraham story and the Torah in these two letters. Since this investigation makes us recognize the contingent nature of both letters, we must not select either as the core of Paul's thought. All this shows that the Gospel allows a "wide diversity of interpretation without sacrificing its coherent core."

Beker then argues that the triumph of God is the coherent core of Paul's message, using 1 Corinthians 15 as a starting point. Beker rejects the scholarly bias against apocalyptic in Paul and asserts that the "apocalyptic texture" of Paul's letters must be accepted. The loss of apocalyptic leads to a perversion of the Gospel. Here Beker has a valuable discussion of Paul's view of the Law and of Israel.

Beker's book is definitely worth reading. He takes a fresh approach to some perennial questions. He offers a workable thesis and argues for it quite persuasively. I wholeheartedly agree with him that Paul's thought cannot be contained under one theme.

Unfortunately, for two reasons I have difficulty with the other part of his thesis, that the triumph of God is Paul's coherent core. First, the triumph of God may just be another symbol. Second, choosing this as the coherent core limits Paul's writings. Beker holds the common view, which I find quite unacceptable, that Paul did not write Ephesians or the Pastorals. For Ephesians does not have this apocalyptic outlook (p. 214). Since I believe Paul wrote all thirteen letters ascribed to him, I need a coherent core that is determined by the content of all

thirteen.

I recommend this book highly. However, since Beker is arguing more for his thesis than explaining Paul's theology, it is best read after reading a book more strictly on Paul's theology, such as one by Bruce or Ridderbos.

God's People in Christ: New Testament Perspectives on the Church and Judaism
By Daniel J. Harrington, S.J. (Fortress Press, 1980, xiii + 126 pp., \$6.50). Reviewed by Robert H. Gundry, Professor of New Testament, Westmont College.

This book presents a rather popular biblical theological study of the relation of the Church to Judaism. The author surveys Israel's sense of being God's people, with emphasis on God's initiative and the historical and covenantal framework of Israel's faith. The Jewishness — particularly the apocalypticism — of Jesus and of the primitive church come in for special mention. Paul's enlargement of Abraham's offspring to include Gentiles who believe in Jesus is seen as a major breakthrough, but not without hope of all Israel's salvation in the future. Attention is paid to various New Testament developments of the unity of Jewish and Gentile believers and of their apartness from unbelieving Jews and Gentiles. Further attention is paid to the application of Old Testament imagery concerning Israel to the Church. The attacks on Late Judaism in the Gospels of Matthew and John are discussed as a theological problem. The historical setting of these attacks is said to provide a solution: because the controversies out of which they grew were theological rather than racist, anti-Semitism has no legitimate foothold.

The author's positions on disputed higher critical and exegetical questions need mentioning. He accepts the current critical orthodoxy of denying the apostolic authorship of Ephesians, the pastorals, and 1 Peter (to take the most obvious examples from his discussions). The kingdom of God in Jesus' preaching is both present and future and is not to be equated *tout simpliciter* with the Church. Though the Church is a natural sociological outgrowth of Jesus' charismatic ministry of the kingdom, he did not found it in an organizational sense. Here the author might have strengthened the relation between Jesus and the Church by noting the implication of Jesus' initiative in choosing the twelve. On the other hand, the author makes a nice point that since apocalyptic fervor and community organization go hand in hand at Qumran, we have no good reason to postpone the organization of the Church till after the dying down of apocalypticism.

The book closes with a translation of biblical theology concerning the Church and Judaism into contemporary theology. This translation includes exhortations to draw on the Jewish heritage of historical involvement (as opposed to withdrawal from the world), to avoid exclusionism (which would contradict Paul's enlargement of Abraham's seed, his stress on the cosmic significance of Jesus' saving action, and the deutero-Pauline tendency toward universal salvation), and to recognize present-day Judaism as legitimate in its own right (not merely as half-Christian or anonymously Christian). One wonders, then, whether Christians really need to evangelize Jews or, for that matter, anybody. But the author hangs on to Chris-

tians' "wanting to share their religious vision," for not to share it "is never very admirable." Here, the current desire for rapprochement with Judaism and other great religions of the world seems to have tempered the burning zeal in the New Testament to convert people into Christians.

For more challenging treatments of the topics discussed in this book, serious students might consider going to more scholarly literature. At its intended level, however, the present book is well written.

Understanding the Old Testament
by A. H. J. Gunneweg (Westminster Press, 1978, 265 pp., \$12.00). Reviewed by William Sanford LaSor, Emeritus Professor of Old Testament, Fuller Theological Seminary.

The author clearly defines his purpose in the Introduction (Chapter I). Briefly stated, it is "to describe and give a critical evaluation of the different and often contradictory possibilities of understanding the Old Testament as part of the Christian canon — or even of rejecting it altogether" (p. 1). The concern, Gunneweg correctly states, is hermeneutical, involving "an overall understanding of the Old Testament and the presuppositions on which that is based" (pp. 1-2), but it is also theological and historical. The chapter headings give the author's method of developing this work: II. The OT as a Legacy; III. The OT in the Light of the Reformation and under Fire from Historical Criticism; IV. The OT as Law and as a Covenant Document; V. The OT as the Document of an Alien Religion; VI. The OT as a History Book; VII. The OT as Part of the Christian Canon.

When the Christian community first came into existence, it considered as its sacred Scriptures those writings which had been received by the Jews as such. To argue that the Hebrew Old Testament had not yet been finally completed (p. 8) is to blur the fact that there was already a concept of canonicity, even if the extent of the canon had not yet been officially or ecclesiastically defined. For all intents and purposes, it was the "Old Testament" — as it has come to be known. The author seems to put undue emphasis on the Old Testament as *law*, implying that it was a legalistic kind of document, and then points out that Jesus, and after him the writers of the New Testament, began a process of selecting those elements which were to be accepted as authoritative from those which were not binding on the Church. However, the concept of *torah* is certainly much broader than "law" — it includes faith and behavior (as Gunneweg correctly points out later, p. 97). The rabbinic method of abstracting principles and then applying them to situations not specifically covered in the Scriptures is only a somewhat different approach to the same basic problem. To suggest that in Hellenistic Christianity "it was no longer essential to recognize the law" (p. 17) appears to overlook the fact that the overall authority of the Old Testament was not challenged. When the time came to act on the question of canonicity, the Church (with minor exceptions) adopted the Old Testament as of equal authority with the New. The statement that the word *new* "already denotes something entirely different" (p. 35) may be challenged on the basis that the word *kaine*, as distinguished from *nea*, implies some connection with the former. From here on, we are attempting by one means or another to define this connection.

Exegesis attempts to bring to light the meaning which canonical Scripture has for any present time (p. 32). This may be attempted by typological (p. 24) or allegorical (p. 31) interpretation. The author identifies the latter as Hellenistic in origin (p. 32), and its extremes led to a dogmatic control of interpretation, which in turn resulted in a decline in the status of Scripture itself (p. 41) — a fact which many modern-day defenders of the Bible seem to overlook.

Chapter III is a very compact study, which could indeed be expanded into a book in its own right. The Reformation restored the centrality of Scripture (p. 45). Luther's treatment of the Old Testament serves to introduce the question of how the Old Testament relates to the New, and wherein its authority for the Church is to be found. The relationship of history to faith was sometimes solved by the elevation of dogmatic considerations (*sola scriptura*, verbal inspiration, etc. [pp. 60ff.]), and sometimes by emphasis on the historical. Ultimately, the Old Testament "became an alien book" (p. 92), and a difference was interjected between knowledge and faith, "between historical and dogmatic theology as a discipline on the one hand, and faith on the other" (p. 93).

It was when the Reformation returned to the literal sense of Scripture that it could be seen "how alien this collection of writings was" (p. 147). According to Gunneweg, orthodoxy and the dogma of verbal inspiration put back the veil (p. 148). Humanistic scholars, however, continued to press the idea that the Old Testament and the New were from different kinds of religion, and with the claim of Delitzsch that Jesus was a Galilean and not a Jew, "the idea of the Aryan Jesus was born" (p. 155). Anti-Semitism probably found some support in such concepts (p. 156). The author's suggestion that the application of Christian standards to interpretation of the Old Testament demonstrates its alien nature (cf. p. 171) is to be challenged as questionable methodology. "But when is Israel really Israel? When it leaves these limitations behind and continues to exist without land or state — a pure community of faith and a 'church'—, or when it affirms these limitations as the indispensable historical form of its own specific mode of existence?" (p. 172). Despite the author's argument that this is not shifting the argument into the uncontrollable realm of arbitrary evaluations, I think it is just that. The failure to distinguish between Israel and the Church usually ignores Romans 9-11.

Chapter VI is a careful study of various kinds of Old Testament theology, with a critique of "salvation history" (pp. 196-209), and a critique of the argument from prophecy and typology (pp. 209-212). The author seems to have difficulty with the basic concept that God was actively involved in his revelatory and redemptive process. "'By scripture alone' (*sola scriptura*) turns into 'by history alone' (*sola historia*)," and the observation that for the position outlined "scripture and exegesis retreat well into the background" (p. 192), serve to emphasize the fact that according to Scripture itself, the prophetic word was an explanation of what God was doing in history (cf. Amos 3:7).

The strengths and the weaknesses of the book become apparent in the final chapter, where Gunneweg attempts to provide a basis for including the Old Testament in the Christian canon. Older attempts have not been satisfactory — as a study of the continually changing scholarly approach to the subject reflects. But the author's solution, "to translate

once again, on a better historical and hermeneutical basis, the old language of the Old Testament into the proclamation of the one act of God in Jesus Christ" (p. 236), is also unsatisfactory. For one thing, to attempt to compress the entire redemptive activity of God into one act in Jesus Christ is to miss the length and breadth of that activity. Then again, to take the advent of Christ as the end of history or to say that "an eschaton which needed to be supplemented would be a contradiction in terms" (p. 229), is to fail to comprehend the total redemptive plan, which includes the Second Advent and the Age to Come.

This is indeed a mind-stretching book. Because of the author's method of presentation, it is not always easy to distinguish between his own position and that of the scholar under consideration at the moment. Therefore I must confess that I may at times have misconstrued the author's own position. To review the many and various ways that the Old Testament has been viewed across the millenia, to interact with the methods and criticize them, is indeed a formidable task, and we must indeed be indebted to Gunneweg for this book. The extensive bibliography and the indexes make it even more valuable.

Amos Among the Prophets: Composition and Theology

by Robert B. Coote (Fortress Press, 1981, 138 pp., \$5.50). Reviewed by David A. Hubbard, President and Professor of Old Testament, Fuller Theological Seminary.

With a clear, vigorous style that students and lay persons will enjoy, Coote has set forth his theory that the book of Amos was composed in three phases: stage A comes from Amos the prophet, whose ministry is dated here between 745 B.C. and the fall of Samaria in 722 (a decade or two later than is usually the case), and consists exclusively of poetic oracles of judgment delivered to Samaria's ruling elite to denounce them for their oppression of the poor (e.g. 2:6-8, 13-16; 3:9-12; 4:1-3; 5:1-2, 11, 16-20; 6:1-7, 8, 11; 8:4-10; 9:1-4).

Stage B comprises the bulk of the book and is the work of a seventh century editor, perhaps contemporary with King Josiah, who interwove Amos' oracles with materials of various kinds — visions, autobiography, admonitions, judgment speeches, wisdom questions addressed both to the Israelite peasants that survived Assyria's invasion and to the ruling class of Judah. Stage B reflects a Deuteronomistic outlook, focusing on 1) the evil of Bethel as a rival shrine to Jerusalem, 2) the call to decide for or against God as was done at Succoth (Feast of Tabernacles), and 3) the role of the prophet as spokesman, commissioned by God yet rejected by the people.

Stage C dates from 520 B.C. or so (roughly contemporary with Haggai and Zechariah); it consists of two additions to the foreign oracles (1:9-12, 2:4-5) and the ending (9:7-15) with its promise of restoration; like Jonah, it wrestles with the question of divine mercy when judgment seems deserved.

One does not have to buy this basic scheme of composition to benefit lavishly from Coote's work. His summary of the relationships between Israel's peasantry and ruling class, his description of the *Marzech* (an organization that celebrated feasts for the dead) as part of the background for Amos' denunciation of the revelry of the rich, his discussion of the charac-

ter of justice, his penetrating analyses of literary forms, his suggestions for contemporary application—these and other features will pay high dividends to all who invest the time to read these chapters alongside the pages of Amos.

It was with the main thesis that I had my largest misgivings: 1) it is built on the assumption that Amos delivered only one kind of message to one audience; 2) it depends heavily on theories that a rival shrine like Bethel became a problem only after Josiah's discovery of the Book of the Law; 3) it reads far too much into the reason for the hopeful ending and makes a connection with the story of Jonah which is more ingenious than credible; 4) it leans too hard on the theory that the great prophets could not be both proclaimers of doom and heralds of hope; 5) it follows H. W. Wolff in trying to fix specific historical periods for the various parts of the message rather than taking a cue from B. Childs, who sees theological reflection on the part of Israel's faithful as the reason for the apparent diversity in the book; 6) it limits any discussion of the message to the intent and thrust of the book's alleged parts and gives us almost no help in grappling with the overall meaning.

Perhaps this needed synthesis will come later from Coote's ready pen. But meanwhile, his present work leaves one to ponder the ultimate value of a book that is so absorbed in analysis that it does not even contain a concluding chapter to help me know what I am reading and, more important, what God is saying, when I read Amos as a whole. I was much more successful, as a lad, in taking the family clock apart than in reassembling it. And that kind of success did not help me know what time it was.

The Prophets of Israel

by Leon J. Wood (Baker Book House, 1979, 405 pp., \$11.95). Reviewed by C. L. V. Hensley, Assistant Professor of Biblical Studies, Rockmont College (CO).

The emphasis of this book is stated on page 10: "... the discussion herein is concerned with the prophets themselves as people, rather than with the books they wrote." The book is divided into two parts: Part One introduces and surveys the prophetic movement in Israel and its Ancient Near Eastern background; Part Two covers the prophets themselves. In the light of the book's stated purpose Part One is unnecessarily long, taking up nearly one-third of the total volume. Furthermore, it is marred by an all-too-frequent defensive stand. It tends to read like a running battle between what Wood calls the "liberal" and "conservative" views of the aspects of prophetism discussed. A briefer, less polemic, introduction would have served his purpose better. Likewise, the historical survey of pages 119-31 should have been eliminated since it is repeated in connection with the individual prophets.

The format of Part Two, the focus on the prophets as persons, is disconcerting because of the division into various character traits — most commonly spiritual status, courage, command of respect and literary ability. Such a fragmented picture fails to capture the personalities of the prophets. By comparison, one gets a better appreciation of Ezekiel as a person from Taylor (*TOTC: Ezekiel*, "Ezekiel the Man," pp. 20-29) than from Wood (pp. 355-61). Wood also fails to portray the development of the character of Habakkuk, who appears initially as an impatient though zealous believer

who, shaken in faith, questions God's actions (ch. 1). Following God's answer to his complaint, Habakkuk responds with new (renewed?) confidence and trust in God's wisdom and can proclaim, "I will wait patiently . . . I will rejoice in the Lord . . . The Sovereign Lord is my strength . . ." (3:16-19). Part Two is also unnecessarily long, giving too much space to setting the stage from which to view the prophet and, for the writing prophets, the additional review of their books. Unfortunately, the book is also marred by historical inaccuracies concerning dates, places, and people. The reviewer's impression is that this book consists of Wood's lecture notes on the introduction to the prophets for an undergraduate-level course. It is adequate for that purpose but not for the stated purpose of the book, and hence is disappointing.

Student Map Manual: Historical Geography of the Bible Lands

(Zondervan, 1979, 142 pp., \$34.95). Reviewed by John Andrew Dearman, Department of Philosophy, Louisiana State University.

This volume places a premium on maps. It is designed to depict the lands of the Bible (i.e. Palestine) with very carefully drawn and researched maps. The needs of students are kept in mind and the volume is intended to serve them effectively.

There are several features to be noted. (1) The volume contains regional maps for details and sites of a particular area. (2) There are maps of Palestine for the various cultural periods (e.g. Chalcolithic, Iron Age) locating the important sites. (3) There are maps of the various historical periods (e.g. the Judges, Divided Kingdom) that locate the important sites and conveniently list the biblical and extra-biblical literature which mention these places. (4) There are maps of the archaeology of Jerusalem. (5) The volume includes several helpful indexes and aids. Especially useful are the references to secondary literature where the interested student can find additional information from excavation reports.

One difference between this manual and other atlases is its "east orientation," meaning that the maps face eastward at the top of the page rather than northward as is usually the case. This is a fine manual or atlas and a valuable resource for personal study of the Bible, but its price is rather high.

Jewish Sects in the Time of Jesus

by Marcel Simon, translated by J. H. Farley (Fortress, 1980, xii + 180 pp., \$5.95). Reviewed by E. Earle Ellis, New Brunswick Theological Seminary.

The religious context of the ministry of our Lord and of his apostles and prophets is important for a proper understanding of the New Testament. Until recently that context was known to us almost entirely from the New Testament itself and from two first-century Jewish writers, Josephus of Palestine and (later) Rome and Philo of Alexandria. With the discovery of the Dead Sea Scrolls there appeared an important new source of information about first-century Judaism, particularly about the Essenes who were probably the users and writers of the Scrolls. The chapter on this group is perhaps the most helpful one in Simon's book.

The author considers, besides the Essenes, the three other parties described in the writings of Josephus — the Pharisees, Sadducees and

Zealots. Under 'other Palestinian sects' he treats several lesser known groups whose nature and status during this period are not entirely clear. One of these groups, the Hellenists (Acts 6:1), which played an important role in early Christian history, was probably chiefly characterized by a rather loose attitude towards the ritual law. Whether, as Simon supposes, it originated in the Diaspora and represented a tendency to 'spiritualize' Jewish worship is more doubtful.

The title of the book is somewhat misleading. The Pharisees and Sadducees constituted more or less the religious "establishment," and the chapter on Philo fits awkwardly if at all in a book on "sects" or even on "religious parties." Some of the interpretations are also questionable. For example, the author seems too easily to identify the later Judaism of the rabbinic writings with the Pharisees of Jesus' day, and too easily to discount the New Testament picture of the Pharisees in favor of rabbinic perspectives.

If one wishes to have a brief overview of religious parties and tendencies in Judaism in the first and second centuries, this book can serve as a useful introduction. The present reprinting of the 1964 edition is, therefore, well justified. However, for a more satisfactory and extended treatment that relates the religious parties to their larger context, many students may wish to purchase for approximately the same price Bruce's *New Testament History* or (if it is reprinted) Reicke's *The New Testament Era*.

Horizons in Biblical Theology: An International Dialogue

Published by the Clifford E. Barbour Library, Pittsburgh Theological Seminary, 616 N. Highland Ave., Pittsburgh, PA 15206. Student subscription: \$6.00 per volume. Reviewed by John F. Hobbins, graduate student, Pontificio Instituto Biblico, Rome, Italy.

Contents: Vol. 1 (1979): "Preface" by Ulrich Mauser; "St. Paul — A Good Jew" by Markus Barth; "The Crisis and Promise of Presence in Israel" by Walter Brueggemann; "Messianic Prophecy or History?" by Ronald E. Clements; "Some Archetypal Origins of Apocalyptic Predictions" by Paul S. Minear; "Resurrection — Fact or Illusion?" by Eduard Schweizer; "The Gospel of Reconciliation in Christ — Basic Features and Issues of a Biblical Theology of the New Testament" by Peter Stuhlmacher. Vol. 2 (1980): "Preface" by Ulrich Mauser; "The Problem of Variety and Unity in the New Testament" by Otto Betz; "Strife and Reconciliation: Themes of a Biblical Theology in the Book of Genesis" by George W. Coats; "Abraham and the Righteousness of God" by Lloyd Gaston; "The Confession of the One God in the New Testament" by Ferdinand Hahn; "Messianism in Chronicles? Some Remarks to the Old Testament Background of the New Testament Christology" by Magne Saeb; "Tradition, Canon and Biblical Theology" by Bruce C. Birch; "Canon and the History of Tradition: A Critique of Brevard S. Childs' *Introduction to the Old Testament as Scripture*" by Douglas A. Knight; "What is Written. A Response to Brevard Childs' *Introduction to the Old Testament as Scripture*" by James L. Mays; "Brevard Childs' *Introduction to the Old Testament as Scripture*" by David P. Polk; "Canonical Context and Canonical Criticism" by James A. Sanders; "A Response" by Brevard Childs.

The two volumes of this new annual deserve a great deal of praise. In essence, each volume is a collection of essays by top-notch Old and New Testament scholars, primarily German- and English-speaking. Almost every essay contains very solid content, yet is written in a readable and relatively non-technical style. Recent biblical research is summarized in a way that will inform rather than perplex the average theological student. Moreover, the essays are generally creative, controversial, even brilliant. A concern which unites them all is their reading of both Old and New Testaments as Holy Scripture. Even if I disagree with this or that point, or even the thrust of a particular essay, I will always be impressed by the warmth and care these scholars evidently have for the biblical text. Bible-loving Christians will be thankful for these volumes, and teachers may find that the features noted above make the essays almost ideal from a pedagogical point of view.

It is impossible to comment on all the essays, so I will touch on those which I consider most important.

The Church still has much to learn from the Scriptures, much not found even in the creeds, much which has suffered great distortion in the course of her history. M. Barth's essay demonstrates that perhaps now — after pogroms and forced conversion, after many pages of history splattered with the blood of Jewish martyrs, after the Holocaust — the Church may finally learn to appreciate the Jewishness of her favorite apostle, Paul. Perhaps now, rather than justifying our ignorance, contempt, and misunderstanding of Jewish life and religion by appealing to Paul, we may finally learn to appreciate the passionate love which Paul had for his own people. Perhaps now we may be able to hear the message of Ephesians as the Church rarely if ever has. M. Barth's essay serves as a fine introduction to his Anchor Bible commentary on that epistle.

The Church has not always understood the apocalyptic passages of both Old and New Testaments. Apocalyptic is foreign to the Church whenever she does not wait expectantly for the return of her Lord. P. Minear's essay makes a good, if somewhat limited, start towards reacquainting us with this biblical idiom (although in my view, Minear is too simplistic with his equation of protology and eschatology).

Schweizer's essay is a beautiful reaffirmation of belief in the resurrection. Schweizer is not afraid to be controversial, and refuses to downplay the inconsistencies found in the Gospels. I am not completely satisfied with his necessarily brief treatment of the Old Testament on resurrection. One might compare the reflections of M. Buber in *Right and Wrong*.

Betz's essay is a good introduction to the problem of variety and unity in the New Testament. He does not go in for the sharp antitheses which are so fashionable in biblical scholarship. Instead, he is thankful for the pluralism and freedom of life and thought which the gospel allows.

There is no space to introduce the many other articles, such as Gaston's very provocative piece on Abraham, or Mays' fine statement of the challenge B. Childs has posed to the scholarly establishment. The overall impression which I gain from these volumes is that a part of the scholarly community is moving towards a new consensus which threatens to cut across the usual liberal and conservative stereotypes. Perhaps, too, we may discern the Spirit of God at work in this respect.

Jewish Monotheism and Christian Trinitarian Doctrine

by Pinchas Lapide and Jurgen Moltmann, translated by Leonard Swidler (Fortress Press, 1981, 93 pp., \$4.40). Reviewed by James R. Edwards, Chairman, Dept. of Religion, Jamestown College (ND).

In the spring of 1978 Pinchas Lapide, an Orthodox Jew, and Jurgen Moltmann accepted the invitation of a West German pastor to discuss one of the oldest and most vexing problems dividing Jews and Christians, namely, the Trinity. The result of that discussion is this slender but provocative volume.

After two introductory essays, the discussion of God begins in earnest with the presentations of Lapide and Moltmann, and here the reader is privileged to a first-rate theological dialogue. Both Lapide and Moltmann avoid the pitfalls of caricaturing the other's position or compromising their own. Their concluding "Common Declaration" characterizes the tenor of the dialogue: the need for a "listening heart" as Solomon once requested (1 Kings 3:9), the humble insight of Paul that all of our thinking, doing, and speaking remain "imperfect" (1 Corinthians 13:9f), and the understanding of the universal message of the Bible that God "wants everyone to be saved" (1 Timothy 2:4).

Lapide begins with a powerful exposition of the meaning of the oneness of God for the Jew. "One" is not so much a quantitative concept as a qualitative one; two or more cannot be absolute, eternal, or omnipotent. Against this background of the oneness of God, however, Lapide notes that Jewish tradition often speaks of God in statements of threes: the Old Testament calls God "the God of Abraham, the God of Isaac, the God of Jacob"; the mystics of the Cabala speak of God's Self, God's Spirit, and God's Word; Exodus 3:12 speaks of the Spirit, the Glory, and the Lord's Self; the choir of angels in Isaiah 6:3 sings, "Holy, Holy, Holy"; a theophany of three men comes to Abraham at Mamre, etc. Lapide is able to accept such tridactic statements without reserve. It is the later

formulae of the Church Fathers, which in part were formulated *against* the Jews, that he rejects, and he wishes for a rethinking of the traditional dogma of the Trinity on a more biblical (and hence less Greek and speculative) basis.

Moltmann sets forth his understanding of the Trinity by arguing against conceiving of God in terms of *aseity*, i.e., that God exists from himself, in himself, and for himself. Relying at first primarily on the Old Testament and Abraham Heschel, Moltmann shows that the God of both Jews and Christians is a God who enters into life's journey of his people and suffers with them. The God who involves himself and communicates himself is, for Moltmann, a God of "self-distinction," and the basis for God's self-distinction is the passion of Christ on the cross. In Romans 8:32 and Galatians 2:20 the Greek verb *paradidonai*, meaning to deliver or hand over, epitomizes God's self-distinction. If God communicates himself in love then he cannot be indivisible, reasons Moltmann. "The Father gives the Son, the Son gives himself for us, and that happens through the Spirit. In this event of the giving up 'for us' lies the unity of the Trinitarian self-distinction of God" (p. 54).

In the ensuing dialogue it becomes apparent that both Lapide and Moltmann regard the other's faith as a God-willed way of salvation. Here Lapide expresses some surprising and welcome convictions for the Christian. He accepts, for instance, the resurrection of Jesus (and not, he notes, in a Bultmannian sense!), and by his count the resurrected Jesus appeared to 530 Jewish men and women. More than once he says that he never ceases to be amazed by the founding of the Christian Church, for which the resurrection provides the only stimulus. But this is not to say Jesus was God's Son in an ontological sense. Jesus was raised because he was, so to speak, a model Jew in the Old Testament sense. Lapide believes in "sons of God" as Jesus (Matthew 5:9, 45) and Paul (Romans 8:14) understood them, that is, in a functional rather than metaphysical sense.

On Jesus' relationship to Israel, Lapide asserts that when Jesus said he was "the way,

the truth, and the life" (John 14:6), he meant he was the way for all who were not already Jews. The Jews, like the elder brother in Jesus' parable, have known the way since Sinai. Why then did the Jews reject Jesus (Romans 9-11)? Had the Jews not said *no* to Jesus, argues Lapide, the Gospel of salvation would not have been extended to the Gentiles. Lapide climaxes by saying that Israel was God's firstborn son, Jesus his second. Jewish Messianism is functional rather than personal; Jews pray *for* Messiah, not *to* him. Judaism is a *what* religion, Christianity a *who* religion. Judaism emphasizes redemption, Christianity emphasizes the redeemer.

One sign of the success of Lapide's and Moltmann's dialogue is that it engages the reader to join in. Perhaps I may conclude with some comments of my own. First, encouraging as Lapide's view of Jesus' resurrection is, it seems to fall short of the New Testament understanding. For the early Church, the resurrection was not simply a reward for a pious Jew, as Lapide seems to imply; rather, it was so radically unique that it could signal nothing other than the inbreaking of God's way for all people. A second point concerns Jesus' relationship to Israel. True, the Jewish *no* to Jesus made possible the Gentile *yes*, but are we thereby to assume that the Jewish *no* is the correct, or necessarily final, response to Jesus? What are we to do with the wealth of material in the New Testament which states that Jesus was sent to "the lost sheep of the house of Israel" (Matthew 15:24), and that "Christ is the end of the law" (Romans 10:4)? Finally, the dialogue, for all its merit, may strike evangelical readers as a bit slippery and existential. Leonard Swidler's "deabsolutizing" of truth in the Foreword, and Lapide's statement that Judaism and Christianity are only two of several paths which lead to God (here Moltmann seems to concur) are cases to point. Are no truths eternal? If Christians believe that the Gospel of Jesus Christ *is* eternal, what is its relationship to partial truths? Certainly Lapide and Moltmann have presented us with a positive start on the quest.

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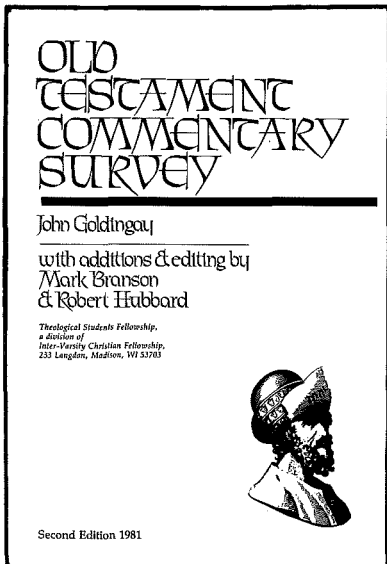
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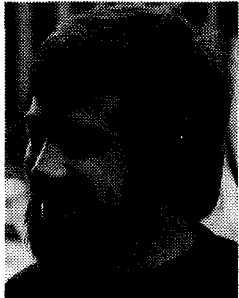
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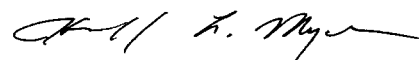
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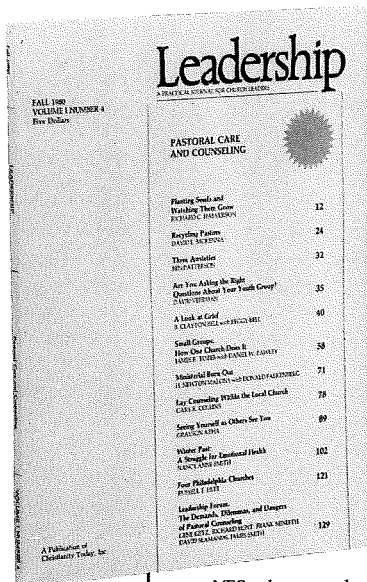
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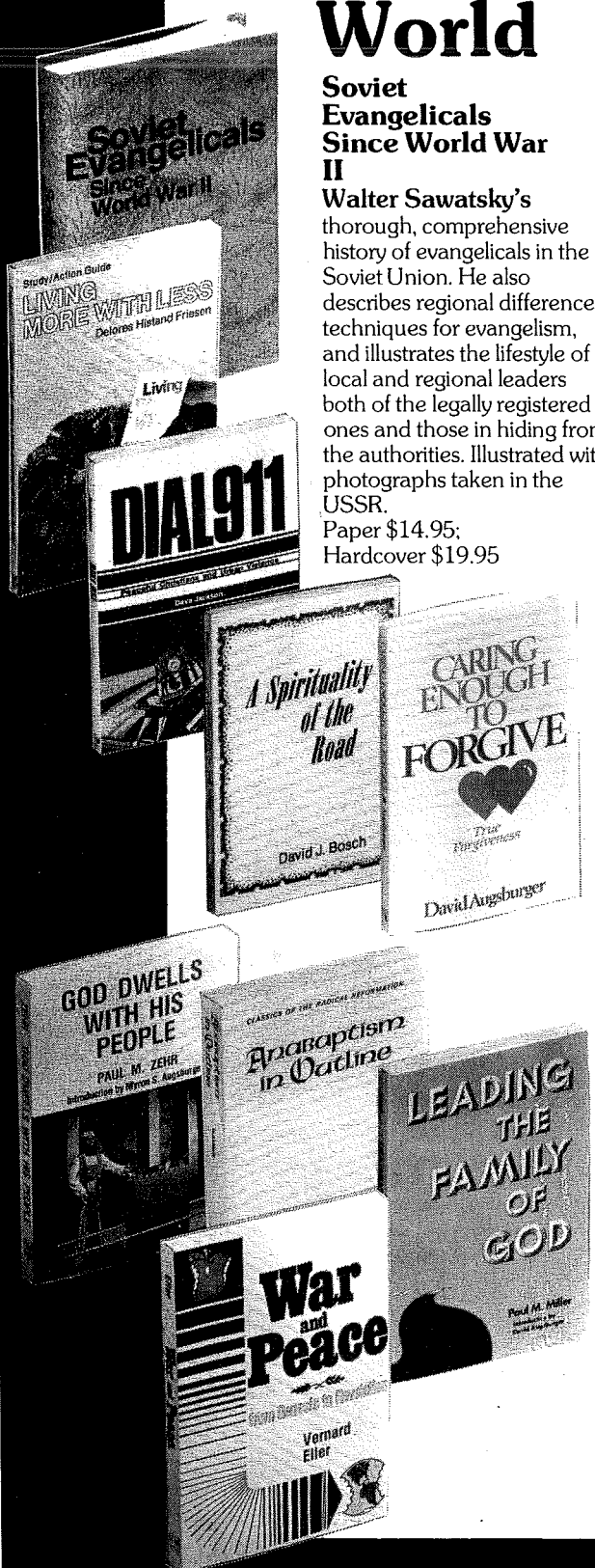
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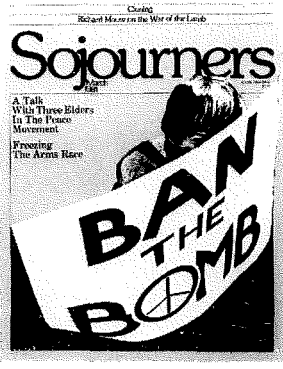
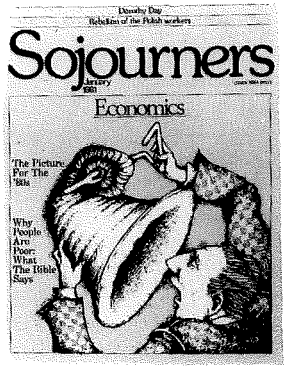
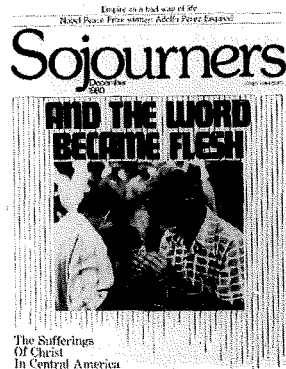
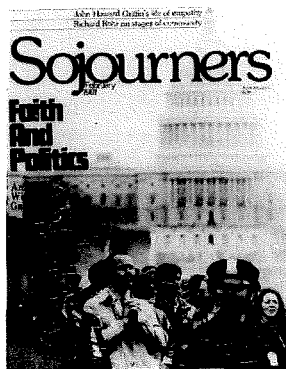
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MINISTRY

(The application of theology, ethics, and prayer to the life of the church)

KARL BARTH AS A PREACHER

By Robert B. Ives, Pastor, The Grantham Church; College Pastor, Messiah College.

Preaching, as anyone who has done it knows, is no easy task. It is made no easier by the array of textbooks on preaching which stresses techniques and forms. Here one finds help about such matters as sermon outlines and voice control, but little help in that crucial part of the sermon where the message of the Bible grips the heart and staggers the mind of the preacher. Likewise the critical approach of seminary courses and the many technical commentaries with their extended discussions of textual and critical problems can be depressing to students.

Even the sermons one hears Sunday by Sunday may disappoint. They may be well delivered and critically accurate, but they come from preachers who, unlike Jacob, have not grappled with God! I want to suggest encouragement for students, from an unexpected source.

Karl Barth is known to twentieth-century people as a theologian whose many volumes of church dogmatics daunt the bravest minds. At first, though, Barth was a preacher, in Geneva and then in the Aargau village of Safenwil, from September, 1909 to October, 1921. Later, from 1956 until the end of his life he was preaching as a kind of assistant chaplain in the Basel prison. In the thirties and forties he also preached on various occasions in churches.

Barth, no less keenly than anyone else, knew the difficulty of preaching: "What an impossible task to preach," he said (cf. Busch, pp. 89f.). Of course, we reply, that should be no surprise. All of life is difficult and pseudo-simplicity helps no one. Yet another and more crucial reason for Barth's struggling was that he was listening for God. "If I understand what I am trying to do in the *Church Dogmatics*," he said on one occasion in words that could equally well apply to his preaching, "it is to listen to what Scripture is saying and tell you what I hear" (Johnson, p. 4).

But it is not easy to hear what God is saying in the Scriptures. Barth won't do that for us; that is, we won't be able to preach his sermons — I tried once to preach a sermon of his on Genesis 28 with the results you might expect. Yet what one can learn from him is what it is like for a great man to struggle to hear God's voice; and we can read in his printed sermons what he tells people he has heard. Surely that is worth something. This is where Barth can be an encouragement for conservative evan-

gelicals struggling to keep their heads above water in critical studies and yet still to preach God's Word: Barth did it and he is by many counts one of the half-dozen greatest theologians the church has known.

We can perhaps best learn from Barth's example by noticing how his preaching changed dramatically during his later years in Safenwil, beginning particularly during the summer of 1914. Behind the change was a series of life-shaking events in his own life. In 1912 his father died. In 1913 he married, and in the same year a significant friend, Edward Thurneysen, became pastor in a neighboring village of Leutwil. Then in 1914 the First World War rolled like the plague over Europe. Barth's sermons changed, and in them we can see a man pushing his way through mists to try to see God.

Our primary source for observing this change consists of the Safenwil sermons. They are currently being published in the *Gesamtausgabe* of Barth, though they have not yet been translated into English. There are about 500 sermons through which we shall be able to look at Barth not only as a preacher but as a pastor preaching.

Also, when Edward Thurneysen came to Leutwil, he and Barth spent many long hours discussing "church, world and Kingdom of God" (RT, p. 11). Here were two village pastors thinking together about their task. A long correspondence ensued in which we catch glimpses of a warfare being fought in their minds. Some of the correspondence has been published as *Revolutionary Theology in the Making*.

The Bible's Place in Preaching

Barth's earlier Safenwil sermons seem formidable, for they are enormously long and philosophical. They reflect a European style of theology which is in constant dialogue with philosophy. (American theology, on the other hand, arises out of pastoral concerns and has a functional character). They are the sort of treatises that a student just out of school might preach, filled with theological and technical fervor. They ruminate on situations in Safenwil and the rest of the world with psychological cleverness and great awareness of the economic and political situation of the working class. When Barth first preached them, the sermons were undoubtedly heavy going, and one wonders whether the poor workers in Safenwil understood much of what was going on. Here in the sermons one finds Schleiermacher and Kant and Hermann and Ragaz and the whole socialist movement. We can understand why Barth preached frequently to a nearly empty church.

At this point the sermons are not yet biblical, and textual-critical issues have little part in them. Even so, in them we can increasingly see Barth wrestling and struggling to discover what the Bible is saying. As the Bible was becoming more important in his sermons, Barth would say, "If only we were filled and driven,

FROM THE EDITOR

This fall we have added two new sections to the *TSF Bulletin*. The EDITORIALS section first appeared in the September-October issue, with Princeton student Greg Martin urging us to understand the various ingredients which contribute to our theological pilgrimage. This month, a former Princeton student, Bob Cathey, offers a pointed critique of that school's failure to change its approach to Black Studies. Although students in the past have contributed articles, news, and book reviews, the Editorial columns can now provide further opportunities for students throughout North America to be aware of each other's concerns and learn from each other's actions. Contributions from students, professors, pastors, and laypersons will be considered for publication on the basis of their relevance to our overall readership.

Our other new section, MINISTRY (the application of theology, ethics, and prayer to the life of the church), will appear in *TSF Bulletin* from time to time. In this issue we offer an article by Messiah

College professor Robert Ives, who considers what we can learn from Karl Barth about the work of preaching.

Two other additions to the *Bulletin* deserve comment. Donald Dayton (Northern Baptist Theological Seminary), has accepted the responsibility of arranging for our INTERSECTION section reports and analyses of professional meetings as they occur. He comments in this issue on the recent Finney Festival in Rochester, New York. The center pages of this issue contain a special bibliography on the New Christian Right prepared by Richard Pierard of Indiana State University. We hope to publish other useful "tear-out" items in the future.

Many seminarians have recently received promotional literature about *TSF Bulletin*, inviting them to subscribe. Please do encourage your friends to join our readership. Others in your seminary community can benefit from the articles and reviews you already appreciate in each issue. And new subscriptions will help keep the cost down for all of us.

our sermons should appear simpler" (RT, p. 32, letter of Sept. 19, 1915).

The dramatic change came in the summer of 1914. In the sermons of August we begin to see a man being overwhelmed by what God is saying in the Bible. It was later that Barth expressed his regret at not having discovered the Bible sooner:

It seems to me that we come just too late with our bit of insight into the world of the New Testament. . . . If only we had been converted to the Bible *earlier* so that we would now have solid ground under our feet! One broods alternately over the newspaper and the New Testament and actually sees fearfully little of the organic connection between the two worlds concerning which one should now be able to give a clear and powerful witness. (RT, p. 45, Nov. 11, 1918).

Barth touches here on his common theme of the two desks. At one desk there is the newspaper through which one discovers the events of the world people live in. At the other desk is the Bible. The point is that the everyday world of people needs to be understood by way of God's vision in the Bible.

Once in the ministry I found myself growing away from these theological habits of thought, and being forced back at every point more and more upon the specific *minister's* problem, the *sermon*. I sought to find my way between the problem of human life on the one hand and the content of the Bible on the other. As a minister I wanted to speak to the *people* in the infinite contradiction of their life, but to speak the no less infinite message of the *Bible*, which was as much of a riddle as life (WG, p. 100).

This balance was a fruit of the change in Barth's preaching. His early sermons seem more like philosophical discourses. For example, in the sermon of January 4, 1914, the discourse is on time; in that of August 2, it is on war. But by 1922, we find Barth convinced that the Bible is what gives to a person's questions their first real depth and meaning (WG, p. 117). The Bible does this by pointing on to the larger question, are we asking after God in our questioning?

By 1922 we also discover Barth concluding that when we ask questions about God we hear the answer that the question is the answer, and that the crucified is the one raised from the dead, and that the explanation of the cross is eternal life (WG, p. 119).

Of course we should want to know what Barth means by this, that the question is the answer. He means that the stance of faith, in which one is willing to ask the Bible one's questions, prepares one also to hear the answer the Bible gives. For the Bible to speak its answers we must confess our dependence upon the reality of the living God who speaks in the Bible (WG, pp. 120,121).

This is worlds away from some of the tricks of homiletics where one puts the toe of one's shoe behind the knee of one's leg to increase quaver in the voice and so move people. No, what affects a preacher's sermon and the force of its delivery is being immersed in the world of God in the Bible. Barth was making this discovery in the summer of 1914. It was then that the Bible became important to him.

We can observe the process of discovery by considering several sermons in more detail. At the beginning of 1914, Barth preached on time and chance from a phrase in Psalm 31, "my times are in your hand" (BG, pp. 3-11). At first we find a long reflection on how time flies. Barth raises questions about how a person uses time and whether chance controls one's life. This reflection on time makes up the first two-thirds of the sermon and only then does Barth deal with the text, calling it "a new year's watchword that holds water. If only we could make it our own" (p. 9). He then reflects on the biblical phrase, but the reflections are certainly not exegesis. They are more like random meanderings through the themes of God's perfect power and how God's will may be active in time. Barth has not yet come so far as to hear

the Bible speak.

By August the world situation had changed and Barth was beginning to change himself. On August 1, the Swiss army was mobilized for the first time since 1798 when they had been drawn into the war against Napoleon. The next day was Sunday and Barth, with the World War in his mind, preached from Mark 13:7 (BG, pp. 395-408). We read in his sermon, "Now we know what it means: 'if you hear of war and the rumor of war. . . . ' We will not soon forget these days of tension, of constant unrest, calm and then new unrest. What sort of magic power lies in this little word *war!*" Then, as in earlier sermons, Barth begins to run off into philosophical musings. But this time he comes much sooner into the text, one-third of the way into the sermon, rather than two-thirds (p. 399): "Now let us hear from the mouth of Jesus what are the thoughts of God about war." He then proceeds to the words of the text, not as an addendum to a philosophical thesis, but as a way to gain insight into the thoughts of God: "And now we call on God: 'Lord, have mercy on us and save us. Give us peace. . . .'; but whether he hears us, whether he does what we want — we cannot know that, that rests entirely in his hands. And he does not say to us: 'I will spare you, there will be no war,' but he says to us. . . . 'fear not.'" There is still in this sermon a kind of dissertation about war in the old philosophical manner. What is war and how does one overcome the fear of war? Yet beyond this we can notice Barth's struggle to know what God is like for people enmeshed in war and to know what comfort God can give to people out of the words of the Bible.

In his sermon for the following Sunday, August 9, as if the dread of war were pushing Barth to depend more on the voice of the Bible, Barth asks if it would not be an encouragement if one of the old prophets were to stand among them (BG, p. 409). No, he concludes, for we have the sure prophetic word which shines in our hearts: "We have our Bible and there is something grand about this old book." And, perhaps reflecting his own conscience about the matter, he adds, "perhaps, though, we have not made a right use of it this year. We read there only occasionally and then more from a sense of duty than out of an inner compulsion" (p. 409). It is true, admits Barth, that the Bible enlightens people, yet they listen more carefully to the newspaper; but, says the two-desk man, "we need to learn . . . to go to the source and drink, for we do not find comfort in the newspaper but in the Bible" (p. 410).

At this stage Barth was still not yet exegeting the passage, but he was reflecting on the basic situation of the world and of the people of Safenwil with the words of the text in mind. He had not yet come so far as he would in the prison sermons of the fifties and sixties, or as far as he would in 1916-17, but we do see a noticeable movement toward the Bible.

For Sunday, August 23, the topic of Barth's sermon is still the war, this time based on the apocalyptic picture of the red horse in Rev. 6:4. Now Barth is angry that there has been no resistance to the war by the Christians in Europe. Instead they have prayed for war. There is only one voice raised against the war, like that of a child's voice calling out in a thunderstorm, and it is the voice of Pius X, the pope. There is also Barth's voice saying, like an eighteenth-century New England preacher, that the war is God's

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judgment on self-seeking people (cf. also his comment in a letter to Thurneysen of Sept. 4, 1914, RT, p. 27). It is war against those who are already at war in their inner self: the solution to war is to call on God to have mercy on us, and so Barth appeals to the congregation to have a deep, abiding confidence in God and his wisdom, rather than to philosophize. This marks a distinct change from the earlier sermons and is one of the clues that Barth is beginning to spend more time wrestling with the text.

In these Safenwil days Barth spent a lot of time preparing his sermons; two whole days would be given over to a single sermon and he might begin five times and only finally finish Sunday morning or late Saturday night "fortified with strong coffee" (RT, pp. 12,41). At first, as we have seen, his topic would come from the events of the times rather than from the Bible. In 1912, for instance, he allowed the sinking of the Titanic to inspire "a monstrous sermon on the same scale" (Busch, p. 63, from Homiletik, 1966, p. 98). But later the topics themselves came from the Bible and the sermons had more a theological bent than a social or political one.

In 1916 Barth was finally talking about how crucial the Bible was. "I began to read it as though I had never read it before. I wrote down carefully what I discovered, point by point . . . I read and read and wrote and wrote" (Busch, p. 98). What Barth was reading was the Bible and he was reading it with a greater expectancy (WG, p. 121). "And so when this preacher climbs up into the pulpit he comes to speak to the needs of people as one who has himself been questioned by God — and who thus speaks the word of God" (p. 123).

Preaching as a Continuing Struggle

There were times when Barth was dissatisfied with his preaching, for there is nothing automatic in sermon preparation. In a letter to Thurneysen he wrote, "I preached today with the clear impression that this cannot as yet get through to our people . . . because it is still far from getting through to me myself" (RT, p. 32, Sept. 19, 1915). With a letter of September 4, 1914, he enclosed for Thurneysen the sermons of the last two Sundays in August:

You will look at them not as though they were finished products but only as experiments. We are really all of us experimenting now, each in his own way and every Sunday in a different way, in order to become to some degree masters of the limitless problem . . . the providence of God and the confusion of man . . . I want more and more to hold them both together. Sometimes I have more success, sometimes less (RT, pp. 26f).

It was in these years that Barth wrestled with the Bible on another level as he struggled to interpret Romans. This struggle drove Barth to re-read Scripture and earlier theologians so that he could learn theology all over again. Contrary to the critiques made by some reviewers, this constant probing into the Bible was not making Barth more dogmatic. He maintained a strange openness toward the Bible. God spoke in it but was not boxed in by it. Preachers preached but didn't always grasp what God was up to.

At Pentecost [1915] I preached on Jeremiah 31:31-34 — middling! You, too, are most certainly aware of these depressing ups and downs, but actually there is a great wisdom in it and above all it is a necessity in our whole situation of which we cannot wish to rid ourselves. Why should not the congregation notice that we stand under this necessity and that our production of sermons is not a mechanical process? How is there wisdom in it! — I mean that one does not so easily think highly of himself if every three or four weeks he is able to produce only some such weak little sermon . . . (RT, pp. 29f, May 25, 1915).

Now here we see Barth willing to admit a weakness in his struggle to preach, and to recognize that sermon production is not mechanical. Out of his struggles in preaching grew those con-

cerns which gave rise to his theology, in some after some of which he sought to understand the ways of God like in a rather long sermon.

It is not often that one who preaches reflects so carefully on the task. However successful Barth's sermons were — and the low attendance at the Safenwil church might argue that they were not popular — the principles about preaching that he derived are useful. We are reminded that good preaching is rightly a struggle, and that it must reflect the preacher's own attempts to hear God speak in the Bible. These principles came out of the Safenwil experience. In Barth's sermons of 1914 we discover a lesson in homiletics one does not often find in homiletics books.

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INQUIRY

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

WOMAN SHALL BE SAVED: A CLOSER LOOK AT I TIMOTHY 2:15

By Mark D. Roberts, Ph.D. Candidate in New Testament, Harvard University.

Let a woman learn in silence with all submissiveness. I permit no woman to teach or to have authority over men; she is to keep silent. For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor. Yet woman will be saved through childbearing, if they continue in faith and love and holiness, with modesty.

1 Timothy 2:11-15

In the past decade, few biblical passages have attracted as many and diverse interpretations as 1 Timothy 2:11-15. Those who espouse traditional roles for women in the church wield these verses as a coup de grâce of an argument prohibiting female teachers. Conversely, those with egalitarian tendencies fret about the exclusionary implications of this passage and about the apparent contradictions between it and others of the Pauline corpus (notably Gal. 3:28 and 1 Cor. 11:5). "Biblical feminists" attempt to relativize these verses, seeing them as conditioned by and limited to a first-century historical situation. Others dismiss these verses as not written by Paul, thus tending to ignore them. (Even if Paul did not write 1 Timothy, the letter still reflects Pauline tradition and forms a part of our New Testament canon. We must, therefore, consider its teaching as authoritative. For the sake of this essay I assume Pauline authorship.)

Since most recent interpretations focus on the prohibition against women teachers (2:12) and the supporting reasons (2:13-14), they usually ignore the concluding verse 15: "Yet

woman will be saved through childbearing, if they continue in faith and love and holiness, with modesty." Yet this, I contend, presents the most theologically perplexing claims of the entire passage. (Even biblical translations differ widely in their interpretations. My translation resembles the RSV, though following the Greek more literally. Where the RSV translates "if she continues," the original in fact reads "if they continue" [*ean meinōsin*]). This change of person in the original, preserved in the KJV in spite of its awkwardness, is crucial for a correct understanding of the verse.)

On the surface, the statement "woman will be saved through childbearing" seems innocent enough. But how can it be that a woman will be saved through childbearing? In Pauline teaching we are saved through Christ (Rom. 5:9), through confessing that He is Lord and believing in His resurrection (Rom. 10:9), through the gospel (1 Cor. 15:2), and by grace through faith (Eph. 2:8). The other Pastoral Epistles, besides 1 Timothy, reiterate the point that we are saved by the action of God, not through our own activity. 2 Timothy 1:9 records that God "has saved us . . . not in virtue of our own works." Titus 3:5 concurs that God "saved us not because of deeds done by us in righteousness, but in virtue of His own mercy." Never does one's personal action, apart from receiving God's gift in faith, earn salvation. All people, men and women, are saved through the work of God in Christ, and by nothing else.

Some have seen in "woman shall be saved through childbearing" a reference to the birth of Christ. The phrase *dia tēs teknogonias*, normally translated "through childbearing," can indeed be rendered "through the birth of the child." While this interpretation correctly avoids the implication that each woman is saved by her own work of childbearing, it seems only awkwardly reconcilable to Pauline soteriology. For Paul, the fact that Christ was "born of woman" (Gal. 4:4) and "born in the likeness of human beings" (Phil. 2:6) matters salvifically because it enables Him to die in place of sinful humanity. But Paul avoids any further incarnational soteriology, whereby the birth of Jesus effects salvation from sin and death. If one understands 1 Timothy 2:15 as claiming that the incarnation itself achieves eternal salvation, even in part, one forces upon Pauline thought an apparent inconsistency. (If, however, 1 Timothy 2:15 implies a different kind of salvation, perhaps *dia tēs teknogonias* could refer to the birth of Christ. To this possibility we shall later return.)

No matter how we attempt to wriggle out of the problem, as long as we understand "she shall be saved through childbearing" as referring to a woman's eternal salvation from sin and death, we face what seems to be a glaring contradiction in Pauline teaching. Surely a contradiction so blatant as this could not have been intended by the author of 1 Timothy. 1 Timothy 2:15, therefore, begs for some alternate interpretation. Moreover, any sound exegesis should account for the odd change from singular "she shall be saved" to plural "if they remain."

Our search for the correct interpretation of this verse ought to begin with its historical and literary context. 1 Timothy purports to be a letter from Paul to Timothy who is struggling with various problems in Ephesus. In this city of Asia Minor, "certain persons . . . have wandered away into vain discussion, desiring to be teachers of the law without understanding" (1:6-7). These individuals have taught "different doctrines" and have occupied themselves with "myths and endless genealogies" (1:3-4). In sum, they have indulged in the "godless chatter and contradictions of what is falsely called knowledge" (6:20). The descriptions of these false teachers and especially the mention of "what is falsely called knowledge" (*gnōsis*, 6:20), suggests that the opponents referred to in Timothy were gnostic teachers who had infiltrated the Ephesian community.

Numbered among these teachers, quite probably, were women. 1 Timothy 4:7 refers to the heretics' teachings as "profane and old-womanish myths" (*bebēlous kai graōdeis mythous*), thus hinting that these myths were propounded by women.

Furthermore, the prohibition against women teachers in 2:12 makes sense if women had been teaching falsely; otherwise it seems out of place. In fact, immediately prior to this prohibition, in 2:9-10, we find the desire that women "adorn themselves . . . as befits women who profess religion" (*epangellomenias theosebēian*). Finally, if the heretics of 1 Timothy were gnostics, women probably functioned as some of their teachers. Many ancient Christian writers, and most recently Elaine Pagels in *The Gnostic Gospels* (Random House, 1979, pp. 48-69), show that women performed all churchly roles within many Christian gnostic groups. Thus, we may reasonably conclude that women had been teaching heresy in Ephesus.

1 Timothy 2:11-15 encapsulates Paul's response to this problem. First, women are to learn "in silence with all submissiveness" (2:11). The fact that Ephesian women had fallen into vain discussions and speculations and were craving controversy and disputes precluded their learning. This desperate situation demanded their silence and subjection, without which learning would be impossible. Though the emphasis on silence and subjection seems overly patriarchal to modern readers, the fact that women are permitted and even encouraged to learn reveals the author's presumed optimism about female potentiality. Rather than excluding women entirely from religious education, as segments of first-century Judaism often did, Paul implies that women can and should learn alongside their male brethren.

Paul continues: "I permit no woman to teach or to have authority over men: she is to keep silent" (2:12). Don Williams in his excellent book *The Apostle Paul and Women in the Church* (Regal Books, 1979, p. 112), argues that this verse need not have the implication of "I never permit. . . ." The Greek verb *epitrepō* might well be translated as "I am not permitting," with an emphasis on the temporary nature of the practice. Since at times Paul had allowed women to pray and prophesy, albeit with veiled heads (1 Cor. 11:5), Williams' observation appears valid. Only peculiar historical circumstances demand female silence.

The possible ephemerality of Paul's practice, however, appears to harden into permanence in the following verses, which explain the silence of women on the basis of Genesis 2 and 3: "For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor" (2:13-14). The prohibition against female teachers is grounded theologically in the most formative human events: the Creation and the Fall.

This argument, odd to modern ears, becomes especially sensible given the fact that many gnostics, perhaps those in Ephesus, overturned the Genesis account by glorifying Eve as the bringer of life and knowledge to man. If Paul were to silence the Ephesian female heretics, he would need to refute their use of Eve as a paradigmatic revealer of truth to man. Richard and Catherine Clark Kroeger, in "May Woman Teach? Heresy in the Pastoral Epistles" (*Reformed Journal* 30:10, Oct., 1980), argue convincingly that 1 Timothy 2:13-14 intentionally confutes gnostic claims regarding Eve.

Still, how Paul actually wishes to use 2:13-14, other than as an anti-gnostic polemic, is not altogether clear. On the one hand he could see these verses as premises which logically imply the silence of women. On the other, he might intend these statements as no more than illustrative: Adam's priority illustrates that of man in church, while Eve's deception portrays that of women in Ephesus. Whether Paul regards the events of Genesis as causative or illustrative of the current plight of woman, he certainly understands her to be saddled with a theological condition which prohibits her teaching in church. Only an amelioration of this female condition would enable woman properly to teach.

In this context we read "Yet she shall be saved through childbearing, if they continue in faith and love and holiness, with modesty" (2:15). We have already noted the difficulty in understanding the salvation connoted here as eternal salvation. Could, therefore, Paul have another kind of salvation in mind? Could this

salvation be one which is appropriate to the immediately preceding discussion? Could it be that woman will be saved from the very condition which demands her churchly silence?

Paul elsewhere uses the verb "to save" (*sōzō*) and its related words only in reference to salvation from sin and death. Yet the uniqueness of the phrase "she shall be saved through childbearing" suggests that the verb "to be saved" has a different sense here. In Hellenistic Greek *sōzō* had several non-theological connotations, evidence of which we find within the New Testament itself. In the Gospel of Mark, after healing the woman with the flow of blood, Jesus says, "Your faith has saved you" (*hē pistis sou sesōken se*, Mk. 5:34), using the verb *sōzō*. The KJV translates this with "Thy faith has made thee whole" and the RSV by "Your faith has made you well." In both cases the translation of *sōzō* implies an earthly non-eternal salvation: a restoration of a woman to health and wholeness. 1 Timothy 2:15 employs *sōzō* with such a meaning in mind. Woman will be saved through childbearing, not from death, but from the theological condition which outlaws her teaching. She shall be saved into ecclesiastical wholeness.

Why, we must ask, does childbearing achieve this sort of salvation? For an answer let us look to an analogous passage in 1 Corinthians 11. Here Paul argues for the veiling of women, partly on the basis of the created order in Genesis 2: "For man was not made from woman, but woman from man. Neither was man created for woman, but woman for man" (1 Cor. 11:8-9). Man is prior to woman; woman is from, and therefore secondary to, man. Yet, after using this argument from creation, Paul shows another side of the issue: "Nevertheless, in the Lord woman is not independent of man nor man of woman; for as woman was made from man, so man is now born of woman. And all things are from God" (1 Cor. 11:11-12). Seen "in the Lord," that is, from a Christian point of view, men and women depend upon each other. The created order with man as source of woman is offset or balanced by the natural order with woman as the source of man. In the act of *childbearing* woman illustrates her natural, divinely ordained pre-eminence over man, even as man showed his pre-eminence over woman in creation.

Returning our attention to 1 Timothy 2, we notice that the claim "woman shall be saved through childbearing" follows an argument similar to 1 Corinthians 11:8-9, which emphasizes the priority of the male in creation. But 1 Timothy 2:15 clarifies what Paul leaves implicit in 1 Corinthians 11, namely that woman is actually saved from her subordinate condition in creation by bearing children. In the divinely established natural order, woman herself assumes a prior position to the man as his source. Whatever the ramifications of woman's being created second, these are cancelled through her giving birth.

Thus, if there exists a male-headed hierarchy in nature because God first created man, then equally there exists a female-headed hierarchy because God created woman to give birth. But in 1 Timothy 2, as in 1 Corinthians 11:11-12, Paul refuses to think in hierarchical terms. Rather, when seeing "in the Lord," Paul emphasizes not male-female hierarchy, but the interdependence of and reciprocity between the sexes. (In this regard we might recall Ephesians 5:21-33, in which Paul sets his discussion of marriage within the context of mutual submission of Christians.)

Paul has countered the import of Adam's prior creation by recognizing one of the theological ramifications of childbearing. Nevertheless, the significance of woman's deception in the Fall remains: "but the woman was deceived and became a transgressor." Might childbearing also enable woman to cleanse the stain of her being deceived by the serpent? An answer to this query lies within Genesis itself. Here, after the serpent deceives Eve and she falls, along with her husband, into transgression, God curses the serpent. He concludes His curse with:

I will put enmity between you and the woman, and between your seed and her seed; he shall bruise your head, and you shall bruise his heel (Gen. 3:15).

The woman's seed, the product of her childbearing, will some day bruise the serpent's head. As the woman was deceived by the serpent, so she shall avenge herself through the seed which she bears.

Christian interpretation of Genesis 3:15 has understood the "seed" as a prophetic denotation of Christ. The second-century church father Irenaeus, for example, after quoting this text, explains that the One who conquers the Enemy must be born of woman, since Satan prevailed over man initially by means of a woman. This One, of course, is He who is born of the Virgin: Jesus Christ (*Against Heresies*, Book 5, Ch. 21). Since Paul might indeed envision the curse of Genesis 3:15 when he speaks of childbearing in 1 Timothy 2:15, conceivably he too connects the "seed" with Christ. Therefore, "she shall be saved through childbearing" could in fact refer to woman's bearing of the Messiah: the One who ultimately bruises the serpent's head.

An earlier objection, in this essay, to seeing "childbearing" as pointing to the birth of Christ was the apparent inconsistency between this gloss and Pauline soteriology. Once we read "she shall be saved through childbearing" as explaining an earthly restoration of woman and not her means of external salvation, the apparent inconsistency vanishes. Paul does not mean in 1 Timothy 2:15 that woman earns her salvation from sin and death by giving birth to the Messiah. Rather, through this special instance of childbearing, woman fulfills God's prophetic curse upon the serpent, thus exacting revenge upon Satan and being "saved" from the import of her deception and transgression.

Childbearing, therefore, serves two healing functions for woman. It both counterbalances man's prior creation and avenges woman's deception and transgression. Yet the fact that woman bears children does not suffice *by itself* to guarantee any woman's right to teach. Even if childbearing frees womankind from the theological effects of the Creation and Fall, the problem of false-teaching women in Ephesus and elsewhere remains. Thus Paul, always the pragmatist, makes the churchly restoration of women contingent upon their faith and action. Women will be saved "if they continue in faith and love and holiness, with modesty."

Paul uses the plural verb "*they continue*" (*meinōsin*) to emphasize that particular women, not womankind, must live appropriate Christian lives if they are to teach. Whereas *woman* shall be restored because *woman* bears children, specific *women* shall be restored only if *they themselves* act as Christians should. Any individual woman, therefore, need not bear children in order to teach in church. She owns the theological ramifications of childbearing simply by being female. But in order to be saved from her condition which prohibits her teaching, she must bear good works in faith, love, and holiness. In 1 Timothy the failure of Ephesian women to "continue in faith," not their femaleness, demands their silence. These women will be saved, thus permitted to teach, only if their thoughts and actions deserve this responsibility. Of course the same standard applies to any man as well.

The problem which we hoped to treat in this essay thus appears solved. We must understand "she shall be saved through childbearing if they continue . . ." not as an explanation of how a woman earns eternal salvation. Rather this statement constitutes Paul's theological response to his own argument for the silence of women — a silence which, although well-grounded theologically, he regards as temporary. In five short verses he has provided practical advice, defended this advice on theological grounds against gnostic speculations to the contrary, and presented conditions under which his advice would no longer be valid. Williams' translation of *epitrepō* as "I am not (now) permitting . . ." faithfully captures Paul's perspective. The prohibition against teaching will not permanently stifle woman: she shall be saved from whatever condition requires her temporary silence.

Paul's letter to Titus, closely related to 1 Timothy both theologically and historically, contains evidence for the temporariness of Paul's counsel against female teachers in this passage. Paul advises Titus, who is in Crete, to "Bid the older woman . . . to be

good teachers" (*kalodidaskalous*, 2:3). Whether their students include both sexes or not (2:4 might, though not necessarily, limit the students to "young women"), these Cretan women are permitted by Paul to teach. Undoubtedly then, he understands the silence demanded of women in 1 Timothy 2 as limited to the situation in Ephesus and in his own locale. Since the older women of Crete have already been "saved through childbearing" and have "remained in faith and love and holiness," they may teach. (Curiously, in writing to Titus [1:10-11] Paul even demands that trouble-making *men* be silenced.)

Having freshly interpreted Paul's intention in 1 Timothy 2:11-15 and observed the corroborating evidence from Titus, we might compose a paraphrase of this passage as follows:

Let a woman learn in silence with all submissiveness (not with loud disputes as some Ephesian women do). For the time being I am not permitting any woman to teach or to have authority over a man, but to be in silence. For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor. Yet woman will be saved from that which demands her silence and will someday be able to teach. This is possible because through childbearing woman counterbalances the created priority of man and produces the "seed" which bruises the serpent's head, namely Jesus Christ. But woman will be restored only when individual women continue in faith and love and holiness, with modesty, thereby demonstrating the maturity of faith demanded of any Christian teacher.

Anyone who uses 1 Timothy 2:11-15 in order to prevent women from teaching in church misuses the text. Paul never intended his limitation of women as permanent. Indeed he hoped for and foresaw theologically the time when women would be saved from their churchly prohibitions. So today, if women fail to continue in faith and love and holiness, with modesty — like men who fail similarly — they should not teach. Ones like these, whether female or male, need to learn in silence and to practice what they learn. But if women have learned, if they have persevered in the Christian faith, if the Holy Spirit has gifted them for teaching, let us not quench the ministry of the Spirit through women because we have previously misunderstood what it means for woman to be saved through childbearing.

A fuller understanding of 1 Timothy 2:11-15 should speak not only to the church at large, but especially to those women who currently engage in or are preparing for Christian ministry. Verses which have so often functioned as a burden or stumbling block to women seeking to serve Christ now can offer their intended promise and challenge. The promise for women is that they shall be saved from whatever theological restrictions have been placed upon their free exercise of the Spirit's gifts. The challenge for women is to "continue in faith and love and holiness" in spite of the frustration and disappointment which attempting to serve the Lord in a trenchantly sexist church so often brings.

These verses also imply a challenge for men. We, who have for centuries suppressed the ministries of women, must now repent of our ways. We must confront our brethren with the truth that "in the Lord" women will be saved into ecclesiastical wholeness. We must encourage our sisters as they seek to serve Christ in His frighteningly patriarchal church. For if we all, male and female, support the Spirit's empowerment of women for ministry, perhaps she shall be saved!

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INTERSECTION

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

THE FINNEY FESTIVAL: PERSPECTIVES ON AMERICAN EVANGELICALISM

By Donald Dayton, Assistant Professor of Historical Theology at Northern Baptist Theological Seminary, and Jeff Smith, student at Princeton Theological Seminary.

"The times, they are a'changing." This again became clear October 16–24, 1981 at the "Charles G. Finney Sesquicentennial Festival." It celebrated the 150th anniversary of the 1830–31 revivals that had great impact on Rochester, New York and represented a high point in the evangelistic ministry of Finney. The host seminary, Colgate Rochester-Bexley Hall-Crozier Divinity School, is located in the heart of the "burned-over district" (so called because the area was so often swept by "revival fires" early in the 19th century) but more recently has been known more as a center of liberal and social gospel commitments. There was then a certain irony in a "Finney Festival" convened in Rochester to celebrate the history and import of American evangelicalism.

The festival was a multi-faceted occasion, inaugurated with a full re-enactment of a Finney "revival meeting" in the Genesee County Museum (a reconstruction of a mid-19th century village of upstate New York). The climax was a series of "revival meetings" held in the churches in which Finney preached but with contemporary preachers and prophets: Jim Wallis of *Sojourners*, James Forbes of Union Seminary in New York, Peter Gomes of Harvard's chapel and Sister Joan Delaplaine of the Aquinas Institute of Theology. The scholarly core of the conference was, however, a series of papers on the history of American evangelicalism. Your reporters attended only this last component, held October 16–17.

The diversity and variety—even the ambiguity—of evangelicalism was the major motif. The foil of several papers was an interpretation of evangelicalism based too much on a Northeastern, Reformed, white, male, and post-fundamentalist viewpoint. Jon Butler of the University of Illinois, for example, used the Southern experience, where evangelical themes were bent to the support of slavery, to argue that evangelicalism was not always the carrier of the social reform and moral transformation of the Finney revivals. Al Raboteau of the University of California, however, probed the black evangelical experience to discover a revolutionary egalitarian impulse. Nathan Hatch of Notre Dame undermined more usual interpretations of millennialism by arguing that such themes did in fact on occasion combine with popular religion to produce a democratic and anti-elitist thrust. Carroll Smith-Rosenberg (University of Pennsylvania) and her student Nancy Hewitt (University of South Florida) used anthropological models to argue that revivalism contributed, at least at some points, to new power and roles for women. Henry Bowden found the mission of early Oberlin College to the Chippewa Indians more progressive and more identified with Native American interests than often assumed.

Two papers were devoted more directly to Finney and the Rochester revivals. Dean Garth Rosell of Gordon-Conwell Theological Seminary countered caricatures of revivalism as emotional excess by delineating the interplay of heart, mind and will in Finney's thought and practice. Paul Johnson of Yale University traced the impact of the Rochester revivals on the social structure of the city using statistical studies of shifts in sexual morality

and the rise of benevolent societies.

The two final papers turned to the more recent evangelical experience in the twentieth century. Joel Carpenter (Trinity College) returned to the diversity motif by showing the variety of the theological traditions represented in the neo-evangelical coalition. And ambiguity was again the final note in a paper by Grant Wacker (University of North Carolina) surveying the contemporary scene and the discovery by the secular media of an insufficiently noticed but potentially powerful religious force in American society.

Half-a-dozen prominent scholars in the areas under consideration provided formal responses to initiate discussion among some 150 participants and observers. Since publication of the papers as planned, *TSF Bulletin* readers should have the chance eventually for their own evaluation.

ANOTHER "CHICAGO STATEMENT": A RESPONSE TO THE NEW RIGHT

By Donald W. Dayton, Assistant Professor of Historical Theology, Northern Baptist Theological Seminary.

The following "Chicago Statement" was issued October 10, 1981, after an all-day working session at the Chicago Temple (United Methodist Church). As has been widely reported in the press, the statement is intended as a response to the rise of the "New Religious Right" by a diverse and widely based group of Christians who wished to articulate openly an alternative stance—one concerned about some of the same problems but more aware of the complexity of the issues involved and more sensitive to the pluralism of American society.

Composition of the statement took place over an eight-month period in the wake of a consultation on the "New Religious Right" held at the Lutheran School of Theology in Chicago under the sponsorship of a number of local churches and institutions representing several denominations. The major figure behind both the original consultation and the statement was Jack Lundin, pastor of the Community of Christ the Servant, an experimental Lutheran church. Lundin organized a continuation committee that in response to criticisms voiced at the consultation included greater representation of evangelicals and others outside the mainstream.

Probably a hundred persons were involved in the process at various points. Primary author of the original draft was Episcopalian Bob Webber of Wheaton College, author of the recent book, *The Moral Majority: Right or Wrong* (Crossways Books, 1981). Lutheran Joseph Sittler, recently retired from the University of Chicago Divinity School, made significant revisions, especially of a literary character. A core working group met several times for revision. Personnel changed from meeting to meeting, but the most consistently present included Linda Barnes and Hugh and Tommye Talley, members of the Community of Christ the Servant, Dean Gene Reeves of the Meadville/Lombard Theological School (Unitarian/Universalist), Prof. LeRoy Kennell of the Church of the Brethren's Bethany Theological Seminary (Kennell is a Mennonite), and myself (Donald Dayton, Northern Baptist Theological Seminary, Wesleyan Church). The final revisions and promulgation took place October 10 at the Chicago Temple in a gathering of about fifty theologians and church leaders in the Chicago area.

As is apparent from the statement, the major strategy was an attempt to take the shibboleths of the "New Religious Right" and broaden the range of concerns and push them more in the direction of justice and concern for the disenfranchised. Thus to be "pro-life" is to be more than merely against abortion; it is to be concerned about nuclear arms proliferation, capital punishment, exploitation and so forth. Given the range of options among the

drafters, it is remarkable that there is a statement at all. Not all in the final stages were able to sign. Some abstained because it appeared to be too direct an attack on fellow Christians. (After much discussion of this matter, it was decided by the final group to be quite explicit in the "protest" against the New Religious Right.) Others felt the statement was too general and lacked a positive prophetic edge speaking to definite issues. (Again after discussion, it was decided to maintain as much pluralism in the drafting group as possible—even at the cost of definiteness—because the basic thrust of the project was to have as broadly based a group of Christians as possible dissent from the platform of the New Religious Right.)

Even more important than the content of the statement was the process that produced it. The project brought together Christians that had not talked to each other before and made a significant contribution to greater understanding. Where else have Catholics, Lutherans, and Unitarians met with large contingents of Wheaton College faculty members and other evangelicals for a common purpose? Thus the statement is another sign of the ferment and realigning of coalitions taking place in the American religious scene.

THE CHICAGO STATEMENT

Preamble

We, members of many religious communities, wish to make a clear statement concerning many important issues of our common life, and to describe ourselves differently from our fellow citizens and fellow believers who have called themselves publicly with such terms as "The Moral Majority," "The Christian Voice," etc. Although the statement is occasioned by wide dissemination of the views of such groups, it is not simply a rejoinder; it appeals for a deeper and larger understanding of Scripture and Christian tradition.

Because we live in a time of personal and public moral crisis, we call upon the body of believers in Jesus Christ to exert prophetic responsibility and constructive engagement in the political process.

We affirm that God works in a special way through Christian communities which may not be on the side of merely the political right or the left. Yet, these various Christian communities, existing as "a society within the society," cannot ignore the structures of the political order. Because all orders of society are permeable to evil, these orders are themselves involved in the evils of violence, poverty, inequality, discrimination, military contests, hunger, greed, materialism, hedonism, and sexism.

Nevertheless, the vitalities of the Kingdom of God cannot be reduced to an agenda of moral legislation, coercive measures, and political power. We do not demand that our convictions dominate public education, public television, or any other public institution. We do not attempt to censor those who disagree with us whether they be minorities or controlling majorities. Therefore, we call upon the Christian communities of the church to acknowledge the mixed character of the human situation and the ambiguity inherent in all human choices. We call upon Christian people to be:

Pro-Human

We affirm the sanctity of all human life. We deplore the devaluation of personhood whether by irresponsible and permissive abortion, irresponsible genetic manipulation, infanticide, economic exploitation, or nuclear arms proliferation. Therefore, we call upon the church to affirm and honor such actions as respect all human life: the fetus, the mother, the unwanted child, the poor, the disadvantaged, the hungry, the aged, the disabled, the imprisoned, the innocent victimized by guns and brutality, and all caught in fear. We urge the church to address concrete alternatives to the violations of human rights. We also urge the church to continue previous discussions on the moral issues of capital punishment and active/passive euthanasia.

Pro-Family

Saddened by the rise of divorce and the subsequent pain, we affirm the family—married couples, parents with children, single parent families, extended family units—as a gift from God and a peculiar theatre of Divine Grace. We also affirm the family as a place for the mutual support, honor, protection, and the growth of every member toward the realization of his or her potential. We urge the church to actively demonstrate love to all women and men and to minister to them regardless of their chosen relationships.

Pro-Justice

We affirm justice for all without regard to race, sex, color, creed, or sexual orientation. Therefore, we call upon Christians to encourage societal institutions to respect and honor all persons. We call on political leaders to respond without discrimination to the needs of the handicapped, the unemployed, the aged, the poor, and the imprisoned. That equality before God which works for human dignity is affirmed, lest we support injustice by benign neglect.

Pro-Creation

We affirm our responsibility to protect and care for God's creation. We deplore the exploitation of the earth resulting in air and water pollution, the depletion of natural resources, the impoverishment of peoples, the brutal treatment of domestic animals, the extinction of wild life and natural habitats, and the socially irresponsible use of the land. Therefore, we call for such stewardship of creation as shall exercise right reason and compassion in the distribution of food and protect and advance the particularity and worth of all the world's peoples.

Pro-Morality

We affirm that God's creation, the ancient law of Israel, and our covenant with Jesus Christ call us to moral responsibility. We therefore urge an appropriate critical response to the loss of personal and public moral standards evidenced in the rise of pornography, suggestive television programming, the exploitation of sex in advertising, the lack of self-discipline, the diminution of honesty and integrity in business and government, both as practiced in public policy and among individuals, and the increase of terrorism and violence. We affirm the need for empathy and openness toward those whose lifestyles and values are religiously and culturally different from ours.

Pro-Nation

We affirm that a sense of peoplehood is a gift of God. It is natural, therefore, that people love their place and country but such a love dare not become idolatrous. We should be critical of our country in order to promote the ideals of pluralism, peace, justice, and freedom for all. We call on Christians in all countries to warn against a blind trust in nationalism, to distinguish between Christianity and civil religion, and to speak out against materialism and against any messianic trust in militarism.

Pro-Peace

We affirm that the quest for peace among nations is a right obedience to God's will. We also affirm that peace is more than the absence of war. We recognize that materialistic lifestyles can wreak violence and destruction on others as devastating as war, and we also recognize the fundamental interdependence of countries. We therefore call upon all people, especially Christians, to seek and promote such lifestyles and relationships among people and countries as shall relax tensions, meet basic human needs, and promote mutual understanding. We also call upon them to use every means available to avoid military confrontation, aggression, holocaust, and the channeling of resources into destructive weaponry.

Pro-Human Rights

We affirm and uphold the right to self-determination, the freedom of speech and religion, and the right to offer critical appraisal of any human situation. We therefore call upon the church to affirm the dignity of every woman and man to pursue her or his own goals within the boundaries of reason and common sense.

We support peaceful protest against those nations, corporations, and groups that deny basic human rights.

We make this witness in humble recognition of our inability to be comprehensive, of the variety of interpretations that may be attached to these words, and of the reservation some of us may have about parts of the statement. Yet we offer it as a symbol of our witness to a faith that transcends blind patriotism, coercive legislation, and unwarranted uniformity. The church as a community of believers, proclaiming the Gospel, witnessing to its values, and confronting evil through vulnerability and love, must invite people to enter in faith, to ponder its ethical commands, and to live its witness. We call upon that church and all Christians to speak and act with courage where Christian convictions are clear, with humility in areas of permissible disagreement, and with love and compassion in all matters.

WHERE ARE THE TSF GROUPS?

Is there a group of students meeting on your campus to discuss Theology? Ethics? Spiritual Formation? Theological Students Fellowship would like to assist in developing a network of such groups in order to help make helpful resources (publications, conferences) conveniently available to seminary and religious studies students. Please write and let us know what is happening on your campus. Theological Students Fellowship, 233 Langdon, Madison, WI 53703.

FOUNDATIONS

(Doing theology on the basics of classical faith)

WHICH ESCHATOLOGY FOR WHICH CHRIST? (Part II)

By Vernard Eller, Professor of Religion, University of LaVerne (CA).

The first half of this paper, which originally was delivered at a conference on the Believers Church, appeared in our September-October issue. There, Professor Eller discussed categories for sorting eschatological themes. He favored biblical foundations over philosophical ones. In between "demythologized" versions on the left and "literalistic" calendarizing on the right, Eller chose "realistic" eschatology centered on God's past, present and future involvement in human history. Third, rejecting options that consider eschatology totally "realized" or totally "futuristic," Eller sided with an "in-the-process-of-realizing-itself" position. Finally, seeing "speculative" eschatology as an intellectual and exegetical activity that fails to engage the believer, Eller called for a "lived" option which involves every aspect of a Christian's life.

Eller continued by developing a contrast between "secularists" (whom he compared to "flatlanders") and "eschatologists" ("round-earthers"). Eschatologists look at the same landscape as secularists, but they can also see beyond the "horizon" (knowing that the earth actually is round, and that God is active before, during and beyond human history to accomplish his purposes). A Christian eschatologist, then lives his or her life in response to the realities which are hidden beyond the secularist's horizon.

In this final section, Eller considers what kind of Christology is most appropriate and helpful for the community of Christian

eschatologists, developing a perspective which directly confronts how one can legitimately respond to our Lord Jesus Christ.

We have received Dr. Eller's permission to edit his manuscript to conform to our editorial policy concerning inclusive language. Eller provides a critique of the contemporary stress on inclusive language in his new book, forthcoming from Eerdmans, Language of Canaan.

III. The Eschatological Jesus

The material of the final third of this paper can be found in a different form in my article, "The Course of Discipleship" (*Brethren Life and Thought*, Vol. XXVI, No. 1, Winter '81). I am here having to stand things on their heads, although that presents no problem. There I started with the concept "discipleship" and set out to show that it is essentially eschatological. Here I want to start with eschatology and show that Jesus and discipleship belong in that context. There I related to my own specifically *Brethren* background; here I want to open out to the broader Believers Church tradition. No sweat; things come out the same either way.

Regarding Christology now, my proposal is not simply that the Believers Church tradition holds a distinctive position but that its very approach and methodology — even down to its statement of the problem — is quite different from that of classic, creedal, churchly orthodoxy. There the matter customarily is addressed as formal, intellectual, and conceptual in nature. Christological thought may (or may not) start with the New Testament witness as its basic datum. In any case, the problem quickly is posed as a *theological* one, calling for rationalization, systematization, and almost inevitably the help of philosophical categories. Consequently, more often than not, Christology becomes *ontology*, the effort to define divine "being" and human "being" and how these two are related in the person of Christ. All this may be claimed as *rooting* back into God's biblical self-revelation; yet it is obvious that it has had to go far beyond that starting point and have recourse to concepts that are quite foreign to Scripture.

But where the classic tradition sees the problem as a "formal" one, the Believers Church has seen it as "existential." "Function" rather than "ontology" is here the focal orientation. Not "How is Christ to be comprehended in his eternal being?" but "What do I need to know of Jesus if I am to be his true follower?" — this question sets the agenda. Christology is not now the professional findings of *thinkers* but requisite information for *doer-disciples* who have to know whom they are to follow and why. And when it is done so, Christology can afford to stay within the New Testament language-game rather than being forced to proceed into philosophic speculation.

The key issue is whether "Christology" belongs primarily to "discipleship" or to "theology." However, the bare word "disciple" ("discipleship") is not in itself adequate for making the distinction as clear and as powerful as it needs to be made. Yes, I know that "disciple" is actually a very close translation of the Greek word used in the Gospels and that, as long as it is defined by its New Testament context, the word "disciple" functions very well. Yet, on the basis of the sheer semantics involved, the German term *Nachfolge* is much more useful to our Christological purposes.

The English word "disciple" comes from a Latin term identifying "one who *learns*," clearly the correlate of the term meaning "one who *teaches*." Etymologically, then, "discipleship" points directly to a Teacher/Disciple (learner) relationship.

"*Nachfolge*" is quite different. It is constructed from two German words meaning "after" and "following," pointing to the idea of an "after follower" — the correlate of which would be a "leader-lord." Thus the implied relationship is Leader-Lord/Follower.

If we trace out the implications of each of these models, we will discover that *Nachfolge* leads straight to the Believers Church/New Testament understanding and that *Discipleship* leads quite elsewhere. Let's do it.

Both models take the same starting point, namely the historical

Jesus — that is, Jesus of Nazareth as he lived, taught, and acted in first-century Palestine. If Jesus is Teacher, this is where and when he did his teaching. If he is Leader-Lord, then this also is where and when his followers joined him, learned of their destination, and were set upon the pilgrimage. ("Pilgrimage" is the right word to use with *Nachfolge*. It is a Latin derivation that comes close to meaning "far afield" and that originally denoted foreign travel, from "abroad." We have only to keep in mind that it is a one-way, once-for-all journey rather than the brief and perhaps occasional "visits" we may identify as pilgrimages today. But with "pilgrimage," our thought has become obviously *eschatological*.)

But from this common starting point with the historical Jesus, things immediately diverge. If Jesus is simply Teacher (which is as much as the bare term "discipleship" requires), then he need be only *man*, a great human being, a good teacher. But if he is the Leader-Lord whose way ends in "the kingdom of God," then, in addition to being the man Jesus of Nazareth, he must also be the very Messiah of God. If his mission is to lead us and get us over the horizon, through history *and beyond*, he must himself *be* of history's "beyond."

Our tradition has not spent a great deal of time speaking or arguing about "the deity of Christ" — it hasn't had to. If a person affirmed that deity but was not following Jesus as Leader-Lord, then the affirmation in itself surely didn't count for much. But if, on the other hand, the person was *following*, had put him or herself into the hands of that Leader-Lord for weal or for woe, then that very action both had to assume a *resurrection* of Jesus that would make such following a present possibility (corpses are hard to "follow"; their moves aren't all that discernible) and was itself a much more powerful affirmation of Jesus' deity than any theological confession or argument could be. Many modern Christians, also, don't spend a lot of time speaking or arguing about "the deity of Christ" — they don't have to. If he is essentially Teacher, it doesn't make any real difference whether he is divine or not. Our Believers-Church ancestors as eschatologists and we moderns as secularists — but, oh, the difference! Although it does not provide much in the way of Christological *theory*, eschatological *Nachfolge* does resolve any doubt regarding the deity of Christ.

Nachfolge, by its very nature, required a something-or-other for which our progenitors didn't have a name but which they obviously had learned how to do. We call it "contemporaneity," an act of the imagination (or perhaps "the Spirit") by which the believer goes back in time to meet and know Jesus on the same terms his first followers did. It was this practice of contemporaneity that kept the noses of those ancestors in their Gospels and themselves acting as if they thought they were part of the New Testament church — this while their churchly colleagues were having to do with the Christ of the Altar, of the Liturgy, of the Creeds and Confessions. Of course, *Nachfolge* contemporaneity does not deny the presence of the Living Lord who is leading here

SCUPE CONGRESS ON URBAN MINISTRY

The Seminary Consortium for Urban Pastoral Education (SCUPE) will hold its third Congress on Urban Ministry April 22-24, 1982 in Chicago, Illinois. SCUPE, an educational organization cooperating with nine seminaries in the Chicago area, offers students training in urban ministry. The national Congress has as its theme: "Anticipating the Future of Urban Centers." The Congress will explore three topics in light of the theme— Food, Work, and Shelter/Land. Planned for both clergy and lay participation, the Congress will include each day two plenary sessions, a number of workshops highlighting specific ministry models related to the day's topic, and creative strategy sessions.

Call for Workshops. Anyone interested in presenting a model of ministry related to one or more of these topics for consideration as a workshop at the Congress should contact SCUPE in writing for further information and guidelines.

Address all inquiries about SCUPE or the Congress to Dr. David J. Frenchak, SCUPE, 30 West Chicago Ave., Chicago, IL 60610.

and now; yet it insists that there is no chance of your recognizing him unless you first have come to know him as Jesus of Nazareth. (And, as many of our forerunners discovered, if what you have in mind to do is contemporaneousness, a home, a barn, or a plain meetinghouse is a much more appropriate setting than is a cathedral.)

But *discipleship* (in its bare definition) doesn't need contemporaneousness. If Jesus is essentially Teacher, all we really need are his *teachings* — and those are *in the book*. Both *Nachfolge* and *Discipleship* center upon the biblical witness to Christ — but, oh, the difference! For a "disciple," the New Testament need be no more than a history of the Teacher and a collection of his teachings. But, for a "follower," it is the very vehicle for getting to the Leader-Lord, becoming contemporaneous so that one *can* follow him.

Nachfolge and *Discipleship* also imply quite different concepts of "authority." No good teacher would even *want* to be taken as an absolute authority. His or her ideas are to be respected, of course; and they are presented with all possible support and persuasion. Still the hope is that the disciple will exercise critical discrimination and accept only as much of the teaching as commends itself. And thus the disciple's personal acumen is actually the final authority. But the Leader-Lord, his authority is absolute — and *has* to be. After all, only he knows where lies the destination of our pilgrimage and only his way-making gives us any chance of getting there. Yet, if I may say so, many modern Christians come on as "disciples," showing considerable critical discrimination — picking and choosing, reinterpreting the teachings of Jesus to fit the wisdom of the age.

Also, the implied *relationship* between Disciple and Teacher is much different from that between Follower and Leader-Lord. A "disciple" certainly owes the Teacher admiration, respect, and "discriminating obedience," but not necessarily anything more close and personal than that. However, the "follower's" relationship to the Leader-Lord is that of *total dependency* — and such is bound to produce the same order of love and intimacy as is produced by a child's dependency on a loving parent. Jesus *does* say, "*Learn from me*" (Mat. 11:29); but much more fundamentally he says, "Simon, son of John, do you *love* me more than these? . . . *Follow me!*" (John 21:15,22). *Nachfolge*, in its basic concept, is as essentially the passion and piety of *loving* Jesus as it is the resultant actions of *following* him — and any true Christology must include such matters.

Think about it, then, and realize that the Teacher/Disciple model is essentially a *static* one. That is, the mental image presents the teacher at the same blackboard and the student at the same desk, all in the same classroom, day after day after day. Granted, education does involve a "head trip"; but that, if we may

THE LONDON INSTITUTE FOR CONTEMPORARY CHRISTIANITY

The London Institute for Contemporary Christianity, a new non-residential Christian community in central London, will hold its Inaugural School April 19–June 25, 1982. Directed by John Stott and Andrew Kirk, the Institute is being created in response to questions concerning the lordship of Jesus and the mission of the church. What does it mean in a largely non-Christian society to confess that "Jesus is Lord," and to bring every part of our being under his rule? As secularism corrodes the formerly Christian culture of the West, how can new forms of mission be developed to encourage lay Christians to penetrate non-Christian society more deeply and creatively as its salt and light? The Institute will offer courses in Christian faith, life, and mission to people in the professions, in business, and in industry. Students will meet together five days and one evening per week for worship, lectures, tutorials, and seminars, and will be encouraged to participate in a mission project. For more information, write: The London Institute for Contemporary Christianity, 12 Weymouth St., London W1N 3FB, England.

say so, happens within a rather confined space. However, the Leader-Lord/Follower model, it is *dynamic*. We have a pilgrimage that drives from here to eternity (actually, *from* eternity to eternity, although, necessarily, "here" is where each of us joins the party).

The flatlander "disciple's" goal is to become equipped to make the best of the world in which he finds himself. The "follower" is intent to move *through* the world and into the kingdom (and because the train in which she moves is that of the Lord Jesus, you can be sure that a lot more than just the individual follower will be swept along). Believe it: universal history will turn out to be the story of Trucker Jesus, Lord of History, and his Big Swoosh. (You mean you had never understood that bit about Pentecost and the Spirit's "rush of a mighty wind"? "There goes Jesus; and — oops — here we go with him!")

Now the technical (and somewhat more polite) term for this dynamic, history-and-beyond, end-state driving idea is what we have been calling "lived eschatology." Perhaps the best biblical expression of it comes from the Epistle to the Hebrews:

[All the biblical personages who represent "faith" have acknowledged] that they were strangers and exiles on the earth. For people who speak thus make it clear that they are seeking a homeland. If they had been thinking of that land from which they had gone out, they would have had opportunity to return. But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared for them a city (Heb. 11:13-16).

