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How I Use Tradition In Doing Theology

by Clark H. Pinnock

I have a dilemma. Given the challenge of religious liberalism, how do I remain evangelical without becoming Catholic? In the face of Catholicism, how do I remain evangelical without becoming liberal? This dilemma raises the important question of what role tradition plays in my theology.

Anyone's view of tradition fits into the pattern of his or her theology as a whole. Yet because I am a Baptist and conservative Protestant, tradition is a factor which affects me without my giving much attention to it. Therefore it is very important to make a point of examining it. Because I do theology as a conservative evangelical, I affirm a divine truth disclosure which culminated in the Christ event and became deposited in the Holy Scriptures. With Calvin I believe that the Bible possesses a unique authority and that it ought to rule the church and its theology. Although I would admit that the Bible is itself tradition in some sense, I would want to distinguish it from other traditions as being paradigmatic and foundational. For this reason I prefer to use "tradition" to refer to extra-biblical material, such as the dogmatic formulations, catachesis, and liturgies of the churches. In my theology I want to do justice both to the supremacy of Scripture and to the heritage of Christian experience and reflection.

In essence, then, I take the Bible to be the divinely inspired and normative deposit of the truth of the Christian revelation, magisterial in its authority (*norma normans*), and tradition to be human interpretation in the historical process of transmission, ministerial in function (*norma normata*). Ideally the Bible and tradition are two complementary sides of Christian truth becoming effective in history. It would be wonderful if there could always be a perfect unity between them, if text and its interpretation were always to move along on the same lines. But it was not so in the days of our Lord, and it has not been so since then. Jesus found it necessary on occasion to contradict the tradition of the elders and appeal to the written Word of God. He seemed to make a distinction between the Scriptures, which are divine in origin, and tradition, which was not. When the ideal unity of Scripture and tradition breaks down, priority must be given to Scripture.

Two factors in our present theological context place pressure on this view of tradition in doing theology. First, the four-century-old challenge

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of Catholicism appears to subordinate Scripture to tradition as interpreted by the magisterium, robbing it of the freedom I think it ought to have. Second, the more recent challenge of religious liberalism presents us with a wave of novel conceptions often hostile to tradition but claiming to be in some way original and scriptural. The first challenge makes me want to emphasise the critical function of the Bible in preventing unsatisfactory accretions, while the second makes me warm up to tradition as never before. Thus my dilemma: how to remain evangelical without becoming Catholic or liberal.

How I try to deal with this dilemma will, I hope, become clear in what follows.

The Roman Catholic Challenge

It has always seemed to the Protestant theologian that the Catholic Church wishes to absolutize tradition and its own teaching authority as if it were the Word of God on a par with and even over the Bible. This suspicion, never wholly cleared up, accounts for what has been called the "sola scriptura" emphasis, or the belief in the supremacy of Scripture. In their opposition to traditionalism, Protestants have often spoken as if they had no positive appreciation for tradition. In fact, of course, we do (which is why I do not like the phrase "sola scriptura"). The Reformers themselves, for example, were close students of the fathers and were loyal to the ecumenical creeds. Aware that Scripture is never in fact "alone," they even drew up confessions of their own to guide the Bible reader and help him or her understand it aright. Although grateful for the work of people like Augustine and Jerome, the Reformers did not suppose such men were in total agreement with themselves nor consider them infallible. They made a sharp distinction between what Scripture taught and what these men said.[1] What worried them was the possible introduction of novel doctrines and corrupt traditions which were contrary to the Bible into the teaching of the church.[2] For example, Article 22 of the Thirty-nine Articles concludes that "the Romish doctrine concerning purgatory, pardons, worshipping and adoration, as well as of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God." A modern example would be the doctrine of the bodily assumption of Mary, which is not required by Scripture and thus not binding upon Christians.

Let Scripture be heard and never silenced, and let its word be accorded a respect granted no other source. Tradition deserves respect, but tradition does not speak with a single voice and all that it says is not of equal worth. In addition, tradition can be deadening and distorting, and needs the life and truth found in the canon of Scripture. The church always needs to be reformed, as Kung points out following the Reformers, by referring back to the apostolic foundations found in the New Testament. Only in this way will the church's mark of apostolicity be credible.[3] In theology this means that I strive to achieve the fairest and purest testimony to the gospel that I can.

At this point Rahner finds a material difference between Catholic and Protestant theology.[4] The living church which interprets the Bible is the authority Catholic theology must rely on in practice—not the Bible text apart from the context of the Catholic Church. Although admitting paradoxically the material sufficiency and normative authority of the Bible, Rahner finds the actual authority to reside nevertheless in the magisterium which infallibly interprets both Scripture and the developing tradition. Since the Bible and tradition are difficult to understand, it is left to the Roman teaching office to inform us about the content of faith. It would seem then that Protestants are mistaken to think that what divides us from Catholics is their placing tradition over Scripture; in fact what divides us is their putting the magisterium over both. The problem appears to boil down to the authority of the Petrine office. Small wonder that Rahner called Kung a Protestant as soon as the latter raised his voice against the infallibility of that office. To me, affirming the material sufficiency of Scripture means that the whole church, Catholic as well as Protestant, Roman magisterium as well as theological journal, ought to place itself beneath the judgment of the written Word of God. Creeds and tradition are not valid because the church teaches them but because they agree with Scripture. As Luther said of the Apostles' Creed, "This confession of faith we did not make or invent, neither did the fathers of the church before us. But as the bee gathers honey from many a beautiful and delectible flower, so this creed has been collected in commendable brevity from the books of the beloved prophets and apostles, that is, from the entire Holy Scriptures."[5] What practical meaning does it have to profess the material sufficiency of Scripture and then refuse to let it function?

It does not follow from this, however, that I have no appreciation for the usefulness of a teaching office. Did not Luther, who rejected the Roman teaching office, become the authoritative guide to a host of Lutherans since? Who shall decide what the true gospel is, and how shall it be decided? Obviously this cannot be left to the individual expert or persuasive leader, any more than it can be left to the Roman magisterium. What is needed is a voice which can gather together the insights of the fully ecumenical experience of the people of God and exercise an office clearly subservient to the Scriptures, relying upon a teaching charism in the churches which listens to the text in a responsible way. This teaching office would, for example, need to heed the various lines of the rich and complex scriptural teaching on particular themes and ensure that the resulting interpretations cohere with and complement the full range of data. Such an ecumenical teaching office does not now exist, of course. The Faith and Order section of the World Council of Churches is an attempt in embryo to achieve it, and may even be the seed from which such a ministry could grow.

I agree with the Catholic that the divorce between Scripture and tradition/church is a sad fact of life. It is tragic and unnatural, and ought never to have happened. Despite any reform it brought to the church, it sowed the seeds of division and of a sectarian spirit which is the infamy of Protestants. Yet the blame cannot be levelled only in one direction. The prophets cannot be blamed for sowing division when they indicted Old Testament Israel for forsaking the Law of God and the terms of the covenant. The answer to "*sola scriptura*" cannot be "*sola ecclesia,*" thus silencing the critique and covering up the sin. The freedom of the Word of God cannot be bound simply because it might create division and opportunities to sin. It is the sin of the church, our sin, which causes Scripture to stand over against tradition on occasion. Jesus warned that his true word would divide people from one another. Precious though the unity of the church is, it is not worth much if it is based upon a sub-Christian version of what the gospel is. Because the church is not perfect it requires the check provided for us in the Bible. It cannot serve as a check unto itself. It is my prayer that the Holy Spirit would guide the church back to the Scriptures, this time renewing not only segments but the whole. There are even times when I think I see it happening—in Geneva, in Lausanne, in ecumenical doctrinal agreements, and in charismatic renewal. I do not believe that God will allow his truth to be lost, but am confident that he will bring us all together beneath the Scriptures. Then Scripture and tradition will again be one.

The recent challenge of religious liberalism makes me warm up to tradition as never before.

The Loss of Tradition

The effect of this controversy upon my own theology has been to cause me to neglect tradition. The natural reaction to being pressed by traditionalism is to wash one's hands of tradition as well. Thus the Catholic charge of "sola scriptura" becomes true in a way it ought not to. It is as if bewitched by my own language and pressed by a sharp challenge, I respond by doing tradition a real injustice. It makes me tend to forget that the church is a pillar and ground of the truth, and that Protestant as well as Catholic beliefs are ecclesiastically shaped. It makes me tend to suppose that in my theology I go directly and immediately back to the Bible, unaware of the fact that I read the Word in the context of a Christian community through which the message has been transmitted to me. Particularly as a Baptist, I find I have to remind myself that tradition is the process of interpreting and transmitting the

Word. It is not simply the history of deformation, but more often it is the history of heroic hermeneutical achievement. Therefore, in a doctrine such as the person and work of Christ, it is fruitful to review the options which present themselves in creed and document, in liturgies and prayer, and let them shape my own understanding even while seeking to hear the Bible. As Chesterton remarked, tradition means giving my great-grandfather a vote. The richness of traditional wisdom can only deepen one's own reflections and serve as a corrective to false moves in interpretation which from time to time threaten the truth.[6] (see Berkhof, pp. 91–100).

Related to this error of neglecting tradition is also a certain lack of appreciation for historicity in a broader sense. One cannot say that the Reformers, or many pre-moderns for that matter, were much aware of development of doctrine. Since they tended to think, as modern conservatives also do, that their convictions were pure distillations of scriptural teachings, they did not reflect upon the historical factors that entered into their interpretation. They thought they were simply reading the Bible, but in fact they were reading it with a view to answering various contemporary rivals. All doctrine is at least to some extent a historically conditioned response to the questions on the agendas of particular times and places. Recognising this now compels me to be more self-critical about my truth and to remain always open to re-evaluate my convictions in the light of fresh discovery and deeper insight. I do not believe that historicity relativises dogmatics, but it does make me aware that the work of theology can never be finished. Theology points forward to a future unity of the faith and knowledge of the Son of God.[7]

At this point I ought to admit that appealing to the Bible as check and arbiter has become more difficult in recent times due to a series of questions raised about the Bible by critical study. Even though they largely arose at first from the ranks of liberal Protestant theology, they have become part of the Catholic case against the historic Protestant view. One can see this in Rahner. He points out that "sola scriptura" is self-contradictory because the old doctrine of verbal inspiration on which it rested has been shown to be untenable.[8] Thus he uses liberal Protestant criticism to overturn classical Protestant method in theology by identifying with a modern view of the Bible which is as opposed to the traditional Catholic understanding as to our own. Perhaps this also indicates a certain common cause shared by the Catholic and liberal Protestant in wishing to undercut classical Protestant theology. I admit that it is unnerving to think of an alliance of the best Catholic and liberal Protestant theologians united against my own treasured evangelical beliefs. It is somewhat relieved by another alliance that is shaping up between classical Catholics and classical Protestants to meet precisely this new development. More about that later.

The answer to* "sola scriptura" *cannot be* "sola Ecclesia," *thus silencing the critique and covering up the sin.

These are some of the questions which seem to make appealing to the Bible more difficult: do we not approach the Bible with a "discrimen" that determines how we appeal to it as an authority?[9] Is there not a much greater diversity of teachings in it than conservative Protestants have been willing to admit? Does this not make it impossible to appeal to Scripture for a clear-cut doctrine of anything?[10] Has higher criticism not discredited parts of the Bible, thus making it improper to appeal to them? While I think all such questions can be answered, I am aware how much harder it is to follow the method I espouse than it was for those who did not feel the burden of such questions. If we are to continue to follow a scriptural method in theology responsibly, and to make it seem feasible to those not yet convinced, harder work than has yet been done will be necessary.

At the beginning I posed the question, how does one remain evangelical without becoming liberal in the face of the Catholic challenge? My answer is the same one the Reformation nearly always gave: by maintaining the supremacy of Scripture in balance with a healthy respect for the interpretive transmission which is tradition; that is, by keeping the *norma normans* in proximity with the *norma normata.*

The Challenge of Religious Liberalism

At quite the opposite extreme from Catholicism, religious liberalism is characterised by a revolt against tradition. Far from absolutising it, religious liberals tend to minimise and depreciate tradition because they do not wish to be bound by it. Tradition, after all, embodies the old Christian way of thinking about God, Christ, the Bible, and so forth. Religious liberalism insists that we should not be constrained by such categories, but should be free to follow our own best human lights.

I do see in religious liberalism a marvelously creative hermeneutical and apologetic movement which has enriched theology. But it has enriched it the way all great heresies do, by stimulating orthodoxy to pursue questions it had left dormant and to come up with a more adequate presentation of its own truth.

In essence, religious liberalism represents a wholesale revision of practically the whole of traditional theology. Its rapprochement with modernity requires it to break with the classical Christian mind and reconceive theology in radically different ways. It is essentially the attempt to release modern people from tutelage to ecclesiastical dogma and authority. With Harnack[11] liberalism tries to see Christianity in non-doctrinal terms. It views the history of dogma as the history of the changing views of Christians, which are not binding upon us. The true identity of Christianity lies not in doctrinal continuity but in some continuity of spirit or attitude to life. Harnack wrote his history of dogma precisely to demonstrate that early dogma perverted the original simple faith of Jesus (which had nothing to do with the ontological mysteries of Greek theology). He hoped to free Christians from having to conform their thought to such dogmas, so that they could get back to the simple spiritual and ethical gospel he himself espoused.

I am aware, of course, that few now agree with Harnack about his supposedly original gospel, but I would still insist that his antipathy to traditional doctrinal standards is as alive as it ever was. It would be impossible to list all those who agree with him that traditional and scriptural beliefs today are incredible and outdated. It may, for example, be possible to honour Jesus in some dynamic or functional way, but it is not possible to see him the way Nicea did. On every hand we hear that such ideas are historically conditioned sentiments requiring constant modification and updating—almost as often from progressive Catholics as from liberal Protestants (the new alliance again). Of course not many follow Loisy's lead and announce their disbelief in all articles save the one referring to Jesus' crucifixion under Pontius Pilate; the current way is to affirm the ancient formulas but replace them with a quite different theory, calling it something like a "dynamic equivalence." One can by this means deny the old formulation while claiming to uphold the truth of it.

Again, I am somewhat aware of the factors which have led to this revolution against tradition. These include the new view of the Bible as human tradition, the existentialist notion that truth is subjective in nature and not intellectually objectifiable, the cultural relativism which announces a great chasm between ancient convictions and modern possibilities of belief, and the superior importance of praxis over theory. But still the fact is that religious liberalism is basically a revolt against tradition and is very much alive today.

The Recovery of Tradition

This challenge influences my theology by reawakening in me a deep respect for tradition as an interpretive guide and doctrinal safeguard. Thus the catholic side of conservative Protestant thought comes into focus. In appealing for a return to the Bible, Protestants have never intended to forsake the great doctrinal traditions surrounding the nature of God, the person of Christ, human need, or the sacrifice on the cross. This is obvious from any reading of the Protestant confessions of faith, which reiterate the basic intellectual pillars of the classical Christian consensus. Protestants agreed with Catholics that the creeds were fixed landmarks of sound theology which would never be shaken or surpassed. "Sola scriptura" never did mean bypassing the tradition in this radical sense. Lutherans, Calvinists, and even Baptists drew up their confessional documents in order to prevent biblical and traditional convictions from being washed away in a flood of novel and private interpretation.[12]

Although the Baptists often make pretence of adhering to the Bible only, even they draw up such confessions with great regularity; when

they do not, they still operate with covert doctrinal standards, normally conservative. They do, however, open themselves unwittingly to religious liberalism in their position on believers' baptism, because at that point they reject a very broad and ancient tradition in the church of baptising infants. By not following Luther's example and accepting the practice because it was a firm tradition, they invite the question, why accept ancient traditions in other areas? If the tradition is deemed to be mistaken at this point, why not at others also? This may explain why Baptists have staffed the ranks of religious liberalism to an impressive degree.[13] My own feeling as a conservative Baptist would be that the biblical evidence and the current consensus on infant baptism is so precarious that it bears little comparison to matters like the triunity of God or the theanthropic person of Christ. But I would grant that the more one critiques tradition the less one can then appeal to it to settle controverted points.

Today one can see in many places catholicising of evangelicalism as a result of liberal pressure. I recently received notice of a further convocation of Catholics and Evangelicals to discuss common concerns. There was the Chicago Call, and the founding of the Evangelical Orthodox Church. There are new journals starting like the *New Oxford Review*, and new confessional statements like the one on biblical inerrancy by the International Council on Biblical Inerrancy. It should be obvious to us all that we are seeing evangelicals returning to the idea of a rule of faith and to forms of ecclesiastical authority. They are doing this for the same reason the church did in the early centuries — in response to what is perceived as a menacing threat. Authors like Robert Webber and Thomas Oden are calling evangelicals to look to the early church for the resources with which to counter apostasy in the church. They are urging us to grasp the threefold cord of Scripture, rule of faith, and church authority in order to meet the challenges of today.

Recognising the historically conditioned nature of doctrine compels me to remain always open to re-evaluate my convictions in the light of fresh discovery and deeper insight.

Now it becomes apparent why I posed the second question: can one remain evangelical without becoming Catholic in light of the challenge of religious liberalism? To take an example, biblical criticism has uncovered such pluralism in the Bible's teaching that it is much harder to support the evangelical confession simply by appealing to it. James Dunn himself predicted that, as a result of seeing this, orthodoxy would have to look for a canon beyond the canon to support its stand.[14] In order to have the Bible teach the "right things," it will be necessary to state those convictions in documents appended to it. (Consider the Scofield Bible and its notes which ensure the correct interpretation, or the function of the Watchtower publications among Jehovah's Witnesses.) Indeed it does appear that evangelicalism is very catholic.

But this is really not so surprising or innovative. Protestants have always had their confessions of faith in order to preserve the church from strange teachings. Today the church is being flooded by a strange new world of Bible theories. Each publishing season one is greeted with many novel interpretations which the ordinary believer is not able to assess. Tradition serves in this case to insulate the community from the fire storms of theological speculation, and gives her teachers time to devise appropriate defensive strategies. Often these theories do not even last long enough to require refutation. But because Scripture can be twisted, it is important to protect the church from teachers who do so. Measures such as confessional statements are not infallible norms competing with the Bible in our estimation, but protective barriers to save the flock of God from undue stress while its overseers can work out their replies.

Obviously such replies will have to be made if the witness based on the supremacy of Scripture is to remain credible. Tradition can help protect the evangelical faith, but it cannot ground it. Eventually the specific challenges must be answered. For example, is Harnack right or wrong about the importance of doctrine to original Christianity? We must be able to make good our claim that true Christianity is a doctrinal religion based upon revealed truth. Is Dunn right or wrong that the New Testament teaches such a variety of contradictory theologies that an orthodox understanding becomes impossible? We must take up the challenge and show both that the message is much more unified than he allows and that it is in fact evangelical. Besides forcing us to do a lot of hard work, I think this task will nourish the catholic side of evangelicalism. For example, it will tend to make us more interested in church history than we used to be, and make us more respectful of traditions we had not thought much about. It will even result in a few crossing over to Rome, as Sheldon Vanauken did, but I suspect not in large numbers.

Conclusion

As a conservative Protestant I see essentially the same challenge coming from Roman Catholicism and religious liberalism, though from opposite sides. The challenge is to the supremacy of scriptural truth, to the apostolicity of the church. Both movements wish to replace the teaching of Scripture with human tradition, whether ancient or modern. The truth of Scripture must be protected in the face of Catholicism by opposing it to traditionalism, but in the face of religious liberalism with the aid of tradition. I myself take Scripture and tradition to be part of a dialectic, serving one another mutually, a dialectic in which the Bible is the paradigm and tradition the distillation of the church's reflections upon it. I do not think the Bible is a magic talisman which can be easily invoked to resolve deep issues of controversy in the church. But I do believe it has served as a source of truth and life in the church from the beginning, guiding, correcting and liberating us. I trust it will go on doing so until Christ returns.

FOOTNOTES

[1]See Philip Hughes, *The Theology of the English Reformation* (Baker, 1980), pp. 30–38.

[2]For Luther, see Paul Althaus, *The Theology of Martin Luther* (Fortress, 1966), p. 6; and for Calvin see much polemic in the *Institutes*, book IV.

[3]Hans Kung, *The Church* (Doubleday, 1976), p. 46.

[4]Karl Rahner, *Foundations of Christian Faith* (Crossroad, 1978), p. 361.

[5]Trinity Sunday sermon, 1535.

[6]See Hendrikus Berkhof, *Christian Faith* (Eerdmans, 1979), pp. 91–100.

[7]Peter Toon is an evangelical much more awre of such factors than most. See *The Development of Doctrine in the Church* (Eerdmans, 1979).

[8]Rahner, *Foundations*, p. 362.

[9]David Kelsey, *Uses of Scripture in Recent Theology* (Fortress, 1975).

[10]J. D. G. Dunn, *Unity and Diversity in the New Testament* (Westminster, 1977).

[11]Adolph Harnack, *What is Christianity?* (Peter Smith, 1958).

[12]See John Skilton, *Scripture and Confession* (Presbyterian and Reformed, 1973).

[13]See William R. Hutchison, *The Modernist Impulse in American Protestantism* (Harvard, 1976).

[14]Dunn, *Unity and Diversity*, p. 380.

CORRECTION OF *THEMELIOS* ADDRESS CHANGE

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Nag Hammadi and the New Testament

by Pheme Perkins

The other day a colleague approached me with the question: "This might be impossible, but could you tell me just what difference the Nag Hammadi discoveries make?" Surely that question remains the most important one we can ask about any discovery. This extensive library of Gnostic writings does make a fine addition to our corpus of ancient texts and archaeological remains, but why should the Christian care who is trying to understand the significance of Scripture for his or her life today? Should the preacher or theologian worry over the results that scholars may come up with? A suitable answer requires some evaluation of what is meant by the question.

Some of the publicity about the new discoveries assumes that their view of Christianity is a more pristine version than what became normative Christianity. It suggests that the orthodox bishops repressed Gnostic Christianity because it represented a threat to their power over Christian communities. Consequently, Christians from churches which also emphasize local organization and non-hierarchical patterns of ministry look to these writings to find sponsorship for their views. Or, as happened a few weeks ago, women who have heard that Gnostics have texts which speak of God as Mother–Father come rushing in to ask me where they can read about the Gnostics: as though this new movement would sponsor their demands for equality of women within their church.

Such approaches will not be acceptable to Christians who hold that the canonical Scriptures have a special place in determining our life and theology. They imply that writings which never enjoyed such status should suddenly acquire a normative claim on Christians. Nag Hammadi should not make this kind of difference. What is often overlooked by those who advance the views of the Gnostics is that the Gnostics themselves did not treat the writings we somewhat casually call "Gnostic gospels" as having the same authority as the canonical traditions. The Gnostics claimed they knew the secret, true, oral teaching which the risen Jesus gave his disciples and which had been handed down to them. They claimed they could use that insight to interpret both the Old Testament and the gospels as well as other traditions of Jesus' sayings which they preserved among themselves. Further, some Gnostics appear to have thought that they represented an elite group of Christians—not a mode of discipleship open to all people. (Though we must admit that such elitism may have been fostered by the rejection which their views received from other Christians.)

Why, then, should we bother about these writings? I would like to suggest that there are several areas in which they do contribute to our appreciation of Scripture and consequently should be of concern. First, they provide valuable information about traditions which either influenced or were rejected by the orthodox community. Second, they help us understand the significance of certain fateful choices that underlie the canonical traditions: the choice of faith over knowledge (*gnosis*), the choice of ethical over ascetical obligation, and the choice of narrative gospel over esoteric revelation. Third, they indicate the importance of the ecclesial structures—including the definition of the canon—that emerged in the second and third centuries in response to the "crises" in Christian life created by its quest for a proper self-understanding.

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Background Traditions

First, the traditions which make up the Nag Hammadi writings can be studied using methods similar to those that we use when analyzing the gospels. The most familiar are the traditions of Jesus' sayings such as we find in the Gospel of Thomas. Publication of all the Nag Hammadi codices has not produced another Gospel of Thomas, but we do find other similar sayings in this material. It seems clear that, while the Gnostic versions are not themselves primitive, they developed out of a tradition of Jesus' sayings which had emphasized the wisdom elements in his teaching and which was not dominated by the eschatological perspective that we find in Q. Scholars have recently been turning toward studying the wisdom traditions in the gospel sayings. They argue that we should not allow concern with the criterion of dissimilarity (for evaluating the authenticity of Jesus' sayings) to blind us to traditions in which Jesus uses wisdom material—even though wisdom material of its very nature is similar across broad areas of culture and not dissimilar. By studying the wisdom traditions behind the sayings preserved in Gnostic writings, we may hope to add to our knowledge of the wisdom material in the teaching of Jesus.

We also find another class of traditions embedded in the Gnostic writings which help us understand the milieu in which the New Testament developed: the traditions of heterodox Jewish exegesis. One of the peculiarities of many Gnostic writings is an extreme hostility toward the god of the Old Testament—often pictured as the evil creator of the material world; a god whose covenant is slavery and whose hostility toward humanity is perceived in the Genesis stories by those who know how to interpret them.

The Gnostic option produced elitist, closed communities which could not expand to reach out to all of humanity.

However, much of the use of Jewish material in the Gnostic writings which make Seth the ancestor of the Gnostic race appears to derive from heterodox Jewish circles. Study of such materials suggests that some of the features of the Johannine and Pauline writings which used to be attributed to Gnostic or proto-Gnostic influence might also be examples of heterodox Jewish traditions in the Syro–palestine area. This observation has a further consequence for the way in which we speak about influences in the environment of the New Testament writings. Older commentaries commonly assumed that any motif, theme or image in the New Testament which could be traced to Jewish sources—say the Dead Sea Scrolls—was therefore not Gnostic. Now, we must ask whether we are not faced with two strains of development out of the same nurturing medium: one toward the canonical writings; another toward the rejection of the Jewish traditions in the development of Gnostic exegesis. The strength of such anti-Jewish sentiment in the Gnostic writings may also place our contemporary laments about the anti-semitism in early Christian writings in a new light. What is amazing is not the anti-Jewish sentiments which develop from such traditions, but the fact that Christians came to see it as a matter of faith that they had to retain that Jewish tradition and its Scripture.