Let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter [i.e., one who brings to the goal] of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God (Heb. 12:1-2).

Why should those "seeking a homeland" "look to" *Jesus* as Leader-Lord (all right, "Pioneer and Perfecter")? Obviously, because he already has gone the route — endured the cross and made it to the right hand of God, from where, at the proper time, he is ready to come again, that where he is we may be also. (And in thinking these thoughts, we are doing "Christology" for a fare-thee-well.)

The point is that *Nachfolge* is nothing if not an eschatological concept — and that of this very particular eschatology: "lived, or action, eschatology." And it asks the questions: Are you truly following Jesus *on the course* he has taken and is taking? Is your destination-vision his, a seeking first of the kingdom of God? Are your movements those of kingdom *anticipation* (a seizing of that not-yet-fully-present although certainly not-still-totally absent future)? Are you, today, living out the reality of God's tomorrow? Do you know that *going with* the Lord Jesus is the only true posture from which to pray, "*Come, Lord Jesus*"? And although not recognized as such within church tradition, these questions are as truly "Christological" as are those couched in the terminology of the creeds.

There is, then, another root distinction between *Discipleship* and *Nachfolge* — this closely related to the one above. Teaching/learning is necessarily a highly *individualized* activity. No matter how many students there may be in a class, they each must individually do their own learning, take their own tests (supposedly), and receive their own grades. *Discipleship* (theoretically) *has* to be understood individualistically; *Nachfolge* (theoretically) *could* be — individual followers individually pursuing individual courses behind the Lord Jesus. But if biblical-eschatological *Nachfolge* is what is in view, it cannot be individualistically understood. (This is no attempt to deny that *Nachfolge* proceeds only through the decisions and actions of *individuals*; yet that action always must transpire within its true context of *community*.)

Part of this community emphasis must be attributed to Jesus' Big Swoosh Effect: there is no telling who all or what all ultimately will get pulled into his "turbulence" (a very good word, by the way,

for what *Nachfolge* is all about). But it is that backdraft which creates *the church* — or better put, the caravan-community constituted of those caught in this backdraft is what the New Testament means by “the church” (the gathered). And this “church,” our progenitors well knew, is the primary context for *Nachfolge*.

The caravan of those who, through baptism (believers baptism), have with all deliberation committed themselves to the pilgrimage — this is the church's *primary* community. But precisely because we cannot know who all and what all, our eschatological vision must keep open to the possibility of “total caravan” and always be missionary-minded in prospect of that eventuality. Both *Discipleship* and *Nachfolge* display strong social concern. The difference is that *Discipleship* says, “We will use the *teachings* of Jesus in improving *our* world order” — while *Nachfolge* says, “We are *following* the Lord of History toward *his* new heaven and new earth.”

In addition, there is the consideration that, in the turbulence of Trucker Jesus, unless we hang on to each other, none of us can keep his or her feet. We either follow him together or we don't manage it at all. *Gemeinschaft*, then — that profound sense of communion between God and his people and of commonality among the people themselves — is seen to be part and parcel of *Nachfolge*, and “the church” the natural focus of where and how “followers” exist.

Finally, in a point that probably has already been made obvious, *Discipleship* could imply a purely cognitive transaction: Do you know what you should? Can you give the correct answers on a test? Granted, when the Teacher is Jesus it will be a bit difficult to keep things on this level, so much of his teaching consists of instruction in what we are to *do*. Yet, theoretically, one could claim to be a “disciple” of Jesus on the basis of *knowing* what he taught rather than *doing* it. But be that as it may, it is plain that *Nachfolge* speaks directly of *behavior* rather than cognition. And our tradition, consequently, has held a theology that is very much one of *doing* rather than of *knowing*. Yes, there are a great many things one must *know* about Jesus (and related subjects) in order to do a proper job of following him; and the Believers Church has shown no lack of concern regarding a solid, biblical belief-structure. Yet the word always has been, “So you believe all the right things; what are you *doing* about them?” Belief, cognition, theology, and “discipleship” (in our constricted, etymological sense) can never amount to an acceptable substitute for *Nachfolge*. So our “Christology” regularly has been a *Nachfolge*-Christology — and that, as we have seen, spells nothing other than “lived eschatology.”

SPIRITUAL FORMATION

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

KEEPING A JOURNAL: PRACTICAL NOTES FOR THE BEGINNER

By Mark Lau Branson, General Secretary, Theological Students Fellowship.

During any given year of theological studies, one is offered innumerable opportunities for growth and change. As Christians who value learning, students can work with the subject matter of classes and search for its value and relevance for one's own life. The experiences of internships and jobs also provide new perspectives on one's own history, values, and plans. Add to those ingredients the ongoing relationships with families and friends,

and the student no doubt often feels overwhelmed by the ever-spinning world. In the midst of all this, how is one supposed to approach thoughtfully personal growth and new responsibilities in ministry? It is all too easy for the student to walk in and out of this array of events and people with little or no intentional sorting and evaluation.

I was meandering through such a year at Claremont School of Theology when I first began writing in a journal. I finally discovered a central point, a hub, a sanctuary for integrating the constantly changing ingredients of my life. I often refer to my journal as “home” or as my “garden in the desert.” The dialogue with God that takes place there as I view the rest of my environment is often rich and insightful. A path taken as I write is sometimes nudged or even reversed by the Holy Spirit's guidance. Relationships with others can be viewed from needed fresh perspectives. The integration of studies with the world can, at times, make sense. Personal growth—intellectual, emotional, spiritual—can be better understood and encouraged.

Rather than offering an extensive biblical or psychological apologetic for “journaling,” I will simply suggest some “how-to's.” My hope is that some will be encouraged to begin a journal. Perhaps those who have already started such a journey will discover new possibilities.¹

Each of the following topics offers a different perspective on one's world. There is overlap between them, as there are probably omissions. Work from different “windows” to discern the most profitable route for your own pilgrimage. These windows can include both your “Chronicle” of your world and your “Dialogue” with that world. The dialogue, much like the Psalmist's conversation with his own soul, offers the chance for understanding, evaluation, and growth.

Chronicle . . .

Events: Record happenings with people, studies, job, projects, and your own body. What happened? Who was involved? Am I healthy?

Interior dimensions: Notice what is happening inside your mind and soul: insights, emotions, spiritual perceptions, intuitions. What do I feel? Is God's voice there? What do I think about that?²

Meditation: Roll these different external and internal items around in your thoughts in order to discover the meanings and significance of them. Notice your values, decisions, changes, growth, relapses. Why did I respond that way? How important is that thought? What does that event mean?

Dialogue with . . .

People: Write out imagined conversations concerning your love, anger, respect, jealousy, confusion, excitement. Notice changes in relationships as well as stability. Why is it difficult to work with that person? What caused my distrust? Why am I motivated to build that relationship? What is the root of my anger?³

Activities: Carry on a conversation with goals, steps, and accomplishments. Seek the meaning of these events. Explore school, vocation, tasks. Ask them to reveal your values, fears, strengths, weaknesses, motivations, and skills. Why do I want to do that? Why am I procrastinating? Why did I fail? What is my goal?⁴

Dreams, daydreams, twilight imaging: Seek the messages in your inner life by reflecting on the people, activities, and feelings in your dream world. You may wish to keep your journal near your bed (desk?) so you can record dreams when you awaken. What current events are reflected in that dream? Why were those emotions so strong? Why did that event or person enter in?⁵

Body: Your health, sensory awareness, addictions, exercising, and diseases may provide an abundance of insights. Are there patterns to my illnesses? What causes pleasure for me?

Inner wisdom: Whether the source is your history, God's voice, or an intuitive sense, you know much more than that which you obtain rationally. Conscious interaction with that wisdom reveals its value and implications. Why do I think that way? Where did that intuition come from? Are there patterns to my insights that help me know when they are more or less helpful?

Society: Your relationships with institutions (government, school, church), social groups (racial, economic), political forces, arts, and media require thoughtful journaling. Where are my prejudices? How should I use my own power? Should I work toward influencing that group? Why do I feel helpless?⁸

Events: Converse with those happenings in your environment which are acting on you. The expected and the unexpected may offer tests and challenges. How do I or should I respond to that job offer? Why does my car quit now?⁷

Crossroads: As you confront and move through decisions, reflect on roads taken and not taken. Seek the influences which moved you through the intersection. Why did I take that path? Why did I not travel that road?

Possessions: Converse with whatever you identify as your own, whether money, things, power, or people. These will reveal values, insecurities, inappropriate use of power, freedoms and bondage. What causes my greed? Why do I need to control that person? What causes changes in my possessiveness or generosity?⁸

Scripture: Whether heard in classrooms, group discussions, or personal study, the Bible continually enters your life. "Talk" with it, pursuing the lessons God offers and the insights you may gain from your own varying responses. Do I understand the meaning of the passage? Does it have implications for my world or for me? Why do I rationalize Scripture's claim on my life?

God: The preceding dialogues presuppose that God enters into all of your conversations. However, the work of contemplation or listening to God requires time and practice set apart from all these other issues. "God, what do you want to say to me?"

You will no doubt experience both frustrations and encouragement as you journal. Books listed in the footnotes may offer assistance.⁹ Above all, you will need to schedule the time, just as you schedule classes and appointments. I have found that a partnership with a friend helps establish accountability for the hours or days needed for journaling. Do not expect magical results. Journaling is hard work. Yet, with the seeker in Proverbs 2, you will discover that the hard work brings treasures.

NOTES

¹Suggestions here are based on Ira Progoff's *At a Journal Workshop* (New York: Dialogue House Library, 1975) and Elizabeth O'Connor's *Letters to Scattered Pilgrims* (San Francisco: Harper and Row, 1979).

²Dag Hammarskjöld's *Markings* (New York: Alfred A. Knopf, 1964) is such a journal.

³Especially helpful in reflecting on a marriage relationship are Patricia Gundry's *Heirs Together* (Grand Rapids: Zondervan, 1980) and George Bach and Peter Wyden's *The Intimate Enemy: How to Fight Fair in Love and Marriage* (William Morrow and Company, 1969).

⁴Concerning vocational pursuits, see *What Color is Your Parachute?* by Richard Bolter (Berkeley: Ten Speed Press, annual) and *Wishcraft* by Barbara Sher (New York: Viking, 1979).

⁵*The Gift of Dreams: A Christian View* by Kathryn Lindskoog (San Francisco: Harper and Row, 1979) is helpful.

⁶Richard Mouw's *Called to Holy Worldliness* (Philadelphia: Fortress, 1980) is an insightful look at the Christian's role in society. Also, Thom Hopler's *A World of Difference* (Downers Grove: InterVarsity Press, 1981) provides a biblical and personal look at cross-cultural relationships.

⁷*The Transforming Moment* by James Loder (San Francisco: Harper and Row, 1981) provides an excellent understanding of how various experiences influence one toward forming convictions.

⁸Perspectives on wealth are offered by Bruce Birch and Larry Rasmussen in *Predicament of the Prosperous* (Philadelphia: Westminster, 1978) and by Ronald Sider in *Rich Christians in an Age of Hunger* (Downers Grove: InterVarsity Press, 1977).

⁹In addition to those above, I have been helped consistently by Richard Foster, Henri Nouwen and Thomas Merton.

EDITORIALS

(Opinions, options, and olive branches)

AFRO-AMERICAN STUDIES AT PRINCETON THEOLOGICAL SEMINARY, 1977-1981

By Robert Cathey, (M.Div., Princeton), unclassified student, Union Theological Seminary (NY), and Program Director of the Association for Shared Ministries, Jersey City, NJ.

The pointedness of Bob Cathey's criticisms toward Princeton Theological Seminary should be heard by students, faculty and administration at other schools. As I have visited sixty seminaries during the last seven years, I have yet to find any setting where the issues discussed here receive adequate attention. I fear that the problem is even worsening. If encouraging developments are witnessed by readers, we will gladly publish such good news!

—MLB

Viewing the history of the Princeton Seminary Black Studies Proposal is like watching a football being fumbled in slow motion. In 1977 the Seminary initiated a self-study which produced the first "Black Studies Proposal." It was not acted upon by the administration or faculty for two years. The PTS Association of Black Seminarians, representing 3% of the student body, took decisive action in December, 1979 by presenting "A Revised Proposal For An Afro-American Studies Program At PTS." This proposal recommended, among other goals, "the appointment of a Black person with senior faculty tenured status in one of the basic academic disciplines" (Bible, Theology, Church History), the appointment of a Black administrator, and the establishment of a course in "Afro-American religious history and thought" required for graduation of all M.A. and M.Div. students. It was the intention of the Black seminarians that the religious heritage of their people become an integrated part of the whole seminary curriculum and community life, not merely a side track for another special interest group.

In the spring of 1980, copies of this revised proposal were circulated in the form of a petition among the student body, and approximately 240 out of 800 students signed it with their basic approval. The faculty's curriculum committee studied the proposal and submitted a response which was in basic agreement with it. This response was adopted by the faculty and presented by President McCord to Black student leaders. Could this be the long-awaited transformation of Princeton Theological Seminary into a truly ecumenical community for both Black and White?

In the fall of 1980, the euphoria of the spring began dissipating into disappointment. President McCord and the Board of Trustees reported that, among other problems, the proposal was too expensive. The disappointment felt by many students and faculty was expressed at a forum held February 25, 1981 to discuss the trustees' response. I made the following statement on that occasion:

My Investment in Black Studies

Where am I invested in Black Studies? Do I need to study at Princeton Seminary with a "distinguished Black scholar?" Do I, as a White student, need a Black scholar who will teach Bible, Theology, Church History? Do I need to study under a Black scholar in a "senior position on our faculty?"

Let me tell you my roots. My great-great grandfather was a Scotch-Irish Presbyterian and a farmer in North Carolina. Our family owned 19 Black slaves, nineteen people of the same race as our sisters and brothers in Christ in this room today. My

family fought in the Civil War to keep those slaves. When it was over, we had lost all our "property" — in land and in slaves.

In 1861 my people joined the new Presbyterian Church in the Confederate States of America. Historically, that is the same church I am a member of today, but now it is named the Presbyterian Church in the United States. Our denomination is rather unique in its relation to Black people. Our very reason for coming into existence in 1861 was to defend the right of White Christians to buy, own, and sell Black people for our own economic needs. That is the foundation in history of my church: *slavery and racism!* Our greatest theologian in the nineteenth century was Robert L. Dabney. In 1867, on the floor of the Virginia Synod, he said, and I quote: "... an insuperable difference of race, made by God and not by man (*sic*), and of character, and social condition, makes it plainly impossible for a black man to teach and rule white Christians to edification."

Here are my roots! In my mother's family, there were no abolitionists. In fact, the great-great grandfather of my mother rode with the Ku Klux Klan during the Reconstruction years in South Carolina. My roots extend back to the violent persecutors of Afro-Americans, the KKK.

Things have changed in the new South, haven't they? Racism is past history, isn't it? Today, Black Presbyterians may become ordained ministers in my denomination. But there are no Black ministers active in my Presbytery at present. I attended Davidson, a Presbyterian institution. From 1974 to 1978 we had no Black faculty. Out of 1,300 students enrolled, only 30 were Black. *Yes, things have changed in the new South.* In late 1979 in Greensboro, North Carolina, Ku Klux Klan and Nazis shot down in the streets five members of the Communist Workers' Party. A friend of mine who is a Christian almost marched with the protesters who were murdered. He knows the widows of the men who died. Some of those Workers were professing Christians. Their murderers were acquitted by the Greensboro jury who heard the case. The Klan's message is clear: "Death to all 'nigger lovers' in North Carolina." *Things have changed in the new South.*

Why do you think we southern Presbyterians take the trouble to come here? I came to Princeton hoping for a change, for new ideas, new examples of race relations. I assumed an ecumenical institution would advocate the vital contributions of Black people to church and society.

What did I find? From 1978 to 1980 I watched Bob Davis, Coke McClure, Rick Freeman, and many other students call for seminary disinvestment from certain multinational corporations. These corporations indirectly and sometimes directly support racism in South Africa. I heard some seminary administrators and faculty respond that disinvestment was economically unfeasible and ethically unwise. I got the picture. My roots are in a denomination which claimed in 1861 it was biblical for Christians to buy, own, and sell Blacks for white economic "needs."

Then the faculty spoke out last spring. In their Response to

the Black Studies Proposal, they stated that the contribution of Afro-American Studies "is *necessary* to prepare Whites also for ministry in this country so that they are in touch with the realities of the American pluralistic scene." They confessed "we have not succeeded in creating genuine Christian community with mutual appreciation between Blacks and Whites at the Seminary." "... the way *forward* is not segregated Black Studies, but a powerful Black contribution at every point in the curriculum and in the Seminary life."

This faculty proposal raised my hopes. Perhaps now I and other White students would be trained for ministry to all people, White and Black. My hopes have been shattered. Are not the Trustees and Dr. McCord on the side of racial reconciliation and ecumenicity? This fall, Dr. McCord said in his letter to the seminary: "Contrary to some impressions in the air, we as a nation and as a church are facing an era of limitations." Dr. McCord spoke of the Board of Trustees' "serious concern for the fiscal condition of the Seminary." He said, "The inescapable conclusion is that the establishment of a new professorship in any particular discipline will require additional endowment funds in excess of \$750,000.00."

First, I understand that the faculty wanted to expedite the process of appointing a distinguished Black scholar in one of the classical disciplines. This was a call for a new senior position, since to wait for an opening would indefinitely postpone the faculty's intention. Secondly, the faculty is not asking for a Black scholar in Pastoral Theology, where Black candidates are said to be few. Cain Felder reassures the Seminary that there are adequate Black candidates for a position in one of the classical disciplines. Finally, *is it really a matter of economics?* Well, perhaps so. In 1861 southern Presbyterians, like my family, could not afford to liberate their slaves, and in 1981, the Trustees of PTS cannot afford one more Black scholar.

Nevertheless, I believe there are signs of hope. In the spring of 1977 I participated with faculty and students in the amending of the anti-Semitic Christian tenure policy of Davidson College. I have experienced what happens when faculty care more about ethical integrity than about job security. Here at PTS the field education office has sacrificed their need for a new staff person this year, so that a Black administrator may join the staff next year. *Deep inside me I still believe Dr. McCord is a person of true ecumenicity.* I believe we faculty and students can persuade the Administration and Trustees to fully implement the Black Studies Proposal. *I have seen constructive institutional change happen.* This is my prayer: *May it happen here.*

Other students, Black and White, raised their voices calling for the faculty to resubmit their "Faculty Response" to the Board of Trustees with a clarification of the question of a "new senior position" for a Black scholar. In the spring of 1981, the faculty claimed full responsibility in the search for outstanding scholars, Black and White, for all opening faculty positions. This recommitment by the faculty was preceded by the seminary administration's appointment of a full-time Black administrator to the office of Field Education. However, these efforts appeared to some students as token gestures compared with the hopes outlined in the student and faculty proposals. The one Black junior faculty member resigned, and accepted a position at an outstanding Black university. His indignation with the procrastination he had experienced for three years at Princeton over Black issues was shared by many students and faculty.

Princeton Seminary was, and still remains this new academic year, a White institution trapped in subtle forms of racism which disfigure its ecumenical witness. Fortunately, a group of students and faculty have banded together to pray, fast, strategize, and take action in the months ahead. I encourage you to pray with them that the Creator Spirit would transform PTS by the renewing of the minds of its students, faculty, administrators, President, and Trustees.

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BIBLIOGRAPHY ON THE NEW CHRISTIAN RIGHT

By Richard V. Pierard, Professor of History,
Indiana State University

(This bibliography can be filed separately by removing these center pages)

I. Primary Materials. This is a selected listing of items by or about fundamentalists and evangelicals whose views would justify categorizing them in the New Christian Right. Also included are articles describing and critiquing various aspects of the New Right's activities or which provide some factual information about these.

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- BS1 35¢ "Foundations" articles from the 1980-81 issues of *TSF Bulletin*, providing helpful introductions to the basic issues in three important areas: "Current Directions in Christology Studies," by Larry Hurtado; "The Inspiration and Interpretation of the Bible" by Clark Pinnock; and "Notations on a Theology of the Holy Spirit: A Review Article Based on Eduard Schweizer's *The Holy Spirit* by Ray Anderson. 8 pp.
- FA1 25¢ 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.
- RF1 25¢ Fuller, R. H. "Exegesis for Preaching: Matthew 10:26-33." This paper is from an impromptu class demonstration at the Protestant Episcopal Theological Seminary in Virginia. 6pp.
- SD1 50¢ 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.
- 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.
- GH1 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.
- 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.
- CP1 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.
- 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.
- 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.

- 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.
- 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.
- 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.
- 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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- 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.
- BC1 25¢ 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.

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- Albrecht, Lelia, et al. "Thunder on the Right: An Unholy War Breaks Out over Evangelical Politics," *People Weekly* 14 (Oct. 13, 1980): 32-7.
- Bennett, William J. and Terry Eastland, "The 'New Right' Christians," *Wall Street Journal*, Sep. 17, 1980, p. 30.
- "Bill Moyers' Journal, Campaign Report No. 3," Sep. 26, 1980, transcript of TV Show 603.
- "Billy Graham, First of the Big-Time TV Preachers, Warns Falwell & Co. of Danger Ahead," *People Weekly* 15 (Feb. 15, 1981): 32-3.
- "Born Again at the Ballot Box," *Time* 115 (Apr. 14, 1980): 94.
- Briggs, Kenneth A. "Christians on the Right and Left Take Up Balot and Cudgel," *New York Times*, Sep. 21, 1980, sec. 4, p. 20.
- Campbell, Jane. "Washington for Jesus: A Message for God's People," *Christian Herald* 103 (Nov. 1980): 86-92.
- Castelli, Jim. "The Religious Vote," *Commonweal* 107 (Nov. 21, 1980): 650-1.
- Confehr, Clint. "Jerry Falwell's Marching Christians," *Saturday Evening Post* 252 (Dec. 1980): 58-9, 99.
- Dabney, Dick. "God's Own Network: The TV Kingdom of Pat Robertson," *Harper's* 261 (Aug. 1980): 33-52.
- Dart, John. "No 'Media Gyration,' Official Says: Moral Majority Operates with Low Visibility in State," *Los Angeles Times*, Mar. 14, 1981, sec. 1A, pp. 2-3.
- Davis, L. J. "Conservatism in America: A Small Circle of Friends," *Harper's* 261 (Oct. 1980): 21-6.
- Elder, William H., III. "The New Right . . . Is It Right or Wrong?" *Light* [Christian Life Commission, Southern Baptist Convention], Oct.-Nov. 1980, pp. 7-11; "The New Right, 1981," *Ibid.*, March 1981, pp. 3-6.
- Farney, Dennis. "'New Right' Is Gaining As Political Movement, Stressing Single Issues," *Wall Street Journal*, Sep. 11, 1980, pp. 1, 19, "'New Right' Adherents in Congress Now Play Mainly Defensive Role," *Ibid.*, Sep. 16, 1980, pp. 1, 17.
- FitzGerald, Frances. "A Reporter at Large: A Disciplined, Charging Army [Jerry Falwell]," *New Yorker* 57 (May 18, 1981): 53-141.
- Foley, Michael W. "Evangelical Politics: Preaching, Piety, and Radical Reform," *Commonweal* 107 (Feb. 29, 1980): 104-7.
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- Additional copies of this bibliography are available from TSF Research, 233 Langdon, Madison, WI 53703. Prices, including postage: single copies, 50c; 2-10 copies, 35c/ea.; 11-100 copies, 30c/ea.; over 100 copies, 25c/ea.
- Copies also available from Dr. Richard V. Pierard, Department of History, Indiana State University, Terre Haute, IN 47809.

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REVIEWS

(Notes and critiques on recent books and periodicals)

REVIEW ESSAY

EVANGELISM AND MISSIONS: A SURVEY OF RECENT BOOKS

(Part II)

By David Lowes Watson, Assistant Professor of Evangelism, Perkins School of Theology.

In planning for the gathering at Pattaya in the June of 1980, the Lausanne Committee for World Evangelization stressed that it was to be a consultation on evangelistic strategy, the theological basis for which had already been agreed in 1974 at the Lausanne Congress. The agenda was therefore largely directed towards the work of study groups, whose task it was to find the most effective methods of communicating the gospel to particular peoples, with the further objective of planting churches where as yet there is no permanent Christian witness. The ancillary disciplines for such ethnic analyses and contextualization were those of social psychology and anthropology — precisely the focus of recent publications in the prolific output of the Church Growth movement.

The best source of information on this literature is the *Global Church Growth Bulletin*, published bi-monthly by O. C. Ministries, Inc., Box 66, Santa Clara, CA 95052, annual subscription rate \$6.00. The articles are short and pithy, often with a very direct point of view which does not hesitate to be critical of the conciliar approach to evangelism. Familiar Church Growth terminology appears in most pages: the *discipling* of persons — the initial step by which people make a commitment to Christ and become members of the church; *perfecting* — their growth in grace as disciplined persons, so that their knowledge of the Scriptures is deepened and their commitment to Christ is brought to maturity; *homogeneous units* — the recognition that human communities are a mosaic of many homogeneous groups, each with a common binding factor which the evangelist must take into account if there is to be an effective communication of the gospel. A subscription to the *Bulletin* includes enrollment in the Global and American Church Growth Book Clubs, affording discount prices on many books published in the field. William Carey Library sponsors the clubs, though the selection of books is made from a wide range of publications.

One of the most important such volumes to appear in 1980 was a revised and expanded edition of **Donald A. McGavran's *Understanding Church Growth*** (Eerdmans, 480 pp., \$12.95). McGavran, who more than anyone deserves credit for the Church Growth movement, has brought this seminal text up to date with many references to recent scholarship, and his basic thesis remains the same: that the peoples of the world can be brought to Christian discipleship only through the growth

of churches which God places in their midst. To this end, the energies and resources of the church must be directed to multiplying congregations in those places where people are receptive — i.e., where God is providing a harvest. It is not enough, argues McGavran, to employ a "search" or "sowing" approach to evangelism, whereby the gospel is proclaimed "by word and deed *everywhere*, whether men hear or not, whether they obey or not" (p. 30). The Great Commission (Matthew 28:19-20) clearly indicates that mission must be "a vast and purposeful finding" (p. 38). Masses of people are responsive today to the gospel, but they must be intentionally sought (p. 291). If one accepts this basic thesis, McGavran's book will open countless new ways of reaching out to people through the principles he offers for the indigenous planting of churches — the bridges which God provides for the flow of the gospel (374ff., 395ff.).

All of which, of course, hinges on a particular ecclesiology and soteriology. And if there is a criticism of the Church Growth movement which by and large is justifiable, it is that the theology behind their essentially practical guidelines is not always made explicit. Those who suggest that this is a mere numbers game miss the point completely. It is based on a weighty concept of the church and God's plan of salvation. Which is why **George W. Peters'** latest book is a welcome addition to the field: ***A Theology of Church Growth*** (Zondervan, 1981, 284 pp., \$8.95). Taking note of recent missiological trends in both the World Council of Churches and the Fuller-centered Church Growth school, he calls for a scriptural accountability. He rejects on the one hand an ecclesiology which is simplistically church-oriented, and likewise a soteriology which fails to take adequate cognizance of the scriptural scenario of God's distinctive salvation history.

In a very important chapter, Peters asks for a dialogue which goes beyond the pre- and postmillennial debates to the basic questions of the nature of the kingdom of God and the relationship of the church to God's plan of salvation. The chapter is not always clearly argued. It would have been helpful, for example, at least to have had the millenarian positions outlined alongside the author's own perspective, which seems to be a qualified pre-millennialism. But the overall impact is nevertheless stimulating. A conservative theologian is very evidently wrestling with the eschatological ferment in the church, and in the process of re-working the scriptural evidence, is advocating an openness of theological exchange. The footnote on p. 38 should be heeded by all whose concern is to seek for a faithful discipleship; it is an eloquent plea for the church not to become bitter and antagonistic in the discussion over criteria for scriptural eschatology, the focus of which he feels must inevitably sharpen in the next few years.

The substance of the book, however, is that church growth must be motivated by the very nature of the ecclesial community. The church is the mediating instrument of God's particular history within general history (*Heilsgeschichte*), the purpose of which is nothing less than the redemption of the human race and the cosmos. Within this vision, the church is defined as those who are drawn together as the Lord's people *out of* the nations of the world, a world which remains the battlefield

between the forces of darkness and light until the *Parousia*. Only with such an identity can the church *safely* (a word which Peters repeatedly aligns with a strictly scriptural authority) pursue the increase of its numbers. To this end, he advocates four "pillars" of the church: fitness (a believing community); form (a servant counterculture); function (evangelism in depth and breadth); and focus (ministry for mission).

Yet there are those who might have reservations about an ecclesiology which can interpret the struggle for God's salvation of the world without a clear identification *with* it. This is a book about right belief, right revelation, right insight, but much less about right action as Jesus enjoined on his followers. It is an eschatology of grace, but ultimately a personal grace, imparted to those who hear the message through the church and are called out of the world into that chosen community. Albeit with a clear scriptural identity for the Christian, this renders evangelism one-dimensional: the winning of people for Christ. The winnableness of people cannot be the sole criterion for the church's mission, however, as Orlando Costas argues persuasively in a typically penetrating article, "Church Growth as a Multidimensional Phenomenon: Some Lessons from Chile" (*International Bulletin of Missionary Research* 5.1 [January, 1981], pp. 2-8). "Missiologically, one can only consider as legitimate and valid that growth which is characterized by the experience of forgiveness among the nations, and their subsequent incorporation into the community of faith, by the organic and reflective development of the latter and its efficacious *involvement in the world's afflictions*" (p. 4, emphasis added). Herein lies the nub of the issue: whether the church is motivated by the hope of release from the world at Christ's return, or by the desire to join Christ in the world's suffering pending the New Age. George Peters is right. We badly need serious dialogue. His book is an indication that perhaps this is already taking place.

Dialogue is certainly reflected in an important new work on missional strategy: ***Planning Strategies for World Evangelization*** by **Edward R. Dayton and David A. Fraser** (Eerdmans, 1980, 537 pp., \$14.95). This is rightly described by Peter Wagner on the cover as a "missiological *tour de force*," giving an almost encyclopedic survey of the field, but with a fundamental underlying thesis: that peoples cannot be evangelized without a sound methodology based on a sympathetic and systematic study of their ethnic identity and context. The book argues throughout for the responsible application of such missional strategies, but does not ignore the necessary tension between grace and human endeavor. This is well discussed in a chapter on the theory of selection (pp. 279-292). Methods are "not always crucial in the outcome of a given [evangelistic] strategy. . . . But where the methodology is not well considered and is ill applied there is no humanly justifiable reason for believing that anything is happening that will further the evangelization of the people" (p. 285). Citing John R. W. Stott to good effect, the authors are convincing in their conclusion that we do not "have the liberty to be as obscure, confused and irrelevant as we like" on the grounds that "the Holy Spirit will make all things plain" (p. 281).

Readers of the volume may feel that the

detailed analyses of management, ethnic groupings, meaning systems, receptivity, missionary recruitment, planning methods, and many other areas of strategy smack of a computerized approach to the gospel, with origins more in market research than a doctrine of grace. But this is to give the authors markedly less than their due. For this book represents the very specific approach to evangelism which was epitomized at Pattaya: that there can be too much discussion about the content of the gospel at the expense of its proclamation. If the essentials of the message are agreed, then what is there to stop us using all available methods to preach it throughout the world? And even if the essentials are not agreed, why not proclaim as we clarify?

The importance of Dayton and Fraser's work is that they do not avoid the issues raised by this approach. Each major section of the book begins with a series of "considerations," laying out the propositions on which the ensuing strategies are based; and each section ends with a series of discussion questions, again keeping alive the questing nature of the whole enterprise. The result is that the volume, rather than arguing for a definitive evangelistic paradigm, presents, with sound scholarship and meticulous research, the practical implications of a particular approach: that peoples who have not yet heard the gospel must be reached by those who have.

The corollary of this approach, of course, is how to strategize for evangelism in a country such as the United States, where most people are familiar with the church if not committed to the gospel. Can the methods of Church Growth be applied in a context where people attend church, seemingly as a cultural and social habit?

The question is asked, and for the most part well answered, in a collection of essays authored by evangelical scholars and edited by **C. Norman Kraus: Missions, Evangelism, and Church Growth** (Herald Press, 1980, 166 pp., \$5.95). The book flows handily from concepts of mission and evangelism to the specific tasks facing the evangelist in North America, and each essay offers thoughtful reflection along with good selective documentation. The thrust of Kraus's introduction is that the true mission of the church is an evangelism with authority and power in authentic word and deed. For this, there must be a focus on the lordship of Christ rather than the numerical growth of the church, which is but a penultimate end. Indeed, churches which have this focus have been shown in recent years to grow more rapidly than those which do not.

Wilbert R. Shenk makes a very helpful contribution by showing how the "para-message" of the missionary in times past has often obscured the real gospel message by covering it up with cultural or "civilizing" accoutrements. We now know that the *evangel* in our day must be contextualized — freed for distinctive communication. In his own contribution to the volume, Kraus argues that this implies the formulation of a message which speaks to the full range of a person's life, individual and social. The lordship of Christ offers not only present reconciliation, but future hope, and the evangelist must address social and cultural sins as well as those which are personal. The remaining papers by Howard A. Snyder, Chester L. Wenger, Vern L. Miller and Harold E.

Bauman, offer varying perspectives on how these insights can be applied in the local congregation: through an evangelistic lifestyle; through those dimensions of fellowship and worship which help churches to grow; and the special applications necessary for the central city — a pleasing euphemism for the well-worn inner city we have all come to regard as a particular problem. This is a good working book for the thoughtful evangelical congregation, and a reliable condensation of much recent scholarship for the busy student or pastor.

Another helpful book on practical evangelism to appear this year is a new and revised edition of **Samuel Southard's Pastoral Evangelism** (John Knox, 1981, 198 pp., \$5.95). First published by Broadman in 1962, this has had a wide circulation, and is probably known to many churches already, especially in the Baptist traditions. The revisions have been thorough — sexist language has been amended throughout, for example — and there is a provoking new opening chapter, "The Impelling Incarnation." This makes clear that the basis of evangelistic strategy is the reality of Jesus Christ, with two underlying principles: 1. We are more natural because we have been renewed by someone who is more than natural; 2. Sensitivity to human needs and nature creates appropriate opportunities for evangelism, but the action is not complete until the search for wholeness is met by a vision of God's holiness. In short, evangelism cannot be a process of self-help or self-centered client-oriented therapy. It must be Christ-centered. This is good solid material, but there must be one quibble with the author. Can one refer to the English Awakening of the 1740s and not mention John Wesley (p. 150)? A Baptist apparently can!

Another direct and practical book to appear this year for Christians who wish to develop the skills of personal faith-sharing is **Will Metzger's Tell the Truth: The Whole Gospel to the Whole Person by Whole People** (IVP, 1981, 188 pp., \$5.95). Described as a training manual on the message and methods of God-centered witnessing, the book is designed to present evangelism as a turning away from human self-sufficiency to a new and complete dependence upon God. There are helpful charts, for example, which posit human-centered approaches over against those which are God-centered, with regard both to the content of the gospel and our witness to it. They provide a very useful check-list for those of us who are involved in this front-line work, because the author has astutely discerned two of the most widespread errors in personal evangelism: the subjugation of the gospel to human needs — the sort of spiritual alka-seltzers which are thoughtlessly dispensed in the name of God's awesome salvation in Christ; and the subordination of evangelism to human technics — the fascination with method for its own sake in an age of computerized human relations. The gospel must be presented in its fullness, argues Metzger, lest our witness become merely another testimony in an age of religious pluralism. And this means doing serious homework in the essentials of the message: being conversant with the scriptural basics of our faith; being aware that the message is something we profess but do not possess. It comes through us to others, but only if our first concern is to proclaim the Risen Christ.

Yet a word of caution is necessary. This book is about one form of evangelism — personal witness. Its theological criteria, rightly identified as those of orthodox evangelicalism, focus almost exclusively on personal sin; and in personal evangelism, this is altogether appropriate, for the merits of Christ's atoning righteousness are the essence of the Christian message. Yet there is another form of evangelism which is just as important: the prophetic announcement, which needs to be made regardless of whether or not the people who hear it are brought to conviction. The book needs to be read, therefore, in conjunction with texts which take cognizance of the wider range of God's salvific work in the world — the cosmic scope of the birth-pangs of God's creation (Romans 8:22).

In short, we are drawn ineluctably to the theme of the other world conference on evangelism last year: "Your Kingdom Come."

This article will conclude in the January-February issue. Portions published concurrently in the Perkins Journal.

BOOK REVIEWS

Ezekiel: A Commentary on the Book of the Prophet Ezekiel, Chapters 1-24 (Vol. 1) by Walter Zimmerli, trans. by Ronald E. Clements (Hermonia Series, Fortress Press, 1979, xlv + 509 pp., \$32.95). Reviewed by Gerald T. Sheppard, Assistant Professor of Old Testament, Union Theological Seminary, New York.

At last we have an English translation of Volume One of Walter Zimmerli's exhaustive German commentary on Ezekiel which he completed in 1969 after thirteen years of labor. His masterful work sets a new stage in Ezekiel scholarship. On the one hand, he undercuts much of the hypercritical speculation about the book, such as C. C. Torrey's conclusion that Ezekiel is a pseudepigraph from around 230 B.C.E. On the other hand, he makes a highly plausible case for an Ezekiel school which took the original words of the prophet and enlarged them with learned commentary. His tradition-historical study confirms the substantial dependence of Ezekiel and the subsequent school on the earlier biblical prophets and key themes in the election of David and the Zion traditions. The impressive form-critical analyses shed light on similar literature throughout the whole of Scripture. The translation is lucid and crisp, and Zimmerli's book often provides exciting commentary. It will be an invaluable resource to all future students of Ezekiel.

With his emphasis on a text's "afterlife" (*Nachinterpretation*), Zimmerli acknowledges the vitality of Ezekiel's message and its power to address new audiences after the living voice of the prophet was stilled. In the school of Ezekiel the prophet's words were put together using catch word connections (key words shared by once independent traditions) and the phenomenon of "updating of tradition" or "commenting" by later redactors. By no means totally reworking the Ezekiel material, the redactors actually restricted the ways in which they could elaborate and "actualize" it.

For example, Zimmerli observes, "The final redactor has preferred to accept disturbances of the given sequences of dates rather than change the statements of the texts which he had" (p. 74). This respect for the prophetic word carries over into Zimmerli's own theological comments on the "Aim" of the text at the end of each pericope. In other words, Zimmerli's theological observations arise out of this tension between the original message of the prophet and the religious commentary by the later Ezekiel school.

The actual procedure of the commentary can be demonstrated from his treatment of the first section, Ezek. 1:1-3:15. Textual and philological notes on the entire text are followed by a form-critical deconstruction of the canonical text and an interpretation of "The Original Text of 1:1-3:15" in its former social setting (pp. 100ff.). Subsequently, Zimmerli offers an interpretation of the secondary verses under "The Expansion of the Account of the Vision of God by the School of Ezekiel" (pp. 124ff.). Only at the end do we have the "Aim" of the text spelled out in theological terms of God's freedom and a final Christological assurance that "Ezekiel was called to be a witness to a history which the Christian Church believes has its center in Jesus Christ" (p. 141). Zimmerli's faith and his concern with a theological *Nachinterpretation* for his own generation recurs in these final sections in profound, often quite moving, exhortations.

Zimmerli can be rightly faulted for doing his theology from the religious situation of the Ezekiel school in its conversation with the prophet's original words, while paying little attention to the *book* of Ezekiel which Judaism and Christianity treasured and read as scripture. However, this criticism, particularly from Brevard Childs, should not be seen as a mandate for "synchronic" exegesis which ignores the way Zimmerli's historical deconstruction of the text provides information which often illuminates even its canonical context. The moment one tries to translate a Hebrew text the innocence of a synchronic reading is betrayed. Which dictionary will a scholar use? A modern lexicon or a pre-critical medieval one? Will the tragic events of 587 B.C.E. so important to Ezekiel the prophet be passed over, despite their recollection in the Former Prophets, in the effort to give the literature of Ezekiel autonomy? While Zimmerli eliminates a fundamentalist view of Ezekiel's pre-history and corrects the extremes in critical speculation, the larger problem of how one reads the book both in the context of Scripture and in the light of the ecumenical confessions is often left unanswered.

In the current period when scholars are trying to formulate rigorous responses to some new questions about the meaning of a book of Scripture, we are always served by any commentary which pursues a line of critical analysis extremely well. Obviously no new paradigm in Old Testament studies will make Zimmerli's work obsolete. What he set out to do, he accomplishes in a way which sets a high standard for future commentaries on the book. As a model of form-critical and tradition-historical research Zimmerli's commentary displays the best within the discipline, along with abundant religio-historical insight. Moreover, his theological acumen and his theory of *Nachinterpretation* compensate for the diminishing

returns of any primarily historical method when applied to works of great aesthetic and spiritual worth. To his credit, Zimmerli the theologian does not re-bury this spiritual treasure in the soil of the ancient Near East.

Prophet Against Prophet
by Simon J. DeVries (Eerdmans, 1978, xvii + 162 pp.). Reviewed by John Bright, Emeritus Professor of Hebrew and Old Testament Interpretation, Union Theological Seminary, Virginia.

This book has as its focus the story of Micaiah ben Imlah in I Kings 22. But the author's interests range far wider than this, for he seeks through a study of this story and others to elucidate the roots of prophetic conflict in Israel before the rise of the classical prophets. His study is conducted on a commendably broad basis. He approaches the story through the methods of textual criticism, literary criticism, form criticism, tradition history, and finally redaction criticism. A final chapter deals with the theological concerns of this and other stories about prophets.

Whereas the majority of scholars in the past viewed the Micaiah story (minor glosses excepted) as a single, coherent account, DeVries isolates in it two originally separate — indeed disharmonious — accounts that have been combined in the course of later editing (Narrative A and Narrative B). Neither of these is closely contemporaneous with the events described, and Narrative B may be as much as a century younger than A (p. 103).

Both of these narratives fall within the genre of "prophetic legend" (a form-critic's term for stories about prophets regardless of their historical veracity, or lack of it). Through an examination of the "prophetic legends" in the Books of Samuel and Kings, DeVries is able to break this genre down into eleven sub-genres which, in spite of basic structural similarity, exhibit great variety and served different functions. He places the two Micaiah narratives in different sub-genres. This is probably the most interesting and original part of the book; so far as this reviewer knows, nothing quite like it has been attempted before. One suspects (as the author frankly states) that the last word on the subject may not yet have been said.

DeVries doubts that one can find much historical factuality in "prophetic legends" like Narratives A and B. Though a prophet named Micaiah no doubt actually lived, and though the stories about him no doubt stem ultimately from some historical occurrence, the stories enable us to say little more. We cannot even be sure in the reigns of which kings the incident took place, since the names of Ahab and Jehoshaphat are probably not original in the narrative, while the statement (I Kings 22:40) that "Ahab slept with his fathers" suggests that the king did not die a violent death at all. More likely, the kings who actually figured in the incident were Ahab's son Joram and his contemporary, Ahaziah of Judah. Indeed, Narrative A at least may be regarded as a free elaboration of the events more factually recorded in II Kings 8:28-9:37 (Jehu's overthrow of the Omride dynasty).

In the seminal chapter, the author traces the steps by which the various individual prophetic "legends" were brought together into larger cycles (about Elijah, Elisha, and the Aramean wars), and then further edited and sup-

plemented until they reached their present form in the Deuteronomic historical corpus. This is done with great precision, with six or more steps being isolated and material being assigned to each by chapter and verse.

The final chapter deals with the theological intent of these prophetic "legends," such as the overriding concern of the earlier prophets to establish the supremacy of the prophetic word over the will of the political leaders and to set forth the tests for distinguishing a true prophet from a false one. Many will find this chapter the most rewarding in the book.

The author's interesting argument is throughout closely reasoned and clearly presented. But one cannot escape the feeling that it does not take us beyond the realm of the hypothetical. One feels that DeVries might well be correct at this or that point but, in the nature of the case, proof cannot be brought, one way or the other. Many questions remain open. For example, is it possible to trace the steps in the redaction history of these prophetic narratives with the assurance and the precision here attempted? Is the Micaiah narrative as lacking in historical factuality as DeVries believes? Are there really two originally distinct Micaiah narratives in I Kings 22, and, if so, are they as disharmonious as DeVries finds them to be? Many will no doubt find themselves less than convinced. Yet if this last point is not conceded, the whole argument of the book loses much of its force. Nevertheless, this is a stimulating book and one that is certain to provoke further discussion and research. It deserves, and will repay, careful study.

New Testament Prophecy
by David Hill (John Knox Press, 1979, xiv + 241 pp.). Reviewed by D. E. Aune, Saint Xavier College, Chicago.

Many specialized articles and a number of monographs devoted to aspects of early Christian prophecy have appeared recently, but David Hill's *New Testament Prophecy* is the first attempt in more than thirty years to present a general summary of scholarly research and discussion in this area. Hill, a Reader in Biblical Studies at Sheffield University (equivalent to an American full professorship) is very well qualified to produce such a study. He has made many contributions on various aspects of the subject to scholarly journals and colloquia, all of which evince very careful and meticulous scholarship combined with an informed conservative perspective. The footnotes reveal that he has read and reflected on most of the pertinent secondary literature on the subject (which is very wide-ranging indeed). In constant dialogue with other scholars, he presents the reader with a very readable summary of the evidence for early Christian prophets and prophecy in the New Testament. While the book does have its limitations, I can unhesitatingly recommend it as the best introduction to New Testament prophecy currently available, and one which should be in the library of all serious students of the New Testament.

In the first chapter, on "Matters of Definition and Backgrounds," the author carefully defines Christian prophecy and prophets; he then proceeds to consider briefly the religious and intellectual background provided by Greek religion (2 pages), the Old Testament, Inter-testamental Literature (curiously presented as a homogeneous corpus), Josephus, Philo, the

rabbis, Qumran and John the Baptist. Hill accepts without question the hallowed theologumenon that Judaism thought that prophecy had ceased with the activity of the last Old Testament prophets, a view which I think seriously oversimplifies the evidence. Hill's conservatism is evident in his discussion in chapter two of "Jesus: 'A Prophet Mighty in Deed and Word.'" The ubiquitous scepticism regarding the authenticity of gospel tradition which characterizes form criticism is conspicuous by its absence. Hill concludes that Jesus was a prophet, in a manner consonant with Old Testament tradition, although ultimately his mission and achievement passed beyond this category.

The next four chapters are devoted to discussions of early Christian prophets and prophecy in major sections of the New Testament: the Revelation of St. John, the Acts of the Apostles, the Pauline letters and "Other Books and Traditions Associated with Christian Prophecy" (i.e., Hebrews, the Gospel and Letters of St. John, the Q tradition, and the communities of Matthew and Luke). The limitation of this approach is that Hill never really gets around to synthesizing the historical evidence, but prefers to deal with it in a kind of biblical theology mode.

Hill thinks that Revelation is more prophetic than apocalyptic, primarily on the basis of the author's concern with salvation history and in view of the absence of many characteristic features of early Jewish apocalypses. John is not a typical Christian prophet and therefore Revelation cannot be regarded as evidence for the ordinary phenomenon of Christian prophecy. John's prophetic role is unique and has more in common with Old Testament prophets than with his Christian prophetic brethren. The Church itself has a prophetic character, contends Hill, which means that those Christians who more regularly exercise prophetic gifts are not set above their fellows in either position or authority.

In discussing Acts, the author concludes that the main function of Christian prophecy is not prediction, but rather the more pastoral role of encouragement and exhortation. Hill is also sceptical of attempts to associate Christian prophets with the charismatic exegesis of Scripture as advocated by E. Earle Ellis and others. Old Testament interpretation, he holds, was the primary province of Christian teachers.

In an excellent chapter on Paul, the author suggests that while Paul is certainly a prophet, he (like the author of the Apocalypse) is different in that he is also an apostle and one cannot easily distinguish what he says in his prophetic role from what he says in his apostolic or pastoral roles. The discussion of 1 Cor. 12-14 is very well done, and there he again differentiates between the lesser authority of the Corinthian prophets compared with the great authority of Paul in his prophetic role. Based primarily on evidence from Paul, though also using Acts and to a lesser extent the Revelation of St. John, Hill proposes that New Testament congregational prophecy functioned primarily as "pastoral preaching."

In reviewing other sections of the NT, Hill concludes cautiously that Hebrews may be an example of the written pastoral preaching of a Christian prophet, but is more sceptical of attributing the homiletic features of the Fourth Gospel to Christian prophets. His discussions of possible prophetic features of Q and the

communities represented by Matthew and Luke are carefully done, yet sceptical of the current tendency to find early Christian prophetic oracles under every bush.

The seventh chapter is devoted to "Christian Prophets and the Sayings of Jesus," a subject which has been thoroughly discussed in recent scholarly literature. This chapter is probably the best current presentation of the arguments against the widely held view that sayings of Jesus in the gospel tradition are sometimes to be regarded as sayings of the Risen Lord through Christian prophets which were gradually assimilated with traditional sayings of the earthly Jesus. Of the two concluding chapters, chapter eight is devoted to a discussion of the decline of prophecy (generally unsatisfactory), and chapter nine is given over to a very sympathetic and thoughtful discussion of the modern phenomenon of prophecy within the Pentecostal and Neo-Pentecostal movements and its relation to Biblical teaching.

Paul's Idea of Community: The Early House Churches in Their Historical Setting
by Robert Banks (Eerdmans, 1980, 208 pp.)
Reviewed by Larry W. Hurtado, Assistant Professor of New Testament, University of Manitoba.

To adapt a familiar Pauline saying, "though ye have many books on Paul's theology, yet have ye not many books on Pauline churches"; and it is this situation that Banks seeks to ameliorate with the present study.

Banks's aim, which I applaud, is to describe the nature and operation of Pauline churches in their religio-cultural setting, with special attention to the distinctive nature of Paul's churches as religious groups. The student will find here a stimulus for such study of the early church, and the book deserves consideration as a collateral text in courses on Paul. It must be mentioned, however, that the discussion of the religio-cultural setting is restricted to the first two (of eighteen) chapters. Therefore the book somewhat narrowly delivers on the promise in the subtitle.

Since it is written for anyone interested in the topic, the book is not encumbered with heaps of footnotes to secondary literature, yet it is informed by Banks's familiarity with technical studies and with ancient primary sources as well. For students, there is a bibliography of major English-language scholarly studies for each chapter and there are numerous references both to New Testament materials and to non-Christian sources, so that this book can function as an entree into deeper investigation.

After two chapters on the social setting (1-2), there are chapters on Paul's conception of the nature of his churches (3-6), emphasizing the family imagery used by Paul; then chapters on the operation of Paul's churches (7-14), dealing with such matters as charismata and order, women in worship, and expressions of fellowship; and, finally, chapters on the relationship between Paul's own missionary work and his churches (15-18).

While offering a largely positive evaluation of the book, I do in this short review at least call attention to some points of a critical nature.

Banks's insistence that *ekklesia* must always designate a "gathering" in Paul seems to me to proceed on the basis of wrong-headed linguistics, and Banks should have observed the criticism of much biblical linguistic work by J.

Barr, *The Semantics of Biblical Language*. It simply seems to me that many passages (e.g. Gal. 1:13; 1 Cor. 10:32, 15:9; Phil. 3:6; Col. 1:18, 24, et al) show that "*ekklesia*" can sometimes designate the entity made up of Christian believers whether gathered together or not.

His description of baptism as almost exclusively an affair between God and the individual (pp. 81-82), and his treating of the rite of laying on of hands in the installation of leaders as simply an enacted prayer (pp. 82-83) both fail to convince. Likewise, his denial that the Lord's Supper had any "cultic significance" for Paul is not only question-begging, but also seems to be contradicted by his own description of the meal as "a truly eschatological event."

His treatment of *charisma* as a Pauline concept is excellent (pp. 93-97), but his exegesis of 1 Cor. 12:31 shows no awareness of the strong possibility that the verb "seek" is not an imperative but an indicative and is Paul's description of the misguided ranking of gifts by the Corinthians — a policy Paul opposes!

Elsewhere, Banks's emphasis upon the spontaneous and open nature of early worship (pp. 107-12) and his treatment of leaders in the churches (pp. 144-51) both seems to oversimplify the evidence (Cf. O. Cullmann, *Early Christian Worship*).

His distinction between Paul's mission "work" and his churches (pp. 161-70) fails to emphasize the special conviction Paul had about the eschatological nature of his own personal calling.

In an appendix Banks deals with the picture of the church in the Pastoral Epistles, having omitted the evidence from these writings in the main body of the book. He notes that the picture seems somewhat different and the church more formalized, and he appears to lament the change. He fails to ask himself, however, whether the changes reflected in these writings are the inevitable (and necessary?) developments of a religious group lasting longer than one generation.

Although I could wish that Banks's discussion were not so influenced by his polemic against institutional Christianity, I do recommend the book. The flaws should not overshadow its basic value, especially for students.

Jews, Greeks and Barbarians: Aspects of the Hellenization of Judaism in the pre-Christian Period
by Martin Hengel (Fortress Press, 1980, 174 pp., \$9.95). Reviewed by Bruce M. Metzger, Professor of New Testament, Princeton Theological Seminary.

In some respects the time between the Old Testament and the New Testament is an obscure interval in the history of Judaism. In the present volume Martin Hengel (whose two volumes on *Judaism and Hellenism*, 1974, will remain a standard work of reference for years to come) concentrates his attention on aspects of the encounter between Judaism and hellenistic culture in the period before the beginning of Roman domination in the Eastern Mediterranean region. The first section describes the political and social history of Palestine from 333 to 187 B.C. There follow discussions of the hellenization of Judaism and the encounter of Judaism and Hellenism in the Diaspora and in Palestine. In other words, Hengel seeks to build a bridge between the end of the Old Testament and the New Testament period.

On-going new archaeological discoveries and the constant progress of scholarship provide an abundance of material. This book, like everything that Professor Hengel produces, is of the highest quality; it is both a summary of Hengel's earlier *magnum opus* and an expansion of crucial points of development in the Diaspora. It can be recommended as a useful book for students.

The Bible in its Literary Milieu: Contemporary Essays

Edited by Vincent L. Tollers and John R. Maier (Eerdmans, 1979, 447 pp., \$12.95 paper). Reviewed by Stanley K. Riegel, formerly at Trinity Western College.

In recent years a literary approach to the Bible has increasingly influenced the study of the Bible. It has been rightly recognized that a proper appreciation of the literary and cultural world in which the Scriptures arose is important for accurate interpretation of the Bible.

The editors of this volume have collected twenty-five previously published essays by distinguished scholars from a diversity of theological persuasions. Dealing with various aspects of the literary approach, the essays are grouped around five themes: "The Word," "The Context," "Textual Criticism," "Literary Forms and Literary Influence," and "Approaches to a Literary Criticism of the Bible." A general introduction and separate introductions to the essays in each group helpfully summarize each author's argument so the reader is aware of the approach being taken. Students will find it a useful feature that on a couple of occasions two essays from different perspectives are given on the same topic: Walter C. Kaiser, Jr. and John J. Collins on salvation history; and Samuel N. Kramer and W. G. Lambert on ancient Near Eastern influences on the Bible. This helps provide a kind of balance in areas where opinions differ.

As any good student knows, reading needs to be done with a critical eye. These essays are no exception. In particular, the authors writing about "Approaches to a Literary Criticism of the Bible" claim more than is valid for methodologies like form and redaction criticism. The student will find it helpful to read this section in conjunction with the corresponding sections of a book like I. Howard Marshall, ed., *New Testament Interpretation* (Eerdmans, 1978).

Students with some previous background in biblical studies will find the reading stimulating and thought provoking even if they don't always agree with the conclusions.

The Spreading Flame

by F. F. Bruce (Eerdmans, 1979, 432 pp., \$7.95). Reviewed by Geoffrey W. Bromiley, Emeritus Professor of Historical Theology, Fuller Theological Seminary.

Professor Bruce of Manchester University has deservedly earned a reputation as one of the leading New Testament specialists of our day. Yet one of his most popular works, first published in three short volumes in 1950-1952, extends beyond his chosen period to take in the whole history of the early church. It is a reprint of this work, revised in 1958, which is here offered again in paperback to students and general readers.

The book consists of three parts. The first deals with the New Testament beginnings, the second with the general development of the church to Constantine, and the third with the post-Constantinian church in the West, with a final focus on the establishment of Christianity in the British Isles. The structure is simple and allows the author to cover every significant feature in admirably short compass. In spite of the necessary compression, excellent use is made of primary as well as secondary materials. Bruce also writes with lucidity, force, and an occasional touch of humor which all help to explain the justifiable popularity of the work.

Not unexpectedly, a certain bias emerges in favor of the New Testament age, which claims rather more than its third of the whole. Something of the same might be said of British Christianity, though one should remember that the author wrote originally for British readers. Inevitably a work composed and revised so many years ago cannot be completely up to date in issues and literature, and a brief addition to the bibliographical note might have enhanced its value for those wanting to investigate further. In general, however, the work stands up well to contemporary analysis and can still serve as a useful introduction to the popular level.

Living in the Shadow of the Second Coming: American Premillennialism, 1875-1925
by Timothy P. Weber (Oxford University Press, 1979, 232 pp., \$14.95). Reviewed by Nancy A. Hardesty, writer and church historian, Atlanta, GA.

Ernest R. Sandeen in his classic work describes *The Roots of Fundamentalism* as lying in "British and American Millenarianism" and the Princeton Theology's concept of biblical inerrancy. Timothy Weber, assistant professor of church history at the Conservative Baptist Theological Seminary in Denver, takes a deeper look at the origins and effects of the idea of premillennialism.

Christians have always believed that Christ would come again as he promised, but how and when has been a matter of some speculation, usually centered in interpretations of biblical prophecies. Christ's return is linked in Christian thought with the millennium, a period usually said to be a thousand years of unprecedented peace and righteousness. Christians have been divided on how they understand the millennium and how Jesus' return relates to it. Amillennialists interpret biblical references figuratively and say Christ's millennial reign is in the hearts of believers. Postmillennialists believe that Christians are to bring about the millennium through gospel preaching and reform, after which Christ will come. Premillennialists expect Christ to return *before* the millennium in order to establish it by his power.

Premillennialists can be further divided between the historicists who believe that prophetic Scriptures such as Daniel and Revelation give the entire history of the church in symbolic form and the futurists who argue that prophecies of the "last days" will all take place within a short period in the future just prior to Christ's return. Human society will grow worse and worse, the Antichrist will gain world power and begin a reign of terror known as the "Great Tribulation" which will last for seven years until he is defeated by Christ at the Battle of Armageddon. Having disposed of the Antichrist and bound Satan, Christ will begin a thousand-year

millennial reign on earth.

While Puritans were largely premillennial, during the mid-eighteenth century most American Christians shifted toward a postmillennial view, influenced by the theology of Jonathan Edwards. Revivalist Charles G. Finney accepted that view and felt that between his revivals in the 1830s and the widespread reforms sponsored by his converts, the millennium would arrive shortly. Instead the country was wracked by the Civil War. Even then some optimists believed that once the country was rid of the evil of slavery, society could be transformed by Christian principles into heaven on earth.

Other Christians, however, were growing more pessimistic. By 1875 a new kind of premillennialism called "dispensationalism" was taking root in American evangelicalism. The creation of Englishman John Nelson Darby and promoted by C. I. Scofield's annotated Bible, "dispensationalism" taught that history could be divided into different periods during which people were under different rules. For example, prior to Jesus' earthly life, the Jews lived by the Mosaic Covenant; we live in the church age, and are judged by the demands of the Gospel.

Futurist premillennialists also differed on whether they accepted the traditional view that the Rapture or Christ's catching up the church to meet him in the air (see I Thess. 4:16-17) was part of the Second Coming and thus post-tribulation or half way through the tribulation ("mid-trib") or prior to it ("pre-trib"). Although it is totally unclear to historians where Darby came up with the idea, it is clear that he was the first to popularize the "any-moment Rapture" separate from Christ's millennial return and without the warning of the tribulation.

Weber details how this view became identified with American fundamentalism and much of evangelicalism. He describes how it gave urgency to evangelism in this country and missions abroad as well as influenced social mores.

While the subject is a complicated one, Weber gives us a readable book with numerous insights into evangelical theology, culture, and lifestyles.

Compassionate and Free: an Asian Woman's Theology

by Marianne Katoppo (Orbis Books, 1980, 90 pp., \$4.95). Reviewed by Nina Lau Branson, IVCF Asian-American Ministries Interim Director.

In a history of Western male-dominated theology, Marianne Katoppo's *Compassionate and Free: an Asian Woman's Theology* comes adding a refreshing and needed dimension. She weaves together essentially three strands: an explanation of her background, definitions and directions; an understanding of the motherhood and poverty of God; and an account of the oppression of Third World people.

Katoppo calls the Western world into accountability for a biased view of equating Western with Christian. She points out how certain Asian modes of dress, honorific ceremonies for ancestors, and other rituals with their roots in animism, Buddhism or Taoism are condemned as pagan. Yet the Western tradition of celebrating Christmas with a decorated tree and Easter with eggs are enjoyed by many Christians. The Christmas tree comes from the

"heathen legend of Odin, Father of Gods, who vowed to destroy the world when the last leaf had fallen. As the fir does not shed its leaves, the world was saved" (p. 75). Easter eggs are connected with Ostara, a spring goddess. So who is "pagan"?

Her work on the femininity of God is highlighted by her treatment of Mary, Jesus' mother. Mary has been worshipped through the ages primarily for her virginity and "submissive 'feminine' docility" (p. 17). Katoppo cites historical evidence to refocus the Gospel's use of "virgin" as "an unmarried woman: a woman who was her own mistress" (p. 20) — the emphasis here not resting solely on physical chastity. She parallels Mary's submission to God with that of Abraham and Moses: submission born from obedience and faith that risks for the sake of redemption for humankind. The Magnificat is a poignant expression of a woman of faith, courage, passion, and social conscience — not just a docile woman who has never had intercourse.

Sprinkled throughout the text are illustrations (inaccurately labelled as "case studies"), narratives, and graphs depicting the real exploitation of Third World people and particularly, women. "The face of the exploited non-person is the face of Christ" (p. 29).

Katoppo writes from her passion, which gives the book much of its power and insight. However, her passion seems at times to give way to unnecessary anger and sarcasm (e.g. the Nicene Creed on p. 74) which is destructive rather than constructive. Another problem is that she frequently shifts what audience she seems to address. At times she writes for an academic community, sometimes for a general Western and/or male audience, and at other times for Asian women. This lack of focus leads to some confusion.

Despite these problems, *Compassionate and Free* is still a valuable contribution to a Western male-dominated theological system that needs to be balanced with people of her background and insight. I hope this book will be followed by further material.

Children of Promise: The Case for Baptizing Infants
by Geoffrey W. Bromiley (Eerdmans, 1979, 116 pp., \$3.95).

Infant Baptism and the Covenant of Grace
by Paul K. Jewett (Eerdmans, 1978, 254 pp., \$5.95).
Reviewed by Geoffrey Wainwright, Professor of Systematic Theology, Union Theological Seminary, New York.

These two books make a contrasting pair. In them, two professors at Fuller Seminary expound diametrically opposed positions on the question of infant baptism. Bromiley's was originally written in order to dissuade the newly converted from seeking (re)baptism by showing the biblical justification of their infant baptism, if indeed they had already received baptism in infancy. Jewett's is a bold attempt to wrest the covenant argument from those who, in the manner of Calvin, use it in defense of infant baptism, when (so Jewett contends) a proper appreciation of the movement of redemptive history from shadow to reality favors instead believer baptism.

Let it at once be recognized that Bromiley of-

fers a fine positive statement on the trinitarian meaning of baptism ("The Election of the Father," "The Reconciliation of the Son," "The Regeneration of the Spirit") and on its threefold scope as ecclesiological, ethical and eschatological. Gratifyingly, he understands the "declaring" and "sealing" functions of baptism strongly enough for a real sacramental efficacy to be recognized in its operation. The difficulty comes when the author applies all this to the case of infants. His argument is usually expressed in the "not primarily" form. Thus he writes on p. 31f:

It is worth investigating in the New Testament whether baptism is in fact constituted and administered SOLELY OR EVEN PRIMARILY as an act or enactment of the personal faith and confession of the candidate . . . In what scripture do we read that when adult converts are baptized on confession of faith they are baptized IN THE FIRST INSTANCE for this confession or as an active sign of their personal decision for Christ? . . . When we turn to the relevant passages in scripture we find that . . . baptism is NOT related PRIMARILY to what we do, to our faith, or to our decision or confession of faith, but to that which is done for us, to that on which our faith is set [my capitals].

The trouble is that if baptism is *at all* connected with our faith and its confession (which Bromiley rightly admits to be necessary though secondary and derivative), then its applicability to infants becomes questionable if not downright impossible; and so Bromiley's apology is truer to itself in those occasional instances when he writes (in, I believe, a mistakenly unilateral way) that "in the New Testament the connection is NOT with what we do, with our conversion or confession, but with what God does for and in us in Jesus Christ and by the Holy Spirit" (p. 34; my capitals; his italics).

Jewett is resolutely opposed to a "sacramental" view of baptism (Catholic, Anglican, Lutheran), which he appears to think not only quasi-magical but always to entail the *limiting* of God's saving action to the sacraments. His review of the New Testament and early patristic witness well exposes the frailty of the historical evidence for infant baptism in the first two centuries. But the author's forte lies in demonstrating the knots into which even evangelical and Reformed theologians tie themselves in attempting to defend the baptism of infants. He is particularly effective in demolishing the argument that baptism allows or even demands a purely *passive* subject, whereas those baptized as infants would be rightly denied participation in the Lord's Supper on the grounds of its *active* character. Infant baptism emerges as "a practice in search of a theology," threatening to become a "third sacrament" — beyond (believer) baptism and communion. Jewett's positive argument is that believer baptism respects the inward and individual depths of the New Covenant in a way which infant baptism cannot, dependent as it is on its presumed *identity* with an Old Covenant circumcision whose external and national character was essential to the sign.

Both books claim to be irenic in intention, though sometimes a polemical note creeps in. (A slightly irritating feature in Jewett is a ten-

dency to over-write in the interests of liveliness. What is an "impassioned impasse" [p. 199]? And how does one "grip the sword of circumcision by the point" [p. 205]? Who wins? Bromiley for sacramentality. Jewett for baptism upon profession of faith. In this reviewer's opinion, the clearest New Testament pattern makes baptism what G. R. Beasley-Murray calls "an effective sign, in which Christ and faith come together in the meeting of conversion." Among recent rites this is best expressed in the post-Vatican II Roman Catholic *Ordo Initiationis Christianae Adultorum*.

Called to Freedom, Liberation Theology and the Future of Christian Doctrine
by Daniel L. Migliore (Westminster Press, 1980, 130 pp., \$8.50). Reviewed by Clark H. Pinnock, Professor of Theology, McMaster Divinity College.

Liberation theology is big in theology today and there are a lot of books written in this genre. Since liberation is a fundamental biblical theme, it cannot be easily dismissed as yet another passing theological fad. It is a basic theme well worth sustained attention. The book before us devotes five chapters to a reinterpretation of Scripture as a liberating Word, of the mission of Jesus the liberator, of the trinity and spirituality in the liberation context, and of our coming freedom from death. The author, professor of theology at Princeton Seminary, hopes to reinvigorate our understanding of Christian truth and make it come alive in the context of peoples' struggles for freedom in our world today. The book is written by a systematic theologian in the spirit of Barthian biblical theology which wants to ground theology in a fresh hearing of the Bible while making an impact on today's issues. I would say that the book succeeds well in approaching its goal and makes for good reading.

Creation and Gospel
by Gustaf Wingren, with introduction and bibliography by Henry Vander Goot (The Edwin Mellen Press, 1979, iii + 189 pages).
Reviewed by James H. Olthuis, Institute for Christian Studies, Toronto.

Gustaf Wingren, a leading Scandinavian theologian, is not well known in North America. That is our loss. Hopefully, the publication of these lectures prepared for his North American tour in January of 1979 will alert students of theology to his valuable work. To that end Henry Vander Goot's incisive introduction to Wingren's work, placing it in relation to the Lundsian theology of Gustaf Aulén and Anders Nygren, European Neo-orthodoxy, and the Danish philosophy of Knut Løgstrup, is most helpful.

In *Creation and Gospel*, Wingren moves through his academic life alerting his readers to the issues and themes which have captured his interest and resulted in his many books. He tells of the "boiling rage" which he felt as a student when he realized that Nygren's idea of Agape involved a negation of the idea of creation — the specifically Christian is placed over against the generally human. Going back to Irenaeus and Luther, Wingren emphasizes two themes which became the central concern of his life: salvation means becoming human again (Irenaeus) and faith lives in the world (Luther).

Wingren tells how, during a semester in 1947 at Basel in which he replaced Karl Barth, he became convinced that the "cool, purely descriptive, historical approach" of Lundensian theology was its greatest deficiency and that the "kerygmatic approach" of Neo-orthodoxy was its greatest forte. At the same time, Wingren felt constrained to resist the exclusively Christological focus of Karl Barth. Barth's preoccupation with the Second and Third Articles of Faith (Christ and the Holy Spirit) to the detriment of the First Article (Creation) can only lead to an emasculation of the fullness of biblical faith, to a faith that flees creation. Against the background of the German Lutheran distortion of the doctrine of creation in the 1930s, a reader senses the courage it took, immediately after World War II, for Wingren to affirm the importance of creation. Even more one is impressed with the pain and loneliness which befell Wingren as he opposed Nygren's thought, which ruled the day in Sweden, and Karl Barth's thought, which ruled the day on the rest of the Continent.

It becomes clear that for Wingren a comprehensive view of the biblical faith involves rightly relating creation and gospel. Simple contradiction, a la both Nygren and Barth, between the generally human and the Christian, is inadequate. So is the identification, a la modern secular theology, of the Christian with the natural. But neither is the idea that grace is supplemental, an extra to what is natural and common to all people, sufficient. In line with the thought of Luther, Wingren opts for a Law-Gospel dialectic which affirms the human, the naturally given, as a gift of God and simultaneously affirms the Gospel as contradicting and abolishing the natural.

Since Wingren in *Creation and Gospel* is more concerned to present a retrospective reflection on his life and works than to argue and explain his views at length and in detail, perusal of some of his works is necessary in order to feel the full impact of his position. I myself have found *Creation and Law* very helpful in this connection.

In a time when the doctrine of creation was in eclipse, Wingren never wavered in his insistence on its cardinal importance for the Christian faith. For this he deserves our respect, appreciation and recognition.

It is to be hoped that in our time, with its renewed attention to the relation of the "generally human" and "specifically Christian," use will be made of Wingren's work. Not so much to adopt his solution (which itself is still in process), but, as Wingren himself would want, to converse with him about the variety of factors which need to be given proper place as efforts are made to develop a comprehensive view.

Although this is not the place to explore the questions that remain, I remain unconvinced that the Lutheran Law-Gospel dialectic is the framework which does most justice to the full picture. I agree with Wingren that simple contradiction, identification, supplementation views of creation and gospel are inadequate. But is the Law-Gospel option adequate? Although on the one hand the Law is seen as necessary for life, it is also seen as a threat to the Gospel. In the end, Wingren accepts a tension or opposition in God: the law and Gospel, though both God's work, are in conflict with each other; and life in the creation under law is just what the Gospel delivers us from. Is that not a devaluation of creational life, a devalua-

tion which goes against Wingren's own intention?

For myself, life in the creation under law is just what the Gospel makes possible in full measure and delivers us to. God's creational law (or Word, as I prefer to avoid the static connotations which surround the term "law") is the very condition for our freedom. In Jesus Christ through the Spirit we are once again in the position to do what God intended from the very beginning: to be gardeners in the creation, doing justice and mercy, thus loving God and neighbor, and fulfilling the law.

The Existence of God
by Richard Swinburne (Clarendon Press, 1979, 295 pp.). Reviewed by Clark H. Pinnock, McMaster Divinity College.

I am very excited by the most recent book by this British philosopher of religion. Two years earlier he defended *The Coherence of Theism*; now he is asking whether the claim that God exists is true. The answer is emphatically yes, and he has the arguments to prove it. The reason I am excited about the book is that I am appalled by the failure of nerve on the part of Christian intellectuals to stand up against the post-Kantian dogma that faith cannot be rationally established. Everybody seems bewitched by the Hume/Kant axis as if it were an insurmountable mountain compelling us to drop all apologetics and possibly, as in the case of the liberals, totally revise our theology too. Instead of refuting modern skeptics as Plato would have, we retire from the field and console ourselves with unsupported faith. Like Barth we announce our orthodoxy, and then refuse to say why we believe it in terms others can respect. The result is that we cannot make use of the superior explanatory power of theism in the contemporary intellectual debates and have to confine ourselves to "religion." Now of course it would do no good to sneak around Hume/Kant and pretend they never existed. If we are going to defend Christian theism, we are going to have to face and overcome their objections. This is what Swinburne does in my judgement. He presses the cogency of the traditional arguments by presenting them in fresh ways and replying effectively to the objections. The balance of probability he says lies on the side of faith. I suppose I am also pleased to see Swinburne support with more sophisticated arguments most of the reasons I offered in *Reason Enough*. If you are concerned to defend the faith rationally, you will want to read this book.

The Resurrection Factor
by Josh McDowell (Here's Life Publishers, San Bernardino, CA, 1981, 190 pp., \$4.95). Reviewed by Stephen T. Davis, Claremont Men's College.

The Resurrection Factor is Josh McDowell's attempt to present a convincing case for belief in the bodily resurrection of Jesus. The proper way to look at the book, I believe, is as a piece of popular apologetics or, perhaps, evangelistic apologetics rather than as a piece of scholarship. It is aimed at and will be convincing to intelligent collegians and lay persons who (and this must be stressed) are not familiar with the arguments of contemporary liberal biblical scholars on the resurrection.

McDowell's method is to present historical

evidences and arguments in favor of the Christian position, largely via quotations from sympathetic scholars he has read. He strives to convince the reader (1) to have an open mind toward the possibility of miracles, and (2) to see the folly of all skeptical "explanations" of the resurrection. He says: "Only one conclusion takes into account all the facts and does not adjust them to preconceived notions. It is the conclusion that Christ is in fact risen — a supernatural act of God in history" (p. 102).

While I agree completely with McDowell that Jesus was bodily raised from the dead, there are several reasons for denying that *The Resurrection Factor* is a book of scholarship. First, it is incredibly old-fashioned both in its method of argumentation and in the critics cited. One will look in vain here for any discussion of contemporary biblical scholars — Willi Marxsen, Raymond Brown, Reginald Fuller, etc. — who are theologically to the left of McDowell on the resurrection. It is surprising in a book with the ambitious apologetic aims of this one that McDowell simply ignores the arguments of such people rather than answering them (e.g. the common argument that the guard at the tomb is merely a later apologetic invention of the church).

Second, one of the things that troubles many evangelicals who believe in the reality of the bodily resurrection of Jesus is the apparent disharmony among New Testament accounts of the resurrection. McDowell's only recognition of this problem in *The Resurrection Factor* is his citation in an appendix of an elaborate ten-page harmonization of the various gospel accounts by J. M. Cheney. While fascinating and in places helpful, Cheney's effort fails to solve (and in places only makes more apparent) some of the problems mentioned above. For example, the reader of the gospels naturally wonders how the women could both keep silent out of fear (Mark) and run to tell the disciples (Matthew and Luke). Cheney's account simply says: "Neither said they anything to anyone, for they were afraid; and they started to run to tell the disciples." The reader also wonders why the disciples were told to go to Galilee to see Jesus (Matthew, Mark) when (even on Cheney's account, which at this point follows Luke and John) the subsequent appearances were in or around Jerusalem.

Third, McDowell himself seems ambivalent whether the tone of the book is to be that of a scholarly treatise (which it is in most places) or that of a talk at a high school church camp. Given what is said about McDowell on the back flap of the book, one assumes much of the material contained in it was originally presented in talks or debates. This perhaps accounts for occasional humorous but slightly jarring oratorical flourishes like:

John leaned over because the entrance was only 4½ to 5 feet high. He wasn't a midget, and he didn't want a headache (p. 50).

I believe that most of the people who came up with these theories must have had two brains — one lost, and the other one out looking for it (p. 76).

A secretary on her lunch break in downtown Jerusalem could have confirmed or denied the empty tomb (p. 91).

Those soldiers would have to have had

cotton in their ears with earmuffs on, not to have heard that "rolling stone." A small earthquake would have been reported on the Richter Scale! (p. 94)

So if we look at *The Resurrection Factor* as a work of scholarship it does not measure up. As a piece of evangelistic apologetics, however, the book has the merit of clearly presenting the traditional Christian case for the reality of the resurrection. Moreover, it will doubtless be convincing to some, especially those who reject altogether the historical-critical approach to the Bible or know little of it. And I certainly agree with McDowell that once the existence of God and the possibility of miracles are granted, the resurrection is by far the best explanation of the available evidence. (I might add here that the author includes in the book details about his own spiritual pilgrimage in coming to know the resurrected Christ, and for me at least those were some of the most effective parts of the book.)

As an effort in evangelism, this book may well succeed. I hope it will. I cannot help wishing, however, that the job had been done more rigorously and with more awareness of recent work in the area. Seminararians in ecumenical and pluralistic seminaries especially will regret the absence of any handling of what liberal New Testament scholars are saying about the resurrection. It is the arguments of these people that such seminararians are being asked to wrestle with, not with such quaint items as the swoon theory, the wrong tomb theory, or the theft-of-the-body theory.

***International Norms and National Policy* by Frederick O. Bonkovsky (Eerdmans, 1980, 220 pp., \$8.95). Reviewed by Robert L. DeVries, Department of Political Science, Calvin College.**

It would be hard to find a more engaging, provocative, and controversial contribution to a much needed discussion of just war theory than Frederick Bonkovsky's book. Bonkovsky begins with a delightfully succinct and incisive critique of Western just war theory from its classical origins to present American thought. Then he attempts to construct a theory of appropriate norms for all of international politics, apart from which he believes there can be no useful theory of just war. Here he tries to chart a new, but in my judgment, misguided, course between realist and idealist positions on the place of norms in international politics.

Throughout the historical section several themes are emphasized as important for the development of a valid just war theory. These include a recognition of: 1) an international system in which the rights of all nations are respected; 2) the contrast between personal and political morality; 3) the primacy of state sovereignty in international politics; 4) the distinction between norms and legal systems; and 5) the primacy of ends over means in judging political behavior. In terms of these standards, Cicero, Augustine, and Grotius are considered to have made the greatest contributions to just war theory.

For the most part I find Bonkovsky's historical analysis to be valid and helpful, but I do disagree on some important points. I think he mistakenly concludes that Grotius, by his continued insistence on the relevance of absolute

norms, fails in the end to recognize the full significance of national sovereignty. The clear implication of his criticism — and tip-off to his own theory on norms — is that sovereign nations determine their own norms, making absolute norms obsolete. While it certainly is true that nation-states often violate absolute standards, the existence and function of norms does not depend on compliance with them.

With respect to Augustine, it seems to me that Bonkovsky's eagerness to count him as a realist leads to misinterpretation. As Bonkovsky notes in his own analysis, Augustine judges some wars to be more "just" than others. This would seem to require some transcendent standard of justice, but Bonkovsky does not come to this conclusion. Rather he contends that Augustine sees "no norm in the *Civitas Terrena*" (p. 174).

In discussing American just war theorists it seems to me that Bonkovsky is right to question such a heavy emphasis on non-combatant immunity in an age of total public mobilization in war efforts. But I think he goes too far when he suggests that "real moral choices" are not involved in the conduct of war — even in a case like the My Lai massacre, to use his own example — but rather in "the legitimacy . . . [of] overall actions" (p. 128).

Now we can turn more directly to Bonkovsky's own theory about appropriate international norms. Having rejected the relevance of absolute norms entirely, Bonkovsky develops a theory of procedural norms which he claims are grounded in the natural law tradition. To make this claim, however, he must abandon the traditional view that natural law posits universal transcendent standards. Bonkovsky recognizes that nature provides a normative order "that demands assent to its imperatives and prohibitions," but then he asserts that this order is constantly changing under the impact of human action (p. 170). In short, human action determines the norms for human action. Here we have a confusion of what is and what ought to be, of current conditions and normative standards — a form of the very confusion that Bonkovsky rightly condemns in positivism and legalism.

Bonkovsky's key procedural norms, justice and prudence, are relativized along with all natural law. That is, each state is to determine itself what are its legitimate interests and rights. Bonkovsky contends this definition makes possible a *modus vivendi* between all states. Now there is some validity and desirability to the idea of respecting the self-defined interests of others, but the idea has limits. Should the self-definition of interests and values formulated by Hitler's Germany, Pol Pot's Campuchia, or Idi Amin's Uganda be accorded the same legitimacy as that of other states, and should a *modus vivendi* with them be reached? Of course not, but there is no way to give this answer without some higher standard of justice.

In some other, limited ways Bonkovsky's theory of procedural norms is helpful. Certainly he is correct in stressing that changing conditions and circumstances must be carefully assessed in formulating policy. This assessment is important in determining how values and principles are best promoted in a concrete situation. It seems to me, however, that this is as true of policy based on absolute norms as of that based on procedural norms.

Bonkovsky also does well to remind us of the dangers of appealing to absolute norms. Hypocrisy, self-righteousness, intolerance, and holy crusades are all too common. Yet abuses of moral principle do not exclude moral principles from having their proper place. Higher principles serve the same function in international politics that they serve in private life: they serve as guides for decision and action that will never fully conform to them.

I conclude, therefore, that Bonkovsky's denial of higher principle makes his quest for a valid and practical theory of just war impossible. Bonkovsky ends up with a position that many Christians as well as adherents of traditional natural law will find unacceptable, but his book is still rewarding reading. It forces one to wrestle with basic issues of war and peace on which, no doubt, the last word will never be spoken.

***First Things First* by Frederick Catherwood (IVP, 1979, 160 pp., \$5.95). Reviewed by Wayne Joosse, Professor of Psychology, Calvin College.**

Catherwood, a British businessman and politician, asserts with intensity two theses: (1) the problems of modern society are alarmingly serious and widespread, and (2) a return to Christian principles must be at the core of the cure. In particular, he discusses each of the Ten Commandments with an eye for the disparity between God's design and contemporary conditions.

Given Catherwood's admirable concerns, commitments, and intents, I wish I could be laudatory. However, the book seemed flawed. The intended audience is unclear. When, for example, he encourages the reader who has not yet read the biblical accounts of Christ's life to do so, he clearly has the non-Christian in mind. Yet much of his argumentation will likely be persuasive only to those who already accept a Christian worldview. (Even then I had many "Yes but's . . ."; this book is not as carefully reasoned as most from IVP.)

It also seemed that Catherwood attempted to cover too much. For example, under "Thou shalt not kill," the complex issues of abortion, pacifism, and suicide get barely a page each. Consequently, the reader who has thought much about such matters will not find many new insights.

In brief, although most readers could benefit from Catherwood's stimulating and biblically-based views, by trying to speak to so many different groups, perhaps he failed to address any very well.

***Common Witness: A Study Document of the Joint Working Group of the Roman Catholic Church and the World Council of Churches (World Council of Churches, 1981, 54 pp.)* Reviewed by Albert C. Outler, Emeritus Professor of Theology, Perkins School of Theology.**

The sponsorship of this little pamphlet is quite impressive and naturally raises the reader's expectations. It suggests a deeply-pondered, carefully phrased, well-balanced statement as to what a very large cross section of the fragmented Christian community can now say *together*, "in front of a world" in which Christianity is a shrinking minority with a dras-

tically diminished influence.

Not to put too fine a point on it, I found *Common Witness* an unexpected disappointment. Much in it is fairly well said about "the nature, urgency and forms of 'common witness.'" There is a great deal of standard "ecumenese" about a Christian consensus on the important points of community and cooperation. There are also the conventional laments about the continuing scandal of Christian disunity—which are, however, never named as a *scandal*. Finally, there is a highly relevant collection of narrative accounts about successful experiments in "common witness"—in Fiji, France, Nicaragua, Korea, Zambia. There is even a single reference to "the Gospel invitation to accept Jesus Christ as Lord and Savior" as "an invitation also to become a member of his body" (p. 24). This, though, is promptly countered by a stern warning (in the liveliest prose anywhere in the pamphlet) against "proselytism." Everywhere, the mood is very wary lest Christians be too forward in their Gospel proclamations. Above all, we must not be perceived as aggressive.

It then follows, somehow, that the preponderant concern of any common Christian witness in mission and evangelism lies in the service of "human rights" ("the *supreme* right given by God," p. 35). This allows for "common witness" in mission to be construed in frankly political terms (i.e., "of making common representations to governments on behalf of oppressed peoples . . ." [p. 5]; or, of mounting pressures on "the civil authorities in political matters where human rights and dignity are at stake" [p. 8]). "Common witness" in evangelism is said to be best exemplified by Christian

participation in the struggles for human rights at all levels (p. 20), "defending and promoting human dignity" (p. 22), etc.

Now, who would want to deny any of this—except the advocacy, as here, of the thesis that this is a sufficient account of what "The Great Commission" has entailed upon Christians since Peter's Pentecost sermon? Do the authors of this statement really suppose that they have fairly represented the whole range of missional and evangelistic understandings among any large fraction of their respective constituents? Or, are they propounding a view they think their constituents *ought* to adopt?

It would have been one thing—and a useful thing—to have provided us with a much-needed redress of the imbalances in the older traditions. It is another thing—and a disservice—to have the good essence of those older traditions rejected, as here, by the implications of a studied silence. Moreover, if our righteous indignation against human rights violations are to be communicated to civil authorities (as they should be), why not suggest communicating to various ecclesiastical authorities the pain and outrage about the indignities still being visited *by them* upon Christians of other persuasions (the denials of their baptisms, or ministerial orders, or their access to the Lord's Table)? Why is there in this pamphlet no notice of the injustices complained of by the victimized in our own respective denominations? And if it is to be argued that these matters are not comparable, what a ripe opportunity was lost by not making *that* case convincingly?

The ecumenical cause—indeed the Christian cause, in its institutional structures—is no longer flourishing. Most of us need all the help

we can get in achieving and maintaining a vital balance in our understandings of our mission in the world and of its evangelical motivations. In our struggles for such balance, we need—and I should have thought that we still deserve—a good deal better guidance than I found in *Common Witness*, even as "a study document."

Sacred Cows: Exploring Contemporary Idolatry

by J. A. Walter (Zondervan, 1979, 217 pp., \$5.95). Reviewed by Dawn McNeal Ward, Assistant Professor of Sociology, Trinity College, and Daniel L. Lewis, Trinity College.

How important are the family, the economy, our jobs, our homes? How do we account for individualism, the persistence of racism, the unholy alliance of religion and culture? How much hope should we place in social movements such as ecology, liberation theology and the middle class church? All of these phenomena are among the "idols" explored by J. A. Walter in *Sacred Cows: Exploring Contemporary Idolatry*. The book is thoroughly evangelical to the extent that it touches on theological presuppositions. It could be an effective antidote for much of the current polemics between various evangelical groups.

Walter correctly discerns that many evangelicals place undue value on social order — "the family, work and the state are often believed to be ordained and sustained by God" — while viewing social conflict as evil. These Christians sponsor seminars on family living, financial planning, etc. On the other hand, a

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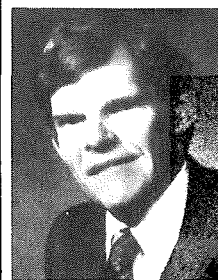
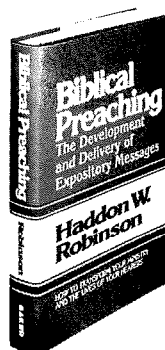
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group of "radical" evangelicals are involved with the struggle for social and economic justice and racial and sexual equality. Walter attempts to critique both groups (although his sympathies lie with the second group) by leaving no "sacred cow" untouched.

Sacred Cows describes society as it is within a Christian-sociological framework. Walter's major theological emphasis is on the fallenness of persons. He also calls for an active response to this description. The response is less well developed but focuses theologically on grace as a social principle. The task of sociology is "to describe the range of idols on offer by society and show how they are differentially available to different groups within society" (p. 183). Walter focuses primarily on the idols of white

middle class Westerners. He is well aware of the dangers of this enterprise. Sociologists may criticize the book for going beyond the empirical evidence to a transcendent critique. Christians may feel that their "sacred cows" have been slaughtered.

Walter admittedly relies heavily on the concepts of Peter Berger and Jacques Ellul, two well known and provocative sociologists in the Judeo-Christian tradition. In a sense, he makes some of their ideas available to a broader reading public. Some Christian sociologists are overly dependent upon Berger and Ellul for their integrative conceptual schemes. Perhaps they are the "sacred cows" of Christian sociology?

The basic theses which consistently guide

Walter's analysis and critique of society are these: 1) Society is not becoming less religious as some secularization theorists contend. 2) Modern pluralistic society confronts persons with their basic condition — homelessness, finitude and mortality. 3) Persons respond to this situation socially, not simply as individuals, by constructing social structures which provide feelings of security, purpose, order and immortality. These social structures become sacred. They are idols because they are not essentially capable of meeting human needs. Consequently they create dependence. These precarious idols are defended by various means, such as class and racial conflict. True freedom, Walter suggests, lies not simply in independence from idols, but in genuine dependence on God.

One of the strengths of the book is its suggestive insights regarding contemporary idols. Here are a couple examples. The media is described as a "disinfectant" or filtering system which helps to protect our middle class idols of economic and social normalcy. Events such as "terrorism" and "vandalism" are treated by the media as "isolated incidents" committed by "irrational" sub-humans. Descriptions of this type do not call for an understanding of the social significance of these events. Second, the "do-it-yourself family" which many moralists are trying to protect and bolster, is a key idol. The idol of private family life has failed many people. We do not simply need to bolster the family but decide what *kind of families* we want and *how important* the family is in comparison with other institutions.

We recommend this book to the general Christian public, but particularly to pastors and to other Christian leaders. It could form the outline for an excellent adult level Sunday School curriculum. *Sacred Cows* can provide a starting point for transcending individualistic oriented approaches to sin and salvation. A mature Christian theology and practice must include an understanding of our collective construction of idols.

A Cry for Mercy: Prayers from the Genesee by Henri Nouwen (Doubleday, 1981, 175 pp., \$10.95). Reviewed by Robert Durbak, a member of St. Angela Parish in Cleveland who spent four years at Gethsemani Monastery in Kentucky.

Nouwen readers will recognize in the present work a companion volume to *Genesee Diary*, published in 1976 (Doubleday). Both are the fruit of his brief stays of seven months each at the Trappist monastery of the Abbey of the Genesee in upstate New York. Each is different in its approach.

During his first stay, from June to December of 1974, the experience of living side by side with Trappist monks was, in Nouwen's own words, "full of surprises."

"So many things happened both inside and outside of me that I felt a strong need to keep a diary in order to help me sort out the many new experiences."

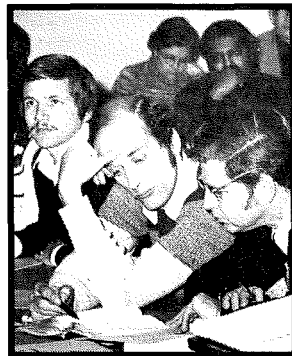
The result was *Genesee Diary*.

During his second stay, from February to August of 1979, Nouwen, now familiar with the monastic routine, found himself ripe for a new experiment:

The realization that prayer was the only

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reason to be and to stay at the monastery made me wonder if it might be a good discipline to write at least one prayer a day . . . to sit down at the end of each day and commit to simple words the prayer that was present in my heart at that moment.

The result of following through with that intuition is the present volume: *A Cry for Mercy: Prayers From The Genesee*.

Though aware of the risks involved in such personal self-revelation, Nouwen faithfully adhered to his self-imposed discipline, giving us what might well be entitled: "A Contemporary Psalter."

As I read through the prayers, I found myself noting again and again in the margin: "Psalm 51"; "Psalm 88"; "Psalm 27"; "Psalm 139." The words were different, but the cries of the heart were the same:

I call to you, O Lord, from my quiet darkness. Show me your mercy and love. Let me see your face, hear your voice, touch the hem of your cloak.

Listen, O Lord, to my prayers. Listen to my desire to be with you, to dwell in your house, and to let my whole being be filled with your presence.

O Lord, who else or what else can I desire but you? You are my Lord, Lord of my heart, mind, and soul. You know me through and through . . .

The occupational hazard of praying the psalms is that inevitably, somewhere along the line, you meet yourself face to face. The words are no longer "somebody else's" uttered long ago. They are yours, wrung from the heart here and now.

Something like that happens as you follow Nouwen in his day-to-day dialogue with his Lord. It is difficult to play the role of indifferent bystander when faced with such candid admissions as:

Today, O Lord, I felt intense fear. My whole being seemed to be invaded by fear. No peace, no rest; just plain fear; fear of mental breakdown, fear of living the wrong life, fear of rejection and condemnation, and fear of you. O Lord, why is it so hard to overcome my fear?

For me it was impossible to read this prayer without recognizing a familiar face: my own.

The service Nouwen performs for his readers in this "contemporary psalter" is perhaps best described by himself in a previous volume where he speaks of Rembrandt painting his self-portraits:

There can hardly be a better image of caring than that of the artist who brings new life to people by his honest and fearless self-portrait. Rembrandt felt that he had to enter into his own self, into his dark cellars as well as into his light rooms, if he really wanted to penetrate the mystery of man's interiority. Rembrandt realized that what is most personal is most universal.

Nouwen ends the passage:

We will never be able to really care if we are not willing to paint and repaint constantly our self-portrait, not as a morbid self-preoccupation, but as a service to

those who are searching for some light in the midst of the darkness.

(*Aging*, Doubleday Image, p. 95)

A Cry For Mercy might well be seen as Nouwen's own "honest and fearless self-portrait."

Perhaps the most interesting part of the book is the Epilogue, in which Nouwen evaluates his own prayers after rereading them a year later:

I recognize that these prayers hide more than they reveal. I now see that my words are no more than the walls that surround a silent place. These prayers are only the context for prayer. If any-

thing has become clear, it is that I cannot pray, but that the Spirit of God prays in me. This divine prayer cannot be expressed in words; it dwells in the silence before, between, and beyond the words of a searching heart. Prayer is the breathing of God's Spirit in us. . . . Prayer is the divine life in us, a life of which we are only dimly aware and which transcends the capacities of all our sense. Thus I must say that these prayers hide the prayer of God, which can never be printed in a book.

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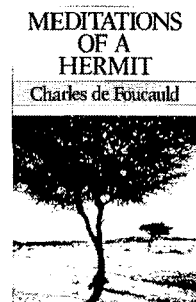
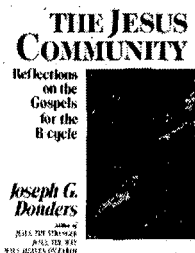
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FOUNDATIONS

(Doing theology on the basics of classical faith)

PARTICIPATING IN THE SUFFERINGS OF GOD

By Patty Taylor, student at Fuller Theological Seminary.

Introduction

The mysteries and meaning of suffering cannot be discussed simply as an academic topic. Theology needs to provide a framework for knowledge and for living. My work here on Bonhoeffer's concept of "Participating in the Sufferings of God" is not so much a theological exercise as it is an attempt to examine the value of this concept for life and ministry.

Bonhoeffer's biographer, Eberhard Bethge, remembers him in his early years of teaching youthful catechism classes saying that "the hardest theological pronouncements of Barth were worth nothing if they could not be explained *in toto* to these Grunewald children" (Bethge, p. 65). This article is an attempt to take one theological theme from Bonhoeffer and explain it to myself and my contemporaries.

We will look first at the scriptural basis for the concept; second, we will observe its development in the theology of Bonhoeffer; third, we will discover how he lived out this theme on a personal level; and fourth, we will consider how all of this can have significance in the lives of believers in contemporary America.

Scriptural Basis

As is true with most of Bonhoeffer's theological themes, "participating in the sufferings of God" has strong New Testament foundations. Paul refers to it in at least three letters:

For just as *the sufferings of Christ are ours in abundance*, so also our comfort is abundant through Christ. (2 Cor. 1:5)

... we are afflicted in every way but not crushed; perplexed, but not despairing; persecuted, but not forsaken; struck down, but not destroyed; always *carrying about in the body the dying of Jesus*, that the life of Jesus also may be manifested in our body. (2 Cor. 4:8-10)

But even if *I am being poured out as a drink offering* upon the sacrifice and service of your faith, I rejoice and share my joy with you all. (Phil. 2:17)

Now I rejoice in my sufferings for your sake and *in my flesh I do my share* on behalf of His body (which is the church) *in filling up that which is lacking in Christ's afflictions*. (Col. 1:24)

Of these passages, Bonhoeffer says: "Although Christ has fulfilled all the vicarious sufferings necessary for our redemption, *his suffering on earth is not finished yet. He has, in his grace, left a residue . . . of suffering for his Church to fulfill in the interval before his Second Coming.* . . . The Body of Christ has its own allotted portion of suffering. . . . Blessed is he whom God deems worthy to suffer for the Body of Christ. Such suffering is joy indeed" (CD, pp. 273, 274; italics are mine throughout article unless otherwise noted). Note that Bonhoeffer is careful to separate Christ's vicarious atonement on the cross from the suffering of the church.

As early as 1934, Bonhoeffer had written a sermon on 2

Cor. 12:9, from which are taken the following lines: "Why is suffering holy? Because *God suffers in the world through men.* . . . *Human suffering and weakness is sharing in God's own suffering* and weakness in the world. . . . Our God is a suffering God. Suffering forms man into the image of God. The suffering man is in the likeness of God" (GS, p. 182).

In these few passages, we have not exhausted the scriptural basis for Bonhoeffer's writing on the subject of "participating in the sufferings of God." As we see it developed in his theology, we will note an even broader range of Scripture interpretations from the Gospels as well as from the Epistles.

The Theme in Bonhoeffer's Theology

Christian theology in its classical phase would have shrunk from all talk about "the sufferings of God." Suffering meant being acted upon by exterior forces outside one's control and it was difficult to see how one could reconcile belief in God's omnipotence and self-sufficiency with talk about his "suffering." But there was the problem of the crucifixion which necessitated Christians saying that in some sense God suffered. Eastern orthodox theology has always held that suffering in the sense of sacrificial self-giving love is of the essence of God. God empties himself in the creation, in Incarnation and in re-creation (redemption). It seems that *Bonhoeffer was moving towards a fresh expression of this belief in his presentation of the Christian life as one of self-giving love* in the real (not idealized or romanticized) world. (Tinsley, p. 88)

Before we look more closely at the idea of *participating* in the sufferings of God in Jesus Christ, let us look at Bonhoeffer's *conception* of those sufferings. The evangelical church in America today may be guilty of regarding the sufferings of Christ too lightly. Because our churches have empty crosses, our focus is not on the suffering of Christ, but on his exaltation. Bonhoeffer does us a great service in helping us see the awful scope of our Lord's suffering in his life as well as his death on the cross.

In his Christology lectures at the University of Berlin in 1933, Bonhoeffer spoke of Jesus Christ as the "Humiliated One and the Exalted One." "In humiliation and in exaltation, Jesus remains wholly man and wholly God. *The statement, 'This is God,' must be made in exactly the same way about the humiliated one as about the exalted one.*" "The God-Man in history is always and already the humiliated God-Man from the manger to the cross" (CC, pp. 106, 107). He goes on to describe this humiliation in terms of Paul's phrase in Romans 8:3, "sending His own Son in the likeness of sinful flesh."

In the humiliation, Christ, of his own free will, enters the world of sin and death. He enters it in such a way as to hide himself in it in weakness and not to be recognized as

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God-Man. . . . His claim, which he as God-Man raises in this form, must provoke contradiction and hostility. He goes incognito, as a beggar among beggars, as an outcast among outcasts, as despairing among the despairing, as dying among the dying. He also goes as sinner among sinners, yet . . . as sinless among sinners. . . . Luther says, "He is himself thief, murderer, adulterer, as we are, because he bears our sins." (CC, pp. 107, 108)

Jesus came of his own free will in the "likeness of sinful flesh" (Phil. 2:6, 7), in weakness, anonymously. In this incognito he provoked contradiction and hostility; he identified himself with the poor, the despairing and the dying. He even appeared as a sinner in the eyes of others; yet as the sinless one, he was the sin-bearer for all humankind. "This suffering of Christ, to which Bonhoeffer constantly returns, lacks all the nobility, honor, and splendor usually associated with the suffering of tragic heroes. But it is a necessary suffering, linked to Christ's participation in man's destiny in reality. It is neither glorious nor accidental, but obscure and unavoidable. It results from confronting the world. It is experienced not as a more or less arbitrary private ascetic act, but as companionship with those who cannot escape it" (Dumas, p. 204).

As profoundly as Bonhoeffer portrays the sufferings of Christ in *Christ the Center*, he makes no mention of the involvement of believers in his sufferings. We do not see this theme being fully developed until the 1934 sermon previously mentioned and his subsequent writing in *The Cost of Discipleship* and *Letters and Papers From Prison*.

However, the foundation for the significance of this theme in Bonhoeffer's writings can be found in his first published work, *Sanctorum Communio* (1927). Here he seeks to answer the question, "How is Christ present in the world?" His answer is that Christ exists in the world as community — the community of the church. He carries this theme further in the first part of *Christ the Center*, "Jesus is the Christ present as the Crucified and as the risen one. . . . His presence can be understood in space and time, here and now. . . . Christ as person, is present in the church" (p. 43). "This presence has a threefold form in the Church: that of the Word, that of the Sacrament, and that of the Congregation" (p. 46). "The Logos of God has existence in space and time in and as the Church. . . . The Church is the body of Christ" (p. 58, 59).

We see this theme of Christ existing as the Church coming together with the theme of Christ's sufferings in a passage from *The Cost of Discipleship*: "the church of Christ has a different 'form' from the world. Her task is increasingly to realize this form. It is the form of Christ himself, who came into this world and of his infinite mercy bore mankind and took it to himself, but who notwithstanding did not fashion himself in accordance with it but was rejected and cast out by it. He was not of this world. In the right confrontation with the world, the Church will become ever more like to the form of its suffering Lord" (CD, p. 300).

We might understand Bonhoeffer's theological reasoning for the call to participate in the sufferings of God in this way:

1. Christ exists *in* and as the Church in the world;
2. The Incarnate God suffered in the world.
Therefore:
3. The sufferings of the Church are the sufferings of God; And
4. The individual disciple is called to participate in the sufferings of God (developed in *The Cost of Discipleship*).

One of Bonhoeffer's theological arguments on the nature of reality is that "what *is* determines what *ought* to be." It is my contention that as the German Church began to experience suffering under National Socialism in the 1930's and as Bonhoeffer himself participated in that suffering both as a churchman and

as an individual, the reality of that suffering forced him to develop a theology to fit the reality. Therefore, it is not surprising to see it as a major theme in his later writings written under the full tyranny of the Third Reich.

In *The Cost of Discipleship* Bonhoeffer expounds on Jesus' words to his disciples, "If any man would come after me, let him deny himself, and take up his cross, and follow me" (Mark 8:34). He summarizes this "call to discipleship" with these well-known words: "When Christ calls a man, he bids him come and die" (CD, p. 99). "The 'must' of suffering applies to his disciples no less than to himself. Just as Christ is Christ only in virtue of his suffering and rejection, so the disciple is a disciple only in so far as he shares his Lord's suffering and rejection and crucifixion. Discipleship means adherence to the person of Jesus, and therefore submission to the law of Christ which is the law of the cross" (CD, p. 96).

This suffering of the disciple of Christ is described by Bonhoeffer as follows: "The first Christ-suffering which every man must experience is the call to abandon the attachments of this world. . . . The call of Christ . . . sets the Christian in the middle of the daily arena against sin and the devil. Every day he encounters new temptations, and every day he must suffer anew for Jesus Christ's sake. . . . He too has to bear the sins of others; he too must bear their shame. . . . The call to follow Christ always means a call to share the work of forgiving men in their sins. . . . *Suffering, then, is the badge of true discipleship*" (CD, pp. 99, 100).

Among many moving lines of poetry which Bonhoeffer wrote in Tegel Prison is the second stanza of "Christians and Pagans."

Men go to God when he is sore bestead,
Find him poor and scorned, without shelter or bread
Whelmed under weight of the wicked, the weak, the dead;
Christians stand by God in his hour of grieving.
(LPP, pp. 348-49)

He explains his meaning in the letter of July 18, 1944 to Bethge: "The poem about Christians and pagans contains an idea that you will recognize: 'Christians stand by God in his hour of grieving'; that is what distinguishes Christians from pagans. Jesus asked in Gethsemane, 'Could you not watch with me one hour?' That is a rehearsal of what the religious man expects from God. *Man is summoned to share in God's sufferings at the hands of a godless world*" (LPP, p. 361). To Bonhoeffer, the real Christian is the one who does not look to God as "deus ex machina," the "answer to life's problems, and the solution of its needs and conflicts" (LPP, p. 341), but the one who knows God in the "fellowship of his sufferings, being conformed to his death" (Phil. 3:10).

Where does this suffering take place? Are disciples called out of the world to "suffer" as did those residents of the monasteries of the middle ages? By no means. "Man is summoned to share in God's sufferings at the hands of a godless world. He must therefore really live in the godless world, without attempting to gloss over or explain its ungodliness in some religious way or other. He must live a 'secular' life, and *thereby* share in God's sufferings" (LPP, p. 361). Bonhoeffer says the life of suffering must be lived *in this world*. He explains what he means by the "this-worldliness" of Christianity in these words: "The Christian is not a *homo religiosus*, but simply a man, as Jesus was a man — in contrast, shall we say, to John the Baptist. I don't mean the shallow and banal this-worldliness of the enlightened, the busy, the comfortable, or the lascivious, but the profound this-worldliness, *characterized by discipline and the constant knowledge of death and resurrection*. I think Luther lived a this-worldly life in this sense" (LPP, p. 369). So the world is the milieu of the Christian life which participates in the sufferings of God — the same world in which Jesus lived and suffered,

apart from the religious community of his time.

One of the many writers who have commented on Bonhoeffer at this point puts it this way: "By participating in Christ's being for others in worldly life, by encountering him there in the joys and sorrows, successes and failures of life in the world in which he lived and which he redeems through his incarnation, crucifixion, and resurrection, the Christian 'shares' in the sufferings of God at the hands of a godless world" (Phillips, p. 241).

What are the characteristics of one's participation in God's sufferings? In the following quote from "After Ten Years," Bonhoeffer uses some key words which should help our understanding: "We can share in other people's sufferings only to a very limited degree. We are not Christ, but if we want to be Christians, we must have some share in Christ's large-heartedness by acting with *responsibility* and in *freedom* when the hour of danger comes, and by showing a real sympathy that springs, not from fear, but from the liberating and redeeming *love of Christ* for all who suffer. . . . The Christian is called to sympathy and action, not in the first place by his own sufferings, but by the sufferings of his brethren, for whose sake Christ suffered" (LPP, p. 14).

The key words here are "freedom," "responsibility," and "love." The decision to follow Christ and thus to share in his suffering is one which a person makes in freedom. This is the meaning of the "if" in Jesus' call, "if any man would come after me" (CD, pp. 96-97). Bonhoeffer seems always to be conscious of humanity's freedom either to choose or to reject Christ. He himself freely chose his path of discipleship.

In his *Ethics*, Bonhoeffer describes how responsibility is inseparable from freedom and both qualities are characteristic of the selfless life. He develops the idea of responsibility under the umbrella of "deputyship," by which he means that "a man is directly obliged to act in the place of other men" (E, p. 224). The basis in Scripture for this concept is to be found in Gal. 6:2: "Bear one another's burdens, and thus fulfill the law of Christ." That is what he means in the earlier quotation by "The Christian is called to sympathy and action . . . by the sufferings of his brethren." Sympathy is not enough — action is required.

The Christian's concern for the suffering of others springs "not from fear that it will happen to us," but from the "liberating and redeeming love of Christ for all who suffer." Bonhoeffer's chapter on loving one's enemies in the *Cost of Discipleship* (pp. 163-171) expounds this theme with deep insight. We have all been Christ's enemies (Rom. 5:10).

Bonhoeffer summarizes his thoughts on suffering in "After Ten Years" in this way: "It is infinitely easier to suffer in obedience to a human command than in the *freedom* of one's own *responsibility*. It is infinitely easier to suffer with others than to suffer *alone*. It is infinitely easier to suffer publicly and honourably than *apart* and *ignominiously*. It is infinitely easier to suffer through staking one's life than to suffer *spiritually*. Christ suffered as a free man alone, apart and in ignominy, in body and spirit; and *since then many Christians have suffered with him*" (LPP, p. 14).

There is another related theme for us to consider: the imitation of Christ in relationship to suffering. Bonhoeffer deals with this quite thoroughly in *The Cost of Discipleship* in the chapter titled "The Image of Christ" (p. 337-344). "It is not as though we had to imitate him as well as we could. We cannot transform ourselves into his image; it is rather the form of Christ which seeks to be formed in us (Gal. 4:19). . . . Christ's work is not finished. . . . We now know that we have been taken up and borne in the humanity of Jesus, and therefore that new nature we now enjoy means that we too must bear the sins and sorrows of others" (CD, pp. 341-42).

Bonhoeffer was fond of complementary themes (i.e., "only he who believes is obedient, and only he who is obedient believes" [CD, p. 69]). The theme which complements that of *believers'* sharing the sufferings of *Christ* is that of *Christ* sharing the suf-

ferings of *believers*. This is a scriptural theme as well:

For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted. (Heb. 2:18)

For we do not have a high priest who cannot sympathize with our weaknesses, but one who has been tempted in all things as we are, yet without sin. Let us therefore draw near with confidence to the throne of grace, that we may receive mercy and may find grace to help in time of need. (Heb. 4:15, 16)

Bonhoeffer expressed this theme very poignantly as a prisoner during Christmas of 1943: "That misery, suffering, poverty, loneliness, helplessness, and guilt mean something quite different in the eyes of God from what they mean in the judgment of man, that God will approach where men turn away, that Christ was born in a stable because there was no room for him in the inn — these are things that a prisoner can understand better than other people; for him they really are glad tidings, and that faith gives him a part in the communion of saints, a Christian fellowship breaking the bounds of time and space and reducing the months of confinement here to insignificance" (LPP, p. 166).

I have written in this article only of the theme of *suffering* in Bonhoeffer's writings, but there is a balancing theme of *blessing*, which is evident even in his prison writings (LPP, pp. 45f, 135, 247, 335, 374). He often uses contrasting words to indicate other balancing themes such as sorrow and joy, humiliation and exaltation, cross and resurrection, sentenced and awakened to life, weakness and power. Yet, no one would deny that the theme of suffering predominates. "While neither blessing nor suffering is an end in itself but rather contingent upon God's ordinances, we find in Bonhoeffer a definite priority given to suffering. This priority, however, is not the superiority of self-denial over life in the world, which is 'religious' asceticism. The priority of suffering is simply a recognition of the fallenness of the world" (Woelfel, p. 260).

The Theme in Bonhoeffer's Life

At times, Bonhoeffer tried to minimize his suffering, as, for example, here in a letter to Bethge: "[I reject the thought] that I'm 'suffering' here. It seems to me a profanation. These things America to Germany in June/July 1939. It meant exchanging the safety and security of a life of teaching and writing in the U.S. for the danger and uncertainty of life in wartime Germany under the tyranny of Hitler. Just as Jesus 'set his face to go to Jerusalem'" (Luke 9:51), Bonhoeffer returned to Germany. "We cannot separate ourselves from our destiny, least of all out here. . . . I have made a mistake in coming to America. I must live through this difficult period of our national history with the Christian people of Germany. I will have no right to participate in the reconstruction of Christian life in Germany after the war if I do not *share the trials* of this time with my people" (Bethge, p. 559).

In "After Ten Years," the proud, brilliant, well-traveled, cultured and respected aristocrat summarizes his position: "We have for once learnt to see the great events of world history from below, from the perspective of the outcast, the suspects, the maltreated, the powerless, the oppressed, the *reviled* — in short, from the perspective of those who suffer. . . . We have to learn that personal suffering is a more effective key, a more rewarding principle for exploring the world in thought and action than personal good fortune" (LPP, p. 17).

At times, Bonhoeffer tried to minimize his suffering, as, for example, here in a letter to Bethge: "[reject the thought] that I'm 'suffering' here. It seems to me a profanation. These things musn't be dramatized. . . . Of course, a great deal here is horrible, but where isn't it? Perhaps we've made too much of this question of suffering, and been too solemn about it" (LPP, p. 232).

And yet, we can feel the depth of his suffering in his powerful poem "Who Am I?," part of which reads:

Am I then really all that which other men tell of
Or am I only what I know of myself,
restless and longing and sick, like a bird in a cage,
struggling for breath, as though hands were compressing
my throat,
yearning for colours, for flowers, for the voices of birds,
thirsting for words of kindness, for neighbourliness,
trembling with anger at despotisms and petty humiliation,
tossing in expectation of great events,
powerlessly trembling for friends at an infinite distance,
weary and empty at praying, at thinking, at making,
faint, and ready to say farewell to it all?

(LPP, p. 348)

Before he was imprisoned, "the clearest, sharpest picture" in Bonhoeffer's life "comes from [his] exuberant sense of freedom, the incredible agility and independence with which he moved, thought and lived" (Kuhns, p. 270). His greatest suffering was in the loss of that freedom. He expresses the loss vividly in his poem, "Stations on the Road to Freedom" (LPP, pp. 370-71).

In a letter to Bethge on Feb. 1, 1944, Bonhoeffer describes himself in the role of neighbor and brother to others who were suffering after a series of heavy bombing raids on Berlin: "You may know that the last few nights have been bad, especially the night of 30 January. Those who had been bombed out came to me the next morning for a bit of comfort. But I'm afraid I'm bad at comforting; I can listen all right, but I can hardly ever find anything to say. . . . It seems to me more important actually to *share* someone's distress than to use smooth words about it" (LPP, p. 203).

In a very unselfconscious way, it seems, Bonhoeffer lived out his own words, "that new nature we now enjoy means that we too must bear the sins and sorrows of others" (CD, pp. 341-42).

On August 21, 1944, in one of his last letters to Bethge, Bonhoeffer writes a passage closely resembling his last known words (cf. Bethge, p. 830n):

The key to everything is the 'in him.' All that we may rightly expect from God, and ask him for, is to be found in Jesus Christ. . . . If we are to learn what God promises, and what he fulfills, we must persevere in quiet meditation on the life, sayings, deeds, sufferings, and death of Jesus. It is certain that we may always live close to God and in the light of his presence, and that such living is an entirely new life for us; that nothing is then impossible for us, because all things are possible with God; that no earthly power can touch us without his will, and that danger and distress can only drive us closer to him. It is certain that we can claim nothing for ourselves, and may yet pray for everything; it is certain that our joy is hidden in suffering and our life in death. (LPP, p. 391)

Contribution to the Church Today

As a community of believers entering the 1980's in America, we can be grateful to Dietrich Bonhoeffer for several important insights:

1. He reminds us that Christ continues to suffer in the world wherever any human being suffers. "Lord, when did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not take care of You?" Then He will answer them, saying, "Truly I say to you, to the extent that you did not do it to one of the least of these, you did not do it to Me" (Matt. 25:44, 45).

2. He reminds us that as His body we share in that suffering. "If children, [we are] heirs also, fellow heirs with Christ, *if indeed we suffer with him* in order that we may also be glorified with him" (Rom. 8:17). "For you have been called for this purpose since Christ also suffered for you, *leaving you an example for you to follow in his steps*" (1 Pet. 2:21).

3. He reminds us of our responsibility to bear one another's burdens as well as our own. "Bear one another's burdens, and thus fulfill the law of Christ. For each one shall bear his own load" (Gal. 6:2, 5).

4. He reminds us that we must not judge another's discipleship. "Every Christian has his *own* cross waiting for him. . . . Each must endure his allotted share of suffering and rejection. But each has a different share. . . . It is one and the same cross in every case" (CD, pp. 98, 99). "Peter therefore seeing him said to Jesus, 'Lord, and what about this man?' Jesus said to him, 'If I want him to remain until I come, what is that to you? You follow Me!'" (John 21:21, 22).

5. He contributes new ways of thinking about "being in Christ" as a community. "This 'holy worldliness' will necessitate a great amount of involvement, reflection, and confession. Certainly it will mean different things to different people, and the comparing of 'notes' will be of the utmost importance as each Christian attempts to determine the degree to which his own life must be aesthetic or intellectual, simple or complex, meditative or occupied. Perhaps a new concept of 'Christ existing as the church' will emerge out of just this 'comparing of notes'" (Phillips, pp. 243-44).

Let us remember the words of this most wise and human of men:

One must completely abandon any attempt to make something of oneself, whether it be a saint, or a converted sinner, or a churchman, . . . a righteous man or an unrighteous one, a sick man or a healthy one. By this-worldliness I mean living unreservedly in life's duties, problems, successes and failure, experiences and perplexities. In so doing we throw ourselves completely into the arms of God, taking seriously, not our own sufferings, but those of God in the world — watching with Christ in Gethsemane. . . . How can success make us arrogant, or failure lead us astray when we share in God's sufferings through a life of this kind? (LPP, 369-70)

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INQUIRY

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

EVANGELISM AND SOCIAL ETHICS

By Richard J. Mouw, Professor of Philosophy, Calvin College.

During April of 1981, Perkins School of Theology sponsored a conference on Evangelism and Social Ethics, directed by TSF Associate Editor David Watson. Perkins Journal granted us permission to publish several of the papers concurrently. This essay by Richard Mouw is the first of these articles.—MLB

I am neither a missiologist nor an "evangelologist" nor even a theologian by trade. My interest in evangelism stems from the fact that my life has been shaped by a Christian sub-community which places a strong emphasis on what it thinks of as "personal evangelism" and "mass evangelism." My interest in social ethics, on the other hand, has much to do with the fact that I am a professional philosopher working primarily in the area of social-political philosophy.

Early on in my scholarly career I felt uneasy about existing patterns of divorce between evangelistic and social-political concerns. My very first published article, entitled "The Task of Christian Social Ethics," appeared, while I was still a graduate student, in a leading evangelical periodical — after lengthy negotiations with the editor, who was uneasy about some of my emphases. The Christian climate in the 1960's was not especially conducive to attempts to explore positive and non-reductionistic relationships between evangelism and social ethics. Evangelicals insisted upon assurances that one was not trying to "politicize" the Gospel. Non-evangelicals were suspicious of those of us who wanted to explore social issues from a perspective that was tainted, in their eyes, by "obscurantist" convictions and "Biblicistic" assumptions.

The past decade has finally generated some encouraging signs that we are beginning to work beyond some of the older polarizations and suspicions in this area. The Perkins conference on "Evangelism and Social Ethics," with the variety of perspectives and communities represented in its program, is a further sign of hope. The conference-planners obviously intended that an honest and broad-ranging dialogue would take place. In my own comments here I have chosen to honor that intention by speaking from a self-consciously "conservative-evangelical" standpoint — at least in the sense that I take evangelical formulations and confusions and insights as my point of departure.

What does evangelism have to do with social ethics? Or — to signal at the outset the way in which I will be understanding the two key terms in question — what does presenting people with the good news about Jesus have to do with the disciplined attempt to get clear about normative or value questions as they bear on societal or corporate life?

Some Christians would insist that there is a very intimate link between these two areas of concern. As we all know, there is a strong tradition in American Protestantism which views the Christian message as essentially and pervasively a "social Gospel." And more recently proponents of liberation theology have insisted in new and provocative ways that Christianity is at its heart a political religion. José Miranda makes the point clearly with reference to our present topic. "The word

euangelion ('the great news') makes absolutely no sense," he argues, "if we are not yearning, with all the hope of mankind, for the definitive liberation, the total realization of justice."¹

Many evangelical Christians, on the other hand, have viewed the relationship in a very different way. Consider this comment by Charles G. Trumbull, writing about the evangelistic task of Sunday Schools in the series of booklets published around 1910, entitled *The Fundamentals*:

The Social Service program, which includes so many things Christian in spirit, but which in many cases so disastrously puts fruit ahead of root, is a danger against which the Sunday School needs to guard, especially in its adult classes. The salvation of society regardless of the salvation of the individual is a hopeless task; and the Sunday School of true evangelism will not enter upon it. But the Sunday School that brings the good news of Jesus Christ to the individuals of any community lifts society as the usual Social Service program can never do. A striking illustration of this principle has been noted in the work of Evangelist "Billy" Sunday. Sunday preaches the individual Gospel of the apostolic church. He says little about social service. But the community-results where Sunday's evangelism has had an opportunity are revolutionizing. There is no social service worker in America today whose work can compare, in the very results for which the social service program aims, with that of Sunday's. And so the Sunday School of true evangelism will do an effective work in social service, but it will do it in the Lord's way.²

It is also interesting to note that the Lausanne Covenant, issued at the 1974 International Congress on World Evangelization, makes no explicit reference in its paragraph on evangelism to justice or other societal concerns in its account of the nature of evangelism. But it does say that "The results of evangelism include obedience to Christ, incorporation into his church and responsible service in the world." It is likely that the writers of this document meant "responsible service in the world" as a reference to issues having to do with social ethics. But just as Trumbull views social issues as having to do with the "fruit" of evangelism, Lausanne places these matters in the category of "the results of evangelism." Indeed, in its paragraph on social responsibility, the Lausanne document goes on to insist that while "evangelism and social concern" are not "mutually exclusive," it is nonetheless the case that "social action" is not "evangelism" just as "political liberation" is not "salvation" — although "evangelism and socio-political involvement are both part of our Christian duty."³

These comments show that evangelical Christians have often insisted upon drawing lines of demarcation between evangelism and social-political concerns. Sometimes they have spoken of social improvements as taking place only as a result, even as an inevitable "fruit," of the evangelization of individuals. At other times, as at Lausanne, evangelicals have tried to portray the relationship between evangelism and social action as in some sense complementary — while treating them, nonetheless, as two somewhat different areas of concern.

The picture often suggested by evangelical statements of this sort is one in which we concentrate initially and primarily on introducing individuals to Christ by way of a message, in such a way that it is not necessary to understand this process in terms of the concerns and concepts of social ethics or political theology. That is, evangelicals often seem to presuppose that this process — of introducing individuals to Christ — is essentially an a-political or a-social one. Thus Trumbull suggests that once this process is completed it will undoubtedly have important social effects — as in the popular evangelical

cliche. "Changed hearts will change society" — but the evangelistic process is itself an "individual" one. And Lausanne calls for social action as a necessary complement to, but a distinct area of concern from the process of evangelizing.

I am not convinced that this picture is completely wrong-headed. But it is misleading in certain ways. As a way of pointing in the direction of some positive formulations concerning the relationship between evangelism and social action, I will offer some brief observations about the strengths and weaknesses of this commonly held picture of things.

The Individual

First, there is an important sense in which evangelicals are correct — at least as I see things — in viewing the individual as a central focus in the task of evangelism. This kind of emphasis occupies a significant place in the historical origins of almost every Protestant group — an emphasis that is captured well in Wesley's fine hymn: "Died he for me who caused his pain/ for me who him to death pursued?/ Amazing love, and can it be/ that thou my God shouldst die for me?"

There are some Christians who look with disdain on the "I"-centeredness of evangelical piety, and the closely related evangelistic call for a "personal decision for Jesus Christ." But there is nothing intrinsically wrong with a religious perspective that stresses the importance of the individual's relationship to God. As James Cone points out in his fine book, *The Spirituals and the Blues*, black slave-religion was also in important respects "I-centered." But Cone also argues convincingly that slave-religion should not be dismissed for this reason as "individualistic." The "I-centered" claims of the slave were a response to the dehumanizing threat of racism. The slave was affirming a unique core of person-hood as over against the counter-claim embedded in the institution of slavery.⁴

Black slave religion was based on a profoundly important Biblical truth — that the love of God which has reached humankind in a unique way in the redemptive work of Jesus is a love which singles out individuals. As Helmut Gollwitzer has put it, God's love "individualizes" a person "in the same way as the love of the father and mother does with each individual child, however large the number of children."⁵

The Society

But second, it would be wrong to understand the individual who is being evangelized as completely isolated from social, political and economic contexts. Evangelical Protestants have often attempted to draw too rigid boundaries between, say, the "individual" and the "social," or between our "vertical" relationship with God and our "horizontal" social relationships. Thus while John Stott insists that it is a terrible denial of human dignity for persons to be victimized by racism or hunger or unemployment, he goes on to ask: "But is anything so destructive of human dignity as alienation from God through ignorance or rejection of the gospel?"⁶

Stott is correct in pointing to the alienation from God which results from ignorance or the rejection of the gospel as a matter of serious concern. But it is difficult to see how we can think of this kind of thing as being the only properly evangelistic concern, while viewing the other matters which he mentions as "social concerns." This becomes clear, for example, when we think of what it means to evangelize the racist or the sexist or

the economic oppressor. Racism, sexism and greed are not just sins against our human neighbors — although they are at least that. They are also sins against God. Racism itself is an instrument of rebellion before the face of God. Sexism is an idolatrous practice which can serve as a means of alienation from the one who created male and female in the divine image. Economic exploitation is one way in which we reject the Gospel. To evangelize human beings whose lives are caught up in these patterns of rebellion is necessarily to view these patterns as a part of the human being's identity before the God who calls us to an acceptance of the Gospel. We cannot maintain the view, then, which Stott seemingly wants to insist upon, that racism and economic exploitation are one kind of thing — social issues — and alienation from God and rejection of the Gospel are another kind of thing — and thus fall within the domain of evangelism.

Similarly we cannot completely separate these corporate factors from our proclamation of the Gospel to those who are the obvious *victims* of corporate oppression. Again, John Stott seems to suggest that we can. Thus he asks, in an apparently rhetorical manner: "how can we seriously maintain that political and economic liberation is just as important as eternal salvation?"⁷ We can respond to this with some rhetorical questions of our own. How can we seriously maintain — especially when our evangelistic efforts are directed toward the powerless, the disenfranchised and the oppressed — that eternal salvation has nothing to do with political and economic liberation? Can we preach the good news to political prisoners and exploited peasants in such a way that the message of salvation has no essential bearing on their condition of political and economic helplessness? Were the black slaves of North America completely wrong when they failed to distinguish clearly between the freedom offered by the Gospel and liberation from the yoke of plantation-slavery?

The Jesus of Whom We Speak

Third, a similar point can be made by focusing on the one whom human beings are being introduced to in the process of evangelization. As an evangelical Christian I am especially fond of that Biblical imagery which focuses upon the mission of Jesus as the Lamb of God whose blood was shed as a payment for sin. But I find it odd that evangelical Christians seldom pay attention to the way in which "the blood of Christ" theme is spelled out in the "new song" to the Lamb in Revelation 5:

Worthy art thou to take the scroll and to open its seals, for thou wast slain and by thy blood didst ransom human beings for God from every tribe and tongue and people and nation, and hast made them a kingdom and priests to our God, and they shall reign on earth.

The blood of the Lamb creates a new peoplehood, made up of a kingdom and priests. Because of the work of the Lamb all previous ways of deciding who is one of "our people" have been rendered obsolete. We may no longer boast of "white blood" or take pride in being "red-blooded males." All who belong to the Lamb's community have been initiated into a new order of rulers and priests. To recognize this is to stand over against present patterns of classifying and grouping human beings. And this recognition is central to the process of evangelization.

Evangelism is introducing people to Jesus. But this requires that people come to know the full scope of his authority, power and healing mission. The so-called "great commission" in Matthew 24 includes a citation of Jesus' credentials as the one who possesses *all* authority in heaven and on earth and it includes the mandate to teach *all* of the commandments of Jesus. It is not that we can first get to know Jesus, by way of evangelism, and then go on, in the area of social concerns, to

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find out that, say, racism is a bad thing. The divine judgment on racism already appears in the context of evangelization.

Evangelical Christians have rightly insisted that the Bible portrays the origins of sin as taking place in human hearts. But that sin which begins in acts of individual rebellion, as portrayed in Genesis 3, has ramifications throughout the entire cosmos. Human rebellion takes institutionalized forms. Sin becomes codified, it is woven into the patterns, institutions and structures of human interaction. These patterns, institutions and structures in turn shape and condition the human psyche. Individuals internalize the patterned actions and attitudes of previous generations of sinners.

Each human person, then, is shaped by the interactions which take place between individuality and the patterned-ness of corporate life. Sin has left a structured residue which can not be adequately dealt with by talking only in terms of "changing human hearts." No human heart stands completely naked before God, stripped of all corporate and institutionalized roles. We stand before God as racists and sexists and exploiters and victims. Evangelistic efforts, properly understood, must recognize that it is as human beings who are immersed in the patterns and roles of corporate interaction that we cry out to God: "Just as I am, though tossed about/ with many a conflict, many a doubt/ fightings and fears, within, without/ O Lamb of God, I come."

Evangelical Christians have in fact recognized what we might call the "situated-ness" of the individual in their own evangelistic efforts. When proclaiming the Gospel to skid-row drunks they have interpreted the evangelistic call as a plea for the addict to turn to Jesus *from* the enslavement of alcohol. Similarly they have viewed the evangelistic message to the prostitute and the adulterer as a call to those individuals *in* their patterns of sexual rebellion. In this sense evangelicals have engaged in what we might think of as "addiction-focused evangelism" and even "sexual evangelism." Why then can we not speak legitimately of "political evangelism" and "economic evangelism"?

The Nature of Salvation

But, fourth, this is not to say that evangelism simply *is* social action or that a theology of evangelism simply *is* social ethics. Stott is, in one sense, correct when he insists that "salvation" is not "political liberation." But, of course, neither is salvation to be identified with "freedom from enslavement to alcohol" or "liberation from sexual infidelity." Nonetheless, evangelicals have correctly operated on the assumption that for a given individual to let go of an addiction or a sexual practice may be the way in which the individual is embraced by the saving love of Christ. A person may first meet Jesus as the one whose power conquers an addiction or a perversion. But in the same sense a person may first meet Jesus as a political or economic liberator.

My own suspicion is, however, that there is a legitimate impulse to evangelical resistance to the suggestion that evangelism and social concerns are coextensive, or to the idea that the Gospel ought to be "politicized" — even though the case is often put in a confused manner. I can only briefly mention an area of concern here. Evangelicals — along with many Roman Catholics and other confessionally oriented Christians — insist that a person's intellectual response to the claims of the Gospel is an important matter. And that seems to me to be correct. Doubt and unbelief are in themselves important problems which must be addressed by evangelistic efforts. The question of what one believes concerning Jesus is one of the most crucial items that any human being can face. Evangelism is, among other things, confronting human beings with claims which must be either accepted or rejected. This is not all that is important about evangelism, of course. But it is one central concern — and conservative Christians rightly suspect that

those who would denigrate this dimension of the church's task are operating with significantly different understandings of the nature of the Gospel.

This is not to say, however, that this cognitive dimension of Christian commitment can be understood in complete isolation from the social reality in which it operates. Indeed, a proper understanding of what we refer to as "the Biblical message" or "the Christian faith" requires that we attend to a variety of "social realities." We must attempt to understand the socio-cultural contexts in which Biblical claims, and past teachings of the Christian churches, originated. We must be aware of the social milieu in which *we receive* and appropriate those claims and teachings. And we must attempt to understand the cultural contexts of the people to whom we are presenting the Gospel in the work of evangelism. Because this kind of attention to social reality is so important, we should be profoundly grateful for the gifts that the entire Christian community has been offered in recent years in the form of various explicitly "contextualized" theologies, which have promoted important sensitivities to the ways in which gender, race and class have influenced theology and evangelism.

In the opening pages of my book *Political Evangelism* I said that I could endorse the brief evangelical summary of the Gospel, "Jesus saves" — just as long as we are clear about what Jesus saves us from and what he saves us for. Jesus saves us from sin — which is more than psychic distress, or negative thinking, or intellectual confusion. Sin is a curse on the entire cosmos — in all of its individual, sexual, political, economic and cultural complexity. And Jesus comes, in the familiar words of Isaac Watts, "to make his blessings flow/ far as the curse is found." The goal of the saving work of Jesus is the renewal of the entire cosmos, and human beings are saved for participation in that program of renewal. Jesus also saves us for incorporation into that community which is a central instrument in the work of renewal, the body of Christ-followers which stands over against the rebellion of the wicked and perverse generations of humankind.

Evangelistic strategies, then, cannot be conceived and expedited without careful attention to these and other matters. Nor can we separate these concerns from the content of the evangelistic message. This does not mean that every evangelistic word that is spoken must be an explicitly political or economic word. There are times when evangelism must begin with political proclamation; there are other times when that will be the last subject which is addressed. On this subject, too, "contextualization" is an important concern.

But the God who is the primary agent in all evangelistic activity is never aloof from, or insensitive to, the political and economic dimensions of the world which is the product of divine creation. God's heart continually goes out in a special way to those who stand helpless before oppressive and dehumanizing structures. God longs to wipe the tears from the eyes of the widow and the orphan, to heal the loneliness of the sojourner, to silence the mourning of political prisoners, to transform the groans of the poor into laughter. This is the God who commissions us to be agents of the rich and complex work of divine liberation. Evangelism must be an integral part of that total work of renewal.

What these observations, taken together, suggest is that we cannot divorce a common concern for a disciplined investigation of the corporate dimension of human life from our engagement in the task of evangelism. Evangelistic activity is one important task of the people of God, one which cannot be properly engaged in apart from the communal exercise of the gifts of the Spirit. These gifts are many, and each of them is many-faceted. But not one of these gifts can be completely stripped of social ethical concerns; indeed social ethics is itself an important way of exercising these gifts. The task of evangelism must be under-

girded — to expand upon the list in I Corinthians 12 — by the utterance of sociological wisdom and political knowledge, by economic faith and corporate healing, by legal miracles and by a prophesying which focuses upon the structures of human interaction, by a distinguishing among the spirits that are at work in the broader patterns of cultural life, and by the use and interpretation of tongues that speak to the issues of justice and righteousness and peace — for “all these are inspired by one and the same Spirit.”

NOTES

¹José Porfirio Miranda, *Marx and the Bible: A Critique of the Philosophy of Op-pression*, trans. John Eagleson (Maryknoll, NY: Orbis Books, 1974), pp. 246–247.

²Charles Gallandet Trumbull, “The Sunday School’s True Evangelism,” *The Fundamentals: A Testimony to the Truth* (Chicago: Testimony Publishing Co., n.d.), Vol. XII, pp. 61–62.

³Gerald H. Anderson and Thomas F. Stransky, eds., *Mission Trends No. 2: Evangelization* (New York: Paulist Press; Grand Rapids: Eerdmans, 1975), pp. 241–42.

⁴James Cone, *The Spirituals and the Blues: An Interpretation* (New York: Seabury Press, 1972), pp. 67–68.

⁵Helmut Gollwitzer, *The Christian Faith and the Marxist Critique of Religion* (New York: Charles Scribner’s Sons, 1970), p. 112.

⁶John R. W. Stott, *Christian Mission in the Modern World* (Downers Grove, Ill.: InterVarsity Press, 1975), p. 35.

⁷*Ibid.*

ACADEME

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

NEWS FROM TSF CHAPTERS

By Tom McAlpine (TSF Associate Staff and Ph.D. student in Old Testament, Yale University) and Mark Lau Branson (TSF General Secretary).

Princeton Theological Seminary

The Princeton Seminary Fellowship seeks to nurture and encourage the spiritual vitality of the seminary community by sponsoring specialized group meetings to enrich the students’ personal lives and their ability to minister to the spiritual and social needs of the world. In its second year of existence, PSF serves as an umbrella organization for a variety of groups and activities. For example, eight “fellowship” groups of about ten students each meet weekly for Bible study, prayer and mutual encouragement. A bi-monthly “praise service” provides an informal time of worship, singing and prayer. Two weekly theological discussions draw faculty and students together for papers and discussion. A Cross-Cultural Missions Group sponsors activities to focus prayerful concern on world-wide needs and to aid students who are preparing for cross-cultural ministry, and it is seeking ways to encourage healthier relationships between international and American students.

At the request of the Princeton student senate, PSF is planning an all-school retreat which will host Professor Richard Lovelace (Gordon-Conwell Theological Seminary). This and other group activities indicate how PSF seeks to reach beyond its own members in order to serve the entire seminary community.

Also at Princeton Theological Seminary, the Theological Forum sponsors lectureships which encourage students to interact with evangelical thought. Speakers in the fall have included Mr. Wayne Alderson on “Christ, Labor and Management:

Peacemaking in the Working World,” Dr. Tony Campolo on “Biblical Personhood” (co-sponsored by the Women’s Center), and Rev. Earl Palmer on “The Power of Expository Preaching.”

Yale Divinity School

During November, sixteen students met with Professor Richard Hayes and TSF’s Tom McAlpine to discuss possible goals and the formation of a group. The following week, a second meeting provided fellowship, singing, and small group Bible study.

Harvard Divinity School

Graduate and Divinity students have begun meeting weekly for discussions that encourage integration of studies, faith, and personal growth. The issue of “wholistic lifestyle” has provided the focus during the fall. The academic environment promotes isolation and ambition. How can values such as cooperation, mutual support and sharing counter these values? This semester’s discussions will center on the unique dimensions of “Christian thinking.” Of special note in November was an ecumenical dialogue on “Liberal/Evangelical Theology — A False Dichotomy?” which included Professors Kaufman and Niebuhr of Harvard and Professors Lovelace and Wells of Gordon-Conwell (There will be a special report on this meeting in the next issue of *TSF Bulletin*).

Wesley Theological Seminary

This new chapter in Washington, D.C., received its charter during the fall. Students used the campus newsletter, an article about TSF which had appeared in *The Christian Century*, and Branson’s “Open Letter to Seminarians” to inform the seminary community about the organizational meeting. Professors Beegle, Logan and Pike are providing encouragement and suggestions. Weekly hour-long meetings provide time for fellowship and theological discussions. Monthly forums feature lectures, such as Professor Logan’s “Evangelicalism in the Nineteenth Century,” which drew over fifty students. Other topics on the agenda include world religions, the quest for a “Christian” social ethic, and evangelical perspectives on biblical inspiration.

Perkins School of Theology

The Athanasian Society, which serves the seminary community by providing lectureships and panel discussions relevant to biblical and theological studies, hosted three fall meetings. Perkins student Vaughn Baker offered a critique of Professor Charles Wood’s *The Formation of Christian Understanding* (Westminster), which was followed by a discussion with Wood. Union Seminary (New York) professor Gerald Sheppard lectured on Old Testament studies at a convocation and on “Pentecostals and the Politics of Inerrancy Language” at the Athanasian Society. More recently, Perkins professor and Athanasian Society faculty advisor Albert Outler, Pentecostal Holiness minister Vincent Synan and Fr. Paul Hinnebusch discussed “Charismatic Renewal in Mainline Churches.” Spring meetings include a symposium on the relationship between evangelicals and the Moral Majority, and a lecture by Fuller Theological Seminary professor Bill Pannell co-sponsored by the Black Seminarians during a week-long event, “Evangelism and Social Action in the Black Church.” In the fall of 1982, the Athanasian Society will be host to Ron Sider.

The Wesleyan Fellowship at Perkins sponsors bi-weekly meetings which emphasize spiritual life, ministry, and issues in contemporary evangelical theology. Small groups, modeled after John Wesley’s “bands,” provide ongoing fellowship as well as opportunities for service projects. Carl F. H. Henry will be the speaker at a spring banquet, and a visit by Waldron Scott will be sponsored by the fellowship next fall. David Watson, a *TSF Bulletin* editor, is the faculty adviser for this group.

ACADEMIC CREDIT FOR EVANGELISM TRAINING

Every March Inter-Varsity Christian Fellowship sponsors an evangelism project in Fort Lauderdale during the so-called "student invasion" of south Florida. This year one part of the project will be a course, "Field Seminar in Evangelism," offered for academic credit through Westminster Theological Seminary's Florida Theological Center.

The week-long course will include 10 hours of in-class presentations, 20 hours of on-the-beach training, and additional reading and writing assignments. Five plenary sessions will focus on the gospel basics, like the message, messenger, methodology, and contextualization. Five elective workshops will focus on various problems (and opportunities) encountered as one presents the gospel, such as the need for audience analysis, theological translation of gospel jargon, and the practical transferability of beach evangelism strategy and skills for use in other settings. This course is designed to help the graduate student gain proficiency in communicating the gospel to people at the point of their felt needs.

One can take this course for any *one* of these weeks: March 7-13, 14-20, 21-27. For more information and applications, write Dietrich Gruen, 3006 Hayes St. NE, Minneapolis, MN 55418.

INTERSECTION

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

THE PUBLIC FACE OF EVANGELICALISM By Jim Wright, M.A. Trinity Evangelical Divinity School, M.S. Indiana State University, news director at WVTS radio in Terre Haute.

New ways of interpreting and responding to the political religious right came out of a recent conference on "The Public Face of Evangelicalism." The diverse group, including a tree farmer from Maine, an Inter-Varsity staff member from Texas, a college professor and his wife from Tennessee and scores more gathered November 13 and 14 at Huntington College, near Fort Wayne, Indiana. Most of those on the program were evangelical historians from around the country, with a couple of well-known journalists, a politician and an attorney thrown in for good measure. The featured speaker was Jerry Falwell's right hand man, former NBC correspondent and now Moral Majority's spokesman, Cal Thomas. His interaction with the other participants undermined some stereotypes of the right and provided glimpses of movement on its part. The discussion of particular issues, such as the

NOTICE TO NEW SUBSCRIBERS

Due to the large response to TSF's recent promotional efforts, we are in short supply of the January, 1982, *Themelios*, which would normally be included in recent subscriptions. Therefore, some new subscribers may receive instead a copy of a back issue. We hope this arrangement will be acceptable.

right's historical counterparts, its priorities, and its response to pluralism, made black-and-white judgments harder to make.

Thomas, the witty, intelligent spokesman for the group most often associated with the political religious right, seemed more in step with the evangelicalism of his audience than the fundamentalism of his employers. Claiming he's a conduit between the right and secular and evangelical intellectuals, Thomas did espouse the Moral Majority's now familiar refrains: pornography must go; get drugs out of the schools and off the street; and secular humanism will be the ruination of America. Yet there were hints, on occasion, that Thomas is trying to use his influence to make the Moral Majority more acceptable to those evangelicals in the political center. Under questioning, he stated that the "Christian Bill of Rights," a tract that affirms the need for a strong military and suggests banning treasonous writings, is no longer being mailed. "It died a well-deserved death," Thomas said. One of his big concerns was the issue of abortion. Because the Reagan Administration has failed so far to set up a social agenda to tackle abortion and other issues, Thomas said the Moral Majority is getting more and more disenchanted with Reagan. He implied that civil disobedience on the part of the Moral Majority is not out of the question if the Reagan Administration does not begin to come around. As these and other comments at the conference show, the right is still in the process of deciding where it should go and what strategies it should use.

Those attending the conference also heard divergent evaluations of where the religious right is coming from, what it is, and what it is doing. Historian Donald Dayton carefully compared the current evangelical efforts to change life in America to the Ante-Bellum Evangelical Movement of the nineteenth century. He concluded that the present movement is less involved with life than the earlier one. It is less concerned about the plight of the poor and the need for world peace. It is more interested in being super-patriotic than questioning the sometimes questionable foreign policy of the United States. But colleague Denny Weaver took exception to Dayton in his response, saying it's difficult to compare one century with another. Furthermore, "it's a value judgment, not an historical judgment, on which movement is superior."

There was also disagreement about the nature of the right. Throughout his talk Thomas emphasized that the Moral Majority is a political, not a religious organization. Yet others disagreed, including Christian Legal Society President Lynn Buzzard. He said the Moral Majority is not really a political movement: its philosophy is not rooted in political theory, but in Judeo-Christian principles. Then Phillip Loy of Taylor University observed that politics is traditionally defined as a group struggle for power; if so, can one therefore be just and right and still be political? Loy said maybe we should "rethink politics as the search for the public good."

But what is the public's good? A big issue at the conference was that of the right's priorities. The consensus from several of the papers seemed to be that the political religious right should be tackling issues more important than America's ties with Taiwan and the rights of homosexuals. Michigan legislator Paul Henry suggested that for the Moral Majority to oppose giving the Panama Canal back to the Panamanians was to trivialize the Gospel. Buzzard echoed Henry's concern, saying the political religious right needs a bigger agenda. They need to start with racism and concern for the poor, then move on to the personal rights they feel are being violated (e.g., spread of pornography). Buzzard added that the Moral Majority may be simply a cultural movement "taking its cues from the community and not Scripture." The general consensus among the speakers was that the Scriptures call upon Christians to address themselves to issues of injustice, especially in the area of the oppression of the poor. It should be noted that Moral Majority's spokesman Cal Thomas

wasn't about to dodge this issue; he said Christians do have a responsibility to alleviate poverty. But he emphasized that the task should be attempted, not through government institutions but through individual volunteerism. Thomas claims that the government's working on poverty only makes the matter worse.

The Moral Majority has often been accused of not understanding the delicate nature of pluralism in America, so naturally that topic received some attention during the conference. Thomas emphasized that the Judeo-Christian ethic has a "better track record" than secular humanism, and so its values should win out. Buzzard made the observation that there is a version of pluralism definitely unacceptable to believers; a version that accepts any idea as long as it's *not* based on Christian principles or the nation's religious tradition: a pluralism "that allows for the teachings of Marx, McLuhan or Camus, but not Christ or Paul." To illustrate that unacceptable pluralism was already at work, Buzzard added that in one major American city a resident must now have a permit to hold a home Bible study.

One of the more theological position papers was read by historian Robert Clouse. Clouse pointed to an underlying confusion in the Moral Majority leadership. They want to maintain a traditional post-millennial vision of America, emphasizing the importance of its role in Christianizing the world. Yet they are essentially pre-millennial in eschatology, attaching importance to Israel in the end times. Clouse says they cannot have it both ways. If they are essentially pre-millennial then they must conclude that America is just another world power.

Although discussion on the political religious right dominated the conclave, some attention to other public representatives of evangelicalism served to provide balance. United Press International correspondent Wes Pippert, who covered President Jimmy Carter, spoke highly of the Georgian's personal faith in Christ and his commitment to utilize Christian ideals in domestic and foreign policy. Pippert said Carter's ideas on human rights were shaped by his understanding of God's word. Yet Pippert saw a weakness in Carter's failure to surround himself with sufficient evangelical policy makers and his unwillingness, outside of church attendance, to engage in evangelical fellowship.

Historian Richard Pierard focussed attention on Billy Graham, examining the socio-political changes in the evangelist's thinking. On the issue of racism, Pierard described Graham's transformation from a traditional segregationist into a model integrationist, though one who sees his role in the struggle as that of a pulpit preacher, not a street marcher. On the issue of Communism Graham has moved away from his earlier hardline position. On Christianity and America, Graham used to identify the Gospel with American culture, but now says the Gospel cannot be identified with any particular culture. Pierard observed that Graham does still slip on occasion, as, for example, when he retracted his criticism of Falwell for identifying the Gospel too heavily with America's culture. He apologized to Falwell when the press printed the rebuke, saying journalists were trying to drive a wedge between them.

Those attending the Huntington conference came away with a clearer, deeper understanding of how evangelicalism and the religious right are perceived by the nation today. The conference had a moderate evangelical slant and included much criticism of the political religious right, especially the Moral Majority's failure to address the issues of racism and the poor. Yet the remarks of John Oliver of Malone College raised an important question. He said Falwell does not have it all together, but neither does the evangelical left as when some of them call for the acceptance of homosexual activity as a viable lifestyle and allow for abortion under the label of choice. Should we impugn our Christian brothers and sisters on the right if we have confusion and failure on both sides? Such questions as these, raised at the Huntington conference, need much continuing discussion.

GUARDING THE ASHES OR TENDING THE FLAME: WESLEYAN THEOLOGICAL SOCIETY 1981 ANNUAL MEETING **By Donald Dayton, Assistant Professor of Historical Theology, Northern Baptist Theological Seminary.**

A continuing search for a distinctive identity was in evidence as over 200 scholars gathered at Asbury Theological Seminary (Wilmore, KY), November 6-7, 1981, for the 17th annual meeting of the 1700-member Wesleyan Theological Society. President-elect Paul Bassett of the Nazarene Theological Seminary had put together a program asking whether there was a specifically "Wesleyan mode" in the several theological disciplines. Papers were presented on Christian education, Old and New Testament studies, and systematic and historical theology.

The meeting in some ways revealed a tradition repositioning itself on the theological map. The papers on biblical studies surfaced both a growing openness to modern modes of biblical interpretation and a parallel impatience with an "evangelical" resistance to such that had apparently been more influential on an earlier generation of Wesleyan scholars. Even a more conservative and less well-received paper by Gene Miller, Dean of Gulf Coast Bible College (Church of God, Anderson, Indiana) affirmed that "honest, critical study of the New Testament" should enhance faith rather than undermine it. Professor John Hartley of interdenominational Azusa Pacific College built bridges to "form criticism" of the Old Testament by working with the "inductive" or "English Bible" hermeneutical tradition popular in the Wesleyan schools (derived from approaches developed in an earlier generation at Biblical Seminary in New York as a way through the fundamentalist/modernist controversies). Sherrill Munn, reflecting in part some theological struggles at Northwest Nazarene College, was even more emphatic in responding to Hartley, arguing that an earlier Nazarene resistance to critical scholarship was "incorrect" and "prejudicial," as well as contributing to unnecessary barriers between theology and biblical scholarship.

There was more debate about the existence of a distinctive "Wesleyan mode" of biblical studies. Munn feared that a rush to find one might run the risk of distorting the reading of the biblical material in traditional directions. Hartley argued that the Wesleyan tradition supported a "synergistic hermeneutic" that allowed a greater recognition of the role of the interpreter and the creative role of the Holy Spirit. Others argued that the Wesleyan tradition has contained perceptions of the inter-connections of biblical themes that were demonstrably correct and needed broader articulation. Illustrative of the latter was the fact that Daniel Fuller had, after a long struggle with "dispensationalism," recently come in *Gospel and Law* to an essentially Wesleyan position without any awareness that this position had been characteristic of the Wesleyan tradition. Several skeptical questions from the floor pressed hard for concrete cases where a scholar's biblical interpretation *should* be influenced by his theological tradition.

The theological papers revealed some uncertainty about how to retrieve and restate the Wesleyan tradition in our own times. United Methodist Carl Bangs of St. Paul School of Theology, working in the tradition of historical theologian Jaroslav Pelikan, pointed to complexities in the Wesleyan tradition: the dual roots in English Puritanism and "high church" Caroline Anglicanism; its "tripartite" multifaceted ecclesiology expressed in local societies, the annual conferences, and the episcopacy; its complex integration of love and justice, justification and sanctification. Calling attention to the danger of "guarding the ashes rather than tending the flame," Ray Dunning of Trevecca Nazarene College, currently at work on a Wesleyan systematic theology,

argued that Wesleyan theology is characterized by a soteriological concentration that integrates the Protestant version of "faith alone" with the Catholic vision of "holy living"—all set in the broader context by the Wesleyan doctrine of prevenient grace. A response to Dunning was made at several points by Irish Methodist Billy Abraham of Seattle Pacific University (author of the just published *Divine Inspiration of Holy Scripture*, which critiques the dominant "evangelical" concepts of inspiration in favor of a more Wesleyan paradigm). Abraham argued especially for the Wesleyan affirmation of "reason" and for a recovery of natural theology as appropriately at home in the Wesleyan tradition. President Leon Hynson of Evangelical School of Theology in responding to Bangs emphasized the ethical and teleological character of Wesleyan thought, arguing that it has focused as sharply on "orthopraxis" as "orthodoxy." This range of issues seemed to set the agenda for the society's future efforts to articulate the Wesleyan theological tradition.

Other papers moved off in a different direction. Dean Wayne McCown of the interdenominational Western Evangelical Seminary dealt in his banquet "presidential address" with the problem of passing on faith to the next generation; he called particularly for the integration of adult disciplining relationships into the spiritual guidance of children and youth. Nazarene Wesley Tracy, editor of the *Preacher's Magazine*, surveyed the ambiguities of Wesleyan traditions of Christian education in both theory and practice; he emphasized in particular the Wesleyan tendency to collapse evangelism and education and the resulting impact on the rise of the Sunday School movement.

Attention at the meeting this year was concentrated on the papers, but there were other issues in the background. The society authorized a study of the doctrinal statement to see whether it should be simplified to be brought into line with the single article of the Christian Holiness Association. This body, which sponsors the WTS, several years ago rewrote an earlier statement that had been largely modeled on the National Association of Evangelicals to permit wider participation of those Wesleyan bodies not identified with the strict "evangelical" traditions of the NAE (i.e. the Salvation Army, The Church of the Nazarene, The Church of God, Anderson, IN, etc.). Also in evidence at this WTS meeting was more concern, reflected in both program and attendance, with the society's relationship with the broader Methodist traditions. Upcoming international theological meetings and bicentennial celebrations of the founding of Methodism promised more intermingling of the range of Wesleyan theological traditions.

Asbury Seminary Old Testament Professor David Thompson (Wesleyan Church) is the new President-elect and program chairman for next year's meeting (to be held at the Nazarene Bible College in Colorado Springs the first weekend in November). Nazarene New Testament scholar Alec R. Deasley is the new editor of the society's semi-annual *Wesleyan Theological Journal*.

SCUPE CONGRESS ON URBAN MINISTRY

The Seminary Consortium for Urban Pastoral Education (SCUPE) will hold its third Congress on Urban Ministry April 22-24, 1982 in Chicago, Illinois. SCUPE, an educational organization cooperating with nine seminaries in the Chicago area, offers students training in urban ministry. The national Congress has as its theme: "Anticipating the Future of Urban Centers." The Congress will explore three topics in light of the theme—Food, Work, and Shelter/Land. Planned for both clergy and lay participation, the Congress will include each day two plenary sessions, a number of workshops highlighting specific ministry models related to the day's topic, and creative strategy sessions.

Address all inquiries about SCUPE or the Congress to Dr. David J. Frenchak, SCUPE, 30 West Chicago Ave., Chicago, IL 60610.

THE TYNDALE FELLOWSHIP — THEN AND NOW.

By R. T. France, former Warden of Tyndale House, Cambridge; now Senior Lecturer in New Testament Studies at London Bible College.

Our brochure states that TSF "encourages students to work toward academic excellence within their schools and to advance an approach to the Bible that seeks to be both intellectually sound and based in a commitment to its authority and relevance." That purpose was inspired largely by the British Tyndale Fellowship. Scholars like F. F. Bruce, I. Howard Marshall, John Goldingay, Anthony Thiselton and R. T. France are active participants in this scholarly community. The Institute for Biblical Research here in North America is a closely-related sister movement. Professor France's article, adapted from the British Christian Graduate, provides an appropriate introduction to their organization. (It should be noted that the "UCCF" is the British counterpart to Inter-Varsity Christian Fellowship in the U.S. References to Inter-Varsity Press are to the British publisher, whose books are often published in the U.S. by Inter-Varsity Press here, as well as by Eerdmans and Baker.) — MLB

A decade or so ago an evangelical theological student at a British university was advised by a much-respected Professor that there would be little point in a man of his views doing research for a PhD in biblical studies, despite a clear first-class degree. Today that student is a lecturer in that same university (under a different Professor!), with a PhD and a growing international reputation — and he is still an evangelical.

That, in a nutshell, is what the Tyndale Fellowship is all about. In the early forties (so I am told; I was not particularly interested in such matters then) the climate in university circles was almost uniformly hostile to evangelical biblical scholarship, where it was noticed at all. Students of evangelical convictions who wanted to specialize in biblical studies tended to find their way in via the "safe" areas of ancient history and linguistics. Biblical criticism, interpretation and theology as such were almost "no go" areas, the preserve of the liberal establishment.

It was then that several senior members of the UCCF family dreamed their dreams, and from these dreams came Tyndale House, Cambridge, as a centre for evangelical biblical scholarship, and the Tyndale Fellowship for Biblical Research. It was hoped that two results (at least) would follow, and would between them change the climate — books, and scholars. The books and articles have appeared in ever increasing number, some through the channels of Inter-Varsity Press (notably the *New Bible Dictionary* and the *Tyndale Commentaries*), many more in the wider sphere of academic theological publishing. And the scholars, both those who have lived and worked at Tyndale House and who have been inspired by their association with the Tyndale Fellowship, are now scattered all over the world, teaching in secular universities as well as in evangelical colleges. Many of them hold positions of respect and influence in the professional societies for their respective subjects. It is now a very different world for the evangelical theological student.

The Tyndale Fellowship has now some 270 members, elected as evangelicals engaged in research and/or teaching in university or college in biblical and theological subjects. Its doctrinal standpoint and basis of membership is the UCCF Doctrinal Basis. It publishes an annual *Tyndale Bulletin*, and holds several conferences each year on a variety of biblical and theological subjects. Its specialist study groups, especially

the Old Testament and New Testament groups, have over the years been the launching-pads for a number of significant joint publications, and have stimulated many more individual pieces of research. Tyndale House provides a centre where evangelicals can share and shape their ideas and researches, and a unique specialist library of which we are, we believe, justly proud.

So there is cause for satisfaction over the developments of the last 35 years. The vision of the founding fathers has been amply vindicated, and God has given the increase. Evangelical biblical scholarship is alive and well, and it is becoming increasingly recognized.

But recognition can have its dangers. It is comforting for an evangelical scholar to have his work praised by the establishment, and the temptation will always be there to write what will be acceptable rather than what is truly evangelical. Now there is no necessary incompatibility between the two, and our hope is that in doing our work honestly and well as evangelicals we shall carry conviction in the wider world of biblical scholarship. But in practice it doesn't always work that way, and the result can be a tension within the individual scholar's mind and within the ranks of a group like the Tyndale Fellowship.

If it were a simple matter of being acceptable versus being evangelical, the decision would be clear, if uncomfortable. And that, of course, is how it often seems to those who are not themselves involved in the world of biblical scholarship. To the outsider it may seem a straightforward matter to define an evangelical position in terms of certain clear-cut critical views to which evangelicals have apparently always held, often at the cost of some ridicule. But when evangelicals question whether these views were the proper or necessary results of a truly evangelical scholarship, it is not good enough to retreat to a defence of the familiar landmarks on the grounds of evangelical tradition alone. Such questions oblige us to ask ourselves what constitutes a truly evangelical approach to biblical scholarship.

Basic to any evangelical approach properly so-called must be the conviction that the Bible is authoritative and true.

It is authoritative in that evangelicals come to the Bible as the Word of God, and are therefore prepared to conform their ideas to whatever they find the Bible to be teaching, even if this leads them to abandon either their inherited traditions or the accepted tenets of secular society. In particular, they will be careful not to impose on the Bible an alien thought-world which has no place for a living God, but will interpret it in its own terms.

It is true because it comes from God who does not lie. Evangelicals will start with the conviction that the Bible's teaching is neither false nor self-contradictory. They will interpret its writings with due attention to their historical and cultural particularity, but what they thus find it to declare they accept as God's truth, with an inner coherence and unity which overrides the very diverse form of its literary expression.

Members of the Tyndale Fellowship are, then, committed to an acceptance of the divine inspiration and infallibility of Holy Scripture, both by the terms of their doctrinal basis, and because this belief is essential to evangelical theology. But does this belief carry with it any guidance as to the interpretation of the Bible's literary form? Does it, for instance, allow or preclude the possibility of pseudonymity, or of a non-chronological order of narration? Is it simply a matter for literary decision whether a passage is to be interpreted as literal or symbolic or as a "mere figure of speech," or does divine inspiration place limits to the freedom of human language and literary conventions?

In facing such questions (and they are not new) evangelical scholars are pulled several ways. They hear the stirring call to "man" the barricades and to stand where the saints have always stood; they fear to lose valued friends and to be misunderstood; they feel the seductive appeal of respectability and of hobnobbing with the great; they savour the heady excitement of pioneer-

ing radical new approaches. They must face up to these and other pressures, and decide where the path of responsible scholarship lies, scholarship which will be true to God and to his word, true to the legitimate demands of critical rigour, true to the position of trust in which they stand in relation to the church at large. It can prove a lonely and uncomfortable position to hold.

The pressures and tensions which face the individual scholar are naturally also reflected in a group such as the Tyndale Fellowship; for while we start from an agreed commitment to evangelical doctrine, we cannot lay down the results of our researches in advance, and so we are not always agreed on what that doctrinal commitment implies for our interpretation of the human words in which God's word has come to us.

But the value of such a fellowship is that we can think and work and pray together, learning to understand and respect one another's attempts to explore and articulate God's revelation, questioning, where necessary, the validity of one another's approaches, and encouraging one another to develop a truly evangelical biblical scholarship in the context of today's debates.

It is, we believe, a vital task. Biblical scholarship at large needs the contribution of thoughtful evangelicals. And the churches need a sensitive lead in understanding and obeying the Word of God.

Biblical scholarship is not a luxury for evangelical Christians. For the sake of our own discipleship we must learn to be responsible in our use of the Bible which we claim as our authority. If evangelicals do not try to answer the many questions raised by modern biblical study, others will, and the results will be felt far beyond the world of academic debate.

This is the task to which the Tyndale Fellowship is committed. We want to be good scholars and faithful exponents of evangelical truth. We hope for the prayers and understanding support of our fellow Christians in this, so that the gains of the last 35 years will lead to further advances, for the benefit of the church as a whole.

THE LONDON INSTITUTE FOR CONTEMPORARY CHRISTIANITY

The London Institute for Contemporary Christianity, a new non-residential Christian community in central London, will hold its Inaugural School April 19-June 25, 1982. Directed by John Stott and Andrew Kirk, the Institute is being created in response to questions concerning the lordship of Jesus and the mission of the church. What does it mean in a largely non-Christian society to confess that "Jesus is Lord," and to bring every part of our being under his rule? As secularism corrodes the formerly Christian culture of the West, how can new forms of mission be developed to encourage lay Christians to penetrate non-Christian society more deeply and creatively as its salt and light? The Institute will offer courses in Christian faith, life, and mission to people in the professions, in business, and in industry. Students will meet together five days and one evening per week for worship, lectures, tutorials, and seminars, and will be encouraged to participate in a mission project. For more information, write: The London Institute for Contemporary Christianity, 12 Weymouth St., London W1N 3FB, England.

Occasionally TSF will cooperate with other publishers or organizations in order to (1) let our readers learn about opportunities and resources, and (2) obtain access to other mailing lists so *TSF Bulletin* can become more widely known. If you do *not* want your name and address included in these exchange arrangements, please let us know.

SPIRITUAL FORMATION

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

THE SEARCH FOR SPIRITUAL GUIDANCE

By John W. Ackerman, Pastor of the First Presbyterian Church in New Castle, Pennsylvania.

When I was in seminary, the closest I ever got to personal help with my spiritual life was being a part of a group who would meet for Bible study. There were no courses or books offered by the faculty about prayer. In the pastorate, it has been rather tough sledding. From time to time I have read books and had groups of laypersons and clergy who would gather for discussion and a prayer group, but until five years ago I had not stumbled on to the fact that there is a fifteen-century tradition of spiritual direction or formation. Henri Nouwen mentioned that to grow spiritually you needed "the Bible, silence, and a spiritual guide." The Bible I knew. Silence I could guess about, but what was a spiritual guide? I found that the Church of the Saviour in Washington, D.C. not only required their members to be under the spiritual direction of another member but offered a program for spiritual direction for those outside of Washington, D.C. Wonderful! I found someone who would listen — someone who had some experience helping people respond to the Spirit's leading. Then I found that most Roman Catholic priests and certainly all monks and nuns went through an extensive program of spiritual formation. Why not evangelical Protestants?

I have found that Inter-Varsity recommends a "prayer partner" for every new Christian. Some seminaries are now offering courses and sometimes a director to encourage the spiritual growth of the students. Nouwen, who was swamped with requests at Yale for his courses and private direction, emphasized to the Clinical Pastoral Educators, "Thus the spiritual life of the minister, formed and trained in the school of prayer, is the core of spiritual leadership" (*The Living Reminder*, p. 73).

Our Presbytery has started offering spiritual direction to students "under care," but what can you do if you do not have a judicatory or seminary to offer help and want more than the "blind leading the blind"?

First, intellectual knowledge is helpful. Saint Theresa, who for many years suffered under poor direction, said that a guide of souls needs a background of knowledge about spirituality as well as personal piety. Most of us are limited to the knowledge of our own experience and the few people who have shared with us intimately; but there are patterns of spirituality that can be described. Some personality types pray one way, others in an entirely different way. Preaching or teaching about prayer without knowledge about personal differences is about as responsible as a doctor saying, "Take an aspirin and go to bed" for every ailment. Kenneth Leech's book, *Soul Friend* (Harper, 1977), is a well-written history of spirituality and contains a description of what spiritual direction has meant in different portions of the church. Richard Lovelace's *Dynamics of Spiritual Life* (IVP, 1979) is an attempt at a unified field theory of spirituality that is catholic and evangelical. He says, "The relationship of believers to the Holy Spirit is the most important experience of fellowship they have, but is also the most exclusive. It requires careful cultivation until a careful recognition of the Spirit

is established as a constant attitude of the heart" (p. 215).

Second, you will probably need someone with whom to talk or write. Much can be done through the mail. The Church of the Saviour works primarily that way with a bi-monthly report. Others need a support group and others a one-to-one accountability. A seminary professor, a local pastor or an older student may be able to offer guidance. A good director will not attempt to lead you to his or her own theology or style of prayer, but instead help you to focus on where the Spirit is leading. Ultimately, the Holy Spirit is the director and mature souls do not need permanent direction. Most of us beginners need another person or a group just to discipline ourselves to the necessary time for quiet. A retreat can provide an opportunity for extended silence and a time for reviewing, alone or with a group, what God has been saying over a period of time. Seminary students may wish to initiate such retreats for their campus. Roman Catholics excel at a directed retreat which is a biblically oriented structure of private prayer followed by a talk with a director. The essence of good one-to-one direction, says William Connolly, are two questions: "Do you listen to the Lord when you pray? Are you telling Him how listening to Him makes you feel?"

Third, we need help in listening to others. Clinical Pastoral Training helps pastors to listen to others, but in my experience almost exclusively on a psychological dimension. "Just as verbatim reports of our conversation with patients can help us to deepen our interpersonal sensitivities, so a continuing evaluation of our spiritual life can lead us closer to God (Nouwen, *The Living Reminder*, p. 71). We need to evaluate our own spiritual life, but we also need to help develop discernment in listening to others. Sharing case studies where the focus is on spiritual guidance is very helpful. Most of us need to train our hearts to hear and sensitize our hearts to pick up the movements of the Spirit in the heart of the other. Most of us need practical clinical help in overcoming our blind spots.

For many students and pastors, finding others to help you grow spiritually and to help you be a good listener to others will be very difficult. "Therefore, it is sad that most ministers have more hours of training in how to talk and be with people than how to talk and be with God. There are even seminaries that the question of how to pray is not a question to which the faculty can respond" (*Ibid.*, p. 69). God encourages us to "take heed to yourselves" (Acts 20:20), not simply for your own formation but "to feed the flock of the Lord which he has obtained with his own blood."

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.

WHERE ARE THE TSF GROUPS?

Is there a group of students meeting on your campus to discuss Theology? Ethics? Spiritual Formation? Theological Students Fellowship would like to assist in developing a network of such groups in order to help make helpful resources (publications, conferences) conveniently available to seminary and religious studies students. Please write and let us know what is happening on your campus. Theological Students Fellowship, 233 Langdon, Madison, WI 53703.

EDITORIALS

(Opinions, options, and olive branches)

MAINLINE THEOLOGICAL EDUCATION: A LOSS OF FOCUS

By Clark H. Pinnock, Professor of Theology, McMaster Divinity College.

The unifying center has fallen out of non-evangelical theological education, according to the spring, 1981 issue of *Theological Education*, the semi-annual publication of the Association of Theological Schools (the accrediting agency for most seminaries in North America). With astonishing candour Edward Farley of the Divinity School at Vanderbilt University acknowledges that mainline theological education is trapped in a *cul de sac* because the basis on which it used to rest has been shattered. We would do well to take note of what he says both because it confirms the recent evangelical view of the matter and because it may present new possibilities of dialogue in the future.

It seems, according to Farley, that the traditional seminary curriculum has rested on belief in the infallible authority of the Bible. Therefore it was founded upon scriptural teaching, and went on to explore the development of doctrine and confession, issuing in instruction concerning the preaching of the gospel and pastoral care. There was a common understanding about the content of the Christian message, and all the various segments of the encyclopedia contributed to its explication. The Bible gave the content of revelation. Passages were exegeted often from the original languages. Church history looked into the historical roots of one's denomination. And all of this was related to parish and missionary life. In short, traditional theological education has focus, coherence, and direction.

But it does not have any of these things any more, says Farley. Why not? Simply because its basis in the authority of the Bible has been shattered. The traditional pattern has been undermined by the negative impact made by some aspects of critical historical study. The foundation stone of the whole edifice has crumbled and the whole structure is giving way. There is no sure knowledge of divine revelation to study and apply any more. There is no material for normative systematic theology and no need to defend the faith. The authority formerly thought to underlie the whole enterprise has been relativized and dissolved away. We have no longer an infallible divine teacher in the Scriptures, but only a cacophony of human voices. Therefore the members of the faculties are less like an orchestra playing the same concerto as an orchestra tuning up with each playing his own cadenza at odds with his neighbors.

The result is what Farley calls "the dispersed encyclopedia." Chaos would be another word for it. One does not study theology at seminary, but encounters a multiplicity of subjects and methods which do not hang together. There is no longer a paradigm of unity holding things together, but only increased specialisation and distance. The faculty is made up of scholarly specialists owing allegiance to their independent sciences and guilds. If one is seeking for a unified view of the Christian message and mission, the result is non-sense. There is no rationale or common understanding running through the program. Coherence is lost.

The effect of this dismal state of affairs on various people is predictable. Students experience theological education as a miscellany of courses, unintegrated with each other and often at odds. Each course has to do everything since one cannot de-

pend on any other course building on it. Students naive enough to expect what laity generally still assume, namely, an integrated education into the glorious mysteries of the faith, are sadly disappointed and disillusioned. When they turn into graduates, they find very little to use because seminary was mostly an introduction to a variety of scholarly endeavors. What are they to do? They could try to continue the research interests of their professors, but then that is not what ministry is about. They are forced to close the book on these technical studies and discover some practical help in ministry wherever they may. They quickly learn that the tentativeness and questioning spirit so natural in the seminary goes over like a lead balloon in the congregation, where curiously enough people still expect the pastor to believe the gospel. The new system works a little better for faculty insofar as it allows them to get on with their research and writing, which has its own rewards. But even they get lonely because the distance between their scholarly discipline and the next one is so wide. Some even feel badly that their competence has to be measured as a specialist rather than a theologian. The faculty find themselves as dispersed as the curriculum itself. All and all it is not a pretty picture which *Theological Education* paints.

The only answer that emerges from this quarter is sociological. One can try to get some unity back by choosing to stand in a church matrix and work as if that tradition were true. Bracket the truth question and pretend to be good Presbyterians and Baptists. The difficulty is that this gives the appearance of playing a game, since the principle of secular criticism is still lurking there. Deciding to be a Lutheran is not quite the same as standing on the Word of God, though I suppose it is better than nothing. Can we find our unity in "praxis" (the latest in-word)? Not really, since what that means is as unclear and diverse as theology itself, everything from gay liberation to political insurgency. The crisis really is a deep one. Strong witnesses to Christ can only come out of a system like this by accident or by drawing on their own resources. The future of the churches saddled with theological education like this would not seem to be bright.

Without wishing to be triumphalist in any way, I think the evangelicals have a good solution to this problem. There are still in our great seminaries, like Fuller, Gordon-Conwell, Trinity, Westminster, Dallas and many more, faculties and student bodies of considerable size whose confidence in the authority of the Bible and whose belief in a confession of faith (howbeit often of an exclusive sort) remains strong. The unified paradigm has not been shattered and the rationale has not vanished. While it is true that many issues in soteriology and eschatology which formerly would have been settled are left open, the substantial core of confessional Protestant belief remains strong and vigorous. Not an academic matter only, these schools are also in close agreement about the "praxis" angle, promoting world missions, church growth, and social justice in decent proportion. Evangelical theological education with all its faults and growing pains would seem to represent hope in this situation we have been describing. There are dozens of institutions where students can encounter a unified vision of faith and a focussed concept of the mission of the church.

There must be no pride about this however. "Let any one who thinks that he stands take heed lest he fall." There is no guarantee in stone that says an evangelical seminary will always be sure of these things. A good school can go bad, and a bad one can become good. We ought simply to be thankful to God that a sound witness exists in the midst of a great deal of declension. Furthermore, we owe it to our colleagues in the mainline stream to explain to them how it is we are able to keep our confidence in the theological center when they do not see it. If we do not try to do that, they can only suppose that we hold to our faith blindly and have nothing substantial to offer them.

Published concurrently in Christianity Today.

REVIEWS

(Notes and critiques on recent books and periodicals)

REVIEW ESSAY

EVANGELISM AND MISSIONS: A SURVEY OF RECENT BOOKS (Part III)

By David Lowes Watson, Assistant Professor of Evangelism, Perkins School of Theology.

The theme of the meeting of the Commission on World Mission and Evangelism at Melbourne in May 1980 was that of future hope for an expectant church and world. It is the hope of a church on the move, and this mobility is poignantly articulated in Vernard Eller's new book, *The Outward Bound: Caravaning as the Style of the Church* (Eerdmans, 1980, 104 pp., \$3.95). This is a real nugget; brief, at times winsomely personal; and a *cri de coeur* for the church to let God, for a change, speak through the gospel. Eller's model for this is the church as "caravan" rather than "commissary." The church which sees itself as commissary is a divine franchise, licensed to dispense heavenly graces. In an age of super burgers and sundry mcnuggets, the caricature is incisive and painfully accurate. The church as caravan, on the other hand, is a group of people seeking a common destination, inviting others to join them on the move. Which brings us, of course, back to eschatology as the crucial dimension of evangelism: in our time.

To be needed towards that which is new and unknown impels the believer towards a radical faith — the costly grace which Bonhoeffer advocated and exemplified. In a brilliant chapter, Eller takes us through one of Robert Browning's poems, "Bishop Blougram's Apology," in which the bishop, representative of "commissary" Christianity, opens himself up to a non-Christian humanist, and reveals that he has calculated his faith to the point of leaving no room for seeking the kingdom. The same contrast is drawn in the following chapter with the piercing title, "Success or Fidelity." We must evangelize, suggests Eller, through body language — language, that is, of the body of Christ. If we invite someone to church, that person must feel in the presence of God; not because of a self-conscious, aggressive display on the part of the congregation, but through the quiet assurance that those who worship in that place no longer have control over their own lives; that God is God, because these people have been called and commissioned (pp.61ff.).

The *cri de coeur*, however, comes in the closing pages. Eller, long an apologist for Jacques Ellul (see, for example, "How Jacques Ellul Reads the Bible," *Christian Century* 89.43 [November 29, 1972]: 1212-1215), refers to the "Meditation on Inutility" with which the French lay theologian concludes his study of *Il Kings, The Politics of God and the Politics of Man* (Eerdmans, 1972). Ellul argues there for the role of the unprofitable servant in the church, and Eller quite simply invites us to accept such a role. Our service for God is, after all, useless. It is useless in that any accomplishment on our part is wholly by grace; and useless in that what

we do for God must be free of any accommodation to human criteria for success. Indeed, a church on the move has no time to evaluate its performance. Its only objective is to press towards the New Age. We do not gather people into congregations: we lengthen our caravan.

Two books which do much to lock the church into this role introduce us at the same time to a promising new series: Laity Exchange Books, published by Fortress, general editor Mark Gibbs. The first to appear at the end of 1980 was **Richard Mouw's *Called to Holy Worldliness*** (144 pp., \$5.50). As we have noted, the eschatological image of the caravan church necessarily implies a Christian presence in the world, since to pass through a place is unavoidably to be part of it for a while. The consciousness of one's surroundings is in fact much more vivid when one is on the move than when one is settled, and it is precisely this sensitivity to our surroundings which impels us to a social witness. Our theology, argues Mouw, has clear implications for the society in which we live and work, as well as for our personal piety, and the people of God are therefore called to minister to social structures as well as to persons. The question is, how to set about this in the practical terms of day-to-day living.

In a few bold strokes, Mouw first of all establishes that there is a distinctive role for laity in the witness of the church. This is not an anti-clerical position, he is quick to point out, but is merely to state the obvious; that people who are not ordained have a different furrow to plow in the world than do ministers of the church. There is a strong case to be made for a theology of, for and by the laity; a theology of engagement in the world which, for the most part, clergy do not experience first-hand. If this is given an appropriate priority, the church emerges clearly as an organism, not an institution. The people of God in the world are a theocratic community, called into being by God as a nomad church; and any undue emphasis on the clergy to the exclusion of the laity tends to focus on the static nature of the institutional church rather than on its nomadic mobility.

Mouw presses the point. To belong to the theocratic community of the people of God further implies a dual citizenship in the world. To discard the protection of an established and stationary institution exposes the people of God to the realities of their surroundings, and the question which therefore looms large for the *laos* is how to behave in an alien and even hostile environment. Mouw cites three prooftexts which he has found over the years to be the essence of a scriptural guide: the answer of Jesus about the propriety of paying Roman taxes (Matthew 22:21, Mark 12:17, Luke 20:25); Jesus' comment to Pilate that his kingship was not of this world (John 18:36); and Paul's portrayal of civil government in Romans 13:1-4. In each of these, Mouw discerns that the appropriate worldly attitude for Christians is one of subjection to the demands of their dual citizenship — but, critically, a subjection accepted only before Christ.

Very much in evidence at this stage of the argument is Calvin's "third and principle use" of the law, whereby Christians can "learn more thoroughly each day the nature of the Lord's will to which they aspire" (*Institutes* 2.7.12, LCC edition, 1:360). But whereas this is often interpreted individually as a help for believers in their pilgrimage, Mouw rightly applies it as

God's positive involvement in the world (cf. Alfred Krass's discussion in *Five Lanterns at Sundown* [Eerdmans, 1978], pp. 131ff.). The people of God in exile are not alienated from God's creation, only from human sin. More important, the Christian message is that God, human sin notwithstanding, is very much involved with the world, including its social structures and systems; the corollary of which is that Christians must also be thus involved. Mouw rejects the alternative stances of pious agnosticism (God works in mysterious ways — far too mysterious for us to try to understand) and of social dualism (radical opposition to the worldly powers of death and destruction, because they are irredeemable). He opts instead for a holy worldliness which seeks to discern God's will in the world at every level of human existence, and to live accordingly. This will inevitably lead to an involvement with the poor, for this is where the call of Jesus takes us. It is a call to a world which God has not abandoned; and so, neither must we.

This is a most important book for any who are troubled by the sort of Christian witness which seems to limit God to personal salvation, when God is patently at work throughout the world. It is an excellent primer for a faithful Christian lifestyle.

The second book in the series is authored by **Mark Gibbs** himself: *Christians with Secular Power* (Fortress, 1981, 136 pp., \$4.95). This takes the same theme as Mouw's book, but gives it a very specific focus: how do Christians who wield secular power carry out their witness; and how do the rest of us in the church give them supportive understanding? The opening word is firm and direct. "God's calling is not only to be faithful in our church membership, our family responsibilities and our personal relationships, our neighborly duties . . . but also in our occupational responsibilities, whatever the job may be. This is primarily a matter of serving and relating the gospel to the structures of modern life in which we are involved, not just being pleasant and kind to fellow workers" (p. 8). Christians concerned with military, political and economic power — in short, those who provide practical leadership for human society — are under pressures today which make many of them "long for the day when they can cultivate their gardens." But withdrawal is no option for those who, in their discipleship, must affirm above all the grace of God. Keeping out of the "murky situations of public life by escaping into the so-called morally safe jobs" is not a stance of Christian love any more than is a stance of total revolution. There must be courageous compromise with the world, in which the Christian witness is given over completely to the grace of God, operative in the world, *just as it is*.

The steps for such people of power, suggests Gibbs, are twofold. First, they need to be realistically informed about the sinfulness of the world in which we all live. There can be no selective versions of human sin, which stress minor misdeeds and ignore major evils. Torture in oppressive regimes; prison conditions in the United States; local conditions in countries like South Africa, where companies might have subsidiaries which rely on the cheap labor afforded by apartheid; the displacement of poor farmers in Latin America to provide land for luxury cash crops to be exported to the United States; these and many more such scandals are matters of record which can easily be verified. They should be. Second, the church needs to offer more

than a simple commitment to Christ. "We have too many corporate executives with a Sunday-school understanding of their faith" (p. 33). The church must also provide theological meat for spiritual growth. This can come through more substantial preaching, through education with more bite, through informal local discussion groups, and through the local church limiting its demands on the laity for what amounts to ecclesiastical self-maintenance. There should be Christian "think-tanks" to match their secular counterparts — groups in which laity with power can freely and confidentially discuss their secular responsibilities in dialogue with theologians. Gibbs points to a number of projects throughout the world which are pioneering such work, but notes that such concepts have yet to impact the United States.

Some of the most helpful chapters in the book are directed at specialized groups: politicians (we need to understand what it means to "muddy their hands on behalf of the rest of the country," p. 64); business executives (we need to understand the complexity of responsibility in national and multinational corporations before we censure their insensitivity to the "sovereignty of inequality in the American system," pp. 76-7); labor union leaders ("I suspect that we have never assessed how much Christian social-action thinking has suffered in the last ten years because it has been rather too much a matter of clergy and academics and environmentalists," p. 89); the police and the military (often enough "the stage is set for politicians to paralyze police if they are good and control them if they are not," p. 93); and how people with power might relate more positively with the institutional church ("there are literally hundreds of excellent facilities in the United States dedicated to the education and further education of the clergy . . . but only a handful of places where one can learn, in depth, about the ministry of Christian politicians," p. 113). The book concludes with some perceptive "prayers for powerful laity," and with some helpful annotated bibliographies.

Gibbs does not set out to offer instant solutions to any of these dilemmas. Indeed, a secularly-powerful layperson might read through his book and feel that it merely expresses, albeit lucidly and tellingly, what he or she already knows. But as an agenda for the church and its evangelistic outreach, it breaks some hard ground, and does much to overcome the moribund reaction against Christendom which has too long provided an excuse for those of us inclined to be socially lethargic. Future volumes in the series will be eagerly awaited.

Addressing the same issues, but from a different vantage-point, is **William K. McElvaney's Good news is bad news is good news** . . . (Orbis, 1980, 132 pp., \$5.95). This is essentially an application of Third World and minority liberation theologies to the North American middle class Christian. The first part of the book provides a good introduction to the theological method of *praxis*, and proves interesting not least because of the author's progression from an existentialist training. In any theology of praxis, the unavoidable starting point is the reality and universality of human suffering and oppression. Ignore this reality and, as McElvaney convincingly argues, the gospel is denied its power. For the God of our faith is partial. Our God sides with the oppressed, and Christ is to be found first and foremost among

the poor. If we wish to follow Christ, this is where we too shall find our identity and purpose.