Competing Religious Visions

What of the choices faced by early Christians? We have suggested that three crucial areas are at stake in the debate with Gnosticism: faith, ethics, and narrative gospel accounts. The Gnostic writings and the controversies reflected in them provide us with some sense of the alternatives that might have been selected. Further, variants of such options may well be embodied in alternative religious visions to which people turn today. We have already pointed out that the Gnostics rooted their claim to a superior form of religious insight in esoteric knowledge. One must become "wiser than" the god, gods or philosophies by which others attain truth. Such wisdom is accomplished only if one learns the code that unlocks the truth about the world. Consequently, the plain words of the biblical text have to be read through the glasses of Gnostic myth; read in a way which seems to make them tell quite a different story from the one which appears on the surface. Gnostic writings provide accounts of the myth which the Gnostic would apply to Scripture and to exegeses of some passages. They claim to be based on esoteric traditions which were handed down orally. However, the Gnostic does not produce a commentary such as we might expect—one which follows the narrative line of the text. That concern for narrative sequence has no importance for a religious experience which is grounded in claims of special insight.

Many scholars have hypothesized that the struggle in 1 Corinthians between wisdom and faith operating through a love which builds up the community represents our first example of such a struggle with Gnostic views. They point out that the Corinthians were infected with the severe asceticism and hostility to marriage which is typical of many of the Gnostic writings. For the Gnostic, the body and its passions were the final prison which the creator god designed to keep humanity from coming to know its destiny in a divine world beyond this one. However, others have pointed out that 1 Corinthians shows no evidence of Gnostic mythology; nor do any of the slogans which Paul attributes to his opponents reflect the ascetic slogans of the Gnostics in the second century. What we can suggest, therefore, is that both Paul's opponents in Corinth and later the Gnostic writers derived their norms for religious behavior from a hellenized Judaism which espoused ascetic separation from the passions of the body; viewing knowledge as esoteric interpretation and liturgical practice as experience of divinization through union with the divine.

Paul's vigorous opposition in the Corinthian situation may have played an important role in keeping mainstream Christianity from following that route. At the same time, the conflict with Gnosticism showed the necessity to move beyond simply citing sayings attributed to the Lord—these could always be given a secret, Gnostic interpretation. It became necessary to insist on the narrative of the gospels as the authoritative context for interpretation. Jesus' teaching had to be understood within the historical context of his life. This step is one which Gnostics never took. There is no realistic narrative in their works. This development suggests that we should understand the canonization of the gospels and Acts in a special perspective. They provide an appropriate context for preserving the teaching of Jesus so that it is interpreted as oriented toward the everyday lives and actions of human beings; as a religious tradition which is to center around a faith and love open to all rather than a secret knowledge available only to a few.

The Impact of Church Structures

The concern for the inclusive nature of the Christian community can thus be seen as related to the choice of the configuration, faith—ethics (love commands)—narrative gospel. The Gnostic option produced elitist, closed communities which could not expand to reach out to all of humanity. Indeed, most Gnostic writings provide some account that suggests that not all humans belong to the Gnostic race. It is clear that the gospels and Acts provide a powerful example of the universal intent of Christianity.

What is less evident to people today is the role which the development of set ecclesiastical teaching offices within the orthodox community played in preserving precisely that universality and inclusiveness mandated in the gospel. Since many people today are suspicious of hierarchical or bureaucratic church structures which appear to preserve themselves by excluding others from power and decision-making, they presume that such structures had the same result in the second century. However, a different image emerges if the teaching offices are seen in contrast to Gnosticism. The elitist and sectarian impulses inherent in the Gnostic understanding of religion as insight and ascetic detachment would move in a more exclusive direction. A tradition based on esoteric enlightenment may provide "equality with the divine" for the few who are privileged to join the sect, but it cannot be addressed as a message of salvation to humanity at large. Consequently, we must learn to evaluate our church structures in terms of how well they are suited to the objectives of the gospel as a universal message of salvation; not how they are structured in an abstract sense. The lack of structure in the Gnostic communities may finally have contributed as much to their demise as any of the opposition mounted by the officials of the orthodox churches.

AMERICAN ACADEMY OF RELIGION
SOCIETY OF BIBLICAL LITERATURE

The 1982 Annual Meetings of the AAR/SBL will be held in New York, December 19–22, 1982. In addition to the usual array of papers, discussions, panels and receptions, TSF subscribers may be interested in the three sessions sponsored by the Group on Evangelical Theology, which is chaired by Mark Lau Branson. The sessions will include as topics and participants: "The Use of the Bible in Theology" (Clark H. Pinnock, James I. Packer, Robert Webber, John Yoder, Gabriel Fackre, Donald Dayton, Robert Johnston); "New Approaches in Evangelical Biblical Criticism" (Raymond E. Brown, Robert A. Guelich, Robert H. Gundry, Richard N. Longenecker, John T. Meier, James A. Sanders); and "Narrative Hermeneutics in the Light of Recent Research," a roundtable discussion requiring advance registration and preparation (Grant R. Osborne, Gerald T. Sheppard, Anthony C. Thiselton). Inquiries about and registrations for these annual meetings should be sent to Scholars Press, P.O. Box 2268, Chico, CA 95927.

INSTITUTE FOR BIBLICAL RESEARCH

The IBR annual meeting will occur in New York on the afternoon of December 20, 1982. Following the members' luncheon and meeting, Bruce Waltke will present a lecture on "The Schoolmen: Hermeneutics Reconsidered." For more details, contact Carl Armerding, Regent College, 2130 Wesbrook Mall, Vancouver, B.C. V6T 1W6.

EVANGELICAL THEOLOGICAL SOCIETY

The ETS will hold its annual meeting December 16–18, 1982 (just prior to the AAR/SBL) at Northeastern Bible College in Essex Falls, NJ. The theme for the meetings is "Biblical Criticism and the Evangelical." Included among plenary sessions will be a reply to Robert Gundry's new commentary on Matthew (with response by Gundry), papers by Norman Geisler, Robert Stein, Edwin Yamauchi and John Jefferson Davis, and a panel discussion with Clark Pinnock, Robert Johnston and Ronald Nash. Also of interest will be a plenary panel on evangelicalism and anti-semitism, including J. Ramsay Michaels, Robert W. Roth, Belden Menkus and Richard V. Pierard. For more information write Simon Kistemaker, Reformed Theological Seminary, 5422 Clinton Blvd., Jackson, MS 39209.

SOCIETY FOR PENTECOSTAL STUDIES

"Gifts of the Spirit" will be the theme of the Society for Pentecostal Studies annual meeting, to be held at Fuller Theological Seminary in Pasadena, California, November 18–20, 1982. The diverse group of participants will include James D. G. Dunn, Donald Gelpi, J. Rodman Williams, Donald Dayton, Ralph P. Martin and others. For more information contact Cecil M. Robeck, Jr., Fuller Theological Seminary, 135 N. Oakland Ave., Pasadena, CA 91101.

Comments from Reader Surveys

"I am often frustrated by TSF Bulletin. *Many of the articles are next to worthless. Seldom, if ever, does the* Bulletin *deal with social/corporate dimensions of sin. The* Bulletin *is not on the cutting edge of theology and its concrete impact, especially in the cities. You need to stop fighting 'liberals' and get on with the kingdom."*

"It is too critical of those more conservative and not critical enough of those more liberal—the conservative/liberal dichotomy is valid if there is any *truth. Not all who attend conservative schools are Pavlovian in nature—we think too."*

"I like the teachable attitude toward a variety of sources. You haven't 'written off' any perspective. I appreciate the emphasis on social justice and spiritual life, too."

"The breathless preoccupation with popular theological issues is wearisome at times, but maybe it is necessary in a mag for students."

"Some of the issues of the seminary world are non-issues in the pastorate or in missions. I suspect the faddishness of theological currents."

"It gets me out of my own little rut and helps me see what is happening on the road. It forces *me to think in realms that I would not normally be obligated to."*

"[What I like least is the] news from TSF chapters."

"[What I like least are the] articles on spirituality, because I feel I can get material for spiritual life from other sources; focus on what you do best."

"Not enough practical and spiritual formation materials. Not enough on local chapters."

"Have a larger . . . section on spiritual formation, for this area seems to be the most difficult area for the seminarian to deal with—whether s/he knows it or not."

"Even in its intellectually stimulating articles, TSF pastors me, cutting through the murky waters of contemporary theology with refreshing affirmations of our living, self-revealing Lord."

"I found TSF Bulletin *a shade too pedantic, a little cliqueish, and overall not interesting enough to do more than glance at a few articles, read some book reviews, and throw on a pile to read later."*

"I appreciate the openness to other points of view, yet the solidly orthodox, evangelical stance of the Bulletin."

"I think the 'liberal leaning' stance I sense is appropriate to get all we can from what liberal brothers and sisters . . . have to share with the body of Christ—but the ignoring of more conservative evangelical elements is an emotional bias, I believe."

"The prideful arrogance which is traditional to evangelicals rears its ugly head."

"I would like to see more discussions of the substantive *differences between 'evangelical,' 'neo-orthodox,' and 'liberal' theology (without repeating the biblical authority questions)."*

"[I like least the] very *spotty coverage by, about, for women and minorities. This is a constant irritant. Your commitment to this needs to be more obvious."*

"Since you give so much space to feminist ax-grinding, why not challenge a reputable scholar who is not *enamored of current views to ordain women to contribute an article on the subject?"*

TSF Bulletin Reader

This summer TSF office staff were encouraged and overwhelmed by the reader surveys we received. The response rate was over ten percent, much higher than expected. Several readers complained that the survey was too complex; this summer we paid the penalty for our extravagance: we have had to analyze the complex results! We are not finished, but some of the preliminary results are certainly interesting enough to report.

We enjoyed reading and learning from the comments. These reminded us again what a diverse group of people we are. What one survey singled out for glowing praise would be roundly condemned by the next. One reader would be sure that we are erring in one direction, and another would accuse us of precisely the opposite heresy. We want to share with you the experience of seeing what other readers said, so we have provided here a sampling of the more interesting comments.

In spite of such contrasting reactions, there were still some areas of strong agreement. It is quite clear that most readers consider the bibliographic resources provided by the *Bulletin* to be of first importance. Book reviews were mentioned as a chief reason for reading the journal more frequently than any other. There was also a very definite preference for more tear-out bibliographies, more review articles, and more notes about worthwhile articles in other publications. These bibliographic materials have been a major emphasis for us because seminary students need help gaining access to the best resources. We will continue to work for improvement in this area.

We are now actively seeking a larger number of tear-out bibliographies and survey review articles to publish as the year proceeds. We welcome suggestions from you about what areas are most important to cover in this way. Providing leads on noteworthy articles in other publications will be a little more difficult. In past years we have not had a good system for compiling this information, and it seemed to be more trouble than it was worth. We were surprised to find in the reader surveys how strongly you want more of this, and so we will renew efforts to develop a good system for providing it.

Beginning last spring we have been evaluating our strategy for selecting and publishing book reviews. Since many readers seem somewhat dissatisfied with the short reviews, we should clarify our purpose for including both short and long reviews. By increasing the number of books which receive only short reviews, we are attempting to insure that there is plenty of space for the most important books to receive full reviews. As far as possible, only those books which are receiving wide attention in the seminary world, or which *should be* receiving wide attention but are not, will receive long reviews containing real analysis and critique. Shorter reviews will be given those books which are of narrower interest, and will provide only basic information and some positioning of the books within their fields. This way we can provide resources to a broader spectrum of interest while still focusing on the books of greater general interest. We also seek to be encouraging serious interaction with current literature by welcoming contributions from student reviewers.

The surveys indicated wide agreement among readers concerning the need for more articles "on recent scholarly developments in theology and biblical studies," more articles "describing aspects of the theological task," and "more analyses of theological issues currently being debated." These are important concerns for those trying to discern the role of theology in the church. We will try to provide more in these areas. Several of the articles in this current issue do fall into these categories: Pinnock's discussion of using tradition as one aspect of the theological task; Perkins discussion of the implications of recent developments in Gnostic research; and Branson's report on continuing debates within evangelical theology on the relationship between evangelism and social responsibility.

Several other trends in the reader survey have been thought-provoking for the editors. Although there was great variety in the issues being debated on campus (which reminds us again of the diversity

Jnity and Diversity

within the church and within our own readership) there were some "big issues." Most frequently mentioned were concerns about nuclear war or militarism in general. This is a hot topic not only at mainline denominational seminaries, but also at evangelical schools. This change from earlier years indicates that students and church people are realizing their responsibility to be involved in the grave issues facing the world. We are planning a major article on the nuclear issue in one of the next few issues of the *Bulletin.* Both mainline and evangelical seminaries were also reported to be wrestling with questions of women in ministry. There are also some issues receiving attention at evangelical schools but not at mainline schools. These include inerrancy, a wide range of particular doctrinal debates, and issues in world missions. Apparently in spite of recent efforts by mainline seminaries to increase their emphasis on evangelism and missions, there is still not much active debate about what the church's mission is to be. Perhaps articles in *TSF Bulletin* can serve to stimulate more discussion in this area.

It was intriguing to note that the most read articles last year were the report on the Harvard/Gordon Conwell Dialogue, Branson's editorial on fundamentalism ("left and right") and Pinnock's editorial about a loss of focus in mainline theological education. Even though many readers are vocal in their concern that *TSF Bulletin* is either too liberal or too conservative, everybody seems interested in understanding what these labels and categories mean. What is going on in theology now that the old labels are wearing out and losing their usefulness? Today's students will become pastors who are products of this new transition period in church history. We need to be talking to one another. We need to begin dealing with our respective strengths and weaknesses. TSF can play an important role by serving students and seminaries who are facing these new questions. Students should be sponsoring more dialogues and discussions like the one reported last year. We would be delighted to receive tapes or accounts of these so a wider audience can listen in. *TSF Bulletin* can also continue to help interpret these developments through book reviews and articles. For instance, Pinnock's article on tradition, originally delivered as a paper to the American Theological Society, is one attempt to take a fresh look at an old issue in light of the current situation.

A final item of interest: after book reviews, the most frequently mentioned reason for reading the *TSF Bulletin* was its evangelical outlook. These readers were looking to the journal for resources in conservative biblical scholarship, for insights into the contributions of evangelical theology, or for a sense of fellowship with other evangelical students. This may be, therefore, the appropriate occasion to reaffirm our self-identity. *TSF Bulletin* is a journal of *evangelical* thought, TSF is a group committed to maintaining the essential vitality of classical orthodox Christian faith, as well as to integrating theology with spirituality and mission.

Nevertheless, there continues to be great diversity among our readers. The cutting edge issues of faithfulness can vary at different schools and in different denominations. The reader surveys show this very clearly. Therefore it would be foolish to believe that TSF can always be on those cutting edges for everyone. We do hope to provide resources to the various groups of people who are struggling in their own contexts to be faithful. We trust *TSF Bulletin* will be used by them. But, in the final analysis, it falls to each group of people to discern in its own place what are the central issues and the most faithful responses. This is why TSF chapters and similar groups are so important. Although organizational news is not the most popular feature of *TSF Bulletin*, we hope that groups can be an encouragement, inspiration, and example to each other through our pages. In this issue we are providing the first of a series of articles describing what groups (whether TSF or not) can do to be faithful servants where they are. We offer all this with the hope that bits and pieces of it can become nourishment for the kingdom.

—John Duff

"I like the international character of the various issues addressed; those have expanded my sense of evangelical theological fellowship worldwide."

"A section for doctoral candidtes would be very special, even if it were only one page. How do other Ph.D. candidates struggle with issues such as: narrowing their focus for teaching and research specialization; determining and choosing teaching possibilities; necessary 'compromise' between the need to get the degree *as soon as possible and the ideal of obtaining the most thorough training and excelling in all aspects while a student?" "It would be helpful to know of thesis/dissertation work being done at various seminaries that could be shared with other students. TSF could be the means of communication between them."*

"[TSF Bulletin] *does not come as often or contain as many articles as I would like, but I understand your limitations." "Too few issues." "Not long enough! A thousand pages will do!" "Can it be published monthly?"*

"I appreciate the limited number of issues. I get swamped with weeklies and biweeklies, and even monthlies."

"Sometimes I detect a somewhat truncated or distorted understanding of (or view towards) those of the more conservative wing of evangelical scholarship. As a case in point, perhaps one could mention your scattered comments regarding the inerrancy debate, which seemed biased against (or smug towards) those who would endorse the ICBI position."

"Sometimes [TSF Bulletin is] *too arrogant in its affirmation of evangelical positions."*

"[I like] the breadth of the issues it addresses. TSF is not an exegetical publication, a theological journal, a ministerial journal, a book review digest or a devotional magazine. But, *to some extent, it is all of these and more."*

"To tell you the truth—while I have been provoked to thought by your articles, I would say they were not readily 'integratable.' It is nice to stay abreast, but I often find myself shaking my head in disbelief at what I am reading."

"You are a scholarly magazine, but that doesn't mean you have to be heavy and difficult to read. It's a myth that complicated ideas have to be clothed in complicated prose. Lighten up your language and you'll increase your readership without sacrificing academic content."

"It's a nice break from studies and cheaper than National Geographic."

"I enjoy the sense of keeping in touch with other evangelicals, of overcoming the tendency to isolation in a pluralistic school."

"[It] seems a little too 'liberal.' While I realize that this may be necessary to be effective at 'liberal' schools, I feel that too much is sacrificed in the process."

"You don't want to make any waves, I believe, or risk offending anyone. You need a more biblically prophetic voice. Nothing in your publication challenged me last year; it was all to keep me from being offended. Truly there must be something more you wish to say!!"

"It's usually provocative and it doesn't hesitate to attack sacred cows (right or left)."

"Actually I read Themelios *more."*

"I did not grow up in an evangelical faith context—but am growing in that direction currently. I appreciate the respect TSF shows toward non-evangelical understandings. It gives me hope that bridges can be built—that I do not have to reject my past to remain faithful in theological reflection."

Striving for Obedience, Haunted by Dualism

The Consultation on the Relationship Between Evangelism and Social Responsibility

by Mark Lau Branson

. . . the Kingdom of God is the present inner rule of God in the moral and spiritual dispositions of the soul with its seat in the heart. God does rule as King in the lives of those "born again." He is not present as Savior and King in the lives of the "world" who are already condemned because of unbelief. . . . The mission of the church is primarily evangelism even though good works and social responsibilities are essential expressions of Christian life.

—Arthur P. Johnson, U.S.A.

Both evangelism and social responsibility can only be understood in the light of the fact that in Jesus Christ the Kingdom of God has invaded history. . . . The Kingdom of God is . . . God's redemptive power released in history and bringing good news to the poor, freedom for the prisoners, sight for the blind, liberation for the oppressed. . . . In actual practice the question as to what comes first, evangelism or social action, is irrelevant. In every concrete situation the needs themselves provide the guidelines for the definition of priorities.

—Rene Padilla, Argentina

Conservative Christians have a tendency to combat one heresy with another. They confront the "Social Gospel" with an individualized and purely spiritual view of salvation. They oppose a "realized eschatology" with an other-worldly, futuristic eschatological emphasis. . . . Such "reactionary theology" does no justice to the complexity and richness of biblical teaching. . . .

Christian ethics as an ethics of change should not be understood only in terms of individual repentance. It must also be extended to the area of social relationships and societal structures.

—Peter Kuzmic, Yugoslavia

The ecumenical One World utopia is based on a monistic universalism: It does not take into account the forces of radical evil which are effective in this world, and which poison every human progress. . . . [This] ecumenical vision . . . builds on ideological premises which are completely unacceptable to biblical evangelical thinking.

—Peter Beyerhaus, West Germany

Beyerhaus immediately associated some Christian theologians with Marxist philosophy because they talk of human rights and human dignity. It should be clearly stated that liberation is not neo-Marxism, but biblical truth. Its seeds lie not in Das Kapital, *but in the Book of Exodus. God has heard the cry of the oppressed and set them free.*

—Gordon Moyes, Australia

. . . [It] is false anthropology, sociology and biblical theology to divorce the personal sphere entirely from the social sphere. Men live in a series of integrated relationships. How is it possible to be a mature man in Christ if one is being mercilessly exploited by others? . . . The Church's mission is summed up in the two commandments to love God and to love our neighbour, when these are understood as mutually integral, interdependent and interpretative of one another.

—Vinay Samuel and Chris Sugden, India

Those were the starting positions, developed in fourteen papers and responses. The Consultation on the Relationship between Evangelism and Social Responsibility, meeting during June, brought together sixty evangelicals from around the world to listen, read, study, converse and write. Under the sponsorship of the Lausanne Committee for World Evangelization and the World Evangelical Fellowship, the conference was chaired by Bong Rin Ro (Taiwan) and Gottfried Osei-Mensah (England). The geographic distribution of participants and consultants was notable—twenty-five from the Third World and twenty-three from the North Atlantic. The denominational spectrum was also widely varied.

Position papers examined issues raised within several major categories: church history and historical theology, contemporary theological formulations, eschatology and missiology. A number of ministry projects were presented as models which shed light on the discussions about evangelism and social action: John Perkins' Voice of Calvary Ministries (Mississippi), World Vision's "Precious Jewels" program (Philippines), a self-help development project among the B'laam sponsored by the Philippine Council of Evangelical Churches, and a health care practice in rural India which received awards from Hindu state authorities and was the subject of a BBC documentary. These "case studies" modeled a biblical integration of evangelism and social responsibility for which many of the week's deliberations failed to find a theoretical framework. Perhaps this occurred because biblical material, claimed as the basis for evangelical thought, focuses on concrete, historical activities of God and his people, and is thus more easily translatable into action than into systematic theology.

Although we did not witness any substantial evidence of repentance, changed minds, new theological formulations or new ministry partnerships, a certain amount of respect and increased understand-

Mark Lau Branson, editor of TSF Bulletin, *attended the Consultation as one of ten invited representatives of the press.*

ing were apparent. Maybe that is all that can occur in such times of study and conversation. Conversions (changed minds and behavior) probably come more from involvement in partnership than from theoretical discussions, no matter how sincere the effort. Yet the conceptual framework is important. The contributions, responses, and interaction at the consultation did help clarify the issues.

Arthur Johnson spoke of a *deja vu*—citing current parallels with earlier shifts in the YMCA and the Student Volunteer Movement. He contended that social action replaced evangelism, and that "there is a danger that evangelicals right now will lose the primacy of evangelism and repeat the cycle of 80 years ago." Such a reading is a misinterpretation of history. These movements, along with much of the liberal church of that era, had gone through a world view change. They were living out an impoverished world view with decreasing vision and power. Having lost confidence in Scripture, faithfulness to church creeds, and belief in a personal God who has revealed himself in Jesus Christ, these people and organizations had no way to maintain a biblical mission. Social action did not displace evangelism; rather the loss of faith in Jesus Christ created a predictable result—proclamation decreased. If a people are faithful to Scripture, both evangelism and social action will increase.

Evangelical missions today *are* facing a crisis. But Johnson has drawn the wrong parallel with the earlier betrayal of the gospel. Evangelicals in the North Atlantic are now also often crippled by an impoverished world view. This world view splits thinking from acting and preaching from serving. This dualism is tacitly assumed in the current debate about the relationship between evangelism and social action. The case studies and papers at the consultation from Argentina, India, South Africa and elsewhere show that this dualism has not similarly affected other parts of the world. Historical studies, in fact, would probably show that the degree of North Atlantic influence on national churches corresponds to the severity of the problem. Where all or significant parts of a national church are indigenized, a more holistic framework for mission is possible.

Kefa Sempangi provided a perceptive analysis concerning the church in Uganda, a church still strongly influenced by the dualism of early missionary efforts. How could a nation that is at least 75% Christian allow Idi Amin to gain such power? That church has had a long history of avoiding issues of politics and economics. Only spiritual concerns and works of charity are encouraged. This history has left the church unequipped to deal with the terror of Amin or even the continuing political and economic crises. Are there parallels with pre-Nazi Germany? Klaus Bochmuehl, a West German currently teaching in Canada, observed notable similarities, but did not want to emphasize the parallels because he believed the Christian faith of Germany had been much more nominal. Except for the Confessing Church (which produced the Barmen Declaration), many Christians lacked both spiritual depth and political discernment. Yet Sempangi would argue that the same was true in Uganda. A form of religion was present in both situations. It was perhaps more traditional or orthodox in Uganda than in Germany, but the results were the same—the church was unable to confront the forces of darkness. Therefore it seems that spiritual vitality, orthodox beliefs and faithful involvement of Christians in society are actually intimately related.

Evangelicals in the North Atlantic are crippled by an impoverished world view which splits thinking from acting and preaching from serving.

Peter Kuzmic of Yugoslavia provided insights into the church's mission under Communist rule. The church is not allowed to enter political spheres. Worship is allowed, but witnessing is illegal. The church is finally forced into a non-biblical position of social irrelevance. Thus Communism coerces the church to be what Marxism says: irrelevant, an opiate. The church must therefore seek new forms and strategies for expressing the work of the kingdom.

As Harold Lindsell discussed his belief that the church as an organization could become corporately involved in "acts of mercy" but not in causes of justice, he was questioned concerning specific examples. Would visiting prisoners (an act of mercy) be an allowable official activity of the church even in South Africa, where it easily becomes a political act? Would giving food to the hungry have been encouraged in the 1960s if those who were hungry lived in North Vietnam? Lindsell admitted that there is actually a continuum rather than clearly delineated categories.

Ironically, although Lindsell and others were confronting such "grey areas" in discussions all week, these were forgotten when it came time to produce a statement. Hardline positions began returning and energy for listening seemed to wane. Even so, the statement that emerged is an amazingly honest, faithful step forward. The drafting committee's diligent work and John Stott's ability to synthesize and capture nuances were remarkable. The entire statement and many of the papers will be published this spring. Some noteworthy paragraphs are included here which show how the creativity and hard work of such an international gathering can produce a valuable analysis and prescription for the church.

EVANGELISM AND SOCIAL RESPONSIBILITY: AN EVANGELICAL COMMITMENT

These selections provide only a very small sampling from a forty-page report. Some final editing is yet to be completed prior to publishing this spring. Further information is available from LCWE, P.O. Box 1179, Wheaton, IL 60187 or from the WEF Unit on Ethics and Society, 312 W. Logan St., Philadelphia, PA 19144.

THE RELATIONSHIP BETWEEN EVANGELISM AND SOCIAL RESPONSIBILITY

Historical Background

It appears to us that evangelism and social concern have been intimately related to one another throughout the history of the church, although the relationship has been expressed in a variety of ways. Christian people often have engaged in both activities quite unselfconsciously, without feeling any need to define what they were doing or why. So the problem of their relationship, which led to the convening of this Consultation, is comparatively new, and for historical reasons it is of particular importance to evangelical Christians.

The Great Awakening in North America, the Pietistic Movement in Germany, and the Evangelical Revival under the Wesleys in Britain, which all took place in the early part of the 18th century, proved a great stimulus to philanthropy as well as evangelism. The next generation of British evangelicals founded missionary societies and gave conspicuous service in public life, notably Wilberforce in the abolition of the slave trade and of slavery itself, and Shaftesbury in the improvement of conditions in the factories.

But at the end of the 19th century and the beginning of the 20th, the so-called "social gospel" was developed by theological liberals. Some of them confused the Kingdom of God with Christian civilization in general, and with social democracy in particular, and they went on to imagine that by their social programs they could build God's Kingdom on earth. It seems to have been in over-reaction to this grave distortion of the Gospel that many evangelicals became suspicious of social involvement. And now that evangelicals are recovering a social conscience and rediscovering our evangelical social heritage, it is understandable that some of our brothers and sisters are looking askance at us and suspecting us of relapsing into the old heresy of the social gospel. But the responsible social action which the biblical Gospel lays upon us, and the liberal "social gospel" which was a perversion of the true Gospel, are two quite different things. . . .

Particular Situations and Gifts

In wanting to affirm that evangelism and social action belong to each other, we are not meaning that neither can ever exist in independence of the other. . . . There are . . . occasions when it is legitimate to concentrate on one or the other of these two Christian duties. It is no wrong to hold an evangelistic crusade without accompanying program of social service. Nor is it wrong to feed the hungry in a time of famine without first preaching to them, for, to quote an African proverb, "an empty belly has no ears." It was similar in the days of Moses. He brought the Israelites in Egypt the good news of their liberation, "but they did not listen to him, because of their broken spirit and their cruel bondage" (Exod. 6:9).

There is another justification for sometimes separating evangelism and social ac-

tion, in addition to the existential demands of a particular situation: namely, the distribution of spiritual gifts. The church is a charismatic community, the Body of Christ, whose members are endowed by the Holy Spirit with different gifts for different forms of ministry. . . .

Three Kinds of Relationships

Having seen that both particular situations and specialist callings can legitimately separate our evangelistic and social responsibilities, we are now ready to consider how in general they relate to one another. . . .

First, social action is a *consequence* of evangelism. That is, evangelism is the means by which God brings people to new birth, and their new life manifests itself in the service of others. . . . We can go further than this, however. Social responsibility is more than the consequence of evangelism; it is also one of its principal aims. For Christ gave himself for us not only "to redeem us from all iniquity" but also "to purify for himself a people of his own who are zealous for good deeds" (Tit. 2:14). . . . In saying this, we are not claiming that compassionate service is an automatic consequence of evangelism or of conversion, however. Social responsibility, like evangelism, should therefore be included in the teaching ministry of the church. . . .

Secondly, social action can be a *bridge* to evangelism. It can break down prejudice and suspicion, open closed doors, and gain a hearing for the Gospel. Jesus himself performed works of mercy before proclaiming the Good News of the Kingdom. . . . Further, by seeking to serve people, it is possible to move from their "felt needs" to their deeper need concerning their relationship with God. Whereas, as another participant put it, "if we turn a blind eye to the suffering, the social oppression, the alienation and loneliness of people, let us not be surprised if they turn a deaf ear to our message of eternal salvation." . . .

Thirdly, social action . . . accompanies [evangelism] as its *partner*. . . . This partnership is clearly seen in the public ministry of Jesus, who not only preached the Gospel but fed the hungry and healed the sick. In his ministry, *kerygma* (proclamation) and *diakonia* (service) went hand in hand. His words explained his works, and his works dramatized his words. Both were expressions of his compassion for people, and both should be of ours. Both also issue from the lordship of Jesus, for he sends us out into the world both to preach and to serve. . . .

The Question of Primacy

First, evangelism has a certain priority. We are not referring to an invariable *temporal* priority, because in some situations a social ministry will take precedence, but to a *logical* one. The very fact of Christian social responsibility presupposes socially responsible Christians, and it can only be by evangelism and discipling that they have become such. If social action is a consequence and aim of evangelism (as we have asserted), then evangelism must precede it. . . .

Secondly, evangelism relates to people's eternal destiny, and in bringing them Good News of salvation, Christians are doing what nobody else can do. Seldom if ever should we have to choose between satisfying physical hunger and spiritual hunger, or between healing bodies and saving souls, since an authentic love for our neighbor will lead us to serve him or her as a whole person. Nevertheless, if we must choose, then we have to say that the supreme and ultimate need of all humankind is the saving grace of Jesus Christ, and that therefore a person's eternal, spiritual salvation is of greater importance than his or her temporal and material well-being (cf. II Cor. 4:16–18). . . . Yet this . . . must not make us indifferent to the degradations of human poverty and oppression. The choice, we believe, is largely conceptual. In practice, as in the public ministry of Jesus, the two are inseparable, at least in open societies, and we shall seldom if ever have to choose between them. Rather than competing with each other, they mutually support and strengthen each other in an upward spiral of increased concern for both. . . .

SALVATION

We all are agreed that salvation is a broad term in the sense that it embraces the totality of God's redemptive purpose. . . . Having agreed on . . . three dimensions of salvation (personal, social, and cosmic), we went on to pose a further question: is salvation experienced only by those who consciously confess Christ as Lord and Savior? Or is it right in addition to refer to the emergence of justice and peace in the wider community as "salvation," and to attribute to the grace of Christ every beneficial social transformation? Some of us do not find salvation-language inappropriate for such situations, even when Christ is not acknowledged in them. Most of us, however, consider that it is more prudent and biblical to reserve the vocabulary of salvation for the experience of reconciliation with God through Christ and its direct consequences. None of us would dream of following those who have portrayed Hitler's Germany or Mao's China or Castro's Cuba as having experienced "salvation." All of us are united in wishing to honor Christ as universal Lord. . . .

HISTORY AND ESCHATOLOGY

False Dreams

We have been conscious of the special need to distinguish between the social responsibility to which we as Christians are called, its reasons and its content, and that which modern ideologies have generated. Both dogmatic and Messianic Marxisms, for example, proclaim a bogus millennium which recognizes neither the Creator of the world, nor his Christ, and yet anticipates that by changing social structures, frequently by violent means, they will by human effort alone bring about a fully just and perfect society. A program for change such as this, because it denies the stubborn reality of evil and ignores our deepest human needs, is bound to end in failure, even in disaster.

We also reject the Messianic Western dream which aims at erecting a counterfeit materialistic Kingdom. We recognize, of course, the divine command to subdue the earth and harness its resources for the good of all. But selfish secular materialism pursues its own economic growth irrespective of the need to conserve the environment and to serve the development of the poorer nations. It is characterized by self-absorbed individualism and insensitive affluence, which are incompatible with Christian—let alone truly human—values, and which unwittingly foster increasing inequality between the rich and the poor. . . .

It was, therefore, with relief that we turned from all ideological substitutes to the authentic Christian hope, to the vision of the triumphant return of Jesus, and of the Kingdom he will consummate, which God has revealed to us in his Word. Our concern was to relate this hope to history, and to our concrete duties within history. . . .

The Eschatological Vision

The eschatological vision . . . is a revelation of what God himself is going to do in the end. This vision can give both direction and inspiration to our present day. . . . The glimpses God has given us of the end disclose the kind of community life which is pleasing to him. . . .

GUIDELINES FOR ACTION

Much of our debate has been at a theological level, for we have felt the need to wrestle with the issues which relate to salvation and kingdom, history and eschatology. Nevertheless, our theologizing all has been with a view to determining what practical action we should take to forward the mission which God has given us. . . .

Forms of Evangelism and Social Responsibility

It may be easiest to divide our Christian social responsibility into two kinds, which for simplicity's sake we will call "social service" and "social action," and which can be distinguished from each other in several ways:

Social Service	*Social Action*
Relieving Human Need	Removing the Causes of Human Need
Philanthropic Activity	Political and Economic Activity
Seeking to Minister to Individuals and Families	Seeking to Transform the Structures of Society
Works of Mercy	The Quest for Justice

In making this necessary functional distinction, we recognize that in practice it is not as neat as it looks. On the one hand, social action of a political kind lacks integrity if it is not supported by a personal commitment to social service. On the other hand, some works of mercy have inescapably political implications. . . .

The Local Church in a Free Society

In spite of our differing theological and cultural backgrounds, on account of which some of us assign social action (of a political kind) to individuals and groups rather than to churches, all of us agree that the church has definite evangelistic and social responsibilites. This applies especially to the local church, which should be committed to the total well-being of the community in which it is permanently situated. ...

So . . . whenever the Word of God speaks clearly, the church must speak clearly also, as for example did the German Confessing Church in the Barmen Declaration of 1934, and the Norwegian Church while Norway was under German occupation in World War II. If such speech is condemned as political, we need to remember that silence would be political, too. We cannot avoid taking sides. But when the teaching of Scripture seems unclear, and human reason has to seek to develop a position out of biblical principles, then the church should make a pronouncement only after thorough study and consultation. When the church cannot agree on an issue, then the issue cannot be dealt with in the name of the church; instead, Christian individuals and groups should handle it. . . .

All of us are agreed that a local church should not normally engage in partisan politics, either advocating a particular party or attempting to frame political programs. We also are agreed, however, that the local church has a prophetic ministry to proclaim the law of God and to teach justice, should seek to be the conscicence of the nation, and has a duty to help the congregation develop a Christian mind, so that the people may learn to think Christianly even about controversial questions. . . .

The Church Under Repression

There are many settings in the world where today's church is like the early church, where it suffers from harassment or active persecution. We have thought particularly about churches repressed by Marxist, Muslim, or extreme rightist regimes, or by state-related churches. In such situations, it has been suggested to us, the church always has faced three temptations—to *conform* (tailoring the Gospel to the prevailing ideology), to *fight* (losing its identity by resorting to worldly weapons), or to *withdraw* (denying its mission, betraying its calling, and losing its relevance). . . . Our brothers and sisters in repressive situations have recommended that, resisting these three temptations, the church rather should develop a critical involvement in society, while preserving its primary allegiance to Christ. . . .

There are occasions of moral principle in which the church must take its stand, whatever the cost. For the church is the community of the Suffering Servant who is the Lord, and it is called to serve and suffer with him. It is not popularity which is the authentic mark of the Church, but the prophetic suffering, and even martyrdom. "Indeed all who desire to live a godly life in Christ Jesus will be persecuted" (II Tim. 3:14). May we be given grace to stand firm! . . .

CONCLUSION: A CALL TO OBEDIENCE

We request the Lausanne Committee for World Evangelization and the World Evangelical Fellowship, who jointly sponsored our Consultation, and other bodies of like mind, to call Christians and churches around the world to a more costly commitment to the lost, the needy, and the oppressed, for the greater glory of God, Father, Son and Holy Spirit.

Spiritual Formation in the Seminary Community:

Signs of Renewed Concern

by Dick Daniels

A concern for the spiritual formation of seminary students has continually been addressed in recent years. This focus on the spiritual life of theological students is appropriate within any seminary seeking to prepare persons who are competent and ready for the task of ministry. The following comment by Doran McCarty is indicative of this concern:

> It is important for students to shore up the interior aspects of their lives. They will be using many administrative procedures, counseling techniques and literary criticism just as their counterparts in secular disciplines do. This makes it important for them to learn that their own spirituality is a distinctive facet of their personal and professional identity, so that they are not tempted to rely only on secular techniques baptized into religious service.[1]

Several projects during the last fifteen years have dealt with the spiritual formation of students within the seminary.

The Lilly Endowment Project on the Deepening of the Spiritual Life of the Seminary Faculty.

Harold Duling, a director of the Lilly Endowment, had a great concern for the spiritual development of seminary students. In a study of seminary catalogues from around the country, Duling found only a handful of schools that offered anything significant on the life of prayer. He attended a silent retreat in Indianapolis led by Charles F. Whiston. The impact of the retreat prompted him to ask Whiston to coordinate a project on the spiritual life of seminary faculty members. The proposal was made, and in the spring of 1964 a grant was received from the Lilly Endowment.

The one-year study involved a series of regional weekend conferences and retreats for faculty and students. This was followed up with personal visits to several seminaries. At the end of the first year the project was redirected from students to faculty members. The continuing project centered on finding a core of faculty members in schools who would be interested in helping seminarians become authentic people of prayer. Four regional conferences were held which led to two national conferences in January of 1968 and 1969.

As a result of the national conferences, a National Trysting Group was formed with thirty faculty members. Membership and vows were renewable yearly and included the following commitments:[2]

The National Trysting Group Rule of Prayer

1. I will daily keep a tryst with Jesus Christ, (at such and such a place, and at such and such a time). You may wish to omit this on Sundays, since you would then be worshipping in church with your-fellow Christians.
2. Content of the daily tryst with Jesus Christ:
   a. A daily renewal of Covenant with Christ.
   b. A daily reading devotionally of the New Testament, to expose oneself to Christ as Person of God, and to meet Him and hear Him through the Bible World.
   c. Daily intercessory praying for:
      1) The other members of the Fellowship, who are also under the rule.
      2) For one's own seminary faculty colleagues and students—by name.
3. Periodic examination of how the Rule has been kept, with appropriate thanksgiving or confession. At the end of each semester or quarter to report to some other person, some colleague or to the Director.

Whiston's report expands on each of the following findings of this project in light of his contact with students and faculty members (pp. 7–14):

a. A widespread ignorance among students of what true Christian praying really is.
b. An expectation by students of this emphasis within the seminary curriculum . . . yet its not being provided.
c. Faculty satire and ridicule in response to students asking for help in prayer.
d. Failure of prayer fellowships due to a lack of understanding of the purpose, rationale, and methodology of such prayer groups.
e. A resistance by students to come under this type of discipline.
f. Lack of prayer life with students and their spouses or families.
g. Student excuses including lack of time and academic pressures.
h. Student desire for worshipful, not lecture-oriented chapels.
i. Little prayer by students for faculty and peers.
j. A spectrum of faculty reactions ranging from open acceptance to resentment and ridicule.
k. Lack of disciplined spiritual life among most faculty.
l. Faculty members feeling that the life of prayer necessarily would lead to pharisaic pride.
m. Faculty expressing that the spiritual life of students is personal and private with each person needing to work it out individually.
n. No regular habit of attending chapel services for a majority of faculty.

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Voyage Vision Venture.

Two major projects on spiritual formation have been initiated by the Association of Theological Schools in the last decade. The first project is summarized in *Voyage Vision Venture*, the 1972 report of the task force on spiritual development.[3] This task force, funded through a grant from the Andrew W. Mellon Foundation and headed by Rev. Eugene L. Van Antwerp, was instructed to "shape a set of concepts and principles that can guide a program of spiritual development" (p. 3).

A fundamental principle grew out of the task force discussion regarding definitions: "The spiritual formation and development of seminary students begins with, and is dependent upon, the spiritual formation and development of the faculty" (p. 9). This principle recognizes that the seminary is a community, and each faculty member lives out his/her own style of spiritual growth within that community. It is that dynamic of community which can foster or inhibit the spiritual life of seminarians.

Several observations about spiritual formation were gleaned from the report:

a. Growth cannot be coerced or hurried (p. 20).

b. One must accept the relation between a student's growth in the consciousness of his (her) own identity and the unevenness of his (her) spiritual growth. . . . Problems of spiritual development will always be corollary to problems of psychological development (p. 21).

c. The spiritual practice of the presence of Christ . . . is bound up with the moral practice of the presence of man (woman) (p. 21).

d. The heart of discipline is obedience (p. 23).

e. Distancing from others is as important as nearness (p. 25).

f. In a student's experience of the entire spectrum of seminary life, he (she) is being spiritually formed or malformed (p. 26).

The final section of the task force report ("Venture") reflected a number of dimensions of the seminary which impact on the unique approach to spiritual formation in that school (pp. 31–43):

a. *Community.* The work cannot be compartmentalized into a course, department, or position. "Only within the framework of community experience in seminary will the graduate find and retain some point of reference for his future ministry to the Christian community" (p. 32). The core of this community will be its involvement in worship, in community prayer, and in society as a total community or in smaller groups.

b. *Corporate Worship.* The student or faculty attitude of "competitiveness" in leading worship (i.e., doing better than the previous worship leader) and the idea that "worship is only something you do to people, rather than also something people do Godward" (p. 33) have both contributed to the breakdown of corporate worship in the seminary.

c. *The Inner Life.* " . . . the inner spiritual development of seminarians is at least as important as the cultivation of the mind" (p. 35). In addition to planned programs, spontaneous groups interact with all levels of a seminary community and contribute to one another's inner life.

d. *Evaluation.* A three-step process for faculty to evaluate student spiritual growth includes: knowing the students, having an established set of standards for evaluation, and being able to evaluate the students in light of those standards.

e. *Guidance.* The idea is that some faculty will become spiritual mentors in a one-to-one relationship with students.

f. *Discipline.* Even with a decline in the use of rules and regulations, voluntary systems of discipline are being adopted by students.

g. *Field Education.* Since spiritual development is a continuing process, the field education involvement of students provides a context in which the spiritual life can be stimulated and experienced.

Spiritual Formation in Theological Schools: Ferment and Challenge

The task force in the preceding report concluded by suggesting the need for a follow-up to their work. In January, 1978, the Association of Theological Schools received a grant from the Rockefeller Brothers Fund to carry out a two-year program on the preparation of faculty, clergy, and lay leaders as spiritual mentors for students. In May, 1978 another grant was given by the Fund to hold six regional conferences on spiritual formation for faculty members. The Shalem Institute in Washington, D.C., under the leadership of Tilden Edwards, Jr., led this project. As described in Edwards' report in *Theological Education*,[4] two basic concerns were established by the national advisory committee:

1. A need to deal with fundamental underlying issues concerning the nature of spirituality and its relation to theology and other fields. In Protestant schools . . . a concern . . . how to approach this area concretely in terms of faculty preparation and method.

2. A need to forge a more integral and critical discipline of spirituality today that moves toward resolution of the centuries-old split between intellectual, affective, and intuitive approaches to religious knowledge. (pp. 12–13)

Three questions were sent to participants previous to the regional conferences (pp. 14–18). The first asked, "What is the most important concern you bring to this conference regarding spiritual formation?" The responses raised two concerns: (1) how to develop, model, and offer personal help for the spiritual life, and (2) an interest in other models for intentional spiritual formation. The second question asked, "Has your school developed an intentional, mutually explored set of assumptions and practices in this area?" Most schools indicated that these were not available. The final question asked, "What are some particular ongoing questions or difficulties that have been raised by these assumptions and practices?" The responses brought to light some tensions in the following areas: integrated vs. additional, mandatory vs. voluntary, level of student capacity, need for resources, use of chapel, use of small groups, and the evaluation of assumptions about spirituality.

Edwards' report summarizes the format of the regional and national conferences, the sources of concern for spiritual formation, distinctive emphases among various theological traditions, examples of what is being done on campuses, and a listing of what is needed in this area from publishers and the Association of Theological Schools. The end of his report includes a section on the preparation of spiritual mentors which is a reflection of his book, *Spiritual Friend* (Paulist Press, 1980). One of the important parts of the report is his summary of the major addresses given at the national conferences. Four principles essential to the viability of spiritual formation in theological education were given by Daniel Buechlein of St. Meinrad School of Theology (pp. 37–38):

1. Spiritual formation cannot be left to chance . . .

2. The role of faculty, staff, and students in spiritual formation is inevitable and reciprocal . . .

3. A careful distinction must be made between spiritual formation and spiritual transformation . . .

4. Intentional Christian community is the necessary context for spiritual formation . . .

It is my hope that this concern will continue to spread throughout the seminaries of this country. The forms will differ, to be sure. They may include a renewal of the classical disciplines of experiential Christianity (as in Richard Foster's *Celebration of Discipline*) or finding new ways to create a climate which fosters the spiritual development of students. Whatever the forms, this emphasis must not get buried far below the academic pursuits of faculty and students alike.

FOOTNOTES

[1]Doran McCarty, *The Supervision of Ministry Students* (Atlanta: Home Mission Board Southern Baptist Convention, 1978), p. 23.

[2]*The Lilly Endowment Project on the Deepening of the Spiritual Life of the Seminary Faculty: Final Report*, December, 1970, p. 6.

[3]*Voyage Vision Venture* (Dayton, Ohio: American Association of Theological Schools, Spring, 1972).

[4]Tilden Edwards, Jr., "Spiritual Formation in Theological Schools: Ferment and Challenge," *Theological Education* (Dayton, Ohio: Association of Theological Schools, Autumn, 1980), pp. 7–53.

working paper

Student Initiative: A Strategy for Service

by Mark Lau Branson

Students at seminary are confronted with opportunities to participate in a variety of student groups, from special interest caucuses and action groups to broader organizations such as student governments or TSF chapters. Why should a student spend the time to be involved in these activities? If one does choose to participate, what should one expect these groups to accomplish? What contributions might national organizations be able to make?

This working paper is intended to address such questions. It will consider the context in the church and seminary world which makes such student involvement important, and it will offer a framework for setting goals and planning activities. Although the suggestions are especially intended for groups affiliated or otherwise in partnership with TSF, they can also be of help to student governments or other groups. We hope students will tear this article out, copy it, pass it around, discuss it, and offer comments and suggestions. With further revision, we hope it can become a resource of continuing and widespread usefulness.

CHANGES IN CHURCH AND SEMINARY

Along with the wider secular culture, the Christian church finds itself in the midst of changes. Old assumptions about theology and the church's role in the world are being challenged by new crises and opportunities. As the church tries to respond to the rapid movements within society, it can easily experience a sense of chaos or malaise. A debilitating loss of focus can occur in the midst of many competing agendas. At the same time, out of this turmoil seems to be emerging an exciting convergence.

Martin Marty, in *The Public Church*, calls this convergence a new ecumenical coalition, a merging of certain forces within evangelical, mainline Protestant and Roman Catholic churches. This new "community of communities" offers a vision that draws on helpful resources from all these traditions and then seeks to minister faithfully to the world. It presents members of each tradition with an opportunity to avoid partisanship and to seek renewed commitment for the whole church. For example, insofar as an increasingly strong evangelicalism calls the church and the world to authentic repentance and obedience, it is to be celebrated. But where it exhibits triumphalism, remains unbiblical in its lack of concern for neighbors near and far, and shuns thoughtful criticism and reform, it does not deserve a following. If the church can practice careful discernment, the present turmoil could produce movement in positive new directions.

Seminaries and seminary students cannot avoid participating in the church's pangs. The seminary quickly becomes a place where the changes hitting the church are focused. If the seminary can avoid becoming paralyzed by the turmoil, it has the potential of helping the church in this task of discernment. It should not just follow the church, but with grace and wise initiative should nurture the church in its pilgrimage. Martin Marty sees hope in the fact that something new is happening in the church; the seminary should be an influence that helps the right things happen.

Yet seminaries themselves are in the midst of significant and challenging changes. There are more women, more ethnic minorities, more evangelicals, more older students, and more married students who are all seeking their own place in institutions not accustomed to accommodating them. For example, women and ethnic minorities are welcomed with recruitment offers but find that theology and church history are still dominated by the "white man's" agenda. Evangelicals in mainline seminaries sometimes find warm welcomes, but in other places face unvoiced skepticism. Additional uncertainty is caused as job placement becomes a major concern to all students, one which at times can even overshadow important theological and ethical issues.

The complex relationships between seminaries, students, denominations and theological traditions provide additional sources of tension. The movement toward ecumenical cooperation between seminaries has often been marred by underlying tensions caused by jealousy, competition for students and finances, and a lack of understanding the real needs of their varying constituencies. Mainline denominations are sometimes disturbed to find their own students choosing to attend evangelical schools and then gaining not only a very satisfactory education, but also quite possibly a more solid grounding in their own particular historical and theological traditions. On the other hand, graduates of evangelical schools are not necessarily prepared to work within the pluralism of the mainline denominations, or they may find themselves excluded from positions of influence. Women, while hearing rumors of reverse discrimination that should be favoring them, are discovering a disheartening time lag between denominational affirmation and search committee enlightenment.

The seminary should not just follow the church, but with grace and wise initiative should nurture the church in its pilgrimage.

In the face of so many currents, it is difficult for the seminary to step forward in creative and faithful ways; instead it may become a confused victim. Sometimes it moves in particular directions without knowing clearly enough what changes are needed, thus being too strongly influenced by agendas from the secular culture. At other times it reacts as an embattled conservative, clinging to its traditional

Mark Lau Branson began visiting seminary campuses for Theological Students Fellowship in 1976, and now serves as General Secretary.

outlook and approach (whether liberal or evangelical). Yet if the seminary is to serve the church, denominational agendas must be expressed in service rather than in political clamoring; stereotypes that deny both history and present realities must be exposed; the Bible must be more than an object of a debate; and theology needs to become, rather than ammunition, a vibrant place where biblical studies, prayer and the needy world meet.