On this premise, the book proceeds to direct the major part of its argument against those comfortable North American Christians for whom the good news may initially be bad news, but the paradox of which is in itself the good news of the gospel. Put simply, for the rich, the gospel is a message of *critical love*. God is the Radical Questioner (p. 33), and the church is the place where we come to be disturbed (p. 41). Abraham and Zacchaeus are used as paradigms of this divine disturbance, which is then given specific applications: to the insensitivity of male whiteness, for example; to the oppression of economic systems; to an indictment of burgeoning military spending and shrinking social programs (on the basis of government projections in 1977, not to mention 1981); all of which insights are drawn together in a plea for an evangelism which enlists for service at the point of obvious human need. The author makes good use of George G. Hunter III's *inductive model* of evangelism, whereby persons are invited to join the work of the church through a particular service which draws on their gifts. (Hunter's book, incidentally, is extremely helpful in the training of laypersons for evangelism: *The Contagious Congregation*. Abingdon, 1979. 160 pp., \$4.95).

Some readers may find that McElvaney tends to exhort rather than evangelize, and unfortunately he trots out the old chestnut that when we are truly the church, everything we do is a form of evangelism (p. 85). But if any church is *not* doing what McElvaney presents so powerfully as the path of discipleship, his book is nothing less than an indictment. For this diagnostic purpose alone, it is important reading.

Argued even more pungently is Bishop **James Armstrong's From the Underside: Evangelism from a Third World Vantage Point** (Orbis, 1981, 94 pp., \$4.95). The bishop has less patience than McElvaney with what he perceives to be perverted evangelistic practices in the United States. Evangelism cannot avoid the pain of a gospel which is incarnational, nor can discipleship be cheap in a world where people are in poverty, oppression and imprisonment. It is this call which is coming loud and clear to us from "the underside" of the world, and it is nothing less than the call which was seen by the early church to have come from a cross. The words on these pages have no leniency for those who enjoy freedom and affluence. "There is more — far more — to Christian evangelism than creating a climate in which multitudes of people, or even a few, 'come forward' during the singing of 'Just as I am' or simply 'join the church.' There is more — far more — to Christian evangelism than a mushrooming congregation of talk-alike, think-alike, look-alike enthusiasts in a homogeneous Sun-belt suburb" (p. 26).

This gives a fair indication of the polemical nature of this incisive monograph, and it is worth reading not least because it enters the jousting between liberationists and conservative evangelicals with some gusto. Too often these disputes are disguised as afternoon tea, with salt slipped into the sugar bowl and mustard into the chocolate cake. Here is an honest protagonist, inviting Church Growth leaders such as Donald McGavran, Peter Wagner, Win Arn and Robert Schuller "of the famous and glittering Garden Grove Community

Church" to answer some very direct questions (p. 41). There is little time wasted in pleading that positions are not properly understood, or that arguments are being misconstrued. Armstrong asks the questions unequivocally. *Can* we have a Glass Cathedral and a South Side Chicago slum on the same planet, never mind the same country, and claim that our message is consistent with the teachings of our Lord? If so, the bishop wants to know why and how.

It is not that Armstrong confuses the gospel with a utopianism. Quoting José Casal, a Cuban Methodist leader who was converted two years after the Castro revolution, and who stayed in Cuba when most other Methodist preachers had left for the United States, the point is made tellingly: "We must never forget that the Revolution is not the kingdom of God. The Revolution may be a sign of the kingdom, but not its fulfillment. . . . God told me not to run away from my country. He told me to be a part of Christianity's role here. In Jesus Christ I will be so until the day I die" (p. 73). A more detailed example is offered in the Korean Methodist Church which will celebrate its centennial in 1985, by which time its goal is to have one million members and five thousand congregations. They are more or less on schedule for this, but Armstrong goes on to list some additional — and anomalous — statistics: that alongside this rapid growth, there are those who have suffered for regarding the Word as Deed, who have paid the price of discipleship in a police state, and whose witness is more powerful than the projected one million who will join the church (pp. 48ff.).

This is not easy reading for those of us who would be hard put to remember the last time we were laughed at for being a Christian, still less endangered. Armstrong notes that, before Orbis accepted his manuscript, two publishing houses turned it down on the grounds that "it was not in keeping with current evangelistic emphases in the United States" (p. xiii). One may not agree that the author has provided an alternative evangelistic strategy; but he has made very clear to us the evangelistic challenge of the gospel.

In all of these polemics, the student of evangelism and missions can take note of two encouraging developments. The first is that, in the practice of accountable discipleship, positions of considerable theological divergence are increasingly finding a common witness and outreach. Bishop Armstrong, for example, quotes the *Response to Lausanne* and refers glowingly to evangelical writers such as Jim Wallis (pp. 17-18, 22). Edward Dayton and David Fraser include a substantial and balanced overview of evangelical and nonevangelical theology alike as a necessary foundation for their task (*Planning Strategies*, pp. 55-105). And many more examples could be cited.

The second encouraging sign is that, in the priority now being given to eschatology as a necessary dimension of the church's evangelistic task, countless ways are being opened for genuine inter-denominational, inter-theological, and inter-religious dialogue. Under the threat of the promise of Christ's New Age, the commencement of the Wedding Feast, there are many unworthy servants who are beginning to brush up on their table manners and dinner conversation. And it's high time we did.

Some of this material will also appear in the Perkins Journal.

BOOK REVIEWS

Yahweh is a Warrior: The Theology of Warfare in Ancient Israel
by Millard C. Lind (Herald Press, 1980, 232 pp., \$9.95). Reviewed by P. C. Craigie, Dean, Faculty of Humanities, University of Calgary.

The reader of the Old Testament is familiar with the preponderance of military material in the constituent books; for many readers, this dominance of martial matter is one of the most disturbing features of the entire Bible. Not least worrying is the declaration that "Yahweh is a Warrior" (Exodus 15:3): how are such affirmations to be understood and how do they relate to the concept of the "Prince of Peace"? This ancient epithet for God is the title of Millard Lind's book on the theological problem of warfare in ancient Israel.

At the start, it must be stated that this is a work of technical biblical scholarship. Lind is entering into an old and continuing debate in Old Testament scholarship that has involved the writings of such distinguished scholars as Schwally, von Rad, Smend, Weippert and others. The debate as to the nature of Israel's "holy war" is a difficult one. Inevitably, given the nature of the subject, it involves engagement with some of the most complex issues of current literary and historical criticism. Lind enters the fray in its own terms; that is to say, while arguing his own distinctive hypothesis, he writes from a position firmly within the methodology and perspectives of contemporary Old Testament scholarship.

Lind's view, essentially, is that Yahweh's role as a warrior is crucial to the understanding of war in the Old Testament. Consequently, "holy war" is not basically a human activity, but a divine miracle; human participation is downgraded or underemphasized, whereas divine action is the key to understanding the essence of warfare and victory. And the focal point, from which all biblical warfare must be assessed, is the most crucial event in the early history of Israel, namely the Exodus. In a sense, the escape through the Sea was a battle, celebrated in a great victory hymn (Exod. 15:1-18); yet the battle and the victory were the Lord's, and human participation was not significant. This event shaped the fundamental manner of understanding warfare in later theological reflection and practice; it was not merely a theological retrojection to the early period from a later age.

Thus Lind argues a case that comes to grips with the current analyses of this complex biblical topic. His proposal shares some features with other hypotheses, but is distinctive in its emphasis on the centrality of Yahweh's miraculous participation in human history by granting victory, and in its consistent lack of emphasis on human participation in conflict. The case is developed through the Torah and the Former Prophets; it is not developed with respect to the late biblical period and the exilic and post-exilic prophets. Nor is the hypothesis carried through to the New Testament, though a few indications of its implications for the New Testament are noted at the end of the book.

This book takes on particular interest in view of the author's background. He is a professor and minister in the Mennonite Church, and his

book is published in that Church's "peace shelf." In this context, the book may raise expectations that are not fully meant. All Christians, not least those in the traditional peace churches within Christianity, must somehow come to an understanding of the difficult war material in the Old Testament. And the sub-title of this book, *The Theology of Warfare in Ancient Israel*, might at first promise a happy solution to these ancient dilemmas. But the book offers no simple solutions; to say this, however, is not to criticize it, for that is not the book's task. It is essentially a prolegomenon, as its author recognizes; more work of a primary nature needs to be done along the same lines to complete the hypothesis for the Old Testament as a whole. And then there must follow a more broadly based application of the book's insights to the wider discipline of "biblical theology." But the rest of the task is well worth carrying out, for this work has established a good foundation in the scholarly dimensions of the topic. It must now be transmitted in more general and less technical form to a general readership.

But even at the level of prolegomenon, more work remains to be done. While I am persuaded by Lind's hypothesis in essentials, I find it still too narrow to encompass all the complexities of the topic. The book presents a theological perspective on Yahweh the Warrior from the internal perspective of the Old Testament literature, its writers and editors. But the actual history of the wars of conquest, and subsequently of the wars of the state, loom larger than some of the interpretative records of them. How are we to understand the whole history? And given the emphasis in this book on the miraculous, notably the Lord's victory at the Red Sea, how are we to understand the relationship between "miraculous" and "normative" history? Was miracle normative *in fact* (e.g. to the military commander), as well as to the interpreter of Israel's wars? And so one could go on, raising problems. But the criticisms pertain to details; when all is said and done, this book is a very worthwhile contribution to biblical scholarship. It does not make for easy reading (perhaps a consequence of its origin as a dissertation), but it does make for rewarding reading and will amply repay careful study.

Israel in Exile: A Theological Interpretation
by Ralph Klein (Fortress, 1979, 159 pp., \$6.95). Reviewed by Elmer A. Martens, Professor of Old Testament, Mennonite Brethren Biblical Seminary.

In six chapters Ralph Klein, professor of Old Testament at Christ Seminary-Seminex, Saint Louis, Missouri, examines six literary works from the exile in order to determine their responses to Israel's exile.

Klein's method is to ascertain what old traditions were invoked and what new concepts might have been introduced. These responses, he suggests, are helpful for moderns who need to learn how to "make the most" of disasters. He defines the present age as one of "homelessness." "One can be in exile without ever leaving the land."

Three of these literary works — Lamentations, the Deuteronomistic History and Jeremiah — depict restrained blueprints for the

future. Yahweh has become an enemy according to Lamentations. The key to the exile, for the Deuteronomistic Historian, is the sin of infidelity by Israel, especially her leaders. Jeremiah anticipates a restoration of both northern and southern kingdoms. The redactors of his book who stressed that a broken covenant was the reason for the exile showed great theological sophistication in announcing a new covenant.

Three other literary works — Second Isaiah, Ezekiel, and the Priestly writings — describe Israel's future with greater optimism. Ezekiel offers hope because of God's permanent dwelling with his people. Acting with freedom, God will bring Israel to such a point that unusual knowledge of God among the nations will result. Second Isaiah stressed the power of God to bring about new realities, and the Priestly writers (parts of the Pentateuch) depict the way earlier promises had been fulfilled as reason for hope in the future.

Klein is successful in depicting discreet theological responses. He has done his homework. Helpful insights are brought to individual passages, many of which are cited, and for some of which more detailed exegesis is given.

Klein leans heavily on redaction criticism and its results. Thus Deuteronomy is viewed as part of the Deuteronomistic History and is combed for responses to the exile in the sixth century. Jeremiah includes material said to be from D, redactors who added to and reshaped the book 30 years after Jeremiah. Thus, for example, Jer. 23:1-8 is primarily from the redactors but vs. 5-6 are genuine to Jeremiah. The priestly material from the Pentateuch is reviewed from the standpoint that the exile is part of that group's agenda. To the mind of this reviewer the connections between P material and the exile, though commonplace in scholarly research, are forced, and the conclusions quite unconvincing.

Topical treatments of biblical theology rather than full scale biblical theologies are flourishing. Klein's book, a volume in the "Overtures to Biblical Theology" series, is more pedantic and less exciting than companion volumes in the same series, such as W. Brueggemann's *The Land* and Phyllis Trible's *God and The Rhetoric of Sexuality*. Yet Klein's book is helpful in summarizing scholarly results in a non-technical fashion.

Themes in Old Testament Theology
by William Dyrness (IVP, 1979, 252 pp., \$5.95). Reviewed by Kapp L. Johnson, Ph.D. student, Claremont Graduate School, Claremont, California.

Themes in Old Testament Theology by William Dyrness was written "with the intention of opening up the OT for the Christian" (p. 16). Dyrness, a systematic theologian by training, seeks to write an Old Testament biblical theology which he understands to be the study of the "leitmotifs of Scripture as they develop in the course of God's dealings with people in the biblical period" (p. 16). With the completion of this work, Dyrness remarks, "Clearly my own theological reflection has been profoundly affected and my whole approach to theology altered." (p. 11). Thus he joins a growing and distinguished group of systematic theologians whose training and theological reflection have

been influenced by their study of the Old Testament, Pannenberg and Schwarzwaller to mention two of the more well known.

The book is divided into fourteen chapters which reflect the major themes which Dyrness sees developing in the OT. These chapters are not to be seen as separate from one another, but rather "the ideas and institutions discussed in individual chapters are organically related and underwent historical development in the life of Israel" (p. 19). Dyrness feels that the historical character of revelation enables the topical method to help one to understand the coherence of God's program. Its chapter titles are "The Self-Revelation of God," "The Nature of God," "Creation and Providence," "Man and Woman," "Sin," "The Covenant," "The Law," "Worship," "Piety," "Ethics," "Wisdom," "The Spirit of God," "Prophecy," and "The Hope of Israel." It ends with a very useful bibliography for further reading in Old Testament theology.

Dyrness relies heavily on Mendenhall's 1954 *Biblical Archaeologist* article on Covenant for developing a background for understanding covenant in the Old Testament. From this he shows how the OT greatly expands this Ancient Near Eastern concept beyond what the original usage could have comprehended. To show this development, Dyrness discusses four covenants in the OT: the Covenant with Noah (Gen. 6), the Covenant with Abraham (Gen. 15 and 17), the Mosaic Covenant, and the Covenant with David. The theological significance of covenant lies in the fact that it is covenant which fundamentally defines the relationship between God and his people. The importance of this for Israel, and later the church, is that "history itself receives direction and significance. This is because God has entered into history and tied himself to particular events, which he promises will have everlasting consequences" (p. 125).

Dyrness clearly writes from an evangelical perspective. While quoting freely the theological conclusions of critical scholars (e.g. Von Rad, Childs, Wolff, and Vriezen), he does not share their critical views. For instance, he views the materials of the Pentateuch as dating substantially from Mosaic times, sees Adam and Eve as historical persons, and sees the whole of Gen. 1-11 as having actually taken place (as opposed to being mere legend). Written for laypersons as well as beginning theological students, the book is particularly helpful for those who wish to see how one systematic theologian sees the relationship between the Old and New Testaments by means of a typology which gives full weight to the historical character of revelation.

In light of the overall benefit of this book, a few critical remarks are in order. These concern a couple of points where Dyrness's discussion reflects a weakness in conservative *vis-a-vis* critical scholarship. Several important texts receive only enough attention to show Dyrness's failure adequately to confront critical positions. For example, although Ex. 6:1-2 is a watershed for understanding the self-revelation of God in the Old Testament, Dyrness avoids the critical issues concerning this text. There are technical difficulties in his translation and interpretation, as well as occasional overinterpretation and begging of the question. His whole discussion of what I would call "the revelation of the name" is really special plead-

ing. Similarly, when arguing in chapter three that the doctrine of creation originated early in Israel's history, Dyrness shows far too flat and simplistic a reading of the Psalms, and offers a conclusion concerning the two Genesis accounts of creation for which he cites no evidence.

Given the importance of the issues hinging on the interpretation of these texts (Ex. 6:1-2 and Gen. 1:1-2:25), Dyrness should have been more careful not to dismiss critical positions too quickly, without properly confronting the problems. It is not fair to the evangelical position to raise critical issues at all if it is not within the purview of the book to handle them adequately.

***The Apostle Paul Speaks to Us Today* by Holmes Rolston, Jr. (John Knox Press, 1979, 211 pp., \$4.25). Reviewed by Peter R. Rodgers, Pastor of St. John's Episcopal Church in New Haven, Connecticut.**

Originally published in 1951 under the title *Consider Paul*, Holmes Rolston's introduction to the Apostle Paul has been given a new life in paperback form. This is not a new edition but a reprinting. After thirty years of intensive Pauline study, Rolston's presentation still remains a useful place to begin. With little updating his chapters on Paul's apostleship, on the origin of Paul's message, on "The Wisdom of God and the Wisdom of Man," and on the Jesus whom Paul preached still can provide a useful starting point. No doubt better studies have been produced in the past three decades. But what more than justifies the reprint is Rolston's treatment of Paul's understanding and use of the Old Testament.

Rolston wrote of Paul's use of the OT before the publication of the Qumran material and before the widespread interest in the Old Testament in the New. He did not have the advantage, as do today's students, of C. H. Dodd's *According To The Scriptures* or E. Earle Ellis' *Paul's Use of the Old Testament*. Nevertheless, what he offers us, as far as it goes, is a most valuable assessment of the OT in Pauline writings. His Appendix on Paul and the OT is reprinted from Fernand Prat, *The Theology of St. Paul*. A careful study of that appendix raises the question whether Rolston has accepted too readily Kautzsch's assertion that only two quotations in Paul are definitely independent of the Septuagint (LXX) (p. 139). An actual detailed comparison of the Greek of Paul's quotations with the LXX text might underline this question and raise others. On what basis does the author assert that when Paul deviates from the LXX he is quoting from memory (p. 140)? It is an attractive suggestion, and an avenue often taken by commentators. Is it justifiable? What makes this view more tenable than, say, the "testimony book hypothesis" (the view that Christians, like the people at Qumran, 4Q Testimonia, collected together Scripture verses or passages especially useful in preaching, teaching, apologetic and evangelism)?

But Rolston's interest lies elsewhere. He examines the OT quotations in Paul for their bearing on the Apostle's understanding of inspiration. It is the genius of the book that it seeks to discover through a study of the quotations in Paul a way of understanding the nature of Scripture as the authoritative word of God for us. Paul's freedom in quotation may appear at first to be a disregard for the form or context of the text in its OT

setting. But in fact it bespeaks the disciplined freedom which Paul discovered when he began to read the OT Scriptures in light of their true meaning, Jesus Christ. Unfortunately, Rolston's treatment of Paul's quotations is tainted with a repeated polemic against a view of "a mechanical type of inerrancy." It would have greatly enhanced the value of his presentation had he spent his time not in negative criticism but in positive exploration. May we not carry further the approach Rolston has suggested? He believes that we can find in Paul's use of the OT certain guidelines for understanding the nature of inspiration. We may observe that a certain flexibility and freedom characterized Paul's quotations. Can we cull from a study of the OT in Paul the scope and limitations of that freedom in handling the word of God? Can we then apply these principles to the study of variations within the Synoptic Gospels? May the way Paul handled the word of God in its OT form provide us with a paradigm for assessing the way Matthew and Luke handled the word of God in its Markan form? How this is worked out in detail would make a fascinating and fruitful research project.

***Rudolf Bultmann's Theology: A Critical Interpretation* by Robert C. Roberts (Eerdmans, 1976, 333 pp.). Reviewed by Alan Padgett, San Dieguito United Methodist Church, Encinitas, California.**

TSF Bulletin normally reviews only recent books. But this important work by a prominent evangelical deserves, in my opinion, greater reflection on our part.

Roberts begins this work, his Yale Ph.D. dissertation supervised by Paul Holmer, by dividing the Bultmannian corpus into sermons, exegesis, and theology. While it is impossible to ignore the exegetical aspect of one who was a New Testament scholar, Roberts believes that Bultmann more clearly speaks his own mind in his theological literature. For a critique of Bultmann the exegete, Roberts refers us to Nils Dahl, *The Crucified Messiah* (1974).

In a penetrating analysis, Roberts cuts to the fundamental presupposition in Bultmann's theology: the dichotomy between existence and world. World is what is controlled, what can be possessed, what can be known, what is secure, what is an object. Real human existence is fundamentally free, uncontrolled, unpredictable, subjective, and always coming into being. This world/existence dichotomy underlies and unifies Bultmann's theology. In a masterful manner, Roberts describes and critiques all of Bultmann's thought on the basis of this dichotomy. Here we must limit ourselves to one example, the famous program of "demythologizing."

With respect to theological language, Bultmann rejects any "worldly" language about the past or about objects. Such language can only be meaningful for *my* life when it deals with "existence," with decision, with action, with the on-going. Thus Bultmann views much of the New Testament as "mythology," i.e., language that incorrectly deals with the physical (e.g., the New Testament's cosmology of the three-decker universe) or with the human (e.g., the expression of the act of faith in terms of "the world"). Bultmann's hermeneutical goal is to translate such "mythological" beliefs

into contemporary scientific terms that modern people can accept. For instance, the mythological belief that Jesus died for my sins should be translated into meaningful (read existential) terms, viz., being free from every worldly attachment.

Roberts has several criticisms of this program throughout his book, the more salient ones being: (a) that the "New Testament" worldview and the "modern scientific" worldview are not two distinct, monolithic structures which we can simply swap piecemeal without critical examination; (b) the "real" meaning of language lies not in some abstract philosophical or metaphysical explanation that we give it, but in the words themselves; (c) that the beliefs of the New Testament authors seem less attached to "mythology" of any sort, as they are to actual experiences (e.g., the Resurrection); and (d) therefore perhaps they are less improper than we think when they point to "the world" in their faith-statements.

This example is a crude abstraction from the humor, grace, sympathy, and insight that Roberts brings to his task. This book is no doubt one of the best representatives of the category, "evangelical critiques of theologians." Roberts has done an amazing job of interpreting, refining, and reconciling the Bultmannian corpus, laying out for us the structure of his thought. Moreover Roberts, unlike so many conservatives, is an understanding and sympathetic critic. He comprehends Bultmann and sees the attraction in his theology — the power, consistency, scope, harmony, and sweep of his thought. He takes care to defend Bultmann against inappropriate criticism (e.g., p. 37, 95). Most of Roberts' criticisms are fair, and not arrogant in tone (although I did notice less caution and more sarcasm as the book progressed).

I did have two criticisms of Roberts' work, which can equally well be addressed to evangelicalism as a whole. Why is it, first of all, that we are always criticizing theologians on the basis of their "presuppositions," rather than on their work in their specialty, and its results? It is often easy to criticize authors on the basis of their presuppositions and methods, so elusive and not spelled out. Yet this is a dangerous and two-edged sword that can cut both ways (cf. Barr's *Fundamentalism*). Roberts is more cautious than most in this regard, at least in the beginning of his book, but he still gives me the impression that for Bultmann, philosophy preceded exegesis (e.g., p. 21, 83f.). In reality there was no doubt a gradual concrescence, as Bultmann considered the text and the modern situation. In the latter portions of this book, Roberts gives us the distinct impression that, dealing only with methods, presuppositions, and theology, he has topped the Bultmannian corpus. Yet followers of Bultmann will no doubt object that Bultmann's edifice stands or falls with his exegesis of the New Testament — an area Roberts relegates to a footnote (p. 12), or simply derides (p. 97f.). Roberts needs to be more cautious, and more humble, in the surety of his criticisms and the bite of his sarcasm.

Why is it, secondly, that evangelicals spend so much energy on criticism? Since Roberts' book is an "interpretation" (granted, a critical one) I would have enjoyed at least a few pages of positive assessment of Bultmann's thought. Or is it possible that he has said *nothing* which

can help us follow Christ in our age? Perhaps we evangelicals fear saying anything positive lest this be mistaken for approval. At least Bultmann had the courage to apply theology and theological thinking to our times; to attempt something new, fresh, and relevant (however misguided). Of how many evangelicals can we say this?

Despite the above, Roberts has given us a penetrating and systematic interpretation. His work deserves our attention.

The Physiology of Faith

by John W. Dixon, Jr. (Harper & Row, 1979, 344 pp., \$15.00). Reviewed by John Culp, Assistant Professor of Philosophy, Olivet Nazarene College.

Dixon seeks to make it possible for the Pauline phrase, "Christ in me" to be meaningful today. In order to do this, he develops a process-relation metaphysics. Modern physics, physiology, and the work of Cassirer on symbols provide the sources for this effort. The principle of relativity makes it possible to avoid an artificial isolation of human existence. Physiology describes how it is possible for humans to participate in faith in Christ. Human existence arises in the basic structures, symbols, constructed out of the "webs of particles of structured energy." That these structures develop through an evolutionary process overcomes the Cartesian problem of the mind-body relation. Dixon claims the resulting wholeness is a trinitarian perspective because a being can be more than its relations to the others without loss of the others. Since being is relation, our being as Christians is in relation to Christ. Throughout this analysis, Dixon points out the inability of a substantialistic metaphysics to account for wholeness. The tendency toward separation inherent in substantialistic metaphysics makes it impossible for Christ to be in us.

In his attempt to express Christian thought in process categories, Dixon avoids some of the terminological difficulties of Hegel and Whitehead. And yet he clearly recognizes that he must develop new terminology and formats because the traditional ones lead to misconceptions. This makes rigorous demands upon the reader.

Theologically, Dixon's position differs significantly from evangelical theology. However, he views this difference as the result of different symbolic structures rather than as the result of either attention to different issues or different answers to the issues. For Dixon, the basic problem with traditional theology is its assumption that language can explain reality. This leads traditional theologians to claim that their symbols, or doctrines, describe God and his action at least to some extent. Dixon demonstrates his approach in his evaluation of the early Christological formulations as brilliant attempts to express the principle of incarnation but ultimately failures because of the limits of their substantialistic language. Biblical authority is treated in a similar manner.

Dixon provides the reader with a serious attempt to overcome the limitations of a substantialistic metaphysics. At frequent points his work is very stimulating, although evangelicals will be troubled by his overall position. Yet evangelicals need to consider carefully

whether this uneasiness is due to Dixon's theological position or to their substantialistic metaphysics. The greatest appreciation for Dixon's work will come from those attracted to a process-relation metaphysics.

The importance of Dixon's work for evangelicals does not grow out of its novelty. It clearly belongs to the process tradition in theology. Its distinctiveness within that tradition comes from Dixon's emphasis upon wholeness and his utilization of Cassirer's work on symbols. The greatest value of Dixon's book may be the challenge it provides to those who seek to defend a substantialistic metaphysics as a basis for their Christian thought. If Dixon's challenge results in a comparable attempt to state the Christian faith from a self-consciously substantialistic metaphysics, his book will have made an important contribution to evangelical thought. Much of the present evangelical rejection of process theologies is doctrinal. Because Dixon and other process thinkers are claiming to provide a more adequate philosophical basis for theology, evangelicals who find the theological outcome of this process-relation basis inadequate need to demonstrate that that basis is inadequate rather than simply to raise doctrinal objections. This can best be done by critically examining, or defending, the substantialistic basis of traditional theology. If this is not done, and as long as evangelical theology retains a substantialistic basis, it will continue to be accused of being unable to speak meaningfully.

Message and Existence: An Introduction to Christian Theology

by Langdon Gilkey (The Seabury Press, 1979, 257 pp.). Reviewed by Clark H. Pinnock, Professor of Theology, McMaster Divinity College.

Why Gilkey's book is so short calls for some explanation since his last two books (which dealt with much more restricted areas of theology than this one does) were both in the 500 page range. How could a scholar of his erudition and competence handle the full compass of theological truth in half that number of pages? And why? Gilkey's own answer to this question is that he is writing an introduction for beginners, adding that he does not feel capable of producing the more massive type of systematic theology. So he has produced what he calls this "diminutive stand-in." While admiring his modesty, I would express disappointment and disbelief at his reasoning here. Gilkey is without doubt one of the very best American theologians alive and unquestionably capable of writing a longer definitive systematic theology. If he is not too busy and tired, I sincerely hope he will get down to work on it soon on the basis of a saner estimate of his own abilities.

On the other hand, I also wonder if the problem does not lie at a deeper level. Gilkey is so limited by modernity as to what he can affirm as a Christian believer that perhaps a small book really does contain it all. After all, Dale Moody's *Word of Truth* [see review in September-October issue] is long because, believing the Bible as he does, he is compelled to treat a host of topics which for Gilkey do not really stand as credible beliefs in his liberal universe. So there is symbolic meaning in the relative length of the two books. To achieve relevance

liberal theology chooses to reduce the content of its message. If compared with a humanist, Gilkey's book is full of gospel light; but when compared with Moody, it seems thin and atrophied. Perhaps our situation calls for theologians of both kinds: those who express the Christian substance despite modernity, and those who cannot say that much but say it well.

The form of Gilkey's book is based on the four basic motifs of the Apostles' Creed, and each of them is handled in direct confrontation with our contemporary experience of life and history. Like Tillich, he wishes to offer a mononomous interpretation of existence and culture which will bring out the religious dimension latent in them. This results in a process-influenced theism which still seems to be in touch with historic beliefs, but a Christology that is only functional and a Pneumatology that to my mind lacks reality. The deepest issue to be raised concerning the book is the bi-polar method employed, how Gilkey reflects upon the Christian faith in the context of modernity. In principle of course this is what we all have to do, but the crucial issues are what the revelational pole really amounts to, and how influential modern ideas turn out to be. It seems to me that revelation for Gilkey is the Jesus-story embodied in a vary fallible scripture, which turns out predictably to be very pliable and subject to revision under pressure of omnipresent modern thinking. Although I recognize that Gilkey does not wish to permit modern thought to dominate the Christian tradition, that is what happens.

I can gladly recommend both Gilkey's book and Moody's book, though on different grounds. Moody has become through his book something of an ideal evangelical theologian who combines critical thinking with conservative convictions. Yet Gilkey is still my favorite religious liberal whose work is always excellent and instructive.

Faith & Its Counterfeits

by Donald G. Bloesch (IVP, 1981, 122 pp., \$3.95). Reviewed by Gabriel Fackre, Professor of Theology, Andover-Newton Theological School.

Good theology comes from a heart strangely warmed as well as a mind thoughtfully stretched. Those who have been taught systematic theology from the works of Donald Bloesch have something to learn from him here about evangelical spirituality. *Faith & Its Counterfeits* examines with insight and sensitivity the personal Christian journey and its detours.

The picture of "true religion" takes form against the backdrop of some of its perennial corruptions. Legalism trumpets its virtue before God and its inflexible dogmatism before the world, and thus stands over against "an invincible faith in a holy God and an unquenchable love for our fellow human beings" (p. 29). Formalism substitutes religious decorum and ritualism for a "relationship of inwardness to a living Lord" (p. 39), one that may indeed be expressed with liturgical grace and power (vigorous congregational singing). Humanitarianism stresses social improvement to the exclusion of "deliverance of humanity by a divine Savior" (p. 48). Enthusiasm is the quest for, and the fondling of, spiritual experience for its own

sake. True faith includes feeling "but is more fundamental than feeling" (p. 63). Eclecticism erodes the scandal of particularity and cripples the mission of the church by syncretistic accommodation to modern pluralism. Heroism is the glorification of the noble venture of piety or action that fails to see the grace at work in vulnerability and the church that lives by the mercy of God as "the little flock of the faint-hearted" (Luther).

Each section is illustrated by exemplars and interpreters from Christian history who embody alternatives to the counterfeits. They range from Luther and Calvin through Francke, Teresa of Avila and Pascal to William Booth, Corrie ten Boom, Karl Barth, P. T. Forsyth, Dietrich Bonhoeffer and Mother Theresa.

Adding to the readability of this small book is the author's aphoristic style. Cadences and couplets abound. "As Christians we are called to holiness, not happiness. . . . In our quest for holiness, we shall find true happiness" (p. 19). "Salvation does not consist in the experience of the new birth but the fact of the new birth" (p. 64). "Heroes have fame; saints have infamy" (p. 63). "What the world needs is not nice persons but new persons" (p. 52).

It is a joy to read an exploration of Christian spirituality that is rooted in the solidities of Christian doctrine. The theological underpinning of the book is as sturdy as its piety. At two points, however, this theological colleague would want to sit down and discuss further some of the blueprints with the builder. One has to do with the distinction between justification by grace through faith and sanctification that is "partnership" with God. The other is the absence of exemplars (except for Bonhoeffer) and exposition of a Christian piety that has to do with systemic witness. To be continued!

Donald Bloesch is right that "The church as a whole needs a fresh infusion of the Spirit" (p. 14). This book is a gift for us to that end.

A Third Way

by Paul M. Lederach (Herald, 1980, 143 pp., \$6.95). Reviewed by Hal Miller, Doctoral student, Department of Theology, Boston College.

In contrast to the two major paths of Protestantism — following Luther or Calvin — Mennonites have taken a different way with its own characteristic set of emphases. Paul Lederach's *A Third Way* provides a good introduction to this often ignored Anabaptist stream of the Reformation. In this brief work, he attempts "to set forth in simple terms some of the key affirmations" of this way (p. 13).

His book expounds on some of the themes embodied in the 1977 confessional document, "Affirming our Faith in Word and Deed" (which is included as an appendix). As one of the chief educators in Mennonite circles, Lederach wants to express to his compatriots the essence of their common faith. He turns to issues like the starting point of biblical interpretation (is it in the OT, the epistles, or the gospels?), arguing for the Anabaptist orientation to the gospels and so emphasizing the command to "Follow me" and the centrality of discipleship. Other distinctive Mennonite doctrines such as binding and loosing ("the ban") and separation from the world also come up for discussion.

Originally delivered as a series of sermons, the work retains much of its sermonic form: simplicity of language and style, and clear division of topics. The book tends to be uneven in content, however, for some chapters seem to be mere collections of observations, while others are more coherent attempts to describe the fullness of Anabaptist faith.

Even if the main intent of *A Third Way* is to incite practicing Mennonites to recall their own faith, it is nonetheless a good way for others to begin to grasp the central affirmations and emphases of that faith. Anabaptist insights concerning discipleship and church life need to be integrated into any holistic theological agenda. But before that can happen, those insights must be understood more broadly and deeply than they presently are. Lederach's work can provide a helpful start in the direction of that understanding.

The Mennonite Central Committee Story
Edited by Cornelius J. Dyck, with Robert Kreider and John Lapp, (Vol. I, *From the Files of MCC*, 159 pp.; Vol. II, *Responding to Worldwide Needs*, 155 pp.; Vol. III, *Witness and Service in North America*, 122 pp.; Herald Press, 1980, \$3.95 each). Reviewed by Peter J. Klassen, Professor of History and Dean, School of Social Sciences, California State University, Fresno.

These three volumes provide a fascinating overview of the origin, development and subsequent worldwide ministry of the Mennonite Central Committee (MCC). The editors have chosen to tell their story through the use of selected primary documents, prefaced by brief explanatory comments. The result is a gripping eye-witness account of how Christian faith has found ways to address a broad spectrum of human needs.

Volume I sets the stage as it introduces the reader to the confused, disrupted and suffering world of the Russian Mennonites amid war, revolution and famine. North American Mennonites formed various agencies to provide assistance, then consolidated their efforts as they formed the MCC in 1920. Contemporary documents depict the efforts made to help the beleaguered Mennonites in Russia, then Germany and Paraguay. Parts of this saga were repeated after World War II when Russian Mennonite refugees again were given help to find homes in Germany, Paraguay and Canada.

MCC quickly expanded its horizons to include numerous educational, economic, social and spiritual needs. Sometimes it helped establish missionary agencies; at other times, it pioneered in providing medical and economic assistance. After World War II, it played a vital role in re-establishing contact with Mennonites in Russia. The volume concludes with a number of documents outlining the birth and growth of MCC (Canada). Unfortunately, those unfamiliar with this particular development will fail to get a complete picture from the very short prefatory comments.

Volume II begins with a series of documents outlining basic principles and guidelines of MCC. Qualifications expected of workers are stated in terms that emphasize commitment to the church. A major part of this volume is devoted to MCC work during and after World War II in Europe, the Middle East, China, Indo-

nesia and Vietnam. Some of the records depict well-known activities, such as the aid given Mennonite refugees in Germany during the 1940s. Fortunately, other efforts, such as relief work in Poland, are also described. Occasionally, a cryptic reference, such as the one reporting a discussion with B. H. Unruh (p. 32) about problems in South America, will be understood only by readers familiar with the background of this matter. The editors are to be commended for having included a number of documents that reflect the long-range vision of MCC leaders, as seen in the report on the acquisition of the property that became the center of the Bienenberg Bible School.

One of the most stirring accounts recorded here is that of how MCC joined with Dutch missionaries and local believers to build the Mennonite churches in Indonesia. In Vietnam and the Middle East, MCC found concrete ways to demonstrate love in societies torn by violence and hatred. Sometimes, as in China, the public witness had to be discontinued. Other themes covered include the Teachers Abroad and the Pax Programs, as well as various dimensions of self-help. Technological skill and capital have been made available to communities struggling to become economically self-sufficient.

Volume III presents accounts of efforts to develop a biblical and historical rationale for the peace position. Statements to church constituencies and government bodies are included. Some of the issues touched upon are war taxes, capital punishment, violence in our society, and the Vietnam war. Sometimes, the documents reflect an absence of consensus. Other sections of this study depict the birth and growth of Mennonite Mental Health Services, Voluntary Service, and Mennonite Disaster Service. In all instances, the reader is given a graphic description of the challenges confronted by those who resolved that the Gospel must be continuously incarnated in the daily experiences of a suffering and often seemingly hopeless humanity.

Occasionally, a little more emphasis on historical context would have been helpful. However, the editors and Herald Press are to be commended for producing these evidences of the "acts and monuments" of the concerned church in confrontation with the needs of society.

Jerome, Chrysostom, and Friends
by Elizabeth A. Clark (The Edwin Mellen Press, 1979, 254 + xi pp., \$24.95). Reviewed by Geoffrey W. Bromiley, Emeritus Professor of Historical Theology, Fuller Theological Seminary.

This set of essays and translations by the professor of religion at Mary Washington College is one of the volumes in a new series of "Studies in Women and Religion." It consists of two essays and three texts. One essay is on Chrysostom's view of women and the relation between the sexes, and the other is on Christian and classical views of friendship between men and women. The texts include the Life of Olympias and two treatises by Chrysostom to men and women on spiritual marriage. Extensive notes provide the necessary scholarly documentation, and a general index completes the volume.

We must be grateful to Dr. Clark for a study of considerable interest and merit. The advance of women's liberation has naturally kindled a concern for the earlier approaches of Christians to

the man/woman relation. The fourth century, with its curious mixture of secularization and sacralization, forms an obvious target for attention. The author draws some interesting comparisons with the thinking of antiquity in which, of course, many of these Christians were nurtured. Yet the book does also show the specifically Christian (or "monastic") contribution which found expression in friendships with women as well as in the peculiar phenomenon of so-called spiritual marriages (i.e., the non-sexual cohabitation of men and women celibates).

For all its qualities, however, the book has some obvious defects. It is hard to see why Jerome figures so prominently in the essays when the texts include none of his writings. Furthermore, did Chrysostom really have women friends in the same way as Jerome? One also wonders why the story of Olympias has to be given fairly fully in the second essay when it is in any case the subject of the first text. The general statement that Christianity contributed little to the status of women (apart from equality in sexual standards) ignores the historical setting of Chrysostom's day and runs counter to the main thrust of the work, namely, that true Christianity brings with it a higher quality that transcends secular distinctions. If seen as an attainment of male status by females, this seems to be the goal of a good deal of the movement for women's liberation in modern times as well!

On the technical side an index of biblical quotations and a bibliography would have added to the books' academic value at no great cost. Whether the texts deserve this first translation into English readers must judge for themselves, but they are undoubtedly of historical interest and Dr. Clark has contributed a veritable treasury of references in eight sets of notes (798 in all).

The Politics of Domesticity: Women, Evangelism, and Temperance in Nineteenth-Century America

by Barbara Leslie Epstein (Middleton, CT: Wesleyan University Press, 1981, 188 pp., \$17.95).

Woman and Temperance: The Quest for Power and Liberty, 1873-1900

by Ruth Bordin (Philadelphia: Temple University Press, 1981, 221 pp., \$17.50).

Reviewed by Nancy A. Hardesty, writer and church historian, Atlanta, GA.

Have you wondered how abstinence from alcohol became so deeply embedded in evangelical lifestyles despite Jesus' turning water into wine and Paul's admonition to "take a little wine for thy stomach's sake"? These two books will give you a clue.

For years historians considered the temperance movement either a quixotic campaign by a bunch of religious fanatics or an attempt at social control by marginalized clerics and their female followers. Now scholars are beginning to see that alcohol abuse was a major social problem in the nineteenth century and temperance a responsible response to it.

Epstein's book is particularly interesting to those who study revivalism. In her first two chapters she shows that while men and women had similar conversion experiences under George Whitefield and Jonathan Edwards, their

responses to Charles Finney and Lyman Beecher were quite different. While men viewed salvation as an achievement in response to their repentance for particular sins, women felt reunited with God despite their sinful beings. Epstein's material raises intriguing questions about possible gender differences in religious experience.

Her final chapters suggest that the women's temperance movement was a way in which women could exercise social influence despite their relative powerlessness within the "cult of domesticity."

Bordin's book is essentially a history of the Women's Christian Temperance Union. She shows how, under the leadership of Methodist laywoman Frances Willard, it became the century's largest reform organization and undertook a radical social program including prison reform, education, labor agitation, the alleviation of poverty, and woman's suffrage.

Though both books offer new and intriguing insights into temperance reform, both suffer from a lack of theological analysis. The temperance movement was indeed intertwined with revivalist impulses and the strong piety of Frances Willard. In these books one only catches glimpses of that. They do show, however, how temperance gave women especially a chance to shape evangelical culture, leaving a heritage which is still with us.

Lucretia Mott: Her Complete Speeches and Sermons

Edited by Dana Greene (Studies in Women and Religion, The Edwin Mellen Press, 1980, 401 pp., \$24.95). Reviewed by Linda Mercadante, doctoral candidate in Theology, Princeton Theological Seminary.

Foremother of the modern women's rights movement, noted abolitionist, influential social reformer and peace activist, the remarkable Lucretia Mott (1793-1880) made quite an impact on her day. Impelled by religious motives, Mott founded the first Female Anti-Slavery Society, was an American delegate to the 1840 World Anti-Slavery Convention in London (although upon arrival she was denied, because of her sex, the right to participate), and in 1848 was a founding member of the first Women's Rights Convention, held in Seneca Falls, New York. This much is well known today about Lucretia Mott.

But what is not so well known is the depth and extent of the religious convictions which informed and guided her social activism. For unlike many in her day and ours, Mott's goals were not pragmatic. Instead, she drew from her Quaker background and her own reading of Scripture a profound and joyful mission, that of helping to usher in the Kingdom of God, and in consequence developed an equally profound opposition to the "gloomy" religion of her day, and to the "priestcraft" which she felt was holding people in bondage.

Dana Greene, in her obviously careful and laborious compilation of the extant speeches of Mott, has done us a great service. For although Mott is often written about, especially in accounts of the early women's rights and the abolition movements, Mott's own voice is rarely heard. Having left no corpus of writings, Mott often appears as a saintly Quaker woman who quietly inspired others, such as the feisty

Elizabeth Cady Stanton (*The Woman's Bible*, 895-98). But now, in this collection by Irene Mott speaks for herself, and the impression is quite different.

First, Mott obviously did not remain behind the scenes: Some forty-nine speeches and sermons are included in this book, dating from 841 to 1878, and Greene conjectures that many more were not recorded or have been lost. This amount of activity is prodigious when one considers that in addition Mott fulfilled the duties of wife, homemaker, and mother of six, was hostess to numerous abolitionists and social activists, and took in runaway slaves, operating an active station on the Underground railway.

Second, although Mott was for most of her adult years an official minister in the Society of Friends, she did not confine her public speaking to this realm. Instead, her speeches and sermons were given at a wide variety of places, including anti-slavery societies, women's rights conventions, peace societies and churches of other denominations — many of the speeches being delivered at the level of world or national organizations.

Finally, it is clear from the speeches that Mott had a sizeable array of interests, including not only women's rights and abolition, but also an active opposition to military training in schools, to capital punishment, and to the injustices done to the American Indians. All this emerged from a very particular set of religious convictions.

There are two sides to Mott's convictions, one obviously informed by her love and respect for Scripture and her equally deep regard for the fundamental Quaker principles, such as the "inner light" in every person. The other side, however, was motivated by a clearly defined skepticism of the religious thought of her day. She frequently reiterated such phrases as "Truth for authority, not authority for truth" and "It is not Christianity but priestcraft that has subjected woman . . ." She spoke against the gloomy religious tone of the day which dwelt on the depravity of humankind, rather than on its bearing of the image of God. Because of this perspective, Mott felt impelled to oppose such things as the rigid Sabbath observance which, for example, required the closing of a city's exhibition grounds on Sunday, even though it was the only day workers had free to visit it. Because she witnessed hypocritical Bibliolatry, she tried to counter it by denying the plenary inspiration of Scripture. And because she saw people "relying on the name of Jesus" but refusing to follow his commands or example, she let herself be accused of not believing in the divinity of Jesus, in order to insist upon the divinity, or innate goodness, latent in every person.

These factors may well bother the reader of Mott's speeches and sermons, as they bothered me. But they must be read against the background not only of what Mott was opposing, but also of what she felt was being accomplished. Mott expressed the conviction that she was living in the last days, when the Kingdom of God on earth was being ushered in. Her profound optimism was not unfounded. In spite of the great persistence of herself and the other abolitionists, Mott admits that in fact they all were greatly surprised at their success. But if one evil could be toppled, maybe others could as well. "The overthrow of the horrid sys-

tem of human slavery was unexpected to us all. . . . When we see that the great mountain of slavery is cast down, we have great reason to believe that war also will be removed for there are none but have a natural love of Peace. It only needs an earnest desire and prayer on the part of all the people" (p. 377).

This optimism that God's plan was being fulfilled illuminated all Mott's actions and accounts for her apparent blitheness in opposing some of the traditional religious doctrines, practices and structures. She felt that many of them did not conform to God's standard of truth; and since that standard was now being realized, they would be done away with.

Any reader interested in the effect of culture upon religious belief will profit from Greene's careful work, especially if a history of the period, such as Eleanor Flexner's *Century of Struggle* (Belknap, 1975) is read alongside. But in addition to this analytical approach or to the purely historical interest that this book serves, there is something else that can be gained from Mott's speeches and sermons. It is encouraging to follow the life and hear the words of a person who gently but firmly, in spite of societal and personal obstacles (which certainly included her sex, even more than it would today), continued to hold fast to and act on her fundamental beliefs throughout an entire lifetime. By basing her social activism upon these beliefs — which to Mott were distinctly Christian ones — rather than simply sanctifying her political actions by pinning approved beliefs onto them, Mott avoided the deep discouragement that otherwise can result from pragmatic social activism.

The Reconstruction of Morality

by Karl Holl, edited by J. L. Adams and W. F. Bense (Augsburg Publishing House, 1979, 160 pp., \$4.95). Reviewed by Peter H. Davids, Associate Professor of Biblical Studies, Trinity Episcopal School for Ministry.

This work consists of a series of lectures on Luther's ethic originally presented in 1919 by Karl Holl, one of the leading figures in the "Luther Renaissance" of the late nineteenth and early twentieth centuries. The attempt of this movement was to get behind Lutheran dogmatics and Lutheranism to the thought of Luther himself. This book is one of the major steps in that direction, so it is important as a document of Lutheran theology as well as an essay in ethics.

The work itself has three basic parts. The first is a twenty-eight page introduction by the editor which discusses Holl's contribution to ethical study, elucidating Holl's own development and pointing out his argument with Troeltsch. While fascinating to a person somewhat versed in ethical and theological terminology, this part will be rough going for a novice in the field. The second part works through Luther's development, beginning with his Psalms Lectures of 1513-1515, jumping back to his earlier positions, and then moving forward to his Romans Lectures of 1515-1516. The text is not simple, but it is easy enough to follow for a theological student; it would have been even easier if Holl had used a strict chronological development. The third part presents the form and content of Luther's definitive

ethic, showing the reasons behind his positions on a wide variety of social and political issues. The discussion is clear and entices the reader to interact, but one would wish it were fuller. A lecture only begins the process which a major monograph could not fully cover.

As a presentation of Luther's ethic, then, this work is fascinating, but is Luther's ethic still relevant today? The answer must be affirmative, for as one reads one forgets that Luther lived 450 years ago; instead one hears modern questions. Luther's ethic grew out of his monasticism and the absolute call of God. But he rejected casuistry and legalism for an ethic of love and freedom. He avoided individualism by his reference to the believing community as the context of practicing love and listening to God. In all of this Luther was very close to the Anabaptist position (cf. K. R. Davis, *Anabaptism and Asceticism*), a position Holl unfortunately understands very poorly. Luther, however, also tried to come to grips with an ethic for society and the process of social change. It is in this area that many of his more controversial positions were taken. Yet they rarely are understood in the context of his wider ethic. Thus this work is of value for anyone interested not just in a personal ethical orientation, but also in social change. It is better to interact with Luther and argue with him than to repeat his development in ignorance. For those who want a guide to his ethic, Holl's work is a must.

Paul Tillich's Radical Social Thought
by Ronald H. Stone (John Knox Press, 1980, 180 pp., \$7.95). Reviewed by Jay M. Van Hook, Professor of Philosophy, Northwestern College, and Visiting Fellow, Princeton University.

Paul Tillich's Radical Social Thought is a highly readable presentation of the development and articulation of Tillich's social and political thought from his early years until his death in 1965. Roughly two-thirds of the book deals with Tillich's German period (which ended shortly after Hitler came to power in 1933) and with his early years in America; the remainder treats the more well-known works of his American period. Stone's discussion of the German period is the most interesting and useful part of the book. This is due, in large measure, to the fact that Tillich's social thought was basically shaped by the time he left Germany, but also to the fact that Tillich was more politically active during his early years. In his later years, Tillich was persuaded by friends and colleagues that the "religious socialism" of his post-war German days was not relevant to the American situation. Stone notes that for Tillich personally, "political action" was always primarily a theoretical activity. Nonetheless, Tillich's outspoken critique of fascism and his defense of the Jews cost him his professorship and compelled him to leave his homeland.

Stone engages neither in detailed criticism nor in vigorous argument in support of Tillich's social thought. His book is primarily descriptive and interpretive; but its tone is warmly supportive and he acknowledges that "Tillich's social thought includes very little from which I could dissent" (p. 153). One important merit of

Stone's study is the careful way in which it correlates the development of Tillich's social thought with the unfolding drama of the German political situation in which he lived and worked. The portrait which emerges of Tillich is that of a concerned Christian mind seeking responsible political options in a situation dominated by demonic forces.

While Tillich frequently described his political philosophy as "religious socialism," it should be noted that he consistently refused to give any form of government or particular regime an unqualified endorsement. He pointed out the potential for evil in communism as well as in capitalism. One of the best statements of his view of the relation of Christian faith to politics is found in a formulation of several "Protestant Principles" which he published in 1942. In these he asserts that Protestantism "affirms the absolute majesty of God alone and raises prophetic protest against every human claim, ecclesiastical or secular, to absolute truth and authority." He goes on to say that the Christian message cannot be bound to the life or law of any church in history. He sees Protestantism, further, as affirming "the independent structure of the different spheres of the cultural life" and as protesting "against encroachments upon their autonomy by churches and states." Finally, he argues that Protestantism rejects any final system of Christian politics, but "applies the Christian message to every historical situation as the principle of criticism and demand" (pp. 99-100)

Evangelical Christians have tended, quite understandably and justifiably, to be rather severe in their criticism of Tillich's theology as a whole, and in particular of many specifics of Tillich's doctrines of God and Christ. A reading of Stone's book should impress upon theological conservatives the possibility of appreciating Tillich's social thought without feeling any compulsion to accept Tillich's whole theological system. The issues of authoritarianism, idolatrous nationalism, racism, and injustice (and the established Church's general indifference to these evils) with which Tillich struggled are issues which still confront Christians in the 1980's. *Paul Tillich's Radical Social Thought* is highly recommended for theological students and, indeed, for all Christians concerned about social and political responsibility. Stone's work provides valuable insight not only into Tillich's thought, but also into the historical context in which that thought was shaped.

Faith and the Prospects of Economic Collapse
by Robert Lee (John Knox Press, 1981, 170 pp., \$6.95). Reviewed by Douglas Vickers, Professor of Economics, University of Massachusetts, Amherst.

Robert Lee has placed heavily in his debt all those who, conscious of the jarring disharmonies and the dangers of deflationary collapse in our economy, wish to bring to bear on them the evaluative thought forms of Christian belief. In this brief and well written book, in a compelling argument simply told, Lee has alerted us to the ways in which excessive indebtedness in the system — debt incurred by governments, consumers, and industrial cor-

porations — along with the too rapid creation of money that that brings with it, threatens an inflationary explosion which, as he sees it, can lead to collapse, bankruptcy, economic retribution, and the hard times of readjustment. This, however, can point the way to a "new beginning" whose form is shaped by the ethic inherent in the Christian hope, an ethic of care, concern, and commitment, from which Lee coins the neologism "concarement." He calls for a new lifestyle of "voluntary simplicity," presenting a fourteen point "Lee's Pledge" which gives directives to that end.

The economic analytical apparatus of the book is thin. The author's justification for writing is that "economics is too important to be left to the economists." With a not very certain step, rather less secure than would satisfy the demands of rigorous economic analysis, the author sees the excessive creation of money as the root cause of inflation, though he does try to come down between, as he sees them, "the two reigning schools of economic theory, the Keynesians and the Friedmanites." He apparently recognizes that there are a number of contributing causes of inflation, and he acknowledges the relevance of wage and salary increases that exceed the ability of the economy to pay them, as determined by the rate of increase in average national productivity. Indeed, it is rightly acknowledged that in recent years the productivity of the American workforce (average output per unit of labor input) has been rising at a much lower rate than that of our principal international competitors. But in the absence of an adequate analytical underpinning in economic theory, the work contains no recommendations for a viable "incomes policy" which might deal with the disequilibrating forces. Ignoring the literature on income policies, the book can only inveigh against "wage-and-price controls" which, of course, are quite a different matter.

Consumerism, the credit binge, implicit materialism, the buy-now-pay-later syndrome, the excessive escalation of expectations, the money-creating potential of the banking system, and government financial profligacy have led to inflation which, if once the public's confidence in the currency and the soundness of economic relations were to collapse, would bring the whole structure tumbling down like a pack of cards. It has happened before, as the author points out, in the German inflation and collapse of the 1920's and other instances. Needed is a rediscovery of the "work ethic," a rehumanizing of work and a recovery of productivity. In particular, Lee calls for the surrender of the misguided "ego-ethics" which, in the face of possible hard times, is primarily concerned with individual self-preservation and comfort, and an embrace of "eco-ethics" which commits itself to the welfare of the collectivity, the entire family of inhabitants of the spaceship earth, and a recapture of the biblical idea of stewardship and societal responsibility.

Lee's writing is touched with a humaneness and a sense of the sanctity of the ordinary. He makes his points compellingly (as when he tells of the Puritans who "drank a pint of yeast before going to bed at night to make them rise early in the morning for work"), and though the work lacks any clear discussions of the foundations of biblical anthropology which might explain our predicament, many of the relevant thought forms are implicitly there.

The Impossible Dream: The Spirituality of Dom Helder Camara

by Mary Hall (Orbis, 1980, 96 pp., \$4.95). Reviewed by Marc Benton, Pastor, First Presbyterian Church of Coalport, Pennsylvania.

The Spirituality of Dom Helder Camara is a very ordinary book about a very extraordinary man. The author, Mary Hall, is a nun who teaches at Selly Oak and Oscott colleges in England. Her writing is clear, but not outstanding — she writes in a simple narrative style, and much of the essence of the book is Dom Helder's own words, reminiscing about his past or talking about his present struggles. There has also been some effort to gather together some of the stories that circulate about this amazing Brazilian Archbishop.

I found *Spirituality* to be the sort of book that crept up on me. It begins with narration of Dr. Hall's journey to meet Dom Helder; Dom Helder does not really appear for the first quarter of the short book. This first section simply sets the tone, and is not absorbing reading. Once Dom Helder began to speak, however, I became aware that here was no typical human being (or Archbishop for that matter): his words were full of the insight and wisdom of God. He seems to slip easily and unpretentiously from the natural world to the supernatural and back again. His concern for the poor and oppressed seems to rival that of his Master — he speaks out fearlessly, despite the fact that his views are very unpopular with the military and the land-owning upper class in Brazil. He gives of his time and money freely. His simple lifestyle and zeal for God are a challenge for us all.

The photo on the cover of the book sums him up well: a small, intense man, he looks younger than his 72 years, still full of vigor, but tired out by the demands of being Bishop of such a troubled area; his deeply lined face and tiny doubled-up fists are symbolic of the spiritual and political struggles he has faced since his ordination at the age of 22.

A good bit of his spiritual depth and stamina comes from his early morning prayer times. He still maintains a very rigorous schedule: bed at 10:30 p.m., up at 2 a.m. to pray and prepare for the day's work, back to sleep at 4 a.m. for just one hour, then up to get ready to celebrate Mass at 6 a.m. *Spirituality* is full of such details about the personal life of this remarkable man of God. The book leaves the reader with a sense that he has spent some time with one of today's Saints. There is a genuine humility which runs very deep in Dom Helder. One example from the book will suffice:

I consider there is no need of words to talk with God, so I think to myself, "Lord, I would like to lend you my eyes, ears, mouth and hands." . . . It is good, so good to look at the world, at mankind, when one lends one's ears to Christ. There is never a possibility for hatred, never a possibility but to love, to love largely, grandly, fully. Even when applause attends my efforts, it is easy to defend myself. I think — very softly and low — "Lord, I know the little donkey which brought You on Your triumphant journey to Jerusalem. It makes me happy that I can carry Christ to the world."

The Spirituality of Dom Helder Camara is a book well worth reading. Mary Hall does at

adequate job as author mainly because she is accidental — her primary task was to step aside and let Dom Helder himself be seen. The hours I spent with this book, pondering this remarkable man and his ministry to the poor of Brazil, are still transforming my own ministry. He is one of those in whom the light of Christ shines most brightly today, a witness to the Church and the world that Jesus lives and reigns.

The Struggle of Prayer
by Donald G. Bloesch (Harper & Row, 1980, 180 pp., \$9.95). Reviewed by William B. Oglesby, Jr., Union Theological Seminary in Virginia.

The central thesis of this book is that prayer is dialogical and not mystical. The author, Donald Bloesch, is Professor of Systematic Theology at Duquesne Theological Seminary and is well known for his many publications. He is convinced that the current renewal in mysticism threatens the concept of encounter in prayer. His fear is that "authentic biblical, evangelical prayer is now in eclipse" (p. 11), being replaced by a "mystical lifting of the mind to God" (p. 6). The crucial difference, as he sees it, turns on whether the purpose of prayer is to struggle with God or to become one with God: The burden of the book is to demonstrate the validity of the former and the heresy of the latter.

Bloesch has researched the matter well. His references range from the Hebrew prophets across the history of the Church, with his primary sources being Luther, Richard Sibbes and P. T. Forsyth as he cites evidence to support his thesis. Again and again the refrain "prayer consists in wrestling with God and with ourselves" (p. 133) is heard in one form or another. The argument is most tenuous in the notion of prayer "changing God's mind." He notes that Luther and others quoted Scripture to God to "force" a particular response (cf. p. 79 *inter alia*) but at the same time cautions that "there is a difference between asking God for spiritual discernment . . . and putting God to the test" (p. 82). For Bloesch, "prayer is always work . . . the highest work possible for a Christian" (p. 149).

This is an important book, and will certainly prove to be a resource for those who are concerned with the meaning of prayer. Bloesch makes his point quite clear and his arguments are persuasive. Even so, the fact that the argument is meticulous is both a strength and a weakness. It is impressive, but at times tends to become a bit labored. And, although Bloesch notes that there are mystical dimensions in prayer, at the same time his emphasis on the necessary struggle makes it hard to find space for a true movement toward unity with God in prayer.

In sum, this is one part of a continuing discussion on the nature and meaning of prayer. As Bloesch says, the book is "intended as a theology of prayer and not as a practical guide for the development of the life of prayer." As such, it will find its way into theological exploration which, if it is translated into practice rather than remaining theoretical, will enhance the spiritual life of the one praying.

The Two-Career Marriage
by G. Wade Rowatt, Jr. and Mary Jo Brock Rowatt (Westminster Press, 1980, 119 pp., \$5.95). Reviewed by Donald M. McKim, Assistant Professor of Theology, University of Dubuque Theological Seminary.

Tremendous increases in the number of two-career households in recent years makes the need to reflect on the problems and possibilities of such situations acute. The authors, veterans of a two-career marriage, give us a fine introduction to the agonies and joys of this arrangement.

Wade and Mary-Jo Rowatt present two-career marriages in a very positive light. They stress the twin themes of commitment — of the couple to each other and to their children — and freedom — for wife, husband, and children — as keys for making the two-career family work. They discuss the advantages of this structure financially, to the family, and in terms of freedom and growth. At the same time they are sensitive to children's needs, holding that children have the right to both a mother and a father who devote quality time to them. The Rowatts are concerned also with the problems of pregnancy in the family relationship, the issue of child care, and the identity formation of a young child which springs from the way the child observes female/male relationships in the nuclear family itself.

The chapters on "Who Does the Dirty Work?" and "Where Does All the Time Go?" deal quite helpfully with how to handle those routine chores that just *have* to be done and the daily time demands families face in doing them. The Rowatts' practical advice: sort out, spread out, and farm out the dirty work. They suggest that families take time from the midst of all their demands to set long-range goals and adopt workable priorities. The stress should always be on quality time and not merely on the quantity of time spent together. Also in this regard, the Rowatts advocate shared parenting responsibilities and complete job sharing around the house so that traditional pictures of "woman's work" or "man's work" are shattered.

The final chapter of this book deals with the church's response to employed couples. The authors stress the need for churches to be vitally concerned with the quality of family life. Churches must examine their own practices: their time demands on dual career families, their restrictive attitudes about females and males, and their discriminatory approach to dual-career clergy couples. This also means finding new and creative ways to serve families where both spouses work outside the home. The Rowatts suggest churches structure family life education, couples' enrichment and growth groups, couples' retreats and premarital counseling for couples *by* couples. These programs along with providing adequate child-care facilities and crisis counseling services are ways for churches to meet pressing needs of two-career marriages.

Two-career couples and those considering becoming such will benefit much from the Rowatts' book. Its five pages of bibliography lead to a number of other sources. Its sensitivity and optimism amid the problems gives hope to all of us who are committed to making the two-career marriage work well.

Perspectives On Our Age: Jacques Ellul Speaks on His Life and Work
by Jacques Ellul (Seabury, 1981, 99 pp., \$11.95). Reviewed by Vernard Eller, Professor of Religion, University of LaVerne.

Jacques Ellul, I am convinced, is constitutionally unfitted to write an autobiography. And I much admire him for that; he is my kind of guy. He has a problem that is encountered only very rarely in our culture of narcissism, namely "modesty." He may even suffer from that most awful malady, "low self-image." And it is certain that he is not about to join us normal people in affirming "I am *somebody!*" Ellul simply doesn't find the story of Jacques Ellul all that interesting and can't believe that other people would either. He doesn't have enough ego to make a good autobiographer. He would always rather talk about *ideas*.

So, for some of us who have had a fifteen-year curiosity about the person of our "French rabbi," this book doesn't tell all that much more than the hints and snatches we had picked up along the way. Only the first chapter of this brief, 99-page book makes any pretense of being biographical. And because it is not wholly so, we actually get only 22 pages of biography. Ellul spends an entire paragraph explaining that Karl Marx was not actually opposed to family life. Yet regarding the family of Jacques Ellul, rather late in his account Ellul writes: "My wife, who is of English nationality but Dutch birth, had just had a baby" — only that and nothing more. We learn nothing about how and when he acquired a wife, what sort of person she is, how many children they have, and what has become of them.

Ten years or so ago — in a two-page preface — Ellul told us that he had been converted to Christianity "with a certain *brutality!*" Curious! But now, the full story becomes this: "I was converted — not by someone, nor can I say I converted myself. But that is a very personal story. I can say that it was a very brutal and very sudden conversion" — only that and nothing more. As I say, he is "constitutionally unfitted"; real autobiographers *want* to become "very personal" rather than clam up at that point. Later, regarding his career in the French Reformed Church, Ellul says, "Finally, I felt that the study of theology would have to be changed. And here, I succeeded." And then he neglects to tell us what was the change needed or how he accomplished it. Most people reveal more in a Christmas letter!

Obviously, Ellul short changes us on biography because his real interest is in sharing *ideas*. The book is much more essentially a resume of his *thought* than his *life*. Yet even here, the best word to describe it is "sketch." The biography is the most sketchy; but, because the entire book is as brief as it is, it can represent only a quick sketch of his thought as well. He gives the most space to elucidating his sociological analysis of modern culture as being dominated by "technique" and spends the final 25 pages in describing the Barthian understanding of the Christian faith which he sees as being the only answer to that cultural crisis. A competent scholar-editor could have constructed that sketch out of Ellul's previous works; the ideas are all there.

This might suggest that *Perspectives On Our Age* would serve best as an *introduction* to Ellul and his thought, leading the reader into his

earlier books to flesh out this one's suggestions. But I am not sure. With the exception of two "biggies," any of Ellul's books are cheaper than this briefest one of all.

And even as "introduction" to what is essentially the same thought-world, I still prefer his *The Presence of the Kingdom* (written in 1946). For one thing, *Presence* does a better job of keeping the Christian faith in the picture all the way through, rather than introducing it as a last-chapter "answer." But also (although the timing of my reading the two may have something to do with it) my own feeling is that Ellul's early-written *prospectus* of his thought is fresher, more exciting, and more carefully done than his now-written *resume*.

There is no doubt that *Perspectives On Our Age* is a "good" book; but there are a number of Ellul's works I would recommend ahead of it.

[After writing the above review, I made a discovery that validates my impressions of the book. This book was not "written" by Ellul (with the time and painstaking care that writing a book implies); it was spontaneously "spoken." The book transcribes a series of radio interviews done by the Canadian Broadcasting Corporation, with the interviewer then editing them into book form. The result is not what we have a right to expect \$12 books to be. Things would have been fine, if Seabury Press had met its obligations: (1) to have been entirely "up front" about the volume's nature and origins; (2) to have published it in paperback; and (3) to have priced it in the four-dollar range.]

The Religious Dimension in Hispanic Los Angeles: A Protestant Case Study
by Clifton L. Holland (William Carey Library, 1974, 541 pp., \$10.95 paper). Reviewed by Donald P. Buteyn, Professor of Evangelism and Mission, San Francisco Theological Seminary.

The Hispanic population growth in the American Southwest during the past 15 to 20 years has completely exceeded the most expansive projections. For example, in 1950 the Bureau of Census reported 758,400 persons of Spanish surname in California. By 1970 the number had increased to 3,100,000. Projections from this, taking into account the current birth rate and rate of immigration, would indicate that by the end of the century persons of Hispanic descent will constitute 25% of the state's population.

This reality makes it virtually necessary to study this carefully documented volume by concerned church leaders. I am not aware of any other work that approaches in as thorough and competent a fashion the history, and in particular the religious dimensions, of the Hispanic people in Southern California.

The author's stated purpose is to "make a socio-religious analysis of the heterogeneous Mexican-American population of Los Angeles." Although he is never able fully to disengage from his own Anglo perspective, he does pursue his goal in a creditable fashion as a competent social scientist. He is thereby able to focus the attention of the religious community on the cultural, economic, and political factors in the Hispanic history and experience, and also the failures and inadequacies of past mis-

sionary efforts directed by major Protestant bodies. His analysis reveals as well the future potential for the Hispanic Church and suggests the correctives in attitude and approach which must characterize future missionary efforts.

The author documents the incredible struggles and the immense privation of the Mexican-American people. They were conquered militarily, deceived by ambitious and unprincipled Anglo developers, neglected by their own church, victimized continually by the often-benign neglect of American authorities and Protestant Churches. Indeed, these people have been for many years only dusky sociological shadows in the mind, and hence the strategies, of politicians, economists and church leaders.

The author validates the belief of many Hispanics in the Southwest that existing laws and political arrangements are not in their favor. Many live convinced that significant change lies only in the distant future. They live with less of everything than their Anglo neighbors, and the resulting social unrest poses serious problems for the entire population of the American Sunbelt.

The historical surveys of work among these people by Presbyterians, Methodists, American Baptists, Pentecostal bodies and numerous others accurately pinpoint areas of practice and policy that have been modestly helpful as well as some that have been dismal failures.

Consequently, this book demands the studied attention of urban mission strategists in every church that would attempt to take the Gospel, with all of its implications for meaningful change, to a company of people who will soon constitute Southern California's exploited and neglected majority.

Christian Origins in a Sociological Perspective: Methods and Resources
by Howard Clark Kee (Westminster, 1980, 204 pp., \$8.95). Reviewed by Kenneth E. Morris, graduate student at the University of Georgia.

The goal of *Christian Origins in a Sociological Perspective* is to persuade the reader of the value of utilizing sociological concepts and methods for understanding early Christianity and interpreting its documents. In it, however, no claim for comprehensiveness is advanced. Instead, an introductory chapter articulates the vision, and five ensuing chapters attempt to illustrate it on selected topics (e.g., leadership and authority in the early church, the social functions of New Testament writings, etc.).

The author evidences the highest standards of biblical and historical scholarship as well as a thorough familiarity with sociological literature. Its smooth prose combined with its tentative exploratory nature make this book well-suited for supplementary reading among theology students. More importantly, there should be no question of the value of the position it advances: the study of Christian origins does require more than an occasional obligatory sociological glance.

On the sociological side, however, this book is not without its limitations. Essentially, these limitations are due to the author's tendency to be satisfied with a kind of "conceptual sociology" that *translates* historical data normally

considered in a theological context into a sociological context, rather than truly *integrating* the two perspectives such that the resulting synthesis is richer than either alone could be. Thus, on issues as diverse as myth, conversion, leadership, and structuralism, Kee goes to great lengths to show how the historical data "fit" into sociological models; but then, when the translation has been effected, the matter is dropped in favor of another translation exercise. Too often these sorts of conceptually flamboyant exercises offer illusory conclusions. What appears to be an empirical generalization is, in fact, derived deductively from concepts posited *a priori*.

Perhaps the clearest illustration of the dangers inherent in such an approach can be found in Kee's discussion of charismatic leadership. He sets out to put sociological coordinates on the problem of leadership (e.g., What kinds of social conditions produce charismatic leaders? What kinds of people are prone to follow these leaders? etc.). Yet the effect of Kee's argument is to negate precisely that "extraordinary" quality of charisma that led Max Weber to establish it as a sociological type in the first place. The (probably unwitting) result is the propagation of a "zeitgeist" theory of leadership which, carried to a logical extreme, would suggest that a Hitler or a Jesus was "merely" the product of social forces. My guess is that if Kee had been as interested in understanding the problem of leadership as he was in showing how well sociology understood it, he would not have fallen into this predicament. By defending a paradigm more strongly than he had studied an issue, he managed mostly to reify the paradigm and obscure the issue.

It is likely that these and related limitations result from Kee's employment of "life world" as his fundamental sociological construct. Much like the term "world view," life world is not so much esoteric as it is amorphous. It is derived from the phenomenological sociology of Alfred Schutz and tends to denote everything that is "phenomenally present" to the actor. Even in the best of hands this concept borders perilously close to metaphysical reification. In Kee's usage, life world is sometimes distinguished from actual social conditions, sometimes equated with them, and at least once used interchangeably with "presuppositions." One need not be a Marxist (or a liberation theologian) to see in this conceptual ambiguity a certain potentially dangerous idealism. It is no wonder that Kee's analyses have a propensity to degenerate into correlations of concepts rather than things.

These reservations should not prevent the more casual reader from reaping the benefits of a basically well-executed and important book. Those more seriously interested in the interface between Christianity and sociology would be wise to complement their reading of this book either with more detailed historical study (even Troeltsch's *Social Teaching of the Christian Churches* would be good here) or by exploring such works as *Preserving the Person* by C. Stephen Evans (IVP, 1977) which attempt to assess the social sciences from a Christian perspective. In any case, not only for the visitor it extols but also for its special application to New Testament and related studies, many will undoubtedly find *Christian Origins in a Sociological Perspective* provocative reading.

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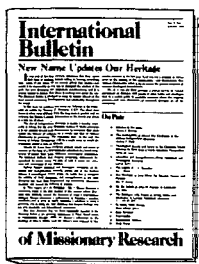
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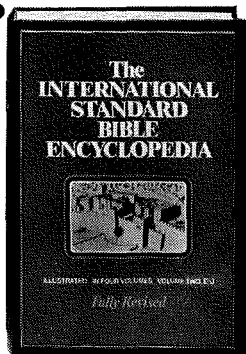
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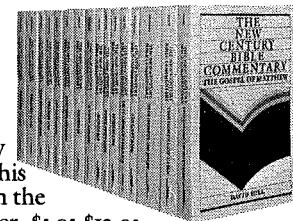
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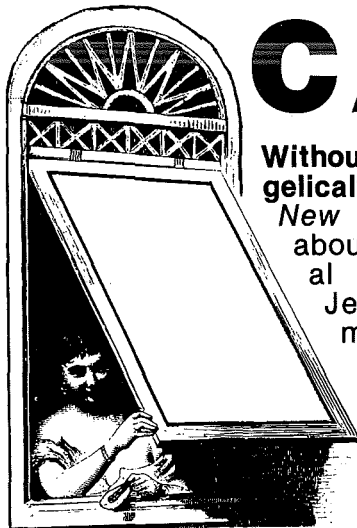
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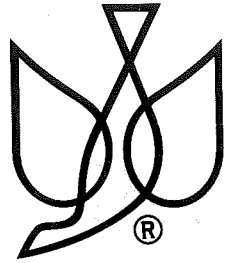
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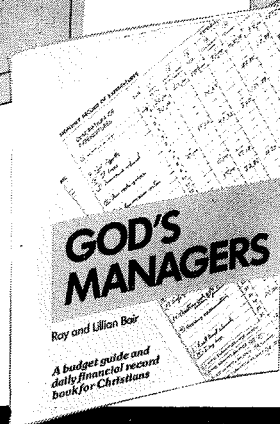
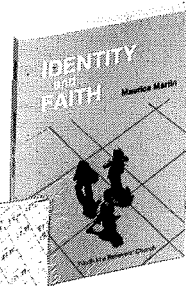
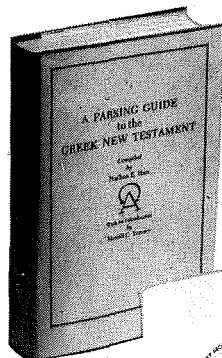
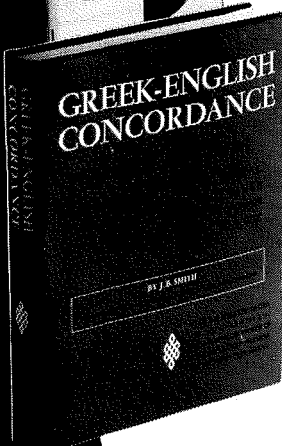
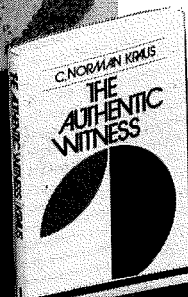
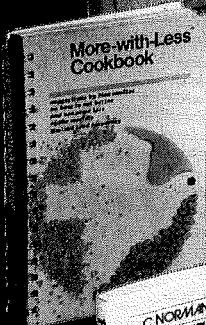
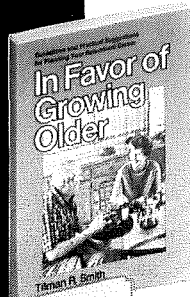
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FROM THE EDITOR

This issue of *TSF Bulletin* features a theology article by Peter Savage of Cuernavaca, Mexico. Savage was the guest of TSF during the recent Urbana Missions Convention. This paper, which was presented during a TSF seminar on the interface between U.S. mission boards and Latin American churches, provides an excellent guide for seminarians who seek to make their theological pursuits both academically respectable and relevant to the contemporary world. Luis Cortes, who also presented a paper for us, has become our newest "Perspectives Editor," helping us better serve Hispanic seminarians.

Because we have been able to draw on the Perkins conference on Evangelism and Social Ethics, Inter-Varsity's Urbana '81, and Associate Editor David Watson's excellent review essay, *TSF Bulletin* has seen a somewhat unusual emphasis on missions and evangelism this year. The timing seems appropriate. Several mainline seminaries have become increasingly conscious once again of their responsibility in evangelism and missions. Evangelical schools are benefiting from the often lively debates concerning diverse agendas and emphases in missions. The economic climate is forcing Christian communities to face biblical concerns for compassion and justice. We hope these reviews and articles serve to encourage and inform you in the midst of your study, doing, and proclamation of the Good News.

As we work to prepare each issue of *TSF Bulletin*, we would like to hear from you. More thorough and more frequent feedback from our readers will help us select articles and reviews. The editorials can provide opportunities for you as readers to interact with current concerns. Letters to the Editor would also be welcome. News from TSF chapters encourages other seminarians who are contemplating forming a group or who are seeking more effective agendas.

Effective this spring there will be rate changes and separate subscription lists for our periodicals. *Themelios*, which is the theological student journal of the International Fellowship of Evangelical Students, will be serviced by InterVarsity Press. We have been providing a very large subsidy for readers of this journal but are unable to continue that arrangement. The choice of subject matter relevant to students, the excellence of the articles, and the consistent, solidly evangelical perspective continue to make *Themelios* a valuable tool for seminarians. A one-year subscription (\$6.00) includes three issues. *TSF Bulletin*, with over 1,600 subscribers, continues to focus on the theological, personal and socio-ethical issues faced by students in Canadian and U.S. seminaries. The annual rate of \$9 (\$7 for students) includes five issues.

Through these new arrangements, we will enable actual costs to decrease for those readers who choose one or the other of the journals. If you decide to continue receiving both, the price will still be low considering the valuable resources available in eight issues each year. By splitting the subscription lists, we will avoid the necessity of an across-the-board rate increase — and you can choose what materials help you the most. The change will go into effect as current subscriptions expire.

Finally, a note to introduce Associate Editor Tom McAlpine. Tom graduated from Fuller Theological Seminary in 1976 and is currently a Ph.D. candidate in Old Testament at Yale University. After being associated with TWENTYONEHUNDRED Productions (Inter-Varsity's multi-media ministries) since 1972, Tom has now joined TSF to serve in several editorial and field ministry capacities. We gratefully welcome Tom to the team.

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FOUNDATIONS

(Doing theology on the basics of classical faith)

THE "DOING OF THEOLOGY" IN A LATIN AMERICAN CONTEXT

By Peter F. Savage, Coordinator of the Latin American Theological Fraternity

I. The Doing of Theology as a True Christian Vocation

It is critical for this presentation that we be sure we are clear about what we mean by the "doing of theology." For some it has become a mere sociological study, with some biblical concepts thrown into the pot to give it a religious authentication. For others, it is confused with the more popular expression of religious sentiments or testimonies about their faith.

First and foremost, the "doing of theology" is a vocation, a calling given by God to certain persons who have been gifted by him for the task. They have been given to the church to serve as teachers. While everybody must have their understanding renewed (Rom. 12:2), which makes it possible for them to apprehend spiritual and theological truth, this does not give them the authority to feel that at any given time they can give a theological discourse. There is a real place for the "teaching function" in the "perfecting of the saints," which stimulates the church to growth.

Second, these persons have been called to "search the mind of the Lord," to study and reflect under the illumination of the Spirit, so that they can, in due season, speak with God's authority on an issue. They have to listen to what God would want to say. This *active listening* may require months or even years before a final discourse on the subject is made.

Third, the very personalities of these theologians are involved in this process of listening, discerning and reflecting. God may well put these men and women through experiences, trials and sufferings so that through these concrete situations they will become sensitive to what God is saying. More important still, theology is born in worship — a worship that is born from seeing him through the Word and the Spirit, and that bears upon one's own soul. There is a true biblical mysticism that demands from the theologian a close walk with God, so that one might hear what may seem insignificant to others, but which is actually a message for that generation. It is as these two elements are combined, obedience in life to his demands and experiences and an enjoyment of him by the theologian, that this earthen vessel becomes a potential channel.

Fourth, the theologian concentrates on developing a biblical and theological mind or perspective on all issues, values and concepts. There is a struggle to place all thoughts and ideas under the judgment of the Word. This involves an honest struggle to face all issues and questions that face him/her as an individual—married person, parent, teacher, citizen—from a coherent, ordered theological framework. This coherence not only works itself out at a conceptual level but also in the person's daily life, as the theologian works theology out into living reality. His/her life breathes theological convictions.

Fifth, the theologian must live in the twentieth century and face twentieth-century issues, without losing sight of the historical roots of each issue, its sociological structure and its philosophical framework. The theologian does not work as a sociologist, anthropologist, or psychologist, that is, empirically. He/she tries hard to understand the issue, the concept, the value, the problem, but does not readily accept the framework in which

they have been presented. The presuppositions and the framework are examined and attempts are made to give an answer that reflects God's perspective and judgment on the matter. He/she resists the temptation to put sociological, anthropological, psychological and even philosophical keys on the plane of a theological hermeneutical key for the interpretation of the Word of God.

Sixth, theology is essentially missiology. The task of theology is to so undergird the deep concerns in mission that the church moves forward in her task in the twentieth century. It is the theologian's task to help the church to break out of her enslavement to the context in which she lives, so that she can be obedient to her Lord. The theologian must resist enslavement to sociological data and presuppositions, just as earlier theologians needed to resist philosophical frameworks. One must reflect on the whole counsel of God as one faces the challenges of the culture, the historical moment in which one lives. The theologian's pedagogical role helps the church grow in mission; the theologian's prophetic role helps the church move into the world; the theologian's missiological role helps the church proclaim the gospel meaningfully in that historical context.

Seventh, the theologian is not a desk and arm chair theologian. He/she is a committed Christian who is immersed in the "realities" of the "local" church. One reflects and listens from the dust of the battle in which the church is involved, in the smog of the issues that confuse her, the hurts that surround her. It is from this truly pastoral encounter that the theologian can speak.

The theologian reflects and listens from the dust of the battle in which the church is involved, in the smog of the issues that confuse her and the hurts that surround her.

One lives with the community as a community where continuous, on-going repentance is taking place. The theologian helps the community to live as a kingdom community.

Eighth, the theologian is aware that one's task requires sensitivity to the Holy Spirit. The task is not merely conceptual and cognitive, not merely mystical and experiential. In and through it all, there must be a deep awareness of the illumination and guidance of the Spirit. It will be the Spirit, as the author of the Word, who through the Word will illuminate, "whisper" and give one those unusual insights and intuitions that will force one outwards in the missiological task.

II. The Doing of Theology in "Context"

The second clarification that needs to be made concerning the "doing of theology" is that theology is done in context.

The theologian brings to this task a deep sense of humility. He/she is aware that one is living in a historical moment, which has its roots in the past. Any person has been "fashioned" by history and therefore is a member of a given cultural group. Consciously or unconsciously, one shares part or all of the world view of the group — its values, its customs, its social institutions, etc. At the same time one is also aware that the culture to which one belongs is constantly in a state of change. In fact, the theologian may play a very important part in the "doing of history" by contributing to that process. The theologian, even though he/she is not a historian, becomes aware of the many threads that come

together to form that "*present moment*." One must discern the pattern that those threads form. At the same time, one is aware that many facets in that "present moment" are cyclical and are a repetition of elements found in the past.

The theologian brings to the task an awareness of both psychological and social *structures*, even though he/she is not a psychologist or a sociologist. There is an interrelatedness within the various structures that weave together to make one's "context." While not falling into a historical, sociological and psychological determinism, one attempts to understand the factors, the dynamics and the relationships both within and between the structures, so that the Word received from God is meaningful in that given interweaving of realities. In one's analysis of sin, the theologian is careful to identify both the personal and social expressions of sin, its roots in the demonic forces at work within the persons in those structures as well as in the structures themselves.

The structures of society by their very nature have built into them forces or "*powers*." The Western emphasis on industrialization and the goals of "modernity" have produced in many parts of the world structures that respond to a conceptual framework called "an ideology." Each of these ideologies has basic presuppositions, goals and myths that help to promote that structure. By contrast, in many indigenous tribal contexts, the structures respond to other "*powers*." No longer is it the executive officer or the technologist, but the witchdoctor or medicine man who handles the keys to these "*powers*."

These structures and "*powers*" have a way of "*fashioning*" the psychological structure of the person living in that culture. A "modern" person in a "developed" industrialized society has an attitude to life, a life style, needs, and an inner psychological self worth which is different from the person who is still in the process of moving from a feudal background into an industrialized society. Furthermore, the cultural conditioning on a person in a tribal situation will be different, producing a completely different psychological structure. The hopes, fears, inner security, self worth, and sexual mores will combine to produce a person who belongs to that context.

The theological task demands that the theologian hear, perceive, discern, reflect and speak from within that context. One is aware, on the one hand, that the theological discourse or statement to be given will have its historical framework (this will demand that each successive generation of theologians review, revise and question). Yet, one is also aware, as a member of the whole Body of Christ historically, that the discourse or statement will have its universal framework. This requires humility on the one hand, awesome responsibility on the other!

At the same time, as the theologian speaks within the context in which he/she has been born and lives, one will have an eschatological perspective that will help one transcend the historical moment. If one has an adequate understanding of the biblical perspective of God's intervention in history, one will be able to teach, guide and stimulate one's community of believers as they work together in that context in great hope for the consummation of all things in Christ Jesus. It is this perspective that will demand that the church be constantly renewed, revived and radicalized for her mission within that context — in that historical moment — as well as for her mission to Samaria and the uttermost parts of the world.

III. The Doing of Theology in a Latin American Context

It would be difficult for you to understand the list of critical areas that we must work on in our theological task if we do not first give you a very superficial overview of our Latin American Context.

Historically, we must be aware that there are three large groupings of people. First, the ancient Indian communities that are to be found throughout Latin America in many cases can

trace their histories back some thousands of years. They make up 20% of the population; and while in many situations they maintain their world view, values, customs and social institutions, they are constantly facing the wave of oppression, genocide and cultural humiliation. Second, the mestizos are the sons and daughters of the Spaniards born, often, from illegitimate relationships during the colonial period. Many appropriated Spanish names to hide their dishonour and subjection. Speaking in general terms, when we speak of Latins, we are speaking of these groupings of peoples found throughout the Americas. There are common languages, Spanish and Portuguese, and there are common values, customs and social institutions. There is a history of colonialism to which references are constantly being made in parades, festivities, novels and discourses. Naturally there are many variants of mestizo life and culture, but all have a common thread. Thirdly, there are migrant populations, mainly in the southern states of Brazil, Uruguay, Argentina, and sections of Bolivia and Chile. Their basic histories can be traced to Europe and their values, social institutions and in many cases language are from those places they left some 150 to 25 years ago. Often in these contexts the church is merely the instrument to help keep alive those values, hopes and institutions.

Due to a continuous history of colonialism, Central America, the Latin Caribbean and South America have lived a life of dependency. There has been a constant history of stealing by their colonial rulers, who have dragged off primary resources of gold, silver, tin, etc. This produced a syndrome of dependency which was cultivated by the sovereign master states, as the colonies were structured in their very existence to satisfy the insatiable desires of the colonialists.

While more than a century has gone by since these task masters were thrown off, this same syndrome continues as other empires have taken over. Today, mainly through the "power" of multinational corporations, most countries in Latin America continue to live in dependence on the "superpowers."

Added to the above are the rapid, violent and eruptive changes that have occurred in Latin America since the 1940s as she moved from a pre-industrial, mainly rural and often feudal existence to an urban-centered, industrialized life. Cities have spluttered into existence and sprawled to form such grotesque metropolises as Mexico City, with its seventeen million people, where almost 40% live without drinking water, adequate drainage, or adequate housing. Large movements of populations from the country to the cities, from one country to another, and from Latin America to the USA are common and frequent. One startling fact is that one of the newer Latin countries (containing thirty million people) is to be found as a subculture within the USA.

IV. A Tentative Listing of Issues

The following is a tentative listing of key issues which evangelical theologians in Latin America are facing during this decade. It is a personal survey, open to be questioned and even rephrased. Each section is a bare-bones outline of the issue and the critical contextual questions that need to be faced.

1. Developing a Hermeneutical Approach and Posture in the Twentieth Century

It must be understood that the "doing of theology" is a missionary task and vocation that has been given to the church in her call to fulfill God's call to mission. It is a call of obedience both to the church as a whole and to the theologian/teacher in particular. In essence this task is a hermeneutical task, whereby one discerns and seeks to understand "who is God," and "what does he demand of his people in today's world."

This hermeneutical task is crucial for the church, since she must seek to discover where the true front line of the battle is, so she can avoid being involved in yesterday's battles and sideline skirmishes. For effective evangelization, the church must identify

her enemies, their strength, their approaches and past successes. She must go out to battle and not hide in her caves, her buildings, her garrisons, and her trenches! The problem is how effectively to discern the battle line.

What makes this task both exciting, demanding and challenging is the fact that the hermeneutical approach includes two exegetical tasks: one that helps to clarify, identify and trace the main threads of the context in which the church is rooted and one that grasps the historical context of 2,000 years ago in order to understand the essential message of the biblical text. Both are tough assignments. The former demands the ability to handle certain sociological and psychological tools, while the latter requires literary, grammatical, linguistic and historical tools.

The church must seek to discover where the true front line of the battle is, so she can avoid being involved in yesterday's battles and sideline skirmishes.

It should be underlined that both the exegetes and the theologians are guided, as already indicated in the introduction, by the illumination of the Holy Spirit who breathed the biblical text. Having done all this labor, it is finally the Spirit who gives the worker the intuitions to pursue the study in greater depth.

This hermeneutical approach requires not merely taking ideas and principles and applying them, as a Greek approach would demand, but working on the anvil of obedience as the church moves in her mission. The theologian is involved with the church in her mission. On the anvil of insertion in historical reality the theologian struggles constantly to return to the Word for further understanding, clarification and guidance.

In humility, the theologian is aware that all one does must be constantly questioned. One is aware that one is very much conditioned by the culture and its world view and by the ideology of the system in which one lives and works out one's life. The theologian can only break out of this conditioning through the work of the Spirit as one returns time and time again to the Word for enlightenment. This hermeneutical spiral must be a style that each theologian develops in the struggle to be obedient to the Lord.

2. God, His Kingdom, and History

There are two issues we must address in Latin America. First, the evangelical church, in her attempt to grow in the pattern of the "early church," tends to bypass her historical roots. Thus she does not develop a serious awareness of the continuity of the church through history and the rich legacy she has in her "community wisdom" gained through history. Often she becomes almost legalistic in her traditionalism, believing that her forms and customs have a direct biblical grounding.

This in part is caused by the Saxon missionary movement which has not helped the Latin evangelical church rediscover the Spanish and Portuguese reformations, the influence of the Council of Trent on the Latin culture, and the deep dynamic forces within the existential Latin cultures. The church has become a pseudo-Saxon progeny in her liturgy, her Christian and theological education, her structures, her leadership, etc.

This problem has become more acute because the Saxon missionary movement has not had an adequate view of creation as it relates to redemption. As a result, there is both a division

between the saving work of Jesus Christ and his lordship as Sovereign over all things, and a division between the private life of the individual and one's social involvement in society. Thus the evangelical wants to be ahistorical as well as apolitical.

Second, while theologically we state that God is active, there is a naive tendency to believe that we have him cornered in our particular structure, denomination or even the church! The pertinent question that has to be asked in mission today is "Where is God at work?" How can we recognize where he is at work? Can we limit God to the "fattening of churches and their buildings" or is he at work in the liberation movements, leading oppressed people in their exodus?

To put this in the language of the kingdom, where can we see the Lord reigning today? What are the marks of the kingdom; beyond and outside the sphere of the formal ecclesiastical church? Does God move through the very fibers of history, or is he a mere spectator sitting on the sidelines laughing at the foolish games that humankind plays? In what ways is Satan and his demonic kingdom and influence at work in building the anti-kingdom? What are marks and evidences of this anti-kingdom?

3. The Poor: A Sociological Fact or a Hermeneutical Key?

One of the inescapable facts that we face in this decade is the existence of the poor. People — men, women and children — are oppressed through the process of industrialization, rapid urban growth, corruption in both the government and bureaucracy, corruption in the judicial system, corruption in the land tenure, and a free market only for the rich and powerful. They are without many options in life, lacking health, education, housing, water, adequate diet, etc.

Evangelicalism has tended to flounder between conscience-killing gestures of charity and rational justifications for not being involved.

The theologies of liberation have tended to use this sociological fact as a hermeneutical key to understanding the Bible. God has opted for the poor. Salvation has become liberation — a liberation that allows one to enjoy the full options of life. This freedom is truly a sign of the kingdom, as it expresses God's solidarity with the oppressed. True freedom means true poverty. It becomes the normative lifestyle of the church, which is the church of the poor for the poor. These poor as members of the kingdom will, in love, liberate themselves and liberate the oppressors. Exodus is a vital experience that will come to every people in their moment of history, as God acts with them in their liberation. True spirituality is becoming poor with the poor, in solidarity with their realities of oppression, working together for their full liberation in daily life.

Evangelicalism has tended to flounder between conscience-killing gestures of charity and a rational justification for not being involved in the issue, claiming that priority must be given to individualized salvation. There has been only limited struggle to understand God's sovereignty over his creation and the Lordship of Jesus Christ over his kingdom in today's historical realities. Rather there has been "escapism" which rationalizes that the world is the territory of Satan and the church is the territory of God.

We are left, however, with a theological question that will not go away: What is the church's mission call to the oppressed, the widow, the orphan and the poor? Does God's providence and justice extend beyond the church to the world, demanding that the church be *prophetic* in her role within society, even as Knox was in Scotland in his time? How does the church handle all the violence, both legal and illegal, that surrounds her in every day life? Can she, must she, be involved in revolutionary movements, such as the recent involvement by some Christians in the Sandinista movement? Is the church willing to suffer for more than the cause of religious liberty, to suffer for the poor and the oppressed, as a true expression of God's mercy and justice?

4. Sin: An outdated concept? Personal as well as Structural?

One of the major theological categories, one that is increasingly falling into disuse, is sin! Increasingly in Latin America there is an acceptance of determinism — in the market place, in the psychological structure, in the culture, etc. Very critical personal concepts, such as responsibility, accountability, freedom and the full response of men and women to God in all spheres of life, are being eroded.

Added to this is the fact that, within a certain ideological framework, the concept of sin as personal has been almost replaced by social and structural sin. Humankind is caught in a class struggle. Everyone is either one of the oppressed or one of the oppressors. In one class one is being sinned against; in the other, as a member of that social class, one is sinning against others. When sin is restricted to structural categories, personal sins such as avarice, covetousness, jealousy, etc., are expected to disappear of their own accord once the real social struggle is resolved.

At the very heart of this debate is the replacement of one analysis of human problems by another. The Bible sees the essence of the human problem as being that of rebellion against God: idolatry! The other sees the problem in human terms, the confrontation of one social group in society against another.

This problem is further compounded among evangelicals in Latin America, among whom sin is placed within a narrow range of legalistic demands. The evangelical is a Christian because he/she does not smoke, does not drink, does not go to certain places, etc. Emphasis on holiness of life is reduced to physical separation from certain types of people, places and habits. There is very little understanding of the place of the law, of personal wholistic holiness and the full work of the Holy Spirit as he works out the fruit in the believer's life. In fact, often in the pastoral ministry one discovers, to one's horror, that sin is only sin when the sinner has been discovered in the act.

This is further compounded in evangelical circles where emphasis has been placed on the privatized gospel, with little or no teaching on the Christian's walk in society. This has meant that the evangelical movement has not been prepared to face the complex and serious social issues that our present historical context has brought upon us.

5. Liberation: Salvation from What, and to What?

While redemption and reconciliation have been the two key soteriological concepts that have flourished in the proclamation of the Gospel in Latin America, increasingly the concept of "liberation" has come to the fore. Often, emphasis is placed on the liberation *from*, rather than liberation *to*. The Exodus, in contrast to the entrance into the promised land, is used as the basic working biblical analogy.

This salvation is articulated within the framework of a catholic pelagian view of sin and ability, so that in certain circles it is the oppressed people who through their own initiative "liberate" themselves. It becomes a purely political act to secure a political utopia. It need not be underscored that oppressed people live on hopes, dreams and aspirations of a better life — freedom to en-

joy what the "free have." All this, naturally, can be built on not only by the "liberation movements" but also by the pseudo-catholic popular religious cults.

A more secular version of "liberation" is the gospel of "progress," "modernity" and "development." This secular gospel envisions that people everywhere will reach a "higher standard of living" and that their "purchasing power" will increase. This gospel, interwoven with the myths of consumerism, has produced a powerful force in Latin America — away from the land and into the cities, into industry, and hopefully into the higher rungs of society.

It is this secular gospel of "development" that has attracted many evangelicals in Latin America into projects that do not reflect basic theological frameworks or serious biblical questioning. It is rooted in deep compassion combined with a pragmatism of success. It is believed that if there is a felt and real need, the Christian must meet it with the resources that are readily available to resolve that need. The solution must be effective and, if possible, efficient. In some cases there is a deep desire to present the saving work of the Lord as an appendix to the whole ministry.

Both the theologies of liberation and the theology of development raise some serious and basic questions. Can we respond to the cultural mandate outside of the demands and sphere of the kingdom of God? What is their relationship? Can we begin to deal with people's need before we have called them to repentance and a turning to God? Can there be any true liberation outside the sphere of the kingdom?

This secular gospel of "development" has attracted many evangelicals into projects that do not reflect serious biblical questioning.

6. The New Humanity in Christ Jesus

Evangelicalism has tended in these last generations to emphasize the work of conversion, regeneration and sanctification as producing a privatized change, called the "Born-again Christian," who through disciplining develops a number of personal and private religious characteristics (such as no smoking, no drinking, no beer parlours, etc.), and reads his or her Bible daily (or claims to), goes to church three times a week, says prayers, etc. In some cases there is an emphasis on the fruit of the Holy Spirit as the main goal in the Christian's life, which must be reached over a long period of time. Meanwhile, one must fulfill a certain quota of activities in one's local church, such as evangelism, choir, teaching in the Sunday school, or even serving on some board.

In Latin America, while the same negative traits are emphasized, it is becoming increasingly clear that the vision of the "New Man in Christ" is merely an ecclesiastical projection: attendance at a church, certain activities in the formal church organization, and in some cases responsibilities in organizational leadership. When we speak of pentecostals, who are the majority of evangelicals, we have to add to the above certain supernatural expressions of healing, tongue speaking, etc. However, the concept of the new man/woman in Christ does not become a

holistic model whereby change is expected in sexual mores, work styles, family structures, use of leisure, and involvement in the society.

As we struggle to understand the New Humanity in Christ Jesus, we have to recognize that three very strong currents in Latin America have produced secular versions of the "New Man." The *oldest*, and the one that is slowly dying out, is the rural and indigenous vision: The man or woman with a large family, with many children and grandchildren living together on the land, surrounded by many animals, food and water. They are a close knit, hardworking group, who enjoy above all else getting together for a good number of days to enjoy a fiesta with plenty of food, music, talk and jokes. To be together and to eat well comprise the vision of the "total man" (e.g. Toba in the Northern Argentine).

The *second* is that of "modernity" and "humanism." It is the view of the self-sufficient person who through a process of "education" (schooling) reaches a higher plane of autonomy, security, wealth, power, and status in the social circle. One does not break with one's family. In fact, together with one's family, one succeeds and helps one's brothers and sisters to succeed. One pays a high price to become this new man/woman, in that two or more jobs must be secured. A web of relationships, of "influence," must be established. A continuous "indebtedness" is maintained so as to ensure that when it becomes necessary to climb the next rung of society, there are enough persons of influence in one's debt to make it possible. Throughout this process there is a continuous educational betterment in which the person turns to the enjoyment of the classics, both in literature and music, as well as seeking further education in Europe and the USA.

The *third* vision of the "New Man" is that of the Marxist. While much has been written about it, we only have Cuba as a definite approximation to that model. It is described as a man/woman where equality of opportunity, growth, education, work and health exists. The vision is one in which the class struggle has disappeared and the government of the people, through the party, has been achieved. Success is not emphasized, rather solidarity with the needs of the working man/woman.

7. Jesus Christ: Who Do They Say that I Am?

There are many mental images of who Jesus Christ is. The oldest two are the baby child, impotent in the strong and virile hands of Mary, the virgin and pure; and the suffering Jesus in agony on the Cross, while blessed Mary stands with love and courage at his feet. In both, Mary, the blessed, the pure, comes through as the most enduring image to the worshipper. In recent years, Jesus has come to adult life as the modern guerrilla who leads and stands with those who are found in the struggle for liberation. In many cases, Che Guevara, Sandino and others are on an equal footing with him.

The former images are built into a magical and sacramental view of Christ. He becomes the final being who, through Mary's intercession, is able to resolve problems, provide work, heal the sick, deal with an angry neighbour, resolve a fight or succeed in exams. He demands in return some monetary payment, some costly silver or gold gift, some liturgical response or some pilgrimage.

The latter image is built into a revolutionary context, where physical violence is accepted as an instrument for liberation, where personal ethics becomes secondary to social, and where the party leadership becomes the controlling force in daily life. The image of Jesus Christ as the guerrilla is essentially inspirational and motivational in a highly religious context where the sacramental Jesus Christ was one of fatalism, inactivity, passivism. The guerrilla Jesus might be found in the front line, but no evidence is found of Jesus actually killing people; he is only dressed as the guerrilla.

In evangelical circles, one strong image among others is that

of Jesus, the friend. In the increasing loneliness, frightening insecurity and disorientation in the cities, Jesus as the one who walks, talks and shares those experiences is often the one quoted in testimonies. A healing and miracle-working Christ becomes, among pentecostal circles, the second evangelical image. Both combined present the image of Jesus who forgives and gives personal security for the future in the uncertainty of today. Heaven is a distant reality and often the gospel becomes confused with the gospel of modernity and its promise of "heaven here and now."

All Latin Americans believe in Jesus Christ! The question that needs to be faced is *which Jesus Christ?* Most will emphasize his deity, his otherness; many will emphasize his humanity as babe, and even as a teacher; but few fully understand what his saving work is all about. There is limited understanding of what he is as sovereign Lord and ruling King over his kingdom.

8. The Nature of the Church

One of the major tasks that face theologians in Latin America is that of attempting to help evangelical churches face their identity within the patchwork quilt of denominations. For example, there are more than 500 pentecostal denominations in Chile alone, and there are more than 300 different baptist denominations in Latin America. Most of these churches are not aware of the historical roots and theological framework which gave birth to their particular ecclesiastical structure. Many are just aware that they carry through a certain type of liturgy, church order, activities, etc. They are what they are because they came to know the Lord in that church, or their parents or grandparents did so.

The vision of the church is essentially institutional, religious (against secular and social), and deals essentially with things of the other world. The influence of the feudal catholic church on the evangelical is profound. This is evident in the view of the holiness of the "building," the liturgy and attendance to it, the sanctity of the leadership and the limited place of the laity. Often the magical and sacramental passes over into the evangelical church without the people even being aware of its influence.

While renewal movements apart from the pentecostal movement have now come into being in Latin America, they are still small and limited in their radius of influence. They have emphasized a change of liturgy, church structure, style of leadership and a greater openness to the work of the Holy Spirit. In some cases there is a real attempt to take renewal, revival and radicalization seriously within the constant challenge of "Semper Reformanda."

In the light of the heavy shadow of the Roman Catholic church and the present models we see in Latin America, we have to return to Scripture and ask, "What is the church?" As we do this, secondary questions immediately begin to pop up: What are the *pre-requisites* for becoming a member of the church? How can we *distinguish* the local community of Christians, the local church, from other social and pseudo-religious groups? Why should the church exist at all? What are the *reasons* for its existence? What objectives should it be reaching?

9. The Church and the State.

One of the social structures that needs to be examined from a theological perspective is the state. What justifies its existence? What are the essential *marks* of state from a biblical and theological perspective? When can we speak of a state ceasing to be what it was created to be? How does power operate in a state? What are its parameters in a "just" state? Is a state subject to God, his sovereign reign over his creation? What role does the kingdom of God have with the state?

If we are to accept the Reformed decrees as a basis for our reflection, what relationship has the state with the other three areas of marriage, family and work? Should the state have such

over-arching powers to legislate every facet of life, or should it be limited to certain social spheres for the good of the society?

What roles does the church have in regard to the state? Both are political institutions as they relate to the society as a whole. Both use power, both have structures, both have wealth, both appeal to the same group of people. What should be the relationship between them?

All of these questions are pertinent for us in Latin America, since the evangelical church is still a babe when it comes to her relationship with the state. Most churches were born in the period of severe persecution and learned that the only role they had was to be pilgrims in a foreign land. From 1961, following the Second Vatican Council, religious liberty was known throughout Latin America in a new way, even though sporadic persecution has continued until this day. The evangelical church in these last ten years has increasingly become aware of her role within and relationship to the state.

The theologian must resist enslavement to sociological data and presuppositions, just as earlier theologians needed to resist philosophical frameworks.

There are two facets of the "Ideology of the State" that must concern us. First, the most powerful group, often the military, is that one group in society that can and will control the state to its own end. When does a *coup d'etat* become a legitimate government? When can the Christian in all good conscience be involved in civil disobedience in the light of the use of such "power"? Second, a state ideology has been developed in several countries, termed "national security," whereby the very reason for the existence of the state is the protection of its boundaries, its possessions, and its international economic ties. It is often expressed in very religious language, couched in capitalist ideology, but under the surface it reflects a deep idolatry of the state as a supreme entity above all other groups in society.

This idolatry of the state by the state has produced a lack of concern by the state for the poor and downtrodden, the single mother and the political migrant. The state becomes the social institution that protects the interest of the wealthy and powerful, discarding the real rights that citizens have over the state. This poses a psychological, sociological and juridical question: what minimum number of "rights" must a person have in a given society in order to become a "full, integrated, educated, mature and healthy person"? How and by whom should these rights be protected?

10. The Global Village: The North-South Conversations and Cancun

It is interesting to note that the recent Cancun meetings between some "industrialized" and "developed" countries and some semi-industrialized and "underdeveloped" countries took place in a recently created town that ten years ago did not exist!

For some time the third world has been trying to convince the first world that their economies, their technological development, their educational development and "progress" is directly dependent on the economies, the life style, the power, technological advance and "development" of the first world. When

Reagan sneezes, we in the third world have pneumonia!

Furthermore, for the last two hundred years, the missionary enterprise has tended to follow the trade routes, the armies, and the centers of power which were established by the Western empires. Often the gospel has been presented in Western clothing, with a built-in dependency, cultural control, and a centralized power structure based in the "sending" country. Many third world churches are cut in the same cloth, with the same measurements, as the mother churches. Their hymn books, their liturgy, their Christian and theological education programs, their church buildings — all have stamped on them "Made in USA."

While the Catholic church was established in Latin America through the power of the sword, the evangelical church has been established by the power of the "dollar." Often the missionary enterprise resembles more a "multinational corporation" than the seventy disciples that the Lord sent out to evangelize.

All of these "realities" pose for us some very serious theological and biblical questions. First, if the Gentile church was free from the cultural control of the Jewish church in Acts 15, so that the Holy Spirit could lead the body of Christ in its world-wide mission, when does the third world church have its own Acts 15? Does not the church in each generation and in each context discover its accountability direct to the Lord for his mission in that context and the world as a whole?

Second, when can there be true mutuality and partnership in the body of Christ world wide, whereby there can be adequate listening to the Holy Spirit through each other? Syncretism only

If the Gentile church was free from the cultural control of the Jewish church in Acts 15, when does the third world church have its own Acts 15?

exists in the third world!? Are the members of the third world countries the only nationals who fight from a nationalistic perspective? When will the church in the first world hear what the third world church is saying?

Third, as there is increased global consciousness, the church also has become more aware of her global existence. The tension between the "local" and often "immediate" and the "global" and a new concept of the "immediate" takes on a new dimension. Can churches break out of their tribal groupings (denominations) to seize the new missionary opportunities? Can the church survive where there is an increase in the ever more powerful "para-ecclesiastical bodies"?

Fourth, the most critical question that needs to be asked is, "What is the church?" Is it an electronic phenomenon? Is it a communication phenomenon? Is it an entertainment phenomenon? Is it a social welfare phenomenon? What is its true identity in the Global Village?

Conclusion

Naturally each of the subjects listed deserves a series of books based on years of research and reflection by a church that is open to listen to what God would say to her in these areas. At times, due to summary form, this discussion may well smack of caricature rather than carefully developed thought containing objectivity and pastoral sensitivity. From the start, I want to express these limitations and my openness to be corrected and enriched through the dialogue which I hope this paper will stimulate.

ACADEME

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

EVANGELICAL/LIBERAL THEOLOGY — A FALSE DICHOTOMY? REPORT ON THE HARVARD/GORDON-CONWELL DIALOGUE **By Priscilla Felisky Whitehead (M.Div. student at Harvard Divinity School) and Tom McAlpine (TSF Associate Staff).**

The recent dialogue between Harvard and Gordon-Conwell faculty was a noteworthy example of inter-seminary exchange. This article is a joint effort of a Harvard student who helped organize the discussion and a TSF staff member who was able to attend during his visit to TSF chapters in the Northeast. Priscilla Whitehead contributed the first section, which sets the context. This is followed by Tom McAlpine's edited summary of what the participants actually said, and the article concludes with some of his personal reflections on several of the issues raised in the discussion.

Background

Religious pluralism is a contemporary phenomenon receiving careful attention from many quarters today. It is no longer possible to withdraw from engagement with other major religious traditions. However, what many within those traditions also are discovering, much to their discomfort, is that the pluralism within one particular religion or nation can be as challenging and difficult as that between different traditions. The current media emphasis on the resurgent fundamentalism in American Christianity is a graphic example. How many Christians would be willing to claim some religious identification with their brothers and sisters in the conservative wing of the church? How many evangelicals could find a common ground with the so-called liberal contingent in Christianity? Such questions have not received as much attention in our seminaries and churches as the broader ecumenical ones relating to religious traditions as a whole.

Several Harvard Divinity School faculty, staff and students discovered they shared a mutual interest in exploring the seeming misunderstandings and lack of interaction within the boundaries of the Christian faith itself. Most had experienced personally some degree of pain or frustration at being labeled — or mislabeled — according to someone else's preconceptions or assumptions about their theological positions. Not only did they find that this inhibited genuine dialogue about Christian theology in a pluralistic world, but it also complicated any potential cooperation regarding common concerns. A way was sought to bring together various theological perspectives for the purpose of informing and raising consciousness about labels which may be too hastily and incorrectly assigned.

What emerged as a first step was a two-hour dialogue between professors from Gordon-Conwell Theological Seminary, an admittedly "evangelical institution," and Harvard Divinity School, a most diverse community perceived by some as a bastion of theological liberalism. After some discussion during the planning stages about the value of addressing specific theological topics, it was decided rather to confront two of the common labels themselves and how they are perceived by those within and without their supposed confines. Thus, on 23 November 1981, Professors Richard Lovelace and David Wells from Gordon-Conwell and Professors Gordon Kaufman and Richard Nie-

buhr from Harvard addressed the topic "Evangelical/Liberal Theology: A False Dichotomy?" before an overflow crowd in HDS's largest lecture hall. HDS Dean George Rupp served as moderator. Each participant gave an initial presentation, followed by opportunities to respond to specific issues or questions raised by the others. The question and answer session, opened to the audience at large as part of the scheduled proceedings, was continued informally by students and faculty from both institutions during the reception that followed.

The value of this particular effort at theological discourse is difficult to assess. Whether the actual result could be considered a true "dialogue" or not, it *did* raise many interesting theological issues; it may even have debunked a few myths students from one school had about their counterparts in the other. There was considerable enthusiasm expressed for further explorations of this nature, perhaps of a more topical or issue-oriented nature. The meeting does seem to have been a good beginning. Those who were most involved with organizing the event are more convinced than ever that such ventures are necessary if there is to be any hope of united efforts among Christians toward effective action in a world of crying need. Any student preparing for ministry in such a world needs to confront how he or she interacts with other Christians as well as fellow humans of other religious persuasions. Our hope that the world may move toward the goal we envision as the Kingdom of God may be dependent upon how well we model the Kingdom right here within our own sphere of Christian faith.

A Summary of the Discussion

Richard Lovelace (CGTS)

I entered college an atheist. I was converted to theism through the witness of neo-orthodox friends, and through reading Jungian psychology and especially Thomas Merton, who gave me a permanent hunger for experiential Christianity. I was pretty much making up my theology in the basement, taking the Christ story, for instance, as an archetypal myth.

There were two further stages in my conversion to evangelicalism. The first was a crisis regarding my personal relationship to God. My Catholic and Episcopal friends intimated that I was not playing with a full deck and suggested that I should read the Bible. I did, and saw the wide gulf between a holy God and my sinful life. You will recognize this as an analogue to Luther's and Bunyan's experience. The people who were able to help me at this point were evangelicals, who explained the classic doctrine of justification.

The second stage began with a sense of normlessness in my faith, and I was counseled to read the Scriptures. Prayerful reading resulted in the experience of immediate contact with God. And while I have read a great deal of theology since then, I have made it a rule to not incorporate into my theology anything which the Holy Spirit has not first shown me in Scripture.

These two stages of experience define what Gordon-Conwell means by evangelical theology: a theology which tries ultimately to be controlled by exegesis and which incorporates the elements of the early creeds together with Luther's doctrine of justification by faith.

I will now talk briefly about the historical origins of the modern evangelical movement. While it derives from the faith of the Reformation, it exists in dialectical tension with both the confessional theology of the post-Reformation period and the various forms of heterodoxy which developed out of enlightenment rationalism, romanticism, and the Kantian approach to authority and historical reality. Calvinist Puritanism and Lutheran pietism were the first stage of the evangelical renewal movement, distinguishing themselves from scholastic orthodoxy and the variants from Reformation faith. They insisted on a transforming, existential quality of faith and the illumination of the Holy Spirit, which led to a distinctive dynamism, visible especially in the

evangelism, mission, and social reform of the first and second great awakenings (Zinzendorf, Edwards, Whitefield and the Wesleys).

But this movement was deformed at the end of the nineteenth century through the revivalist mechanics of Charles Finney's pelagian theology and the separatist and socially passive thrust of Darbyite dispensationalism. And, on a broader canvas, the energy leading to Edinburgh and slogans such as "the Christian century" was dissipated in the fundamentalist-modernist controversy.

At the present some speak of a dissolving of the theological center; at the same time that there is a certain convergence of theologians toward a center point of biblical fidelity which I would identify as classical evangelicalism.

***We need a closer definition of "liberal."
I could no more speak against freedom
and self-criticism than I could against
motherhood.***

Gordon Kaufman (HDS)

I am just speaking for myself.

I do not like labels, but if they must be used, I am a liberal Christian theologian. I reject the assumption that liberal and evangelical theology are to be contrasted. "Liberal" indicates what I understand the Christian faith to be, what the gospel is about. That is, the heart of the gospel is concern with human liberation, human freedom, the breaking of bondage. A corollary to this concern is the central importance of criticism as a means to realizing that freedom.

Both Paul and Jesus understood the gospel in this way. For Paul, the gospel directs people away from religious tradition taken as a set of requirements and towards love of neighbor as the sole requirement (Gal. 5). This freedom is very radical. It should lead us into a continuous activity of criticism of traditional values and beliefs and institutions, rejecting those which no longer conduce toward loving relationships between human beings and reconstructing the others so that they help foster communities of reconciliation and justice, and peace. Likewise Jesus teaches that all religious institutions, practices, and beliefs are for the sake of human beings — human fulfillment (Mk. 2:27). God alone is to be served, and to devote oneself to anything else is idolatry. Thus devotion to the Bible and the creeds should be provisional and subjected to criticism and revision.

Liberal theology is often associated with the nineteenth century, and this is correct. Not until the Enlightenment did Christians see that Luther's and Paul's emphasis on freedom applied to Christian beliefs. Aided by Descartes and Kant ("have courage to use your own reason"), Christians began to subject all domains of life to criticism — freedom — the gospel. One great fruit of this self-critical movement in the nineteenth century was the historical re-examination of the Scriptures themselves. It is one of the glories of Protestant Christianity that the sense of freedom promised by the gospel was sufficiently powerful that it could produce the kind of radical, critical reinterpretation of the Christian Scriptures which the nineteenth and twentieth centuries have seen.

Thus liberal theology is hardly in tension with the gospel. The

gospel is the good news that we were created for freedom, and that freedom is available to us, including freedom from earlier stages of Christian tradition. Thus liberal theology is evangelical through and through.

David Wells (GCTS)

We need a closer definition of "liberal." I could no more speak against freedom and self-criticism than I could against motherhood. Let me work at that closer definition through a historical approach.

Historically, Protestant liberals and Catholic modernists in the nineteenth century saw Christian faith as a little Alpine village perched on the side of a mountain right in the path of an avalanche — modern consciousness. For instance, Kant's phenomenal-noumenal distinction produced diffidence regarding things metaphysical. They responded with two apologetic moves. First, they grounded Christian faith on the evidence of religious experience (phenomenal). This both dodged Kant's criticism, and made religious pluralism easier to understand. Thus liberal theology starts not from objective revelation, but from experience common to all.

Second, most identified the sense of "godness" with evolution. In personal terms, they saw a development from brute animals to divine sonship as people managed to sluff off the ape and the tiger within them. In societal terms, they looked for a time of greater justice. At the close of the nineteenth century, some hoped that war might be a thing of the past.

From this apologetic reshaping there emerged the distinctive marks of liberalism: (1) a concern with divine immanence, so that God is found by, with and under all human personality, and the traditional understanding of miracle is brought into conformity with the laws of nature and human personality; (2) a reworked Christology, so that Jesus is not a unique breaking-in, a new species, but the perfection of what is already present in human life; (3) revelation, not as the divinely given disclosure of God in human language, but the summation and interpretation of experience; (4) sin, not as something breaking fellowship and relationship with God, but as a tiresome ball and chain which impedes the progress of the human race; (5) salvation as a nurturing process by which we bring the sense of God within to greater clarity and focus. To quote Niebuhr, the gospel of liberal Protestantism was about a God without wrath bringing man without sin to a kingdom without judgment through a Christ without a cross.

To summarize, liberal theology saw human personality as a reservoir of the divine, saw critical reason as the means of pumping out the divine, assumed continuity between Christ and culture, and equated social progress with the coming of the Kingdom of God.

Richard Niebuhr (HDS)

Note that both Gordon-Conwell people gave historical presentations; Kaufman spoke of what liberalism means to him.

"Liberal," "evangelical," and "Christian" are adjectives, not nouns. Treating them as nouns reifies what cannot be reified and tempts us to forget that the "liberal-evangelical" distinction is very fluid and constantly changing. Wells characterized liberalism in terms of immanence, but it was Jonathan Edwards who said that "space is God." Also, I resonated with Lovelace on personal testimony and religious experience underlying the foundations of theology.

The Bible is not a static entity. It is a written document which we employ. It is only effective when employed, and it is always employed in a particular cultural context.

Human beings are unfinished (a definition), and in each generation we are completing our own human nature, and completing (interpreting) the Scriptures for ourselves.

The Bible contains a summary of the law in two commandments. The first commandment relativizes the Bible, directing us to God and to nothing else. The second commandment tells us to

love all that shares the cosmos with us: promote love of being, of fulfillment of all being. That is a commandment which is the essence of both "liberal" and "evangelical."

[At this point the moderator identified some common themes in the presentations, and asked the participants to interact with these themes in particular ways. They exercised freedom in responding to this request.]

Lovelace: A simple liberal/evangelical categorization is inadequate. A more important question concerns which direction a person is moving. I like to set up a rheostat with biblicity at one end and non-biblicity at the other. So reification is a danger.

Regarding experience, Tillich properly observed that it is the indispensable medium, not the source of theology. It is crucial to combine experience and norm.

Regarding Niebuhr on the Bible: the Bible abides as an objective source. Its relevance does unfold, and in that sense it does not stay the same.

Regarding Kaufman on heteronomy: many forms of evangelicalism have put humanity in a straitjacket. There are so many humanists around because evangelicals are so inhumane. So I appreciate the impulse toward freedom. But the thing about evangelicalism is that when it encounters core biblical truth, it may first encounter it as heteronomy, but there is a breakthrough, and heteronomy becomes theonomy.

Kaufman: The Gordon-Conwell people assume that there is "the biblical message" or "the biblical faith" (e.g., Lovelace's rheostat). I do not understand this. There are many biblical positions on almost any topic you wish to take up. The Bible is a pluralist library of books, of theological ideas, of values, of points of view.

Second, even if there were *the* or *a* biblical message, there are different understandings of what that would be. There is not any biblical statement of what the biblical message is; we have to decide this. I think it is about freedom. But obviously that is not the only view. So what the biblical position is is unclear.

Third, even if we could find the biblical position, how to interpret this as bearing on our situation is unclear. We differ on what our world is, and this affects our hermeneutic.

Wells: In response to Niebuhr, of course evangelicals affirm the immanence of God. But not at the point of soteriology. Evangelical theology consistently has wanted to affirm that when you are talking about the relationship of people to God, you have to say with Ephesians 4 that we are dead. Therefore it does not seem to me to be a particularly faithful rendering of *any* understanding of the New Testament to posit then that the life of God is bubbling up within people. With Kaufman I would affirm that religious experience is not self-interpreting. So to try to build a theology on what we have experienced is a very dubious undertaking.

Niebuhr: I would like to correct Wells and Kaufman on the nature of experience. It is not an abstract entity. Experience has never been taken by Bunyan, Schleiermacher, James *et al.* as both ineffable and self-interpreting. Interpretation is obviously part of experience.

Regarding the opposition between experience and divine disclosure, *Pilgrim's Progress* has been translated in over one hundred languages. Obviously there is something about Bunyan's imaginative and innovative portraiture of Christian experience that has appealed to countless generations speaking various languages who have had very little contact with evangelical or neo-orthodox or Reformation Christianity. So the importance of experience in the whole Christian enterprise and the appeal to that which we have in common is nowhere more eloquently testified to than by this highly evangelical character and Baptist minister, John Bunyan.

Questions From the Floor

Q: Wells, can there be a synthesis between the positions expressed here today?

Wells: Yes and no. No, biblical faith is particularistic. Yes, if you run with the authority of Scripture and Jesus as sin-bearer.

Lovelace: The Reformers saw Scripture as harmony. Others see Scripture as an aggregation of theologies. This is the watershed here between the two groups.

Q: Kaufman, what is the standard of self-criticism? Is this standard open to criticism?

Kaufman: There are a number of norms, love between human beings, communities of reconciliation. So there are some moral norms of biblical tradition. These norms must be subjected to criticism. Now what we understand by love of neighbor, peace, reconciliation must be always subject to criticism because most of our understandings will have been wrong.

Q: Kaufman, what is to be made of the calls in Galatians, 1 John, and 1 Timothy to remember what we have from the beginning? Would Paul or John commend your theology to us?

Kaufman: We cannot extrapolate from these to the latter part of the twentieth century. There is no way to say what they would say. We can only say how we interpret it. We can speak for ourselves, not for them.

Q: Do evangelical theologians have anything as good to say to third world peoples as liberation theologians?

Lovelace: Many forms of twentieth-century evangelical theology have stressed only liberation from the guilt and power of sin, not from the realities of human bondage as described by Marx. There are folk like Ron Sider doing evangelical theology of liberation, also Orlando Costas and Rene Padilla. Look at the evangelicals in nineteenth-century England, Wilberforce and Shaftsbury. So there is no essential distinction. Our problem with liberal theology is its eclipse of liberation from the power of guilt and sin.

Q: Wells, speak to Kaufman's comments on Scripture.

Wells: In evangelical theology, the Holy Spirit is not understood to eclipse the writer of Scripture (background, temperament, etc.). But the presence of the Holy Spirit means that the cultural context does not negate the objectivity of revelation. So there is the possibility of coming to a common understanding of different parts of Scripture.

But much of the reading of Scripture in the twentieth century has little to do with literary criticism and much to do with twentieth-century epistemological assumptions (e.g., Bultmann's comment that people who used light bulbs could not believe in miracles). If we correct our presuppositions and are not naive about twentieth-century assumptions we can come to a common understanding regarding the core of New Testament faith.

Reflections on the Discussion

I would like to comment on two of the answers to questions coming from the floor.

Kaufman's second answer (our not being able to extrapolate from John and Paul to the latter half of the twentieth century) will be badly misunderstood unless it is juxtaposed with his opening contribution to the discussion. There Kaufman spent more time than any of the other participants relating his position to Scripture. And Kaufman's second contribution (concerning the problems in talking about "the biblical message") may suggest evangelicals avoid debating Kaufman on norms in favor of a more important question. This concerns the adequacy of Kaufman's theological proposals in light of the questions Kaufman himself raised: How do we arrive at our principles of interpretation? How do we get to our position here and now? The choice of the questions implies that it is important for there to be a connection between our reading of Scripture and our theology. Thus Kaufman

is both affirming this connection and warning us that it is not unproblematic.

But answering the first question (how do we understand the plurality in the Bible?) will involve judging the adequacy of Kaufman's (and our!) reading of Scripture. Kaufman lays great emphasis on freedom. But to plug "freedom" as defined by the Enlightenment into the New Testament as Kaufman was doing seems to me to generate at least as much confusion as clarity. This is not to say that the Enlightenment has not helped us recover important aspects of "freedom," but it is to say that our notion of "freedom" needs to be critically evaluated in the light of Scripture. I think this criticism takes place as the church reads Scripture under the direction of the Holy Spirit and aided by the gifts of the Spirit. And this, I think, is to talk about freedom within Scripture and tradition rather than freedom over against Scripture and tradition.

Wells' last answer (a reaction to Kaufman on Scripture) is noteworthy in a number of ways. First, it illuminates the way the Gordon-Conwell folk did not completely escape the temptation to triumphalism, for Kaufman's comments on Scripture — whatever else they do — describe clearly the difficulties Christians of whatever stripe have in hearing and responding to Scripture. One thinks of the discussions in the evangelical camp about the role of women in marriage, society and the church, about property and about war (whether in general or in particular: Vietnam, El Salvador). It will not work for evangelicals to identify these as peripheral rather than core issues, for they concern how we treat people, i.e., how we fulfill the second half of the Great Commandment. It will do us little good to say "the Bible, the Bible" if we do not the things that He says.

Second, in response to statements about the content of Scripture (the Bible being a pluralistic library of books), Wells appealed to tradition (how evangelicals understand things — in this case, the harmony of Scripture). Appeal to tradition here may be quite appropriate, but it was incongruous after the evangelicals had defined themselves in terms of the formal principle of *sola scriptura*. Concerning Scripture itself, I suspect that the false dichotomy which needs attention is that between Scripture as unified and Scripture as diverse. "Harmony" is not a bad word here, as long as one is willing to see the harmony, for instance, in both Bach cantatas and fusion jazz. But rather than using this model to launch into an extended third section, I will close by suggesting two modern works addressing this question: James Dunn's *Unity and Diversity in the New Testament* ("the cohesive focal point" is "the unity between the historical Jesus and the exalted Christ") and Brevard Childs' *Introduction to the Old Testament as Scripture* (the canon itself may provide guidance in threading our way through the diversity).

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INTERSECTION

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

URBANA '81: SEARCHING FOR A TRUE PICTURE OF MISSIONS

By Harvie M. Conn, Professor of Missions, Westminster Theological Seminary.

How does one evaluate a five-day Missions Convention that draws 14,066 people from at least twenty-two countries, puts seventeen key church leaders on the speaking platform, and arranges for seventy elective workshops on everything from "What is Missions?" to "Man and Woman as Servants"?

The stated purpose of Inter-Varsity Christian Fellowship's Urbana '81 was "to glorify the Lord Jesus Christ by helping students in seeking God's place for them in world missions and thus to serve the church in strengthening her ministry in world missions." From hundreds of small group Bible studies in the morning to prayer groups at the end of each day, built on the experience of twelve previous gatherings and a program fine-tuned with business-like efficiency, Urbana '81 sought to serve that purpose. Why then do I rate it a C+ as an information event?

There was too much for students to filter through their preconceptions and myths about missions. As one platform speaker noted, it was for many much like trying to get a drink of water from a firehose. Still too many workshops (in spite of what I figured as a good drop from Urbana '79), still too little free time to rest and gossip through the experiences, still not enough personalized direction for students with questions. Opportunities for feedback within the Convention were minimal. Workshops which filled three of the afternoons were apparently almost always lecture format. One Inter-Varsity staff member commented to me that, of the several he had attended during the week, mine was the only one built around significant student input and discussion. When you've got a product to sell, feedback discussion can slow things down.

And there were not enough jarring notes of dissonance in the process to make people pause long enough to question, to look again at their own mythologies of missions.

I found myself asking why there were standing ovations for Eva den Hartog, the Salvation Army Major from Thailand, for Marilyn Laszlo, the Bible translator in Papua, New Guinea, and for Helen Roseveare of Zaire. Their presentations were powerful effectors, to be sure. Courage, I know many were thinking with me, can hardly be classified as "manly" after hearing these three women. But was it just that? Was it sensitivity to Roseveare's personal sufferings? Compassion for den Hartog's presentation of the refugee camps and their pain? Assuredly, that too. But beyond that, was it the romance of three white women serving Christ "in remote, back-country outposts" (to quote the press release)? Was it the subterranean call of Missions as the task of "the great white father" — and now mother — in the "uncivilized" world? Was the response a response to the old ideology of missions for the "primitive tribal savage"? Was this why so little was said of the call of the world's cities? No one on the platform, I really believe, was trying consciously to dredge up from our unholy history that colonial spectre. But no one spoke strongly enough against it to raise questions.

Laszlo's presentation was a masterpiece of humor and emotional appeal. Twice in her talk she described herself and others as "the first white persons" in an area. It was incidental to the talk. Or was it? She was followed by Dr. George McKinney, black pastor of an inner city church in San Diego. He spoke with great

power of Christ's call to the cities of the United States (though he said nothing of world urbanization and its unique demands). No standing ovation for McKinney. He did not eat grubs or translate the Bible for naked men clothed with one vine around the waist. Laszlo appealed on the deep-structure level of the white psyche to join in jungle gentrification. McKinney warned against that same process in the American city by whites.

How far is racism from the old mentality? Laszlo's comments are indicative. Similarly, in promoting one of the "books of the day," a speaker told of meeting in the hinterlands of South America a missionary who was there because of the book's impact. Once again it was not simply that he was the only missionary in the area. He was the "only white" missionary in the area. I have no desire to select these random comments and make accusations of rampant racism. But I do feel they exhibit a mentality towards missions that retards the world progress of the gospel and drags us back to the colonialist romanticism of the past.

I kept asking myself, "What vision of Missions do these color adjectives give to the 226 blacks present? To the 165 Hispanics? What of the 436 delegates from the third world? We talk so glowingly about the participation of the international church in world missions. What message do these adjectives convey to them about how some of us really see their participation?" No wonder there are so few American blacks on the mission field. And so few blacks in IVCF.

As in previous Urbanas, I fully expected to hear some powerful cautions from the platform on this confusion of world missions

No standing ovation for McKinney. He did not eat grubs or translate the Bible for naked men clothed with one vine around the waist.

with white do-it-now-ism. I was disappointed. Urbana '79 spoke much louder and clearer on these issues through Pius Wakatama, an African theologian and churchman, and Isabelo Megalit, a member of the International Fellowship of Evangelical Students (IFES) staff in Malaysia. Megalit returned to this gathering, but his warnings were not as loud. His presentation began with a powerful comment to which I said as noisy an "Amen" as I could muster. "Last night," he began, "we heard about the sending church from a North American pastor. Tonight a pastor from Asia has been asked to speak about the receiving church. The implication is obvious. The North American church is the sending church, and the church in Asia is the receiving church. That conclusion is false, and I will attempt to show why."

But this high point was not fully reached again; and I wonder if Megalit's call for "partnership" was really strong enough to shake our ethnocentric past. So too with Samuel Escobar, Associate General Secretary for Latin America of the IFES. His topic, "Characteristic of the Witness," opened the way for some demythologizing. And his sub-headings had great potential — the humility of the witness, the witness as a servant and a prophet. Once the sparks did begin to fly. Escobar spoke of Jesus, "not an unoffensive and unobtrusive guru teaching transcendental meditation, surrounded by flowers and incense and soft cushions. Because he served people, especially the poor, he entered in constant conflict with the governing elites." I waited to hear Escobar flesh this out. At the Lausanne Congress on World Evangelization in 1974, with Rene Padilla and Orlanda Costas, he had

helped lead a "palace revolt" against the "culture Christianity" of the northern hemisphere and aided us in seeing the need for other components in our homogenized cartons of Missions. But the call was much more "laid back" at Urbana '81.

Perhaps what I'm saying is that the pitfalls of the mission enterprise were less evident from the platform than they were in Urbana '79. One commentator on Urbana '79 was struck by Megalit's courage at that time in delivering some strong words about Western missions. He was given a standing ovation. "The honesty and reality of his words touched the audience" (Dorothy Friesen, "Urbana and the Amazing Missionary Enterprise," *The Other Side*, March, 1980, p. 34).

There was nothing of this sort to stand in ovation for in '81. The agonizing question of the relationship between evangelism and social responsibility, the continuing reality of national church/expatriate mission tensions, the place of the poor in the purposes of God, the call of biblical justice to be reflected in missionary lifestyles, all these components were not loudly heard from the platform. Surely no one at a Missions Convention wants to spend all his or her time on these topics. But surely no one can any longer minimize them to the periphery and hope to give students an honest picture of the realities they will face "out there."

An Inter-Varsity press release dated December 31 carried the headline, "Urbana '81 Stresses Word and Deed." Missions as service and witness, it argued, "was the consistent theme underscored by speakers at Urbana '81." In support of that statement, it quoted Billy Graham's December 30th presentation and his call "to break out of our false distinctions between secular and sacred." It reminded us of McKinney's presentation, of den Hartog's challenge, "We are living in heaven compared with the millions of people living in inhuman conditions, what I call hell." It pointed to the student fast on Tuesday noon, which helped raise \$15,000 for three evangelical relief organizations.

That headline to me was not at all accurate. The message did not come through loud and clear from the platform about word and deed together being vital in communicating the Christian gospel. The Missions we saw from that vantage point was generally a-political and de-historicized. It was a kind of Gnostic Missions operating out of an evangelical *Urgeschichte* — world awareness given a one-column "news brief" in the daily Urbana news sheet we received each morning.

But there was another Urbana. And here Missions seemed closer to 1981. It was the Urbana exposed through Twentyone-Hundred Production's multi-media presentations and some of the workshops. There was the closed-door press conference on "the effect of culture upon missionaries." Here Escobar warned, "the North American culture has become so expansive that its missionaries no longer realize the extent of its power and influence." Here David Howard, the closing speaker of the Convention, spoke of North Americans as largely "monocultural." Here they struggled with how to deal with the social and political ills of the nations in which the missionary served. One panelist urged "prayerful discernment"; another reminded the missionary to be a guest and "slow to speak." And then Escobar responded, "missionaries must eventually come to terms with the questions of injustice and oppression in the countries they serve. Too many missionaries remain silent in the face of obvious crimes against the people."

There were the workshops for the students, sessions which often did address the important issues — "the gospel and culture," "evangelism and social concern," "community development: a Christian response to poverty," "international economic and political influences on North American missions," "western missions and anti-American sentiment," "ministry to the world's hungry and homeless," "urbanization and missions."

And how do you describe the innovative, forward look of the titles available from InterVarsity Press in the armory? Stott's *Culture and the Bible*, Sider on *Rich Christians in an Age of Hunger*, Sally and Behm asking *What Color is Your God?*, Thom

Hopler's exhortation to move beyond your cultural walls in *A World of Difference*, Richard Lovelace's *Dynamics of Spiritual Life*. The list could become endless. One tribute after another to a publisher's willingness to take risks and push us into re-thinking.

All of this was almost a second Urbana.

Then, there is the third Urbana. It is found on the Armory floor and in Huff Gym. It is the Urbana of the Missions boards, built to handle "candidates" for "The Work," too often nineteenth-century processors of vital twentieth-century concern for the world. Here I continue to fear is where student enthusiasm begins to dim, where Assembly Hall and workshop information can shift quickly into P.R. promotion. Granting the obvious way God has used the Mission board in the past, granting the way He will no doubt continue to use it in the future, can we also grant the tendency of any institution towards self-preservation and conservation of the status quo? Can we ask if the Armory is not also part of the siphoning-off process that not only screens out the romantic inquiry but also the "Unstoppable" etceteras of the Lord's student army as well? Does the Armory give any evidence of serious wrestling with the reality of the short-termer (5764 on the field in 1976 and approximately 8581 in 1980)? What accounts for this unusual surge of short-termers? More specifically, could these figures possibly be saying to us that the traditional boards need new ways of transposing this enthusiasm into lifetime commitments? Ten years from now, how many of those will be found overseas who made up the massive response to the call for foreign service at Urbana '79? What part will the Armory Urbana have played as those 1800 young people came down through the funnel to the world's airports?

Ultimately, is the Convention's purpose really achieved in the information flow from these three sources, these "three Urbanas"? Or rather by its unstated achievement as a festival of faith, a celebration of the gospel? Has its growth from a 1946 convention of 575 to 1981 and 14,066 moved it to where the medium has become the message? Is this why one young woman said to me her first Urbana (in 1979) gave her inspiration, but this one gave her information? Why was I left with the unsettling feeling that the powerful morning Bible studies by Eric Alexander had less to say about Missions and more about Christian commitment?

There is no doubt that Urbana's planners are concerned in all these areas. An anticipated 5000 to 10,000 students will attend Urbana Onward mini follow-ups in February. Here the personal contact with missionaries, the time for personal interaction will be scheduled. But will even these be enough to tap the surge? Do we need such programs annually, with one scheduled just *before* the next Urbana? Forewarned can be forearmed.

In a local church, one missionary conference "special" a year opens new doors and excites new hopes. But there must be channels to keep that spectacular interest going and growing. And they must be channels that convey not only an "accurate" picture, but a "true" picture. "Three" Urbanas cannot create a world Christian mentality that is more than simply "accurate." Urbana as a celebration can awaken the hopes and stir the imagination. But until the real Urbana stands up more straight and tall, celebration can lead to triumphalism.

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RELATIONSHIPS BETWEEN THE TESTAMENTS: EVANGELICAL THEOLOGY SOCIETY ANNUAL MEETING

By Barry D. Smith, student at McMaster Divinity College.

The thirty-third annual meeting of the Evangelical Theological Society was held in Toronto, Ontario, hosted by Ontario Theological Seminary. A great host of evangelical scholars met December 28–30 for the purpose of discussing the theme of the relation between the two testaments. This topic obviously had wide appeal since approximately three hundred attended. The conference included five plenary sessions, in which two scholars read papers, as well as four parallel sessions which people attended according to individual interest.

Starting things off on a rather lively note in the first plenary session, Paul Feinberg of Trinity Evangelical Divinity School gave a rebuttal to the thesis of Daniel Fuller's recent book, *Gospel and Law: Contrast or Continuum*. Feinberg argued that there was no continuum, only contrast. It was unfortunate that Fuller could not have been present — the telephone debate was less than ideal. Nevertheless, Fuller was able to defend his position quite well and even answer questions from the floor. It will be very interesting to see what type of reception Fuller's thesis receives from the evangelical world in the future. Whereas in the past dispensationalists and covenantalists could at least unite on the basis of soteriology, it would seem that Fuller's position will alienate him from both camps. The general consensus of the participants at the conference was that he was advocating, at least partially, a works-righteousness soteriology.

Also of significance was K. L. Barker's announcement in his presidential address that he had moved from his earlier strict dispensationalist view (concerning the relation between the law and gospel) to a middle position which is a hybrid of dispensational and covenant theology. It would seem, then, that the polarization which has historically divided evangelicals is being dismantled. The polarization is being replaced by a theological spectrum in which it is possible to locate oneself anywhere between the two poles of dispensationalism and covenant theology. Barker's plea at the start of his address was symptomatic of this shift: he asked for a mutual tolerance and spirit of "brotherhood" to exist between the two camps. Such a theological detente, if realized, would create a less doctrinaire climate and thus would contribute to a new plurality. Both Fuller and Barker seem to be headed in this direction.

Greg Bahnsen, who before the conference was victim to some nasty rumors concerning his views promoting the use of OT laws in modern society, presented and defended his theonomic thesis very competently. It turned out that Bahnsen was simply arguing an historical Reformed view of the relation between the Old and New Testaments, a view which held that we must assume a continuity except where otherwise stated. Although he won a unanimous decision in his debate with Paul Feinberg, Bahnsen's position still requires further evaluation.

Clark Pinnock also presented a paper on the internal development of tradition within Scripture. Orthodoxy in the past has often assumed the Bible to be a static record of revelatory truth. Pinnock's thesis that the Bible is in fact a very dynamic book suggested new possibilities for consideration.

In summary, there is no doubt that the Evangelical Theological Society's thirty-third annual meeting was a great success. Judging by the quality of the work presented, evangelicalism is a very vibrant intellectual force, not lacking in talent. Moreover, evangelical theology is facing some changes, perhaps both good and bad. It will prove most interesting to keep an eye on developments. The seeds of future debate, but hopefully not controversy, have been sown.

SPIRITUAL FORMATION

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

THE SPIRITUAL PEDAGOGY OF HENRI NOUWEN

By John S. Mogabgab, Research Fellow at the Institute for Ecumenical and Cultural Research in Collegeville, Minnesota.

Introduction

It is always with a mixture of childlike curiosity and good-natured skepticism that Henri Nouwen receives notice of articles or courses devoted to various aspects of his work. He feels that in his writings and lectures he is only reiterating the basic truths about the Gospel, and fears that interest in his own thought could be a distraction leading people away from God's Word. This concern has grown as his reputation has increased. I remember him once applying to himself one of his own distinctions as he wondered whether he was more in the way of the Gospel than the way to it. It is, therefore, with a certain sense of irony that I offer these reflections on the work of Henri Nouwen.

During the five years in which we worked together at Yale Divinity School, I was most closely associated with Henri's teaching and writing. These are two aspects of the same activity, which might best be described as a spiritual pedagogy. Henri does not consider his writings or his courses "scholarly" in the technical sense. As I came to know him more intimately, I began to see him as an artist of the Christian life who with words and gestures (indeed, many gestures!) seeks to sculpt the spiritual sensibilities of his students and readers. In him the disciplines of the artist and the educator find a personal synthesis. In what follows, I would like to explore this synthesis by describing some of the principles that have shaped Henri Nouwen's teaching ministry at Yale.

During the Fall semesters of 1977 and 1978, Henri participated in regular day-long conferences with Parker Palmer, then Dean of Studies at Pendle Hill (the Quaker community and study-center near Philadelphia). Their theme was "Education and Community." The purpose of these meetings was to reflect upon the relationship between the process of education and the formation of community, and to articulate, if possible, a Christian spirituality of teaching. It was during one of these conversations that Henri formulated a definition of teaching that nicely summarizes his own pedagogical intention: "To teach is to create a space in which obedience to the truth is practiced."

Creating A Space

Henri has always been sensitive to the physical space in which his classes are conducted. The room should be comfortable, pleasant and adaptable to the format of the course. Henri knows that physical space has a profound influence on the quality of personal encounters, and he therefore always seeks out the most inviting classrooms for his students.

But beyond this physical dimension, the space in which his classes meet should be structured by prayer. The varying combinations of biblical readings, silence and prayers which always begin his classes reflect Henri's deep conviction that it is the Lord who has brought us together and given us this time to become better acquainted with Him. For Henri, the period of prayer

at the start of each class involves much more than the effort to establish an atmosphere of interior quietude, although that is certainly important. Rather, prayer is a conscious acknowledgement that precisely here and now the promise of Jesus to his disciples is being fulfilled. "Where two or three meet in my name, I shall be there with them" (Matt. 18:20). The discipline of prayer at the outset of each class is thus intended to create a space in which the students' attention will be directed to the one in whose Name they desire to minister.

There is a third level at which Henri seeks to fashion the space, a level supported by the physical setting and given meaning by the prayers. This third level involves the assigned readings, and, more importantly, the lectures. To paraphrase a line from *The Living Reminder*, Henri's presentations aim at giving the students a space in which to dwell and move around so that they can find their own place in it. Within the space shaped by the lecture, Henri seeks to point out the often unnoticed points of contact between typical human experiences and the deeper reality of God's Spirit at work in the world. Just as the early Christian writers could appeal to a common fund of philosophical categories, methods of thought, and cultural ideals to introduce the educated person of their day to the truths about Christianity, so Henri is able to use such daily experiences as loneliness, anger, joy, friendship and busyness to instruct his students in the ways of the Spirit and to persuade them of the essential relation between spirituality and ministry. Henri himself most often describes this effort as an attempt to help students begin to see the

To teach is to create a space in which obedience to the truth is practiced.

connections between their own life stories and the one great story of God's redemption of the world in and through Jesus Christ. The many pastoral examples, personal anecdotes, psychological observations and theological analyses that go into building the floor, walls and ceiling of Henri's lectures are aimed at helping the students gain a new vision of their vocation as Christians. Henri's description of stories in *The Living Reminder* expresses well the way his lectures are intended to function: "The story confronts but does not oppress; the story inspires but does not manipulate. The story invites us to an encounter, a dialog, a mutual sharing . . . (It) opens a door and offers us space in which to search and boundaries to help us find what we seek, but it does not tell us what to do or how to do it" (p. 66).

Practicing Obedience To The Truth

In Henri's spiritual pedagogy, the classroom, the prayer, and the lecture are all placed in the service of obedience to the truth. The phrase "obedience to the truth," used to characterize a particular pedagogy, could easily stimulate debate about the meaning of these elusive terms. Understood statically and impersonally, for instance, "obedience to the truth" could conjure up the image of religious ideology masquerading as genuine education. But for Henri, "obedience to the truth" has a meaning that is eminently concrete, dynamic and personal.

It was early in his work on the theme of compassion that Henri arrived at a simple yet rich understanding of obedience. Obe-

dience means hearing how much God loves us and responding to that love in the freedom that love creates (Cf. I Jn. 4:18). For Henri, obedience therefore involves a movement toward God in response to God's loving initiative toward us. That initiative is itself the truth because it fully expresses and embodies God's own being. And this truth became not only personal, but a person, in Jesus Christ. Obedience to the truth thus means the discipline of listening to God's Word with the patience and fidelity which express the love marriage partners have for each other.

Precisely because it is a discipline in the service of the personal relationship God has already established with us in Jesus Christ, obedience to the truth must be practiced. Here practice has the twofold meaning of the attainment of skill through repetition, and the actual application of that skill. If the classroom, the opening prayer, the assigned readings, and the lecture all combine to structure a space in which obedience to the truth can be practiced, it is the actual sharing of words and silence, insights and questions, hopes and doubts, that weave the fabric of this discipline. The formative dimension of Henri's spiritual pedagogy manifests itself precisely in the process of these interchanges between teacher and student.

To train students in the practice of obedience to the truth means for Henri that, in so far as possible, his own teaching must embody that practice. In an article on the spirituality of those who teach religion, he wrote: "To be a teacher means to have the same boldness as Paul, who said to the Corinthians: 'Take me as a model as I take Christ' (I Cor 11:1)." This understanding of the teacher as exemplar became central in monastic spiritual formation. In the earliest tradition of the Desert Fathers and Mothers, we hear of Abba Theodore of Pherme, who said in connection with his young disciple: "As far as I am concerned, I do not tell him anything, but if he wishes he can do what he sees me doing" (Sr. Benedicta Ward, *The Sayings of the Desert Fathers*, p. 85). According to Saint Benedict, the monastery is a *schola*, a space structured by fellowship, work, leisure and liturgy, in which service to God can be learned. In this school the Abbot serves as an exemplar whose model is Christ (*St. Benedict's Rule*, Prologue and Chapter 2).

Henri's spiritual pedagogy draws upon and attempts to embody these biblical and early monastic sources. It is interesting, therefore, that while students sometimes grouse about what they consider to be the one-sidedly "monastic" orientation of this or that course, they do not realize that the major aspects and basic form of Henri's entire educational ministry are profoundly monastic. For example, the elements of fellowship and leisure find expression in the weekly evening gatherings for wine, cheese and informal conversation at Henri's home, while the element of liturgy is present in the daily 5:30 PM Eucharist, and more recently, in the noónday prayer.

In all of this Henri is concerned with helping his students grow in their service to the Lord. For instance, he wants to promote in the students the realization that their ministry has already begun and is not a function of receiving the M.Div. degree or an official appointment in the church. Henri's understanding of the many opportunities for real ministry in the Yale Divinity School community lies behind his belief that the small groups are the most important element in the format of his large lecture courses. These small groups are important not because they offer a more intimate circle within a large number of students, or because they provide an opportunity for more intense discussion of the course materials. Rather, their importance is that they hold the promise of becoming crucibles of mutual ministry. Here, if anywhere, the attentive listening born of practicing obedience to truth can be learned and used in the service of Christ's Name.

Converting The Questions

During one of the Pendle Hill meetings on "Education and Community," Parker Palmer observed that for Christians, to search

for the truth means also to be searched by the truth. This insight was confirmed in Henri's own life. As he continued to probe Scripture for the meaning of compassion in contemporary ministry, he began to discover how deeply his own approach to the Good News had been shaped by psychological categories and presuppositions. Henri had studied for two years at the Menninger Clinic, and so was aware of the many valuable insights psychology has contributed to the pastoral ministry. At the same time, he realized that Christian spirituality should not be uncritically reduced to psychology. *The Living Reminder*, written in late 1976, was his attempt to affirm the value of psychological insights for ministry while distinguishing clearly between psychology and spirituality.

As the work on compassion continued, however, the practice of obedience to the truth brought Henri to a new awareness of the radical quality of God's Word and a new sensitivity to the pervasive influence of Freud, Jung and their theoretical legacy on the way we tend to perceive the meaning of the Gospel. This growing recognition of the impact of the "psychological age" on the patterns of his own thought helped Henri to notice similar patterns at work in his students. These patterns could be discerned in a number of the questions elicited by the lectures or readings. There was a tendency, for instance, to interpret ascetical language about self-emptying or the denial of self as a summons to engage in some form of repression of self. One could also detect an inclination in the classes to view spiritual disciplines primarily as instruments for the enhancement of personal growth rather than as ground-clearing exercises aimed at providing room for the Spirit to refashion us in the image of Christ. As Henri became more and more sensitive to this phenomenon in his own life and in the lives of the students, the task of "converting the questions" became increasingly central to his spiritual pedagogy.

The task of converting the questions is a delicate one. First, it requires a special attentiveness to the deeper resonances of a question. What might appear on the surface to be a straightforward enquiry about a particular spiritual technique or the application of a certain spiritual insight in the ministry could well conceal a fundamental pattern of thought that should itself be identified and made subject to scrutiny. Sometimes a question or comment reveals a spiritual concern or issue that is only indirectly suggested by the words themselves. Then a judgment is required about whether to address the explicit or the implicit problem voiced by the student.

Second, the task of converting the questions requires that they first be affirmed. As Henri observed in his article on the spirituality of the religion teacher, affirming the students' questions is part of helping them to discover that "their question is a human question, that their search is a human search, and that their restlessness is part of the restlessness of the human heart — your own included" ("Living the Questions," p. 21). The fact that questions need to be converted does not mean they are poor questions. Rather, it means that the questions raise real spiritual issues, but issues which the students themselves do not always recognize as such. Affirming the questions expresses Henri's pastoral concern that his converting the questions will be perceived as an aspect of spiritual formation rather than as a manipulative trick to avoid tough questions.

Behind the effort to convert the students' questions lies a spiritual principle which Henri considers basic to the Christian ministry. This is the principle of spiritual sobriety or vigilance, called *nepsis* in the early monastic tradition. Vigilance is the discipline of guarding oneself against the many false paths which can lead one astray in the pilgrimage toward maturity in Christ. Hence it is one of the essential conditions of growth in the spiritual life. Abba Poemen, one of the greatest of the Desert Fathers, could therefore say: "Vigilance, self-knowledge and discernment; these are the guides of the soul" (Ward, *Sayings*, p. 145). Vigilance is not, however, merely a defensive, self-serving spiritual posture. As

the word itself suggests, vigilance involves an alertness to the dangers of the spiritual life. But this is at the same time an alertness to the solid ground over which a person may pass safely. Vigilance aims at keeping clear the space in which obedience to the truth is practiced. It therefore enhances both self-knowledge and discernment, and in this way eventually enables a person to guide others through the landscape of the Spirit. For this reason, vigilance is crucially important for ministry. With it comes a capacity to speak a comforting, challenging or guiding word in a time marked by great hunger for — and yet greater confusion about — the Christian spiritual life.

To the extent that vigilance contributes to the capacity to see the ways of the Spirit in the marble texture of human life, it sharpens and expands the vision of the minister. In so far as vigilance is a discipline, it helps the minister share this vision with others. To help his students see and hear the truth of God's redeeming Word, and to provide them with some spiritual disciplines with which they might uncover this truth for others — these are the goals of Henri Nouwen's spiritual pedagogy.

Conclusion

I began these reflections with the observation that in Henri the disciplines of the artist and the educator come together. Henri once observed that, "The art of sculpture is, first of all, the art of seeing . . . and discipline is the way to make visible what has been seen. Thus the skillful artist is a liberator who frees from their bondage the figures that have been hidden for billions of years inside the marble, unable to reveal their true identity." (*Clowning In Rome*, pp. 87–88). Although our new self in Christ may not have been hidden for billions of years, it is often as difficult to see and to make visible as the figures concealed in the sculptor's stone. That Henri wants to see and to make visible this new self in his students so that they can do this for those entrusted to their pastoral care is a mark of his artistry and reason enough to be grateful for his educational ministry at Yale Divinity School.

Reprinted by permission from the January, 1981 issue of Reflection Magazine, the journal of Yale Divinity School. Since the writing of this article, Nouwen has moved to Peru to join in the life of a parish among the poor. He continues to have close ties with the Trappist monastery, The Abbey of the Genesee, in Pifford, New York.

URBAN EVANGELISM SEMINAR

A two-week seminar on Urban Evangelism will be held April 19–23 and 26–30, 1982 at the Overseas Ministries Study Center in Ventnor, New Jersey. Sponsored by Latin American Mission, World Vision, and the Overseas Ministries Study Center, the seminar will include featured lecturers Roger Greenway, Howard A. Snyder, Raymond J. Bakke, and William Pannell. The first week will focus on the Third World Context, and the second week will focus on the North American Context. Participants are welcome to attend one or both weeks. For application and more information, write the Overseas Ministries Study Center, P.O. Box 2057, Ventnor, NJ 08406.

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EVANGELICALS IN BIBLICAL STUDIES: A SURVEY OF BASIC BOOKS

By Mark Lau Branson

(This bibliography can be filed separately by removing these center pages.)

REFERENCE VOLUMES

- Bromiley, Geoffrey (ed.). *International Standard Bible Encyclopedia* (Eerdmans). Volumes I (1979) and II (1982) of four indicate that this will represent some of the best in mainstream evangelical scholarship. Bibliographies conclude major articles.
- Brown, Colin (ed.). *New International Dictionary of New Testament Theology* (Zondervan, 1975-78). This 3-volume set provides extensive comments on theological concepts. More usable than Kittel for most students and pastors, although the unexpected placement of some materials requires that one depend on the indices for guidance.
- Douglas, J. D. (ed.). *The Illustrated Bible Dictionary* (Tyndale House, 1980). An update of the standard *New Bible Dictionary*. This 3-volume, full-color resource should soon be out as a single volume. Do not toss your old *NBD*, it is still very serviceable.

OLD TESTAMENT INTRODUCTIONS

- Bush, F. W., David Hubbard and William LaSor. *Old Testament Survey, The Message, Form, Background of the Old Testament* (Eerdmans, 1982). Arranged according to the Masoretic text (law then prophets then writings). Each book is set in its historical surroundings, then the major messages are expounded. Demonstrates a helpful approach to critical biblical study that appreciates the actual content of a book as we have received it in the canon.
- Childs, Brevard. *Introduction to the Old Testament as Scripture* (Fortress, 1979). Childs' gift is that of uncovering the theological core of a book. Several helpful essays on canonical studies are provided, along with fairly thorough bibliographies.
- Harrison, R. K. *Introduction to the Old Testament* (Eerdmans, 1969). This is the classical conservative work on OT introduction. Although idiosyncratic and polemical issues occasionally receive more attention than the actual message of OT writings, Harrison has provided a valuable storehouse of archeological, historical, and literary information.

NEW TESTAMENT INTRODUCTIONS

- Guthrie, Donald. *New Testament Introduction* (InterVarsity Press, revised 1981). A thoroughly evangelical volume which contributes to the ongoing discussions about dates, authorship, historical reliability and purpose, then proceeds to offer comments on the content.
- Harrison, Everett F. *Introduction to the New Testament* (Eerdmans, revised 1971). Though briefer than Guthrie, focuses more often on the purpose and content of each book.
- Kummell, W. G. *Introduction to the New Testament* (Abingdon, 1966). Though conservative for a German, probably to the "left" of American evangelicalism. Do not bypass this one though; Kummell is too valuable in discerning the messages of the NT in light of the historical background of the writings.
- Martin, Ralph P. *New Testament Foundations* (Eerdmans, 1975-78). Demonstrates how one can use critical tools without losing sight of the central messages of the books. Weak on socio-ethical concerns, stronger on theological issues. While some conservatives will disagree with Martin's comments on the authorship of some books, his consistent expertise in Pauline thought suggests that his judgments deserve careful consideration.

BIBLICAL HISTORY—OLD TESTAMENT

- Bright, John. *A History of Israel* (Westminster, revised 1981). Historical, cultural and archeological insights come to bear on OT times, with helpful comments on theological implications.
- Bruce, F. F. *Israel and the Nations* (Eerdmans, 1963). Though briefer than Bright, Bruce offers a learned commentary on the events, peoples, and activities of the OT era.

Kitchen, K. A. *Ancient Orient and the Old Testament* (InterVarsity Press, 1966). Compares OT accounts with what is known about other cultures in the eastern Mediterranean.

BIBLICAL HISTORY—NEW TESTAMENT

- Bruce, F. F. *New Testament History* (Doubleday, 1974). Provides essential information about culture, governments, religions, and events as they correlate with the life of Jesus and the early years of the Christian church.
- _____ *The New Testament Documents: Are They Reliable?* (InterVarsity Press, revised 1960). After examining details surrounding Luke's accounts, Bruce argues that the case for biblical accuracy is solid.
- Moule, C. F. D. *The Birth of the New Testament* (Harper & Row, revised 1982). Working with form critical tools, Moule examines the formation of the NT canon. Though often critiqued for his conservative conclusions, Moule says that the evidence points that way!

LIFE OF JESUS

- Harrison, Everett F. *A Short Life of Christ* (Eerdmans, 1968). Major events and teachings carry the reader through Jesus' life. Harrison appreciates contemporary scholarly debates, providing here the classical evangelical work. Bibliographies follow each chapter.
- Marshall, I. Howard. *I Believe in the Historical Jesus* (Eerdmans, 1977). Focuses on the methodology of historical study and then interacts with issues like supernatural happenings and the nature of the gospels.
- Stein, Robert H. *The Method and Message of Jesus' Teachings* (Westminster, 1978). In this exposition of the content of Jesus' teaching content and methods, we actually have a noteworthy study on his central actions in relationship to those teachings. Several topical essays add to the value of this book.
- Yoder, John Howard. *The Politics of Jesus* (Eerdmans, 1972). Argues that the personal and social ethics taught by Jesus were not "interim" but central to his age and ours. Yoder penetrates central issues in the life of Jesus which others treat superficially.

BIBLICAL INTERPRETATION

- Boer, Harry. *The Bible and Higher Criticism* (Eerdmans, 1981). Seeks to examine the problems in methodology and the biases among scholars. A worthwhile critique.
- Brown, Colin (ed.). *History, Criticism and Faith* (InterVarsity Press, 1976). Essays by Brown, Bruce, France, and G. Wenham offer valuable introductory comments on issues in biblical studies: mythology, the authenticity of Jesus' words as recorded in the NT, how one's faith relates to historical events.
- Maier, Gerhard. *The End of the Historical-Critical Method* (Concordia, 1977). Another critique, a la Boer, with helpful insights.
- Ramm, Bernard. *Protestant Biblical Interpretation* (Baker, 1970). This classical evangelical text examines various types of biblical literature and discusses the appropriate tools for study.
- Virkler, Henry. *Hermeneutics, Principles and Processes of Biblical Interpretation* (Baker, 1981). A helpful conservative text written to walk a student through the interpretive process.

OLD TESTAMENT INTERPRETATION

- Bimson, John. *Redating the Exodus and Conquest* (The Almond Press, 1981). A thoughtful, scholarly case for a 15th century exodus.
- Bright, John. *The Authority of the Old Testament*. (Baker, 1975). To encourage churches to pay more attention to the OT, Bright surveys study methods and emphasizes the relevance of these teachings for today. Learned on scholarly issues, sensitive to contemporary appropriation.

NEW TESTAMENT INTERPRETATION

- France, R. T. and David Wenham. *Gospel Perspectives: Studies of History and Tradition in the Four Gospels* (Paternoster, 1979). A valuable collection of essays concerning the gospels and mat-

Mark Lau Branson, General Secretary of Theological Students Fellowship, has recently authored *A Reader's Guide to Evangelical Books*, to be released later this year by Harper & Row.

ters of historicity.

- Kistemaker, Simon. *The Gospels in Current Study* (Baker, revised 1980). A conservative introduction to issues in gospel study.
- Ladd, George E. *The New Testament and Criticism* (Eerdmans, 1967). Examines critical approaches (linguistic, literary, historical, form, and comparative religion methods), offers definitions, evaluations and his own proposals. Easily the most valuable for students who are beginning to explore biblical studies.
- Marshall, I. Howard (ed.). *New Testament Interpretation: Essays on Principles and Methods* (Eerdmans, 1977). Bruce, Smalley, Goldingay, Thiselton and others on contemporary biblical criticism. Overall it reflects the strength and vitality of British NT scholarship.
- Morris, Leon. *Apocalyptic* (Eerdmans, 1972). A valuable introduction to apocalyptic literature, its characteristics and uses in the NT.
- Ridderbos, Herman. *The Authority of the New Testament Scriptures* (Baker, 1963). A conservative critique of modern biblical criticism, with an appreciative eye toward study methods that are indeed helpful. Sees the uniqueness of the Bible in that it is far more than a historical book.
- Thiselton, Anthony. *The Two Horizons, New Testament Hermeneutics and Philosophical Description* (Eerdmans, 1980). In examining the works of Heidegger, Bultmann, Gadamer and Wittgenstein related to interpreting texts and language, Thiselton opens up new possibilities for more sensitive readings of biblical texts.

GUIDES TO COMMENTARIES

- Childs, Brevard S. *Old Testament Books for Pastor and Teacher* (Westminster, 1977).
- Goldingay, John and Robert Hubbard. *Old Testament Commentary Survey* (TSF, revised 1981).
- Thiselton, Anthony and Don Carson. *New Testament Commentary Survey* (TSF, revised 1977).

BIBLICAL THEOLOGY—GENERAL

- Bruce, F. F. *New Testament Development of Old Testament Themes* (Eerdmans, 1969). A valuable introduction to thematic study that spans both testaments.
- Childs, Brevard S. *Biblical Theology in Crisis* (Westminster, 1970). Surveys the history of the discipline with a call for re-writing the agenda.
- Purkiser, W. T., Richard S. Taylor and Willard S. Taylor, *God, Man and Salvation* (Beacon Hill, 1977). Theological themes receive helpful comments from a Wesleyan-Holiness perspective.
- Baker, D. L. *Two Testaments: One Bible* (InterVarsity, 1976). Surveys various approaches to the question of continuity, defends the essential unity of the Bible.
- France, R. T. *Jesus and the Old Testament* (InterVarsity, 1971). A careful study of Jesus' appropriation of OT passages.
- Ladd, George E. *The Gospel of the Kingdom: Scriptural Studies in the Kingdom of God* (Eerdmans, 1964). A topical study that explores both testaments.
- LaSor, William. *Israel: A Biblical View* (Eerdmans, 1976). The relationship of Israel to the church is discussed with a conclusion that the two are not totally merged into one NT concept.
- Longenecker, Richard. *Biblical Exegesis in the Apostolic Period* (Eerdmans, 1975). In discussing interpretive methods of the NT era, Longenecker examines their cultural appropriateness—for the first century and for ours.

OLD TESTAMENT THEOLOGY

- Clements, R. E. *Old Testament Theology: A Fresh Approach* (John Knox, 1978). Especially helpful on methodology, then approaches various themes: the God of Israel, the People of God, the OT as Law, the OT as Promise.
- Dyrness, William. *Themes in Old Testament Theology* (InterVarsity, 1979). Brief, thematic developments of key topics, with attention toward theology.
- Goldingay, John. *Approaches to Old Testament Theology* (InterVarsity, 1982). Helpful both as a commentary on different methods and in outlining profitable approaches to discover the

relevance of the OT for today; useful bibliography.

- Hasel, Gerhard. *Old Testament Theology: Basic Issues in the Current Debate* (Eerdmans, revised 1975). Brief, understandable survey to current writers and methods, along with Hasel's own agenda.
- Kaiser, Walter. *Toward an Old Testament Theology* (Baker, 1978). Works with a centerpiece of "promise" to provide a thread through OT thought, but not as successful as Martens.
- Martens, Elmer. *God's Design—A Focus on Old Testament Theology* (Baker, 1981). God has an agenda, and OT events and literature provide the strands the indicate how that plan is woven. Special essays on liberation theology, power, warfare, and others make this an even more useful contribution.

NEW TESTAMENT THEOLOGY

- Bruce, F. F. *The Message of the New Testament* (Eerdmans, 1973). A brief, thematic overview of central theological issues in the NT.
- Dunn, James D. G. *The Unity and Diversity of the New Testament* (Westminster, 1977). Values the unique features of each NT writer, often emphasizing more surface differences while missing underlying continuity. However, Dunn's work deserves appreciation, and the unifying center (the congruence between the historical Jesus and the exalted Christ) cannot be far off.
- Goppelt, Leonhard. *Theology of the New Testament, Volume 1* (Eerdmans, 1981). The wait was worth it! Goppelt's ability to knit together responsible exegesis and rich systematic theology is noteworthy. The book is subtitled "The Ministry of Jesus in its Theological Significance." Compare Goppelt's 280 pages with Bultmann's 32 pages on Jesus—little more need be said.
- Guthrie, Donald. *New Testament Theology* (InterVarsity, 1981). By arranging his material topically instead of the more common separation by writers, Guthrie is able to indicate the crucial unifying themes that receive the attention of most or all authors. Often not in touch with other NT scholars, and misses ethical issues that move beyond concerns of individual sanctification.
- Hasel, Gerhard. *New Testament Theology: Basic Issues in the Current Debate* (Eerdmans, 1978). As a companion to his OT volume, explores various scholarly approaches and brings his own proposals.
- Ladd, George. *A Theology of the New Testament* (Eerdmans, 1974). Works with four divisions (synoptics, John, Paul, others) to develop theological strands. While this brings out common elements in each strand, it undervalues the uniqueness of particular authors or books. However, Ladd does provide valuable guidance on the core issues and interacts competently with other views.

NEW TESTAMENT CHRISTOLOGY

- Longenecker, Richard. *The Christology of Early Jewish Christianity* (Baker, 1970). The OT development of the words "messiah" and "Lord" feed into Jewish Christianity, and Longenecker thus indicates some valuable diversity in NT theologies.
- Marshall, I. Howard. *The Origins of New Testament Christology* (InterVarsity, 1976). Explores Jesus' own christology and how other early thinking moved into Pauline teaching. Very helpful.
- Morris, Leon. *The Cross and the New Testament* (Eerdmans, 1965). An author-by-author survey on the atonement.

PAULINE THEOLOGY

- Bruce, F. F. *Paul: Apostle of the Heart Set Free* (Eerdmans, 1977). A biography, theology, and history which lets Paul work in his own cultural settings and interact with its politics, economics and religions. Excellent topical development of important themes, though weak on Paul's interfacing with OT Law. Still, a most valuable resource on the man and his theology.
- _____ *Paul and Jesus* (Eerdmans, 1974). Paul's interpretation of Jesus receives expert attention.
- Longenecker, Richard. *Paul, Apostle of Liberty* (Baker, 1964). A brief introduction to Paul's life and theology.
- Ridderbos, Herman. *Paul, An Outline of His Theology* (Eerdmans, 1975). Paul sees God's redemptive work as an historical activity and Ridderbos uses that as the center for this valuable theological tome.

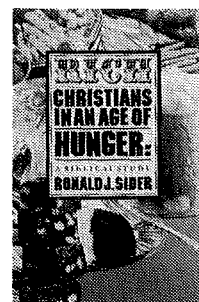
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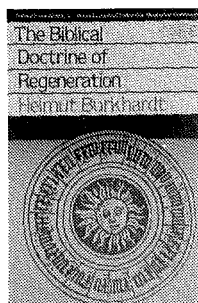
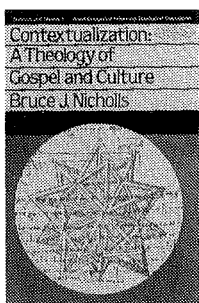
The Problem of Wineskins. Howard A. Snyder examines what kinds of church structures (wineskins) are most compatible with the gospel (wine) in fostering church renewal in our modern society. (IVP, 1975, 214 pp., regularly \$4.95, for TSF subscribers \$3.00).

The Community of the King. Howard A. Snyder discusses the relationship between the church and the kingdom of God, urging that gifts, more than offices, guide the operation of the church (IVP, 1978, 216 pp., regularly \$4.25, for TSF subscribers \$3.00).

Rich Christians in an Age of Hunger. Ronald J. Sider draws principles from the Old and New Testaments regarding economic relationships among God's people and gives concrete suggestions for solving the current hunger crisis and its fundamental problem — the unjust distribution of food (IVP, 1977, 252 pp., regularly \$4.95, for TSF subscribers \$3.00).



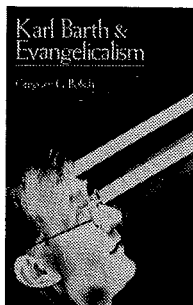
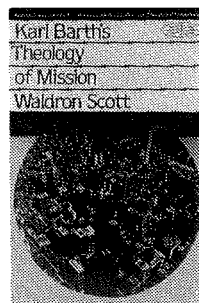
WEF Outreach and Identity Monographs



Contextualization: A Theology of Gospel and Culture. Bruce J. Nicholls proposes that the gospel be presented in forms which are characteristic of the culture to which it is being taken (IVP, 1979, 72 pp., regularly \$2.95, for TSF subscribers \$2.25).

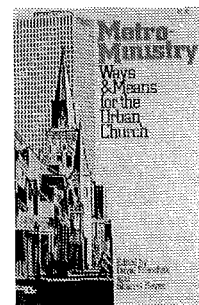
The Biblical Doctrine of Regeneration. Helmut Burkhardt discusses the reformation, liberal, and dialectical perspectives on regeneration, analyzes the biblical testimony, and challenges Christians to rediscover this doctrine (IVP, 1978, 48 pp., regularly \$1.95, for TSF subscribers \$1.50).

Karl Barth's Theology of Mission. Waldron Scott summarizes and critiques Barth's theology of mission, stressing what we should learn and identifying views we should reject (IVP, 1978, 48 pp., regularly \$1.95, for TSF subscribers \$1.50).



Karl Barth and Evangelicalism. Gregory Bolich surveys evangelical response, both positive and negative, to the twentieth century's foremost theologian and suggests that evangelicals can profit from his model of positive theology (IVP, 1980, 252 pp., regularly \$6.95, for TSF subscribers \$4.50).

Metro-Ministry. David Frenchak & Sharrel Keyes provide a guidebook for those who minister in the inner city. Speakers for the Congress on Urban Renewal discuss problems of the urban church, the frustrations of pastors, and offer solutions that are within the reach of Christians today (David C. Cook, 1979, 219 pp., regularly \$6.95, for TSF subscribers \$4.50).



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PAMPHLETS

_____ *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.
\$1.75

_____ *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.
\$1.75

_____ *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.
\$2

_____ *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.
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_____ *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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BACK ISSUES

TSF Bulletin (Old Series, pre 1975, British)

_____ Autumn, 1973. "The Supernatural and History" by M. N. Christopher. "Unity and Schism 1" by A. Skevington Wood. "Biblical Ethics" by Oliver M. T. O'Donovan. 32pp.
67
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_____ Summer, 1974. "Gnosticism and the New Testament 2" by John W. Drane MA Ph.D. "The Messianic Secret in Mark" by James D. G. Dunn MA BD PhD "Comment: To the Praise of his Glorious Grace" by Donald S. Allister. 24pp.
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EDITORIALS

(Opinions, options, and olive branches)

A FULL-ORBED GOSPEL

**By Gabriel Fackre, Professor of Theology,
Andover-Newton Theological School.**

"Context" is a blessed word in contemporary theology. Our setting shapes our thinking, and ought to. Our theology bears the marks of our historical location — social, political, economic, sexual, cultural. And we must work to address the *kairos* in which we find ourselves.

But there is something missing in this now-conventional wisdom. Let's try to include it in the larger view of the function of context in theology.

Yes, there is a proper time for one or another word of faith that addresses the issues of a given time and place: "justification by grace through faith" in the 16th century European political-ecclesial-spiritual context. "Liberation" in the 20th century Third World and Fourth World political-ecclesial-spiritual context. *No*, the word at a given time and place does not exhaust the language or substance of faith. Christian faith is far richer than the particular accent so necessary for a particular context. Justification of the sinner by grace through faith is as true a word of the Gospel in the 20th century as it was in the 16th; liberation is as much a part of the Gospel for 16th century European lands as it is for the 20th century Third World countries. When the word that is bashful is forgotten in the interest of the word that is bold, the fullness of the Gospel is censored. Against a simplistic contemporizing we must bear witness to a full orb of faith that shines in every time and place whose particularity may, indeed, call for one or another aspect of its illuminating power.

We only appreciate how full-orbed that Gospel radiance is as we traverse different contexts. Thus "doctrine develops." New light breaks from Christ's Word as we see that the Gospel means liberation as well as justification, justification as well as liberation. Now and then the travelers are called to look up from their particular geography to take a solar sighting, reminding them of the orientation point of their journey, the fullness of that Light. Right now is a propitious moment for that attention to the whole of the faith. Here are a couple of indications in current writings:

Jan Lochman's *Reconciliation and Liberation* makes a strong plea for the recovery of an understanding of both the vertical and horizontal dimensions of salvation. Martin Marty's *The Public Church* identifies a functioning Christian community of mainline Protestants, Vatican II Roman Catholics, and ecumenical evangelicals, in which many of us live and witness. Using an older typology, are these not the "catholic, evangelical and reformed"

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.

IF YOUR ADDRESS CHANGES BEFORE JUNE 1 . . .

. . . Let us know. In sending your new address, advise us of your moving date and your current address. (If possible, send us a label from a TSF publication.) We don't want you to miss the May *Themelios*.

commitments that constitute any full-orbed Christian faith? Marty goes on to argue that this public church is the most viable bearer of a civil and faithful witness to Jesus Christ in a day when "tribalist" and "totalist" alternatives have high visibility.

The next great struggle against reductionism may well focus on the issue of pluralism. Mainline Christianity, rightly protesting the imperial claims of an earlier missiology, is now struggling with various proposals to relax the scandalous particularity of Christian faith. This comes in a variety of forms: a) the *common core* notion which holds to a shared moral, religious or ideational center below the level of our historical distinctions; b) the *jig-saw puzzle* view which seeks to take the best from each religious tradition; c) the *Mt. Everest* notion which places all high religion on the mountain range of truth and salvation yet makes Jesus different in "degree"; d) the *centripetal* view which finds anonymous saving grace and truth possible in all religions and moral commitments but holds they are all there by virtue of the drawing power of the "absolute savior," and fulfilled in movement toward him; e) the *centrifugal* idea in which the consequences of the singular saving act of God in Christ are universal, albeit known only by those who name the Name.

***When the word that is bashful is
forgotten in the interest of the word
that is bold, the fullness of the Gospel
is censored.***

Juxtaposed to these are the folk who declare that only those who call upon Jesus are saved from the wrath to come, and the rest of humanity is consigned to eternal perdition.

The full Gospel cannot be encompassed by the five variations of "scenario one" which do not do justice to the affirmation that Christ is "the way, the truth and the life," nor can it be faithfully represented by the domestication of Christ in the formulas of "scenario two."

Like all other doctrinal debates in the history of the church, the simplifications have their day, but a richer expression of the fullness of the Gospel usually asserts itself over time. Let's hope that the next World Council of Churches Assembly in Vancouver, Canada in 1983 — with its theme "Christ, the Life of the World" — will help us along the way to it, declaring for both the scandalous particularity and universality of Jesus Christ.

EPISCOPAL ASSEMBLY ON THE WORD OF GOD

The Evangelical Education Society of the Episcopal Church will be sponsoring its second "Assembly on the Word of God" April 21-23, 1982 in Alexandria, Virginia. The theme, "The Bible in the Life of the Christian Community," will be addressed in plenary sessions and a variety of elective workshops. Topics receiving attention range from social responsibility and ecumenism to scriptural authority, evangelism and prayer. Assembly leaders include clergy, seminary faculty, and lay church leaders. For more information write the Assembly Committee, Christ Church, 118 North Washington St., Alexandria, VA 22314.

REVIEWS

(Notes and critiques on recent books and periodicals)

The Book of Jeremiah

by J. A. Thompson (NICOT, Eerdmans, 1980, xii + 819 pp., \$22.50). Reviewed by Ramond C. Van Leeuwen, Lecturer in Old Testament, Calvin Theological Seminary.

J. A. Thompson's massive commentary on the Job among prophets requires a two-fold response: first to its attempt to elucidate the text of an ancient, canonical document and, second, to its status as a contemporary specimen of evangelical OT scholarship. This double consideration should make clear my views on the book's usefulness to pastors, biblical students and serious laypersons.

Thompson's volume begins with 133 pages of introduction, followed by a new translation interspersed with philological notes and the commentary proper. Thompson's "Introduction" provides the reader with an account of many issues requisite for an informed reading of Jeremiah. In it, Thompson locates Jeremiah in the prophetic tradition, surveys his setting in history, gives an account of the book's structure and composition, and pinpoints certain issues crucial for exegesis. The Introduction continues with treatments of the "life of Jeremiah," his message, textual problems, some Hebrew poetic devices used by the prophet, an outline of the book's contents, and a "select bibliography."

Thompson's "Introduction" will prove useful to many readers. As in his earlier commentary on *Deuteronomy* (Tyndale Old Testament series), here too the author's summary of the main lines of research pertaining to the book itself is lucid and informative, though not exhaustive (monographs such as those by H. Weippert (1973) and W. Thiel (1973) do not receive mention). The level of Thompson's exposition is semi-popular throughout, making it suitable for laypeople. This means also, however, that the commentary contains very little that is new, that it does not greatly *advance* our understanding of the book, and that various current issues in scholarship are ignored. For example, with an unconvincing appeal to 2 Kings 16:10-16, Thompson asserts that "Judah was compelled to undertake the obligations of a normal vassal, which involved . . . the recognition of Assyria's gods in the temple of Jerusalem" (p. 12, cf. p. 163). This view requires reassessment in light of M. Cogan's 1974 study of Assyrian vassal practices. Similarly, and perhaps more importantly, in dealing with the composition of the book, Thompson passes by J. R. Lundbom's 1975 monograph on rhetorical patterns in Jeremiah, though he does mention Holladay's work.

This last point leads to a main critical concern in the commentary. A key issue in twentieth-century Jeremiah studies is the chronological and literary relation of the poetic and prose sections of the book. Like many scholars, Thompson sees the poetical sections as original, but follows Bright in arguing that the prose sections are not necessarily Deuteronomistic and feels that they faithfully reflect the message of Jeremiah even if they do not reproduce his very words.

In principle then, Thompson allows for a process of development and redaction by other, later hands than Jeremiah and Baruch. Thompson's exegetical practice throughout the commentary, however, characteristically argues that while a latter date is possible for this or that passage, "there is nothing in any of these sayings which is inconsistent with Jeremiah's thinking in other places" (p. 200). Thus while Thompson formally acknowledges the validity of literary criticism, his exegesis does not pursue the method rigorously, and regularly comes to conservative conclusions coupled with a surprising agnosticism: "dogmatism is to be avoided. . . . In general, we are hardly in a position to assert what Jeremiah might or might not have thought about a whole range of topics" (p. 199).

With this we have arrived at a major problem in the commentary — a problem which is central to the less than robust health of much of contemporary evangelical Old Testament scholarship. The problem has two levels. First, the theological, literary, and epistemological assumptions of much of conservative Christianity compel it to the stance that chronological, multi-layered development of a book traditionally ascribed to one author would be incompatible with the truth or inspiration of that book. The scholar writing for such a constituency has to be "diplomatic" to say the least. I suspect this may account, in part, for Thompson's lack of "dogmatism" and its correlate vagueness. On the other hand, some of the vagueness is inevitable since the compositional questions being pursued, given the nature of the data in Jeremiah and the traditional critical way of positing them, are sometimes unanswerable. Hence one regrets Thompson's failure to pursue the possibilities raised by rhetorical criticism. Such a method, coupled with a sober redaction criticism, might have advanced our understanding of the book's canonical shape.

Secondly, and more important than the answers given to various critical questions, is the fact that the basic concerns and preoccupations of the commentary are largely dictated by the historical critical tradition (not "method"). The assumption (seemingly shared by "liberal" and "conservative" alike) which fundamentally controls the course of commentaries such as this is that the text's meaning is largely, if not exclusively, a function of its historical setting or referents, somewhat positively conceived.

I make these comments not to denigrate the enterprise of historical criticism per se, but to call attention to the limits of that enterprise for elucidating the text as *Scripture*, that book which alone reveals to us God and the meaning of human existence. Whatever the merits of Thompson's book as a source of historical knowledge, his preoccupation with facts for their own sake does not leave much room for the sort of serious *biblical* exegesis which the church and world so desperately need. Symptomatic of the problem is Thompson's almost total failure to exploit the great theological commentaries of the past. In passing, I might say that in the historical department, as in the area of redaction, Thompson's book is unevenly helpful. For example, in the discussion of the "Foe from the North" (pp. 86-87) the layman is given no help in understanding how the Babylonians, who lived to the *East*, could be described as the "Foe from the *North*."

I think this commentary will prove disap-

pointing to preachers and theologians, partly for the reasons given above and partly because of the methods of theological exegesis employed. Thompson basically takes a "word study" approach to theology placed within a covenantal context a la G. E. Mendenhall. His philological commentary is highly repetitious (something good editing might have improved) and consists, for the most part, of trivial explanations of common Hebrew words for people who have little or no Hebrew.

More disturbing than slips of method and reading is Thompson's failure to use the latest lexicographical researches into important words that might give the reader a deeper understanding of the thought-world of the biblical text. Thompson only refers twice to the *TDOT* (German *TWAT*) and not at all to the *THAT* of Jenni and Westermann. This lack might not be so significant if Thompson himself did not place so much emphasis on the theological significance of individual words. For example, Thompson's treatment of the important word *hesed* refers to nothing written later than 1933 (pp. 162, 319, 566, 567).

In sum, in spite of containing much that is good and helpful, Thompson's commentary suffers from its attempt to be both "critical" and "conservative," from being neither old nor modern enough. Somehow, it fails to help one penetrate deeply into the world and mind of the ancient prophet. Consequently, it fails to help us understand the twentieth century in light of the prophet.