THE IMPORTANCE OF STUDENT INITIATIVE

Students live and study in the center of these pressures and opportunities. They bring with them perspectives that can help the seminary discover its servant role. Having roots in different traditions, they can see the impact of various theological and denominational forces. They arrive with high expectations, eager to gain tools, learn from scholars, experience ministry through practicums, and grow in the midst of a community. They seek truth and life in Scripture, clarity and guidance from theology, power and companionship from the Spirit, support and accountability from each other. Although administrators, professors and denominational leaders are rightly expected to provide some of these, they cannot be expected to furnish a fully adequate seminary experience.

Students must take initiative to help the seminary provide the most helpful environment and resources, not merely for themselves, but ultimately for the church. Student initiative in the seminary is being met with increasing approval. Formerly, administrators and denominational authorities often denigrated student initiative, especially when linked with organizations outside official channels. Perhaps such student groups side-tracked their agenda, or simply created defensiveness because their existence implied that seminary provisions were insufficient. But, more recently, such initiative is welcomed. As students take more responsibility for their own learning, personal growth and professional preparation, they reject the passive roles of simply being "company men" or inactive recipients. A more active approach stimulates learning, draws more from professors and creates a more positive seminary atmosphere.

It is the integration of these areas—theology, spiritual formation and mission—that presents the seminary with an exacting and demanding responsibility.

It is in this kind of context that the Theological Students Fellowship seeks to serve. TSF is committed to the concept of student initiative. Although TSF does have distinctive insights and agendas to contribute, it is students who must join together to discern the needs on their campus and to plan appropriate ways to serve. The groups that result from student initiative can be of many kinds, including special interest groups as well as established student governments and other groups of general appeal. Both types have important contributions to make to the life of the seminary.

Special interest groups meet a variety of more narrowly focused needs. Caucuses provide a basis of fellowship and action for students who feel drawn together—women, ethnic minorities, or perhaps evangelicals. Action groups may form around important issues or ministries such as nuclear arms, world hunger, a local ministry, or child care for seminary families. These groups serve the important function of raising the seminary's consciousness about particular needs, and provide a context for individuals to find the energy and support they need to work for change.

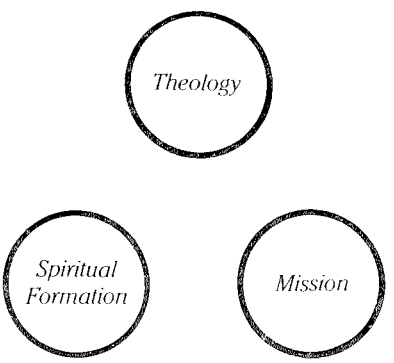
Yet such specialized groups may bring with them a tendency to splinter the campus community if deliberate efforts to form coalitions are not made. Such cooperation is likely only if individuals and groups make it a priority to empathize, learn, change and grow. Opportunities for friendship and the development of common agendas can emerge from time spent listening, studying, worshipping and planning together. When such efforts to build mutual respect and understanding do lead to shared agendas, caucuses and action groups can function even more powerfully because stereotypes are broken. Recent examples of such unexpected coalitions include the merging of "pro-life" and anti-nuclear advocates. The shared concerns for life and justice provide a powerful bond. Women's groups have at times found true allies among evangelicals whose faithfulness to Scripture results in their calling for equality and new sensitivities in Bible study and ministry. Evangelicals, often dismissed as irrelevant to social issues during the past few decades, are now often joining actively in efforts to seek justice and peace.

While coalitions between special interest groups can make creative contributions, other groups are needed to serve the seminary as a whole. For example, student government organizations have certain defined responsibilities, often fulfilled through ongoing committees. These may produce a student newsletter, provide input on academics, coordinate worship, or attend to the rather all-encompassing issues of "student life." But there is still a further need. Frequently the various elements of the seminary experience fail to harmonize in providing an integrated foundation for ministry. Academics, worship, fellowship, denominational involvement and social action threaten to exclude each other rather than cooperating together in theological education. By taking leadership in seeking greater integration and balance, TSF chapters and other groups have an opportunity to move beyond limited roles as special interest groups to serve the whole seminary community. By doing so, TSF chapters can also model the positive contributions an informed and faithful evangelicalism can make to the emerging "public church."

A FRAMEWORK FOR APPRAISAL

The remainder of this working paper introduces a framework that can help TSF chapters and other groups develop strategies for serving in this way. It proposes a grid for viewing a school's strengths and weaknesses so that appropriate activities can be developed. Careful evaluation and planning are important because groups often pursue agendas and activities without a prior analysis of the needs and millieu. Some plan conferences and meetings with little understanding of how an event's helpfulness can be evaluated. Yet graduate students are painfully aware of the numerous demands on limited time and energy. In the midst of already overloaded schedules, additional options will attract attention and participation only if they meet real needs and promise to do so with distinction.

Our framework proposes considering three ingredients in a seminary education and participating in three recurring phases of student involvement. In order to accomplish its task, a seminary community needs to provide resources and guidance in the areas of theology, spiritual formation and mission. The phases of participation, retreat and initiation can provide the means for students' serving. These categories can combine to form a grid helping students maintain a broad perspective on their school's needs during all phases of their involvement. The categories will be explained here briefly, and then some useful activities for reaching particular goals will be mentioned. More detail on how, in practice, various groups have achieved their goals will be coming in future articles.



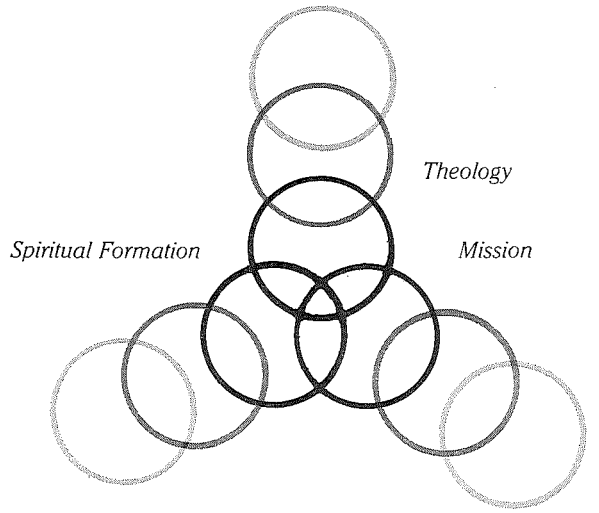
Three Elements of Seminary Education

Theology is the task of interpreting and communicating the Christian faith in a way that is both faithful and relevant to the contemporary world. If the seminary is going to equip its students for ministry in a church that is both threatened and revitalized by rapid changes, it must provide an abundant supply of theological resources. Most schools do offer at least some variety in theological traditions. Different approaches, both historical and contemporary, can usually be found. However, at mainline schools it is not uncommon for classical orthodoxy to receive careless exposition and deprecating evaluations. Liberalism, as developed during the last two centuries and apparent in various newer experiments, is not the only option. It should be discussed and evaluated as attention is also given to classical thought and more recent evangelical formulations. Similarly, conservative schools serve better if liberal options receive more than cursory dismissal. Also, biblical studies can benefit from the richness of alternative scholarly traditions. While a professor will probably work within the tradition personally deemed most helpful (whether Bultmannian, structuralist, dispensational or liberation) other resources should be available. Where the seminary environment does seem to restrict the options, students should take initiative in seeking alternatives.

In addition to assessing theological education, students should evaluate provisions for spiritual formation. These include all the resources which help students and professors grow in personal and corporate faithfulness, within the family, the church and the seminary community. Personal prayer, silent retreats, corporate worship and Bible study in the context of community are all needed. Spiritual directors and opportunities for instruction in the traditional disciplines of meditation, contemplation and fasting should also be available. The seminary community, with the proper resources for guidance, can provide the atmosphere of encouragement and accountability needed for spiritual growth.

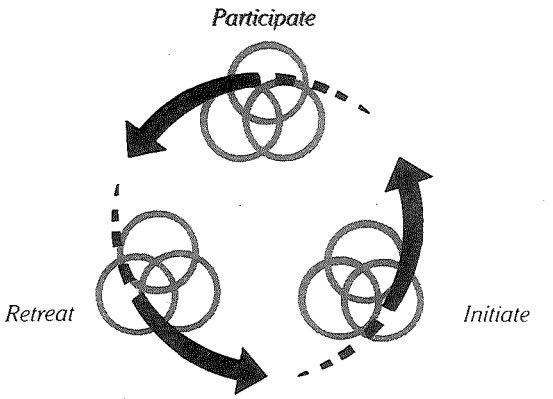
Finally, the seminary is a place where attention is given to how the church fulfills its responsibilities in the world. Mission includes all the works of the kingdom—evangelism, church growth, social ethics, political reform, economic responsibilities and interreligious dialogue. These ministries may be located within a particular community (urban, suburban, rural) or reach across cultural or national boundaries. Mission activities are needed for exposure and hands-on experience. Pastors and seminarians too often lack contact with non-Christians. This lessens their ability to pastor lay people effectively. Community organizing, soup kitchens, beach evangelism, foreign missions, university ministry and neighborhood Bible studies all provide such opportunities. Seminarians can encounter other crucial issues of mission in the continuing dialogues about evangelism and social responsibilities, church growth agendas, contextualization and indigenization, the relationships between mission boards and national churches, and so forth.

It is the integration of these areas—theology, spiritual formation and mission—that presents the seminary with an exciting and demanding responsibility. While particular topics can be pursued independently at times, they must eventually merge. The areas of intersection between the three circles can suggest helpful questions in seeking integration. Does the study of theology remain a purely academic pursuit, or does it influence our prayer life and become the foundation for our political involvement? Do we allow the worship life of the church to influence what we pursue as legitimate questions in our courses? As academic and spiritual life are nurtured, do they properly push towards mission in the world? Does our involvement in ministry lead us deeply into prayer, or does it remain mere activism? A biblical wholeness must be our goal. Thinking, acting and praying belong together. Through activities it sponsors, a TSF chapter can be a catalyst not only for strengthening each of these concerns, but also for emphasizing the needed integration of all three areas.



Three Phases of Involvement

In order for a chapter to serve effectively, three phases of involvement are needed. These are initially sequential, but later may operate simultaneously. First students must actively *participate* in the life of the campus. This includes not only classes and chapel services, but also student government, academic councils, campus publications and various caucuses and organizations. This active identification with others and collaboration in activities must be the starting point. In that context, the strengths and weaknesses of the school are discerned, shared concerns are discovered, sensitivity to the hurts and joys of others is developed, and common agendas begin to form.



Individual or group *retreat* is then needed for reflection, meditation, prayer and planning. A day of silence, along with Bible reading and journaling, can provide a setting for clarifying impressions and hearing God's directions. Perhaps a retreat leader or a book by Richard Foster or Elizabeth O'Connor could help. Such a retreat is a step of faith. It puts into practice our confidence in a God who grants wisdom and honors our work of listening. Following silence, the chapter's leaders and participants can share what they have learned through participation, sensed as they prayed, discovered as they studied and envisioned as they looked for paths of ministry. Personal intuition, the guidance of Scripture, the comments of other students and the goals involved in professional preparation all coalesce at this point.

Only after participation and retreat is a group ready to *initiate*. In seeking to serve, a chapter must move beyond its own needs and minister in light of the needs of the whole seminary community. While a particular cluster of TSF concerns offers certain perimeters (theology that is faithful to Scripture, spirituality that is vital and foundational, missions that link proclamation with service), initiatives must be contextualized. Activities must be pursued in a manner that opens doors for cooperation, gains the respect of faculty and students and helps create an atmosphere of learning, growth and service. Events can be jointly sponsored with other campus organizations such as a women's center, mission groups, ethnic caucuses and worship committees. Connections with TSF groups at nearby seminaries or with national organizations such as the Evangelical Women's Caucus can also offer opportunities for cooperative efforts that draw students and faculty into more broadly based activities.

Possible Activities

To meet student needs for academic resources, a chapter can host visiting lecturers, sponsor sessions for reading and discussing student papers, encourage faculty dialogues, and promote *TSF Bulletin* and other bibliographic sources. Spiritual formation can be enhanced through support/prayer groups, Bible studies, evenings for fellowship and worship, retreats and seminars, and programs that link students with pastors, professors or lay people who are equipped to serve as spiritual directors. A chapter seeking to inform and encourage mission can do so through speakers, book studies, local projects, correspondence with missionaries, and short-term involvement in other states or nations. Also of value are classes co-sponsored by TSF during "January term" at the Overseas Ministries Study Center or during spring break at a seminar on "Proclamation Evangelism" in Ft. Lauderdale. A chapter can also draw on the resources of such groups as Evangelicals for Social Action, Bread for the World, and Clergy and Laity Concerned.

TSF Bulletin can serve all these concerns through its articles and reviews. The interaction with differing viewpoints, the appreciation for various church traditions, and what we hope is a helpfully self-critical approach to evangelicalism are means to encourage thinking, listening and creative faithfulness. The array of topics, working toward the integration mentioned earlier, can help prevent myopic approaches to education. *TSF Bulletin* can be a basis for group discussions, a source for discovering books, and a respected journal to share with other students and professors.

Although a chapter will be aware of many needs and options, in its planning it needs to decide on a few agenda items that reflect clearly-established goals and priorities. The demands for time and energy necessitate that extracurricular activities be kept few so that they can be done well. Such a ministry will be valued by others and create opportunities for respect and influence. Because the three phases of involvement—participation, retreat, initiation—are cyclical, the priorities can be revised as time goes on. Changing needs, new issues, different classes and varying denominational agendas will influence the campus, and therefore must affect the chapter's program.

To help implement these strategies, TSF editors and field staff are working to serve seminarians. We have learned that a chapter becomes better focused and works more intentionally when a written document is created to serve as a purpose statement and constitution. The doctrinal basis and the recently-revised ministry objectives of Inter-Varsity Christian Fellowship are provided here. Perhaps they can be helpful not only in formulating such a statement but also in clarifying one's long-range goals in ministry. A statement from Professor Paul Mickey has been included to offer reflections on the advantages of affiliating with Theological Students Fellowship as a national organization. Charter applications and sample constitutions are available from the TSF office. As the year progresses, we will publish reports of chapter activities. (We prefer to receive these from chapters so that we don't have to make them up!) There are over 1000 student readers of *TSF Bulletin*, and we estimate that an additional 350 are active in local groups. Through prayerful, well-planned service, students will have an increasingly helpful and powerful role in graduate education and in the continuing renewal of the church.

THE WHOLE GOSPEL FOR THE WHOLE WORLD
OMSC JANUARY MISSION SEMINARS
FOR THEOLOGICAL STUDENTS.

This year Theological Students Fellowship is joining twenty-nine seminaries in co-sponsoring the January term for seminarians at the Overseas Ministries Study Center. Each of the four-week courses is an independent unit, but together they give a comprehensive survey. Students may register for any week or combination of weeks, and one may receive academic credit at one's own school if prior arrangement is made with the seminary administration. The topics for the four weeks are "Crucial Dimensions in Mission" (Jan. 3–7); "Points of Tension in Mission" (Jan. 10–14); "The Universal Scope and Scandal of the Gospel: Tribal Gods and the Triune God," with Kosuke Koyama (Jan. 17–21); and "Evangelism and Liberation in Mission: The Latin American Experience," with Jose Miguez Bonino (Jan. 24–28). For more information write the Overseas Ministries Study Center, P.O. Box 2057, Ventnor, NJ 08406.

IVCF Doctrinal Basis

1. The unique divine inspiration, entire trustworthiness and authority of the Bible.
2. The Deity of our Lord Jesus Christ.
3. The necessity and efficacy of the substitutionary death of Jesus Christ for the redemption of the world, and the historic fact of His bodily resurrection.
4. The presence and power of the Holy Spirit in the work of regeneration.
5. The expectation of the personal return of our Lord Jesus Christ.

IVCF Campus Ministry Objectives

We desire to establish, assist and encourage groups of students and faculty who give witness to Jesus Christ as God Incarnate, who are in agreement with our basis of faith and who:

I. *Evangelize their academic community by*
   - A. demonstrating commitment to penetrate their entire campus with the Gospel of Jesus Christ.
   - B. knowing how to verbalize the Gospel and how to respond to questions people ask concerning the Gospel.
   - C. living a life of compassion and justice.
   - D. leading others to personal faith in Jesus Christ as Lord and Savior.
   - E. incorporating new believers into the Christian community.

II. *Join the world mission of the church by*
   - A. knowing the call of God and their role in the world mission of the church.
   - B. praying for the needs of the world.
   - C. giving financially to world missionary endeavors.
   - D. participating in cross-cultural ministry projects.
   - E. reaching out to International students.

III. *Grow as disciples of the Lord Jesus Christ by*
   - A. studying and obeying the Bible.
   - B. praying individually and with others.
   - C. participating in a local church.
   - D. exercising biblical leadership and community.
   - E. demonstrating Christ's Lordship in relationships, possessions, academics, vocation and all other aspects of life.

WHY GO NATIONAL?

As seminary students convene in groups at first loosely known as TSF, the inevitable question arises: "Why should we belong to TSF as a national organization? Can't we do the same thing without identifying with an off-campus organization?"

The principal advantage of relating the local "chapter" to the national organization is *continuity*. Students are necessarily a highly transient group, lacking relatively enduring organizational and theological structures. A group may quickly disintegrate into a personality cult or a less effective, defensive clique. While some autonomy is surrendered by affiliating, the gains are greater. Because the agenda and invitation of TSF are stated forthrightly for all, expectations can be clearer, especially for the slow reactors who need a year or so to make a final decision. Potential speakers, too, want to know what kind of group is inviting them when invitations are offered. People want and anticipate stability in an organization before making a substantial commitment.

A second issue invariably arises: not every individual wants to be fully allied with the national organization. Does pressing for the local group to claim a corporate identity exclude those not in a position personally to affiliate with TSF? In my mind there are three types of people in TSF. First is the *hard core* student, who personally accepts TSF beliefs and embraces its purposes. Second is the *living room visitor*, who actively participates in some TSF-sponsored activities, but is unwilling to buy into the whole package. Third is the *window shopper* with modest and tentative involvement, a reluctance to get too close, but a continuing, tangential interest. All three types are on campus, and all are welcome to relate to TSF at the level of their respective commitments. But a strong continuity of organizational value is needed for all three types. This is why it seems wise to me for TSF groups to relate to TSF nationally.

—Paul A. Mickey
Duke Divinity School

The Gospel According to Matthew
by F. W. Beare (Harper & Row, 1981, 558 pp., $29.95). Reviewed by Robert H. Gundry, Professor of New Testament and Greek, Westmont College.

Just enough Greek peppers this commentary to give the first impression it is a commentary on the Greek text of Matthew; but a closer reading shows that there is not enough for the commentary to earn that description. Beare has, however, provided his own translation of Matthew's Greek text. Therefore the pages devoted to his own comments are so much the fewer. One index covers topics and cited authors.

Beare does not deal in source criticism, but assumes the Mark–Q hypothesis. Nor does he deal in form criticism; but the results of form criticism abound in his commentary. The stated purpose of the commentary has to do with redaction criticism. Unfortunately, Beare falls short of his purpose. The redaction criticism is neither thorough nor up-to-date. Following A. Descamps, for example, he regards most of Matthew's changes in the passion account as "trifling" and "pointless" in apparent ignorance, certainly in neglect, of D. Senior's demonstration to the contrary. The careful study of word statistics, which forms an important part of the redaction critical method, does not come into the discussion often enough; and evidence of reflection on the multitude of recent redaction critical articles and monographs is largely missing. Rather, it is the names of W. D. Davies, J. Jeremias, C. H. Dodd, V. Taylor, R. Bultmann, and M. Dibelius that Beare keeps citing. One therefore gets the impression that the commentary was out of date before its publication.

Beare adheres to critical orthodoxy on questions of date (late first century or early second century), authorship (non-apostolic and scribal), provenance (urban and Syrian or Phoenician), and genre ("a manual of instruction in the Christian way of life"). Sometimes there is little or no reworking of the evidence for these points; Beare rests content on the work of earlier scholars. For example, his statement, "Not many take Papias seriously, and those who do interpret him in different ways," masks a host of possibilities that ought to be explored in a commentary that would truly merit description as "the first major, truly comprehensive study of Matthew in decades" (so the dust jacket).

Despite a positively pastoral statement now and then, hardline antisupernaturalism characterizes this commentary. Demonic possession is no more than mental derangement. The miracles of feeding the five thousand and four thousand are "two versions of what is essentially a single legend, or cult-myth." The scene of the transfiguration is "obviously a creation of mythopoetic imagination." Jesus' rooting his teaching on marriage and divorce in "the crude legend" of Genesis 2:21–22 "is far removed from any range of thinking that is possible for ourselves."

Such antisupernaturalism broadens out to a general negativism. Beare holds up to ridicule any possibility that Jesus could have performed so large a task as cleansing the temple. The parable of the marriage feast is "full of incongruities" and "absurdities." The story of Jesus' trial "appears to be nothing but a fabrication." "It is doubtful if Jesus received any more distinguished burial than ... [being] put in a trench and covered with earth by soldiers." Thumbs down, therefore, on the story of the empty tomb and on its implication of Jesus' physical resurrection.

With few exceptions (in which, whether or not one agrees with him, Beare fires some of his best shots) dogmatism accompanies this antisupernaturalism and negativism. Words such as "incredible," "absurd," "atrocious," "obviously," and "completely out of keeping" do not leave much room for disputation with those who might disagree with the author's views. Especially when these words take the place of careful argument, as often happens, the reader may wonder whether a disputation would be worth the effort.

To Beare, the center of gravity for Matthew's gospel lies in the five great discourses, not in the narratives. In those discourses, Beare sees something he does not like: a legalism or near legalism that makes the gospel "a grim book" and the Christ it portrays "a terrifying figure." There naturally follows "a sombre pall" of emphasis on "the terrors of the Day of Judgement," with which Matthew "seems to have had a morbid fascination." Beare admits that "Jesus himself may have shared popular conceptions of the fate of the wicked," but avers that "if this were so, it would not make them binding upon us." In short, Matthew finds an unsympathetic commentator in Beare, who makes his evaluations from the standpoint of a twentieth-century liberal instead of trying to step into Matthew's time, place, and circumstances.

Beare thinks that the term "kingdom" is generally spatial rather than dynamic and that "kingdom of heaven" in Matthew represents Jesus' phrase, which the other evangelists changed to "kingdom of God" for Gentile readers who would not understand "heaven" as a substitute for "God." *Kyrie* means more than "Sir" in Matthew; it carries the connotation of deity. Strange, then, that Beare denies that "Immanuel ... God with us" (1:23) points to Jesus' deity. On the whole, however, Beare's interpretations are predictable rather than new or provocative. Lest it be thought that my dis-

appointment in his commentary grows out of any desire to advance the sale of my own commentary on Matthew, I add that if theological students want to learn the current consensus in critical scholarship, they would do better to purchase any of the three recent commentaries on Matthew by J. P. Meier, H. B. Green, or E. Schweizer and supplement it with the section on Matthew in W. G. Kummel's New Testament introduction.

The Gospel According to Luke I–IX
by Joseph A. Fitzmyer (*Anchor Bible*, Doubleday, 1981, 837 pp., $14.00). Reviewed by Walter L. Liefeld, Professor of New Testament, Trinity Evangelical Divinity School.

In magnitude, Fitzmyer's work is comparable to the *Anchor Bible* commentaries on John (Brown) and on Ephesians (Barth); in quality it is at least their equal; in usability and value to the theological student or minister, perhaps superior. One feature which may contribute significantly to the apparent improvement in this volume is that the Comment now precedes the Notes. Perhaps because of this, Fitzmyer can lead the reader from a general introduction to each pericope, through historical, literary and theological paths, to the significance of the passage. The detailed exegesis then follows appropriately in the Notes.

The linguistic, literary and historical scholarship we expect and appreciate from Fitzmyer is all there. He is cautious, not faddish, in such matters. At ease in using source, form, tradition, and redaction criticism, he is not under the bondage of any. Thus the temptation story, as he sees it, starts with the Markan context, draws on Q, includes redactional terminology, incorporates Palestinian tradition (Bultmann is "partly correct" in his analysis), but its historicity cannot be established. Nevertheless, Fitzmyer asks, "Would early Christians, who had come to venerate Jesus as the Son of God, concoct such fantasies about him, fabricating them out of whole cloth?" At the same time, "naive literalism" is to be rejected; the scenes' "theological import is of greater importance than any salvaging of their historicity." The comment on the narrative goes on to view each temptation against the background of Deuteronomy. The notes give a concise, helpful exegesis, which includes interaction with such different scholars as H. Conzelman, U. Mauser, S. Brown, and deals with issues ranging from the identity of Satan to textual variants. All of this, which is typical of the entire commentary, is done in a remarkably compact and readable style.

The comments which introduce the various sections of the infancy narrative, to take another example, are presented in such a way as to help the beginning exegete and informed lay person. These include a concise introduction to Midrash, a brief, careful discussion of the uncertain Qumran data pertaining to the ideas of Messiah and Son of God, and some cautious comments on the virginal conception. Though evangelical readers would have preferred Fitzmyer to go further than he does, his discussion is certainly candid. He had formerly questioned whether Luke's account, taken by itself, could not be taken to describe an ordinary birth. He now agrees with R. E. Brown that the account as it is structured in Luke requires "a more extraordinary conception, hence, virginal." He is not prepared, however, to trace the origin of this idea.

The exegetical portions in the notes are rich, though not as detailed exegetically as in I. Howard Marshall's commentary, which is based directly on the Greek text. The literature surveyed is vast, though one misses certain works which perhaps had not reached Fitzmyer's attention by the time he wrote on the passage in question (every commentator fears missing something which a reviewer will proudly point out!).

I have saved the Introduction until last. In contrast to Marshall, who let his previous work, *Luke: Historian and Theologian*, serve as part of the introduction to his commentary, Fitzmyer has a full 283 pages of introduction. One might mention especially the following: the section on "The Current State of Lucan Studies" (in which Fitzmyer warns against imposing one's scheme of theological understanding on Luke), the data-filled section on "Composition," the treatment of Luke's style, especially his Semiticisms (where Fitzmyer's expertise in Semitic languages leads him to see a familiarity with the Septuagint as the dominant influence), and a "Sketch" (128 pp.!) of Lucan theology. Luke was a Gentile, though not a Greek, who came from Antioch. He wrote Luke–Acts between A.D. 80 and 85. Each section of the Introduction, as well as of the commentary proper, ends with a fine bibliography.

With the scholarship of Schurmann, the exegetical contribution of Marshall, the perceptions of others, such as Ellis, and now the clarity and comprehensiveness of Fitzmyer, Luke will be understood, and, we trust, preached, as never before in our day.

Pauline Studies: Essays Presented to Professor F. F. Bruce on his 70th Birthday
edited by Donald A. Hagner and Murray J. Harris (Eerdmans, 1980, 293 pp., $19.95). Reviewed by James R. Edwards, Professor of Religion, Jamestown College, Jamestown, ND.

This volume of essays on Paul is quite fittingly presented to F. F. Bruce, a remarkably prolific biblical scholar with a great love for the Apostle. Bruce's extensive writing commitments (some 330 books, articles and reviews in the last decade) have been in addition to his full-time teaching and his involvement with journals and learned societies. The *Feschrift* does well to call attention to Bruce as an example of a first-rate scholar and servant of the church.

The first 10 articles in this *Festschrift* are thematic studies of "The Life and Theology of Paul," and the last six are "Literary and Exegetical Studies Within the Pauline Corpus." The titles and contributors of the essays are as follows: "Observations on Pauline Chronology," Colin J. Hemer; "Qumran Light on Pauline Soteriology," Paul Garnet; "Interpretations of Paul in *The Acts of Paul and Thecla*," E. Margaret Howe; "Thanksgiving Within the Structure of Pauline Theology," Peter T. O'Brien; "Adam and Christ According to Paul," Swee-Hwa Quek; "The Christian Life: A Life of Tension?—A Consideration of the Nature of Christian Experience in Paul," David Wenham; "The Christ-Christian Relationship in Paul and John," Stephen S. Smalley; "'A Remnant Chosen by Grace'" (Romans 11:5), Ronald E. Clements; "Process Theology and the Pauline Doctrine of the Incarnation," Bruce A. Demarest; "Paul in Modern Jewish Thought," Donald A. Hagner; "Colossians 1:15–20: An Early Christian Hymn Celebrating the Lordship of Christ," Paul Beasley-Murray; "The Pauline Style as Lexical Choice: *GINŌSKEIN* and Related Verbs," Moises Silva; "Why Did Paul Write Romans?", John W. Drane; "The Moral Frustration of Paul Before His Conversion: Sexual Lust in Romans 7:7–25," Robert H. Gundry; "Justification by Faith in 1 & 2 Corinthians," Ronald Y.-K. Fung; "Titus 2:13 and the Deity of Christ," Murray J. Harris. "Two Appreciations" commence the volume, one by C. F. D. Moule and the other by the editors. "A Select Bibliography of the Writings of F. F. Bruce, 1970–1979" was prepared by W. Ward Gasque.

The volume is intended for a scholarly readership, so includes very extensive footnotes, untranslated Greek, and seven indices. The essays, as might be expected of students of F. F. Bruce, display a high regard for the biblical text and are written with scholarly care. It is also encouraging, however, to see in some of the essays careful interpreters of Paul venture beyond the concerns of the specialist and discuss Paul's theology with reference to contemporary thought and issues. One senses that the Apostle to the Gentiles would be gratified with these latter efforts to mount the Mars' Hills of today.

Interpreting Biblical Texts
edited by Lloyd R. Bailey and Victor P. Furish (Abingdon, 1981, each vol. 160 pp., $6.95):

> ***The Pentateuch*, by Lloyd R. Bailey;**
> ***The Gospels*, by Fred B. Craddock;**
> ***New Testament Apocalyptic*, by Paul S. Minear.**

Reviewed by Grant R. Osborne, Professor of New Testament, Trinity Evangelical Divinity School.

These three volumes are the first of an important new series focusing upon problems of interpreting biblical texts. As such they address the two related aspects of the hermeneutical enterprise: the original meaning of the text and its significance for our day. They concentrate not so much upon either aspect as upon the bridge between the two sides, utilizing the various texts as concrete examples. The editors assign three tasks to the author of each volume: 1) to describe the basic features of the assigned portion; 2) to describe the assumptions guiding one's approach to the text; and 3) to use representative sections to demonstrate the contemporary relevance of those assumptions.

Bailey begins by discussing the genre of the Pentateuch. First, he discusses it as "story," arguing that it is Torah in the sense of teaching, not law. He basically accepts the documentary hypothesis, while admitting the many problems, such as subcollections and overlap, and noting the possibility that a "complex-of-traditions" model should clarify the traditional view. In his second section Bailey discusses the barriers created by language, manuscript differences, information and culture. In addition, the interpreter may be guilty of hasty decisions, preconceived opinions, psychological needs, generalizations about social custom, or identification with the wrong actors. Yet since the text as Scripture is a community enterprise, it must be interpreted not so much in terms of what it meant as what it means. While critical study is necessary, multiple meanings will always result. These levels (he counts ten in all) of meaning move from text to interpreter, from the original meaning to the modern application. Bailey finally provides six passages to illustrate these principles, i.e. how one can move from past to present.

The other two studies are quite different in format. In both, the hermeneutical discussion is more compressed and the textual studies hold center stage. Craddock moves from the problems of interpretation in general to interpreting Scripture and the Gospels specifically. Taking a canonical approach similar to Sanders, he argues for the importance for the final canonical form of the historical development of the genre "Gospel" and of the traditions themselves. The passages he chooses are

geared to illustrate both internal meaning (teaching the individual Gospel's basic features yet showing the relationships between them) and external meaning (providing a message for the church today). Craddock then provides four important studies from each Gospel, such as of the women at the tomb (Mk. 16:1–8, stressing that the time between Jesus' death and Parousia is characterized by tension between his absence and the presence of the Word), the baptism of Jesus (Mt. 3:13–17, centering upon Jesus' obedience as his triumph), the Emmaus road (Lk. 24:13–35, fusing Jesus' mission with table fellowship to present the Gospel as word and sacrament), and the farewell discourse (Jn. 14–16, with its mixture of present and future promising a continuity of the divine presence between Jesus and the Spirit). Craddock's study focuses more proportionately upon the orignal theology than upon the current relevance but is still an impressive work.

Finally, Minear's study begins with a discussion of charismatic gifts and the NT apocalyptic prophecy. He argues that the NT charismata provide the key for understanding this world which is so foreign to our modern mind. This explains the difficulty a non-charismatic interpreter has interpreting a spontaneous charismatic work. The solution is for the interpreter to belong to a community which is aligned with the prophetic purpose and to be sensitive to the heavenly conflict behind apocalyptic literature. Apocalyptic assumed that since God both created and sustains the heavenly bodies, worship of these solar bodies is idolatry. As the interpreter studies the symbols is drawn by them into that world, understanding dawns. Minear then uses passages from the various NT apocalyptic writings to illustrate this, first from the vision of heaven in Revelation 4–8 and then in other NT books like 1 Peter, Hebrews 2–4 and 12–13, and even Romans 8. In the latter case he argues that while Romans is not apocalyptic in form, Paul's argument proceeds "from an apocalyptic conception of the conflicts inherent" in the human dilemma.

These three books are not written from an evangelical perspective but have an important message for the evangelical. Their concern to bridge the gap from the ancient world to our day is commendable, and each of the three, in my judgment, provides a good model for that task. In many cases their "contextualization" itself is abstract, but that may be forgiven in academicians. We are indeed a strange lot to the outsider! More importantly, these books are an important step forward in the hermeneutical task, combining theoretical principles with very concrete examples for putting those principles into practice. Certainly not all will agree with such points as the documentary approach to the Pentateuch, but all can learn from the obvious attempts to wrestle with the "hard" issues of our day. This is a series well worth following.

The Theme of the Pentateuch
by David J. A. Clines (*JSOT* Press, 1978, 152 pp., $16.95 paper). Reviewed by James C. Moyer, Professor of Religious Studies, Southwest Missouri State University.

In the past century Old Testament studies have been dominated by two approaches which Clines calls "atomism" and "geneticism." By "atomism" he means a concentration on the smallest and least significant points, and by "geneticism" he means "the study of the origins and development of the extant Biblical text." Though Clines believes these approaches have their place, in this book he joins a growing chorus of scholars who are concentrating on the literature of the Bible in the form we have it today. Assuming the Pentateuch to be a unity in its final shape (but not origin), he seeks to show what the theme of the Pentateuch is.

Clines proceeds logically and develops his argument with great care. He asks a series of helpful questions that serve for any unit of literature to contribute to an understanding of the theme. In the case of the Pentateuch, he proposes that "the theme of the Pentateuch is the partial fulfillment—which implies also the partial non-fulfillment—of the promise to or blessing of the patriarchs." He suggests three elements to the promise: the posterity element (especially in Gen. 12–50), the divine-human relationship element in Exodus and Leviticus, and the land element in Numbers and Deuteronomy. His support comes from a substantial list of biblical quotations relating to these elements of the promise. He goes on to flesh out his position by examining the various units of the Pentateuch, and then evaluates other formulations of the theme of the Pentateuch. After engaging in the "genetic" approach to demonstrate how his approach *might* be integrated into the traditional understanding of the documentary hypothesis, he concludes with a general discussion of the function of the Pentateuch.

This is an important book. Because so little has been done previously on the theme of the Pentateuch, it is essential reading for all theological students (although its high price will place it beyond the budget of most). Clines often states the obvious and self-evident, but someone needed to say these kinds of things. Students will find the series of biblical quotations on the promise (pp. 32–43) particularly helpful. Clines is at home with the latest Pentateuchal scholarship, and certainly is not writing from a defensive posture. He has succeeded in making a convincing case for his formulation of the theme of the Pentateuch.

Joel and Amos
by Hans Walter Wolff, tr. by Waldemar Janzen, S. Dean McBride, Jr., and Charles A. Muenchow (Fortress, 1977, 416 pp., $22.95). Reviewed by Robert Alden, Denver Seminary.

This addition to the Hermeneia commentary series edited by Frank M. Cross, Jr. and others is an English translation of a German volume in the influential BKAT series. Like its predecessors in the series, its format consists of five parts plus copious footnotes: Text, Form, Setting, Interpretation, and Aim. The text is a fresh translation appearing in the left column with notes on textual matters appearing on the right. The notes usually take more space than the text.

After a substantial introduction the commentary proceeds section by section through the two books. "Interpretation" is generally the longest of the five parts, dealing in a verse by verse fashion with virtually every word of the text. There is an enormous emphasis on form criticism—especially in Amos. "Aim," the most practical section, is also the shortest. It is here that preachers will get ideas for sermons from these prophets. Scholars will relish the volume's copious footnotes and extensive bibliography. There are also a number of digressions for readers interested in more detail on subjects like "The designation for the locusts" or "Comparison of Isaiah 13 with Joel 2:1–11."

Wolff dates Joel in the first half of the fourth century, based on the picture of a stable cultic community corresponding to the era which followed Ezra and Nehemiah. Joel also serves as a link between the prophetic and apocalyptic books. The book is a unity, Joel himself being the one who blended three tradition complexes: Day of the LORD prophecies, Amos, the longer book, takes up about 75% of the volume. While Wolff places Amos' ministry at 760 B.C., the final form of the book comes from a time well into the post-exilic period.

Wolff seems to exert the greatest effort in determining to which strata a given word, verse, or paragraph belongs. Wolff finds six layers in the prophecy: (1) "The Words of Amos from Tekoa" (including much of chapters 3–6), (2) "The literary fixation of the cycles" (here come the vision reports), (3) "The Old School of Amos" (these are scattered expressions, e.g., attached to the visions), (4) "The Bethel-Exposition of the Josianic Age" (in this strata are the hymns of 4:13, 5:8–9, and 9:5–6), (5) "The Deuteronomistic Redaction" (most typical of this is the oracle against Judah in 2:4–5), and (6) "The Post-exilic Eschatology of Salvation" (with 9:11–15 as the clearest example).

A few sentences from Lawrence Boadt's review of Zimmerli's commentary on Ezekiel in this same series also fit Wolff's commentary on Amos: "The overall impression that one receives from such analysis of levels is that much of the text derives from secondary development. The chosen procedure actually accents the diversity of the material and not its unity . . . his method replaces the M. T. with his own recreated text as the basis for discussion and does not do justice to the dynamism of the final canonical book. The BKAT arrangement strengthens this impression" (*CBQ* 43:4, Oct. 1981, p. 633).

Despite the composite view of the text which Wolff has taken, there is in the "Aim" section of each pericope a certain noteworthy piety as well as a succinct and pertinent application to a modern audience. In the discussion of 5:21–27 Wolff includes an extended quotation from Karl Barth to the effect that it is a terrible thing when head and heart are divorced. This can and does happen in the very places where the Bible and theology are the focus of attention.

Both the Joel and Amos commentaries are very, very thorough. No stone is left unturned. No word or phrase is passed by unexamined. The commentary is a wealth of detailed information. A student might well use it as a reference book to examine a particular passage. For its merits I recommend it. About its questionable presuppositions, particularly regarding the growth of the book of Amos, I have serious reservations.

Images of Man and God: Old Testament Short Stories in Literary Focus
Edited by Burke O. Long (The Almond Press, 1981, 127 pp., $19.95 cloth, $6.95 paper). Reviewed by Leland Ryken, Professor of English, Wheaton College.

For more than a decade, professional biblical scholars have been making claims about moving away from various forms of higher criticism toward literary analysis of the Bible. Despite the claims, biblical scholars have remained enamored of their traditional approaches to the Bible.

Images of Man and God is a welcome move toward a genuinely literary approach. The aim of the essays by six scholars is impeccable: "to lay aside or de-emphasize the more usual philological and historical concerns so as to highlight the Old Testament as story, that is as a rich, human world created in the meeting of author and reader." The essays do not achieve that aim in a uniformly high

manner, but to me this is less significant than to see a book with the right literary theory after a number of recent books that have made false claims to be literary.

The best essays among the six are the ones that focus on whole stories. The story of Joseph emerges as a single action built around such patterns as the father-son relationship, the quest, the initiation, and the U-shaped story with a happy ending. Moses and Samson are portrayed as richly complex heroes whose qualities are conveyed to the reader in biblical stories replete with literary technique. Saul lives for us as a man born to trouble, though the author's interpretation of him as the victim of God undercuts the credibility of the essay (for a better literary interpretation of Saul as a tragic leader, one can consult Edwin M. Good's book *Irony in the Old Testament*, which remains one of the best examples of literary analysis of the Bible).

Because of the literary focus of the discussions, the theological biases of the writers do not become a major issue. The essays are good illustrations of what it means to read the Bible as literature. They are not the best literary analyses of the stories that I have read, but I recommend the book to readers of the *TSF Bulletin* as an example of an approach to the Bible that should have gained a foothold in evangelical circles long ago.

A History of Israel
by John Bright (3rd ed., Westminster, 1981, 511 pp., 16 maps, $18.95). Reviewed by David M. Howard, Jr., Ph.D. candidate in Ancient and Biblical Studies, University of Michigan.

In this third edition of his standard work, Professor Bright continues to defend the territory staked out in the 1959 and 1972 editions. His approach is one which holds biblical and archaeological evidence roughly in equal esteem. At different times, he will favor first the one, then the other when they conflict; but the overall attitude is that there are very few serious differences, since most of the biblical evidence is ultimately rooted in history.

His approach furthermore maintains that "Israel's history is a subject inseparable from the history of Israel's religion." Accordingly, there is a unifying thread in the attention to the theological significance of Israel's history and religion, both for ancient Israel and for modern men and women. Believing Christians will appreciate the affirmation (also found in the earlier editions) that Israel's longing for redemption "found fulfillment—so Christians say—only when after many a weary mile there came 'in the fullness of time' one 'of the house and lineage of David' whom faith hails as 'the Christ [Messiah], the Son of the living God.'" This affirmation is exemplified as well in the Epilogue, "Toward the Fullness of Time."

The third edition is thoroughly updated through early 1979, especially in the areas where scholarship has been most volatile recently: the patriarchal and formative periods. Bright's debt to other members of the "Albright school" is evident throughout, although they often disagree among themselves (e.g., his fusion of Wright's and Mendenhall's models in chs. 2 and 3 will likely leave both sides unhappy, to say nothing of the literary critics). The material on the patriarchal period is especially cautious and helpful. (Fuller discussion of the Thompson and van Seters positions, however, will be found in Dever's treatment in *Israelite and Judaean History* or in *Essays on the Patriarchal Narratives*, edited by Millard and Wiseman.) Professor Bright has especially concentrated upon the period of the monarchies in his career, and his mastery and love of this era, especially in dealing with the prophets, is evident in his treatment.

Evangelical students will certainly welcome this edition, as they have the first two. Bright follows higher critical orthodoxy at many points, but he is convinced about the basic historicity of biblical events and about the basic truth of the biblical message. Study of Israel's history for him is no mere secular pursuit (a position for which he has been criticized), but rather a means of understanding God's redemptive purpose in history. Those who believe that God does work in history—past, present, and future—will find much to agree with here.

In sum, the book maintains the high standards and cautious approach of the earlier editions. It will repay careful study, especially to those without advanced degrees in the field, and it can be recommended with pleasure.

The Divine Inspiration of Holy Scripture
by William J. Abraham (Oxford University Press, 1981, 126 pp., $27.95). Reviewed by Donald W. Dayton, Assistant Professor of Historical Theology, Northern Baptist Theological Seminary.

I consider this book one of the most significant, if not *the* most significant, of recent "evangelical" books on the inspiration of the Scriptures and the ongoing debates about the authority of the Bible. I may be doing little more than revealing my own prejudices in saying so, but this is the first book I have read that sees the issues largely as I do.

William Abraham, an Irish Methodist minister currently teaching Theology and Philosophy of Religion at Seattle Pacific University, launches in this thin and over-priced volume a broadside attack on the understanding of biblical authority and inerrancy that has dominated modern fundamentalism and evangelicalism since the writings of B. B. Warfield at the turn of the century. Controversy is sure to follow such blunt statements as "there must be no blurring of the fact that evangelicals cannot remain satisfied with the views of such key figures as Warfield and Packer," or "we must either abandon the theology of inerrancy or we must abandon a natural and honest study of the Bible."

The case for this position is made in summary fashion in five short chapters. Chapter one examines the recent "evangelical" doctrines of scripture, which follow the thought of B. B. Warfield and Louis Gaussen. It argues (1) that these positions, despite all protests to the contrary, finally reduce to "divine dictation" views of the production of Scripture, and (2) that they cannot adequately account for the phenomena of the biblical text itself. In a parallel chapter on more "inductive" or "liberal" accounts of inspiration, Abraham examines and critiques the views of James Barr, William Sanday and H. Wheeler Robinson. He concludes that they fail to articulate a strong and adequate conception of inspiration.

Chapter three contains the book's own proposed paradigm by which "inspiration" should be understood. Abraham suggests the analogy of a "good teacher inspiring his students." This allows him to account for several features of inspiration that he finds necessary, but that are impossible in the older "dictation" models: (1) the existence of "degrees" of inspiration, (2) the fact that "inspiration is a polymorphous concept in that it is achieved in, with, and through other acts that an agent performs," and (3) the fact that there is an ongoing "inspiring" activity of God, one that goes beyond the canonical Scriptures without denying the appropriateness of a closed canon.

Chapters three and four together make perhaps the most important point of the book — one that I have been convinced of since my own seminary work on Warfield almost twenty years ago: the fundamental flaw of dominant evangelical doctrines of Scripture is that they confuse "inspiration" and "revelation" (again, despite protestations to the contrary!), making the former do the work of the latter. Abraham's analysis depends on his D.Phil. dissertation at Oxford, which is a philosophical study of the concepts of "divine speaking" and "divine acting." This soon-to-be-published Oxford book, summarized in chapter four, defends a strong (and "supernatural") view of "revelation" and the "speech of God," as well as a qualified doctrine of "propositional revelation."

A final chapter (five) argues that Abraham's account of inspiration squares with the biblical data at least as well as Warfield's. A postscript defends the position as an "evangelical" proposal by appealing to non-fundamentalist evangelical traditions, especially his own Methodism.

This book is not without its weaknesses. Its brevity precludes full treatment of some issues. The exegetical and historical issues are probably not as easily resolved as Abraham seems to suggest. Although much is gained by shifting attention from inspiration to divine "speech/acts," it is not clear to me that this speaks fully to the underlying theological problem of how we hear the speech of God in human (fallible?) words. I am less inclined than the author to refurbish the concept of inspiration as a key to biblical authority. Also, his proposals will appear to many quite traditional and insufficiently informed by the redaction critical and modern literary critical considerations that shape much contemporary biblical studies. But overall, the book is in my view largely "right-on" and a most important contribution to the evangelical discussions.

To Change the World: Christology and Criticism
by Rosemary Radford Ruether (Crossroad, 1981, 85 pp., $8.95 cloth). Reviewed by Clark H. Pinnock, Professor of Theology, McMaster Divinity College.

Given the steep price and the small number of pages, I doubt if many students are going to buy this book. Nevertheless, Rosemary Ruether is a very lucid and determined writer who rewards her readers. Fully aware of the hermeneutical circle, she brings some heavy agenda items to her exegesis of the Bible; with the help of a little content-criticism she manages to find them all there. These presuppositions include socialism, feminism, and a deep sympathy toward Jews. She is quite honest in admitting that in order to interpret the Bible in these ways it is necessary to distinguish between liberating insights and biblical lapses, and that it is quite impossible to take the Bible as an infallible prescriptive norm. The great irony is that she first delivered these lectures as the Kuyper Lectures at the Free University of Amsterdam. Tell it not in Gath—oh, how the mighty are fallen! Reading the book is a wonderful lesson in using the latest critical tools to have one's way with the Bible and change Christianity into something else.

Not to make too long a review of a short book, let me offer you just a few samples of what Reuther does. In chapter one she proves to my satisfaction that Jesus had a political message in the sense that he wanted God's will to be done on earth as it is in heaven, arguing cogently against those who would make him politically irrelevant. The only difficulty I have is that the politics of Jesus turn out to be the politics of Reuther—socialism and anarchism. I would have thought that the social order Jesus wished to see is the social order of the Law of God, to which he, like every true prophet in Israel, called

people back. Why turn to Marx when Moses is so handy? In terms of today, why turn to Marx when no just order has ever yet emerged from his insights?

In chapter three she goes on to deplore the left-hand of Christology, which is the effect of our belief in Jesus as Messiah and potentate upon our assessment of religions like Judaism. If we are going to be able to regard Jewish faith as every bit as valid as our own (something Ruether is determined in advance to do) we will have to reconstruct Christology so that Jesus is more provisional and tentative. Presto, it is done! A good deal of the New Testament, of course, suffers under her negative judgment and has to be set aside. Similarly, her assumptions about feminism and ecology require us to bring the Bible into line with our deep contemporary concerns.

Evangelicals need to read writers like Ruether for two reasons: first, because she is a brilliant scholar who always stimulates fruitful thinking; and second, because she illustrates the theological method we must be careful to avoid as evangelicals. Our own presuppositions must not be permitted to obscure the Word of God.

The Shattered Spectrum, A Survey of Contemporary Theology
by Lonnie D. Kliever (John Knox, 1981, 240 pp., $9.95). Reviewed by Clark H. Pinnock, professor of theology, McMaster Divinity College.

Contemporary American theology is a kaleidoscope of competing options especially on the liberal side. The reason is plain: if a theology is cut loose from the controls of Scripture and tradition, and if it orients itself to trends in the contemporary culture, a culture which is itself highly pluralistic, only a rainbow of shades and colours is possible. The resulting cafeteria of alternatives then becomes very difficult to analyse. Lonnie Kliever, professor at Southern Methodist University, has come to our rescue with a finely written and reasoned analysis of contemporary liberal theology. It brings a great deal of order into an otherwise confusing situation.

Kliever finds six themes around which most of the work can be situated. First, secularity as threat and opportunity, where he introduces J. A. T. Robinson, Harvey Cox, and Paul Van Buren. Second, process as critique and construct, where he discusses J. Cobb, Teilhard, and Altizer. Third, liberation as challenge and response, where he looks at Cone, Daly, and Gutierrez. Fourth, hope as ground and goal, where attention is focussed on Moltmann, Braaten, and Vahanian. Fifth, play as clue and catalyst, where Hugo, Rahner, Cox again, and Robert Neale are discussed. Sixth, story as medium and message, where he talks about John Dunne, James McLendon, and Sallie McFague. In this way Kliever makes both the unity and the diversity plain. The unity consists in the fact that all liberal theologies strive above all for relevance, and the diversity arises from the fact that they select different themes in the context to relate to. In each case, Kliever presents the various positions lucidly and fairly, and offers some critical comment at the end of each chapter. The book begins with a theory about how we got to this point and ends with a prediction about the future. I do not think one can put one's hands on a book which better gives the feel of the current trends in North American liberal theology. Kliever does not reveal his own hand in the discussion, but one can guess where he stands by reading his article in the *JAAR* 49:4. He thinks religion is like play. Feuerbach can pray "provided that he does it playfully and rhetorically." Kliever is not one to pay a lot of attention to evangelical theology!