Messianic Expectation in the Old Testament by Joachim Becker, translated by David E. Green (Fortress, 1980, 96 pp., \$7.95). Reviewed by Stephen A. Reed, student at Claremont Graduate School, Claremont, California.

Joachim Becker has written a succinct overview of the messianic expectation in the Old Testament. Extensive footnotes refer the reader to further avenues of study and provide further justifications of his views. An abundance of scriptural references is given with representative verses being discussed in detail. The author assumes that the reader is familiar with and receptive to current historical critical views.

One weakness of this book is that Becker does not define early enough what he means by "messianic expectation." It is the belief that a future royal savior will arise who is of the Davidic lineage (p. 79). All of these elements must be present for a passage to be seen as having a messianic expectation. Using such a strict criterion Becker concludes that "until the second century B.C. one searches in vain for such a figure" (p. 79).

In the first chapter Becker discusses the traditional view of the New Testament and the church that there is "an unbroken stream of messianic expectation and clear prediction" in the OT (p. 11). It is the author's intention to investigate the data found in the OT and present an historical outline of the evidence. Throughout his book he examines the verses traditionally seen as messianic as well as other passages referring to the king. Becker carefully separates the actual historical events from later interpretations of the events and discusses the various levels of the text at their historical point of origin.

Chapter 2 describes some early Yahweh worshippers who were opposed to any king (I Sam. 8-15; Jud. 8:22-33). During the monarchy (Chapters 3-6) the Davidic dynasty had no special place (p. 21). There is some evidence in this period for the belief in sacral kingship — the present king is seen as the “bearer of blessing,” “the representative of people,” the “incarnation” of the deity, and the “son of god” (p. 39).

Chapter 7, “Restorative Monarchism and Theocracy after the Monarchy,” introduces the key themes of the exilic and post exilic periods, which are discussed respectively in chapters 8-10 and 11-12. Adherents of restorative monarchy hoped for the restoration of the Davidic monarchy (p. 48). This often included the hope of other pre-exilic institutions such as the prophet and priest (Deuteronomistic works). The theocratic movement emphasized the kingship of God (Psa. 47, 93, 96-99; Isa. 52:7-12), and had little hope of salvation through a king in Israel. In fact the heathen King Cyrus becomes the nation’s savior (Isa. 44:28, 45:1), and Davidic promises are transferred to the nation as a whole (Isa. 55:3-5).

The view of messianic expectation which arises in the second and first centuries B.C. is neither universally held nor identical for each group (Chapters 13-14). The messiah was usually seen as an earthly figure with an historical function. Ben Sirach is not messianic. In First Maccabees the Hasmonean and not the Davidic dynasty was exalted. Some held to a purely Davidic expectation (Psalms of Solomon, Targums, LXX).

The NT used a common exegetical method of its time in interpreting the OT, but was distinctive in seeing everything fulfilled in Jesus Christ (Chapter 15). Becker believes that the exegesis of the NT is justified even though the historical exegesis of the OT does not support this. In conclusion he states that “to find Christ at every stop on our way through the history of Israel and the Old Testament is not only no deception but also a duty imposed on us by the inspired testimony of the New Testament, the meaning of which we must strive to understand” (p. 96).

It is quite certain that Becker’s historical critical methods, his usage of such terms as “fictive prophecies,” and his conclusions will raise red flags for many North American evangelicals. Even though his presuppositions may vary greatly from that of some evangelicals, his careful exegesis of texts cannot be ignored. Becker’s final chapter indicates that he takes the NT testimony concerning the OT seriously and does not wish to discredit the Bible.

Becker’s precise definition of “messianic expectation” is very valuable. His differentiations between restorative monarchism and theocracy, transcendental and historical messianism, and eschatology proper and eschatological messianism bring much clarity to the discussion concerning the “messiah” in the OT. The differing shades of meaning in the biblical text need to be portrayed in color rather than black and white.

Becker admits that there is no unanimity in the scholarly world concerning some of his views, such as the dating of the royal psalms and his unmessianic understanding of the Chronicler. At such places there is room to question Becker. His evidence and justification have a weight of importance to them, however, that cannot simply be set aside.

Even though Becker presents various viewpoints towards the king quite clearly, he does not relate these viewpoints to one another very well. Each view seems to arise independently and have little influence on the other views. For example, he explains the rise of “real messianism” on p. 87 in totally historical terms. Becker seems to ignore the effect of religious traditions and experiences in shaping new views.

Becker’s final chapter is not very satisfying. His historical outline presents little “messianic expectation” in the OT whereas the NT sees much. Becker wants to find a synthesis to preserve both of these views (p. 93). He offers no real indication how this might be done except by appealing to the “light of faith.” His understandings of the OT and NT seem to remain irreconcilable.

The expectations and hopes presented in the OT are many and diverse. Generally the texts do not portray a clear hope in a savior of the royal line of David. To speak of direct predictive prophecy of Jesus Christ, therefore, appears problematic. Traditional exegetes have often gathered bits and pieces from various places in the OT in order to produce a composite picture of a messiah that is not enunciated anywhere. In a broader sense, however, Jesus Christ can be seen to have fulfilled the OT’s hopes and expectations. In another sense God’s act in Jesus was a new and creative act which was totally unforeseen because Jesus Christ also came to challenge and rebuke humanity. The OT had already known of such a God who revealed himself but still did the unexpected. The cataclysmic event of Jesus Christ’s resurrection necessitated a whole new understanding of the Scriptures. Every element of the OT began to pulsate with new Christological dimensions for the transformed believers of NT times. Today, however, we must be sensitive to the message of the OT itself as well as to the later interpretation of the NT and the church.

Scriptures, Sects and Visions
by Michael Edward Stone (Fortress Press, 1980, 150 pp., \$11.95). Reviewed by Marvin R. Wilson, Professor of Biblical Studies, Gordon College.

The title of this work could be misleading. It does not concern current end-time communities and the wave of apocalyptic fever and eschatological mania now so much a part of the American religious scene. Rather, it is a profile of Judaism from Ezra to the Jewish revolts written by Michael Stone, a professor of Jewish Thought at the Hebrew University of Jerusalem.

In this volume, Stone reflects the cutting edge of Jewish historical study today. His is no compact survey in the traditional sense; rather it is a fresh portrait of Second Temple (Intertestamental) Judaism carefully sketched by a re-examination of known sources and texts in light of newly discovered material. The result is a work of first-rate scholarship written on a non-technical level.

Stone’s purpose is to present some of the things he “found surprising” in his recent study of the primary source materials of the Second Temple period. For the reader, there is a definite element of freshness and anticipation — even, at times, surprise — as Stone, in a non-

sensational fashion, sheds new light upon post-biblical Judaism and the beginnings of Christianity. The author’s style is easy to follow. Complex sentences are avoided and many basic words — Septuagint, for example — are defined in the text. Moreover, the end of the volume contains a bibliography, topical index, and a thirteen-page key to ancient writings (annotated listing of 53 primary sources) discussed in the text. Throughout the book Stone interacts much with the Dead Sea Scrolls and the Nag Hammadi Codices, which he considers to be the best known relevant new sources illuminating the Intertestamental period.

As a historian, Stone’s concern is to present a balanced view of this period. Several examples illustrating this concern will suffice. Stone argues that the conquest of Alexander the Great, described by him as “probably the most momentous cultural and political event of the last 500 years B.C.E.” (p. 19), and not the Maccabean revolt, should be recognized by Jewish historiography as a dividing line marking the relationship between Judaism and Hellenism. In addition, Stone questions the view long held by scholars that after the Babylonian exile Judaism changed from the religion of the Prophets to a religion of law. In the author’s assessment: “The priestly source of the Pentateuch is widely recognized to contain old elements indeed” (pp. 23, 24). Such a conclusion will prove to be of considerable interest to conservative biblical scholarship which has long held to an early date for the priestly portions of the Pentateuch.

New light on the third century is also provided by the so-called Dalayah papyri (from the Jordan rift) and Zenon papyri (from Egypt). These texts indicate that the process of Hellenization started in the fourth century, even, to some degree, before Alexander the Great. Stone points to the recent publications of the manuscripts of the *Book of Enoch* which shed considerable insight into the origin of apocalyptic literature. Apocalypses, as a literary genre, have generally been regarded as emerging from the time of the persecution of Antiochus IV Epiphanes and the Maccabean revolt. (Hence the usual late, second century, dating for the book of Daniel). Since the *Book of Enoch* antedates the apocalyptic parts of Daniel by at least half a century, the character and context of the development of apocalyptic literature and the dating of the book of Daniel must now be reassessed. Furthermore, Stone suggests the need to re-evaluate the question whether Gnosticism is a growth out of Judaism in view of the Coptic manuscripts from Nag Hammadi.

Stone makes several statements to which this reviewer takes exception. First, it is not totally accurate to say the Coptic language is “written in Greek letters” (p. 9). The fact is that seven letters in the Coptic script derive from Demotic, a late stage of Egyptian, and are not Greek at all. Second, I would question Stone’s assumption that biblical writing was not fully concluded until after 200 B.C.E. (p. 25). Finally, it is debatable that the biblical character Daniel “may have roots going back into mythological antiquity” (p. 41). Stone is careful to point out, however, that the view we have of Jewish history is conditioned by the presuppositions of historiography we hold (p. 53).

The above points in question, however, are minor compared with the total impact of this

book. *Scriptures, Sects and Visions* is "must" reading for the one who desires to keep current in respect to the impact of those recently discovered documents which speak loud and clear from that period known until now as "the 400 years of silence."

***Moses and the Deuteronomist: A Literary Study of the Deuteronomistic History* by Robert Polzin (Seabury Press, 1980, 226 pp., \$8.95). Reviewed by Ted J. Lewis, Ph.D. student in Near Eastern Languages and Civilizations, Harvard University.**

Polzin, who is probably best known in Old Testament circles for his *Biblical Structuralism*, has now undertaken the first of a two-part literary analysis of the Deuteronomistic History. *Moses and the Deuteronomist* discusses the books of Deuteronomy, Joshua, and Judges, with Samuel-Kings to be treated in the forthcoming volume.

In his first chapter Polzin argues for the operational priority of literary criticism over historical criticism. He relies heavily on Russian formalists in developing his methodology of literary analysis. The goal he sets forth is to discover the "ultimate semantic authority," i.e. the unifying ideological stance of the author (p. 20). His method is to analyze several planes of composition which he describes as phraseological, spatial, temporal, and psychological (p. 44). Another primary analytical tool is to distinguish between reported and reporting speech, or direct and indirect discourse.

Polzin next demonstrates how these techniques are used to unearth the ideological stances of the books of Deuteronomy, Joshua, and Judges, and in so doing that of the "Deuteronomist." In Deuteronomy Polzin sees a hidden polemic in a subtle dialogue between the voices of Moses (the hero) and the narrator. One voice (Moses) emphasizes the unique status of Moses and Israel, and the grace and mercy of God. The second voice (the narrator) at the same time emphasizes their non-unique status and the retributive justice of God. Polzin sees an ideological tension between the two voices and labels them "authoritarian dogmatism" and "critical traditionalism" respectively. The ultimate viewpoint of the book of Deuteronomy is expressed by the second voice, the Deuteronomist, who ascribes authority to Moses only to diminish it and elevates himself to the same authority. In other words, the primary function of Deuteronomy is precisely to establish the authority of the Deuteronomist narrator through a hidden polemical dialogue (p. 63). In Deuteronomy 18:17-20 Polzin says that "the prophet like Moses" is the narrator who wants to elevate himself in preparation for giving the authoritative history of Israel in Joshua-Kings.

In Joshua, Polzin continues to find the two voices, with the issues "confined to hermeneutic problems involved in the fulfillment of God's word" (p. 110). The first voice is characterized by stability and immobility whereas the second voice emphasizes change and mobility. The voice of "authoritarian dogmatism," with its unswerving loyalty to the exact fulfillment of God's commands, is being mocked by the voice of "critical traditionalism," which presents the more realistic picture and is once again the prevailing viewpoint, as in Deuteronomy.

However, with Judges Polzin seals his own fate: he once again tries to search out his ideological categories. The voice of "critical traditionalism" (and that of Polzin himself) is contradicted by the mercy of God which shows through everywhere in Judges. Polzin has to throw up his hands and admit that "ambiguity is the ideological scheme of the entire book" (p. 169)! In a final attempt to save his methodology, Polzin interprets Judges as a warning against the "idolatry of ideology itself" (p. 181).

It is little wonder that Judges does not easily conform to Polzin's scheme. His main stumbling block is his view of the attributes of God. He sees God's mercy as subordinate to his more basic desire for justice (p. 66). Polzin cannot conceive of the co-existence of such attributes, and thus needs to posit two voices for competing ideologies.

One could also ask other questions. How can Polzin substantiate from his evidence that there is a Deuteronomist at all? How does any type of oral composition or traditional writing fit into his literary analysis? What about the literary character of the book of Deuteronomy, which so closely resembles ancient suzerainty treaties? In the end it is Polzin's artificial search for ideological stances which constricts him. The techniques he uses allow him to become too rigid and analytical, losing an adequate appreciation for the Semitic mindset.

I do share Polzin's desire for serious literary analysis (see Alter, p. 5), especially in the field of Old Testament studies, which is so heavily dominated by the historical-critical approach. Polzin does us a service in showing that literary analysis has to be at the forefront. Nevertheless, what we need is an integration of several methods, not a monomethod; and most importantly we need to be open to the revelation of the true God.

***Israel and the Arameans of Damascus* by Merrill Unger (2nd ed., Baker, 1980, 189 pp., \$5.95). Reviewed by Gleason L. Archer, Professor of Old Testament, Trinity Evangelical Divinity School.**

Baker Book House has rendered a real service to evangelical scholarship in this attractive paperback edition of Unger's 1958 work, originally published in London under E. T. S. auspices. This reprint is furnished with an insightful Introduction by Dr. Kenneth Barker, who provides some helpful guidelines for updating the views expressed by his Dallas Seminary predecessor 22 years before and offers a bibliography of more recent works as well. He points out the obsolescence of certain interpretations which were formerly prevalent, but have been later revised.

We must heartily recommend this monograph in the warmest terms because of its skill in correlating the data of archeology with the biblical records themselves. The rise and fall of the rulers of Damascus, her enemies and her allies, are set forth in such an interesting style that the reader feels transported back to the times in which these events were taking place. The treatment given to King Zakir of Hazrek and Hamath is very well done, and the implications of his late 9th century inscription (written in a dialect of Aramaic strongly tinged with Canaanisms) are brought out in an exemplary

fashion. Since he is not dealing with OT higher criticism as such, he does not venture into the implications for an intrusion of Aramaisms into the Hebrew writings stemming from the same period, but this is a significant implication of the Zakir inscription.

It should perhaps be noted that Unger showed a deference to the controversial opinions of W. F. Albright that raises some problems in regard to biblical trustworthiness. For example, on p. 7 Unger suggests that Abraham's departure from Haran was in the late 1900s B.C., "reckoning from the most likely date of the Exodus." Quite clearly he is presupposing the Albright date of 1290 B.C. for the Exodus. Yet the evidence for a date of 1445 B.C., conformable to I Kings 6:1 is quite compelling, both on the ground of biblical trustworthiness and on the ground of some archeological data, whereas the 1290 date gives rise to a complex of formidable difficulties. J. J. Bimson's "Re-dating the Exodus and Conquest" (Sheffield, 1978) has sounded the death-knell for the Late-Date Theory of the Exodus. Unger then goes on to suggest that "a possible time for Abraham's removal into Palestine was toward the end of the seventeenth century B.C." (p. 9). Such a late date as this renders the chronology of the Pentateuch a complete shambles, and there are few modern conservative scholars who would seriously defend this dating today.

In conclusion we regard the merits of this 23-year-old monograph as far outweighing its demerits, and we could only wish that the new generation of evangelical O. T. scholars might benefit from Unger's model in setting forth the biography of other leading cities and cultures of the Ancient Near East which came into contact with Israel during the first millennium B.C.

***New Testament Theology* by Donald Guthrie (IVP, 1981, 1064 pp., \$24.95). Reviewed by D. A. Carson, Professor of New Testament, Trinity Evangelical Divinity School.**

From the pen of a mature scholar who has already given us the standard textbook *New Testament Introduction* (3rd ed. 1970), as well as competent commentaries on Galatians and on the Pastoral Epistles, not to mention several other works, comes this major *New Testament Theology*. And there is no doubt that it too will rapidly become a standard.

The major innovation in this volume is its organization. Most NT theologies (e.g. those of Bultmann, Ladd, Kummel and many others) outline and explain the principal theological themes of each corpus of NT literature, such as "Pauline writings" or "Johannine literature." This has the advantage of providing a "feel" for the main emphases and thrusts of each corpus; but it suffers from two disadvantages. First, it provides no forum for discussing the constituent elements of NT theology as parts of the whole: whatever unity the NT has is not adequately considered. Second, even when different parts of the NT deal with the same theme (say, "Kingdom of God," or a Christological title such as "Son of Man"), the standard organization does not provide for comparison of treatments, still less for attempts at synthesis. Guthrie has changed all this throughout his book, with the exception of

the introduction and the first chapter. The remaining nine chapters, almost nine-tenths of the book, are structured to provide a discussion of various central themes in each corpus of the NT, wherever such themes appear, along with a concluding summary. These nine chapters are titled, respectively, "Man and his World," "Christology," "The mission of Christ," "The Holy Spirit," "The Christian Life," "The church," "The future," "The New Testament approach to ethics," and "Scripture." Yet these titles barely hint at the wealth of material. For instance, the longest chapter, on Christology, after a brief introduction and a section on "Jesus as man," treats the humanity of Jesus and the sinlessness of the man Jesus in the various divisions of the NT, before discussing the Christological titles "Messiah," "Son of David," "Servant," "Son of man," "Lord," "Son of God," "Logos," and "God" — as well as such categories as the "I am" sayings, Jesus as prophet and teacher, and the last Adam. Still in the same chapter, Guthrie discusses major Christological "hymns" and certain Christological events (the virgin birth, the resurrection and the ascension), before offering the chapter's concluding pages, under the subtitle "Jesus, God and man."

Of course, *which* NT corpuses are discussed varies from topic to topic: e.g. under "Logos," Guthrie includes "The Johannine literature" and "The rest of the New Testament," whereas under "Messiah" the breakdown is "The Jewish background," "The synoptic gospels," "The Johannine literature," "Acts," "Paul," "The rest of the New Testament," and "The significance of the title." It must not be thought that groupings like "The Johannine literature" are inviolable: for instance, under "The humanity of Jesus," Guthrie separates (rightly) "The Johannine literature" from "Revelation."

The first two chapters of this book provide a lengthy discussion of the nature, definition, background, limitations and structure of New Testament theology (pp. 21–74). The next chapter is on God (pp. 75–115); and here the treatment is strictly topical, covering the entire NT corpus against the background of the OT.

If there is a disadvantage to the approach adopted by Guthrie, it is that one must work a little harder to gain a bird's eye view of the central thrusts of each corpus as a whole. But others have attempted such presentations; and the rich benefits of Guthrie's approach outweigh any loss that might be involved. Here there is corpus by corpus exposition and comparison of central NT themes, along with serious attempts at summarization and synthesis.

Guthrie's *Theology* is a textbook: it is not designed to make a lot of telling advances, but conveniently and courteously sifts a copious quantity of discussion and presents it in digestible format. Whenever I disagreed with a point or longed for more exegesis or detailed debate (it must be said that the discussion is sometimes a trifle bland), I tried to remind myself not only of the purpose of the volume, but also its length: how much more discussion, after all, could have been squeezed into one textbook? Moreover, on some topics (e.g. the sections on "The saving work of Christ"), Guthrie's work is much more satisfying than that of its closest rival, the *Theology* by Ladd. At any rate, no serious student of the NT can afford to ignore this useful compendium; and for many it will become the standard text.

***The Theological Imagination: Constructing the Concept of God*
by Gordon D. Kaufman (Westminster, 1981, 309 pp., \$14.50 paper). Reviewed by Clark H. Pinnock, McMaster Divinity College.**

Gordon Kaufman, professor of theology at the Harvard Divinity School, has been seeking to clarify the nature of Christian belief in God since he wrote his *Systematic Theology* in 1968. His investigation began with *God the Problem* in 1972, continued in his *Essay on Theological Method* in 1975, and now has reached a plateau in the present book. He has reached a conclusion quite different from the one in the *Systematic Theology*. Whereas earlier he had argued that one could hardly do theology unless God had revealed himself in a definitive way, now he concludes that there is no such disclosure and we must do the best we can in our own wisdom. As if to convince himself that this *is* now his view, Kaufman sprinkles throughout the book ideas which say in effect: we used to believe that we had a word from God, but now we know we do not, so let us get on with theology the best we can in the new mode. This latest book will sadden the heart of any reader who is a traditional Christian because in it an eminent liberal theologian admits there is no revelational foundation underneath the Christian faith. The book proves beyond a shadow of a doubt that not only liberalism but modernism is alive and well in 1982.

According to Kaufman all people construct gods for themselves, including Christians. They do this out of their imagination. They try to figure out the nature of ultimate reality and express it in myths or metaphysics. The theologian is not to suppose that the Christian message is any different. It too is a religious scheme of interpretation, with its unique categorical structure, which came into existence as a result of human ingenuity and experience. It cannot in any way be said to be more of a divine revelation than any other claim in the world. From this it follows that we cannot think of God as a being who exists but rather as a symbol of that which forwards humanization. God is a value term in our system of world construction, not an independent being beyond the world. As he puts it, "God is the focal term of an overarching conceptual framework and not the name of an object perceived and experienced apart from that frame" (p. 47). Kaufman is now a religious humanist for whom "God" personifies the values that foster his belief in humanity.

This is not to say that a traditional Christian can gain nothing from reading Kaufman. On the contrary I find him wonderfully honest in his convictions and deep in his perceptions. For example, he has a chapter on "attachment to God" which echoes his treatment of the Spirit in the *Systematic Theology* and is quite marvelous. I also appreciate Kaufman for saying outright that there is no revelation, rather than pretending that there is, as many liberal colleagues do. He does not leave you wondering where he stands and why. He forces you to think why you do not stand there too. He also illustrates so well the basic difference between traditional Christianity and explicit religious liberalism: for the former God's Word comes down to us from beyond the world, and for the latter all there is to work with is human traditions and guesswork which can only be "true"

in the pragmatic sense, that is, they are true if they are useful.

The result of Kaufman's stance is predictable. We decide who God is, who Jesus is, who we are. Kaufman is very frank about that. We have to do the best we can to figure out how things are and go with that. There is no other option, unless revelation can be established, which Kaufman doubts. So we do not know if God is love though we can choose to pretend that he is, and we do not know that Jesus revealed the Father though we can decide to behave as though he did. Theology is all human guesswork and could prove to be the result of wishful thinking. What Kaufman is sure of is that any acceptable construct must be able to serve as a vehicle of our fuller humanization (p. 264). I wonder why he is so sure of that. Perhaps the universe is hostile to humankind's career in it and will eventually swallow us up in everlasting night. In that case, what is "true" will not "work" at all. This is why most people, myself included, would prefer to gamble on the claim of the gospel being true, and not upon Kaufman's squeezed-out version of it. We even dare to think that because of the resurrection of Jesus there is evidence that it is. Kaufman thought so too in 1968 even though he thought the resurrection was a God-sent "hallucination." Obviously the thinness of that reed has failed to support him and his theological enterprise has collapsed inward. There are many lessons for a conservative to learn from the tragic development of this theology.

***Decolonizing Theology: A Caribbean Perspective*
by Noel Leo Erskine (Orbis, 1981, 130 pp., \$6.95). Reviewed by Luis Cortes, Assistant in Hispanic Ministry and Lay Leadership Development, Eastern Baptist Theological Seminary.**

Noel Leo Erskine states that the significance of his book concerns the oppressed "in their search for freedom in history as they seek to discover whether or not Jesus is the answer to the problems of identity in the Caribbean" (p. 10). The author begins to address this task by presenting the Protestant church as a historically influential arm of Anglo-American and European economic and racial interests in Jamaica. These are the forces that stripped Jamaican Blacks of their culture, dignity and identity. Black Jamaicans survived the physical and psychological abuse of slavery with the aid of traditional Black religion or messianic cults, like those of Marcus Garvey or the Rastafarians. Also of help were the indigenous Protestant churches which were led by Black ministers and incorporated some of the Black religious traditions. In light of the historical situation of Jamaica, Erskine affirms that theology must side with the oppressed and calls for a theology of decolonization or a theology of freedom in the Caribbean.

Erskine, using Jamaica, his birthplace, as the point of departure, observes that "In the Caribbean hymns as well as liturgies and theology have been mainly imported from Europe and North America. The central problem here is not that imports may not have a place in Caribbean spirituality but that God, when understood through the medium of other peoples' experience, is in danger of losing identity for oppressed peoples" (p. 1).

Erskine records the injustices suffered by both Blacks and Whites in Jamaica. White slaves would serve as indentured servants for seven years and be set free; a Black man and his children were sentenced to a lifetime of slavery. The Protestant churches condoned these inhumanities. Erskine believes that such injustice led to the Black Jamaican's affirmation of the self through Black traditional religion and messianic cults. "As the church in the Caribbean decolonizes theology, it must be willing to put aside a timeless, universal, metaphysical theology and become existential as it seeks to relate to the living history of blackness. This is consistent with the Biblical revelation, which took on a historical particularity in the exodus and in the incarnation" (p. 85).

A major biblical premise of the book is Gal. 5:1. "For freedom Christ has set us free." Here Erskine explains Paul's reference to freedom from sin. Sin, being the basic cause of injustice and oppression in the world, is composed of personal and collective wills that reject God and neighbor. It is crucial to Erskine that the church respond to God's freedom by taking responsibility for the world.

Many of the theological premises are based on the work of James Cone and other liberation thinkers. The book would have a stronger base if more biblical exegesis had been done. Also, more work is needed in the area of socio-economic historical analysis. Erskine writes, "Theology in the Caribbean must be approached via sociology and history rather than philosophy" (p. 84). But if the agenda is then one of sociology and history, neither is adequately covered in the brief 125 pages of the text.

The book would also have benefited from more dialogue between Jamaica and the rest of the Caribbean. The experiences in Jamaica are similar to those of other Caribbean islands but certainly not the same. Not enough is said about Protestantism's continued relationship with Rastafarians, traditional Black religion and other messianic cults. How should we respond to them? What is the role of evangelism and evangelicals? Although Erskine calls for the church to take a prophetic stand and take responsibility for the world, he fails to provide the specifics which we need.

Yet, in the final analysis, the book, written as a reflection for further dialogue on the theology of decolonization, is excellent. Erskine serves the present church by highlighting some of the injustices from which we have yet to move toward repentance and reconciliation. The ecclesiastical work done on Jamaica's indigenous religions and the role it has played in the lives of Black people in Jamaica is alone worth the price of the book.

The Case for Liberal Christianity
by Donald E. Miller (Harper & Row, 1981, 154 pp., \$9.95). Reviewed by Richard J. Coleman, Teaching Minister, Community Church of Durham.

Donald Miller's book is both personal and apologetic. It was written for others like himself who neither feel at ease with a supernatural Christianity nor confident with a watered-down secularized version of the church. Miller also makes a case for the Christian liberal tradition as the best alternative to both regressive con-

servatism and the moral relativism of humanism.

Given this as Miller's stated purpose we may inquire whether he has made the best possible case for the liberal tradition. As an Assistant Professor in the School of Religion of the University of Southern California, Dr. Miller does not become terribly concerned about historical roots. Instead, his approach is to demonstrate the vitality of liberal Christianity. One of the author's principal convictions is the inability of humanism/pluralism to provide the individual with a meaningful context in which he or she may pursue fundamental questions of truth and virtue. The church, but especially Liberalism with its interest in integrating religious belief with a contemporary world view, is rich in the kind of symbolism necessary if the individual is going to be grounded in the transcendent reality of God.

From both a personal and apologetic perspective I judge the book to be appropriate in style and length. There are occasional caricatures of the conservative position. The most serious is the assumption that conservatives base their case upon a literal interpretation of Scripture or a literal acceptance of church doctrines. In his wonderfully clear book, *Special Revelation and the Word of God*, Bernard Ramm demonstrated that every human embodiment of God's revelation, even an inerrant Bible, is less than a full disclosure. History itself, then, is a necessary but a partial manifestation of the fullness of the divine Godhead.

Critically, I would engage the author on two fronts. Donald Miller believes one can be a committed Christian without being committed to the historical witness of Scripture. Personally, Miller found "historical realism" to be a handicap. His enlightenment came when he discovered that symbols, as opposed to historical truths, were effective in the process of defining one's religious identity. Pragmatically, symbols and ritual are powerful shapers and mediators of the ultimate reality we call God. But there is both a theological and practical danger when "symbolic realists" become apathetic about what "really happened" because it wouldn't make much difference. What might be true for an individual is not necessarily true or good for the church.

Miller has not thoroughly thought out the relationship between "the content of faith" and the "decision for faith." But as one who has become disenchanted with Bultmann this is not surprising, because the liberal tradition tipped the balance at this juncture in favor of a decision to commit one's life to the "that" or symbol of Jesus' earthly life. In this regard Miller did the liberal tradition a disservice, because there is an important strand of theologians who were vitally interested in maintaining a balance; stretching from Soren Kierkegaard to Gotthold Lessing and Martin Kahler and then to Wilhelm Herrmann who served as mentor to both Barth and Bultmann. Renewed interest has more recently grown out of a challenge to both Barth and Bultmann in the Pannenberg school of historical realists who once again see the complexity of the issue.

My second critique piggybacks on the first. We certainly concur that pluralism and relativism are the principal threats to commitment to Jesus Christ as Lord. Therefore what is needed, as Miller and many others perceive, is a counter-culture mentality which provides us with a transcendent identity. Miller believes the

social climate is ready for a revival of liberal Christianity, because it can "stand in the hiatus between polarized factions" (p. 151).

Liberalism has indeed embraced the necessity of being open to truths from other disciplines, but in being more accommodating liberal Christianity has not avoided the jaws of humanism very well. If Liberalism won't take history and revelation more seriously, then it will have continued difficulty standing straight against the theories of the moment.

It is my personal conviction that any middle course worth its salt will have to integrate the strengths of both Liberalism and Conservatism (so expressed in *Issues of Theological Conflict*). Donald Miller has given us a popular account of one of the traditions upon which we must draw. But in itself, Liberalism cannot accomplish all that either Miller or I would hope.

Karl Barth & Evangelicalism
by Gregory G. Bolich (IVP, 1980, 240 pp., \$6.95). Reviewed by David W. Gill, Assistant Professor of Christian Ethics, New College, Berkeley.

Gregory Bolich, a recent M.Div. graduate of Western Evangelical Seminary in Portland, Oregon, has produced one of the most significant works on Karl Barth in many years. Bolich argues that Karl Barth "could provide a measure of inspiration and direction for the healthy renewing and reforming of evangelical theology" (p. 165). "Even if full agreement is not reached with him on every matter, Barth's teaching easily falls within the range of genuinely evangelical thought" (p. 191). Bolich provides a brief introduction to the life and teaching of Karl Barth and to the history and character of American (and British) evangelical theology.

The major part of Bolich's work, though, is a review of the American evangelical response to Barth, both negative (Clark, Van Til, Schaefer, Montgomery, et al.) and positive (Brown, Carnell, Bloesch, Ramm, Bromiley, et al.). Special attention is directed, naturally enough, to the philosophical area of epistemology and the theological area of revelation and the doctrine of Scripture. While Bolich is consistently kind and fair to the negative critics of Barth, he sides with the positive critics in finding Barth both helpful and evangelical, though not inerrant. The negative critics have either not read Barth, not understood him, overreacted to some of his work, or fallen prey to a narrow, defensive, rationalistic dogmatism of their own.

Barth's value for evangelicals lies in his inspiring, positive attempt to build a theology of the Word of God. In scope, center, and general outline Barth's work is an inspiring, instructive aide to contemporary evangelical theology. Some of his specific emphases (e.g. the inextricable linking of theology and ethics) are also highly valuable. However, Barth is not without his faults and weaknesses, Bolich goes on to point out. In particular, Bolich suggests the need to move beyond Barth's doctrine of Scripture to a formulation more in keeping with evangelical conviction and, more importantly, with the witness of Scripture itself. Whether Bolich's own proposed statement on the authority of Scripture is satisfactory or not is really beside the point of the book. What is im-

portant is Bolich's example in trying to move through, but then beyond, Barth in one crucial area of evangelical theology.

Some readers of this book may find it quaint and even irrelevant or tedious. But for those of us who have grown up chewing on the works of Francis Schaeffer, John Montgomery, Carl Henry and others before discovering Barth for ourselves, Bolich's book is a remarkable contribution. InterVarsity Press is to be congratulated for making this work available (and to the right constituency!). And Gregory Bolich is deserving of our thanks for writing a fine, timely book, as well as our encouragement to write some more.

Introduction to Christianity. A Case Method Approach

by Alice F. and Robert A. Evans (John Knox, 1980, 226 pp., \$6.95). Reviewed by William W. Wells, Associate Professor of Theology, Wheaton Graduate School.

The Case Method Approach forces students to integrate previous learnings into new meanings. That is its strength. The weakness of the approach is the flip side of its strength. It is ineffective when students lack crucial information. And so, when teachers want to use a case method approach in contexts where students will likely lack crucial information, they must develop some kind of strategy to communicate that information prior to discussing the case.

And that is the problem which Alice F. and Robert A. Evans tried — albeit unsuccessfully — to solve in their *Introduction to Christianity: A Case Method Approach*. While the authors included four excellent case studies in their *Introduction*, the cases constitute only five or ten percent of the book. The rest is straight text such as one would find in any orientation to the Christian faith. The sub-title misleads as the book is primarily an introduction. The four short cases are all really incidental.

So the book is really not a case book. How is it as a text? The authors write exceptionally well. Some of the stories included in the book are both highly entertaining and totally appropriate. The book will communicate effectively with the intended audience: high school/college/adult classes. Further, the authors intentionally try to describe the broad spectrum of beliefs within the Church. For example, while they represent a Protestant point of view on the whole, the section on the Sacraments presents a short discussion of marriage and ordination. Their irenic stance is refreshing. And finally, they introduce the reader to biblical history, Church history, and Christian thought and worship in an amazingly compact book.

But in the end, the book skirts too many issues. On miracles: "There were, according to some accounts, even more dramatic acts of Jesus which came to be described as miracles" (p. 41). Does God really act in our world or not? On the resurrection of Christ: "This view of the empty tomb is still held by some persons today, but it misses the central meaning of the resurrection faith for Christians: how it changed the lives of those who believed Jesus had defeated the power of death" (p. 47). "Not all Christians agree about whether one is to understand the resurrection of Jesus literally or symbolically. However, most Christians

clearly affirm their belief in the power of Jesus' resurrection" (p. 48). Was death *really* conquered? On the object of faith: "Christianity declares that the relationship of faith or trust in God which is nurtured by prayer, makes one a free person, subject to none. . . . Jesus' own lived faith illustrated and dramatized what Christians were to value. He directed them to their ultimate concern: a loving and faithful relationship with God and neighbor" (pp. 105, 109). Is faith in Jesus Christ a part of Christianity?

The authors claim that the work is directed to classes in churches. In my opinion, the work is too non-committal for that. Christianity is more than "*one viable option*" (p. 153, authors' italics). It is a message about God's definitive self-revelation through Jesus Christ. The core of Christianity was lost in the attempt to be irenic.

And Then Comes the End

by David Ewert (Herald, 1980, 197 pp., \$6.95). Reviewed by Larry R. Helyer, Assistant Professor of Religion, Taylor University.

David Ewert, Professor of New Testament at Mennonite Brethren Biblical Seminary in Fresno, California, has added to the growing number of evangelical volumes devoted to the eschatology of the NT. This popularly written book, however, is not merely another addition to the collection — it is a lucid summary of NT eschatology which deserves widespread study in both college and seminary as well as in highly motivated church Bible study groups. Why this recommendation? Besides a commendable brevity, this slender volume is a healthy corrective to the spate of more sensational and speculative contributions of less well informed and scholarly authors. Ewert's easy-to-read style is complemented by the fact that he has done his homework, both exegetically and in the secondary literature (a perusal of the End Notes will alert the more advanced student to a wealth of scholarly discussion on the broad subject of eschatology). While readers with eschatological positions already firmly settled may chafe at Ewert's caution and noncommittal stance on certain "key" issues (e.g., signs of the times and the interpretation of the Millennium), this reserve is more than compensated for by a balanced judgment and a pastoral concern which insists that eschatology is eminently *practical*.

Ewert's first chapter may well be the most important since it provides the perspective from which the NT teaching on last things is outlined. In this chapter Ewert clearly makes the crucial point that the "last days" began with Christ's *first coming* and thus we have been for some time living in the last days. This fine discussion (which also takes up the problem of the delay of Christ's second advent) provides the springboard for his examination of the "signs" of the parousia in chapter two and effectively undercuts the wild speculation endemic in some popular evangelical writing on eschatology. The last chapter (thirteen) comes back to the keynote of the first by sketching in helpful fashion the NT concept of hope and how believers are to await the consummation of God's saving activity in Christ. Sandwiched between these chapters are the traditional themes of tribulation and rapture (Ewert is a post-tribulationist), death and

the intermediate state, Anti-Christ, Second Advent terminology, resurrection, the problem of the Millennium (Ewert seems to endorse F. F. Bruce's preference to wear none of the a-, post-, or pre- labels!), final judgment, and the eternal destinies of the wicked and righteous. Each chapter is followed by some thoughtful discussion questions, a feature that increases its usefulness in Bible study groups.

Myron S. Augsburg writes in an introductory chapter that "David Ewert has rendered yeoman's service to the church" in the writing of this book (p. 13). This reviewer agrees and plans to utilize it as a text in a course on NT eschatology for undergraduates. Alas, one doubts that it will become a best-seller like some of its more sensational counterparts, but it deserves to.

Creativity and God: A Challenge to Process Theology

by Robert C. Neville (Seabury, 1980, 224 pp., \$14.95). Reviewed by Alan Padgett, San Dieguito United Methodist Church, Encinitas, California.

Professor Neville teaches philosophy at the State University of New York, and is a process philosopher in his own right (see his *Cosmology of Freedom*, Yale, 1974). He accepts, with some revisions, the process cosmology and metaphysics; process theology he has trouble with. This book is an attempt to remove God from Whiteheadian philosophy, "with great care" (p. 3).

Neville sees Whitehead's fundamental theological point to be the distinction between God and creativity. Thus God is subject to the same metaphysical structures as other things (one is tempted to say, "creatures"). Neville pursues the logical consequences of this concept down its many winding paths in various philosophical forests, pointing out problems, and overall arguing for a different conception of God as transcendent Creator (p. 8; see further Neville's *God the Creator*, Univ. of Chicago, 1968). In the pursuit of his prey, Neville deals with Lewis Ford, Charles Hartshorne, Schubert Ogden, Charles Winquist, and John Cobb (one chapter each). He does a fine job of understanding his subjects (no mean feat!), and pointing out difficulties in their understanding of God. His authorities seem to be (1) Whitehead himself, (2) logic, self-consistency, and good reasoning in general, and (3) normal human religious understanding (e.g., he objects to Ford's "Whiteheadian deism" on the basis of the general religious feeling that "God is experienced at the center of one's own heart," p. 18). I found refreshing his consideration of the responses that process theologians have made to his past critiques. This book is part of an on-going dialogue.

There is no space for detailing his critiques of each theologian, but in general I found them to be to the point — though I admit I am not a process theologian. For example, Hartshorne's theology does not account well enough for individuality nor for true perishing (pp. 51–57), which to me seems a valid criticism.

While each thinker is examined individually, there are several common themes in Neville's critiques which point to the need for a better understanding of God as transcendent Creator. I should like to give three examples. First,

Neville objects that the bipolar nature of the process God is contradictory. God cannot be both concrete and abstract at the same time. Second, the process God is impersonal, and cannot know us as persons, but only as data (in process jargon, God can only apprehend actual occasions of satisfaction). Third, process theology (including Whitehead) does not do justice to the fundamental ontological unity of all things, from which multiplicity flows; although it does account well for unity-in-multiplicity. Finally, here is one brief quote (which struck me as exemplifying Neville's clarity, insight, and hard thinking) regarding the actual *limit* to freedom process theology entails (an interesting turn of the tables):

"[The process] God is rather like a smother-mother, structuring all possibilities, and continually insisting on values of her own arbitrary choice. Considering creatures' immortality in God's life, in the long run there is a metaphysical guarantee that people cannot damn themselves, and the possibility of self-damnation seems to me a touchstone of freedom" (p. 9).

Neville has given a good challenge to process thought. He calls for a revision, but not an abandonment, of Whiteheadian metaphysics. Those interested in process theology should read this book, if only as a preface to a thorough critique of process philosophy as a whole.

Conflicting Ways of Interpreting the Bible
Edited by Hans Kung and Jurgen Moltmann
(Seabury, 1980, 100 pp., \$5.95). Reviewed by
Donald K. McKim, Assistant Professor of
Theology, University of Dubuque Theological Seminary.

Current controversies over appropriate methods of biblical interpretation are highlighted by this volume in the Concilium series.

The work is divided into three parts: "Scientific Exegesis Today," "Practical Exegesis Today," and a section dealing with certain controversial questions concerning Scripture's interpretation and use. A "Letter on Christology and Infallibility" from Kung to his Bishop upon being deprived of his position on the Faculty of Catholic Theology at Tubingen concludes the volume. In it Kung seeks to clarify his positions on these matters.

To keep a central focus, contributors using different methods of biblical interpretation were asked to concentrate on Mark 6: 45-52, the story of Jesus walking on the water. Most in the first two sections do this except for Allan Boesak's "The Black Church and the Future in South Africa." The passage receives only slight treatment in Bernadette Brooten's "Feminist Perspectives on New Testament Exegesis" who says that "feminist insights alone are insufficient for adequately interpreting the story." She states that "feminists will simply notice the fact that the protagonist is a man and that the only other person mentioned by name is also a man."

Two other examples of "Practical Exegesis Today" are "A Jewish Exegesis of the Walking on the Water" by Pinchas Lapide and "How the Bible is Interpreted in some Basic Christian Communities in Brazil" by Carlos Mesters. Lapide sees the essential meaning of the story in its presentation of Jesus as the victim of political persecution; Mesters stresses the free-

dom of approach to texts, the familiarity and the fidelity which characterize the interpretation of the people in the Brazilian communities.

Dominique Stein rejects as invalid certain objections made against a psychoanalytic reading of the Bible. He claims that the use, within limits, of psychoanalytic terms can "serve as an illustration of the way in which what Freud had already discovered can be disclosed again in this particular text."

In "Why a Materialist Reading?" Fernando Belo describes the various "codes" involved in Materialism's approach to Scripture. He asserts that with the insights of Barthes, Greimas and Kristeva it should now be possible "to reach for the first time an ecclesio-logical proposition in which our practices, within a private capitalist or state capitalist industrial bureaucratic society, can find the place where they engage with a reading of the gospel, with the announcement of the resurrection in Messianic power."

Orientations to some of the terms and concepts in Greimas's method of exegesis is provided in the essay "Two Types of Exegesis with a Linguistic Basis" by Rene Kieffer. The goal is to determine the "essential structure of the meaning" of a text. This linguistic analysis is contrasted by Kieffer to the linguistic analyses offered by Eugene Nida, Charles Taber and B. Olsson. A more traditional approach is offered by Christian Hartlich in "Is Historical Criticism out of date?" He assures us it is not.

The final essays by Josef Blank, James Barr, and Alexandre Ganoczy are on "The Authority of the Church in the Interpretation of Scripture," "The Fundamentalist Understanding of Scripture" and "The Biblical Basis for the Dogmatic Way of Speaking."

Such varieties on the exegetical smorgasbord could well cause us to lose our appetites for trying to interpret the Bible at all! The task is not easy. But as the editors of this volume remind us: "No effort is too great where truth is at stake."

The Fundamentalist Phenomenon
Edited by Jerry Falwell (Doubleday, 1981, 270
pp., \$13.95). Reviewed by Clark H. Pinnock,
McMaster Divinity College.

Where I operate in the halls of liberal academia, fundamentalism is a very nasty thing. There is no need to be kind or charitable toward it. Jerry Falwell and his kind are suspect Christians that liberals feel at liberty to be mocking and angry about. Ordinary standards of respect and decency do not apply to them. So that even I, who owe my salvation to fundamentalism, get to wondering about these supposed snake handlers.

Well, if you enjoy fundamentalist bashing, do not read this book, because it will shock you. Here we have an urbane and calm discussion of the resurgent conservative movement by scholars within it which pricks the balloon of the standard caricature. Falwell, by the way, authored the last 40 pages, but the bulk of the book was written by two of his close associates, Ed Dobson and Ed Hindson. The book discloses an intelligent and self-critical understanding of fundamentalism which many of us did not think possible.

To me the most significant section in the book

is the last seven pages before Falwell's piece, in which the authors list nine weaknesses in fundamentalism (e.g., externalism, absolutism, authoritarianism, and imbalance) — a longer list in fact than Carl Henry's original list of grievances which caused evangelicals like him to break with the fundamentalism of the forties. Now this is remarkable. Self-critical fundamentalism is not "fundamentalism" in the accepted sense. These men are right-wing evangelicals, not what we would call fundamentalists at all! (This point will not be lost upon the reactionaries like Bob Jones, I am certain.) They are already part of the current evangelical coalition as it now unsteadily exists. Either Schaeffer and Ockenga are fundamentalists, or else these men are evangelicals. The point is, they are well-nigh identical if this book is correct.

The book engages in some historical sleuthing too, in which the writers seek to place fundamentalism in church history. They see it in the noble line of non-conforming sects which include odd groups like Montanists and Donatists and familiar ones like Baptists and Methodists. And they do *not* consider dispensation theology to be of the essence of fundamentalism. (It boggles the mind — a post-millennial fundamentalist!) But charismatics cannot be fundamentalists and evangelicals are drifting fundamentalists who need to be prayed for. (Good — we need all the prayer we can get.) Several times in the book the point is made that evangelicals and fundamentalists are both orthodox biblical Christians and ought to unite together in proclaiming the gospel and changing the society. The trouble lies with the "young evangelicals" who are messing around with incipient forms of religious liberalism. The book appeals to evangelicals to firm up their stance and get moving in the work of the kingdom. The retort would be, brothers and sisters, this is what we think we are doing. So if I wanted to be defensive (which I don't) I could say that the book sells evangelicalism short. But we do have weaknesses, and I choose to take the message positively. Both groups have weaknesses, and this book admits a number of them which fundamentalists are not known for admitting. I think we are on the way to healing some wounds and bridging some gaps.

At the risk of losing some friends I would like to add that I liked what Falwell himself says here about Christianising America. One chapter in the book traces America's religious heritage in a way I (a Canadian) did not find chauvinistic or idolatrous. There is a deep root in the American tradition that the nation can be great for God if it follows his ways, and Falwell picks up on it. Here is a man who believes that Christians in America can affect the whole nation for righteousness, just as Edwards and Finney believed it years ago. It is true, he is not a pacifist, but neither were they. He wants America to be strong so that it can serve as a base from which the gospel can freely go out into the whole world. He speaks out clearly against racism and anti-semitism. He insists on Christians taking up the cause of world hunger. Here is a pre-millennialist with post-millennial aspirations. He is not against civil rights for homosexuals. He opposes ERA because he believes it will not help women. He is opposed to abortion for the same reasons Christian leaders always have been. He opposes pornography because it is corrupting our morals. He supports Jews because he is a New Testament Christian. I recommend every-

one to read Falwell's manifesto here. It corrects his constant misrepresentation of him, and inspires hope in me at least that we are seeing the rise of a socially relevant evangelical theology which acts and does not merely talk. Fundamentalism is pastor-led, not professor-led, and that makes a whale of a lot of difference. This is an important book to read.

Holiness and the Will of God: Perspectives on the Theology of Tertullian
by Gerald L. Bray (John Knox, 1979, xii + 179 pp.).

The Church in the Theology of the Reformers
by Paul D. L. Avis (John Knox, 1981, viii + 245 pp., \$18.50 cloth, \$11.95 paper).

Reviewed by Geoffrey W. Bromiley, Emeritus Professor of Historical Theology, Fuller Theological Seminary.

These books are both part of the series known as the New Foundations Theological Library edited by Peter Toon and sponsored by Marshalls of London. In keeping with the purpose of the series they combine comparative brevity with a high level of erudition and seek to throw new light on themes of perennial Christian significance. They are both well indexed and annotated, and both carry good bibliographies, though the book by Avis makes things unnecessarily difficult by putting the bibliography in scattered fashion in the notes.

As the sub-title tells us, the work by Bray is a study of Tertullian's theology. It opens with a good survey of past and present interpretations of Tertullian. It then has a valuable background chapter, with discussions of the pagan setting, the church, martyrdom, doctrine, and Montanism. Bray's conclusion from the introductory material is that Tertullian's chief concern was holiness, and in the main body of the work he studies this in three chapters on the nature of holiness, the pattern of authority, and the holy life. An epilogue tries to single out Tertullian's abiding contribution. Bray finds this in the forging of a Christian system with faithfulness to God's Word, though he makes the proviso that an impossible perfectionism led Tertullian into insoluble tensions with empirical reality.

This is an admirable piece of work for the more advanced students of theology for whom it is intended. Original quotations back up the important points, most of them in English as well as Latin. On debated issues, as well as in the initial survey, the author is eminently fair and reaches judicious conclusions. Though one may doubt whether all Tertullian's thought may be squeezed into the category of holiness, the approach has much to commend it, and Bray says what he has to say with force and lucidity. While not blind to Tertullian's mistakes, especially the overemphases that led him to legalism and separatism, he succeeds in making a useful contribution to Tertullian studies and "rediscovering and re-presenting the past" for a new generation.

The Church in the Theology of the Reformers, by Paul D. L. Avis, is notable for covering a great deal of ground in short compass, yet without resorting to generalism. Among the Reformers he includes Lutherans, Reformed

Anglicans, Puritans, and Radicals, so he has his work cut out for him in giving a comprehensive treatment. Because he considers the Church's ministry and mission as well as its nature, his task becomes even greater. He follows his first part on the church's center, form, problems, circumference, and reformed catholicity; with a second part on the word, universal priesthood, reformed episcopate, godly prince, and royal supremacy; and a third and final part on the Reformers and mission, the spread of reform, and missions to Jews and heathen.

The book obviously rests on wide and thorough reading, although one could wish that there were not quite so many second-hand or even undocumented quotations. The author has digested as well as read his materials, for he arranges them clearly, brings out their significance, and focuses plainly on the most important issues. He also offers some useful conclusions on the abiding value and ecumenical relevance of reformation ecclesiology, especially the centrality of the gospel, the validation of ministry by the gospel, and the reformability of all attempts to formulate the gospel.

Problems, of course, abound, for the theme is broad and complex. Thus Avis seems to be unnecessarily severe on Bullinger, accusing him of "qualifications" when perhaps he is merely facing some empirical realities. He also gives too short shrift to the Radicals. Nor does he sufficiently emphasize that most of the Reformers were well aware that many, if not most, of the rulers of their day were by no means "godly princes"; after all, these had been scarce enough in the Old Testament too. Again, Avis probably takes too exalted a view of the teaching of Hooker and Field, which creates its own difficulties and is not to be torn out of its context in the Anglican Articles. But these — and many others — are debatable matters that add to the interest of the study without detracting from its historical and theological merits.

Growth and Decline in the Episcopal Church
by Wayne B. Williamson (William Carey Library, 1979, xii + 180 pp., \$4.95). Reviewed by John R. Throop, Curate of St. Simon's Episcopal Church, Arlington Heights, Illinois.

The Rev. Wayne B. Williamson, retired rector of St. Mark's Episcopal Church in Glendale, California, has written an innovative and penetrating analysis of patterns of growth and decline in the Episcopal Church during recent years. This volume is a timely contribution to the discussion within and without the Episcopal Church regarding an evident decline in membership and morale. Williamson, to my knowledge, is the first to trace objective patterns of growth and decline — the when, where and how — rather than simply the subjective speculation — the why — regarding decline.

Written originally as his master's thesis at Fuller Seminary School of World Mission, Williamson's book reflects a statistical methodology straight out of McGavran, Wagner and other *illuminati* of the so-called Church Growth Movement. He takes what he considers a "typical" diocese, Los Angeles, and seventeen representative parishes in that diocese, including his own, and gathers statistics for the years 1966-78

to determine growth within the parishes. He combines membership figures, Sunday School attendance, and actual Sunday attendance to derive figures for composite membership and "average annual growth rate." Although one can read his figures several different ways, they are revealing of a congregation's health. His graphs are particularly helpful in picturing, statistically, the growth and decline.

The book's innovation lies in its statistical presentation. Williamson shows how very difficult this can be in the Episcopal Church because of inconsistent and misleading record-keeping. He says, "We cannot rely upon the accuracy of our claimed membership figure. It is doubtful that the Episcopal Church is as large as it claims to be" (p. 70). He is convincing and convicting on this point. No amount of defensiveness in the church's leadership about "deadwood membership" can contradict the essential truth here. For this reason alone, the book needs to be read.

What is behind this convicting numerical decline? Williamson quickly notes the usual reasons — the social activism of the 1960s and 1970s, women's ordination and the revision of the Book of Common Prayer. In a provocative departure from this litany, however, Williamson proposes a more fundamental reason for decline. The Episcopal Church throughout its history has relied upon biological growth (baptism/confirmation) and transfers from other communions as the major source of membership. There has been no attention, particularly in recent years, to growth from conversion and evangelism. He documents a truly basic confusion in the Church as to what evangelism *really* is, summing up this confusion in the delightfully damning statement, "the Episcopal Church has tended to define evangelism as whatever it happens to be doing at the time" (p. 55).

Unabashedly evangelical in his theological commitments, Williamson stresses preaching towards conversion as vitally important to the numerical and, more importantly, the spiritual vitality of parishes in the Church. He briefly examines Episcopal Church history and finds that growth did happen concurrent with evangelical preaching in both "high" and "low" church circles. The main reason for the present decline, then, is the failure to preach Christ first. After preaching Christ, *then* one can appropriately show the relevance of social action and controversial topics. Though I fear he is in rather a minority among the clergy in his convictions, Williamson's positive emphasis on what we must preach needs a hearing in the Church.

There is one especially tantalizing tangent which Williamson briefly notes. The Church has appealed to the affluent and powerful while holding the lower immigrant classes in contempt. It has attempted to appeal to a homogeneous ethnic group — Anglo-Saxons — and it has failed to grow significantly. Could this drive towards homogeneity in the Church, which Williamson considers to have been "a major factor in the Episcopal Church's slow rate of growth" (p. 138), be a direct challenge to Wagner's homogeneous church growth principle? We are left to our own conclusion.

If there is any weakness in the work, I would have to note a repetitive and disorganized historical summary, including at least one glaring error (p. 131 — former Presiding Bishop *Hines*, not present P.B. Allin, was responsible for the church's social action program in the 1960s). As there never has been a readable and concise

interpretive history of the Episcopal Church, we can only hope for better discipline here.

We can hope, finally, for a more thorough theological examination of evangelism in the Episcopal Church. What should we emphasize beyond atonement? Williamson demonstrates the problems of Anglican comprehensiveness; I disagree that Anglicanism is more a loyalty or feeling than a doctrinal position, but he is right in noting the doctrinal and spiritual mess this Church is in, which will only hamper current efforts in evangelism. Williamson is to be commended for his call to confront the *real* issues in the Episcopal Church's precipitous decline.

Reflections on Revival

by Charles G. Finney, compiled by Donald Dayton (Bethany, 1979, 160 pp., \$2.95).

Revivals, Awakenings, and Reform

by William G. McLoughlin (University of Chicago Press, 1978, 239 pp., \$12.50).

Reviewed by Nancy A. Hardesty, writer and church historian, Atlanta, Georgia.

Since nineteenth-century revivalism is one of the forerunners of modern evangelicalism, studies of it and resources from it are always welcome. These books represent two of the best resources currently available.

For years the best history of revivals has been McLoughlin's *Modern Revivalism*, now out of print. In *Revivals, Awakenings, and Reforms* he has refined his thesis and thus refocused his emphases. *Modern Revivalism* alluded to Jonathan Edwards and the First Great Awakening, but began with Charles Grandison Finney. It essentially focused on "revivalists" — the greats like Finney, Moody, Billy Sunday, and Billy Graham, plus some of the lesser lights in between like Sam Jones, Benjamin Mills, Reuben Torrey, J. Wilbur Chapman, and Gypsy Smith.

In *Revivals, Awakenings, and Reforms*, McLoughlin delves behind the individual personalities and practices to explore the social and cultural dimensions of change. His thesis is that revivals are only the religious manifestations of broader upheavals taking place in societies. He defines "awakenings" as those "periods of cultural revitalization that begin in a general crisis of beliefs and values" and end a generation or so later with a "profound reorientation." He lists five such periods in American history: the Puritan, 1610-40, during which New England was settled; the First Great Awakening, 1730-60, which includes the efforts of George Whitefield and Jonathan Edwards; the Second, 1800-30, which includes Finney; the Third, 1890-1920; and the Fourth, 1960-90(?).

McLoughlin argues that the Puritans, the Edwardseans and the Finneyites were part of the creative ferment which dealt with the stresses their societies were experiencing and helped to work out new solutions which brought healing syntheses to the social order. However, he sees such later revivalists as Moody, Sunday, and Graham as more closely aligned to conservative social forces trying to maintain the crumbling status quo or harkening back to a past irretrievably gone.

Dayton's compilation of Finney's "letters on revivals" illustrates the point. Finney, often called the "Father of Modern Revivalism" because of his widely circulated *Lectures on Revivals of*

Religion first given in 1835, is best known for his practical advice on conducting the revivals. He introduced into wider use such practices as the altar call, nightly meetings continuing for a length of time, inquirer's meetings, etc.

Less well known is Finney's contention that revivals are hindered by the church's neglect of "the reformation of mankind." In these letters, first printed in the *Oberlin Evangelist* in 1845-46, Finney declares that "the great business of the church is to reform the world," that it was "originally organized to be a body of reformers." He decries "the great sin and utter shame of the Church and of so many in the ministry in neglecting or refusing to speak out and act promptly and efficiently on these great questions of reform." One indication that his evangelical descendants have ignored his advice is that subsequent reprints (such as the one printed under the title *Revival Fire*) omitted the letter from which these quotes were taken along with fourteen others.

While McLoughlin is not writing from a strictly evangelical perspective, his work is instructive and provocative. His suggestion that we are currently in the midst of a cultural awakening seems evident. The old answers are not working, but unfortunately much of so-called "Christian" social action seems more a part of the problem than the solution. McLoughlin and Finney remind us that Christians have in times past been on the cutting edge of formulating new answers for societies in crisis. Their God was one capable of doing a "New Thing." Is ours?

It Is Not Lawful for Me To Fight: Early Christian Attitudes Toward War, Violence, and the State

by Jean-Michel Hornus (Herald, 1980, 370 pp., \$13.95). Reviewed by Monty Ledford, Pastor of Kempton Mennonite Fellowship, Kempton, Pennsylvania.

This recent excellent addition to Herald Press' "Christian Peace Shelf Series" opens with a disarming dedication to the author's father and uncle, both of whom "died as Christians and as soldiers" in 1944. With extensive quotation and rigorous logic, Hornus begins his discussion with a look at the political setting of the Roman empire, in which conscription and therefore conscientious objection in our modern sense were unknown. He then considers the general theological framework within which the early church dealt with these issues (a pilgrim people, spiritual application of biblical language of war) before moving to his main argument, which deals with the motive of early non-participation in war.

The standard explanation of ancient Christian "pacifism" has seen it as a minority opinion in the Early Church which was motivated by opposition to the inevitable emperor-worship of the military life. Hornus argues, in contrast, that pacifism was all but universal, springing as much from the Christian sense of membership in a universal family and the Christian horror of bloodshed as from aversion to idolatry. The Church's increasing tolerance for military life he sees both as a begrudging response to the fact of increasing participation by believers and as a surrender of the eschatological outlook which always remembers the sharp distinction between the kingdoms of this world and the coming kingdom of God. Constantine's

"conversion" was in Hornus' view a Pyrrhic victory for the church and a fateful catalyst for compromise.

A "Conclusion" and a "Postscript" both take up the relevance of all this material for the modern church in a way that is, like almost all such discussions, not entirely satisfying. Perhaps that is inevitable in our life between the two advents of Christ.

The end-notes fill 75 pages, the "Table of Primary Sources" fills 15 pages, and there is also a 25-page bibliography of secondary sources.

Theology and Mission

Edited by David J. Hesselgrave (Baker, 1978, 338 pp., \$7.95).

New Horizons in World Mission: Evangelicals and the Christian Mission in the 1980s

Edited by David J. Hesselgrave (Baker, 1979, 298 pp., \$8.95).

An Evangelical Agenda: 1984 and Beyond Chaired by Hudson T. Armerding (William Carey Library, 1979, xvi + 202 pp., \$5.95).

Reviewed by Charles R. Taber, Professor of World Mission, Emmanuel School of Religion, Johnson City, Tennessee.

These three books have in common that they are compilations of papers given at conferences of Protestant conservative evangelicals in and from the United States. The first two volumes resulted from conferences sponsored by Trinity Evangelical Divinity School, the third from a conference sponsored by the Billy Graham Center at Wheaton College. The first two focus exclusively on mission, while the third is broader but contains both an emphasis on mission and implications for mission. On balance, they are competent but rather pedestrian efforts, containing both individually exciting papers and a few that are frankly deplorable.

Theology and Mission considers one after the other six issues that are of concern to the conservative evangelical constituency. Each topic is handled in two papers, three responses, and replies to the responses by the original authors. But for reasons which will be explored below, very few sparks are generated from all the conversation. The topics are: charismatic theology and neo-pentecostalism (Kenneth S. Kantzer, Paul D. Feinberg), treated gingerly with qualified negativism; the contextualization of theology (Norman R. Ericson, James O. Buswell III), not sufficiently distinguished from older views of indigenization; contemporary evangelism and Catholicism (David F. Wells, Harold O. J. Brown), very cautious; the theology of church growth (Walter L. Liefeld, Arthur P. Johnston), in which Johnston's paper is especially regrettable as it lapses into ill-tempered polemic against the World Council of Churches and other Johnston *betes noires*; dialogue with the non-Christian religions (David J. Hesselgrave, Norman L. Geisler), in which especially the Hesselgrave paper shows a commendable readiness to face the tough issues with realism and courage; and mission strategy and changing political situations (Carl F. H. Henry, J. Herbert Kane), in which Kane's paper may be singled out for honestly dealing with the realities of international relations. It will be noted that almost all the major papers were delivered by Trinity faculty (as of the date of the conference);

responses were given for the most part by evangelical establishment mission executives.

New Horizons is an attempt at futurism, as shown by its sub-title: *Evangelicals and the Christian mission in the 1980s*. The first part of the book consists of keynote addresses by Ted Ward, Harold Lindell, and Waldron Scott. Ward's paper, both in form and in content, is the most stimulating and helpful paper in the three books; in prose that sings and stings, Ward zeroes in on the skeletons in the closet (or in his terms, "hangovers") in evangelical missions; on the problems of the world ("fallout"); and on the basis of hope. This paper alone is worth the price of the book. What a letdown, then, to come to Lindell's petulant rehash of all the rancorous and divisive non-issues within evangelicalism, and ostrich-like attachment to dead forms in mission! Scott offers a useful survey of the World Evangelical Fellowship, of which he was at the time general secretary.

The rest of the book considers seriatim: evangelicals and totalitarian governments (Ralph R. Covell, Clyde W. Taylor), in which Covell examines fruitfully what the issues are and Taylor by-passes the issues in a superficially pragmatic paper; evangelicals and world economics (Eldon J. Howard, P. Jim Pietsch, Jr.) and evangelicals and community development (John F. Robinson, Melvin J. Loewen), all four of which quite unexceptionable and unexciting; evangelicals and contextualized theology (Gleason L. Archer, Jr., Paul G. Hiebert), in which Archer spends most of his time arguing that the Old Testament offers little if any help and Hiebert develops in a potentially helpful way the concepts of bounded sets and centered sets with regard to the definition of Christian affiliation; and evangelicals and unity in mission (Warren W. Webster, Wesley L. Duwel), which bury the issues in a great deal of verbiage. In this collection, a good many of the papers were delivered by others than Trinity faculty.

An Evangelical Agenda is a cut above the other two books in the quality of its analysis and projections. The papers were delivered at the second meeting of a "Continuing Consultation on Future Evangelical Concerns" under the auspices of the Billy Graham Center, which clearly aspires to be a kind of evangelical think tank. After an interesting introduction by the conference coordinator, Donald E. Hoke, there is a keynote by Leighton Ford ("In Search of Noah's Faith"), in which the concerns of the consultation are sharply underlined:

"This year's agenda calls for us to look, not just at the world's future, but especially at the mission of the church in the intermediate future. The question before us is, 'Do we know how to build an ark? We know how to build schools, and buildings, and television networks, and organizations, and mailing lists. But do we know what the ark of God should look like? Have we been paying attention to the Architect's drawings?'" (p. 16).

There follow six papers, each with one response. They are: "A Utopian Perspective on the Future" (Willis D. Harman); "A Dystopian Perspective on the Future" (Peter J. Henriot); "The Future of the Church: Its Nature, Form, and Function" (Gene A. Getz); "The Future of the Church: The Christian Family" (Armand M. Nicholi, Jr.); "The Future of the Church: In a Secular Society" (Ted Ward); and "The Future of the Church: The Essential Components of

World Evangelization" (Ralph D. Winter). Part III comprises seven "scenarios" obviously put together on the spot by committees and exhibiting a consequent shallowness, in spite of the valiant efforts of the chairpersons to pull things together. Once again, Ted Ward's paper stands head and shoulders over the rest, though I give high marks also to the Nicholi paper. None of the papers is really weak, though Winter tends to indulge his usual intoxication with numbers.

Why, on balance, are these three books not totally satisfying? I think the chief problem (apart from the pet peeves and hangups of a couple of participants) is the extraordinary homogeneity of these consultations. In the two Trinity meetings, there was not a single woman, not a single member of an American minority, let alone a person from the Third World, not a single person who was not a part of the evangelical establishment. Without exception the participants were male, white, middle-aged or older, and professors or mission executives. It is significant that the author of the outstanding paper in *New Horizons*, though in other respects typical, teaches in a state university and is heavily involved in consultations with Third World governments. More than this, the superior quality of the *Evangelical Agenda* stems in no small part from the contributions of Ted Ward (again), of a Harvard University psychiatrist (Nicholi), and of a Jesuit (Henriot). The lone American black (John Perkins) made a significant response. An American woman (Cathy Stonehouse) chaired one of the scenario-writing groups.

When will American evangelicals quit passing around for mutual approval the same tired truisms they have been treasuring for so long? I am not knocking them as such (truisms are, after all, true); but I am arguing that one gets off dead center only by facing honestly and coping with ideas that confront one from outside the in-group; progress is made only when homeostasis is upset by the introduction of new input. With the few honorable exceptions noted above, the writers in these books do not really face challenging ideas from the outside; instead, they process them through the evangelical homogenizer/neutralizer, and then face them in such attenuated form that they do not serve the stimulating and corrective purpose they should serve. Granted the enormous gaps and flaws in the views of non-evangelicals (Christian and non-Christian), some of them are intelligent, some of them are sensitive, some of them have insights that could lead evangelicals to biblical repentance and renewal; but only if they are dealt with honestly, and not by the facile demolition of straw men.

***The Way of the Heart: Desert Spirituality and Contemporary Ministry* by Henri Nouwen (Seabury, 1981, 96 pp., \$6.95). Reviewed by John W. Ackerman, Pastor of the First Presbyterian Church in New Castle, Pennsylvania.**

"How can we alleviate our own spiritual hunger and thirst?" "How can we minister in an apocalyptic situation?" By solitude, silence, and prayer, answers Nouwen. The wisdom of the desert fathers and mothers is filtered through a seminar at Yale Divinity School, and

this slender volume is the result.

Solitude is the antithesis to the compulsive busyness of seminarians and pastors, for in solitude we get rid of our defenses and are met in the wilderness by God. In order to care for others we need solitude.

We need silence to complement our over-emphasis on words. When we preach, counsel and organize out of silence there is a richness that may be heard. Why? Because in the silence the Holy Spirit can speak.

"The Holy Spirit is called the Divine Counselor. . . . This is why human counselors should see as their primary task the work of helping their parishioners to become aware of the movements of the Divine Counselor and encouraging them to follow these movements without fear" (p. 62).

Nouwen interprets prayer as a ceaseless rest in God. We need to go past talking to God and thinking about Him to knowing Him in the heart: "Happy are the pure in heart." Short, unceasing, and inclusive prayer is the way we can listen to the Spirit praying in us.

Nouwen's book is not only good for private meditative and reflective reading but also for discussion groups. Our wordy, over-intellectual education has left us hungering and anxious. Nouwen helps us experience God in our hearts.

The book is not a theological treatise on prayer, but poetry that invites one to solitude, silence, and prayer. It was first given as a series of lectures to the National Convention of Pastoral Counselors. While it is short and simply written, it is not simplistic. It is elegantly and profoundly simple. The depth of the book reminds one of Kelly's *A Testament of Devotion* or Brother Lawrence's *Practicing the Presence*.

Women Ministers

Edited by Judith L. Weidman. (Harper & Row, 1981, 182 pp., \$5.95). Reviewed by Rev. Linda-Jo McKim, lecturer at University of Dubuque Theological Seminary.

Through a series of autobiographical sketches, the clergywomen (and one man) who have contributed to *Women Ministers* seek to inform the reader of the impact women are now making in what has been traditionally a male field.

Following the introduction by Ms. Weidman in which she briefly describes the history of women's ordination in mainline Protestantism, each of the contributors speaks to what might be considered her major contribution to the field of ministry. The areas covered are: administration, the small church, preaching, worship, counseling, evangelism, education, social ministry, leadership development and the clergy couple.

According to Ms. Pollack's article on administration, her story can be echoed by many women now moving into ministry. She writes: "All of us are committed to do our best while breaking into a job market that receives us reluctantly, if at all. But whatever our situation, we are now on our own — in charge of our own career, our own area of job responsibility." While these statements may be true, it seems there must also be a concerted and supportive effort by denominational leaders if indeed women are to find their place among their male colleagues in ministry.

Perhaps the one drawback of *Women Ministers* is that it intends to show how women are redefining traditional roles. But the stories do not really do this. Rather, the book does show how women are meeting the challenges of traditional roles in ministry. The problems solved herein could have been solved by a male minister in the same ways. One would hope any sensitive clergyperson would try to meet the needs of his/her congregation. Certainly the words of Janice Riggle Huie are thoughts to be appropriated by male clergy as well: "Our words in the pulpit and our actions in the parish must be congruent in order for us to be believed by our congregations. Nonetheless, trusting the mystery and wonder of our own imaginations draws us closer to trusting the mystery and wonder of God." Thus *Women Ministers*, while written by women, can serve as a critical review of all ministry — be it male or female.

How to be a Seminary Student and Survive by Denise George (Broadman Press, 1981, 119 pp.). Reviewed by Kenneth D. Litwak, recent graduate of Fuller Theological Seminary.

How to be a Seminary Student and Survive is a lucid but surface treatment of the non-academic concerns of seminary students. In the book Denise George discusses matters such as housing and the challenges involved in combining marriage, children and seminary. To do the book, George interviewed several students on each aspect covered.

The first chapter, "Go to Seminary? Me?," offers no guidance as to why one should or should not go to seminary, but explores the reasons various students have done so. Like the first chapter, succeeding chapters relate the experiences and opinions of students.

George relates many of her own experiences as wife of a seminary student, along with stories of how other couples have dealt with the stress seminary places on marriage and the family. Sometimes this personal approach works admirably. In this same personal vein and of special interest to some is her treatment of the problems unique to women in seminary, both while working toward a degree, and later in finding a pastorate or teaching position.

I wish George had grappled more with the issues and less with anecdotes. Such a treatment would have made her work of greater value. Nevertheless, and despite its shortcomings, I can recommend this book to anyone interested in tips on the practical side of seminary.

Flannery O'Connor: Her Life, Library and Book Reviews by Lorine M. Getz (*Studies in Women and Religion* series, The Edwin Mellen Press, 1980, 223 pp., \$24.95). Reviewed by Kathryn Lindskoog, free-lance writer and lecturer.

The time has come when "Which O'Connor?" is going to have to be the reply to those who refer to the female O'Connor who ranks with certain outstanding males in our country. For people concerned with incisive Christian writing, every mention of Judge

Sandra O'Connor in the press can serve as a reminder of author Flannery O'Connor (1925-1964). She serves as a silent judge of literature and Christian thought by virtue of her own excellence. In 1979 O'Connor's collected letters appeared under the title *The Habit of Being* and delighted readers of her stories and novels. In 1980 Getz's introduction to O'Connor provided us with a pleasant and competent overview of O'Connor's life, work, and intentions. O'Connor shocks us; Getz informs us.

Modest in format and efficiently written, this book explains O'Connor's unique perspective as a Southerner and Roman Catholic as well as a successful artist devoted to her literary calling and the victim of a disabling and incurable fatal disease. After one reads the insightful and dependable account of O'Connor's life and career it is interesting to read a description of her personal library and then her seventy-two brief published reviews of other people's books. Getz is helpful without being intrusive and serves us well. O'Connor knew that her writing was powerful, and she knew that it was not easy for ordinary readers to catch her vision. She would almost surely be glad, along with us, that this book is in print. Those who have read O'Connor's short story "A Good Man Is Hard To Find" probably remark fairly often that a writer this good is hard to find.

The Chinese of America by Jack Chen (Harper & Row, 1980, 288 pp., \$15.95 cloth). Reviewed by Nina Lau Branson, Interim Director of Asian-American Ministries for Inter-Varsity Christian Fellowship.

The Chinese of America gathers a wide array of scattered facts into a coherent account of Chinese immigration to the U.S. and their history in this country. Chen portrays the oppression of Chinese in his description of various political, sociological, and economic events (for example, the Chinese Exclusion Act of 1882, which was passed at the height of anti-Chinese sentiment, after a history of contribution to America in mining, railroads, farming, and fisheries). Accounts of blatant racism and inhumane treatment of Chinese are balanced by mention of the small number of white Americans who allied themselves with the Chinese.

The painstaking detail of the book is both its strength and weakness. It assists in putting events into a concrete historical context. However, it detracts in forcing the reader to wade through an unusually large volume of facts that are not especially helpful in capturing the spirit of the people.

The book's greatest weakness is the sometimes naive understanding of racism. Chen very aptly points to cases of overt injustice and speaks against the negative stereotyping of Chinese as inscrutable, sly, and dishonest. But he himself seems to foster a positive stereotype of the disciplined and hard-working Chinese (p. 221). He fails to see that stereotyping, whether it be positive or negative, is a form of racism.

The author has compiled a comprehensive catalogue of facts about the history of the Chinese in the U.S., but for an insightful narrative capturing the history and diversity of these people, we need something better.

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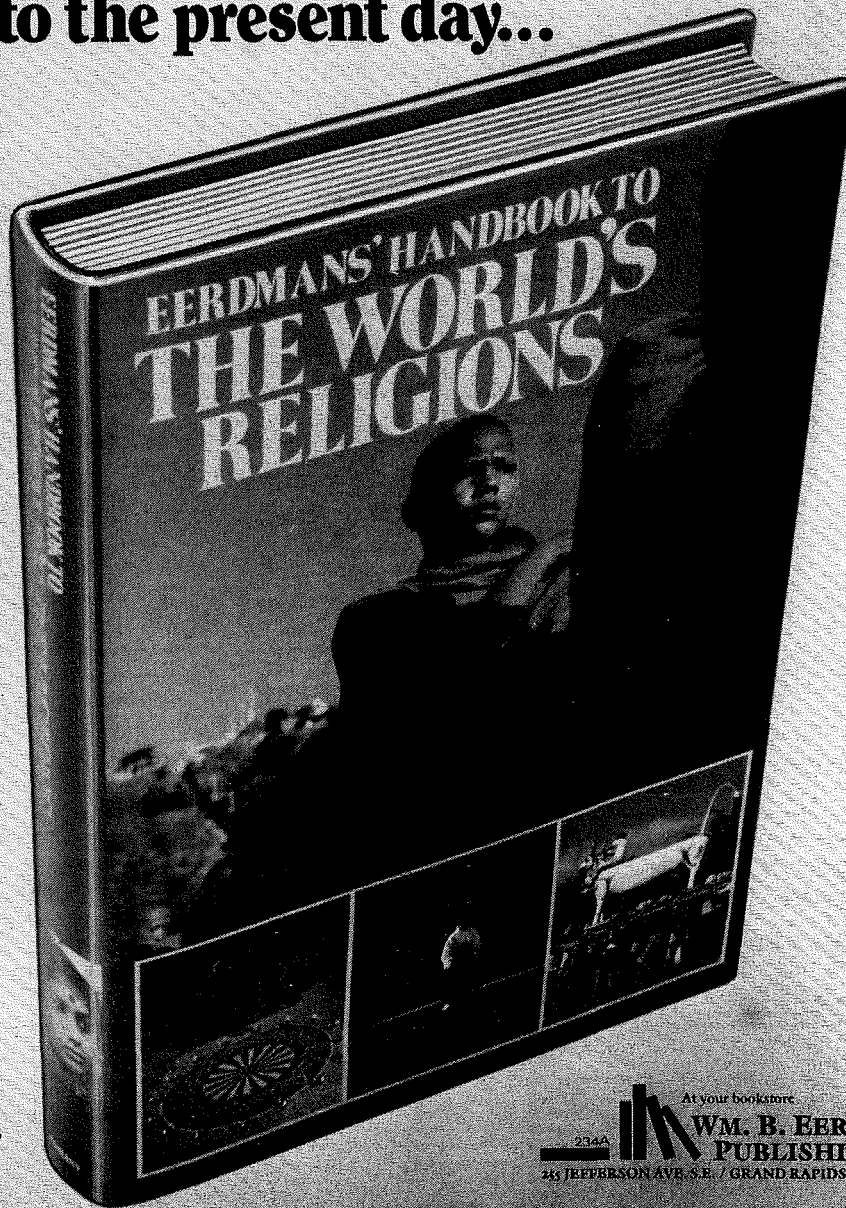
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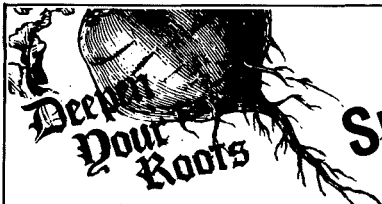
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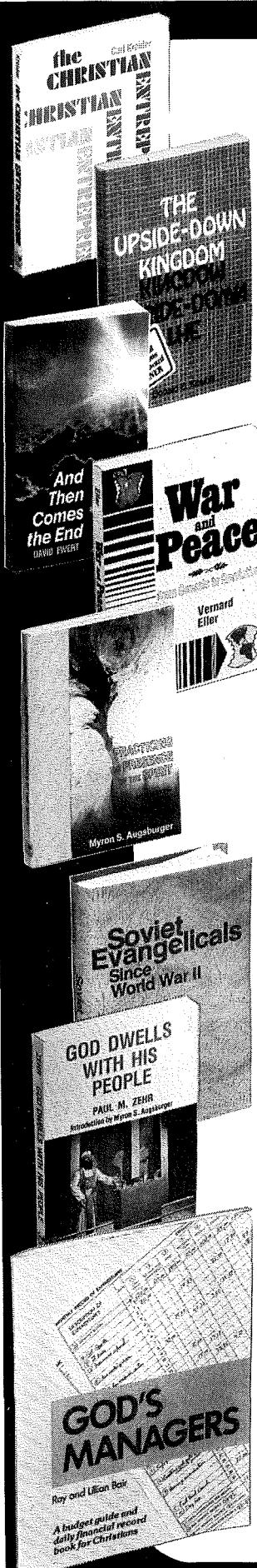
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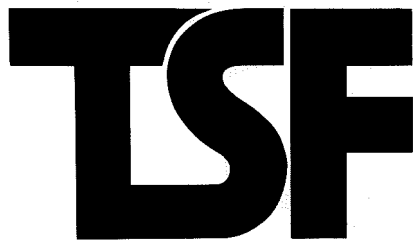


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EDITORIALS

(Opinions, options, and olive branches)

FUNDAMENTALISM—LEFT AND RIGHT

By Mark Lau Branson, General Secretary, Theological Students Fellowship

I am disturbed—but hardly surprised—by how rampant fundamentalism is in North American seminaries. If fundamentalism is marked by rigidity, by constant, unadmitted confusion between religious faith and cultural values, and by a refusal to study other viewpoints except to gather ammunition, then I see that it is pervasive on both the left and the right.

Although fundamentalism is often understood as a socio-religious phenomenon on the right, such doctrinaire tendencies also thrive in those institutions which are identified by such misnomers as "liberal" or "pluralistic." A United Methodist student, given the assignment of simply, briefly writing his own theological statement, received an "F" because he included a comment on demons (look out, Yoder and Ellul!). A United Presbyterian seminarian, who was working out his use of various critical tools, discovered that his professor refused to deal with the critiques of writers like Stuhlmacher. A Presbyterian Church in the U.S. student, taking a class on Pauline thought, was not allowed to discuss material that lay outside the professor's six-book Pauline canon. The earliest forms of the documentary hypothesis show up everywhere as the one correct, rigid way of approaching the Pentateuch, though more tentative and honest source criticism has advanced well beyond that stage.

The secular press has been able to discern the difference between fundamentalism and that evangelicalism which exhibits responsible scholarship and social conscience. It is strange that many "liberal" thinkers have yet to perceive that distinction. Such left-wing fundamentalism is a betrayal of open education, of the mainline churches' pluralism and of the so-called liberalism espoused by those who teach.

Much attention has been given recently by *TSF Bulletin* to those other fundamentalists, of the far-right within American culture. Pierard provided a bibliography (Nov./Dec. 1981), Pinnock offered an olive branch (March/April 1982, p. 24), and several conferences providing ongoing forums received attention

(Nov./Dec. 1981 and Jan./Feb. 1982). Although the momentum of the right may be slowing, it has not been eliminated. In the seminaries the fundamentalism of the right shows its harmful influence in particular results which I encounter repeatedly. Some students have been raised to believe the most uncritical views of Scripture and theology. They assume that authorship questions, largely based on tradition rather than textual evidence, are central to a faithful belief in biblical authority. This sets up a collision course. Since professors often begin with these issues, perhaps even to bait such novices, more reasonable and profitable discussions on authority, meaning and faithful obedience become nearly impossible. Also, conservative schools, bound by particular formulations of theology, tend to teach students to believe and defend that approach rather than how to read Scripture and to think. Honors may even be withheld if the student cannot in

Left-wing fundamentalism is a betrayal of open education, of the mainline churches' pluralism, and of the so-called liberalism espoused by those who teach.

good conscience sign the doctrinal statement. Sexism and ethnocentrism also turn up more often in the right-wing variety of fundamentalism.

Both types of seminaries also reflect a fundamentalism in their attitudes concerning political and economic issues. Both confuse religious and cultural values as they reflect uncritically the various assumptions of the wider church community. Robert Weber, in the misnamed but valuable book, *The Moral Majority: Right or Wrong?* looks both at the right, represented by the Moral Majority, and at the left, represented by the World Council of Churches. The confusion of religious and cultural values is apparent in the militaristic stances of both. One backs the U.S. arms build-up and even the use of military means to gain our own predominance around the world; the other supports guerrilla movements as viable means toward political ends. The same

SEE YOU IN SEPTEMBER, or, HOW TO BE SURE YOU GET WHAT'S COMING TO YOU

This is the last issue of *TSF Bulletin* for the 1981-82 publishing year. The next issue (September/October 1982) will be mailed late in September.

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Some of you may not have received a January 1982 *Themelios*. Several demons seem to have conspired to disrupt that mailing. We are not sure whether or not all the copies were mailed. If you are missing that issue, please let us know.

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situation appears when economics are discussed. The right (capitalism) and the left (socialism) are at their cores both materialistic. Weber calls for an evangelical "centrist" position that continues to be a prophetic voice and model in the world. The seminaries could provide a context for developing such new approaches if they would resist taking refuge in their party-line positions.

Professors trapped by all styles of fundamentalism fail to encourage students to seek understanding of other viewpoints. This is especially evident, for example, in bibliographic bigotry. Scholars on the left, limited by prejudice or stunted learning, omit evangelical scholars like F. F. Bruce, I. Howard Marshall, George Ladd, Leonhard Goppelt, Dale Moody, Helmut Thielicke, Donald Bloesch, Gabriel Fackre, Dewey Beegle, William LaSor and many others. Even moderates like Pannenberg, Bright, Childs, R. Brown, Dunn, and Wainwright too easily get dismissed. The reading assignments of professors on the right are usually broader, but too often the only purpose of excursions into Bultmann, Tillich, Cobb or Fohrer is to prepare an assault. Instead, honest, clean critiques are needed. Students could benefit greatly if professors would discuss their views openly with colleagues or neighboring professors. They would benefit even more if those professors would show their own ability to learn, change, and appreciate the viewpoints of others.

Perhaps professors face a failure of nerve. There is a certain vulnerability required in opening oneself and one's students to serious study of other viewpoints. Too many educators on the left work with hidden agendas, chipping away toward a goal rather than openly "professing" an opinion and then seeking truth within the accountability of Christian community. It is far easier to say, "Most scholars agree . . ." than to admit, "I currently believe this, and have the support of several other scholars. I have worked hard. However, these other writers express different opinions, so our discussions can move us further now into the issues." Some professors work at creating anxiety, even humiliation as they chisel away at a student's tradition. This fairly violent form of education witnesses to an unbiblical view of humanness and a lack of respect for the individual's integrity. Little learning can take place; defensiveness is forced and pervades not only the student's countenance but the professor's as well. Furthermore, the seminarian hardly has here an appropriate model for further pastoral work.

Is there an alternative to such fundamentalistic approaches? Yes! And Christians should be the first to discover them. Martin Marty, in *The Public Church: Mainline-Evangelical-Catholic*, claims that the well-known standoffs have been overcome in some quarters. We can see a convergence of several groups which witnesses to common elements in both the inner life of the church and in the ways it faces the public sphere with a unique message and ministry. I also see such possibilities at seminaries and hope for the benefits of realigned priorities and reformulated content.

Education needs to be done within the context of such community as is represented by Marty's "public church." Such community in the seminaries will have all the strengths of accountability, faithful submission to Scripture, the work of the Holy Spirit, and the call of the Lord for the church to serve the world in the name of Jesus; and it will also have all the weaknesses of human frailty, limited vision, selfish agendas and pride. Henri Nouwen, in *Creative Ministry*, provides a model: "redemptive teaching." It is dialogical and prayerful. It calls for clear, open scholarship.

Seminary students and professors should work to provide such "redemptive education." Bible study should be the primary source of truth, light and power. Scholarship is only a tool, to be used as we seek God and his salvation. Relationships are intended for love, not antagonism. Disagreements are a path toward learning, mutual submission and wisdom. The church must receive more than fundamentalism offers. Seminaries can provide more, by God's grace.

FOUNDATIONS

(Doing theology on the basics of classical faith)

HERMENEUTICS: A NEGLECTED AREA

By Clark H. Pinnock, Professor of Theology, McMaster Divinity College.

Conservatives have tended to imagine that once they have successfully defended the Bible as God's written Word the rest is easy. All you have to do is read and apply the text, is it not? Operating with this simple-minded approach, we have tended to sit out the debates raging around hermeneutics, figuring that they result from a low view of Scripture and are probably heretical. We did not suppose that we might have a problem here. So like ostriches we stuck our head in the sand and let Bultmann and Gadamer go on their merry way. Not that we were wrong to believe in the importance of recognising the Bible to be divinely authoritative as the first step in biblical interpretation—that is correct. Where we went wrong was in supposing that *applying* the Bible after you did your historical exegesis was a simple, straightforward matter. We did not reckon on the *second step* in hermeneutics being so problematic. We did not think enough about how the authority of the Bible works.

What has been waking us up out of our hermeneutical slumbers is a set of nitty gritty issues that dramtise the problem for us.

Both radicals and fundamentalists pick up the whole package—demons, atonement, miracles, recent creation—and either throw it out or try to stuff it down people's throats.

We have begun to ask such questions as these: do you always have to submit to authority? are there miracles today? can there be a just war? what about other religions? should women always wear veils in church? can people be demon-possessed? Questions like these force us to recognise that applying the Bible is not at all a simple matter. Getting solid answers to them is no easy business.

So hermeneutics is our problem too. It will no longer do to scoff at the liberals' solutions to this problem when we have no alternative to offer. At least they are trying! It will not do just to play it by ear and make all kinds of inconsistent moves and dump the problem in the lap of the church. After all, if anything we have a *larger* problem than others, in that our higher view of biblical infallibility compels us to bring more truths into the twentieth century to make sense of. Because of our concern to be faithful to the Bible, we deprive ourselves of the liberty and flexibility available to others. The challenge we have to face is this: what do we propose to do about the fact that twentieth-century people do not think the way scriptural writers think about many important topics? Whatever you think of Bultmann, you cannot deny that he faced up to a serious question here, and one which we dare not continue to sidestep.

In my opinion we do not get much help from left or right on this matter. Both the radicals and the fundamentalists are heavy handed. They both pick up the whole package—demons, atone-

ment, near parousia, miracles, recent creation, etc.—and either throw it out or try to stuff it down people's throats. Neither of them try very hard to help us *understand* the gospel. Bultmann gives the honest seeker another message altogether, while the fundamentalist chokes that inquirer half to death. There has to be a better solution!

The answer comes through seeing that hermeneutics involves a *two-step* process. First, you want to ascertain profoundly what the text really means in its language and context; and second, you want to consider what the modern hearers are going to pick up when you explain that to them. In other words, hermeneutics is like *good translation*—the skilful rendering of an original communication into contemporary speech and idiom. It is not so much a technique to master, as it is a skill to perfect, like downhill skiing or painting or swimming. The translation (*not* transformation) ought to be dynamic (*not* boring) and equivalent (*not* a replacement). Let's see how it can work.

The gospel talks about the death of Jesus, how he atoned for the sins of the world by sacrificing himself. Now here is a strange idea to humans in the secular tribe (a small but important group found mainly in the West). First of all we have to make known the rich thinking underlying the biblical material (see Leon Morris). After all, these people do not know everything important. Re-education is always part of our job. Second, we have to think of creative ways to show how meaningful this category is (Gilkey is good at doing this for what he believes—problem is, his list of beliefs is lamentably short). One line exploited in the past century is the idea that forgiveness is often costly to the one who forgives (see Fisher Humphreys, *The Death of Christ*). In this way we keep the biblical truth (vs. Bultmann) and render it in a creative manner (vs. the fundamentalist). Our high doctrine of Scripture functions to keep us hopeful that this will always work even if it is difficult. The liberals give up too soon because for them the Bible is just human tradition anyway. When they hit an awkward notion they despair and miss the joyful results that come after a little struggle with the text.

The hermeneutical two-step applies to all doctrines more or less in the same manner. We must avoid hopping about on one leg. Take the resurrection of Jesus for example. Certainly this is an odd idea to a modern person on campus. What you do is to start by learning what the resurrection meant to the early Christians who proclaimed it so enthusiastically. Look at George Ladd's *I Believe in the Resurrection of Jesus*, and you will see how it signified the vindication of Jesus' pre-Easter claims and signalled the redemption of the entire cosmos. Then you step into the twentieth century and take note of the importance both these notions have today. They answer two important questions: how can the claim of Jesus be verified? and is there hope for the world? As Pannenberg notes, the resurrection speaks rather powerfully to them both. Modern secular men and women have nothing to compare with it.