I am greatly impressed by the book and recommend it heartily. Here are a few of my reactions. The current rise of evangelical theology and relative decline of liberal religion must represent a surprising and disturbing phenomenon to Kliever's mind. According to his predictions, it really ought to be the other way around. Being reminded by Kliever of all this radical theology, I am appalled and saddened by the palpable spirit of unbelief in the Word of God which runs through the book, and by willingness of so many to bow and scrape before the altar of autonomous man. Kliever's discussion not only focuses on theologies which reflect the spirit of the age rather than the biblical faith, but also actually serves as an agent to further its effectiveness in the church setting. I hear a word of severe judgment thundering on the horizon. I would think that it should be possible for conservative theologies to pick upon these same six themes and speak to some of these concerns without sacrificing so much biblical substance. It also occurred to me that we could use a book which laid out the evangelical options in theology as neatly as Kliever lays out the liberal ones. Finally a point to ponder: is relevance in theology what we ought to seek for, or is it the gift of God to us after we have proved faithful to his Word? I rather think that if we seek relevance first of all we shall be rewarded only with irrelevance in the end.

Introduction to Philosophy: A Case Method Approach
by Jack B. Rogers and Forrest Baird (Harper & Row, 1981, 226 pp., $8.95). Reviewed by Keith Cooper, Ph.D. student in Philosophy, University of Wisconsin–Madison.

This book seeks to apply the "case study" approach in education, already popular in law, business, and theology classrooms, to philosophy. The rationale seems to be that presenting an issue or problem in a form comparable to "a well-written but condensed mystery story" will increase the student's interest and involvement in discussion, enable the instructor to communicate the historical and biographical factors needed to understand the issue, and facilitate both parties' development of intellectual and interpersonal skills.

Rogers and Baird present twelve case studies from the history of Western philosophy. For each philosopher they provide philosophical and personal background, a summary of the thinker's overall philosophy, and a "life situation" requiring a specific response. Following each case is a brief commentary written by a "leading contemporary philosopher," interacting with the philosopher and sketching a personal response to the main question posed by the case. There are study questions and a brief bibliography at the end of each case.

The cases themselves are uneven in quality, and, being so brief, suffer from superficiality. The problem is heightened by the approach taken: since each case tells a story, there is background and character development to which space must be devoted. Unfortunately, this often appears superfluous to the central question. Moreover, the crucial question with which five of the twelve cases close is hardly a philosophical one: "Given the social and intellectual climate of the time, dare I publish my ideas?" The whole tenor of the case study method detracts from the *philosophical* issues which it purports to provide an introduction.

It is worth mentioning the "Christian connection" of the book, lest the title and publisher lead one astray. This is not an introductory philosophy book *per se*, as there is no treatment (save in a handful of the responses) of philosophical methodology at all. Nor is it a straightforward supplementary text, as every one of the cases is closely tied to ethics or philosophy of religion. In fact, the authors, series editor, and members of its "National Advisory Board" are all theologians or philosophers of religion, as are all twelve commentators. Some of the latter are indeed "major" contemporary philosophers," (Alvin Plantinga, Marilyn Adams, George Mavrodes); some are well-known and respected within evangelical circles (Stephen Davis, Jerry Gill, and Arthur Holmes); but others seem just to have been the friend of a friend of one of the authors.

I do not think that the book will be used as a classroom text, due to its somewhat parochial nature and its lack of sustained exposition. And I do not recommend it for individual study either. Philosophy ought to be at once the most critically self-conscious and consciously self-critical of disciplines, and the case study method with its tacit and narrative manner of teaching seems ill-suited to the task.

The Christian Imagination: Essays on Literature and the Arts
Edited by Leland Ryken (Baker, 1981, 448 pp., $10.95). Reviewed by Robert K. Johnston, Dean, North Park Theological Seminary.

Ten years ago, Giles Gunn edited an important collection of essays on the relationship of *Literature and Religion* (the title of his book). Intended for an academic market, the book assumed no theological stance and approached the discussion chiefly from the perspective of literature. Five years ago, G. B. Tennyson and Edward Ericson, Jr. edited a second such volume entitled *Religion and Modern Literature*. The book, however, might better have been labeled "Christianity and Literature." Written with students in mind, it accepted a Christian base for its evaluations. Now, Leland Ryken has provided us a third collection. His book should have been titled "Evangelical Christianity and the Arts," for the volume has a biblical base, accepting Scripture as the final authority on aesthetics as well as on more traditional areas of Christian doctrine.

Ryken has collected over three dozen essays on Christianity and the arts (in particular, literature). Twenty-two of these first appeared in *Christianity Today*. A number of others are by his colleagues on the Wheaton College faculty. A few articles are classics in the field by those who, while not evangelicals themselves, have been widely quoted by evangelicals (e.g., T. S. Eliot's "Religion and Literature," Flannery O'Connors's "Novelist and Believer"). Those few evangelicals who have traditionally argued for a more serious engagement with the arts are well represented here, often with several essays: Frank Gaebelein, Thomas Howard, Francis Schaeffer, C. S. Lewis, Nancy Tischler, H. R. Rookmaaker, Calvin Seerveld. If one is looking for an overview of evangelical attitudes toward the arts, one cannot do better than this volume.

After reading the collection, several observations suggest themselves. First, while certain essays betray an unfortunate provincialism, others are urbane and insightful. Tom Howard and Frank Gaebelein are deserving of their reputations as men of letters if their essays in this volume are any indication. Second, evangelicals have their "heroes" in the field of art criticism, writers whose authority is repeatedly appealed to in making a point. The volume has a certain *deja vu* quality to it, as C. S. Lewis, T. S. Eliot, W. H. Auden, Dorothy Sayers, and Chad Walsh are repeatedly quoted. In fact, a cynic might argue that the volume might have been helpfully shortened by including the primary essays by these writers and eliminating most of the other evangelical duplications.

Third, evangelicals who are committed to the arts (if these authors are a representative sampling) tend to center in the Anglican and Reformed traditions. The one (e.g., Howard, Lewis) has perhaps been helped by its rich liturgical heritage; the other (e.g., Seerveld, Schaeffer), by its theological commitment to the "cultural mandate." Fourth, there remains within sections of evangelicalism a commitment to "propositional" truth which is difficult to reconcile with a proper appreciation of the arts. Although Ryken's overarching thesis for this volume is that "imagination is a way we can know the truth," several of his essayists compromise such a perspective. For example, Margaret Clarkson would have us believe that "words, rather than music, decide the worth of a hymn." Nancy Tischler would have us "take bits and pieces out of our reading to enrich our life and our faith." Francis Schaeffer would understand the best art, whether literature, painting, or sculpture to use "normal grammar and syntax," or a "common symbolic vocabulary." Otherwise, "communication is impossible." Such concern for "communication" over "communion" and for an exterior criterion of truth stands in marked contrast with Gaebelein's proposed "marks of truth in art"—durability, unity, integrity and inevitability. It also is opposed to Rod Jellema's proposal that "Poems Should Stay Across the Street from the Church" (the title of his essay).

Fifth, in its concern for clarifying that "truth" which is embodied by the artist-writer and received by the audience-reader, the book gives surprisingly scant attention to the work of art itself. Ryken's essay on the Bible as literature is an exception, but then the topic is the Bible, not, for example, modern fiction. There is an overwhelming interest throughout the collection in "mimetic" theories of art (cf. Howard, Lewis, Gaebelein, Ryken). In an era when other writers are finding such a critical perspective increasingly problematic (cf., Tom Driver, Nathan Scott), here is perhaps an "evangelical" distinctive.

Sixth and lastly, Ryken's volume evidences evangelicalism's commitment to a biblical agenda. If there is a major difference between Ryken's collection and the others, it is the preponderance of biblical citation and support which is rallied by the authors. Because God is portrayed as a Creator and Imaginer, so we who are in his image should be also. Because the world is fallen, art remains problematic. Because of the incarnation, "the Word made flesh," we are both encouraged to enflesh our "words" and to work for the redemption and restoration of creation itself. Such biblical perspectives are repeatedly echoed and serve as a unifying perspective for the entire volume.

The book has its weaknesses. Chief perhaps is its ambivalence as to whether it should function as an *apologetic* for the arts or an introduction to the arts. Many of the essays seem intent on demonstrating that biblical Christianity is not incompatible with the arts. (The double-negative is consistent with the tenor of these articles.) There are eight essays in the center of the volume, however, which function to introduce their readers to myth, tragedy, satire, comedy, the novel, poetry, drama, and film. One senses a different tone for these articles. There is also a different intended audience, the apologetic essays having a more popular cast. The dual focus of this volume contributes to other problems as well. Most will find the book too lengthy. After repeatedly reading similar ideas, the reader wishes that Ryken had extended his introductory comments and then forced himself to make difficult, but necessary, selections.

Despite its cumbersomeness, however, the volume has real strengths. Important issues concerning Christianity and culture are raised: (1) How is art to be described? (2) Should a Christian be involved with art? (3) What if that art is "evil"? (4) What integrity does contemporary art have? (5) Can form and content be separated in evaluating art? (6) Is there a specifically Christian literary criticism? (7) Is art "religious"? (8) What is the biblical basis for involvement in the arts? Such questions have too rarely been raised, particularly by evangelicals. Ryken's book is a helpful beginning point for further necessary exploration.

A Bonhoeffer Legacy: Essays in Understanding
edited by A. J. Klassen (Eerdmans, 1981, 322 pp., $18.95 cloth). Reviewed by Mike Hays, Pastor, Knollbrook Covenant Church, Fargo, North Dakota.

It is true that books are always more out-of-date than are journals — but this is ridiculous! This is clearly a book from and for the early seventies and thus, with its 1981 publication date, tells us as much about the history of Bonhoeffer studies as about Bonhoeffer himself. Mayer, for example, helps us to disentangle Bonhoeffer from the Death of God theologies of the early sixties, a disentanglement which time has long since performed for us.

With proper editorial introductions and perspectives, the book even today could have been of real significance. Unfortunately, the editor has seemingly made no contribution at all to our understanding of the book: the essays are not put into any context, themes are not related, basic terms whose common knowledge is assumed by many authors are not explained. The essays are not dated nor the authors introduced except by name.

Such failings by editor and publisher ought not to blind us, however, to the high quality of a number of the essays. Ruth Zerner examines Bonhoeffer on "The State and History" in a clear and thoughtful analysis. She contextualizes what is obviously a critical area both in Bonhoeffer and in our own relationship to the political and social structures of which we are a part. Rasmussen's challenge to learn and enact Bonhoeffer's understanding of worship needs to be accepted, as does Bethge's challenge to get on with the business of becoming truly religionless Christians.

With these and other fine essays the book is clearly of value for many of us. It is, however, not at all suitable as an introduction to Bonhoeffer: neither editor nor authors speak to those new to the man. (Bethge's *Costly Grace* would be an excellent starting point for getting into the world of Bonhoeffer.) On the other hand, the book is so dated that most serious students of Bonhoeffer will already have found the ideas expressed through other channels. Rather, the book will be of greatest value for the non-specialist who already has a basic foundation in the life and writings of Dietrich Bonhoeffer.

The Fatherhood of God and the Victorian Family: The Social Gospel in America
by Janet Forsythe Fishburn (Fortress, 1981, 208 pp., $19.95). Reviewed by Alan Padgett, San Jacinto United Methodist Church, California.

Janet Fishburn, professor of Christian Education at Drew University, offers a good examination and critique of the Social Gospel movement in America, specifically looking at Lyman Abbott, Washington Gladden, Joshiah Strong, William N. Clarke, F. G. Peabody, and especially Walter Rauschenbusch. Rather than examine each one of them as an individual, she considers them as a group, with Rauschenbusch at the center.

While there have been several other studies of the Social Gospel, notably Richard Niebuhr (1937) and Robert Handy (1966), Fishburn has placed the movement in its socio-cultural background. She offers us an interdisciplinary approach to the history of religion, rather than focusing on theology alone. For this reason, the book is important as a model for American church history. She examines the intellectual atmosphere, national crises, cultural assumptions, social problems, life styles, and family relationships in light of their interaction with religious thought. This approach has much to recommend it, as a corrective to the usual emphasis on intellectual history.

The first part of the work provides an excellent survey of the Victorian social and intellectual revolution: the impact of industrialization, the Civil War, labor unrest, urbanization and the break-up of the close-knit community and church, Social Darwinism, phrenology, and the like. The reader gets a feel for what it might have been like to grow up in such a world. Fishburn might have drawn further the impact of the Civil War and the freeing of the slaves, but in general this is a first class vignette.

The second part of the book consists of an examination of the social and religious thought of the Social Gospel men, in light of the first part's conclusions. Fishburn points out how these men bought into the ideologies of the day, at least in the beginning, hampering their message of love and equality for all. The second-generation Social Gospel men (Clarke, Peabody, Rauschenbusch) differed from the "pioneers" in some respects, and especially the German-American Rauschenbusch did not swallow all of America's cultural mythology. In general, however, Fishburn explodes the usual view of the Social Gospel "radicals," pointing out that they were fundamentally *defenders* of Victorian middle-class values and world view.

In the penultimate chapter, Fishburn briefly describes the theology of the Social Gospel men, focusing on Rauschenbusch. In the last chapter of the book, she points out the paradoxes, shortcomings, and problems in the Social Gospel theology and social theory. This last chapter, at least, should be required reading for all modern American Christians. More than we know or are willing to admit, the Social Gospel has penetrated our praxis. Moreover, Fishburn raises questions having far-reaching implications for all those who devise plans for social change from a Christian perspective, whether they be liberation theologians or Moral Majority enthusiasts.

Lest we evangelicals feel too smug at this critique of Social Gospel liberalism, it seems to me that much evangelical social theory possesses similar problems. How easily we are co-opted by the right or the left! Fishburn's book merits careful attention, not only as an analysis of the past but as a warning for the future.

Mainline Churches and the Evangelicals: A Challenging Crisis?
by Richard G. Hutcheson, Jr. (John Knox, 1981, 194 pp., $8.95). Reviewed by Richard J. Coleman, teaching minister, Community Church of Durham, New Hampshire.

Richard G. Hutcheson, Jr., former Chairperson of the Office of Review and Evaluation of the Presbyterian Church in the United States, has several well-defined theses, and his book develops them quite well. First, because of the recent surge of the evangelical movement, mainline churches have become the arena of confrontation and challenge; for their own good, as well as the health of the Church as a whole, they must recognize the challenge and rise to it in a positive and affirming way. The second

thesis concerns the way mainline churches can react. Hutcheson outlines three ways: battle for control, planned pluralism, and search for a consensus middle.

What are the crisis points which lie behind the challenge? In analyzing the present situation, the author devotes a chapter to each: the exodus of youth from mainline churches to successful evangelical organizations (Youth for Christ, Young Life, etc.); the rise of independent parachurch groups both within and without denominational structures (e.g., PTL Club, Moral Majority, Presbyterians United for Biblical Concerns, World Vision International); the crisis in overseas missions; the charismatic renewal; the church growth movement as an evangelical methodology; and the fragmentation of denominational life.

Perhaps the most interesting and significant aspect of this analysis is the distinction between mission and missions. When mainline liberal-ecumenicals moved to define the mission of the Church as *everything* the Church is sent into the world to do—preaching the gospel, healing the sick, improving international and interracial relations, and so forth—evangelicals stood firm in their reluctance to displace missions to the unchurched by this broader definition. From this basic distinction arise two different styles of doing mission. Mainliners tend to define overseas missions in terms of *partnerships* and *interchurch* aid to those who request it. Evangelicals have learned to separate the Christian message from Western dress, but their style is still to develop new churches wherever there are none, and to do so with a concentration on preaching and Bible study. Hutcheson also notes the economic repercussion: namely, the flow of benevolence giving away from denominational structures to designated projects and independent groups. I appreciated the author's references to how this evangelical–mainline challenge is taking shape in other countries, especially Africa and Latin America. In the former the usual American polarities are not very important, while in the latter they are most definitely present.

The last part of the book is concerned with possible responses by liberal mainliners. It is noteworthy that the response is seen as a one-way avenue. Hutcheson is unaware of or chooses not to mention the various debates going on among evangelicals pertaining to their new status as the new mainliners, as well as the dissatisfactions commonly associated with independent churches and strong personalities. I found this section to be the weakest but nevertheless helpful.

The author dismisses fairly quickly the win-lose alternative of fighting it out for control. The second alternative of planned pluralism calls for a shift from de facto diversity, which presently characterizes mainline Protestant churches, to an effort which consciously seeks and encourages the *legitimacy* of diversity. The negative direction such planned pluralism can take is evident when a church becomes a consensus congregation. As Hutcheson points out, government by majority vote serves to handle dissenters by getting rid of them. I would concur that most mainline churches strive toward consensus by subtly excommunicating their nonconformists. While being open to cultural pluralism, liberal ecumenicals are not very tolerant of a conservative-liberal pluralism. The more positive option is for voice and legitimacy to be given to internal consenus groups. The best example of how this can happen is our recent history of charismatics within both Protestant and Roman Catholic churches. By and large their presence within their home churches has been inspiring rather than divisive.

Hutcheson's greatest hope is for a planned pluralism where there exists a substantial core of unity or balance so that leadership can be shared and the work of the church can be carried out under a banner of shared commitment. Hutcheson understands the many reasons why this is a hopeful possibility. Yet whether operating with a consensus or a middle ground, there remain the dangers caused by indifference and lukewarm Christians, by a diluted sense of mission because the goals are pluralistic, and by the inevitable tendency of evangelicals to define that middle in terms of orthodoxy and liberals in terms of cultural transformation.

A certain pessimistic current runs through Hutcheson's hope for the future. When he asks whether there is a sufficiently substantial core of unity underlying the diversity within mainline churches, Hutcheson is dubious. Perhaps he is correct, but I think he might have reason to be more optimistic if more attention had been paid to what this middle balance would look like theologically. Repeatedly he asks if anyone knows where the middle is. It may seem arrogant, but I think I have a sense of how to define a middle ground theologically and have known more than a few churches where a balance is lived out. Hutcheson is correct in his emphasis on the role of the Holy Spirit in leading us where we do not necessarily want to go, but let us not use this as an excuse for not doing some goal-setting and theological dialogue.

Richard Hutcheson's book will be most helpful to mainline liberals who need a better picture of what is happening and why it is happenng. I applaud his fine effort not only accurately to point out where the challenge is, but, then, to challenge us.

***The Gospel and Islam: A 1978 Compendium* edited by Don McCurry (Monrovia, California: MARC, 1979, 638 pp., $6.00). Reviewed by Callum Beck, M.A. student, Emmanuel School of Religion.**

There is no more difficult task or greater challenge facing Christians today than that of bringing the good news of Jesus the Christ to our Muslim neighbors. This book emerges from a meeting of concerned evangelicals in October of 1978 to discuss how we could better fulfill this task. It offers the Christian community a chance for further thought and discussion, and encourages us to take up the large task before us.

The book consists of forty fundamental papers, with helpful critical responses and less helpful rejoinders. The papers can be grouped into three categories: (1) conceptual, including articles on the gospel and culture (Paul Hiebert), contextualization (Charles Taber), and several on culturally congenial forms of worship for converted Muslims; (2) descriptive, including articles on Islamic theology, the comparative status of Christianity and Islam in the world, and the current status of certain aspects of the present missionary effort; and (3) practical, including articles on the role of local churches in Muslim evangelization (Frank S. Khair Ullah), dialogue (Daniel Brewster), and the development of various tools to aid in our task. Also included are Stanley Mooneyham's keynote address and two articles describing the background of the conference.

One of the major emphases of the book is that "the Muslim world is no more a monolithic whole than is the Christian world." There may be many Muslims who follow the traditional Quranic beliefs and practices, but there are more yet who are animistic and superstitious. This, however, does not excuse us from coming to grips with pure Islam, for we will never really understand the popular form if we do not understand the ideal; as Kenneth Cragg notes, "the popular reaches back into the ultimate."

Also stressed is the need to repent of our harsh and unfair criticisms of Islamic culture and religion, our deficiency in sacrificial and caring love, the cultural baggage we have carried with the gospel, and the wrongs that we as a people have continued to commit against the Islamic people. This need does not exist just because we as individuals may have done wrong, nor is it suggested that Muslims are without sin. Rather, it is because "Muslims have an understanding of solidarity and corporate responsibility that makes us partakers of the deeds of our predecessors, associates, and fellow-countrymen, unless we explicitly and concretely denounce them and act differently." We, therefore, must denounce, both in word and deed, the past and present sinful actions of our people.

Perhaps the greatest strength of the book is not its discussion of conceptual matters or practical methodologies, nor even its broad-minded scholarly approach, but its insistence on the centrality of prayer in mission work and planning. Many books on missions today, though excellent on methodology, technique or proper conceptualization of missions, seem to take prayer for granted, as if we don't need to be reminded of its importance. But Paul says, "pray that the message of the Lord may spread rapidly" and rarely discusses technique or concepts. Our conceptualization of mission is sure to go amiss if our books on missions are not pervaded with the sense that without God we can do nothing. This book refreshingly has that sense.

McCurry has assembled an excellent introduction for anyone interested in Muslim evangelization, but it is also essential reading for anyone presently involved in this work. The task ahead of the Christian world is great, but this book has given us much new insight into how we can achieve it.

BOOK COMMENTS

Testaments of Love: A Study of Love in the Bible
by Leon Morris (Eerdmans, 1981, 232 pp., $7.95).

Leon Morris reacts with amazement to the lack of literature he finds on the meaning of "love" in the Bible. Since love is central in Scripture, and since we can easily read our own ideas of "love" (as sentimentality or romance) into the text, we surely need a clear idea of Scripture's own intent. So, Morris examines both testaments, focusing on the various words which they use for "love." From this study, a number of intriguing ideas emerge, notably the importance of the cross to the Bible's view of love and the assertion that the "answering love" prompted by God's unconditional love is directed fundamentally not back towards God, but out towards other people.

Testaments of Love is well indexed (by topic, author, and Scripture text) making it a useful reference, and it is broad in scope, interacting with the previous authors on the subject such as A. Nygren, C. S. Lewis, and C. Spicq. The only major tragedy is Morris' failure to attend to Kierkegaard's *Works of Love*, especially since he and the Dane struggle with many of the same questions (e.g., how can love be commanded?). Even so, Morris is helpful in a number of ways and his conclusions are both sound and profound, for he sees that love—God's love for the undeserving—is central to Scripture, and the cross is central to love.

—Hal Miller

The Westminster Concise Bible Dictionary
by Barbara Smith (Westminster, 1981, 161 pp., $5.95).

This very simple Bible dictionary is an unchanged reprint of a 1965 work entitled *Young People's Bible Dictionary.* Although such a volume undoubtedly has some value, it is debatable whether such an elementary and older dictionary ought to be reprinted. It is hardly a volume for readers of this journal to consult. Especially regrettable is the fact that the one-page bibliography is reprinted without any updating.

The entries are clearly written and provide numerous references to biblical texts, both good traits. The coverage is generally adequate, but with some surprising omissions (e.g., Noah; Phoebe). The *Dictionary* does not contain entries on subjects related to biblical study such as Ugarit, Qumran, gnosticism, apocalyptic or hermeneutics. Different types of potentially sensitive entries (e.g., Pharisees; resurrection) are simply statements of data found in the biblical texts with no evaluative comments. Opinions are expressed, however, on some authorship questions (e.g., Pastorals are not by Paul; 2 Peter not by Peter; three sections of Isaiah). At the end of the *Dictionary* the sixteen colored maps from G. E. Wright and F. V. Filson's *Westminster Historical Maps of Bible Lands* are printed.

Probably young people should be encouraged to use the more recent Bible dictionaries produced for children by Eerdmans and David C. Cook. Adult beginners should probably be introduced to one of the larger and newer Bible dictionaries available.

—David M. Scholer

The Atonement
by Martin Hengel (Fortress, 1981, 112 pp., $6.95).

The author's thesis is that in the Graeco-Roman world of thought myths concerning the apotheosis of dying heroes, who sacrificed themselves for cities, friends, the law and truth, created a context for the message of Christ's atonement. This does not mean, however, that the doctrine of the atonement is the product of Hellenistic speculation. Rather, beginning with the letters of Paul, the author makes a convincing case for the thesis that such Pauline formulae as "Christ died for our sins" and "Christ was given up for our trespasses" rest upon an earlier Jewish-Christian understanding of Christ's death. This "tradition" goes back to the original disciples who became convinced by the resurrection not only that Jesus was the Messiah but also that his death had an expiatory quality as a sacrifice for their sins. They came to this understanding not only because of the influence of the Temple Cult and such prophecies as Isaiah 53, but also, in the last analysis, because of what Jesus himself said and did. Mark 10:45 ("The Son of Man came . . . to minister and to give his life a ransom for many") was in all probability used to interpret Jesus' symbolic acts at the Last Supper which he celebrated with his disciples on the night of his betrayal. In these acts he represented his immanent death as the eschatological (once-for-all) saving event which brought reconciliation with God. Hence his death, thus interpreted, was at the heart of the Christian kerygma from the beginning. I highly recommend this book—which the author modestly calls a "fragment"—for its careful exegesis and theological balance.

—Paul K. Jewett

Early Arianism—A View of Salvation
by Robert C. Gregg and Dennis E. Groh (Fortress, 1981, 223 pp., $24.95 cloth).

The authors of this book, in an attempt to rethink the whole Arian controversy, approach the subject by asking questions such as what sort of salvation Jesus models, what the relationship is between the Savior and the saved, how humanity may achieve holiness (perfection), and how the answers to these and other questions affect our understanding of the relationship between human action and divine initiative. Gregg and Groh contend that current scholarship, in its portrayal of the early Arians as philosophical cosmologists and logicians interested only in preserving the bulwark of monotheism, is at a stalemate. Rather, the authors argue that what is sometimes known as the Trinitarian controversy is actually a controversy rooted in two very different conceptions of how we are to be saved. The Arians understand salvation as the reward for a life of progress and arrival at perfect holiness. Humanity's problem is one of disobedient *will*, and our "pioneer," Jesus, has demonstrated the possibility of being perfectly obedient, and thereby has been redeemed himself. The authors maintain that the early Arians are influenced by current Stoic anthropology in their soteriological analysis.

This book will be a watershed in fourth-century scholarship. The average seminarian will find it a model of clear and careful scholarship. Gregg and Groh have a pleasing facility of expression which almost justifies the rather steep price.

—Steven Odom

The Christian View of Man
by H. D. McDonald (Crossway, 1981, 149 pp., $6.95).

We need good introductions to basic Christian doctrines. Unfortunately, *The Christian View of Man* misses. The book does not lack assets: brevity; essential conservative orthodoxy; a large, interesting, evangelically-weighted bibliography; contents that touch upon most of the key issues of Christian anthropology. By and large the author is willing to state his own views without making the book a simple apology for them; and he heroically avoids the temptation of straying into other doctrinal loci.

The problem with the book is its style. The jargon and allusions—not to mention the untranslated Latin, Greek, and Hebrew—are far too obscure for the layperson for whom the piece is allegedly designed; and the assertions are far too imprecise for the scholar. Add non sequiturs; vague, unidentified references to thinkers or schools of thought; lists of little-known supporters of points of view; and ill-fitting Scripture references. Mix with a pastiche of quotations of dubious relevance to the specific issues at hand. Here is a recipe for unedited lecture notes.

Do not sit down to read *The Christian View of Man.* Use the bibliography. Get ideas from the outline, and reminders of how debates developed and who was involved. But do not submit yourself to the exasperating task of trying to read and follow the book. It is not worth it.

—Marguerite Shuster

Is God GOD?
edited by Axel D. Steuer and James McClendon, Jr. (Abingdon, 1981, 288 pp., $9.95).

In this volume of essays leading American theologians express themselves on what they take God to be and to mean. Each piece is accompanied by an explanatory preface, and some cross-referencing is attempted. "Death of God" theologian Altizer is still talking about the anonymous God who cannot be identified by us but who still matters and is working in universal human culture. Charles Davis sees God-talk as a way of expressing one's trust in reality, and feels we are in need of new symbols for God in our time. Van Buren is no atheist these days, but is heavily into thinking about God in the context of Auschwitz. He wants to think of God as having limited himself and left responsibility for history to us. Axel Steuer, one of the editors, does a nice job of refuting the objection to theism that the concept of God is meaningless. For Kaufman, God is a key point in a person's world picture and is the construct of the human imagination. It is hard to see how this differs much from atheism. Robert Neville gives us more of his peculiar brand of process theism focussing on the Spirit as the world's ongoing creator, while Whiteheadian John Cobb attempts to show how there is embedded in the Buddhist faith a witness to God despite the apparent disinterest in the topic. There are some noticeable similarities between Christian thinkers who are near-atheists and Buddhist thinkers who are near-theists. They meet in the twilight of faint assertions.

—Clark H. Pinnock

Life in All its Fullness
by Philip Potter (World Council of Churches, 1981, 173 pp., $7.50).

This is a collection of eight representative pieces selected from an abundance of occasional addresses and articles by the Secretary General of the World Council of Churches since 1972. For its publication we have the author's friends to thank; they have provided us here with a faithful mirror to the mind and heart of a self-styled "Caribbean person" who is also the most prominent of our ecumenical leaders from the Third World.

Dr. Potter's theological orientation can rightly be labelled "liberation," but with interesting nuances of its own. Its focus is more "soteriological" than "ideological"; its rhetoric is more openly dialogical than adversarial. More importantly, its emphatic appeal to Scripture as primary and final authority helps to base Dr. Potter's discussion on a common ground with "evangelicals." Indeed, he claims for himself John Wesley's slogan—*homo unius libri* ("a man of *one* book—the Bible!"). The reiterated themes in every piece are "salvation," "justice," and "unity."

He tells us that he was bred up to work with the Bible in one hand and a newspaper in the other. The result makes for a lively dialectic, but it also tends to ignore what lies between: viz., whatever Christian wisdom that may have accrued along the way from the Apostolic Age to any given *here* and *now.* And yet the Christian *future* has always turned, in part at least, upon its linkage with the Christian *past.* On this score, many "modern" Christians ("ecumenicals" *and* "evangelicals") have some lessons to learn, *together.*

—Albert C. Outler

The Justification of Religious Belief
by Basil Mitchell (Oxford University Press, 1981, 180 pp., $4.95).

Basil Mitchell is an Oriel College, Oxford, moral philosopher of religion. In this brief but incisive book, Mitchell argues that Christianity, like other world views, cannot be proved or disproved. What we must look to is the cumulative weight of the various arguments pro and con, some of them infor-

mal and probabalistic. Mitchell shows that such a pattern of argument is common in such other fields as history, hermeneutics, political science, and especially science. He argues that a judicious look at the situation shows that a rational case can be made for religious belief and for Christian theism.

Mitchell also discusses in an illuminating manner the notion of a theistic proof and the nature of religious faith. He also provides sensible replies to objections that have been recently raised against religious faith by such "empirical" critics as Antony Flew, Kai Nielsen, and Terence Penelhum. Most importantly and helpfully, he discusses Kuhn's concept of paradigms and conceptual schemes, especially as they relate to the rationality of theism versus naturalism.

This is an excellent book, profound but not overly technical.

—Stephen T. Davis

A Loving God and a Suffering World
by JonTal Murphree. (IVP, 1981, 126 pp., $4.50).

Murphree has given us a popular, easy to read book on the urgent problem of evil for Christianity, written (I would suppose) for the early college student. He details the importance of the problem for Christians, and outlines his response. Murphree discusses the nature of omnipotence, freedom, moral and physical evil, goodness, and divine intervention as these impact upon his thesis. The book does a good job of presenting ideas in a clear, understandable manner. Murphree combines the free will defense with the Irenaean type of soul-making theodicy. While critical readers will find several questionable statements, in general the book will be helpful for beginning students at the college level. The seminarian may find it useful to give, but probably not to read, unless as one's first book on the problem. An index and a bibliography would have improved the book.

—Alan Padgett

Samuel Hopkins and the New Divinity Movement
by Joseph A. Conforti (Eerdmans, 1981, 241 pp., $16.95).

Joseph Conforti's monograph is a lucid and balanced blend of intellectual biography and social history. The central focus is on Congregationalist pastor–theologian Samuel Hopkins (1721–1803). Although the prized student of Jonathan Edwards, Hopkins made a significant modification in Edwards' definition of "true virtue" (essentially from "right affections" to "right actions"—i.e., radical "disinterested benevolence."). Conforti insightfully shows how this renewed Calvinism of Hopkins was a theologically solid base for Christian social action, including Hopkins' own fight against the slave trade in eighteenth-century Newport, Rhode Island.

The book is also a concise analysis of changing New England society from the First to the Second Great Awakening. Moving beyond an autonomous intellectual history methodology, Conforti delineates in social detail how Hopkins and like-minded associates (e.g., Joseph Bellamy and Nathaniel Emmons) shaped a New Divinity movement ("the first indigenous American school of Calvinism") which captured the minds and hearts of many young Congregationalist ministerial candidates of "modest to obscure social backgrounds" in the decades succeeding the First Awakening.

This book, pleasant reading as well as an outstanding model of historical analysis, is worth the time of all evangelicals who are interested in understanding and reappropriating a key part of their multifaceted tradition.

—Douglas Firth Anderson

Anabaptism in Outline
edited by Walter Klaassen (Herald Press, 1981, 424 pp., $17.95 cloth, $12.95 paper).

Although the book title is not as helpful as it could be, this volume is our one best access to the primary documents of sixteenth-century Anabaptism, particularly for those who read only English. Collected by topic, here are generous excerpts from all the major works of the total spectrum of Anabaptist writers. The apparatus of introductions, notes, indices, bibliographies, and biographical information is full and competent. One additional helpful feature could have been "maps" that would enable the reader to string excerpts together so as at least partially to reconstruct the particular work of a given author. Even where there is sufficient material, its present arrangement makes it difficult to get a feel of the thought or style of individual writers.

Yet, beyond doubt—whether for present-day Anabaptists, curious readers, or scholarly researchers—this book is our best entree to the heart of Anabaptist thought and tradition.

—Vernard Eller

Born Againism: Perspectives on a Movement
by Eric W. Gritsch (Fortress, 1982, 112 pp., $5.95).

Several dozen books are reportedly now appearing concerning recent American evangelicalism and fundamentalism. *Born Againism*, while not without merit, is not one of the best. While Professor Gritsch, a Luther scholar, in attempting to provide a historical perspective, presents some important background on fundamentalism and the charismatic movement, his account is too filled with partial truths and ambiguities to be of much use. By emphasizing that the born-again movement is rooted in the millennialism in England of the 1790s, Gritsch subordinates the vast impact of earlier pietism and says too little about the central role of the Great Awakenings and American revivalism. Moreover, Gritsch conflates post-millennialism and premillennialism, and so obscures the significance of the millennarian background for understanding fundamentalism today.

Professor Gritsch does offer some valuable insights in a theological critique from his perspective of "ecumenical Christianity" tempered by Lutheranism. Particularly, he points out that evangelicals' neglect of the sacraments reflects a weak view of the church as community. Billy Graham's *How to be Born Again*, for instance, does not mention baptism. Moreover, some born againism mixes a great deal of "ego power" with "gospel power." On such questions, Gritsch suggests, the Lutheran tradition has some insights concerning God's grace that evangelicals should consider.

—George Marsden

Cradle of the Middle Class: The Family in Oneida County, New York, 1790–1865
by Mary P. Ryan (Cambridge University Press, 1981, 321 pp., $24.95).

Ryan's work is a helpful supplement to other in-depth studies on revivalism and its social effects, particularly in the early nineteenth century, including Paul Johnson's *A Shopkeeper's Millenium: Society and Revivals in Rochester, New York, 1815–1837*; John Hammond's *The Politics of Benevolence: Revival Religion and American Voting Behavior*; and Barbara Epstein's *The Politics of Domesticity: Women, Evangelism, and Temperance in Nineteenth-Century America.*

These works are beginning to show very concretely how revivalism interacted with the change from a domestic and market economy to industrialization, and how the new economic patterns radically altered family structures and allowed some women to emerge into leadership in social reform. Ryan traces these changes through church and civic records. Contrary to eighteenth-century patterns, women increasingly took on alone the job of molding the children through childhood and schooling.

While Ryan is more concerned about sociology than theology, her careful study will be invaluable to anyone studying American revivalism. Also, because she shows clearly how a "woman's sphere" evolved in response to the industrial economy and the growth of the leisured middle class, her book offers a necessary word of caution to those who think the nuclear family is "the way God ordained it."

—Nancy A. Hardesty

Women and Religion in America
edited by Rosemary Radford Ruether and Rosemary Skinner Keller (Harper & Row, 1981, 353 pp., $14.95).

This volume on the nineteenth century is the first in a "documentary history" which Ruether and Keller have planned. Volumes on later and earlier periods will be forthcoming. In this volume Ruether covers women in utopian movements and Keller writes on Protestant lay women. Roman Catholic nuns and Jewish women also have chapters. Of particular interest to evangelicals will be Martha Blauvelt's chapter on women and revivalism (Blauvelt has done particular work on Presbyterians), Barbara Brown Zikmund's essay on "The Struggle for the Right to Preach," and Carolyn Gifford's work on social reform movements. Each author gives a short introduction to her topic and follows it with a few photos and from eight to seventeen documents. Those in Zikmund's list should be familiar: Frances Willard, AME leader Jarena Lee, Phoebe Palmer, Antoinette Brown and Luther Lee. She also includes selections from those opposed to women's preaching. In the Ruether tradition, this book is well-conceived and carefully executed, an excellent text for a course on women in church history, or as a supplement to other "male" texts.

—Nancy A. Hardesty

Womanhood in Radical Protestantism, 1525–1675
by Joyce L. Irwin (The Edwin Mellen Press, 1979, 258 pp., $24.95).

Joyce Irwin's book opens new vistas to historians, especially those interested in the radical reformation and in the place of women in the church. She begins with a general introduction delineating the scope of her work. She includes the early Anabaptists who emphasized the authority of Scripture, and

the Spiritualists, including Quakers, who relied on the Spirit. She includes radical Puritans but excludes Pietists, who emerged after 1675.

The book is divided into four sections on women as wives, women and learning, women in the church, and women as preachers and prophets. Irwin's most significant contribution is her collecting, translating and editing of original sources. She makes available here a wealth of material previously inaccessible to most people. The work is especially enhanced by succinct and helpful introductions to each chapter and selection.

Irwin is also to be commended for her objectivity and restraint. Similar books tend in one of two directions. Some, either ardently seeking proto-feminists or attempting to redeem a hopelessly patriarchal tradition, exaggerate all glimmers of "enlightenment." Others, embittered by or hostile to the tradition, exaggerate the patriarchalism of the sources. Irwin is helpfully and wisely matter-of-fact. She has given readers a range of good sources from which to draw their own conclusions.

—Nancy A. Hardesty

Limits: A Search for New Values
by Maxine Schnall (Clarkson N. Potter, Inc., 1981, 340 pp., $12.95).

Limits is one of those books, like Fromm's classic *Escape from Freedom* or Lasch's more recent *The Culture of Narcissism*, which attempts to assess, critique, and expound upon where we are as a culture. Schnall takes us from the "Depressing Thirties" through the "Selfish Seventies" in a pop-cultural documentation of the loss of our "inner compass." And, true to the genre, Schnall finds us now standing at a fork in the road: will we be able to set for ourselves new limits in love and work, or will we continue to be duped by the false prophets of the feminine (or feminist) mystique, success, careerism, selfishness, etc.?

As inviting as such discussions sound, *Limits* is a disappointing book. The problem is that Schnall does not really say anything that has not already been said before. To put this criticism bluntly, *Limits* could have been written with materials available in any shopping mall, adding only a purse-full of psychiatric journals. Moreover, Schnall provides no novel answers. Instead, for example, when it comes to relationships with parents, we are uncreatively admonished to "work through" them. Finally, *Limits* has next to nothing to say about religion, theology, or faith—so even if it were good, it would be of only peripheral concern for those seeking a Christian critique of contemporary culture.

—Kenneth E. Morris

Freedom of Simplicity
by Richard J. Foster (Harper & Row, 1981, 200 pp., $9.95).

In an increasingly complex and complicated world, characterized by a gnawing sense of individual impotence and global uncontrollability, it is marvelously energizing and hope-filling to be shown in a comprehensive and practical way the power and freedom to which we are called. This is precisely what *Freedom of Simplicity* does.

Simplicity as Foster speaks of it does not mean simplistic solutions to problems or a fanatical single-viewpointedness that leads to intolerance. Rather, it concerns the lived conclusions that follow naturally and logically from having a single heart which belongs to God. Those lived conclusions are the mass of inner and outward thoughts, words and deeds which, without simplicity, remain knotted and snarled threads, but with simplicity become a tapestry of integrated life—at once spiritual and secular, private and corporate, active and contemplative, intimately one's own and connected to everyone else's life.

Foster's work is solid, graceful, balanced, sensitive, and joyful; consistently, these are the traits of a life lived in simplicity. *Freedom of Simplicity* is a wonderful perspective, not only in theory as Foster has written it, but more so in practice as he invites us to live it. Of the many books on the spiritual life which appear each year now, few are more worth having, reading, sharing, giving away, and giving oneself over to in earnest practice than *Freedom of Simplicity.* It is not merely a "must read" book; it is a "must live" one.

—Gregory A. Youngchild

Ways to the Center: An Introduction to World Religions
by Denise L. Carmody and John T. Carmody (Wadsworth, 1981, 408 pp., $17.95).

This is an interesting, accurate, and readable introductory text that is clearly geared for the college market. Each chapter has key dates at the beginning; a section on the chronological development of the religion; a structural analysis in terms of nature, society, self, and divinity; and some study questions. The glossary, notes, bibliography, and indexes are helpful. This book goes into more depth than the just released *Eerdman's Handbook to the World's Religions*, but lacks some of that book's breadth (e.g., the section on primal religions is much more extensive in Eerdman's). If you need a book for group or church study, I would recommend the Eerdman's text. If you are teaching a course in upper division world religions to students with some background in religions, I highly recommend *Ways to the Center.* If you want to get more than a "once over lightly" book for a personal study of world religions, I would recommend either book with the hint that Carmody has more depth. If you are interested in comparisons, the structural analysis sections of the chapters will help immensely. The book could stand to be redesigned graphically. The double columns with only a few black and white photographs is very dulling. The text deserves better.

—Charles O. Ellenbaum

Interreligious Dialogue: Facing the Next Frontier
edited by Richard W. Rousseau, S. J. (Ridge Row Press, 1981, 234 pp., $13.50).

The pressing question of interreligious dialogue has resulted in the production of a new collection of interesting essays. Like the earlier collections on this subject edited by Stanley Samartha, John Hick, Herbert Jai Singh, Donald Dawe and John Carman, this one reflects high scholarly standards and a sense of the crucial importance of the topic. The chief issue is still the relation of mission to dialogue, and, except for the contribution by Lesslie Newbigin which has already been published in his book, *The Open Secret*, there do not appear here any new ways of resolving that issue. Perhaps the most useful essay is the one by Lucien Richard analyzing the Christologies of ten contemporary theologians, for the problems of interreligious dialogue all focus on Christology. Nearly all of the ten try to develop a Christology which sees Christ in other religions. Supplementing this essay are four others which provide fuller critiques of the thought of Kramer, Hick, Rahner and Kung as they deal with other religions. None of these giants comes through unscathed.

—Charles W. Forman

BOOK COMMENT CONTRIBUTORS

In addition to regular *TSF Bulletin* editors and contributors (listed on the outside and inside front covers), the following reviewers have contributed book comments in this issue: **Charles W. Forman** (Professor of Missions, Yale University Divinity School); **Paul K. Jewett** (Professor of Systematic Theology, Fuller Theological Seminary); **George Marsden** (Professor of History, Calvin College); **Hal Miller** (Ph.D. candidate, Boston College); **Kenneth E. Morris** (Ph.D. candidate, University of Georgia); **Steven Odom** (Campus Minister, Madison Christian Student Foundation, University of Wisconsin); **Albert C. Outler** (Emeritus Professor of Theology, Perkins School of Theology); **Alan Padgett** (Pastor, San Jacinto United Methodist Church, California); **David M. Scholer** (Dean and Professor of New Testament, Northern Baptist Theological Seminary); **Marguerite Shuster** (Associate Pastor, Arcadia Presbyterian Church, California).

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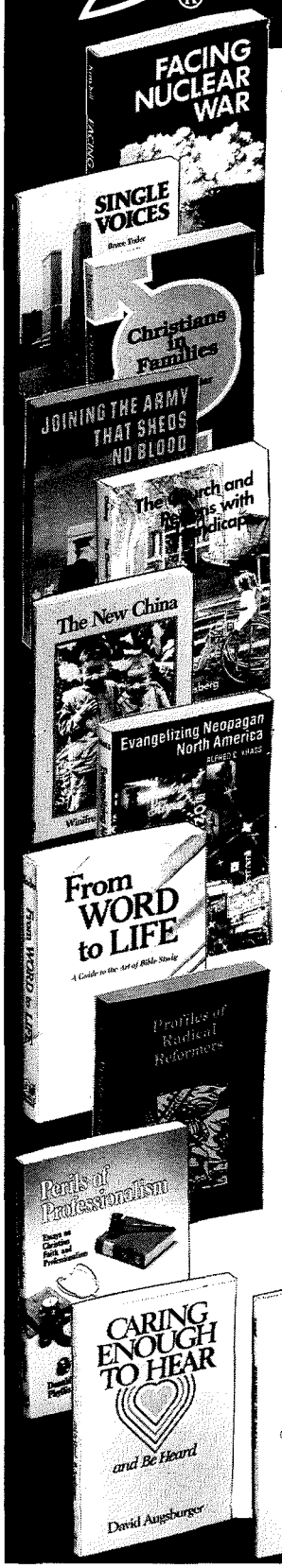

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The United States as a Mission Field

by Orlando E. Costas

Can the nation with the greatest missionary presence[1] in the world be regarded as "a mission field"? If so, can that sector of the world which represents the habitat of the have-nots and the oppressed of the earth have anything to contribute to the missionary situation of the United States?

The United States qualifies as "a mission field" because many of its people are alienated from God and neighbor. In spite of the millions who profess to be Christians by virtue of baptism, church membership, or conventionality, an overwhelming number of Americans have not really heard[2] the gospel or had a reasonable opportunity to consider it as a personal option. They go through life without a personal awareness of the God who in creation and redemption has staked a claim upon their lives and invites them to experience, by the power of his Spirit, freedom, community, and hope. The dominant symptoms of this situation of alienation are fear, anxiety, and distrust at the personal level, and racism, classicism, and sexism at the social level.

The United States also qualifies as a mission field because the witness of American Christians is intrinsically related to their life and thought as a church and as an indissoluble part of their culture and society. Whatever they do affects their missionary activity at home and abroad. Whatever happens in the American sociocultural milieu affects the life and thought of the American church. This in turn affects the life and thought of churches abroad, especially their own missionary witness, and the fulfillment of the political-ecumenical dimension of God's redemptive purpose for the world. To see the relevance of the United States as "a mission field" today is not missiologically urgent only for American Christians. It is just as crucial for third world Christians.

Orlando E. Costas is Professor of Missiology and Director of the Hispanic Studies Program at Eastern Baptist Theological Seminary, and was formerly dean of the Latin American Biblical Seminary in San José, Costa Rica. This excerpt from his new book, Christ Outside the Gate *(©1982 by Orbis Books), is used by permission.*

Changes in the Sociocultural Milieu

That the United States is a nation of immigrants is well known. Very few nations of the world can boast of such a complex ethnic composition. Today, however, this nation faces a new ethno-cultural panorama. This reality poses a unique missionary challenge.

Besides the traditional European groups, which have "melted" into the main "pot" of North American society, there are said to be over 120 ethnic groups communicating in more than 100 languages and dialects. They represent roughly one-third of the total population. But, as Eduardo Seda Bonilla (among other social scientists) has reminded us, in dealing with United States ethnic minorities it is necessary to distinguish between (1) the immigrants of different nationalities, and (2) the racial minorities.[3]

The latter can be grouped into four categories: Blacks, Hispanics, Native Americans, and Asians. All of them are classified by the mainstream culture and society as "non-White." This is another way of saying that they are not of European stock. (Hispanics, though having among them many Whites, represent, as a group, the halfbreed offspring of Europeans and Amerindians; consequently they are not *pure* White.) As a matter of fact, when grouped together these minorities represent the regions that have suffered the greatest impact of Western civilization (Africa, the Middle East, Asia, the Pacific, Latin America, and the Caribbean). They are the offspring of the worst social rape in the history of humankind. Forced or induced to migrate or relocate for economic, social, military, or political reasons, they have settled mainly in the large urban centers of the country and the rural areas of the southwest and midwest. Not only have they been

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marginated socially and culturally, but economically and politically. Their plight is therefore relatively identical with their African, Middle Eastern, Asian, Pacific, Latin American, and Caribbean counterparts.

As the ethno-cultural panorama has changed, so has the religious situation. It used to be that—apart from Native American religions, New England Transcendentalism, and other rather small "harmonious" religious movements—the overwhelming majority of the religious frontiers that United States Christians had to cross in the evangelization of their fellow Americans were rooted in the Western tradition. In the last few years, however, the United States, along with other Western nations, has seen the emergence of non-Western, non-Christian religious frontiers.[4] The Eastern Missionary Advance—as the activities of the various movements, older Eastern religions, and occultist sects may be labeled—is not only attracting numerous Americans but is also forcing a new religious pluralism in the United States.[5] It is revealing, at the same time, how missiologically stagnant have been North American Christian churches and believers *at home* and how spiritually empty are, especially, Middle Americans.

A third reality may be witnessed among certain sectors of American society. Sydney Ahlstrom has called it the end of "the Puritan era." Wesley Michaelson has referred to it in terms of "the gradual disintegration of a dominant, traditional culture."[6] James Wallis has described it as the growing awareness of "what two centuries of doctrines of racial and national superiority, of Manifest Destiny, of violence have done to the American spirit." Wallis goes on to state: "The traditional American civil religion which blesses the social order rather than calling it into question is now under serious attack, and for many quarters that civil religion is being named for what it is—misplaced allegiance which usually degenerates into outright idolatry."[7]

Closely related with the foregoing is the new economic-technological reality that can now be witnessed around the globe. While Western technology (of which the United States is a senior partner) has induced certain economic growth around the world, thereby contributing to the transformation of global society, it has also created numerous problems for itself and others. For one thing, it has severely damaged its own environment. For another, it has become the means through which Western societies (and particularly the United States) have been able to dominate, domesticate, and oppress less-developed societies. This has given way to a twofold reaction from the third world: on the one hand, a global rebellion against Western models of "development" with a concomitant critique of what Rubem Alves has called the ideology of "technologism;"[8] on the other, an increasing recognition on the part of Western societies of the much healthier attitude of less-advanced third world societies toward their environment. Indeed, the absence of the dichotomy between humankind and nature and the mistreatment of the latter by the former, so characteristic of Western technological society, has become a fundamental point of reference in the Western quest for a "theology of nature."[9]

A Crisis of Church and Theology

These sociocultural challenges call for a response. Yet American Christians seem almost paralyzed by a crisis of the institutional church and its theology. This crisis has many facets.

A Culturally Bound Church and an Ideologically Captive Theology

The cultural boundness of the church and the ideological captivity of its theology are one aspect of this crisis. Michaelson is right in stating that "the distinct problem with mission to America is that the Christian church finds itself deeply identified already with the dominant but disintegrating culture" of the United States.[10] One need not go far to see this uncritical acculturation to the "American way of life." From the corporation-type pattern of church organization to the types of ministerial training, worship, and evangelization, patterns of church administration and lifestyles, the majority of American churches reveal an uncritical commitment to their sociocultural milieu. This being so, the affirmation that American theology has been and still is ideologically captive to the "American way of life" should not come as a surprise. As James Cone said:

> ... American theology from Cotton Mather and Jonathon Edwards to Reinhold Niebuhr and Schubert Ogden, including radicals and conservatives, have interpreted the gospel according to the cultural and political interests of white people. ... White theologians, because of their identity with the dominant power structure, are largely buoyed within their own cultural history."[11]

A Clergy-dominated Church and a Laity-dominated Clergy

Another facet of this crisis is the clergy-dominated character of the American church and the laity-dominated situation of its clergy. In the North American Interchurch Study conducted by the National Council of Churches in the early 1970s, the role of pastors as intermediaries of church life was strongly underscored. They not only controlled the flow of denominational information in their respective congregations, but projected their own fears and feelings on the information which their congregations rendered to the denomination.[12]

American churches reflect a gospel with a conscience-soothing Jesus, an otherworldly kingdom, a pocket God, a spiritualized Bible, and an escapist church.