To mention another tricky topic, take belief in Satan and his cohorts. Now there is a hard one, much complicated by the superstitious ideas and imagery that have gotten tied up with the subject. But the solution is the same. Go back to the Scriptures and rediscover what biblical demonology really is, and then think about how the present historical situation reveals a bondage to evil very much like what the New Testament describes. J. Kallas, H. Berkhof, and J. Yoder are good authors to help you make the translation. It turns out that belief in Satan is not so silly after all, and can even be seen to be an essential element in any realistic social analysis. Just do not sell the Bible short or sacrifice it

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to modernity. Hang in there until the correlation comes through for you. Our confidence in the Bible as evangelicals is the guarantee that it will.

But what about the so-called failure of the Parousia? Is it not true that Jesus and Paul expected the second coming, and that it failed to materialise? How can we translate that? First by correcting the false assumption about the Bible: it becomes pretty obvious when you look at the prophetic corpus that God's spokespeople always associated ultimate events with penultimate ones. Nearness was always their appeal. They were not interested in events thousands of years distant. Nor did God give an awareness of such time gaps. What they knew was that the present time was a time of decision and that ultimate issues were hanging on it. Beyond that they knew that one day (not known to them) God would bring the curtain down on history. We need not be impressed either by hand-wringing demythologisers or slick date setters. There is a basis for neither approach. What we have to do is live in such a way that when the Lord comes (as he surely will, praise God) we are ready to greet him, and conduct ourselves in such a way that others sense the glint of hope in this time of abandonment. Even so, come Lord Jesus!

Bultmann also proposed that we get rid of belief in the Spirit, at least in the sense of an active power in the church doing wonders and giving gifts. I doubt if many of us are even tempted to go along with him here. The biblical doctrine of the Spirit is so rich (see George Montague and James Dunn), and the current experience of his ministries so widespread today that the whole idea of demythologising it seems absurd. In this case, at least, our hermeneutical task would seem to be easy. If anything, it only causes us to marvel at the bankruptcy of the academic theology which is so out of touch with the Lord and his people as to suggest there was even a problem here. It is also ironical that a theology that calls itself "existential" and which talks boldly about the "act of God in the Christ event" should cut the ground from under itself by doubting the viability of the doctrine of the Spirit, who alone can make happen what they only talk about.

The hermeneutical two-step applies across the board. The Bible speaks plainly (though not simply) to the problem of poverty, and how God's people should take it to be a concern of theirs. It speaks about the use and abuse of power and of the struggle going on in history between the powers of the kingdom and the powers of this fallen order. *Sojourners* would be an obvious example of evangelicals striving to obey what they see as the implications of these texts. But even on the other side of the political spectrum, in such alternatives as the Moral Majority or the Reformed efforts for a just society, other believers are wrestling with the Scriptures and striving to elicit their meaning for our time. It will require a profound acquaintance with the Bible, a thoughtful analysis of the current situation, and a prayerful dependence on the Lord for guidance.

Occasionally there are items in the Bible which do not need to be brought forward. Many things were said to Israel to enable their life as a covenant people of God in Palestine which do not apply to us as Gentile believers today. Even when these writings have been set aside by the gospel, however, the wisdom latent in them can often be put to new uses once we take the time to dig it out. I do not personally think that Jesus meant for us to wash each other's feet perpetually in order to show how we care for each other, when such caring can be shown in other ways as well. On the other hand, let us take care to substitute other such signs, and not just to drop this one, leaving an empty space. Let us bear one another's burdens and so fulfill the law of Christ. Similarly, consider the veils Paul advised married women to wear at Corinth. It would seem that his point, which had to do with sustaining the important creation ordinance of marriage, could be adhered to by some other sign such as a wedding ring. Whenever we decide to set the text aside in some particular like this, we ought always to be sure that the Bible justifies it by means of the actual context or some incontrovertible general principle. If

in doubt, observe. For example, to me the arguments that God approves of homosexual behavior are specious and Scripture twisting, and therefore we ought to regard it as displeasing to him. In this case the first step of hermeneutics prevents us from adopting the current permissiveness in this matter. In the end, of course, such things are not decided by some scholar, but by the whole community who lives with the Scriptures and with these questions and eventually arrives at a consensus or *modus vivendi*.

In conclusion, my advice is to observe both steps in the hermeneutical two-step. Be sure to give the Bible its full due as the written Word of God. Do not sell it short. Do not despair over the text just because some professor of yours has. Reserve your judgment and strive to see the issue through to a resolution. For we live in the hermeneutical hope that what the Bible says will prove to be the very Word which modern men and women need to hear even if at present they may resist hearing it. Our job is to let the Bible stand tall and do our utmost to understand the contemporary experiences so as to explain the claim of God in the most lucid way possible. Often we will find an interpretive breakthrough with God's help which will loose the Scriptures powerfully into the current situation. But if it should happen that they will not hear the Word whatever we do to explain it, let us stand strong in it and not yield an inch to unbelief. Like Ezekiel let us sit where they sit and help them understand, but if they refuse, the message must be given, and it remains the same.

For Further Reading

To get some help with the "new hermeneutic" consult A. C. Thiselton, *The Two Horizons* (Eerdmans), even though the book is dense and lacks sufficient positive directness. Thiselton is promising more of these in a forthcoming book.

For a guided tour through some of the difficult interpretive issues such as sex-roles and inspiration, check Robert K. Johnston, *Evangelicals at an Impasse, Biblical Authority in Practice* (John Knox).

David Kelsey makes us think twice about the question, "what kind of authority does the Bible have over us?" in *The Uses of Scripture in Recent Theology* (Fortress). He ends up sounding too relativistic for me, giving the impression that the Bible can mean more or less what you decide and want it to mean, but at least he forces us to think about that and not take it for granted. My own view is that the Bible has that authority which it indicates it wants to have when you expound it. It differs from Psalms to Isaiah to Acts to Romans. The Bible exercises authority in many modes—but not according to our decision.

Politics of Jesus, by John Yoder (Eerdmans) illustrates a creative use of Scripture, whether he is right or not. He goes back to the text and brings it right into the present in a powerful move. The problem with the actual view he presents is that for many readers of the whole Bible it will set up difficulties of interpretation once you stray too far from the Sermon on the Mount, which Yoder gives a radical anabaptist reading.

STUDENT CONTRIBUTORS NEEDED

Each year TSF accepts applications from students wishing to serve as Contributors to *TSF Bulletin*. For 1982-83, the job description includes (1) contributing to the editorial content of the *Bulletin* by filling out brief evaluative questionnaires on each issue, 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 June 15, 1982. Send them to the Editor, *TSF Bulletin*, 233 Langdon, Madison, WI 53703.

HERMENEUTICS AND HISTORY

By Vaughn Baker, M.Div. student, Perkins School of Theology.

In his book, *History and Hermeneutics* (Westminster, 1966), Carl Braaten reviews the debate in Protestant theology concerning the importance of history for faith. After discussing the role that nineteenth-century "questers" such as D. F. Strauss, dialectical theologians such as Barth, existentialist theologians such as Bultmann, and post-Bultmannians such as Ebeling, Fuchs, and Kasemann have all played in this debate, Braaten concludes along with Wolfhart Pannenberg that "the historical character of redemptive events must therefore be asserted today in discussion with the theology of existence, with the theology of redemptive history, and with the methodological principles of critical-historical investigation" (p. 28). Braaten calls for theology to find its locus once again in history, and not merely in an existential or transcendent history.

Carl Braaten notes that since the nineteenth century, hermeneutics has assumed a positivistic world-view in the historical-critical method. Such a method assumes a natural continuum and uniformity of events (Hume). The historical method also assumes that history consists of two layers: bare historical facts and their existential meanings (*Historie* and *Geschichte*). These two layers are separate and non-interdependent. The result of theology having accepted these historical assumptions is that history is seen as meaningless, and therefore theology must retreat into the safe harbors of existence or pre-history. The problem of such a retreat, however, is that the kerygma is divorced from history. Theology as a result becomes indifferent

Braaten rightly chooses to throw off the shackles of nineteenth-century positivism

to historical questions. Braaten believes that such a divorce of kerygma from history (or facts from meaning) is fatal for the following reasons: (1) The full meaning of the Incarnation implies that revelation is history happening. A separation of kerygma from history would contradict the meaning of the Incarnation. (2) An adequate apologetic must refer to the historical events from which the statements of faith arose, otherwise the truthfulness of the Christian faith would be in doubt. (3) Such an indifference to history does not do justice to the Old and New Testaments which purport to be witnesses to God's redemptive acts in history. (4) A merely existential interpretation is too limiting a principle. Both Testaments are concerned with more than one's self-understanding. (5) Event and its meaning are indissoluble. Meaning and interpretation are themselves historical, and therefore events and their significance are but two dimensions of the same historical reality. (6) A separation of event and meaning reduces eschatology to something either transcendental or radically existentialized. To view history as a uniformity of natural causes results in an eschatology which does not focus on the future, denying the possibility of something really new happening.

Does this mean, therefore, that we should reject the historical-critical method and return to a pre-critical understanding of history, existence, and the cosmos? By no means, says Braaten. While he maintains that kerygma and history are bound up with each other, and that a dichotomy between the two cannot be maintained, Braaten agrees with both Pannen-

berg and Moltmann that the historical-critical method is not necessarily bound to a closed naturalistic world view, and must be liberated from it. This is necessary, lest we end up with an existential (individualized and interiorized) historicism.

If history is not to be understood in a positivistic sense, and faith not merely as an existential act of decision which is in no way dependent upon history, how then are we to understand faith's relation to history? Again Braaten returns to Pannenberg, who proposes a theology of world history (*Universalgeschichte*) as a solution to the hermeneutical problem. Such a theology would seek to find "an over-arching perspective that can bring the horizons of the past and present together without obliterating their distinctive characteristics" (p. 145). The historical process which includes (and unifies) Old and New Testament history, church history, and world history is regarded as the work of the biblical God. Therefore, theology has the task of seeing the connection between the acts of God recorded in Scripture, and the events of world and church history. History is therefore no longer meaningless, but becomes the arena and locus of God's unfolding plan for the world. History is no longer bifurcated, but is seen in its totality as a whole from the perspective of the end of history (Hegel), i.e., Jesus of Nazareth. History is now understood in the light of Jesus' resurrection from the dead (Moltmann), and as a result history's future glows with the anticipation of God doing a new thing in history (as opposed to uniformitarianism). Eschatology regains its rightful place, eagerly awaiting the coming of God's Kingdom on this earth. Eschatology is not reduced merely to Epiphany, but is understood in the biblical framework of promise and fulfillment.

Braaten's volume is helpful as a quick survey of where theology has gone in the last hundred years, and provides a new perspective from which the hermeneutical issues of modern Protestantism may be seen and discussed. Braaten's critique of Bultmann's existentialist method of interpretation helps show its limitedness and inadequacy to explicate the breadth of the whole biblical message. Helpful also is Braaten's criticism of modern theology's separation of kerygma from history. Such a dualism sounds reminiscent of ancient dualistic thought (cf. Moltmann's allusion to gnosticism in the *Theology of Hope*, p. 92). By employing Pannenberg's theology of world history, Braaten avoids such a dualism. Also the Old Testament is restored to its proper place along with the New in the scheme of

promise and fulfillment. Perhaps most importantly of all, Braaten seeks to take the future seriously as the place where God will do a new thing. A transcendent eschatology is no eschatology, and an existentialized interpretation is too limiting and individualistic. Braaten rightly chooses to throw off the shackles of nineteenth-century positivism and allow the present and the future of history to be understood in the light of Jesus' resurrection. For those who were raised on dialectical and existential theology, but want to dive into the waters of the hope school, this volume is a good springboard.

Since the time that *History and Hermeneutics* was published, a number of other works have come out which develop to a greater extent the issues raised in Braaten's volume. One of these works is: *New Frontiers In Theology Volume III: Theology As History*, edited by James M. Robinson & John B. Cobb, Jr. (Harper & Row, 1967). This volume provides a provocative study of that school of thought which finds its center in Wolfhart Pannenberg and his thesis that any relevant theology must develop from an assumption of the ultimate revelation of God through history. Another work along these lines is one edited by Pannenberg himself, entitled *Revelation As History*, (MacMillan, 1968). In this volume one should pay particular attention to Pannenberg's own chapter, "Dogmatic Theses On The Doctrine of Revelation," in which he explains his understanding of history (pp. 125-158). Also, in Pannenberg's *Basic Questions in Theology Vol. II* (Fortress, 1971) the chapter on "What Is Truth?" (pp. 1-27) provides some helpful insights in his proleptic view of history. One last work of Pannenberg's that I would note is his article "Hermeneutics and Universal History," in *History and Hermeneutic*, Robert W. Funk, ed., (Harper & Row, 1967).

For those who wish to go even further in this school of thought I would recommend two more references, both by Jürgen Moltmann: *Theology of Hope* (Harper & Row, 1967), and *Hope and Planning* (Harper & Row, 1971). In the latter please note chapter three, "Exegesis and the Eschatology of History" (p. 56-98).

Finally, Anthony Thiselton's *The Two Horizons* (Eerdmans, 1980) is the most comprehensive work on hermeneutics in recent years. Section III, on "Hermeneutics and History: The Issue of Historical Distance" includes comments on Nineham, Lessing, Hereder, Hegel, Ranke, Troeltsch, and Pannenberg.

WOMEN AND THE PROMISE OF RESTORATION

The Evangelical Women's Caucus will hold its fifth plenary conference in Seattle, July 21-24, 1982. Plenary meetings, workshops, seminars, and small-group sessions will provide a variety of opportunities for conference participants to explore aspects of biblical feminism. Session leaders include Patricia Gundry, Roberta Hestenes, David Scholer, and Nancy Hardesty. During the conference, Linda Mercadante, Nancy Hardesty and Mark Lau Branson will also lead an informal roundtable discussion about issues facing women in seminary. The EWC has as its purpose to present God's teaching in Scripture on female-male equality to the whole body of Christ's church, and to call both women and men to mutual submission and active discipleship. Those who would like more information about this conference should write: Evangelical Women's Caucus, Helen Estep, Registrar, P.O. Box 31613, Seattle, WA 98103.

EUROPEAN THEOLOGICAL STUDENTS' CONFERENCE

The International Fellowship of Evangelical Students will sponsor this conference, to be held September 1-8, 1982 at Schloss Mittersill in Austria. The conference aim is to establish a deeper understanding of evangelical theology and to stimulate closer

fellowship among theology students from the countries of Europe. The main speakers at the conference will be Dick France (England), who will speak on "Jesus' use of Scripture and our use of Scripture;" and Peter Kuzmic (Yugoslavia), who will do Bible exposition related to the conference theme, "The Word of the Lord and the Lord of the Word." The registration deadline is June 30, 1982. For more information, write IFES, 10 College Road, Harrow, Middlesex HA1 1BE, England.

SAN FRANCISCO INSTITUTE ON URBAN MISSIONS

Simpson College in San Francisco has developed its Summer Institute for Urban Missions in response to the fact of rapid worldwide urbanization. The Institute will provide intensive cross-cultural/urban training that is biblically based and interdisciplinary. Course credit should transfer to most colleges and seminaries under any one of several disciplines. Eleven courses are offered in two sessions, June 7-July 1 and July 6-30, 1982. Course topics include urban family and youth ministries, urban church planting and growth, and urban social problems. Faculty include Craig Ellison, Donald Buteyn, Bennie Goodwin, and John Perkins. For more information write Summer Institute for Urban Missions, Simpson College, 801 Silver Ave., San Francisco, CA 94134.

INQUIRY

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

A PROPOSED SOLUTION TO THE PROBLEM OF EVIL

By Keith E. Yandell, Professor of Philosophy, University of Wisconsin, Madison.

1. Introduction: The Problem of Evil¹

"The Problem of Evil" can refer to various questions: what is the origin of evil? what is its nature? will there some day be no evil? how can evil be dealt with? can it be eliminated, or its quantity reduced? and so on. In philosophical contexts, it refers to yet another question: is the existence of evil compatible with the existence of God? This is our topic here. If the answer to this question is negative, it does not much matter what theology says about the other questions just noted.

"Is the existence of evil evidence against the existence of God?" breaks down into two other questions. One concerns the logical consistency of *God exists* and *There is evil*. The other concerns the evidence which *There is evil* may provide against *God exists*.

2. The Question of Consistency²

Larry Bird is a magnificent basketball player, but not even he can score a point in a game in which he does not play. Scoring a point in a game in which one does not play is not difficult, but impossible. It is not impossible in the sense in which "dunking" the ball into a basket ten feet from the floor is impossible for an overweight professor. It is impossible in the sense that its description involves a contradiction; *Bird scored but did not play* is a contradiction, and so it is logically impossible that even he accomplish this. A standard, and potentially devastating, criticism of Christianity is that *God allows evil*, or that *God exists and there is evil*, is a contradiction. In heaven and hell, on earth and throughout the galaxies, contradictions are false, and of a contradictory pair of statements, one must be true and one must be false.

If the critic is right, then, that *God exists and there is evil* is a contradiction, either *God exists* or *there is evil* is false. Christianity without God is a contradiction in terms. For that matter, so is Christianity without evil, for if there is no evil the doctrine of salvation from sin by grace is pointless—if there is no evil, there are no sins and so divine forgiveness has no object. Christianity without God is like a basketball team without players; Christianity without sin (and so evil) is like a basketball team without a basketball or a court.

3. The Consistency Strategy³

The critic claims that *God exists and there is evil* is a contradiction. A relatively simple argument to show that two allegedly incompatible statements *A* and *B* are not incompatible goes like this: if one can find a third statement *C* which, together with *A*, is clearly not incompatible with *B*, then *A* and *B* are not incompatible. *C* may be one statement, or a set of statements. The idea is: if *A*, *B*, and *C* is logically consistent, then so is *A* and *B*. To *God exists* and *There is evil*, add *God allows an evil only if he has a morally sufficient reason for doing so* and *God allows some evil*. It seems clear that *God exists, he allows an evil only if he has a morally sufficient*

reason for doing so, and he allows some evil and *There is evil* are not incompatible. Indeed, *God exists and . . . allows some evil* entails *There is some evil*. So it seems clear that *God exists* and *There is evil* are not incompatible.

4. Ethics and Evil⁴

For all its simplicity, the consistency strategy seems successful; apparently, one can use it to show that *God exists* and *There is evil* are not logically incompatible. The critic of Christianity, however, may not be so easily persuaded. There is one crucial condition on any use of the strategy; if one argues that *A* and *B* is logically consistent because *A*, *B* and *C* is, *C* itself must not be a contradiction. So the critic may claim that the notion of God having a morally sufficient reason for allowing an evil itself is inconsistent. She will rest this claim on one or another understanding of omnibenevolence or divine goodness; that is, the critic will so understand *God is all-good* that it is logically inconsistent with his being all-good that he have a morally sufficient reason for allowing any evil. Then it will be logically impossible that God allow any evil, and this use of the consistency strategy fails. Arguing along these lines is tantamount to claiming that whatever ethical theory is correct, it must be one for which the existence of evil is *not* necessary to the existence of any (or any *important*) good.⁵ That claim is not easily proved, and when it becomes clear that the critic requires this claim about ethical theories, or one much like it, in order to make her case, the apparent simplicity and force of the problem of evil as a proposed refutation of Christianity vanishes. It does not provide a "short and snappy" refutation.

Two familiar themes are relevant here; I think both are central to an ethical theory that comports with, and arises from,

God allows an evil only if he has a morally sufficient reason for doing so.

Christian theology: (i) persons are autonomous agents—agents capable of acting rightly, but also of acting wrongly, on morally significant occasions; each thus develops a moral character for which he or she is responsible; (ii) only by struggling with actual evils does one significantly exercise moral agency. An ethical theory which develops such themes as these will be far different from that which yields the result the critic desires. Yet they are the ones, I think, that theism requires (and which are the most plausible in any case).⁶

5. Epistemology and Evil

The critic serves the theist well; many errors of reasoning and doctrine can be removed from Christian theology in the light of clear and sharp critique. The critic is often a better friend than she, or her Christian target, knows. I think this is the case regarding the problem of evil. One way in which this is so is that the critic makes it clear to the Christian that *God exists* entails *God allows an evil only if he has a morally sufficient reason for doing so*. Necessarily, an all-good God will not allow evils unless it is good that he do so.

If we reflect about the matter, we can see that there are lots of evils which have this feature: while God may have a sufficient reason for allowing them, we have no idea what that reason is. Sometimes, this is taken to be evidence against Christianity. The argument that it is goes like this: if there are evils whose point, if any, is utterly unclear to us, then it is unreasonable to believe that these evils have any point—to believe that God has any morally sufficient reason for allowing

them. There are evils whose point, if any, is utterly unclear to us. So there are evils that it is unreasonable to think have any point—unreasonable to think God has any morally sufficient reason for allowing. But if there are evils like that, it is unreasonable to believe that God exists.

This argument assumes that if God has a morally sufficient reason for allowing an evil, then we will be able to see what that reason is. And that seems just false; our not knowing of any such reason does not entail, or make it probable, that there is none.⁷

An interesting conclusion, though, seems to follow from these considerations. Consider some particular evil *E*—some wrong choice or human cancer or the like. How, exactly, is one to know that there is no point served by—no morally sufficient reason for—*E*, short of knowing that God does not exist?⁸ Perhaps even then I would not know this about *E*; for present purposes, that does not matter. The point is that *E exists* and *God exists* entail *God has a morally sufficient reason for allowing E*.⁹ So I can know that *E* has no point—that God has no morally sufficient reason for allowing it—only if I know that *God exists* is false. I cannot, then, offer *There are pointless evils* as evidence against *God exists*, unless I have some reason, independent of the existence of the allegedly pointless evils, to think that God does not exist.

One can put the point as follows. It seems to be a necessary truth (a statement whose denial is contradiction) that (1) *God exists* and *there is evil* is true if and only if (2) *God has a morally sufficient reason for allowing the evils he allows* is true. The critic and the Christian agree that *There is evil* is true. The critic thinks *God exists* is false. One way for the critic to argue from (1) *There is evil* to (3) *There is no God* is to infer from (2a) *Some evils are pointless* or (2b) *Some evils are such that if God exists then he has no morally sufficient reason for allowing them* and (1) to (3). But (2a) and (2b) are false if (3) is true—false, that is, if God exists. So the critic cannot know that (2a) or (2b) is true unless the critic already knows that God does not exist. But then it will not be the existence of allegedly pointless evils that tells the critic this.

6. Conclusion¹⁰

I have defended these claims: (i) *God exists* and *There is evil* is not a contradiction; (ii) *If God allows an evil, he has a morally sufficient reason for doing so* is not a contradiction—indeed, it is a necessary truth; (iii) the problem of evil is more accurately viewed as concerned with ethics and epistemology than with logical consistency alone; (iv) there is at least one view of ethics which is consistent with (and naturally arises from) Christianity for which the existence of evil is not morally inappropriate; (v) that there are evils whose point we cannot discern is not evidence that Christianity is false; (vi) the existence of evil could not provide evidence against God's existence unless we already knew, on other grounds, that God did not exist. If these claims are true, then much at least of the problem of evil is solved. In particular, this is so if the consistency strategy succeeds, and the epistemic situation regarding *God exists* and *There is evil* is properly stated in Section 5.¹¹

FOOTNOTES

⁷The problem of evil can be stated externally (the critic accepts the truth of *There is evil* and claims that this is inconsistent with, or provides evidence against, *God exists*) or internally (the critic notes that the theist is committed to both *There is evil* and *God exists*, and claims that the former is inconsistent with, or provides evidence against, the latter). Here, I discuss the problem as stated externally. Exactly the same points can be rephrased to meet the objections if they are posed internally.

⁸Two articles have become contemporary classics as statements of the problem of evil: J. L. Mackie, "Evil and Omnipotence," *Mind* (1955) and H. J. McCloskey, "God and Evil," *Philosophical Quarterly* (1960).

⁹Standard applications of the consistency strategy are found in: George Mavrodes, *Belief in God: A Study in the Epistemology of Religion* (Random House) and Alvin Plantinga, *God, Freedom, and Evil* (Eerdmans).

¹⁰I have tried to put these matters more fully in "The Problem of Evil" recently in the *Southwestern Journal of Philosophy*. Cf. such passages as Hebrews 3:9–11 and I Peter 1:3–9.

¹¹The "internal" way of putting this is: "Any ethical theory compatible with theism will deny that the existence of evil is necessary for the existence of any (important) good"—a highly implausible claim.

¹²See Charles Fried, *Right and Wrong* (Harvard University Press), Alan Donagan, *The Theory of Morality* (University of Chicago Press), and R. Downie and E. Telfer, *Respect for Persons* (Methuen).

¹³This is argued more fully in "A Premature Farewell to Theism," *Religious Studies* (1969).

¹⁴That God has a morally sufficient reason for allowing an evil (which is what I mean here by an evil's having a point) does not entail that a person is not culpable or wrong in bringing that evil about. See "Ethics, Evils, and Theism," *Sophia* (1969).

¹⁵This does not entail that it would be wrong for us to eliminate *E*. See "The Greater Good Defense," *Sophia* (1974).

¹⁶The argument of this section, and the paper as a whole, is developed more fully in *Christianity and Contemporary Philosophy* (forthcoming, Eerdmans).

¹⁷The recently-released volume edited by Stephen T. Davis, *Encountering Evil* (John Knox), discusses the problem of evil through a presentation and critique of five different theodicies, dealing with some of the questions considered in this essay as well as others.

VIDEO CASSETTES ON CHRISTOLOGY CONSULTATION

Evangelical theologians from the Two Thirds World (Africa, Asia and Latin America) gathered in Bangkok, Thailand March 20–27 for a Consultation on Christology. The ten major lectures from this significant consultation will be available at the end of April on video cassettes. Speakers will include, among others, Michael Nazir Ali, Vinay Samuel, Kwame Bediako, and Ronald Sider. For more information, write David Bussau, Partnership in Mission, P.O. Box 162, St. Ives, Sydney 2075, Australia.

THE FATHERS: IMITATION PEARLS AMONG GENUINE SWINE

By Frederick W. Norris, Professor of Christian Doctrine, Emmanuel School of Religion.

When a seminarian first stumbles upon (or is pushed into) the "Church Fathers," there are two typical responses: "those men were brilliant!" or "how boring!" Continued study usually prompts another, more significant observation: "they dealt with the same issues we face today." Fred Norris offers here not primarily an analytical article or a bibliographic guide, but an impressionistic painting. Enjoy Norris, then read the Fathers.

—MLB

My first acquaintance with that odd lot called the Fathers came during a general survey of church history as a sophomore in college. The judgment of such a wise fool as me was confused and dismayed by many of the people from the Patristic era. I could not praise ignorant monks who attacked and at times killed the opponents of their leaders. They seemed more like hired thugs than admired saints. Yet those who counted on their support have been reckoned among the Fathers of the faith. What are we to think of those such as Theophilus or even Cyril whose political desires led them to wink at such violence?

Some of the great theological debates of the early church appeared at first sight to deserve the platitudes often used to deride them. Perhaps there was only an iota of difference between certain of the Homoousians and the Homoioussians. Twenty years ago I certainly did not yet grasp its supposedly earth-shaking

consequences. As we made our way through the intricacies of the various positions I kept wondering how many, if any, of those points would be significant for my future ministry. The situation often seemed to be that of imitation pearls scattered among genuine swine.

The years spent in seminary did alter my opinion, but they also deepened some of my harsh judgements. Knowing that Athanasius wanted to stop the spread of Arianism by cutting off all grain shipments from Egypt made me wonder about his compassion for enemies. Finding out that Theodoret may well have abandoned Nestorius in order to save his own hide did not endear him to me. He had sworn his support to his friend yet in exile Theodoret included Nestorius prominently in his history of heresy. "With such friends . . ." Jerome could be quite cantankerous, and not just with Rufinus. Tertullian argued on a level with the best of legal minds, proving in one instance that heretics should not have access to Scriptures which did not belong to them. He defended his position brilliantly, but seemed completely insensitive to the necessity of having Scripture open for all to investigate, whether schismatics, heretics or unbelievers.

Yet, as a less wise fool I began finding qualities in these people which raised my curiosity so much that I pursued them throughout doctoral studies. Even now they occupy the major portion of my attention.

Responding To Their World

Those monks and their practices have been scorned rather consistently by Protestants, usually because of their world-denying posture. Particularly in the midst of Marxist attacks on Christianity, many have thought those charges to be quite telling. Yet such conclusions may be too extreme. Sweeping in from the desert to kill for the bishop is hardly a high calling, even if the opponents are pagans. But it does give the lie to an accusation that monks have no worldly concerns. Spending decades on a pillar or in a tree has struck some as terribly odd, particularly in the colder climates of Middle Europe. Probably more than the one novice at Trier was forced from his perch. But the Stylites, as strange as they were, not only fascinated but also influenced political leaders. Some of them accomplished far more than other Christians supposedly active in public life. In addition, the Abbot Shenoute cared for thousands in upper Egypt made homeless by marauding Blemmays, while many monasteries throughout the empire offered shelter to those who could no longer pay the taxes on their meager farm plots. Withdrawal can in reality be a compassionate deed or preparation for significant activity. Besides, who is certain that American-style activism is the most exquisite form of Christian living?

While the Fathers have been charged with Hellenizing Christianity, they can be praised for Christianizing Hellenism. The early Alexandrians and the Cappadocians created a form of Christian humanism which is enlightening even today. All humanism is not secular. In some instances its opposite is the inhumane rather than the religious. Studying doctrine which was worked out in response to ancient philosophy does require concentration on historical problems which seem to have little relevance to the twentieth-century Church. Yet we can learn from the examples of many early Christian leaders that they did at least take the time to know their world, to understand its ideas and problems.

Accomplished in Intellectual Pursuits

The Fathers' frequent use of Middle and Neo-Platonic formulations can be maddening, and are often assumed to be completely out of place in our times. So even I was a bit taken aback upon hearing Carl von Weizsacker offer a different perspective while speaking at the 500th anniversary celebrations of Tubingen's Karl Eberhardt University. Von Weizsacker, head of the Max Planck Institutes, the most prestigious scientific research center

in West Germany, insisted that science could indeed begin on its way without religion or theology. But the moment it wanted to ask the great questions of humanity, it would find itself struggling with the problems of the idealistic tradition, particularly those of Plato and the Platonists. Wrestling with such issues could not be far from the Church and its teachers, he said. His scientifically informed opinion grasped the value of the philosophical context in which the golden age of the Fathers appeared. As an illustration, consider the work of John Philoponos. Thomas Torrance, one prominent theologian and philosopher of science, insists that his work previews many of the most interesting puzzles of twentieth-century physics.

A number of the Fathers were quite well educated. Gregory Nazianzen has been called the greatest Greek orator since Demosthenes. We have orations, letters and poetry from his hand which taken together give evidence of his ability. He was a consummate preacher even though for us today his style seems a bit overblown. He could mount persuasive arguments for his own views and against those of his opponents, at times demonstrating a substantial knowledge of Aristotelian logic. As the relationship between ancient philosophy and rhetoric becomes clearer to us, we can see how rhetorical training led to the use of logic in fields like law and literature as well as theology. The brilliant modern observations about logic which Stephen Toulmin offers have their precursors in the reknowned philosophical rhetoricians of antiquity. And it was in those circles that the best early Christian theologians moved. Of course, we must not forget that great preaching is exposition of Scripture, and John Crysostom's homilies demonstrate how well that can be done. But preaching is always more than that; it is also sensitive argumentation about contemporary issues. Rhetoric need not be empty

Augustine's writings represent as wide-ranging a group of inconsistent conclusions as one can imagine from any person with a reputation for intellectual acuity.

words. Merely being preachy is not preaching. At its best the proclamation of the Gospel is convincing because it makes sense, not merely because it feels right. It is persuasive because it reaches head and heart alike.

We remain indebted to the Fathers for many of their scholarly contributions. Eusebius's history of early Christianity is one example. Although we may be frustrated by the way his own viewpoints did color the presentations, he included very many quotations from documents which are now completely lost to us. Our work would be impoverished without his. Many took up descriptions where he left off. The student can investigate both the nature of history and the nature of Christianity by careful scrutiny of such texts.

The true genius among the Fathers, in the opinion of many, was Augustine. His command of diverse fields such as philosophy, rhetoric, Scripture, and administration is astounding. Before becoming a Christian, he sampled most of the major options open to an intellectual of the period, having been among other things a highly regarded orator, a Manichee, and a contemporary Platonist. Ambrose's intricate allegorical interpretations of the Old Testament in public homilies had a strong impact upon him, as did the witness of his mother. He had been as materialistic as most, and probably remained more sexually driven than many. His writings cover a plethora of subjects and represent as wide-ranging a group of inconsistent conclusions as one can imagine from any person with a reputation for intellectual acuity. He even-

tually published retractions in which he heroically tried to form what he had said on most sides of many issues into some sort of consistent position.

The final results do leave much to be desired. The fatalism of the Manichees which he previously rejected seeps into his understanding of God. Recent scholarship has rather forcefully questioned whether his views of providence, predestination and free will are not at least as unbalanced as those of Pelagius. Yet his penetration into perpetual human problems, his insightful observations about the commonplaces of life, as well as his comments on Scripture and tradition, make him well worth our while. One of my friends who grew up in South America speaks of a philosophy class in which the Marxist professor demanded that the students read Augustine's *City of God*. His *Confessions* are to be found in paperback editions in many bookstores; his grasp of the problems which now find their place in departments of psychology is still impressive.

Rooted in Scripture and Prayer

Histories of Christian doctrine rightly emphasize the variety of cultural and philosophical backgrounds which affected the development of doctrine. The iota of difference could be acute. When, however, one begins to read the Fathers seriously, the overwhelming impression is how much more deeply rooted in the Scriptures they were than we are. Almost every study of any Father or heretic can be troubling because of the fact that each of them knew so much Bible by heart. Conflations and misquotations, as well as uncontrolled allegorical exegesis, confront us with a disquieting imprecision—no fault to be cast mildly aside. But they lived in the words of Scripture; in fact nearly all of their debates grew from the biblical roots of the issues. Modern theologians, especially biblicists, can learn much from that. Origen may have been a rare bird (who possibly castrated himself to avoid sexual temptation), and his philosophical speculations can be mindboggling; but he preached hundreds of homilies on Scripture and even produced a remarkable, if not modern, critical edition of Old Testament texts and translations. Jerome was cranky, but his comments on the Bible can still be helpful. It is no accident that his name is affixed to the modern one-volume commentary which shows the learning of Roman Catholic biblical scholarship.

Perhaps the most valuable gift of the Fathers to any period is their concern with spirituality, with the presence of God and with prayer. I once knew a keen graduate student who continually asked the guest lecturers at Yale about their understanding of prayer. It did not matter which topic they had chosen for their presentations; he found some cogent way to introduce his concern. He was not rude, neither was he illogical. The embarrassment was often instructive. After nearly two years, the message he had heard was that religious studies have little to do with prayer. Taking those world renowned theologians at their word, he redirected his national scholarship to the study of political science, where he could make his life count. Watching that happen raised the specter of tragedy, but none of nonsense.

The Fathers are steeped in prayer and contemplation. One who tries to describe them without concentration on their devotional life cannot understand them. That facet might be explained in other than religious concepts—sometimes with insight and sometimes with a stubborn wrongheadedness—but it cannot be avoided. Among the numerous writings on spirituality, Origen has a sparkling piece. Many commented with enlightenment on the Lord's prayer. But the point is more basic. Prayer was the air they breathed. Basil of Caesarea stalked the earth as an adept political animal, a bishop who tricked his friend into becoming a bishop of a one-mule town. He could be at least gray-hearted. But he took his considerable talents into other areas. After finishing what we might properly call his university graduate education, he traveled through Syria, Palestine and Egypt learning the contemplative practices of the monks. His writings have influ-

enced much Eastern Orthodox spirituality up through the present. Athanasius gave us a somewhat glorified portrait of Antony, but much gold shines through the glitter. Benedict's rule can still repay the time spent reflecting on it. Prayer does not answer everything, nor does it always offer evidence of Christian commitment. But it seems to be the most appropriate response to God. Perhaps because of their faults as much as anything else, these Fathers do teach us about the need for contemplative lives.

Imitation pearls among genuine swine? Yes. The Fathers' occasional superficiality and mud-hole ethics should cause dismay. Not the least of their problems is that we have so little information about the early "mothers" of the Church. Even their considerable achievements in the monastic life, philosophy, rhetoric, biblical study, history and prayerful contemplation cannot make them real pearls. Yet to speak so is not to write them off. We can see through the glowing legends which have overgrown their true biography—but in doing so we discover that we are very much like them. Perhaps because of this very fact we can learn from them. In their moments of best insight, the Fathers recognized only one pearl, and that of great price. They are interesting because of the range of their feelings and failures, of their attitudes and attainments. But they are most helpful because they witness to the need for grace and discipline. I ask no more of anyone.

Resources

English Translations:

Large Nineteenth-century Collections:

Ante-Nicene Fathers (Eerdmans)
Nicene and Post-Nicene Fathers (Eerdmans)

Excellent Twentieth-century Collections:

Ancient Christian Writers (Paulist)
The Fathers of the Church (Consortium)

Handbook of the History and Literature:

Johannes Quasten, *Patrology* (Christian Classics)

History:

Henry Chadwick, *The Early Church* (Penguin)
J. G. Davies, *The Early Christian Church* (Baker)

History of Doctrine:

J. N. D. Kelly, *Early Christian Doctrines* (Harper & Row)
Jaroslav Pelikan, *The Christian Tradition*, Vol. I (Univ. of Chicago)

Spirituality:

Louis Boyer, *The History of Spirituality*, Vol. I (Seabury)

Biography:

Peter Brown, *Augustine of Hippo* (Univ. of California)
J. N. D. Kelly, *Jerome* (Christian Classics)

Journals:

The Journal of Theological Studies
Vigilae Christianiae

Bibliography:

Wilhelm Schneemelcher, *Bibliographia Patristica*, 21 vols. through 1976.

DONATIONS NEEDED FOR TSF BULLETIN

As we approach the June 30 end of the fiscal year, we are anticipating a budget deficit of nearly \$10,000. Since subscription prices cover only half our costs, we hope that *TSF Bulletin* readers will help alleviate this deficit. Please consider sending a tax-deductible donation to TSF at 233 Langdon, Madison, WI 53703.

INTERSECTION

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

EVANGELICALS FOR SOCIAL ACTION By Russ Williams, ESA Director of Communications.

Social issues confront us daily: poverty, hunger, discrimination, abortion. The list could go on. Should the church have anything to say about these things?

Evangelicals for Social Action (ESA) says YES. The church of tomorrow will have to learn to deal with these issues from a biblical viewpoint. Theological students, who are the church leaders of tomorrow, must come to grips with these challenges. The Bible demands justice. ESA seeks to work with the church in answering this prophetic call.

ESA is a non-profit national membership organization. It works to draw together individuals and local congregations, as well as students on Christian college and seminary campuses, who are committed to social justice. ESA sprang from the Chicago Declaration of Evangelical Social Concern, a statement by 40 church leaders in 1973. Since then, with Ronald Sider as president, ESA has become a nation-wide movement, promoting peace, liberty and justice.

At present, ESA has more than 3,500 members and friends across the country and 18 active local chapters. The numbers keep growing. ESA local groups work to educate congregations into a deeper understanding of evangelism and discipleship. The message remains the same: biblical Christianity must have a social as well as personal dimension.

In addition to establishing a national membership and a network of local chapters across the country, ESA has promoted a variety of projects. The Discipleship Workshops program has presented more than 50 workshops across the country at churches and colleges interested in social justice issues. Local ESA chapters have been involved in community economic development, racial reconciliation, work with the poor and hungry, summer camps for urban youth, efforts in peacemaking and other projects. ESA members have held study groups on matters such as women's issues, nuclear disarmament, world hunger, abortion, etc. In a word, the ESA family has been active in seeking the reconciliation of Jesus Christ in a fragmented society.

And now the work goes on. The national office continues to support existing chapters and build new ones in areas where ESA organization is weak or nonexistent. We plan to develop new workshops in the area of peacemaking and train local chapters to conduct them in their own regions. Using the theme "What Does It Mean To Be Pro-Life?" ESA is developing additional "Tracts for Justice," applying the pro-life position to the organization's basic concerns. ESA has plans to establish task forces that will vigorously research biblical responses to contemporary public policy issues. ESA also plans to host a series of regional social justice conferences. With the help of concerned Christians across the country, ESA can involve many more church persons in these projects in the coming years.

In terms of basic beliefs, ESA holds that the Scriptures are the basis for addressing social issues. In terms of these issues, the organization has taken the following stands:

- For peace and nuclear disarmament
- For the defense of the poor and powerless
- For protecting the lives of the unborn
- For ensuring the sacredness of the family

- For the elimination of racial and sex discrimination
- For human rights at home and abroad

An ESA member becomes part of a national movement to educate congregations about social issues. Members receive a bimonthly newsletter plus materials showing how to organize effectively for social action at a member's church, college or seminary. Educational materials are available for teaching others about biblical viewpoints on ESA's issues. ESA can provide a network to link persons and groups together to work for social justice. By joining ESA, the individual, church member or student, can share the pilgrimage of social justice with other like-minded Christians.

Al Saiz, a TSF member at Harvard Divinity School, is the coordinator for a new ESA chapter there. Saiz, along with other students, have heard evangelicals criticized because of an alleged lack of social consciousness. Saiz reports, "We hope to show students at Harvard that evangelicals do have sufficient biblical base to evolve a theology of social action. Social action does not necessarily equate with theological liberalism. Evangelicals can have much to say to the main stream of Christianity about the church's mandate to become involved in helping to solve society's many pressing problems."

The TSF chapters at Perkins School of Theology and at American Baptist Seminary of the West have also included mention in their charters of ESA as a "national resource." TSF General Secretary Mark Lau Branson often encourages TSF members and chapters to affiliate with ESA.

In a recent editorial, ESA Executive Director Bill Kallio wrote,

Signs showing our nation is headed toward kingdom values are few. Look at the evidence. Instead of protecting civil rights and eliminating the demonic effects of racism, our government only talks about reverse discrimination and getting rid of affirmative action. Instead of a strong national commitment to the defense of the poor and powerless we find only tax incentives for the rich and a strong bias against the needs of the poor and unemployed. Instead of seeking peace we pump billions of dollars into military weapons and push the world closer to nuclear holocaust. Instead of economic justice we talk only about philanthropy. Instead of becoming solidly pro-life on the great issues of our time, we retreat into selfish individualism and choose death.

Our society needs to hear the liberating message of the gospel. It needs to know the hope and new life found only in Jesus Christ. It needs a moral anchor in a stormy sea of national confusion and distortion. In short, our nation needs the firm values of a just society.

For further information about ESA, write to Evangelicals for Social Action, 25 Commerce S.W., Grand Rapids, MI 49503.

OVERSEAS MINISTRIES STUDY CENTER

The unique combination of informal continuing education, community life and first-class resource persons makes the OMSC an ideal setting for hearing about missions. In addition to the featured speakers, the community offers Bible study/discussions, times for prayer and worship, and programs for children.

In the fall, several sessions will be of interest to TSF members. Steve Holbrook (Sept. 16-17), director of the Princeton Management Association, will speak on "Effective Decision-making and Personal Growth." Myron and Jan Chartier (Sept. 20-24) will lead a series on "Understanding Yourself as Person, Partner and Parent." Joe Bayly (Oct. 5-8) will speak on "Jeremiah and Social Upheaval." Waldron Scott and Ronald White (Oct. 19-22) will deal with "Christian Mission and Social Justice: Witnessing with Integrity." For more information, write the Overseas Ministries Study Center, Box 2057, Ventnor, NJ 08406.

SPIRITUAL FORMATION

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

FAITHFULLY OUT OF CONTROL

By Gregory A. Youngchild, Director of the West Haven Emergency Assistance Task Force, New Haven, Connecticut.

If I remember correctly, the little tract had two little diagrams sketched on it, each showing a throne representing my life. In one diagram, my ego sat atop the throne; in another, Christ reigned from the seat of authority. The question posed to me, it seems, was something like "who's in control?" or "which would you rather have in control?" I don't recall the image or words exactly after ten years, but I do vividly still have the general after-image of those diagrams in mind and can still feel the challenge it made to have me restore my ego to its proper place of servitude to Christ-upon-the-throne.

I remember, too, how eagerly I wanted things to follow the right diagram . . . and how disheartened I was to discover how easily and often things followed the wrong diagram. From simple truths we sometimes can draw simplistic conclusions. I thought that giving my life to Christ "once for all" meant never having to do it again . . . only to discover that it meant having ever to do it again, "seventy times seven." Thomas Merton, a monk of Gethsemani, once wrote: "We do not want to be beginners. But let us be convinced of the fact that we will never be anything else but beginners, all our life!"

The struggle goes on. I desire Christ to have the throne, and I bump him off the bench every chance I get. I repent, begin again in earnest servitude with great resolution to remain obedient, and soon enough discover I've edged back onto the chair's seat, wriggling my ego back into an evermore secure position of control. "Seventy times seven."

At moments I feel discouraged that so many of my intentions turn into paving bricks for the road to infernal darkness. Even the life in Christ at times seems like "a striving after wind." There is no solace in hearing Paul, among many saints echoing the lament through the ages, say: "I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do."

At other moments I feel regretful that so often I fall short of the mark. I feel wearied by my failures and more so by my frailty. But somehow the grace seems to be there to pick myself up again and begin once more: "forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus."

There is a difference between these two reactions to my shortcomings. In one instance my realization makes me discouraged, depressed and dejected. I feel unloved and unloveable, I feel es-

tranged from God and overwhelmed by my inadequacies and faults. On another occasion, my realization—even though it is disheartening—leads me to try again. I feel less caught in illusions about my abilities to be perfect, and I also feel more hopeful about learning from my faults; indeed, I can even smile and say, "there I go again."

The difference is an old observation, the distinction between my ego's awareness of my sin and an awareness received by my spirit. One is called guilt and the other is conviction. Guilt debilitates, whereas conviction liberates; guilt enervates, whereas conviction enables conversion, the turning of my heart and self back toward the Lord. To compare, subsequent to my experience, the state of my deepest feelings with the "fruit" spoken of by Paul in Gal. 5:22-23, is to practice discernment of spirits. It is to discover whether my feelings are "of God" as John says (1 Jn. 4:1) and characterized by the Spirit who sets the captives free, or from my own "'ought'-encrusted" and guilt-ridden conscience that knows all too well the spirit of slavery.

The curious thing about guilt, however, is that contrary to what we might imagine it is another way of our remaining in control. It is another ploy of our ego to take charge and occupy our life's throne.

The objective of the ego is control, maintaining self-dominance. Often its tactics are oriented toward reinforcing our self image as one who is "on top of things," who is successful and competent and self-sufficient. But just as often it usurps what is the rightful power of the One who holds the throne, namely, the power of judgment, and asserts its authority by condemnation. And in this capacity our ego shows its real difference from the power of the Spirit who convicts. Our ego knows only law, not gospel; it knows only damnation, not salvation; it knows only a perverse justice, not divine mercy. To recognize the spiritual qualities of gospel, salvation and divine mercy is to acknowledge another, higher power and authority . . . and this our ego cannot do of its own, precisely because of its self-orientation and inherent desire to be in control. Thus, when it cannot assert control by appeal to vanity, it resorts to control by appeal to pride.

And the even more curious thing is that the pride to which our ego appeals is usually labeled "humility." For the Christian striving to live according to the gospel call, this is particularly seductive and seditious. Our eagerness to "do the right thing" leaves us especially vulnerable to the ego's shaming of us for failure to follow the laws it proffers as "the way to salvation." In our weakness and fear, we want to be told rules and regulations. Never mind that what God calls "clean" our ego calls "unclean;" never mind that it is for freedom that Christ has set us free, as Paul writes, because our ego would rather have us submit to more yokes of bondage. It is too frightening to live without a letter of the law; there is too much ambiguity and potential for error to follow that way of freedom. We would rather submit to a rulebook order. And our ego fully encourages us, because it seems like a means of sacrificing our own will and humbly submitting to the Lord's will. Hence our ego can so easily punish us with guilty feelings for our lack of humility, for our stubborn refusal to bend to the letter of its laws.

The problem with all of this, of course, is that it has nothing to do with the gospel call to a life of faith. When we walk by faith

IS ANYTHING HAPPENING ON YOUR CAMPUS?

If there are seminary or religion students on your campus meeting for fellowship, discussion or service, we would like to hear about it. TSF can make available to such groups its resources. Also, by mentioning what is happening on various campuses in the "Academe" section of *TSF Bulletin*, we may be able to suggest ideas and encouragement to students at other schools. Please write Theological Students Fellowship, 233 Langdon, Madison, WI 53703.

HELP STAMP OUT OLD SUBSCRIPTION FORMS!

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and not by rules, we have to relinquish our control. The walk by faith is guided by the Spirit, and our ego and the Spirit cannot both be in control as guides at the same time. "The Spirit blows where it wills," says Jesus (Jn. 3:8), and only those whose ego is out of control are free to be led wherever the Spirit may direct. Only those who have been freed from the bondage to law are able to enjoy the liberty of the children of freedom.

Having said that, it is also true that to a limited extent it is helpful for us to resist being out of control. This is so not merely for ego-preserving reasons but because of how easily the ego—defeated in its attempts to control through vanity and pride—reasserts its bid for dominance through self-righteousness. Without the restraints of law, the ego becomes inflated and believes itself to have gone beyond accountability. The excesses so abundant and obvious in the early Corinthian community, practiced so competently by the "spiritually mature," serve as a useful caution to anyone thinking he or she is so perfected as to be above correction and past the need for relearning old lessons.

But, in the case of the ardent Christian, this is perhaps less a real threat than is often supposed; more often it becomes the convenient social or personal rationale for evading the risk of

**Behind our penchant for living
under the law is, in all honesty,
the attempt to barter love from God.**

daring to become free, faithfully out of control. The thorns of scrupulosity that seem invariably to grow with the rose of a generous heart are stinging enough to keep pricking one's conscience to be alert for complacency.

The larger problem is the seeming incorrigibility of our ego and its natural resistance to losing its dominance. Are there any tactics of faith whereby we can wage this spiritual warfare and emerge victorious? Let me briefly sketch two.

In the first place it is crucial for us not to view the struggle against the ego as something foreign to the Christian life, but to identify it with the way Jesus has invited us to walk with him. There is a very persistent and pernicious assumption embedded in our thinking about the spiritual life that in fact is quite contrary to the truth of the Spirit. It runs something like this: *If only* I can do one more thing, master one more technique, learn one more discipline, read one more good book, turn just one more corner, pass one more milestone in my journey, *then* everything will be better, *then* everything will come easily, *then* it will be all downhill toward home from there. It is the same assumption behind my initial thinking which I mentioned at the outset—that it is possible to do something "once for all" and thereby be done with it for life. If pressed, we would intellectually disown that assumption in a minute. But day by day we live at a feeling and doing level as if it were true.

Ridding ourselves of this assumption is done by seeing that it is precisely in this struggle that we are "working out our salvation with fear and trembling," as Paul says of the spiritual life. Holiness of life is not a point to achieve but a process to be entered into, a taking up of the cross of this very self-struggle and this very warfare on the battlefield of the psyche, and a wrapping

ourselves upon it in an embrace of sacrifice. It is not in spite of this struggle that we are being perfected and recreated. It is exactly in the midst of it. For this we came; for this we said "yes, take control of my life"; for this dying now we have already become victors in Christ Jesus. "Not as the world gives peace do I give you mine," said Jesus, where peace was thought of as an absence of all conflict. He did not pray that we should be taken out of the world of conflict, but that we should be kept from the evil one who would deny that we could find our Lord precisely in that conflict.

Secondly—and this is so intimately bound up with the first—we must confess that at heart our ego is a fearful thing. We are filled with fears, the most central one of which is our fear that we are unloved and unloveable. Why else do we need to assert our ego-self if not to protest against this fear and to assert in the face of it that we are powerful, unique, praiseworthy, and at bottom love-worthy? What else, really, are we trying to prove if not our worthiness to receive attention, appreciation, even adoration—in the end, love—by the constant thrusting of ourselves onto the throne of our life? We desperately want to be loved, to be known as loveable, and most of our ego-antics are directed toward trying to win that from others . . . and, most of all, from God.

When we can see this truth for what it is, without allowing our prideful ego to reassert itself by judging us for being that way, then we recognize that behind our penchant for living under the law is, in all honesty, the attempt to barter love from God. If we do this, God will do that; if we don't do this, God won't do that. "An eye for an eye, a tooth for a tooth," a little acceptance for a little acceptance, a little obedience for a little love and forgiveness. *Quid pro quo*, as the old phrase goes. An "earning our salvation with fear and trembling."

Our freedom from this kind of tyranny of legalism lies in the deep internalization of a single truth: *Absolutely nothing we can do or fail to do will either increase or decrease God's love for us.*

God's love for us is itself absolute, uncompromising, unconditional. We can do nothing to change that fact. All we can do is accept it or reject it, and that is our free choice: "R.S.V.P., it is up to you," is engraved indelibly upon that invitation of love. Rail against it if we will, and so reveal how suspicious we really are of gifts that are not in some rationalizable way capable of being seen as rewards for our efforts. It will not change this fact into fiction; it will only underscore our ego-commitment to the barter system. To accept the fact, however, is to choose to be faithfully out of control, and as we hold onto it in faith, our ego slides out of the throne once again.

The struggle for control will go on. And on. And on. It is not that we have to put Christ there, and it is not Christ with whom we are wrestling. We wrestle with ourselves; the "new person" in Christ is at war with the "old person" in Adam, and we must *will* the one to have ascendancy over the other. Only gradually in fact can we transfer our deepest identity from the Adamic self to the Christian one because only gradually will our ego-self be defeated by our faith—and that will not come about without real struggle and sacrifice. Going out of control is not as easy as it sounds! But faith makes all things possible, especially a faith toward the struggle itself and faith in the One who has already made us victorious through the free gift of love, "seventy times seven." And so far as we are faithfully out of control, we will know what true freedom from the law is and what perfect liberty as children of God is all about.

Occasionally TSF will cooperate with other publishers or organizations in order to (1) let our readers learn about opportunities and resources, and (2) obtain access to other mailing lists so *TSF Bulletin* can become more widely known. If you do *not* want your name and address included in these exchange arrangements, please let us know.

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REVIEWS

(Notes and critiques on recent books and periodicals)

NOTICE ON EXPANDED REVIEW SECTION

Observant readers will notice that this book review section is thicker than usual (we wanted you to enjoy plenty of summer reading). The cynics will notice that many of the books were published prior to 1981. Those whose cynicism is tempered by hope may wonder if we are clearing out our files and planning to offer reviews more quickly next year. [Yes!] Those from a liturgical tradition who tend to theologize will interpret all this as a proper lenten exercise, involving both public confession and (promised) amendment of life. Those not from a liturgical tradition probably didn't have the patience to keep reading this far.

BOOK REVIEWS

Theology of the New Testament, Vol. 1 by Leonhard Goppelt (Eerdmans, 1981, 292 pp., \$15.95). Reviewed by R. A. Guelich, Professor of New Testament, Northern Baptist Theological Seminary.

In fairness to the reader, it must be noted at the outset that the author was this reviewer's *Doktervater*. Furthermore, both the editor who compiled Goppelt's manuscript and notes for a posthumous publication and the translator are personal friends and were fellow assistants under Goppelt. While this personal attachment may preclude an evaluative review, the proximity to the book's contents almost from inception enables one to offer a descriptive review and to pass judgment on the assembly of its contents and its translation.

J. Roloff has done a masterful job in capturing Goppelt's material and J. Alsop has done a real service in accurately rendering Goppelt's difficult German and style into English. The reader should have little difficulty in understanding the text and its content.

The work opens with a helpful "Translator's Introduction" that introduces the reader to Goppelt, his place in contemporary German scholarship and his work. Relatively unknown on the American scene, Goppelt followed in the line of the redemptive historical approach beginning with von Hofmann in the nineteenth century and including names like Schlatter and Schniewind in the twentieth century. He stood over against the more familiar names of his contemporaries from the Bultmann School like G. Bornkamm, E. Kasemann and H. Conzelmann. Yet Goppelt fits no neat category. He neither belonged to a "school" nor developed a "school." Perhaps one can identify him and his work as being a composite of two other contemporaries, a J. Jeremias with rigorous historical interest in the events and an O. Cullmann with equally rigorous theological interest set in the framework of redemptive history. Goppelt sought to wed "historical" and "theological" exegesis, viewing an either/or approach as a distortion of the biblical text and message.

The first of two volumes (the second is being translated now) focuses on "The Ministry of Jesus in its Theological Significance." This sub-title of the book betrays one of its most distinguishing features. By comparison with Bult-

mann's *Theology*, Jesus and his ministry occupy Goppelt's entire first volume rather than a few introductory pages. Yet by contrast with Jeremias' *Theology*, Jesus' ministry and its theological significance, rather than simply the "proclamation of Jesus," form the starting point for NT theology. Thus the contents of this volume reflect more the tradition that underlies the NT documents than any book or group of books in the NT (cf. volume two).

After an opening chapter about the historical and theological concerns of the subject, Goppelt begins his discussion of Jesus' ministry with a chapter on "The Coming of the Kingdom of God." The key to Jesus' ministry lies in his preaching of the Kingdom. A survey of the OT and Jewish "antecedents" and of the various interpretations of Jesus' view precedes a more complete discussion of Jesus' teaching about the "future and present" coming of the Kingdom. For Goppelt both the "already" and the "not yet" appear in the Jesus tradition and accurately convey this dual understanding of the Kingdom essential to Jesus' message.

In keeping with the eschatological character of Jesus' message that inaugurated the present Kingdom and anticipated the future Kingdom, his message also included a demand or call to a commensurate lifestyle that only makes sense in light of the presence of the Kingdom. This demand comes as a call to repentance for the "rich" and "righteous" and includes what has often been called the "ethics of Jesus." Directed to the "righteous," this demand stands in conflict with their self-understanding based on the Law and raises the question of Jesus and the Law. In other words, Jesus and the Law is directly related to the theme of Jesus and the Kingdom.

In chapters four and five, Goppelt turns to Jesus' ministry with the "sick" and "sinners." Perceived in terms of "repentance as a gift" in contrast to "repentance as a demand" to the "rich" and "righteous," Jesus' fellowship with "sinners" conveys God's forgiving acceptance of the "unacceptable," and his healing of the "sick" conveys the wholeness of the age of salvation. Jesus' healing and restoring ministry brings salvation to the "lost" but also comes as an offer of salvation to the "righteous." The response of the "sick" and "sinners" in contrast to the "well" and "righteous" indicate ultimately the difference in their responses to God in Jesus' ministry (cf. Parable of the "Prodigal" or "Waiting Father").

Having examined Jesus' message and ministry, Goppelt then focuses on Jesus' "Self-Understanding." Chapter six covers titles like Rabbi, Prophet, Son of David and Messiah, their application to Jesus and his response to them. But "Son of Man" emerges as the designation that best captures Jesus and his ministry. Goppelt traces the roots of all three synoptic categories of the Son of Man sayings (present, passion and parousia) back to Jesus. It was Jesus, not the early community, who took this OT concept (e.g. Dan. 7; Ezek; Ps. 8) as an old wineskin and filled it with the new wine by his application of it to himself. For Goppelt, the very ambiguity ("Messianic Secret") of the phrase "Son of Man," with its multiple meanings, served most appropriately for one whose ministry called for a decision of faith rather than of persuasion or positive proofs.

Goppelt next raises the issue of Jesus and the Church, which revolves around the rôle of

the disciples with Jesus and afterwards. He appropriately concludes this chapter with a treatment of the Last Supper, its background, meaning and promise. The last chapter bears the descriptive title, "Jesus' Exit." After treating the passion, Goppelt deals at length with the "Easter Event" and the "Easter Kerygma." Just as Jesus' ministry provided the starting point of NT theology, so the "Easter event" led to "Easter faith" and the "Easter Kerygma." While the tendency has been to identify the one with the other (for some, Easter event = Easter kerygma; for others, Easter kerygma = Easter event), Goppelt carefully distinguishes but relates the two.

The book ends with a most helpful appendix for students "confused" by the complex history of German studies in biblical theology. It traces this history from its inception to Goppelt's own vision for the future. This material stood at the outset of the German edition, but the translator felt it to be of less interest for the American scene. For theological students, however, who inherit consciously and sub-consciously the impact of German scholarship in NT studies, this appendix is a must.

There is much to commend this work to theological students. Certainly, its unique contribution lies in its very content: "The Ministry of Jesus in its Theological Significance." Yet its greatest contribution for many will be its role as a primary model of how one uses the historical critical *method* in contrast to the historical critical *school* to illumine the historical roots of our Christian faith. In a day when the historical school had abandoned the Jesus of history as fundamental to NT theology, Goppelt, using the same methodology, has argued for the very opposite. In so doing, Goppelt has illustrated that the "bankruptcy" so often attributed today to the historical critical method is actually the "bankruptcy" of the historical critical *school*. The overwhelming popularity and acceptance of this work among German theological students demonstrates that a school of thought rather than historical criticism itself has come up empty-handed.

The Testament of Jesus-Sophia: A Redaction-Critical Analysis of the Eschatological Discourse in Matthew by Fred W. Burnett (University Press of America, 1979, 491 pp., \$16.75).

The Gift of Prophecy in 1 Corinthians by Wayne A. Grudem (University Press of America, 1982, 358 pp., \$13.25).

Spirit and Martyrdom: A Study of the Work of the Holy Spirit in the Contexts of Persecution and Martyrdom in the New Testament and Early Christian Literature by William C. Weinrich (University Press of America, 1981, 334 pp., \$11.75).

Reviewed by Grant R. Osborne, Professor of New Testament, Trinity Evangelical Divinity School.

It is encouraging to see further sources developed for the publication of Ph.D. dissertations. It is especially nice to see inexpensive ones, as opposed to the expensive monograph series which were the only source until recently. The University Press of America now joins the SBL and Baker in offering such dissertations. Bur-

nett's work was a 1979 Vanderbilt dissertation, Grudem's a 1978 Cambridge dissertation, and Weinrich's a 1977 Basel dissertation.

Burnett attempts to establish that Matthew 24 is Jesus' "testament" to himself as the Wisdom of God, in the form of both an apocalypse and a farewell discourse. In Matthew's Gospel it forms a parenthetic discourse on the necessity of endurance to the Parousia (24:13). In ch. 23 Jesus is seen as Wisdom (v. 34) who sends messengers to Israel. Israel then is judged because it has rejected Wisdom and its envoys (v. 38), and Jesus' withdrawal from the Temple is Wisdom's withdrawal from Israel. Chapter 24 as a testament is a private revelation of Jesus-Sophia, not so much with respect to the destruction of the Temple as to the days preceding the Parousia, when Wisdom will become Son of Man. In light of this the disciples are to proclaim the "gospel" and oppose false prophets who have taught a realized eschatology. In his Gospel Matthew presents Jesus as both humble Wisdom and authoritative Son of Man. Now he is rejected, but he will return in glory. Burnett's thesis is interesting and certainly a step forward in Wisdom research with respect to Matthew. However, we wonder if the details can hold up under close examination. As so often happens in wisdom research, he seems to expand wisdom passages to include the whole and then to view non-wisdom passages from that perspective. Further, in light of the evidence for the centrality of the destruction of Jerusalem in Matthew 24, his parousia thesis also seems unproven. Nevertheless, this is an important thesis and well worth perusing.

Grudem's study of prophecy is also an important contribution. His basic thesis is that there are two types of authority in 1 Corinthians, authority of actual words and authority of general content. The first category fits the prophetic period, when God spoke directly through his chosen messengers. The second describes the time when prophetic activity ceased and yet God continued to speak, though in a less authoritative tone, through the apocalypticist, etc. In the NT, the apostles had authority parallel to OT prophets and at times functioned as "prophets," with an authority of actual words. In contrast, the kind of prophecy in Corinthians has an authority not of actual words but of general content, for one's words could be challenged and even be wrong (so lacking the sort of verbal authority indicated in Mt. 10:19-20, Eph. 2:20 and 3:5, and Revelation). Further, the Corinthian type does not display the true prophetic form (i.e., losing one's own control to God and so speaking with divine authority). In 1 Corinthians 14:3, prophecy referred to any type of speech which was based on spontaneous revelation and was helpful to the hearers, without any claim to divine authority. There is no evidence prophets functioned as leaders in the apostolic churches. Therefore, there is not a formal "office" of prophecy in 1 Corinthians or likely in the NT at all. Rather, it is a functional term related to the act of prophecy. Grudem's work is an impressive, creative study which is quite convincing in its basic thesis. It is not quite as convincing in stating that there was no office at all in the NT (cf. Eph. 4:11), but as it relates to 1 Cor. 12-14 I find it compelling. It would have been helpful to have more on the NT prophet in relation to the *logia Jesu* (a la David Hill and David Aune).

Weinrich also provides a service in pulling

together the passages on persecution and Holy Spirit. He argues that the NT differs from Judaism, which viewed suffering/martyrdom as an embarrassment. In the early church suffering was cause for rejoicing in that it was proof of their participation in the life of Christ, especially in his death and resurrection. As a result, Paul opposed false teachers who believed the believer lived in resurrection glory without experiencing the Cross. For Christ, the cross was not defeat but the path to victory. In the resurrection the defeat of Satan, inherent in the Cross, became manifest. This resurrection victory was sealed for all in the age of the Spirit, and therefore suffering was cause to rejoice in the manifestation of the presence of the Risen One via the Holy Spirit in persecution. There are two sides to the Spirit's work: effecting a continual witness in the face of martyrdom (Mt. 10:17-20, Acts 4:1f, etc.; Polycarp) and leading the Christian to suffering/martyrdom as an expression of Jesus' victory over death (1 Jn. 5:6-8, Paul, Ignatius). In this study Weinrich proves the emphasis on the Holy Spirit in persecution settings, although at times he overextends it, as in John 14-16, where persecution is stressed but *not* central. Further, the idea that the Spirit leads the believer to martyrdom goes beyond the data. On the whole, however, the study is to be commended.

Each of these three essays has provided a welcome addition to trends which are becoming increasingly prominent in NT research (i.e., apocalyptic, NT prophecy and the Holy Spirit). Even more interesting, the themes are interrelated. We hope that University Press of America will continue the high quality exemplified herein.

Kingdom Citizens

by John Driver (Herald Press, 1980, 156 pp., \$6.95). Reviewed by Hal Miller, Boston College.

The Sermon on the Mount has suffered from many widely divergent interpretations, perhaps more than any other major NT passage. The various strategies for understanding the Sermon have, unfortunately, ended for the most part either in abortive attempts to submerge it in Pauline justification by faith or in tragic reductions of the good news to a joyless moralism. So, when another interpretation of the Sermon, like John Driver's *Kingdom Citizens*, comes into this interpretive thicket, the immediate task must be to clear the ground. Indeed, Driver spends almost the first third of his book cutting away at the inadequacies of previous approaches and laying out the perimeter of what he himself wishes to build. He rejects both spiritualizing and legalistic interpretations, the former as untrue to the text, the latter as untrue to the gospel. Driver's alternative involves viewing the Sermon as an ethic for kingdom citizens, for those whom God has already brought to himself by grace through faith. The text is a call to live as disciples, seeking to bring the values and priorities of God's reign to expression even in this age.

Kingdom Citizens makes its best points on the socio-economic presuppositions and implications of Christ's sermon. Righteousness, says Driver, is not the individualistic piety we

have come to associate with the word; it is rather carrying out a whole range of human relationships in a right and just fashion. Thus, being a disciple means not taking one's cues from economic "realities" or from the lust for status and power, but from implicit trust in the God who clothes the lilies and cares even for the sparrows.

Driver points out that we must misunderstand the Sermon on the Mount if we try simply to add it onto our existing ideas of the Christian life, rather than reorienting the very foundations of our thinking. Our context of Western individualism already distorts a way of life which Jesus saw as essentially communitarian. Our context of American pragmatism already distorts a belief in God who is not fundamentally interested in "what works." Driver insists that this is an ethic for disciples (not intended for the world), an ethic for a community (not realistic for an isolated person), and an ethic of excess (not possible for those who seek the path of least resistance). In short, it speaks of orienting one's life to the will of God rather than to what is safe and easy.

The analysis which *Kingdom Citizens* gives of Christian living is a challenging one. Though not written in a technical style, it bears the marks of interaction with other writers. Study questions, which follow each chapter, make it useful for group discussion, where it could provide a worthy basis for considering the meaning of discipleship.

Hosea

by F. I. Andersen and D. N. Freedman (Anchor Bible, Doubleday, 1980, \$14.00). Reviewed by A. J. Petrotta, Ph.D. candidate, University of St. Andrews, Scotland, and Adjunct Professor of OT, New College, Berkeley.

If the Anchor Bible series were a breed of dog, it could only be described as a mongrel. Some five volumes (e.g., Proverbs and Ecclesiastes by R. B. Y. Scott) are little more than translations with notes. In other volumes (e.g., M. Barth's Ephesians volume) the copious notes and excurses at times overshadow the text itself. The recent volume on Hosea by F. I. Andersen and D. N. Freedman may well prove to be one of the more helpful volumes in the series.

Andersen and Freedman write their commentary in a traditional manner: a fresh translation, followed by a lengthy Introduction, and extended comments on words or phrases of each pericope. There is no attempt to offer serious theological reflection on the pericope as a whole or to explore questions of form, setting, redaction, use by the Church and Synagogue, etc.

The approach to the text and literary history of Hosea is conservative throughout. But, as the authors confess, "These are hardly ringing affirmations; they are more like defensive desperation." The Masoretic Text, admittedly difficult, is still the best guide to understanding the book. The authors divide Hosea into two unequal parts; chapters 1-3 deal with Hosea's marriage, and chapters 4-14 are an anthology of Hosea's prophecies. Both parts stem from an essentially eighth-century setting. Part 1 is an original composition of a disciple or close follower who knew Hosea's family history. Part

2 contains compositions "reflecting the creative genius of the prophet himself." There are, of course, snippets of editorial activity, but these are difficult to isolate and assign to any particular historical setting. The final editing of Hosea took place during the Babylonian exile; some transmission errors and minor editorial work are evident.

There is little to surprise the reader here. One might have hoped for something distinctive in perhaps a more aggressive application of syllable counting (Freedman), or of the implications of computer analysis and Hebrew syntax (Andersen). Nevertheless, competent exegesis of individual passages is no small feat and constitutes the strength of the commentary; its weakness lies in the absence of a creative or imaginative approach to such an enigmatic book.

Students, pastors, or scholars will all find much of value and merit in this commentary. That a commentary of 650 pages does not address all the problems of Hoseanic studies should not be read as criticism of the authors so much as a testimony to the complexity of modern scholarship, and, more importantly, the richness of the text itself.

Redating the Exodus and Conquest
by John J. Bimson (2nd ed., The Almond Press, Sheffield, England [Eisenbrauns], 1981, 288 pp., \$14.95 paper). Reviewed by Dewey M. Beegle, Professor of Old Testament, Wesley Theological Seminary.

In this abridged doctoral thesis Bimson attempts to find the historical context which best fits the biblical data about the Exodus and Conquest. "It is here proposed," Bimson states, "that the main traditions of the Hexateuch—the Exodus, the journey to Sinai, the generation spent in the wilderness, and the Conquest—originated with historical events which all befell the same body of people. That body of people may well have been quite heterogeneous, and may have split into two or more groups during the initial stages of the Conquest, so that the whole group was not involved in the conquest of every area. Also, it is possible that just prior to, during, and immediately after the Conquest, this body of people was joined by others who had not been involved in the Exodus event. The important point is that there is no good reason to reject the implication of the overall tradition in its present form; namely, that the same group which came out of Egypt moved first to Sinai, subsequently spent about a generation in the wilderness to the south of Canaan, and then moved into Canaan itself" (p. 26–27).

Bimson's first task is to interact with the current scholarly consensus; therefore Part One (Chaps. 1–3) is "A Critical Examination of the Thirteenth Century Dating of the Exodus." This view, associated principally with William F. Albright, takes literally the claim that the Hebrews built for Pharaoh the store-cities Pithom and Raamses (Ex. 1:11). Since there was no building in this area during the 18th Dynasty, the information fits best in the reigns of Seti I and Rameses II (late 14th and 13th centuries). Bimson claims that the Hebrews worked at Pithom and Raamses at the beginning of their enslavement, "as early as the Middle Kingdom," and "not in the reign of Rame-

ses II" (p. 39). In other words, Bimson is claiming that "Raamses" is an anachronistic note of an editor who up-dated the name of a town built long before Rameses II. Bimson notes that "we find the name Rameses used retrospectively in Gen. 47:11, where the area of Egypt in which the clan of Jacob settled is referred to as 'the land of Rameses.' . . . If we admit that the name is used in this way here, why not also in Ex. 1:11?"

Having negated, in his opinion, the first of the two main pillars of the Albright hypothesis, Bimson examines the second: archaeological evidence for a Conquest towards the end of the 13th century B.C. He observes that findings at Palestinian sites during the last 30 years have eroded the former confidence in assigning the 13th- and 12th-century destructions to the Israelites. Moreover, there is no conclusive evidence for identifying the succeeding culture at these sites as Israelite. He concludes, accordingly, that "the archaeology of Palestine for the 13th and 12th centuries provides no convincing evidence for a conquest or settlement of the land by incoming Israelites during that period" (p. 60).

While Bimson recognizes that the chronology of the book of Judges does not square precisely with the 480 years of 1 Kgs. 6:1, he objects to reducing the number to fit the 13th-century view because more time is needed to account for the events in Judg. 1–9. "The view offered here," he states, "is that the period of 480 years in 1 Kgs. 6:1 should be treated with caution, but that it does nevertheless provide a rough guide to the time of the Exodus. It is doubtless a 'round number,' chosen because it embodies the numbers 12 and 40, both obviously significant to the writers of the Old Testament, but it need not be drastically different from the correct figure" (p. 79). Although "admittedly speculative," Bimson proposes the following: "If we work from a date of c. 1130 B.C. for Jephthah, the 300 years of Jdg. 11:26 imply a date of c. 1430 for the Israelites' clash with Sihon, and hence a date approximately 40 years earlier for the Exodus, c. 1470 B.C. This accords with the suggestion made earlier, that the actual period represented by the 480 years of 1 Kgs. 6:1 was probably longer than 480 years rather than shorter" (p. 94).

In Part Two (Chaps. 4–8) Bimson covers the theme "Palestinian Archaeology and the Early Date for the Exodus." He undertakes a "search" for evidence indicating the arrival of the Israelites in Palestine in the 15th century. Beginning with Jericho, Bimson works his way through all the sites in Palestine which the Israelites claim to have captured or destroyed. He finds that the series of destructions at the end of the Middle Bronze Age match the Israelite list best. There is a major problem, however, because this swath of devastation is usually dated c. 1550 and attributed to the Egyptians wreaking vengeance on the fleeing Hyksos.

Bimson solves the difficulty by a new and rather daring proposal: Middle Bronze II C should be extended down a century and Late Bronze I reduced to c. 50 years. At first glance this chronological adjustment seems only less startling than Donovan A. Courville's 600-year shift (a la Immanuel Velikovsky) of pushing Early Bronze IV down to c. 1400 in order to solve the problem of the Exodus. Bimson, however, realizes the implications of his hypothesis: "It is not simply the dates for certain strata

in Palestine that I am suggesting should be re-dated, nor even simply the MBA–LB I strata throughout Palestine, but also related strata on Cyprus, in Syria, and beyond" (p. 169).

Bimson combs archaeological reports and scholarly discussions to show that the wide range of interpretations of the MB II C and LB I periods involves a good deal of subjectivity and some reasoning in a circle. Chap. 5, "An Excursus: Bichrome Ware and Ceramic Chronology," illustrates the difficulty of determining precise date pegs for fixing the ceramic chronology. Bimson concludes, nevertheless, that bichrome pottery, which originated in Cyprus, appeared in Palestine c. 1450 and probably ended c. 1400 (p. 171).

Critical scholars will write Bimson off as too simplistic, but he shows a measure of critical sense by the variables noted above in his survey of essential biblical history. On the other hand, Bimson's critique of the prevailing view does not prove his alternative theory. There are some questions concerning his proposal, and it will need to be tested by much more research.

One issue is that he, like those whom he criticizes, has a problem with the biblical text. Where the statements fit his hypothesis he takes the text literally, but he resorts to a kind of critical reinterpretation when the information goes against his reconstruction. The answer to Bimson's question about Ex. 1:11 involves a literary issue. The name Raamses is an integral part of the verse and not a scribal addition like "the land of Rameses" in Gen. 47:11, therefore it has a literal, not an anachronistic, meaning. Another example is the difficulty of the four long periods of rest (totaling 200 years) noted in the chronology of Judges. Bimson solves the problem quickly: "Since none of these periods is tied to the ages of individuals, there is no way to assess their reliability, and they may be completely artificial" (p. 94). A different type of problem is the biblical description of two routes by the Israelites in Transjordan, one through and the other around Edom. Bimson rejects the possibility of two separate migrations of Israelites by claiming that the tradition of bypassing Edom is late and inaccurate, therefore it can be ignored (p. 23).

Bimson's 15th-century view may claim too much in that some of the Palestinian cities destroyed in Middle Bronze II are not listed by the Israelites. In any case, he is aware that his theory demands a strong army: "Such widespread destruction of fortified cities could only have been achieved through the concerted efforts of a large body of people. It is therefore likely that the situation sketched in the biblical traditions—a large and fairly unified group of people migrating from Egypt to Canaan—should be given credence" (p. 223).

Yet Bimson will have nothing to do with the biblical claim in Ex. 12:37 that the people of Israel consisted of 600,000 men of war besides women and children (that is, about 2½ million people). Sir Flinders Petrie estimated about 20,000 total because he realized that the Hebrews' word 'eleph in the census lists of Num. 1 and 26 meant "clan," not "1,000." But this total is far too small a group to carry out the devastating conquest which Bimson proposes, and so he follows J. W. Wenham's suggestion that the whole migration consisted of 72,000 with a fighting force of about 18,000 (p. 27). One gets the impression, however, that the figure stems more from the hypothesis than the

biblical data.

Although Bimson's study of bichrome ware makes a reasonable case for extending Middle Bronze II C down a century, the redating will not be accepted as a historical fact until it can be shown that this is true also for all the other types of pottery associated with it.

In the final analysis, the Exodus-Conquest issues are apparently too complex and ambiguous to be resolved completely and accurately. This reviewer, as a student of Albright and one in print favoring the 13th-century view, welcomes Bimson's challenge and his attempt to fit the biblical account into its proper historical context. In the reviewer's opinion, however, Bimson's novel proposal has about as many difficulties as Albright's view. But whether right or wrong, Bimson has served the useful role of pointing out some weaknesses in the current consensus and thereby challenging the various proponents to re-examine the data and to tackle new problems. Only time will tell whether the debate can be settled conclusively.

Theological Dictionary of the Old Testament 4 vols. to date. Edited by G. Johannes Botterweck and Helmer Ringgren; translated by J. T. Willis, G. W. Bromiley, and D. E. Green. (Eerdmans, 1974ff., [\$22.50 each]). Reviewed by David M. Howard, Jr., Ph.D. candidate in Ancient and Biblical Studies, University of Michigan.

The appearance in English translation of the *Theologisches Wörterbuch zum Alten Testament*, so soon after its first publication in 1970, has been hailed in the English-speaking world as a major event. After some initial translation problems, the volumes have been appearing at roughly two-year intervals, and only a year or two after the corresponding German fascicles have appeared; twelve volumes are the anticipated total.

On the whole, this *Dictionary* follows Kittel's *TDNT* in its theological perspective, scholarly level, and depth of coverage, although its entries are not as numerous or lengthy as Kittel's. The articles generally supersede the corresponding Old Testament sections of Kittel, most obviously in updating the material. However, there are still individual Old Testament articles in Kittel that are valuable to consult.

The general plan of each article considers, in order, the meaning and etymology of the word (or word group), its use in the ancient Near East, and its general use and theological significance in the Old Testament. One attractive feature of the work is the consistent attempt to determine meaning by a word's usage within the various genres and corpora of the Old Testament. There are no subject or Scripture indexes, as at the end of each German volume; presumably a comprehensive index will be added at the end of the project, as was done for *TDNT*. For the purposes of this review, the focus will be upon Vol. 1 as a sample of other volumes. Outstanding articles in this volume include the entries on *'dm* (man [generic]), *'hb* (love), *'mn* (to support, be faithful) and *'t* (with). Those whose Hebrew is rusty will be put off by the absence of simple, one-word definitions, but this only serves to emphasize the commitment to determining meaning by context.

In some cases, I found the articles in the new and more compact *Theological Wordbook of the Old Testament* (Moody 1980) to be more satisfactory than their counterparts in the *Dictionary* (*'hd* [one] or *'mr* [to say], for example). The average seminarian or (especially) pastor will probably find that there is considerably more in this work than he/she wants to know, especially in some of the extended treatments of ancient Near Eastern usage (e.g., Cross on *'el*). Furthermore, the work cannot be used as a true dictionary (in spite of its name), since it only treats selected words. Here the *Wordbook* is superior, since it lists every entry from the Brown, Driver, Briggs *Lexicon* and gives extended treatment to "significant theological words." There is, however, a problem inherent in any such work, namely the nature of what is deemed "theological." It is not always clear how the *Dictionary's* "theological" treatment differs from a "non-theological" one.

Finally, two complaints. First, the transliteration system used in the *Dictionary* is archaic, awkward, inconsistent, and inadequately explained (e.g., the different signs used for the three Ugaritic *'aleps* are not identified as such). Students should acquaint themselves with the more widely accepted system used by *JBL*. Second, this work is intended "not only for exegetical research but also for pastoral work" (Preface, p. VII). In this respect, I think it has failed. Very few are the pastors who will be able to afford the time (or the money!) to use this tool in depth. Moody's *Wordbook* is much more convenient and affordable, certainly a "must" for any seminarian or pastor.

In conclusion, however, let me stress that as a scholarly tool, the *Theological Dictionary of the Old Testament* is unsurpassed. I would strongly urge seminarians to do at least one comprehensive word study (preferably of a word group, i.e., all words for man/woman, etc.) before they graduate, using it, Kittel, and a concordance (which is indispensable in any word study). Such an effort will richly repay the time invested.

Doxology: The Praise of God in Worship, Doctrine and Life: A Systematic Theology by Geoffrey Wainwright (Oxford University Press, 1980, 609 pp., \$26.95). Reviewed by Tom McAlpine, Associate Editor.

Not content with the two subtitles Wainwright has already provided, the reviewer would like to add another: "A conversation between Charles Wesley, Vatican II, *The Myth of God Incarnate*, Black Theology, and 2,000-odd years of church worship." This subtitle might be simplified to "A Systematic Theology Contextualized for Union Theological Seminary, New York," but that might be giving UTS too much credit.

To get all of this in one volume requires considerable packing: to reach its intended pluralistic audience requires careful (under)statement. An example is the claim Wainwright advances on p. 2: "a historical community, in this case the Christian Church, can transmit a vision of reality which helps decisively in the interpretation of life and the world." This appears to be a fairly weak claim. Yet when combined with Wainwright's constant nudging of the

reader to exercise at least a "modicum of trust" in God's providence through the history of the Church, it looks considerably stronger; it might best be posed as a question: "The Church claims to have been meeting God in worship for close to 2,000 years. What is her vision of reality as a result?" More bluntly: "What has she learned?" It is this question which Wainwright sets himself to probe.

Why the stress on worship? Again from the introduction: "As a believer, the theologian is committed to serving the Christian community in the transmission and spread of the vision among humanity. *Worship* is the place in which that vision comes to a sharp focus, a concentrated expression, and it is here that the vision has often been found to be at its most appealing" (p. 3).

Doxology is divided into three parts: substantial matters, traditional means, and contextual questions. Huh? "Substantial matters" (Image of God, Christ, Spirit, Church) is Wainwright's account of the Christian vision, the substance of Christianity. "Traditional means" (Scripture, Creeds and Hymns, *Lex Orandi*, *Lex Credendi*) explores the ways the Christian vision is transmitted through time. These ways influence one another. Particularly interesting is the relationship between how people pray (*lex orandi*) and how they formally articulate their beliefs (*lex credendi*). As Wainwright notes, the whole book can be seen as a discussion of the interaction between these two means. "Contextual questions" (ecumenism, revision, culture, ethics, rewards) explores the questions posed to the Christian vision by the Christian and human communities. Wainwright seeks to "deal with those questions which are presently put most sharply" and to deal with them "in the form which they take in our time and place" (p. 5). "Our place" is not, incidentally, limited to Manhattan. There is a beautifully nuanced discussion of Kimbanguism ("an African concept of Christ and of the Christian's relation to him [which] may be struggling to find liturgical and theological expression, and indeed in a potentially orthodox way" [pp. 383-84]).

How does Wainwright explore the doctrine-worship interplay? One example is provided in his discussion of the criteria according to which worship is allowed to influence doctrine. Prosper of Aquitaine (ca. 440) first formulated the original axiom, *legem credendi lex statuat supplicandi* ("let the law of prayer establish the law of belief" [p. 224]). This was later paraphrased as *lex orandi lex credendi*. Being a Methodist, Wainwright understands the difficulties Protestants have with this procedure. Roman Catholics have used it to justify "doctrinal positions and developments which Protestants have considered unacceptable" (p. 219). But Protestants, Wainwright thinks, need to make more explicit use of the *lex orandi*. How then are Christians to use Prosper's principle? Wainwright sets himself a number of questions, including "What gives to the Church's worship any authority which it carries in matters of doctrine?" (p. 241).

Wainwright starts on the answer by citing a testimony common to the (Greek) Orthodox and Lutherans: "'Worship is not primarily man's initiative but God's redeeming act in Christ through His Spirit'" (p. 242). And thus "the human words and acts used in worship are a doctrinal locus in so far as either God makes them the vehicle of his self-communi-

cation or they are fitting responses to God's presence and action (pp. 242-43)." Good. How do we decide that? Wainwright suggests three possible tests: origin (words and acts, traceable to Jesus or the primitive Church, spread in time and space (the classic *quod semper, quod ubique, quod ab omnibus*); and third, ethical correspondence ("a liturgical practice which is matched with some directness by holiness of life makes a weighty claim to be treated as a source of doctrine" [p. 245]; by this test Wainwright thinks the Quakers need to be taken extremely seriously). The probing character of these tests indicates that absolute certainty is not in view here. All doctrinal statements—including those drawn from the Church's worship—"will possess varying degrees of probability and must remain open to revision" (p. 250).

As Wainwright probes the Church's doctrinal conclusions and forms of worship, the range of arguments he uses are instructive. Thus, in discussing *The Myth of God Incarnate*, he argues that integrity demands trying to bring doctrine and worship together. This is a polite way of telling the authors to put up or shut up: either work to change the liturgy (so that Jesus is no longer worshipped as God) or be instructed by the liturgy (in which he [He!] is so worshipped). Elsewhere in the same discussion: "in the Christian tradition, the profoundest views of revelation and redemption have always, in one way or another, let God appear as the loving God who saves his erring creation at great personal cost" (p. 66). "The God of the deists is less worthy of adoration than the God of Jesus Christ" (p. 209). An argument from aesthetics? And in discussing the question of the unity of the Bible, Wainwright moves directly into a critique of Kasemann's alleged contradictions: "To take his prize example first: it must constantly be re-asserted, against all Lutheran tendencies to the contrary, that there is no 'irreconcilability, *Unvereinbarkeit*' between St. Paul and St. James on justification" (p. 169). And, finally, watch Wainwright's use of Wesley's hymns—for instance, in a discussion of the eucharistic sacrifice (p. 273):

With solemn faith we offer up,
And spread before thy glorious eyes,
That only ground of all our hope,
That precious, bleeding sacrifice.

The book, incidentally, closes with a hymn, and those who decide to work through *Doxology* together, carefully, will do well to keep a guitar, piano, or pipe organ handy. Enjoy.

Theology for the 1980s

by John Carmody (Westminster Press, 1980, 192 pp., \$9.50). Reviewed by Clark H. Pinnock, Professor of Theology, McMaster Divinity College.

Contemporary theology is a bewildering affair, being filled with such incredible diversity. We badly need some reliable guides to lead us out of the forest. Where theology is at and where theology is heading, are questions needing a good answer. But the answers we get are not very good. From liberals like Carmody we learn where liberal theology is going and little else, while from conservatives we find out about in-house debates in that circle and not much more.

It seems to me that liberal theology is declining in relative strength and influence because of its reductionism and culture-accommodation, while new evangelical theology is gaining in strength because it can supply greater clarity of conviction within what we might call a critically conservative framework. I am still waiting for the book that tells us this, and may have to write it myself if it doesn't come soon.

In the meantime we have books like Carmody's. Once we get over our sense of indignation at his refusal to discuss evangelical theologies, we find a lucid discussion of options on the left. The book is organized by slotting theologians into five basic categories, according to their current work on nature, society, self, God, and Christ. Under nature he discusses process theology in particular; under society, liberation theology; under the self, the story or autobiographical approaches; under God, efforts like Gilkey's to rethink deity; and under Christ, efforts like Schillebeeckx' to rethink the incarnation. The effect is to acquaint the reader with much current theological reflection and give an indication of what lies ahead.

As far as I am concerned, this is not the most illuminating way to sort out the options. Most theologians say something about all these themes. It would be more systematically illuminating to ask how theologians orient themselves to reason, experience, and action, and would also enable one to draw in conservative thinkers in these orientations. For example, Carl Henry and John Cobb would both be theologians oriented to the mind, seeking a rationally coherent position. Sobrino and Sider would both be oriented to praxis, seeking a faithful response to Christ in discipleship.

It would also be helpful to ask about the role played by Scripture, tradition, and culture in modern theologians. For conservative Protestants it is essential to highlight the scriptural norms above all else. For Catholics, Roman and otherwise, tradition gives a rule of faith over and above the bare text of the Bible. For liberals it is most important to respond authentically to cultural trends and issues. In effect, Carmody only discusses such people in this book, and thus leaves out, I would estimate, the largest proportion of Christians. I would have no hope for the future of theology and church if the only ones to have input in the intellectual leadership were the ones discussed here. Fortunately it is not so, though it may seem so in the liberal academy.

This is an informative, well-written book, and a useful guide, so long as one keeps in mind the on-sidedness of its selection.

Creation, Science & Theology: Essays in Response to Karl Barth

by W. A. Whitehouse (Grand Rapids: Eerdmans, 1981, 247 pp., \$10.95). Reviewed by Gregory G. Bolich, theologian-in-residence at the Christian Studies Institute, Spokane, Washington.

Do not let the title fool you. This book, a collection of W. A. Whitehouse's articles, reviews, and public addresses, is far more than essays in response to Barth. To be sure, the first half of the text's material comprises an ongoing assessment of Barth's massive dogmatic work. But Whitehouse is a creative theological thinker in his own right, and the material in parts two

and three of this volume deserve careful consideration. Throughout his distinguished career at the University of Kent in Canterbury, as well as in parish ministry, Whitehouse has combined clear thought with active involvement in church and society. His interactions with prominent thinkers and his own contributions have long enriched British theology and now promise to do the same in the United States.

But since many American readers unacquainted with Whitehouse will be attracted to the text by its subtitle, it is appropriate to consider this aspect of the book first. Whitehouse is, in my opinion, the theological reviewer *par excellence*. He consistently fulfills with distinction the reviewer's three-fold task: to communicate the essence of the material under review, to interact with it substantively, and to evaluate it fairly. Whitehouse's debt to Karl Barth is unmistakable. But he is his own man. Unafraid to learn from the controversial Barth, Whitehouse also is unafraid to question, debate, and correct Barth. In the nine chapters comprising Part One's essays in response to Barth, Whitehouse discourses on various part-volumes of the *Church Dogmatics* with consummate skill. These chapters focus on Barth's Doctrine of Creation, and I am not aware of a finer or fairer treatment of them anywhere.

Yet, as good as this first part is, the rest of the book is even better. Whitehouse sets all of modern theology in review in his own work and person. In Part Two, "Exploring Divine Authority," and Part Three, "The Analogy of Authority," nine chapters offer everything from interaction with the philosopher R. B. Braithwaite to a biblical examination of sanctity and worldliness. In all of this the developments peculiar to recent theology both on the Continent and among English-speaking theologians are recognized and insightfully handled. Modern science and its relation to theology are earnestly wrestled with, particularly in view of Barth and his well-known arguments regarding both the place of philosophy in Christian thought and his strictures concerning any so-called natural revelation and theology. Whitehouse, I believe, is honest and careful with what he sees as "our obligation . . . to develop a theology appropriate for men whose own knowledge of the world and of themselves has been acquired by experience, men who also believe that they and their world are *known by God*" (p. 202).

If there is any fault to be found with the text it lies in its character as a collection of materials from over a thirty-year period. Whitehouse is in danger of appearing to be only a brilliant reviewer. The book lacks the cohesiveness of a logical line of argument, or a sustained positive contribution to systematic theological thought. Still, given the avowed purpose of the volume, namely to introduce to a wider audience the flavor of this theologian's thought, it is difficult to make this criticism too strenuously.

What is most evident in this book is that Whitehouse has a remarkably virile mind that propels him unflinching into arenas unaccustomed to Christians who are willing, and more than able, to fight the lions. His range is extraordinary and his understanding thoroughly professional. I suspect that every thinking individual will discover something in these essays that is so provocative, startling, illuminating, or simply well-spoken that the price of the whole book will be richly repaid.

THE AUTHORITY AND ROLE OF SCRIPTURE: A SELECTED BIBLIOGRAPHY By Donald K. McKim

AUTHORITY

Barclay, William. *By What Authority?* (Darton, Longman & Todd, 1974).

The popular biblical commentator here surveys biblical material as well as early church through Reformation views of authority. For amount of material presented in a non-technical way with wide-ranging illustrations, Barclay is unsurpassed.

Lloyd-Jones, D. Martyn. *Authority* (InterVarsity, 1958). The authority of Christ, Scripture and the Holy Spirit are the three topics tackled by this noted evangelical preacher. The book is popularly written and argues strongly for evangelicals to acknowledge these authoritative sources for faith.

Kung, Hans. *Infallible? An Inquiry* (Doubleday, 1971). This book was a bombshell when first published and is crucial still for understanding contemporary Roman Catholic struggles with papal and biblical authority. The controversial Kung must be listened to and this book introduces us to central issues in the current ferment.

McKenzie, John L. *Authority in the Church* (Image Books, 1971). A Roman Catholic scholar looks at the New Testament concept of authority and decides it is based on "service." Much of value here for Protestants as well.

Paul, Robert S. *The Church in Search of Its Self* (Eerdmans, 1972). This work contains a most helpful section on authority and its relationship to the church. Paul clarifies the channels of authority: church, Bible, Spirit and reason. These are always appealed to and the author makes us be honest in recognizing them. It is an important discussion.

Ramm, Bernard. *Patterns of Religious Authority* (Eerdmans, 1957). A look at the principle and patterns of authority in Christianity and other religious systems.

SCRIPTURE

A. Biblical Data

Achtmeier, Paul J. *The Inspiration of Scripture: Problems and Proposals* (Westminster, 1980). This is an important book by a New Testament scholar who presents a view of inspiration that does justice to the positive insights of contemporary biblical scholarship. A stimulating treatment.

Beegle, Dewey. *Scripture, Tradition and Infallibility* (Eerdmans, 1973). An Old Testament scholar here takes account of the role of tradition in the shaping of Scriptures and ties his discussions of inspiration, infallibility and inerrancy into examinations of the biblical texts. Particularly valuable for those concerned to explore the adequacy of these concepts in light of the phenomena of Scripture.

Boer, Harry R. *The Bible and Higher Criticism* (Eerdmans, 1981). Formerly published as *Above the Battle*, this book presents a veteran missionary teacher and theologian's attempt to help us see the valid insights to be gained from biblical criticism. Boer is strong on maintaining Scripture's infallibility in light of the humanity of the Bible and the different perspectives of the Gospel writers.

Brown, Colin (ed.). *History, Criticism and Faith* (InterVarsity, 1976). Helpful introductory essays on basic issues in biblical criticism and the relationship of history to faith. These essays are authored by Brown, F. F. Bruce, R. T. France and Gordon Wenham.

Ridderbos, Herman. *Studies in Scripture and Its Authority* (Eerdmans, 1978). Working on issues such as inspiration, Christology, the Kingdom of God, reconciliation and apocalyptic, this New Testament scholar provides keen theological insight and shows how the scientific study of Scripture can deepen our appreciations of scriptural authority.

B. Historical Dimensions

Bruce, F. F. *Tradition: Old and New* (Zondervan, 1970). A fine study of the role of tradition in biblical interpretation, theology and the church. Of particular interest is the discussion of the canon of Scripture and its development.

Cambridge History of the Bible (Cambridge University Press). This standard three-volume work is a wealth of information on the Bible, biblical exposition, criticism, versions, etc. from the early church to the present day. A wide variety of scholars have contributed to make these volumes very valuable sources for reference.

Johnson, Robert Clyde. *Authority in Protestant Theology* (Westminster, 1959). An historical study of scriptural authority from Luther to the 20th century which deals extensively with Tillich and Barth. This makes the volume especially useful.

McDonald, H. D. *Theories of Revelation: An Historical Study 1700-1960* (Baker, 1979). An analysis of the presuppositions and teachings of numerous schools of thought relating to Scripture. Particularly helpful in sorting out philosophical influences affecting views of Scripture from the 18th to 20th centuries.

Rogers, Jack B. and Donald K. McKim. *The Authority and Interpretation of the Bible: An Historical Approach* (Harper & Row, 1979). The most comprehensive historical survey of the Church's doctrine of Scripture from the early church to the 1980's. Takes account of historical and philosophical contexts with particular attention to the "evangelical" and "Reformed" traditions. Extensive documentation and scholarly apparatus.

Vawter, Bruce. *Biblical Inspiration* (Westminster, 1972). A very helpful historical treatment of inspiration from the early church onward with attention to both Roman Catholic and Protestant theologians.

C. Theological Developments

Abraham, William J. *The Divine Inspiration of Holy Scripture* (Oxford University Press, 1981). An accurate analysis of both conservative and liberal approaches to inspiration. Abraham also puts forth his own proposal (from the Wesleyan evangelical tradition) for a positive doctrine of inspiration. His criticisms and recommendations must be reckoned with by all evangelicals.

Barr, James. *The Bible in the Modern World* (Harper & Row, 1973). An attempt to view Scripture in light of contemporary questions and issues. Barr's views of the nature of Scripture will not be shared by all but his arguments must be dealt with by all who want to hold to an authoritative Scripture.

_____. *The Scope and Authority of the Bible* (Westminster, 1980). This collection of essays touches a number of issues relating to the Bible: its character as literature, authority, the historical-critical method, the place of "story" in biblical theology, etc. The concerns Barr raises are "musts" for discussion. Some of his conclusions need careful scrutiny but his insights are provocative.

Berkouwer, G. C. *Holy Scripture*, trans. Jack B. Rogers (Eerdmans, 1975). One of the finest theological treatments of Scripture available. Berkouwer is concerned for a constructive dialogue with the church's confessions and traditions as well as with contemporary positions. His solid commitment to Scripture's authority prevades his discussions of all the issues. Excellent.

Bloesch, Donald G. *Essentials of Evangelical Theology*, Vol. I (Harper & Row, 1978). A widely-respected evangelical scholar gives a solid affirmation of "the primacy of Scripture" (ch. IV). His comments on "infallibility and inerrancy" are particularly on target. Also, in volume II, seeing Scripture as a sacrament provides some very helpful perspectives.

Coleman, Richard J. *Issues of Theological Conflict*, rev. ed. (Eerdmans, 1980). A most useful guide to issues in question in recent debates about the nature of biblical authority, revelation and inspiration. Here is a most balanced discussion.

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Dulles, Avery. "Scripture: Recent Protestant and Catholic Views," *Theology Today* (April, 1980), pp. 7-26. A helpful survey of contemporary formulations of the doctrine of Scripture. A basic guide to Barth, Rahner, ecumenical trends and interpretive schools.

Henry, Carl F. H. *God, Revelation and Authority* (Word, 1976, 1979). These four volumes offer a detailed, step by step analysis of issues related to Scripture by the founding editor of *Christianity Today*. Particularly clear is Henry's method and commitment to "rational" procedures.

Henry, Carl F. H., ed. *Revelation and the Bible* (Baker, 1969). A useful collection of essays from noted evangelical scholars touching on numerous dimensions relating to Scripture. While some essays are now dated, others (such as Bromiley's on "The Church Doctrine of Inspiration") still stand out.

Hodge, Archibald A. and Benjamin B. Warfield. *Inspiration* (Baker, 1979). A reprint of a famous 1881 article by two outstanding representatives of the "Old Princeton" theology. Here the argument is that inspiration properly refers to the original copies of Scripture and that a "proved error" in Scripture contradicts inspiration. The classic statement of the inerrancy theory.

Kelsey, David H. *The Uses of Scripture in Recent Theology* (Fortress, 1975). A very helpful attempt to see how Scripture is actually used in a number of contemporary theologians. Kelsey's prescriptions can get somewhat technical but his analyses and paradigms are intriguing and illuminating.

Kraft, Charles H. *Christianity in Culture* (Orbis, 1979). An anthropologist and former missionary works with relationships between cultural forms and supracultural norms. His analyses of revelation, inspiration and the transculturation of the biblical message make this a crucial book for 20th century Christians to understand. A most stimulating effort.

Miller, Donald G. *The Authority of the Bible* (Eerdmans, 1972). A more popularly written volume focusing on Scripture's actual authority in the church and for the Christian life. Miller focuses directly on the center of Scripture, Jesus Christ, and shows how the Bible can live and breathe.

Ramm, Bernard. *Special Revelation and the Word of God* (Eerdmans, 1961). A prominent evangelical defines revelation and looks at the instruments and products of God's special revelation.

Rogers, Jack B., ed. *Biblical Authority* (Word, 1977). A collection of essays by evangelical scholars who wish to affirm the saving purpose of Scripture, its infallibility, and who wrestle with understanding the meaning of God's messages and the human means through which it comes to us. Helpful.

Schokel, Alonso. *The Inspired Word* (Herder and Herder, 1972). A Roman Catholic theologian analyzes inspiration with particular attention to psychological, sociological, literary and linguistic dimensions involved. Very interesting approach.

Smart, James D. *The Strange Silence of the Bible in the Church* (Westminster, 1970). A provocative discussion of the disuse of the Bible in churches and a guide to contemporary hermeneutical discussions. Smart also offers an appraisal of the theological significance of historical criticism and a "reinterpretation" of authority. His approach is most sympathetic to Karl Barth's theology.

Warfield, Benjamin B. *The Inspiration and Authority of the Bible* (Presbyterian and Reformed, 1970). This book presents some of Warfield's most important writings on revelation and inspiration. As such it is highly significant as background for understanding recent evangelical controversies over Scripture.

BIBLICAL INTERPRETATION

Brown, Raymond E. *The Critical Meaning of the Bible: How a modern reading of the Bible challenges Christians, the Church, and the churches* (Paulist Press, 1981). A Catholic scholar approaches his topic through a discussion of the respective roles of theologians and the magisterium in determining what texts meant and mean. Protestants, with little or no transposition, will find the discussion stimulating—and challenging.

Caird, G. B. *The Language and Imagery of the Bible* (Westminster, 1981). A very important book offering literary and theological analyses of the different types of language and literature of Scripture.

Childs, Brevard S., *Biblical Theology in Crisis* (Westminster, 1970). Childs traces the rise and fall of the Biblical Theology Movement. Required reading for understanding the present lack of consensus on how to use the Bible in the church.

Farrer, Frederic W. *History of Interpretation* (Baker, 1979). A reprint of an 1886 volume that surveys the history of biblical interpretation from the early church to the last quarter of the 19th century. There is a wealth of really fascinating data here and for a panoramic view, this is unsurpassed.

Frei, Hans W. *The Eclipse of Biblical Narrative* (Yale University Press, 1974). A study of hermeneutics in the 18th and 19th centuries which shows how biblical narratives (particularly the creation story and gospel accounts) lost their authority as "narratives." Frei argues that narrative authority should be regained. A striking and important proposal.

Grant, Robert M. *A Short History of the Interpretation of the Bible* (Macmillan, 1966). The best, brief survey of scriptural interpretation from the time of Jesus to the 20th century. Written interestingly and clearly.

Marshall, I. Howard, ed. *New Testament Interpretation* (Eerdmans, 1977). Very helpful collection of essays introducing the varieties in biblical criticism and current issues in biblical interpretation.

Ramm, Bernard et al. *Hermeneutics* (Baker, 1971). Reprints of articles from *Baker's Dictionary of Practical Theology* that cover a wide range of issues in interpretation from parables to typology to the "new hermeneutic." A handy, introductory guide.

Ramm, Bernard. *Protestant Biblical Interpretation*. 3rd rev. ed. (Baker, 1970). A detailed study of principles of biblical interpretation used by Protestants historically. Also deals with types, prophecy and parables.

Smart, James D. *The Interpretation of Scripture* (Westminster, 1961). A wide variety of sources are here used to address problems of biblical interpretation as well as to pose suggestions about inspiration and authority. Particular attention is given to Barth and quite useful are two chapters outlining the history of biblical interpretation in the last 200 years.

Stacey, David. *Interpreting the Bible* (Sheldon Press, 1976). A popularly written guide to the issues and approaches to biblical interpretation. Some will question Stacey's own interpretations, but he opens important problems.

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Issues in Theological Conflict: Evangelicals and Liberals

by Richard Coleman (rev. ed., Eerdmans, 1980, 282 pp., \$5.95). Reviewed by Thomas Finger, Associate Professor of Systematic Theology, Northern Baptist Theological Seminary.

Amid the welter of rapidly shifting ecclesiastical alliances, religio-political coalitions and theological reorientations, Coleman seeks to discern some coherence by demarcating "evangelical" and "liberal" positions on major issues. No doubt, one could endlessly debate whether the individuals or viewpoints identified with either label fit. Then too, Coleman's distinctions are occasionally fuzzy and debatable. Nevertheless, his success depends far less on his handling of innumerable details than on his discernment of wide-ranging theological differences. If he can bring these to light, and identify their underlying assumptions, Coleman will not only clarify the current confusion, but facilitate fruitful future dialogue.

Coleman argues, first, that "evangelicals" experience Jesus as a distinct, transcendent person; they relate to him before they can perform his will in the world. For "liberals," however, Jesus is already present in the world; if they set out to do his will, they will come to know him better. Second, evangelicals insist that revelation consists of absolute truths, qualitatively distinct from relative, historically conditioned human truths. Liberals, however, find relativity and historical conditioning essential to the expression of all truth, including revelation.

Third, through prayer, evangelicals expect a personal God to influence specific persons and situations, sometimes by interrupting nature's normal course. For liberals, however, God already acts within the normal course of events; prayerful meditation discerns where and how God is involved, that liberals might work along with him. Finally, having detailed much helpful background regarding social involvement, Coleman concludes that evangelicals advocate personal evangelism above structural alteration, and liberals largely the opposite. However, discussion on both sides has far outdistanced this simple division.

But on the other issues—God as personal, the nature of revelation, and prayer—Coleman has identified fairly distinct orientations over which little foundational dialogue has occurred. For one orientation, God and Christian truth are distinct from the rest of reality. Evangelical thought "believes truth is found in the *separation* of opposites" (p. 133). It "depends upon a clear distinction between God and man, good and evil" (p. 78). But in focusing on the transcendent, divine Jesus, evangelicals may fail to discern his will in the world; by emphasizing revelation's uniqueness, they may poorly explain how the human, historical Scriptures convey it; by praying to a God who intervenes in affairs, they may escape involvement in this ambiguous world.

The other orientation sees God and religious truth immersed in finite existence. The liberal "believes truth is found in the synthesis of opposites. Truth . . . results from the contrasting of assertion and counter-assertion" (p. 133). But in focusing on the human Jesus who lived for others, liberals may lack the power and presence of a transcendent Savior; by em-

phasizing revelation's human, historical side, they may forfeit its distinctiveness; by prayerfully meditating on the often ambiguous present, they may be deprived of a strength from beyond it.

Coleman—to vastly oversimplify it—is arguing that "evangelicals" rightly stress God's transcendence but inadequately connect this with his immanence, while "liberals" do the reverse; and that both can be modified through dialogue.

In contrast to the first (1972) edition of this volume, this much-revised version is optimistic about "The Forging of a New Middle." Coleman praises the potential of dialogue for eliminating mistaken preconceptions and enriching one's views. He endeavors admirably to avoid taking sides. However, Coleman may not fully appreciate his own observation that, for evangelicals, "truth is found in the separation of opposites"; but for liberals, "in the synthesis of opposites." While dialogue indeed does correct and supplement one's views, "evangelical" readers may be less optimistic than Coleman about finding theological truth through "Forging a New Middle." Sometimes, truth may be discovered and stated through clearer, more comprehensive, and more knowledgeable distinctions of one view from others.

James Barr and the Bible: Critique of a New Liberalism

by Paul R. Wells (Presbyterian and Reformed, 1980, 406 pp., \$12.00). Reviewed by Clark H. Pinnoch, Professor of Theology, McMaster Divinity College.

James Barr is one of the most challenging participants in the modern discussion about the authority and meaning of the Bible. It is good to see this doctoral thesis on his work being published by an American Calvinist working in France. It is a full scale treatment which gives us a detailed description of all Barr's work, is fair-minded towards it, and restrained in its criticisms.

He looks at Barr from the angle of the christological analogy for biblical inspiration which is used by Warfield to support the divinity and humanity of the Bible and which Barr feels inevitably obscures the latter. The author, who comes from the Westminster Seminary group, agrees with Barr that the model is not quite apt and offers his own view based in redemptive restoration. Yet speaking as he does of divine monergism in inspiration would seem to land him in exactly the same place as Warfield with a dictated Bible whose humanity is only nominal. It does not help to deny dictation as a mode of inspiration if your view of the divine action is so total that the result is the same. The book has value as a painstaking exposition of Barr and to some extent as a cautious critique, but I do not consider it really an answer to him.

It is helpful to see that Barr is proposing the model of the presence of the Spirit in the life of the people of God in which the Bible itself is a purely human product arising out of the tradition history which results. Though a useful corrective to conservative tendencies to stare at the moment of supposed "inspiration," it leaves the actual production of the Bible to human effort alone. This cannot do justice to the claims in the Bible itself even when they

are, as they have to be, discerningly sifted. Wells is right to point this out and kind to put it in a gentle way. It is a kind of "new liberalism" as he puts it, though I would hesitate to say that about Barth as Wells is prepared to do. (The Westminster crowd never could accept Barth as an ally. Perhaps they will after Van Til is off the scene.) No evangelical should accept Barr's view that the Scriptures come into existence through a human reflex to contact with God. It does not go far enough. It leaves us with a Bible whose teachings may not be true or valid for us. If objecting to that makes one a "fundamentalist" in Barr's eyes, then that is what I shall gladly be.

As to what Wells is proposing to put in its place in terms of the divine/human cooperation in inspiration, I am less sure. But this is not fatal because of all the careful work on Barr this book reflects and the many pearls of wisdom scattered through it.

A Century of Protestant Theology
by Alasdair I. C. Heron (Westminster Press, 1980, 229 pp., \$8.95). Reviewed by Clark H. Pinnoch, McMaster Divinity College.

Here we have a very well-conducted tour through the Protestant theology of the past century. It is a survey constructed chronologically beginning with the Enlightenment and moving forward to the present day. Each chapter is accompanied by a usable bibliography, and Heron's insight is uniformly penetrating. I would highly recommend it as the base for investigating recent trends in theology. Heron's own position I would judge to be in Barth's direction, but he refrains from scoring points unnecessarily. He does, however, suggest what the critical questions are in most cases, and these enable the reader to guess where he might come down. This procedure also establishes a dialogue with the position being described. Heron has the considerable gift of making plain and lucid difficult ideas in theology and other disciplines.

The first chapter on the challenge of the Enlightenment is especially helpful because it not only explains the several dimensions of that challenge but also gives one a clear impression why liberal theology arose in the first place. Heron shows that liberal theology is not just perversity on the part of apostates, but a serious even if wrongheaded (he thinks it is) attempt to respond responsibly to the new set of questions being posed. A lot of conservative theology, it seems to me, prefers to sidestep the questions rather than answer them and to hurl stones at those who make an effort to do so. Heron is sympathetic with conservative positions providing they take their place in history seriously and do not pretend it is business as usual despite Hume and Kant. A failing in the book is that it ignores the resurgence in our day of post-modern conservatism represented by Bloesch, Fackre, Oden, and Ramm.

One of the longest chapters is given to a study of liberal theology. He explains positions like Schleiermacher's most plainly, noting the apologetic move and theological shift involved clearly, and raises the best questions posed in the light of them. At the same time he brings forward the figure of Kierkegaard, who most powerfully expressed the conviction that we

ought to be challenging the Enlightenment, not imitating it. The chapters that follow treat the attempt of Barth to reassert a theology of divine revelation and the significance of his altercation with Brunner over the place of human reason. Although I suspect most of us would side with Brunner, Heron makes one respect more the thinking that made Barth feel he had to hold the line against encroaching man-centered theology. He represents a consistent way to defend orthodoxy, by denying to reason any autonomous rights in the realm of faith. If we choose to defend it in some other way we will have to show how we propose to keep reason on the short leash and prevent it from devouring all dogmatic substance. Further chapters treat Bultmann and the trends outside of Germany between the wars. In his discussion of Tillich and process theology, Heron again makes use of his iron fist in the velvet glove approach. In good British fashion he poses critical questions ever so gently but the effect is practically to blow the theology under examination out of the water. This will be appreciated by evangelicals who are often fundamentalists with reformed manners.

The book closes with a brief treatment of radical, secular, and political theology and then a long closing chapter of a different sort. In it he chooses to discuss what he calls three frontier areas which theology is now having to deal with: the ecumenical climate, world religions, and modern science. To me this is a cop-out and a weak substitute for what we need and what would be appropriate in this book. Heron ought to have taken the risk of trying to discern where we now stand in theology and where trends are likely to proceed in the near future. I even thirst for some exhortation along the lines of what we *ought* to be saying and doing. I guess that is what to expect from a cautious Briton who dislikes taking risks and wants everything he says to be sound and sure. There are times, though, when you need a person of Heron's evident wisdom to go out on a limb and try a little discernment and even prophecy. Despite this failure of nerve, this is a very fine introduction to contemporary Protestant theology.

Christian Hope and the Future

by Stephen H. Travis (IVP, 1980, 143 pp., \$4.95). Reviewed by D. A. Carson, Professor of New Testament, Trinity Evangelical Divinity School.

The thrust of this useful and well-written little book is made clear by the title of the series to which it belongs: "Issues in Contemporary Theology." In other words, this book is less a summary of biblical eschatology than an intelligent summary and critique of some of the most prominent thinkers in the field today.

After attempts at defining "eschatology," and a sketchy history of eschatological debates outside evangelical circles during the past one hundred years (chap. 1), Travis, who teaches at St. John's College, Nottingham, provides three chapters on apocalyptic—its rise in the intertestamental period, its relation to the preaching of Jesus and the expectations of the NT writers, and its treatment by systematists such as Pannenberg, Moltmann and Braaten. The fifth (and longest) chapter treats the

parousia in the theologies of Bultmann, Dodd, Robinson, and Cullmann. Chapter 6 struggles with the relationships between resurrection and immortality, between individual existence beyond death and corporate, end-of-history resurrection, primarily in terms of the writings of John Hick, Paul Badham, and John Macquarrie—but with some mention of John Wenham, Murray Harris and others. The last chapter wrestles with questions relating to hell, conditional immortality, universalism and the like.

Throughout the book, the writing is irenic, the treatment of the positions of others fair. One senses behind the simplifications necessary in this sort of book a good bit of deep thought that could not find its way into print. Travis usually shows where he himself stands on the various issues he discusses. In general he is a sure-footed guide, though it may be doubted that he has adequately weighed the profound hermeneutical and conceptual problems inherent in his position on the intermediate state (p. 112). Desires for greater discussion of some points, or longings for the inclusion of some other writers, probably overlook the parameters of the series. All in all, this study is condensed and balanced, and eminently useful to students.

The Nicene Creed

by Geddes MacGregor (Eerdmans, 1980, xv + 149 pp., \$7.95). Reviewed by Geoffrey W. Bromiley, Emeritus Professor of Historical Theology, Fuller Theological Seminary.

The anniversary of the Nicene Creed (Constantinople I, A.D. 381) has not produced the crop of commemorative festivals and writings it surely merited. Happily, however, Geddes MacGregor composed a work which came out on the eve of the celebration, so that the date has not passed unnoticed in theological literature.

The aim of the book is apologetic rather than historical or dogmatic. The author spends little time on the situation leading to the adoption of the so-called Nicene Creed. He does not delve deeply into the conceptual soil in which it emerged. Nor does he attempt a biblical or systematic exposition. As the subtitle tells us, what he tries to do is to see or exhibit the ancient confession as it is "illuminated by modern thought."

In discharging this task, for which he is exceptionally well equipped and which he does with enviable clarity and elegance, MacGregor makes some telling points. He argues persuasively that the statement is not so dominated by archaic concepts as its detractors suppose. For this reason he does not think it must either be discarded or submitted to a demythologizing process which empties it of recognizable content. Indeed, the essential theses of the creed may all be held without difficulty today—perhaps with less difficulty than yesterday!—by those who are conversant with the drift of modern thought.

The author substantiates this conviction in fifteen short chapters which he devotes to the successive affirmations of Nicea. "Ground of being," the title of the second, shows that, where possible, he is ready to substitute new terminology; but his primary aim is to demonstrate that the old doctrines fit in with modern

thinking in such different fields as physics, parapsychology, and medicine (the virgin birth). In carrying out this aim he presents some interesting information, makes some provocative suggestions, and establishes his point that, if not taken too literally, the creed is not an impossibly dated confession for twentieth-century Christians.

Not everyone, of course, will attach the same confidence to all spheres of modern exploration as the author. In particular, his reinterpretation of the resurrection in the light of parapsychology will evoke some resistance. A wider problem, however, is whether the linking of Christian truths with changing concepts in science does not give rise to constant problems that it is ultimately better to avoid. Certainly a temporary purpose might be served for the people of a given generation, but the cost might also be too great unless it is firmly stressed that the Nicene Creed is only *illuminated* by modern thought, as MacGregor says, and not identified with it or reinterpreted by it.

Individuals will obviously have detailed questions as they work through the book, but since it is meant, one supposes, to provoke discussion, this is all to the good. It might be noted in passing, however, that there is an odd dating of Trent on p. 60 and that the way Barth is quoted on the virgin birth on pp. 64 and 68 tends to leave a most inadequate impression of his endorsement and exposition of it.

Essentials of Wesleyan Theology: A Contemporary Affirmation

by Paul A. Mickey (Zondervan, 1980, 185 pp., \$4.95).

The Radical Wesley & Patterns for Church Renewal

by Howard A. Snyder (IVP, 1980, 189 pp., \$5.25).

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

One of the significant developments of the last decade or so has been the discovery of self-confidence by traditions within American evangelicalism whose distinctive voices have been somewhat submerged in the Calvinistic commitments dominant since World War II. These two books struggle with the reappropriation of the Wesleyan tradition, and in doing so reveal the major difficulty facing that task: how to restate the thought of a contextual ad hoc thinker for a different time and cultural context.

Mickey's book is essentially a commentary on the various articles of the "Junaluska Affirmation" of 1975, a statement of "evangelical" conviction by the "Good News Movement," a "Forum for Scriptural Christianity within the United Methodist Church." As such, it poses the interpretive questions most sharply. The major concern of the "Good News" movement is apparently to preserve "orthodoxy" in the face of alleged "liberal" dilutions of the Wesleyan tradition. The Junaluska Affirmation reads like a summary of conservative doctrine—and Mickey uses the term "Scriptural Christianity" as the "Trademark" of the "evangelical Christian" or the "orthodox believer" (as, for example, on p. 94). But this, I believe, shifts

the fundamental axis of Wesleyan thought in a new direction. Wesley himself, though he was certainly generally "orthodox," was fond of observing, following the book of James, that the devil himself is "orthodox," while "true religion" is a "disposition of the heart." To put it another way, Wesley's concern was with "vital" or "earnest" Christianity rather than with the preservation of "orthodoxy" as such.

Thus Mickey's book and the underlying Juna-luska Affirmation subtly push Wesley too much in the direction of "conservative evangelicalism" and blunt the distinctiveness of Wesleyanism. Mickey is almost as inclined to quote Calvin as Wesley to explain a theme in the "essentials of Wesleyan theology." The major exception to this pattern is his treatment of Scripture—probably the most valuable and certainly the most extended section of this book. Here Mickey emphasizes the experiential side of Wesleyan thought to accentuate Wesleyan differences from the inerrancy formulations.

Howard Snyder's focus on "church renewal" and ecclesiological themes much more appropriately picks up the basic thrust of Wesley's thought and practice. The book is divided into three parts. Section one traces Wesley's spiritual development during the formative years 1725–1745. Particular emphasis is placed on his interaction with continental pietism (especially Moravianism) as a major stimulus to this development. A second section focuses more directly on Wesley's ecclesiology and his understanding of such themes as "ministry" and "sacrament."

It is section three, however, that attempts translation to the contemporary scene. Snyder sees Wesley basically as an Anglican modified by his spiritual experience and the practical demands of the rise of Methodism. Those who know Snyder's thought from *The Problem of Wineskins* and *The Community of the King* (IVP) will not be surprised that Snyder regrets that Wesley failed to develop a full theology of "spiritual gifts." The word "radical" in the title reflects Snyder's conviction that Wesley's final position (except concerning infant baptism), roughly approximated that of the "Radical Reformation" or "Anabaptism," without losing the broader themes of an established churchman. That balance illustrates one of Snyder's reasons for commending Wesley: he was essentially a "both/and" rather than an "either/or" thinker.

Pentecostal Grace

by Laurence W. Wood (Asbury, 1980, 276 pp., \$8.95). Reviewed by Robert G. Tuttle, Jr., Professor of Historical Theology, Oral Roberts Graduate School of Theology.

Talk about theological debate: here it is. For those of us who struggle with the issues of Spirit baptism as subsequent to or simultaneous with the experience of salvation, the lines have been drawn. For many, this debate is crucial, and Wood takes it head-on. Although many of us will disagree with his conclusions, at least the issues have been raised. Non-Pentecostal Holiness theology has virtually been lost in the "Spirit baptism" debate. Here non-Pentecostal Holiness teaching gets on-board.

Wood attempts to make the case that the

identification between baptism with the Holy Spirit and Wesley's doctrine of entire sanctification has been a main part of the Wesleyan tradition since the time of Wesley. Some will applaud this; some will disagree. The real issues at stake are these: What is Spirit baptism? Is Spirit baptism concurrent with conversion, or is it subsequent to conversion? If it is subsequent to conversion, can it be identified with Wesley's doctrine of entire sanctification?

First, Wood does not define Holy Spirit baptism in classical Pentecostal terms. His emphasis is on *graces*, not *gifts*. Although classical Pentecostals will agree with his understanding of Spirit baptism as subsequent, they will not understand Spirit baptism as virtually devoid of spiritual gifts. For those familiar with theological "types" Wood makes the connection between the Old Testament Exodus and New Testament with Jesus' Resurrection and Pentecost. This "Canaan Land language" sounds relevant and makes for an extremely interesting study, but so much of the book is devoted to developing this motif that very little is done to refute those who would disagree. For example, Wood might have answered James Dunn's exegesis suggesting "conversion initiation" with his own exegesis of those passages used by Dunn. As it is, the two seem to pass without much contact.

Second, if Spirit baptism is to be so re-defined, can the identification be made with Wesley's doctrine of entire sanctification? Indeed it can, but several problems occur. Many Wesleyans will argue that the proper place to identify the baptism of the Holy Spirit is in Wesley's understanding of the New Birth. Conversion, for Wesley, involved two phases of one experience: the first phase being justification, the second phase being New Birth. Wesley insisted that both phases occurred at *one point in time*. Also, Wesley describes the New Birth the way many Pentecostals (with the exception of speaking in tongues as the initial evidence) describe Baptism with the Holy Spirit. So, what is the biblical evidence for subsequent or Spirit baptism as concurrent with the experience of salvation? For many, the Bible seems to assume that when one is baptized as a believer into Jesus Christ, one is at that moment filled with the Holy Spirit. It seems to me that if Wood is to accuse Dunn of "freezing" the Spirit at conversion, he then needs to provide an adequate explanation of just how the Holy Spirit works in the sanctifying process.

Third, John Wesley never used the phrase, "The Baptism of the Holy Spirit." Charles Finney popularized that phrase. Although Wood does not deal with Finney as such, it is interesting to point out that the two approaches are very similar. Also, a word considering the Keswick influence might have been helpful.

In fairness, the book does define entire sanctification in Wesleyan terms. Most will agree that Wesley's emphasis was on the fruit of the Spirit. So Wood plows the right field and gains considerable support with his references to John Fletcher. Also, he takes considerable support from Karl Barth. From a purely theological perspective, Barth does strengthen the case substantially, though Barth does not deal with the issues as they have been defined in the present debate.

Again, some will argue that Wood needs to spend more time defining Spirit baptism and entire sanctification and less time making the case for subsequence if he is to make that con-

nection clear. Although there is some similarity in the way Wesley talks about entire sanctification and the way Wood describes Spirit baptism, Wesley never made that identification clear. The point still remains that Wood needs to consider Wesley's understanding of the New Birth in light of this entire debate. Nonetheless, we are indebted to Wood for reintroducing non-Pentecostal Holiness theology into the Holy Spirit debate.

In the final analysis, the ultimate question is: Does one have to be sanctified entirely in order to experience the Baptism of the Holy Spirit? In his attempt to connect Pentecostal language with non-Pentecostal Holiness theology, he seems to suggest that Spirit baptism is not the *cause* of entire sanctification, but is the *sign* of entire sanctification. This is the issue. Those of you who read this book carefully will no doubt enjoy choosing sides.

Fundamentalism and American Culture: The Shaping of Twentieth Century Evangelicalism 1870–1925

by George M. Marsden (Oxford University Press, 1980, 306 pp., \$19.95 cloth, \$7.95 paper). Reviewed by Richard V. Pierard, Professor of History, Indiana State University.

George Marsden's book is one of those that has needed to be written, and he amply fulfills our hopes and expectations with what surely will be numbered among the most significant works of the decade in American church history. A historian at Calvin College, the author has deep roots in the fundamentalist movement, as his father was a Presbyterian minister who broke with the mainline denomination in the 1930s. He has demonstrated both a thorough grasp of American Christianity in numerous articles and a major monograph (*The Evangelical Mind and the New School Presbyterian Experience*, Yale University Press, 1970), and a deep concern for relating his Christian faith to his work as a historian (*A Christian View of History?* Eerdmans, 1975).

The underlying theme is the relation of Christianity to American culture. Marsden sees fundamentalism as the outgrowth of nineteenth-century evangelicalism. The question which confronted its adherents was whether they should reshape the culture and the churches from within or rather condemn both and separate from them. He insists that it shared in the traditional evangelical commitment to Baconian science and Scottish common sense realism and that it was molded by premillennialism and holiness teaching. As new winds of thought increasingly challenged the characteristic tenets of Protestant Christianity, especially supernaturalism and all that this implied for understanding the Scriptures and the work of Christ, evangelicals became alarmed and co-operated to resist the incursions of liberalism. After World War I the fundamentalist movement coalesced, and for a while seemed to carry the day in the struggle for doctrinal orthodoxy and against the teaching of evolution, which epitomized the challenge of the new science to supernaturalism. But the offensive stalled in 1924–25, and fundamentalism soon was relegated to the sidelines. Marsden's study concludes with an assessment of fundamentalism as a social, political, intellectual, and American phenomenon.

The book is so rich in provocative insights that space permits me only to select out a couple items for comment. For one, Marsden makes the point clearly that the later nineteenth-century evangelicals had a strong sense of social concern, one reflected in deeds as well as words, but that this was lost in the period between 1900 and 1920 in what some writers refer to as the "Great Reversal." This is a problem that I have wrestled with myself, and he does likewise. He insists that the emphases on holiness and premillennialism, although contributory to a more privatistic faith, were not sufficient causes for the disappearance of social concerns from the purview of fundamentalists. Certainly they did not prevent Christians from resorting to political action in the campaigns for prohibition and against evolution and communism. Although these doctrines did augment trends toward more private Christianity and were readily available for providing rationales for rejecting social reforms, Marsden feels other factors determined which aspects of social action and reform would be avoided. Among them were the predominantly white, aspiring middle-class nature of Protestantism, the tensions arising from urbanization, immigration and the resulting pluralization of America, and World War I, which intensified every sort of conservative reaction to problems.

For Marsden, the crucial item explaining the timing and shape of the Great Reversal is the fundamentalist response to the liberal Social Gospel. The earlier evangelicals saw social programs as complementary outgrowths of the regenerating work of Christ. Good works followed repentance for sin and total dependence on God's grace. The Social Gospel, following the lead of contemporary philosophical pragmatism, stressed action as the test of truth. Although the affirmation of faith in Christ and acceptance of theological doctrine were not denied outright (at least not by Rauschenbusch), Social Gospellers held that the validity of these beliefs hinged on their results. The fundamentalists saw the Social Gospel undercutting the concern for right belief and the salvation of souls, while the liberal emphasis on the kingdom of God being realized in the progress of civilization clashed with the premillennialist understanding of societal retrogression. Thus, when they rejected liberalism, they also rejected the values of the Progressive movement with which the Social Gospel had closely identified. The result was a fixation on the social and political views of middle-class Americans of the 1890s. Their outlook was frozen into a pre-Progressive era mold, and the memory of their earlier espousal of advanced social concerns was repressed.

But perhaps the close links forged between the leading evangelists (especially Moody) and big businessmen contributed to a significant erosion of social concern long before the theological liberal-Social Gospel nexus had emerged. If so, the fundamentalist repudiation of the Social Gospel is essentially the visible sign of the invisible transformation in their commitment that had taken place prior to the second decade of the twentieth century. I believe this is a matter that merits further attention. It is especially relevant for us today, as so often we see leading evangelicals nuzzling up to the possessors of wealth and power and parroting the reactionary social views of their

prestigious patrons.

Another interesting issue concerns why fundamentalism declined after hitting its high point in 1925. Marsden suggests that although it was an urban movement, its meaning had expanded to include rural America with its hostility to modern culture and intellect. Further, the seemingly victorious secular establishment had so effectively pasted the obscurantist label on fundamentalists that their arguments were no longer taken seriously. Their bizarre actions after 1925 simply lent credibility to the voices of ridicule, and moderate conservatives shied away from them rather than be embarrassed by association with a group that had acquired such a sordid and reactionary cultural image. Yet, as Marsden accurately points out and a number of other scholars (e.g., Joel Carpenter, David Rausch, and James Owen) recently have shown, fundamentalism continued to be a significant force in American Protestantism in spite of its apparent demise. We can look forward to the publication of studies in the coming years that will explore the vast diversity and genuine strengths that persisted in the movement after 1925, and we are grateful to Marsden for helping make us aware of this fact.

American Protestant Women in World Mission: A History of the First Feminist Movement in North America

by R. Pierce Beaver (Eerdmans, 1968, rev. 1980, 237 pp., \$7.95 paper).

Mission for Life: The Story of the Family of Adoniram Judson

by Joan Jacobs Brumberg (Macmillan, 1980, 302 pp., \$12.95).

Reviewed by Nancy A. Hardesty, writer and church historian, Atlanta, Georgia.

The missionary movement has been one of the major achievements of the American church. Women have always played a significant role as these two books show.

Eerdmans is to be congratulated for reissuing Beaver's classic treatment of the women's missionary movement from its inception in 1800. His overview is without parallel and is must reading for anyone interested in missions. To this edition Beaver has added a chapter on the Seventies.

Unfortunately, as he notes, the feminism currently stirring the American church has yet to filter down to mission organizations. While single women in particular were the backbone of nineteenth century missions, only a few faith missions, notably Overseas Missionary Fellowship and World-wide Evangelization Crusade number more unmarried than married women on their current rolls.

Brumberg has given us a fascinating view of missions' First Family, the Judsons. Pioneer Burma missionary Adoniram Judson took, in turn, three wives to the field. Each of them became a heroine to her American sisters. The first, Ann Hasseltine, worked beside him in the early translation work and stood by him in prison. Sarah Hall Boardman bore him ten children while running a mission compound and a number of schools. Novelist Emily Chubbuck survived him and insured the literary immortality of the family.

Brumberg explores the lives of each wife in turn and then the lives of their children, offering some sidelights on what it is like to be the children of famous Christian leaders.

Those interested in the history of missions and especially anyone (particularly females) considering service on the mission field should read these two books.

Theology and Revolution in the Scottish Reformation

by R. L. Greaves (Christian University Press, 1980, xi + 280 pp., \$10.95). Reviewed by Geoffrey W. Bromiley, Emeritus Professor of Historical Theology, Fuller Theological Seminary.

Outside his native Scotland, John Knox has hardly received the attention he merits. We may thus be grateful to Dr. Greaves for these studies in his thought, in which he assembles several articles dealing with facets of the reformer's contribution. The book consists of four sections, the first devoted to theological foundations (Scripture and predestination), the last three to the Christian community from ecclesiastical, political, and social standpoints.

Formally the book has both the qualities and defects of a collection of scattered materials. The essays were prepared for learned journals. Hence they are well researched and annotated, and the select bibliography is enough to satisfy even the most curious student. On the other hand, the treatment suffers from a certain monotony, and there is a good deal of overlapping that would have been avoided if the author had planned the work as a unity. Attempts to tie the pieces together, as in the Epilogue, leave an unfortunate impression of artificiality.

Materially, the book's chief value lies in the stress on distinctive elements in the life and thought of Knox. Far too often Knox has been presented as a mere echo of Calvin, as a transplant of Geneva to Scottish soil. Greaves, however, shows convincingly that, while Knox admired Calvin and owed many things to him, he had his own theological emphases and followed his own ecclesiastical and political path. Thus he took a narrower line, tending toward Puritanism, on what is permissible by biblical standards. Again, while he taught a tight predestinarianism in his formal treatise, in the Scots Confession, at least, he allowed a concept closer to that of Zurich. Furthermore, in his views on rebellion he went far beyond the more conservative Calvin, even sanctioning assassination in certain circumstances. His condemnation of women's rule, provoked more by Mary Tudor than Mary Guise, agreed in principle with the views of many contemporaries but horrified them by its extremism and indiscretion. Knox realized that the Genevan order, while suitable for a small city-state, did not fit in so well with the Scottish situation, although here perhaps he was more in tune with Calvin's understanding than with the doctrinaire presbyterianism of the next generation. Knox also worked out an original political application of the covenant which finds no parallel in Calvin's more strictly theological view.

In arguing for independence of Calvin, Greaves is not claiming any great originality for Knox. Indeed, he devotes much of his work to a

study of other dominant influences, e.g., local factors, Lutheran teaching, the English connection, and contacts with Bucer and Bullinger. Since Knox does not help us with notes, references, acknowledgements or bibliographies, much of the discussion is inconclusive. But half the fun of doing history lies in making cases for what cannot be finally demonstrated, and Greaves does this with some cogency—even if in the last resort his exposition is more valuable than his attempt at intellectual genealogy.

All in all, this is a good collection of essays. It enhances our knowledge and appreciation of Knox. It helps to fill out the picture of the reformation. It provides stimulation for further research and offers a model for it. It leaves room for discussion while establishing its major thesis.

The Call to Conversion

by Jim Wallis (Harper & Row, 1981, xviii + 190 pp., \$9.95). Reviewed by David W. Gill, Assistant Professor of Christian Ethics, New College, Berkeley.

Just as there is more to life than being born, there is more to the Christian life than being "born again." Ethics is doomed to remain infantile if the theological and ecclesiastical focus remains fixed on spiritual obstetrics. Jim Wallis has emerged as a leader in the evangelical call to mature discipleship during the Seventies. His most recent book offers little that he has not often said or implied before. Nevertheless, it is a helpful look at his agenda.

Jim Wallis is best known as the leader of the Sojourners community in Washington, D.C., and editor of its magazine since its inception in 1972. He is author of one earlier book, *Agenda for Biblical People* (1976).

Wallis reminds us that the early Church was known as the "people of the Way." His *Call* is rooted in the biblical emphasis on conversion as a turning from one way of life to another, to following in the footsteps of Jesus in companionship with his disciples. Wallis points to a serious betrayal by those who take the name of Jesus and espouse a "high Christology" on dogmatic issues, but who ignore the way of Jesus and, in effect, have a "low Christology" when it comes to ethics.

While Wallis and *Sojourners* have spoken out quite clearly against abortion, pornography, and other contemporary plagues, the *Call to Conversion* focuses on the two problems of poverty and nuclear weapons. Insensitivity and inactivity with respect to these global challenges is permitted and encouraged by the weak, subbiblical approach to conversion in the Church. Wallis's chapters on these two demons are, in my view, among the most sane, realistic, sensitive, and Christian reflections you will find anywhere.

Wallis calls for a better, more biblical understanding of conversion and discipleship. He details a vision for Christian community as the critical need in today's individualistic churches. A renewed worship (including greater appreciation of the Lord's Supper) must be the very heart and soul of the Christian koinonia, in Wallis's view. It is in this community that identity (as the people of Jesus Christ) is formed and nurtured. Here, the Spirit can provide discernment and support for corporate

and individual action in the world. Wallis allows for civil disobedience, but does not believe that violence has a place in the way of our Lord.

I think Wallis is on target in his reading of the "signs of the times." More importantly, Wallis's book rings with the clarity and power of Holy Scripture. Wallis is a preacher and pastor of the Jesus type. It is hard for anyone to compete with the power of a simple restatement of the way of our Lord.

The Christian Entrepreneur

by Carl Kreider (Herald, 1980, 222 pp., \$7.95). Reviewed by Gregory Mellema, Department of Philosophy, Calvin College.

The Christian Entrepreneur is aimed at Christians engaged in business, and, more specifically, Christians who are entrepreneurs. Entrepreneurs are defined here as, "persons who organize, manage, and bear the financial risks of business enterprise." Although Carl Kreider is not himself an entrepreneur (he has been Professor of Economics and Business at Goshen College since 1940), he is sensitive to the ethical problems faced by entrepreneurs and succeeds in offering advice which is both sound and practical. The issues he addresses are real-life issues: advertising, the just wage, public relations, litigation, monopolistic practices, pollution, hiring of minorities and the disadvantaged, and trade with South Africa.

One of Kreider's central concerns is to emphasize the relevance of the Bible to these issues. There is little doubt that in his opinion the Bible speaks clearly and directly to the problems of the Christian entrepreneur. The reader finds this concern borne out in the degree to which his arguments are supported by Scripture references, there being citations to passages from over forty different books of the Bible.

Since he is a Mennonite, some readers might anticipate that Kreider will call for a radical restructuring of the economic order. However, for him there is no simplistic return to a pre-capitalist economic order as we attempt to solve the social and economic problems of our day. Moreover, he does not see Acts 2 as describing the only authentic form of a Christian community, a position he believes will probably disappoint some of his most committed Christian friends. Rather, he stoutly defends capitalism as legitimate, arguing that the productive use of capital is a theme which occurs over and over again in the Bible. (He also uncovers passages making implicit references to mortgages, inventories, and accounts receivable).

His defense of capitalism, however, should not lead one to suppose that he has no radical proposals for Christians in a capitalist society. The practice of tithing he takes to be in need of radical restructuring. Rather than the traditional ten per cent tithe of all income, his proposal is that the tithe be graduated. Specifically, he recommends a tithe set at ten per cent for the first \$12,000 of annual income, thirteen per cent for the next \$1,000, sixteen per cent for the next \$1,000, and so forth by increments of three per cent. Thus, for income in excess of \$42,000 the tithe is set at one hundred per cent.

Clearly a Christian community which put into

practice a graduated tithe of this sort would find itself a giant step closer to the Acts 2 model. The resulting system is one Kreider describes as a system of free sharing. The sharing of profits within a firm is also a concept Kreider enthusiastically supports, and he calls upon Christian entrepreneurs to be creative in exploring ways in which profit-sharing can be implemented in a capitalist society.

This book may be of some interest to students of theology, biblical studies, or ethics, but it has not been written with these people in mind. On the other hand, for the Christian engaged in business who is looking for ethical guidance, or for the pastor or future pastor of such business people, this book has much to offer.

Jacques Ellul: Interpretive Essays

Edited by Clifford G. Christians and Jay M. Van Hook (University of Illinois Press, 1981, xiii + 336 pp., \$24.95 cloth, \$8.95 paper). Reviewed by David W. Gill, Assistant Professor of Christian Ethics, New College, Berkeley.

Christians and Van Hook deserve much credit for providing us with the first broad-ranging academic discussion of Ellul's work. Martin Marty's opening essay on "Creative Misuses of Jacques Ellul" is (as we have come to expect from Marty) stimulating and thought-provoking. The essays on Ellul's intellectual roots are helpful for those making a first encounter with Ellul. David Menninger is top-notch in showing Ellul's complex relationship with Marx. G. W. Bromiley on Barth and Vernard Eller on Kierkegaard are valuable and reliable. The main problem with this section is the editorial failure to include a chapter on Ellul's roots in the Bible itself. More than Marx, Barth, and Kierkegaard, Ellul's intellectual roots are in the Bible itself: he often says so, and it is transparently obvious in his works.

Five essays on sociopolitical issues and four on ethics and theology are included in the volume. John Stanley and Jay Van Hook provide solid, sometimes intriguing discussions of Ellul's political thought. George Benello on "Technique and Power," Michael Real on "Mass Communications and Propaganda," and Cliff Christians on Ellul's proposals for "Solutions" are generally interesting and helpful, though I think Christians sells short the prophetic elements in Ellul's proposals. What is missing in this section (speaking ideally!) is a rigorous examination of his sociological method by someone like Bill Vanderburg, Katherine Temple or James Albritton—the experts on Ellul's sociology. It would also have been interesting to have Jim Wallis or Will Campbell write on Ellul's social perspectives from the point of view of a social activist.

The essay by Gene Outka on Ellul's ethics is superb, though it achieves depth at the necessary expense of breadth. The volume lacks a more comprehensive analysis of Ellul's ethics. Arthur Holmes on natural law, Kenneth Konyndyk on violence, and David Clark on the city are all disappointing. This is primarily because they have failed to draw on important other works by Ellul on their topics. Holmes indicates no familiarity with Ellul's vast number of writings on law and his five-volume *Histoire des Institu-*

tions. Konyndyk does not refer to Ellul's works on revolution and the theologians of violence. Clark depends almost exclusively on *The Meaning of the City*. Again speaking ideally, it would have been helpful to have the perspectives of John Howard Yoder, Marlin Miller, Dale Brown, Ronald Ray or others expert in Ellul's theology and ethics.

Ellul's own essay "On Dialectic" is worth the price of the volume in itself. My own bibliography in this volume is by far the best there is—but there's not much competition! Furthermore, it already needs a great deal of supplementation since Ellul continues to write and my co-bibliographers and I continue to track down the details of other Ellul articles and secondary sources. But what goes for my bibliography, goes for the whole volume: we have sorely needed this material, and despite some clear weaknesses, it is the best available and will be a valuable asset for any serious students of Ellul's work.

John Updike and the Three Great Secret Things: Sex, Religion, and Art
by George W. Hunt, S. J. (Eerdmans, 1980, 232 pp., \$13.95). Reviewed by Kathryn Lindskoog, free-lance writer and lecturer.

Anyone willing to overlook the less than felicitous prose style and the 1979 cut-off date will find much information and delight in this excellent book. It ranges from a handy chronology of Updike's life at the front to generous footnotes at the back, with all kinds of matters between. Hunt has concentrated on eleven of Updike's twenty-five books. He offers simple aids to reading as well as theological subtleties. Updike's character Harry "Rabbit" Angstrom is, in fact, inspired by Peter Rabbit; Angstrom is German for "stream of anxiety." Hunt does not assume that his readers know all the basics, and he is careful to help without being intrusive.

Hunt has an endorsement on the cover from the cooperative Updike himself as well as one from John Cheever, who considers Updike the most distinguished writer of his generation. Updike is unquestionably one of the most gifted, entertaining, and influential writers in the United States today. (As a college student he was editor of the *Harvard Lampoon*.) The fact that he is out of the literary mainstream because of his Protestant (Lutheran) sensibilities is reason for students of theology to watch him.

There are two great secret things wrong with this ambitious book. First, Hunt's prose is occasionally more dull or difficult than necessary, considering the liveliness of his subject. For example, "When one returns to a consideration of Updike's *oeuvre*, the over-arching themes of his novels stand revealed as dialectical in character and sympathetic to the Kierkegaard-Barth perspective on the elusiveness of conceptual 'truth.' Updikean fictional truth, instead, will be existential and will elude any facile reductionist explication, for a realization of human ambiguity will be their inspiration and the dialectical will be their artistic effect." This needs editing.

Second, this book came out a bit too soon to include Updike's latest significant novel, *Rabbit Is Rich* (1981). This is a serious loss. Hunt's careful descriptions and interpretations of *Rabbit, Run* (1960) and *Rabbit Redux* (1971) need to

be completed with his description and interpretation of *Rabbit Is Rich*.

For those who are new to Updike, the cover story in *Time* on April 26, 1968, serves as good introduction before tackling Hunt. After Hunt, Ralph Wood's review of *Rabbit Is Rich* in the January 20, 1982, issue of *Christian Century* is a useful up-date. Wood sees Rabbit making a gradual spiritual advance—not all the way to the realm of God's redemptive victory, but to a reluctant middle-aged acceptance of ambiguity.

"I think a writer has no choice but to deliver what goods he has," Updike has said. Updike does not have the same goods as Roman Catholic Flanner O'Connor or Protestant Frederick Beuchner, and so it is no use looking for an orthodox C. S. Lewis *Redux* in him. But at the heart of Updike's fiction, even deeper than his questions about goodness and dread, is a longing that C. S. Lewis called our homesickness for heaven.

Updike has said it for himself—"What is nostalgia but love for that part of ourselves which is in Heaven, forever removed from change and corruption? A woman, loved, momentarily eases the pain of time by localizing nostalgia." That is the religious key to Updike's heavy use of explicit heterosexuality in his fiction. Likewise, it is the key to his painterly (like Andrew Wyeth) fiction in general. As a boy, he says, he sometimes rode a thin pencil line (both drawing and writing) out of the limits of Pennsylvania poverty, "out of time altogether," into a kind of radiant infinity. He still writes out of his lyrical love for the inherent goodness in the essence of things and his pained confession, full of irony and humor, that everything is spoiled.

For an understanding of Updike's religious and philosophical themes there is no more authoritative guide than George Hunt's *John Updike and the Three Great Secret Things*.

BOOK COMMENTS

Christology in the Making: A New Testament Inquiry Into the Origins of the Doctrine of the Incarnation
by James D. G. Dunn (Westminster, 1980, \$24.50 paper).

The Incarnation Debate now has more data to consider before it can make final conclusions. James Dunn has given us an historical development of Christology in the NT by examining crucial terms (Son of God, Son of Man, Last Adam, Spirit or Angel, Wisdom of God, Word of God). His *purpose*: to discover the time at which the idea of the incarnation of a pre-existent being began in developing NT christology. His *conclusion*: whereas Jesus saw himself as the eschatological moment, the first generation of Christians saw him in light of his resurrection and death, combined with some wisdom speculation. The second generation pushed christological ideas back to his birth, and eventually, to pre-existence and incarnation. Thus, the notion of the incarnation of a pre-existent being was not present prior to the end of the first century. In reading this book for students and scholars, the reviewer wondered if the author allowed room for enough novelty

on the part of the NT authors and whether background was overly determinative for understanding them. But his synthesis of literature is brilliant, his careful historical method admirable and his forthright demonstration of christological diversity illuminating.

—Scot McKnight

New Directions in NT Study
by Patrick Henry (Westminster, 1979, \$9.95 paper).

This survey of NT research is certainly one of the better studies of recent years. It is helpful particularly for the student who wishes an up-dated discussion of current trends (the bibliography goes through 1977 with several more recent references). In fact, this is an excellent textbook for any survey course on critical issues. Henry begins by discussing the new attitudes developing today, especially in the area he describes as "thinking historically." With this in mind he discusses key issues in recent approaches, such as continuity and discontinuity, unity and diversity, and text and meaning. He then applies them to the major topic areas of NT research—Judaism, gnosticism, life of Jesus, Paul, the sociology of early Christianity, the sacraments, and the early church—and to contemporary issues like prophecy and the occult, existentialism, etc. In each area he provides an illuminating discussion of current trends, such as the dialogue between evangelical and liberal perspectives and the new openness to historicity. As in all surveys, he tends to be too selective and to generalize too much. However, I have found this extremely helpful, though more for the middle-level student than for the scholar.

—Grant R. Osborne

Is Christ the End of the Law?
by Gerard S. Sloyan (Westminster, 1978, \$4.95).

This is part of an important series entitled "Biblical Perspectives on Current Issues," and it obviously addresses the Gospel-Law debate. Sloyan, professor of religion at Temple University, approaches the issue systematically. He begins from the standpoint of the meaning of Torah in ancient Judaism, which he sees as instruction expressing God's covenant of deliverance/liberation. He then considers Jesus' teaching in the synoptics, arguing that the evangelists agree that both Jew and Gentile must keep the Law, though they differ as to how it is to be kept. Paul, on the other hand, seems to make Judaism the antithesis of life in Christ. However, this relates not to Jews but to the mythical "this age"/"age to come" structure; the Law in Paul then represents a works righteousness in opposition to Jesus as Messiah. Sloyan concludes that Christ is the end of the Law only in terms of fulfillment, not in terms of the Law's repeal. Believers today should stress not a negative, but a positive view of the Law as a covenant relationship with God and as such binding for all time. This study does not provide anything new but is a helpful summary. While one cannot agree with everything stated

e.g., the simplistic contrast between Paul and Matthew), it provides a good starting point for a study of this question, which is emerging once more as a major theological issue.

—Grant R. Osborne

Dictionary of the New Testament
by Xavier Leon-Dufour, tr. T. Prendergast
(Harper & Row, 1980, 441 pp., \$19.95).

This is translated from Leon-Dufour's second French edition. It begins with an extremely learned introduction dealing first with the historical context of Jesus and the church, then proceeding to the land, the people, the Mediterranean world and culture, politics and economics, family life, religious movements and morality. Each section is concise and full of content. The major portion of the volume contains an alphabetical list of terms which are discussed in relation to both semantic and theological (denotative and connotative) elements. While the mature scholar will find these too concise, all will find them helpful. Only a scholar with the wide-ranging experience of a Leon-Dufour could have compiled such a work. The only criticism would be that it attempts too much even for Leon-Dufour. It would have been better to parcel out certain articles to those who have done major research on the topics. Nevertheless, it would be well to consult it for obscure topics.

—Grant R. Osborne

The Text of the Old Testament
by Ernst Würthwein, Erroll F. Rhodes, trans.
(Eerdmans, 1980, 224 pp., \$8.95).

Würthwein's book on textual criticism has long been a staple in the field. This volume represents a revised edition keyed to the Stuttgart edition of the *Biblia Hebraica*. It offers an excellent introduction to the history of the transmission of the Old Testament, a survey and evaluation of the many versions, and an introduction to the science of textual criticism. It will be of value as a reference book for anyone using the textual apparatus of the BHS text in studying the OT. A series of pictures of the many manuscripts and versions conclude the book.

—Robert L. Hubbard

The NIV Interlinear Hebrew-English Old Testament, Vol. 2, Joshua to 2 Kings, edited by John R. Kohlenberger III (Zondervan, 1980, 512 pp., \$19.94).

This volume (and Vol. 1 in the same set) is just the "crutch" for the Hebrew student who wants to use his language skill but cannot afford to look up every word in the lexicon. Its format is simple: most of each page has the Stuttgart Hebrew text with the translation of the New International Version below the corresponding Hebrew word. Then the NIV is printed in a slender column down the right-hand side of the page.

—Robert L. Hubbard

Reading the Old Testament Prophets Today
by Harry Mowley (John Knox, 1979, 153 pp., \$4.95).

This book offers a survey of background concerning the Old Testament prophets to help the reader understand them on their own terms. Thus, it presents something of a consensus of where the study of prophecy stands today, albeit in non-technical form. A British scholar, Mowley covers the field: the nature of prophetic calls and inspiration, how the words of the prophets were preserved and compiled, the relationship of the prophets to other clergy and the wisemen, and their main themes. While more attention could have been paid to the ethical implications of prophecy, the major emphases of that ancient movement still resonate. Hence, the book serves as a good introduction to the subject of Old Testament prophecy.

—Robert L. Hubbard

The Ancient Library of Qumran and Modern Biblical Studies
by Frank Moore Cross, Jr. (Rev. ed., Baker Book House, 1980, 260 pp., \$5.95).

This book, a classic in Qumran studies since its appearance in 1967, now appears in reprinted form. It remains a useful, stimulating book despite its age, particularly its sections on Old Testament textual criticism and the relationship between Qumran and the early Christian community. Anyone pursuing those topics will profit from its contents.

—Robert L. Hubbard

The English Bible: From KJV to NIV. A History and Evaluation
by Jack P. Lewis (Baker, 1981, 408 pp., \$16.95 cloth).

Lewis, Professor of Bible at Harding Graduate School of Religion, has written a useful guide to the characteristic strengths and weaknesses of twelve English translations: KJV, AIV, RSV, NEB, NASB, JB, NAB, NWT (of the Jehovah's Witnesses), LB, TEB (the Good News Bible), NIV, and the New KJV. The first two chapters survey the history of the Bible prior to English versions, and the English versions prior to the KJV. Each of the remaining chapters treats one version; and the book concludes with a forty-page bibliography, primarily concerned with works which discuss the versions treated throughout the book.

Lewis is not concerned to spell out the criteria by which he assesses Bible versions (unlike, for instance, Eugene H. Glassman, *The Translation Debate: What Makes a Bible Translation Good?* [IVP, 1981]); but his practice reveals him to be a sensitive supporter of "dynamic equivalence." His balance and fairness are attractive, even when the reader calls in question this or that detail. For the versions it treats, Lewis's book is considerably more detailed than its closest competitor, the shorter volume (240 pages) by Sakae Kubo and Walter Specht, *So Many Versions?* (Zondervan, 1975).

—D. A. Carson

New Century Bible Commentary (Eerdmans, 1980, 1981):

Exodus by J. P. Hyatt,
Deuteronomy by A. D. H. Mayes,
Job by H. H. Rowley,
Psalms I and Psalms II by A. A. Anderson,
Isaiah 1-39 by R. E. Clements,
Isaiah 40-66 by R. N. Whybray,
Matthew by David Hill,
Mark by Hugh Anderson,
Luke by E. Earle Ellis,
John by Barnabas Lindars,
I & II Corinthians by F. F. Bruce,
Philippians by Ralph P. Martin,
Revelation by G. R. Beasley-Murray

The reprints of the New Century Bible Commentary continue to arrive from Eerdmans. Although some will be overshadowed by newer works, and several were criticized for their stogginess originally, a few volumes are still notable. Hyatt, with a helpful analysis of historical, geographical and cultic issues in Exodus, provides a thorough, critical volume. Mayes (Deuteronomy), works at historical and literary issues, and provides an updated bibliography. Rowley, though helpfully surveying various approaches to Job, offers little real help (so check F. I. Andersen's volume in TOTC). The contributions by A. A. Anderson (Psalms) are among the best, with strengths in literary and exegetical categories. He avoids any of the current dogmatic restrictions on the genre but does emphasize liturgical elements. Clements and Whybray are all right, but we still lack the work we need on Isaiah.

Hill has been one of the best on Matthew, and will still be valued as a brief commentary even as Beare and Gundry offer new works. Hugh Anderson is bested by Lane (NICNT) on Mark. Ellis offers helpful comments on the meaning of individual pericopes in Luke, but, like Marshall, shows an amazing ability to avoid socio-ethical issues. Lindars offers theologically insightful guidance on John. F. F. Bruce's brief volume on the Corinthian letters has some very good points. Martin is very helpful on Philippians, and Beasley-Murray is excellent on Revelation. Eerdmans is to be thanked for these paperback reprints, especially with all the prices (except for Lindars) under \$10!

—Mark Lau Branson

Harper's Introduction to the Bible
by Gerald Hughes and Stephen Travis
(Harper & Row, 1981, 128 pp., \$9.95).

How does one introduce and survey the entire Bible in a mere 128 pages? That was the challenging task confronting Gerald Hughes and Stephen Travis; the result is a noteworthy achievement.

In a clearly written text admirably complemented with color pictures, charts, maps, drawings and diagrams, the authors introduce the reader to the biblical world and writings. The special burden of the authors is to place the Scripture in its historico-cultural setting so that the reader, assumed to have little or no prior knowledge of the Bible, can better appreciate its message.

In general this introduction is well researched and up-to-date. Only a few instances

of doubtful interpretation caught my eye. I was disappointed, however, that a useful chart summarizing each OT book does not have its counterpart for the NT; indeed, NT coverage suffers by comparison with the OT portion. The perspective of the authors is an informed conservatism. Critical issues are generally not raised (though brief comments on the unity of Isaiah and the date of Daniel are included). On the whole, Hughes and Travis content themselves with setting forth the biblical writers' versions of what happened rather than indulging in reconstruction.

The virtue of *Introduction to the Bible* is its compression of a large amount of material into a manageable bite. This book actually encourages a person to attempt an overview of the Bible! On the other hand, brevity has its drawbacks; if pressed to recommend an Introduction to the Bible for undergraduates, I would have to go with the more "meaty" Eerdmans' handbook. But for the busy general reader here is just the book that is needed.

—Larry R. Helyer

Archaeological Backgrounds to Bible People by Jack P. Lewis (Baker, 1981, 199 pp., \$4.95).

The author is a specialist in Near Eastern History who concentrates on the biblical period. This book was originally published in 1971 and has been re-issued a decade later because of its usefulness. Lewis writes for the non-specialist but interested student.

The information provided by archaeology and non-biblical writers on persons named in the biblical accounts is large and growing. Sixty-three men and women mentioned in the biblical record are discussed from the standpoint of this extra-biblical evidence. For example, the career of the Israelite king Ahab is illuminated by the Assyrian annals of Shalmaneser III and the title of *prefect* for Pontius Pilate is found through the discovery of a dedicatory inscription at Caesarea in 1961.

Lewis does three things well. He makes judicious use of footnotes to provide references to ancient texts and excavation reports. He is also brief and to the point. Finally, he is not overly apologetic either, for he refuses to draw (apparently) attractive conclusions unless the evidence calls for it.

The volume is a good buy and will repay careful study.

—Andrew Dearman

Theological Reflections by Henry Stob (Eerdmans, 1981, 267 pp., \$11.95).

Here is the fruit of Christian reflection over many years. Calvin College and Seminary emeritus professor Stob has gathered articles and addresses representing 30 years of his thinking on perennial issues: biblical themes like the Logos and Paul's doctrine of revelation; theological matters like prayer, miracles and the death of God; historical interests like Augustine, Aquinas, Calvin and the rise of modern science; ecclesiastical concerns like leadership and tradition; and the topics of

moral, religious and liberal education.

A retrospective of this sort has many values. It introduces the reader to a wise man whose learning and experience have shaped student minds and enriched the church, it shows how little the real issues actually change, it reveals the broad vision and lasting pertinence of Reformed thought. At the same time, these essays combine a lucid style in somewhat theoretical discussion with cogent application. The reader will enjoy them and one will benefit from absorbing the vision they offer.

—Arthur Holmes

Theology Primer: Resources for the Theological Student by John Jefferson Davis (Baker, 1981, 111 pp., \$5.95).

From the pen of the editor of *The Necessity of Systematic Theology* (Baker, 1978), who is theology professor at Gordon-Conwell, comes this guide to help the beginning student find his or her way around the landscape of theology. Davis recognizes how bewildering it can be and seeks to provide assistance in the form of five chapters. Here we find guidelines for research papers, a brief glossary of terms, a succinct directory of contemporary theologians, a definition of truth, and an introductory bibliography, briefly annotated and including 375 titles. A book like this is needed, and this is not a bad version of it. I recommend it.

—Clark H. Pinnock

C. S. Lewis's Case for the Christian Faith by Richard L. Purtill (Harper & Row, 1981, 146 pp., \$10.95).

Purtill has given us in his book (*another* one on Lewis?) a fine introduction to Lewis' thought, especially with regard to his defense of the Christian faith. Purtill surveys most of the theological literature Lewis authored, and shows a good grasp of this material. The topics he deals with in Lewis' thought are: reasons for faith, the nature of God and his Son, miracles and history, faith and reason, other religions, the Christian life, the nature of prayer, and death and the afterlife. Even though the price per page may cause some of us to await a paperback edition, this is one of the better fruits of the recent crop of works on Clive Staples Lewis, and even the ardent devotee will find it worth reading.

—Alan Padgett

Contextualization: A Theology of Gospel and Culture by Bruce J. Nicholls (IVP, 1979, 72 pp., \$2.95).

Bruce J. Nicholls seeks to lead the reader to a full understanding of the term "contextualization." In order to do this, he discusses such issues as cross-cultural communication, cultural insensitivity, hermeneutical principles, and biblical theology.

Though a large portion of this book deals with background information, its main thrust is

threefold: First, Nicholls believes that the one communicating the gospel must oneself be a disciple of Christ, must be transformed by the gospel he or she proclaims. If not, one will more likely be a proclaimer of cultural superiority than gospel in context. Second, contextualization means to apply the gospel to all that concerns humankind: social, economic, political, and spiritual life. Third, contextualization is not syncretism—the pseudo-reconciliation of principles that are, in essence, different. The gospel is the judge of culture. While the gospel takes on a different appearance within each culture, it is the gospel that transforms culture; culture does not transform the gospel.

Contextualization is a stimulating and insightful work which treats the subject from an evangelical viewpoint. It assumes specialized knowledge on the part of the reader in the field of theology, and without such knowledge reading does, at times, become difficult. Nevertheless, a serious student would gain much from this small but informative book.

—David Barnes

By What Authority: The Rise of Personality Cults in American Christianity by Richard Quebedeaux (Harper & Row, 1982, 204 pp., \$11.95).

Richard Quebedeaux's latest is almost two separate books. The first, part one, is largely an historical survey of the emergence in America of what he calls "popular religion." Attention is also given to its links with mass media and technology, permitting the rise of Hollywood style "personality cults" that dominate especially the "electronic church." This survey leads to the conclusion that "the essential theological content of popular religion in the 1980s derives from the conceptual and functional integration of New Thought and revivalistic Christianity within mass cultures beginning in the 1950s" (p. 78). A shorter part two, stronger in my view than the first, is more sociological in character, focusing on the nature of religious authority and leadership: Quebedeaux uses the categories of Peter Berger and others to trace a collapse of authority in the West and a resulting sense of "homelessness," which popular religion addresses in its own way.

The result is probably the most substantial of Quebedeaux's writings to date, with the possible exception of *The New Charismatics*. At the same time it is "vintage Quebedeaux,"—at its best in providing journalistic vignettes of a variety of movements and figures, both historical and contemporary, that impinge on the present religious scene. The book is weaker in its historical understanding and grasp of the inter-relationships between the currents he surveys. (I think, for example, that there are better ways to understand current popular religion than as a synthesis of "New Thought" and "revivalism"). Even so, his book has many values: synthesizing a great deal of material, providing useful analytical tools (such as a typology of styles of religious leadership), and making other useful and thought-provoking comments about the present scene.

—Donald W. Dayton

Vision of the Disinherited: The Making of American Pentecostalism
by Robert Mapes Anderson (Oxford University Press, 1979, 334 pp., \$15.95).

Anderson has given us the most balanced and scholarly, yet readable introduction to American Pentecostalism now available. He tries to balance the contributions to the movement from Wesleyan, Keswick, and non-Wesleyan sources.

As the title implies, Anderson suggests that Pentecostalism, as a social movement, grew out of Southern and urban poverty. He documents Pentecostal membership by region, race and rural or urban location, and finds in a 1936 survey of 26 denominations that 62.4 percent of the membership was urban, with 177,867 of their 356,329 members living in the South.

Anderson details the various streams which formed Pentecostalism, the revival itself, its leaders, theology, and participants along with its controversies and divisions. An appendix offers a list of 45 early Pentecostal leaders and biographical sources on each. His documentation throughout the book is most helpful to any student of the movement.

While scholars and term-paper writers will still want to refer to Vinson Synan's *The Holiness—Pentecostal Movement in the United States* (particularly for information on the South) and to Walter J. Hollenweger's *The Pentecostals* (of which Anderson is quite critical), Anderson has given us the best general introduction to date.

—Nancy A. Hardesty

John Calvin's Sermons on the Ten Commandments
Edited and translated by Benjamin W. Farley (Baker, 1980, 307 pp., \$12.95).

These sixteen sermons give a rare look into the heart of Calvin's pastoral ministry. They were preached between June 7 and July 19, 1555 as part of a two-hundred-sermon series on Deuteronomy. The two most important issues Calvin addressed were the Christian use of the Decalogue, and by implication the rest of the Old Testament Law, and the role of human religious authority instituted by God. Ford Battles in his preface notes that Andre Bieler considered Calvin's *Sermons on Deuteronomy* the most important source for his "magistral" study of Calvin's economic and political thought, an issue apparently more important to historians than to Calvin.

This book will appeal primarily to students of Calvin and to a lesser extent to the reader who wishes to broaden his or her theological perspective. Benjamin Farley's introduction outlines the relationship between Calvin's other works and these sermons, including a brief discussion of Calvin's use of the Law. His copious footnotes relate parallels between Calvin's sermons and his other works, and often give the original French word or phrase. The general reader will find this book to be very slow (and often boring) reading, but it gives him or her the chance to discover Calvin's pastoral teaching emphases and to examine and question his own theology.

—Stephen G. Burnett

Word of God Across the Ages: Using Christian History in Preaching
by Bill J. Leonard (Broadman, 1981, \$3.50).

Professor Bill Leonard of the Southern Baptist Theological Seminary in Louisville, Kentucky has written a unique and intriguing series of sermons based on the lives of Christians. Paul, Saint Francis, Martin Luther, George Fox, John Wesley, The Shakers, Sojourner Truth, and Lottie Moon (a Baptist Missionary) are the lives that lived out the Gospel. Yet this is not a simplistic Sunday School whitewash, but a presentation of their lives, "warts and all." Leonard introduces the sermons by I Corinthians 1:21: "it pleased God through the folly of what we preach to save those who believe." The folly of these lives is abundant—cowardice, depression, unorthodoxy—and yet they present a witness to Christ!

The sermons are well crafted and about right in length and complexity for an average congregation. The characters come alive, are tied into a text from Scripture, and usually raise a question for the listener's life. There is a chapter that describes this method of writing a historical sermon. Leonard's style reminds me of Frederick Buechner's series of novels about Leo Bebb.

Martin Marty, in the forward, says he wishes Leonard had hooked each sermon more deeply into the motivating biblical text. My wish is for courage to try preaching in this style. The Gospel comes alive as I read. How much more could it come alive through preaching?

—John W. Ackerman

Freedom for Ministry
by Richard John Neuhaus (Harper and Row, 1979, \$10.95).

Calling his book "a critical affirmation of the Church and its mission," Richard John Neuhaus sets about the task of offering to "parish pastors and others in Christian ministry" a way to "freedom for ministry," always, he says, "within the context of affirming the urgency and dignity of the calling." Neuhaus strives for that freedom by establishing definitions: what the church is and is not, and what it is yet to be, in the milieu of American culture and the "busy, busy business that is religion in America." He holds radically to Christ crucified and resurrected. Of central importance to the book is his strong statement that the Church is not the Kingdom of God but points toward the Kingdom. The integrity of Neuhaus' definitions and message are refreshing and strengthening, grounded as they are in his passion for the Gospel and love for the Church. They call us back to who we are and what we are to be doing as Christians, as ministers of the Christian gospel. Readers may well be troubled, however, by certain narrowness on Neuhaus' part. He lambasts the "kingdom psychology" and "enthusiasm" for pastoral counseling. Despite his own history of involvement in important social justice work he implies that ministry is not to be given over to such concerns. Throughout the book he uses sex exclusive language, stating that "both principle and good taste militate against employing *he/she, his/her*, and similar constructions that currently litter the linguistic environment." Such provin-

cialism is particularly troubling in light of Neuhaus' call to us to take on the prophetic, reconciling ministry of Christ's gospel.

—Tara Seeley

The Gift of Administration
by Thomas C. Campbell and Gary B. Reier-son (Westminster, 1981, 144 pp., \$6.95).

This is an important biblical study on a much neglected but vitally important theme. It is the kind of helpful theological reflection which is not found in much of the contemporary management literature. This helpful volume should be an encouragement both to those who sense a special calling and gifting by the Holy Spirit to exercise the gift of administration, and to those who find themselves "bogged down" by what they seem to feel is a lesser gift.

The book's goal of presenting a model of ministry has, I am convinced, been met. The authors carefully examine four biblical terms that explain the content of the biblical gift of administration—steward, elder, bishop and deacon. Each of these focuses on a critical aspect of the Christian ministry. The often difficult role of the ordained clergy is carefully defined and treated, in contrast to—or perhaps in concert with—"the priesthood of all believers." The roles of clergy and laity, particularly as they work together, are clearly delineated.

The volume is not easy reading. It seems at times that the authors "slog through" some sections which could have been briefer, more cogent and lightened. However, it is a needed statement and a new look at the wonderful gift from the Holy Spirit of administration.

—Ted W. Engstrom

The Weight
by Joel Kauffmann (Herald Press, 1980, 152 pp.).

The author of this novel is a Mennonite whose high school and college years coincided with the Vietnam War era. He has decided that the experiences of Mennonite youth in that period should be recorded — and he has chosen to do so in the form of a short novel.

The story centers on the struggles of Jon Springer, a Mennonite preacher's son, who must decide whether he wants to claim "conscientious objector" status in registering for the draft. But this struggle is only one of a complex of tensions which he is experiencing during the summer between high school and college: he is drawn into the beer-drinking crowd, he has "girl problems," he participates in prankish acts of vandalism, and — in all of this — feels somewhat alienated from Mennonite beliefs and mores.

My fifteen-year-old son also read this book, and we arrived at similar assessments. We both thought that the struggle over "war and peace" issues would have been portrayed more profitably if Jon would have encountered "just war theorists" who were not red-necked zealots. But we also agreed, as my son put it, that "the author has a nice style" and he "focuses well on the struggles of decision-making."

I haven't read a novel for or about "Christian

boys" in a long time, and I was pleasantly surprised by the more "realistic" portrayal of teenage life here than was the case in the books of my own youth. The Sugar Creek Gang would turn away in pious embarrassment from much of what happens in this book, but your favorite teenager will probably find it to be a fair and helpful portrayal of the tensions of Christian adolescence.

—Richard J. Mouw

The Church between Temple and Mosque: A Study of the Relationship between the Christian Faith and Other Religions
by J. H. Bavinck (Eerdmans, 1981, 206 pp., \$5.95).

I found this reprint provocative and worthwhile to read and think through. I do not agree with everything the author has to say, but I believe his stand is well within the range of evangelical Christianity. In approaching dialogue with other religions, Bavinck encourages sympathy and understanding while avoiding syncretism. He believes that the Christian faith and other religions are comparable, but there are also qualitative differences. He views religion as the human response to divine revelation. Therefore, it "can be a profound and sincere seeking of God; it can also be a flight from God, an endeavor to escape from his presence, under the guise of love and obedient service" (p. 19).

Bavinck includes several chapters describing five foci of what he sees as a universal religious consciousness. A second section addresses such issues as human religion in God's sight, how the Bible is different, the law of the kingdom and human bondage. In light of these issues, Christians need to decide what attitude they will take towards other religions. From the perspective of Romans 1, he urges us to affirm that "every religion contains, somehow, the silent work of God" (p. 200). We can realize how all people seek God and at the same time flee him. "As soon as I understand that what [the adherent of another religion] does in a noticeably naive and childish manner, I also do and continue to do again and again in a different form; as soon as I actually stand next to him, I can in the name of Christ stand in opposition to him and convince him of sin, as Christ did with me and still does each day" (p. 200). Although I would not necessarily go as far as he does, I think this is a book everyone should read.

—Charles O. Ellenbaum

The Sociology of Hope
by Henri Desroche, tr. by Carol Martin-Sperry (Routledge & Kegan Paul, 1979, 209 pp., \$22.50).

In *The Sociology of Hope* Desroche guides the reader along a learned but abstract and overly-stylized journey through the maze of sociological thought on religion and related phenomena. His point, after linking specifically religious hope (e.g., millenarian, messianic) with other modes of hope (e.g., dreams, revolutions), is to lay bare the phenomena of hope itself as a

fundamental sociological category. The thesis is that hope is a paradox: it neither succeeds nor fails, is neither fully realized nor completely crushed; it is, rather, a spiral — a dialectic of hope realizing itself and hopelessness.

This is a sociological, not a theological, book. It is, moreover, difficult reading, expensive, and only sporadically insightful. Those who already possess a fair amount of expertise in the sociology of religion may find this treatise worthy of a modest perusal. Probably the majority of us, however, will find our time more profitably spent with more standard or classical works on the subject.

—Kenneth E. Morris

Helping Networks: How People Cope with Problems in the Urban Community
by Donald C. Warren (University of Notre Dame Press, 1980, 272 pp., \$10.95).

Persons immersed in the life of urban communities will find this book confirming. Whereas it does not surface any insights that have not been the considered hunches of many urban pastors and street workers, it does classify and fortify many of them.

It points clearly to the significance of caring networks among persons, families and neighborhood groups—in contrast to the more professional approach to crises which has been ponderous and often ineffectual. It portrays the informality and the complexity of these networks, the fears that handicap their functioning, and also the creative freedom that allows genuine caring to take place in a community.

At points, like other research projects in the field of urban sociology, the conclusions reached after long, intricate, and often tedious research are so ordinary as to leave the reader frustrated and incredulous. An example will suffice: "We find that individuals have more close friends who are neighbors in stronger neighborhoods than in weaker neighborhoods" (p. 196).

However, the author does make a strong case in support of the inadequacy and "limits to social policy" in many public programs. And, in addition, he upholds the belief long held by many in the urban church that voluntary local approaches are "a key to maximizing community action and local problem solving." A case is made as well for the empowerment of such small-scale locally-based grassroots efforts.

In my judgment this volume will be useful to students of sociology, but will have little to say to veteran community organizers, social workers or clergy.

—Donald P. Buteyn

Discovering Israel: A Popular Guide to the Holy Land
by Jack Finegan (Eerdmans, 1981, 143 pp., \$7.95).

The author of this work is a noted archaeologist, biblical scholar and writer. Presently retired, he summarizes in this unpretentious volume many important facts and events for the traveler to Israel concentrating on archaeological and religious history. One might think (hope) from the subtitle that more than the sig-

nificant past of what is now the modern state of Israel is treated in the volume, but such is rarely the case. The book is divided into three parts: (1) "The Land"; (2) "The Past," which introduces the reader to periods ranging from the prehistoric era to the birth of the modern state in 1948 (this section is superb); and (3) "Today's Israel," also a fine discussion of the present state's religious and political complexities.

Finegan knows his subject matter well and he writes clearly. He has packed a surprising amount of information into the book, all of which provides understanding for the pilgrim or first-time traveler. I would recommend the book highly for such people.

—Andrew Dearman

BOOK COMMENT CONTRIBUTORS

In addition to regular *TSF Bulletin* editors and contributors (listed on the front cover), the following reviewers have contributed book comments in this issue: **John W. Ackerman** (Pastor, First Presbyterian Church of New Castle, Pennsylvania); **David Barnes** (M.Div. student, Emmanuel School of Religion); **Stephen G. Burnett** (M.A. student, University of Wisconsin, Madison); **D. A. Carson** (Associate Professor of New Testament, Trinity Evangelical Divinity School); **Andrew Dearman** (Assistant Professor of Philosophy, Louisiana State University); **Ted W. Engstrom** (Executive Director, World Vision); **Larry R. Helyer** (Assistant Professor of Religion, Taylor University); **Arthur Holmes** (Professor of Philosophy, Wheaton College); **Scot McKnight** (student, Notts, England); **Albert C. Outler** (Emeritus Professor of Theology, Perkins School of Theology); **Alan Padgett** (San Dieguito United Methodist Church, Encinitas, California); **Tara Seeley** (student, Vanderbilt Divinity School).

SELECTED NOTEWORTHY ARTICLES OF 1980 AND 1981

By David M. Howard, Jr., Ph.D. candidate in Ancient and Biblical Studies, University of Michigan.

Hermeneutics

"Canonical Criticism: a recent trend in biblical studies?" *ET* 92 (Dec 1980): 33–38, by R. P. Carroll. A helpful survey of this new trend in O. T. studies by a non-evangelical.

"Tradition and Scripture in the Community of Faith," *JBL* 100 (1981): 5–21, by B. W. Anderson. A good survey which attempts to bridge the gap between historical and canonical criticism. 1981 SBL Centennial Presidential address.

"The Old Testament, Scripture or Theology?" *Interp* 35 (1981): 229–42, by Sean E. McEvenue.

"Revelation through History in Recent Biblical Theology: A Critical Appraisal," *Interp* 36 (1982): 36–46, by W. E. Lemke. Defends the revelation through history position.

"Canonization: Hearing the Voice of the Same God through Historically Dissimilar Traditions," *Interp* 36 (1982): 21–33, by Gerald T. Sheppard (*TSFB* Contributing Editor).

Argues against artificially unified constructs, while asserting that "the dominant hermeneutical construct of Christian Scripture must remain the same: the gospel of Jesus Christ" (p. 33).

"The Concept of Revelation," *ATR* 63 (1981): 229-39, by Owen Barfield. Argues that there is an "underlying Idea" behind literature and also religious thought (reprinted from *JAAR* 47 [1979]).

"Is It Lawful for a Man to Divorce His Wife?" *JETS* 22 (1979): 115-21, by R. H. Stein.

"'Authentic' or 'Authoritative'? What is the Difference?" *JETS* 24 (1981): 127-30, by R. H. Stein. This Bethel Theol. Sem. professor challenges evangelicals to broaden the horizons of their hermeneutics.

"The New Testament on Divorce and Remarriage: Some Logical Implications," *JETS* 24 (1981) 131-38, by P. H. Wiebe.

Biblical Archaeology

"Saving the Dead Sea Scrolls for the Next 2000 Years," *BAR* 7.4 (July/Aug 1981): 44-49, by D. J. Shenhav. Interesting report on current storage and maintenance techniques.

Two contributions appear in *BAR* 7.5 (Sept/Oct 1981) on Prof. Goedicke's controversial hypothesis of an early 15th-century date for the Exodus.

"Play Ball! (Even as it was done in Biblical Times)" *BA* 43 (1980): 192. A reprint of an old reconstructed "biblical baseball game." Good for a hearty laugh.

Scholarship

"The Role and Relevance of Biblical Research," *JSOT* 18 (Oct 1980): 19-31, by Peter C. Craigie. An excellent contribution by an outstanding scholar who is also an evangelical.

"The Two Tasks," *JETS* 23 (1980): 289-96, by Charles H. Malik. Dedication address at the Billy Graham Center, Wheaton College (IL). Challenges evangelicals strongly to pursue the dual tracks of spiritual and intellectual excellence, by the former president of the U.N. General Assembly.

"New Testament Greek for Laymen," *ET* 92 (Dec 1980): 78-80, by J. D. Bowman, a pastor from Bethel, PA. He says laypeople love learning Greek; a good article on why the biblical languages should be studied.

Soteriology

Interpretation devotes an entire issue (35.2, Mar 1981) to the theme of "Jesus Christ Savior," and includes a good treatment of "Soteriology in Contemporary Christian Thought" by Donald Bloesch.

Homiletics

Interpretation devotes another issue (35.1, Jan 1981) to the "preacher as interpreter."

Miscellany

"Limits of Cultural Interpretation," *JETS* 23 (1980): 113-24, by J. R. McQuilkin. Cautions against overuse of the contextualization hermeneutic.

"The Woman Who Looked out the Window," by S. Abramsky. A fascinating note in *OTA* (vol. 4 [1981], p. 22, no. 90) summarizes this Hebrew article on the similarities between the three women depicted in the Old Testament as "looking out the window": Sisera's mother, Saul's daughter Michal, and Jezebel.

Abbreviations:

ATR	Anglican Theological Review
BA	Biblical Archeologist, 1980
BAR	Biblical Archaeology Review
ET	Expository Times
Interp	Interpretation
JAAR	Journal of the American Academy of Religion
JBL	Journal of Biblical Literature
JETS	Journal of the Evangelical Theologi-

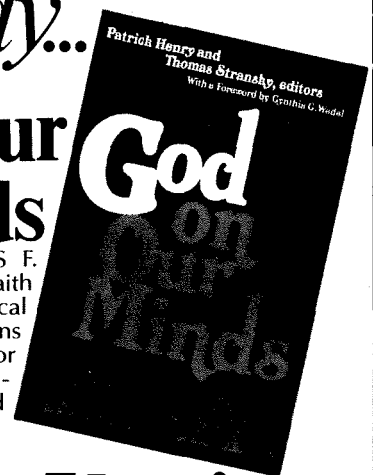
JSOT	Journal for the Study of the Old Testament
OTA	Old Testament Abstracts

Five journals that deserve regular browsing are the *Evangelical Quarterly* and the *Tyndale Bulletin* (both from England, with an evangelical stance); *Andrews University Seminary Studies* (from the Seventh-Day Adventist school in Berrien Springs, MI); *The Bible Translator* (from the United Bible Societies); and *Bibliotheca Sacra* (America's oldest theological journal, now published by Dallas Theological Seminary. It has many exegetical articles of worth. A recent four-part series on the archaeological backgrounds of Daniel, Esther, Ezra, and Nehemiah in the 1980 volume by Edwin Yamauchi might be especially noted.)

Faith today...

God on Our Minds

By PATRICK HENRY and THOMAS F. STRANSKY, C.S.P. Candid thoughts about faith in God today as expressed by an ecumenical mix of pastors, theologians and laypersons who gathered informally at the Institute for Ecumenical and Cultural Research to discuss the meaning of God for their lives and their world. \$6.95 paper



Our Search for Identity

Humanity in the Image of God

By MARIANNE H. MICKS. The author attempts to revise Christian anthropology by making it not only *inclusive* but also *accessible*. She contends that we no longer talk about "the doctrine of man" in theology since God created both male and female in his image. By refocusing the traditional questions of Christian anthropology, she leads the reader to understand that "human nature is not fixed or static, but a process of becoming the selves we were created to be—through relationships." \$8.95 paper

Speaking of Jesus

Finding the Words for Witness

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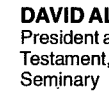
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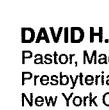
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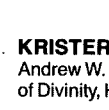
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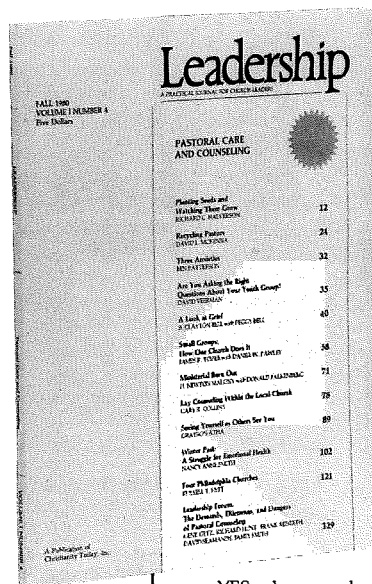
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