Because of their professional training and the prestige carried from the colonial and frontier periods, clergy dominate local church and denominational church programs and priorities. This dominating role may be witnessed even in the realm of theology. As Martin Marty has pointed out: "Almost all church theology is clerical; almost always ordained ministers in seminaries or in congregations are called upon to depict the meaning of the Christian life in any profound way." In consequence, the laity have been generally absent from "the circles out of which theological interpretation of life occurs."[13]

Conversely, American laity exercise an extraordinary control over clergy. The fact that the clergy person is considered an employee of the church speaks for itself. Many clergy are conscious and fearful of the fact that their job depends upon the "happiness" of their respective boards and/or congregations. If they control the flow of information to and from their congregations and if their denominational colleagues are eager to get their messages through to the laity, it is because they suspect (indeed know) that their respective vocations depend upon the laity itself. To quote Marty once again: The laity "expect ministers to speak in hushed and hollow tones, not to reveal the true range of human emotions, to be soft and compromising or unprincipled adapters to what their congregations want them to be."[14]

A Gospel without Demands and Demands without the Gospel

The crisis of American church and theology becomes even more intensive when one reflects on two opposite patterns that can be witnessed in churches throughout the United States. The first pattern offers *a gospel without demands.* The content of this gospel is a conscience-soothing Jesus, with an unscandalous cross, an otherworldly kingdom, a private, inwardly limited spirit, a pocket God, a spiritualized Bible, and an escapist church. Its goal is a happy, comfortable, and successful life, obtainable through the forgiveness of an abstract sinfulness by faith in an unhistorical Christ. Such a gospel makes possible the "conversion" of men and women without having to make any drastic changes in their lifestyles and world-views. It guarantees, moreover, the preservation of the status quo and the immobility of the People of God.

The second pattern lies at the other end of the spectrum: *demands without the gospel.* Whether it be the individual legalism characteristic of some Holiness church groups or the collective legalism of the Moral Majority or some radical Christian groups, the accent is the same: judgment without grace, with similar results—moral exhaustion, discouragement, and frustration. The first pattern robs the gospel of its ethical thrust; the second, of its soteriological depth. The first

reduces the church to a social club and theology to an ideology of the status quo; the second enslaves the church and buries the gospel.

A Mission in Crisis and a Crisis of Mission

This leads to the fourth aspect of the crisis. With such a truncated view of the gospel and the prophetic task of the church, the fact of a mission in crisis and a crisis of mission becomes obvious. This double missionary crisis represents two sides of the same coin. The world mission of the American church is in crisis because of the burden of

The clarion call comes to the offspring of the former missionary era to go to the land of their missionary forebears and witness there to the liberating Word of God.

what Carl Braaten has rightly called the *impedimenta Americana,* that is the interplay between the American missionary movement and American imperialism.[15] This interplay, which Ruben Lores, among others, has linked with the ideology of "manifest destiny," has made the American missionary movement the carrier of Anglo-Saxon Christianity and "the American way of life" rather than the gospel of Jesus Christ.[16] A credibility gap can be thus witnessed between "a faith that proclaims a living, loving Lord," and the participation of its "adherents . . . in inhuman ventures, exploitation, hate and death."[17]

In the face of this credibility gap, the American church seems to be turning inward, spending "more and more of its energy analyzing itself, financing costly studies of its functions and structures and affirmations." This would not be such a dangerous path if it were not for the fact that "such studies keep the church in motion through revolving doors, and do not drive it to the frontiers of world history." Instead of calling the church to accountability, they seem to be driving it "to retreat from world history and to enter into a new religious isolationism."[18]

The crisis of the American world mission calls not for a new religious isolationism with an inward kick that hides itself behind a mission to the backyard, but rather, for the removal of the scandal of the American missionary movement. This implies a radical break with the ideology of "manifest destiny" and thus American cultural, economic, and political imperialism. It implies the "maintenance of a low profile by Americans within international structures of world mission.[19] This is necessary if the imperialistic image attached to the modern missionary movement is to be effaced. Such a restructuring demands that American Christians do away with the notion of a mission to the world and replace it with the concept of *participation* in a global mission to, from, and within all six continents, a mission that will involve all the resources of the world church, and that will be based on Christian solidarity, respect, and trust, and not on the multinational-corporation mentality. This may mean, that, for the present, American mainstream Christians "may have to play a more passive role abroad and a more active role at home." For how can they "expect to cross the racial, cultural and economic barriers abroad when their experience at home proves that their white, affluent, middle-to-upper class status creates a gap they have not yet effectively bridged?"[20]

Toward a Third World Contribution to American Church and Theology

Such a perspective imposes a strong dose of responsibility upon third world Christians in relation to the United States. For how can there be a truly global mission if a partner fails to come to the aid of the other when a situation of crisis arises? The issue here is not just that it is to the missionary interests of third world Christians that the American church and theology experience a radical conversion. It also has to do with the fact that third world Christians *are* the keepers of their American brothers and sisters!

What then can third world Christians do on behalf of church and theology in the United States? How can they respond to this crisis? Following are some concrete ways by which third world Christians can participate in this ecclesio-theological dimension of the American missionary situation.

First, third world Christians can serve as a mirror for the critical self-understanding of American Christians. The writings, lectures, and leadership of theologians and church leaders from the third world have already played a significant role along this line. They have given American Christians a vision of themselves from outside their cultural milieu. This vision has been greatly enriched by the work of American Black Christians. Indeed their critical insight into White-dominated church and theology has become one of the most significant moments in the history of Christianity in the United States. Moreover it has stimulated Christians from other ethnic minorities to offer their own insights and has made possible a meeting point with mainline third world Christian leaders. These leaders, being the representatives of those peoples who have suffered the consequences of the Pax Americana in their respective continents, have engaged in critical prophetic exposures of American behavior abroad while offering, at the same time, interpretations of their own of church and theology in the United States.

Second, third world Christians can offer models of authentic contextualization. To be sure, after almost 200 years of Anglo-Saxon-culture Christianity, the American church and theology need desperately a process of deculturation. Michaelson's assertion that mission in America "must begin by de-Americanizing the Gospel"[21] cannot be treated lightly. Yet the process of de-Americanization must go along with an inverse process of incarnation in the present American reality. Otherwise the Christian faith in the United States will succumb further to an otherworldly, escapist faith, which in the end will be no more and no less than a silent supporter of the same system. If it is true that American-culture Christianity is the fruit of many years of contextualizing the gospel *a la Americana*, it is equally true that not all contextualization is good or desirable. What is needed in the United States is not a spurious form of uncritical contextualization, but an authentic process that will make church and theology critically responsible to the gut issues of American society—and the place to witness such a process today is the world of the poor and the disfranchised. Third world Christians may not be able to provide money or an overwhelming amount of missionary personnel, but they can provide models of a critical insertion in their culture and society that has given prophetic depth to their life and witness. To see and hear what is happening in the churches of Africa, the Middle East, Asia, Latin America, the Caribbean, Oceania, and in the Asian, Black, Hispanic, and Native American communities of the United States should be a top priority of mainstream American Christianity.

Third, they can provide meaningful paradigms of dynamic, liberating church leadership. In contrast with the highly clericalized American church life and theology, third world Christians form, by and large, churches with strong lay leadership, drawn from among themselves. They begin their training in the heat and sweat of everyday-life Christian service. This being so, their patterns of ministerial training and leadership formation are not bound by the formal, heavy-laden, sterile structures of American (and for that matter Canadian, European, and Australasian) theological education. This is why the third world has produced such movements as Theological Education by Extension, Base Communities, and Liberation Theology. These movements have not only stimulated a wave of dynamic indigenous leadership, but have initiated third world churches into a process of liberation from the clergy–laity dualism so common in American Christianity.

Fourth, third world Christians can offer a partnership for radical discipleship. For there are significant sectors in the American church that are rediscovering what it means to be a disciple of Christ in its concrete historical reality. They have thus embarked on a radical course even to the very root of biblical faith and to the philosophical foundations of their cultural milieu. In this pilgrimage their faith and commitment have become ever more profound and their prophetic energies ever more intensive vis-a-vis the American religious establishment. They have thus come to where significant sectors of the third world church are. Little wonder then that at the International Congress on World Evangelization held in Switzerland in 1974 and at the Consultation of World Evangelization held in Pattaya, Thailand, in 1980 these two currents produced a "Response to the Lausanne

Covenant" and a "Statement of Concern," which have caught the attention of many church leaders around the world. Indeed this partnership in radical discipleship has already begun, and only the Lord can tell what it may mean for the future of Christianity around the world, but especially in the United States.

The United States today is one of the most challenging mission fields on the globe. Not only does it have millions who find themselves outside the frontier of the gospel, but its own culture and society, its churches and their theologies have become inescapable missionary frontiers. Walbert Bühlmann is certainly right in stating, "We are not at the end of the missions but rather at the beginning of a new and extraordinary missionary era."[22] In this new era the clarion call comes particularly to the offspring of the former missionary era to go to the land whence came many of their missionary forebears and witness there to the liberating Word of God. For third world Christians the United States has become truly a "new Macedonia."

FOOTNOTES

1. Cf., e.g., Samuel Wilson, ed., *Mission Handbook*, 12th ed. (Monrovia, Calif.: MARC, 1980) pp. 20ff.; R. Pierce Beaver, ed., *American Missions in Bicentennial Perspective* (Pasadena, Calif.: William Carey Library, 1977), passim.
2. That is, "the millions who are geographically near, but live on distant socio-cultural frontiers. To say, for example, the de-Christianized masses of the West have had ample opportunity to reasonably consider the option of the Christian faith is to oversimplify the complex reality of western society, with its fantastic input from the mass media, the socio-cultural roadblocks in the clusters of men and women that make up the western mosaic and the psychological distance which syncretistic religious tradition has brought about between them and the faith of the New Testament" (Orlando E. Costas, "Churches in Evangelistic Partnership," *The New Face of Evangelicalism*, ed. C. Rene Padilla (Downers Grove, Il.: InterVarsity Press, 1976), p. 149.
3. Eduardo Seda Bonilla, "Ethnic Studies and Cultural Pluralism," reprint from *The Rican*, n.d., p. 1.
4. Sydney Ahlstrom, *A Religious History of the American People* (New Haven, Conn.: Yale University Press, 1972), pp. 1037ff.; Harvey Cox, *Turning East: The Promise and Peril of the New Orientalism* (New York: Simon and Schuster, 1977); Howard A. Wilson, *Invasion from the East* (Minneapolis, Minn.: Augsburg Publishing House, 1978).
5. Ahlstrom, *Religious History*, p. 1079.
6. Wesley Michaelson, "De-Americanizing the Gospel," *The Future of the Missionary Enterprise*, no. 17: *Mission in America in World Context* (Rome: IDOC, 1976), p. 57.
7. James Wallis, "Evangelism: Toward New Styles of Life and Action," *Mission in America in World Context*, p. 67.
8. Rubem Alves, *A Theology of Human Hope* (Washington, D.C.: Corpus Books, 1969), pp. 21–22.
9. Cf. E. C. O. Ilogu, *Christian Ethics in an African Background* (Leiden: E. J. Brill, 1974), p. 178. For further discussion on the question of technology and the third world, see Rubem Alves, *Tomorrow's Child: Imagination, Creativity and the Rebirth of Culture* (New York: Harper & Row, 1972), passim; Rubem Alves, *O Enigma da Religão* (Petropolis: Editora Vozes, 1975), pp. 150–66; Rubem Alves, "Identity and Communication," *WACC Journal* 22, no. 4 (1975) passim; Peter Berger, Brigitte Berger, and Hansfried Kellner, *The Homeless Mind: Modernization and Consciousness* (New York: Vintage Books, 1974), pp. 105ff; and Stephen C. Knapp, "Mission and Modernization: A Preliminary Critical Analysis of Contemporary Understanding of Mission from a 'Radical Evangelical' Perspective," *American Missions*, pp. 146–209.
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11. James H. Cone, *God of the Oppressed* (New York: Seabury Press, 1975), p. 47.
12. Douglas W. Johnson and George Cornell, *Punctured Preconceptions* (New York: Friendship Press, 1972), pp. 24–25.
13. Martin Marty, *The Pro and Con Book of Religious America: A Bicentennial Argument* (Waco, Tex.: Word Books, 1975), p. 84.
14. Ibid., p. 85.
15. Carl Braaten, "The Christian Mission and American Imperialism," *Religion and the Dilemmas of Nationhood*, ed. Sydney E. Ahlstrom (Minneapolis, Minn.: Lutheran Church in America, 1976), p. 72.
16. Ruben Lores, "Manifest Destiny and the Missionary Enterprise," *Study Encounter* 11, no. 1 (1975): 15.
17. Sergio Arce, Plutarco Bonilla, et al., "An Open Letter to North American Christians," reprinted by the National Council of Churches of Christ in the USA, October 1976 (mimeographed), p. 2.
18. Braaten, "Imperialism," p. 71.
19. Ibid., p. 72.
20. Ibid.
21. Michaelson, "De-Americanizing the Gospel," p. 57.
22. Walbert Bühlmann, *The Coming of the Third Church* (Maryknoll, N.Y.: Orbis Books, 1978), p. 166.

FOUNDATIONS

(Doing theology on the basics of classical faith)

"Real Presence" Hermeneutics:
Reflections on Wainwright, Thielicke, and Torrance

by Ray S. Anderson

"The fundamental motivation of Christian exegesis and hermeneutics should be doxological," suggests Geoffrey Wainwright in his monumental new work in systematic theology, *Doxology: The Praise of God in Worship, Doctrine, and Life* (p. 176). This important book raises provocative questions which ought to demand the serious attention of evangelical interpreters of the Scripture. As has already been pointed out in a review published earlier in this journal (*TSF Bulletin*, May/June, 1982), Wainwright ranges widely over the terrain of historical, ecumenical, and contemporary theology to argue his main thesis: the worshipping community, through its life of obedient hearing of the Word, incorporates a "hermeneutical continuum" (p. 175) in its witness to and praise of God. Through this hermeneutical continuum the teaching of the church (doctrine) and the living out of the Christian faith (ethics) re-enact the power and authority of the original Word in a new and living way.

Wainwright is not the first to suggest that theology should be grounded first of all in doxology. If that were the single note he plays upon his instrument, there would be little in his book to warrant our attention. To accuse him of substituting doxology for theology would be misleading and unfair. What has attracted me in this book is his underlying refrain concerning the presence of God himself in the context of reading, preaching, and hearing Scripture, and concerning the presence of Christ in the liturgical life of the church. Consequently, I do not read Wainwright as suggesting that the experience of God in worship is a substitute for the revelation of God through his Word. Rather, he points us to the "real presence" of Christ as an exegetical and hermeneutical assumption.

Wainwright cites Augustine, who once said, "So let us listen to the Gospel as though the Lord himself were present" (p. 179), a twelfth-century abbot who made the same appeal, and the words of the Second Vatican Council: "He is present in his word, since it is he himself who speaks when the holy scriptures are read in church" (p. 181). Not to leave out classical Protestantism, he points out the "real presence" indicated by the language of the Second Helvetic Confession of 1566: "*Praedicatio verbi divini est verbum divinum*" (The preaching of the divine word is the divine word) (p. 511).

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For Wainwright, the implications of this "real presence" in the liturgical use of Scripture are basically three-fold, so far as I can see. First, he suggests that there is a resulting edification of the church in its doxological life (p. 176); second, there is an ethical result, a growing conformity to Christ in his self-giving love (p. 106); and third, there is a process of doctrinal development as the confession of faith assumes creedal form (pp. 190ff). Thus, a desirable theological pluralism can become a reality just to the extent that creedal confessions are no longer viewed absolutely, but are related to the singularity and absolute character of the presence of God in the liturgical events of preaching, the sacraments, and the hymns of faith and praise of God.

What I find missing in Wainwright are criteria for hermeneutics that can draw out the implications of the real presence of Christ in the reading of Scriptures. My own sense of lack, no doubt, is caused by my questioning whether edification, spiritual conformity to Christ, and the creedal status of hymns constitutes the substance of what is meant by hermeneutics. What I suspect is at stake here is the contrast between revelation as "truth" and revelation as "presence."

Carl F. H. Henry, in his four-volume argument for the validity of divine revelation as exclusively propositional, states flatly: "The emphasis on divine presence, unless related to an explicitly rational revelational content, can therefore lead to conflicting interpretations of the religious reality" (Henry, III, p. 459). Making an absolute distinction between truth as an ontological reality and truth as an epistemological reality, Henry decisively opts for the latter. As a result, the divine Word of God is revealed truth only to the extent that it is identical with divine Logos. Furthermore, to insure absolute objectivity in revelation, Henry argues that revelation as truth is also a sheer mental apprehension of the Word of God, where the human mind (logos) is in a univocal (not analogical) relation with the divine mind (Logos) (III, p. 364). Viewed in this way, it is clear that doxology has no place in the hermeneutical process.

There is little doubt that Henry is reacting against the so-called "consciousness theology" which became the distinguishing mark of nineteenth-century German liberalism. Schleiermacher (1768–1834) in particular, building upon the earlier work of Lessing (1729–81), who argued that revelation cannot be historically mediated, posited an inherent religious apprehension of the divine in the human self. This intuitive movement takes place on a continuum of consciousness which has its end in a "feeling of absolute dependence" upon God. Thus, revelation is not "objectifiable" precisely because it is not an object of thought but, rather, a subjective event of religious experience. Later, W. Herrmann (1846–1922), the celebrated Marburg theologian and a teacher of the early Karl Barth (1886–1968), gave a more explicitly christological content to this subjective experience of revelation. Revelation, argued Herrmann, is a "secret of the soul," by which one perceives the "inner life of Jesus" which is hidden in his "outer life." While appreciating the christological content which this gave revelation, Barth rejected the latent "kernel and husk" assumption (Semler, 1725–91) in the thought of his former teacher. Barth argued that the divine Word comes to expression through an indissoluble, but inexplicable, union of form and content. The Scripture becomes revelation, wrote Barth, because the divine Word comes to the human word in the sheer objectivity of divine presence over and against the human subject, both as a center of rational thought as well as a center of self-consciousness (Barth 1/1 pp. 95, 175–76).

Wainwright, Thielicke and Torrance point toward a hermeneutic which takes quite seriously the presence of Christ through the Holy Spirit in the theological, liturgical and ethical life of the church.

The question which Barth poses for us is this: given the indissoluble union in Jesus Christ between the human and divine (*homoousion*), what is the relation between Christ and truth in contemporary revelation? Both seventeenth-century orthodoxy and twentieth-century conservative rational orthodoxy, as espoused by Carl Henry, tend to separate the personal being of Christ from the truth of Christ for the sake of an objective, propositional revelation. Nineteenth-century liberalism placed greater emphasis on religious experience and what one might call a univocal relation between self-consciousness and divine revelation. This latter movement resulted in what might be termed an "empathetic hermeneutic," which stressed a psychological and ontological solidarity with the source of revelation, as in Schleiermacher and Herrmann.

Helmut Thielicke, in his own recently-completed three-volume work, *The Evangelical Faith*, suggests that both of the above alternatives can be called "Cartesian theology." This is so, Thielicke argues, because both conservative rationalism and liberalism assume a starting point located within the human self as either a thinking self or an experiencing self (Thielicke, vol. 1, pp. 38ff). As a result, revelation is "appropriated" to categories of self-understanding, whether they be rational, existential, or ethical. A non-Cartesian theology," Thielicke responds, is one which moves in the opposite direction. It begins with the ontic reality of the Holy Spirit, present in the event of reading and hearing the Scriptures, as the presence of Christ himself. The thinking and experiencing self is then appropriated *to* the objective Word by the Holy Spirit (pp. 129ff). The "sacramental presence" of Christ, argues Thielicke, is not determined by faith as religious experience, nor is it separated from the truth of God's saving act in Jesus Christ within history. Christ does not simply relate us to meaning (logos), he *is* the Logos. Truth is incarnate in him and identical with him as personal being (p. 205). It is the work of the Holy Spirit to bring those who read and hear the Scripture as the Word of God "into the truth," which means correspondence to the divine self-knowledge which takes place objectively in the inner relations between Father, Son and Holy Spirit, in the very being of God himself.

If, then, there is a "real presence" of Christ in the reading (and hearing) of Scripture as the divine Word, as both Wainwright and Thielicke have suggested, what are the epistemological and hermeneutical implications of this "presence"? Is it possible to have an objective and "true" revelation, a concern of Carl Henry, if God reveals himself as personally present in our own subjective apprehension of the Word of God? What will revelation as the "truth of God" mean for doctrine, faith, and ethics if this direction be taken?

In terms of our knowledge of divine revelation, it certainly means that we, with T. F. Torrance, must take seriously the epistemological relevance of the Holy Spirit. The Holy Spirit is not a psychological "empathy" with the source of revelation, either in the inner life of the authors of Scripture, or in the inner life of Jesus himself (Herrmann). Rather, the Holy Spirit is the presence of the transcendent God in his unity and differentiation. In the presence of the Spirit, the Son and the Father are present (John 14: 15–17, 23). The presence of the Spirit opens up the human self to a fully rational and spiritual correspondence to the self-knowledge of God, anchored on the human side through the indissoluble relation of divine and human in Jesus Christ (*homoousion*). Real presence, therefore, means "real" knowledge of God as opposed to that which is merely speculative, abstract, and therefore "unreal." Propositions, as logical forms of thought, are not thereby excluded from theological statements. For that knowledge which God reveals through Word and Spirit, indissolubly united with his own being, also entails true knowledge as against that which is false. "Let God be true though every man be false," says the Apostle Paul (Romans 3:4). "By their very nature," says T. F. Torrance,

> theological statements involve propositional relations with God and propositional relations between human subjects.... They take place, so to speak, within historical conversation between God and His people, as through the Spirit God's Word continues to be uttered, and in the Communion of the Spirit conjoint hearing and understanding take place; they emerge out of the Church's obedient acknowledgement from age to age of the divine Self-revelation in Jesus Christ and are progressively deepened and clarified through the Church's worship and dialogue and repentant rethinking within the whole communion of saints. (Torrance, p. 190)

Much the same emphasis can be found in Otto Weber's recently translated *Foundations of Dogmatics*, Vol. 1. Revelation, says Weber, is an event which breaks through the rationally objectivized selfhood of man/woman in order to create a new structure of rationality in corres-

pondence to the Logos as divine being (Weber, pp. 35ff). The text of Scripture, suggests Weber, can only be meaningfully understood within a specific set of relationships. The Scripture says "something," but also says this "something" for someone (p. 314).

True knowledge of God is revealed knowledge. There should be no debate over that within evangelical theology. Jesus Christ is both the form and content of that revelation of God, with an indissoluble but inexplicable union of form and content expressed through his incarnation. Here is where the debate emerges. If content (Logos) is bound to form (historical existence) in such a way that the relation remains both indissoluble and inexplicable, then revelation must include a contemporary experience of the person of Christ in order for there to be true knowledge of God. Liberal theology tended to separate form and content for the sake of an immediate experience of the Logos as divine revelation. Rational orthodoxy tends to separate Logos from personal being, and then to equate the truth of form (historical inerrancy) with the truth of revelation as propositional statement. In this article we have seen that three contemporary theologians, a Wesleyan (Wainwright), a Lutheran (Thielicke) and a Calvinist (Torrance), all tend to agree that revelation of God entails what I have called the "real presence" of Christ in the reading and understanding of Scripture. While each takes a somewhat different emphasis, all point in the direction of a hermeneutic which takes quite seriously the presence of Christ through the Holy Spirit in the theological, liturgical, and ethical life of the church.

What these theologians must contend with, given the assumption that the real presence of Christ inheres in the form of revelation itself, is the implication of this assumption exegetically and hermeneutically. It is not enough for Wainwright to say, "The fundamental motivation of Christian exegesis and hermeneutics should be doxological." For while no one would wish to deny that the motivation for seeking the truth of divine revelation is to give God the glory and to praise him in worship, the authority upon which saving faith rests is not dependent upon the motivation of the one who hears the Word of God, but upon the truth of God revealed in that Word.

Nor is it enough for Thielicke to say that "truth in person" cannot be argued, but only "told" in narrative form (III, p. 363). For hermeneutics involves not only the responsibility to "tell the truth," but to understand the truth of divine revelation in such a way that Christian doctrine, Christian proclamation, and Christian ethics meaningfully interpret the truth and will of God at all times and in all places.

Nor can Torrance be permitted to stop short with his assertion that the Holy Spirit is the "presence of the transcendent Being of God," opening us up to the eternal truth of the divine Word as witnessed to in Holy Scripture (p. 175). For the purpose of divine revelation is not only that we, through Jesus Christ, are brought "into the truth," but also that the truth should "be in us" in thought, word and deed. For to be in the truth in a biblical sense is faithfully to be deciding for the truth in concrete situations.

Let me put it this way. If hermeneutics involves ascertaining the meaning of the Word of God as written Scripture, does the hermeneutical function of the living, personal Word of God (Jesus Christ in his mode of being present through Holy Spirit), include, among other elements, the syntactical structure of the inspired words? If the answer is yes, as I assume it must be for these theologians, then does not the concept of the authority of Scripture as divine revelation mean something quite different from that which a more rationalist orthodoxy has meant by it? And if the authority of the Word of God is now interpreted to mean a responsibility to order one's thought, behavior and practice in accordance with the present and coming Lord Jesus Christ, will not hermeneutics need criteria to make that decision for the truth which goes beyond (but does not forsake) grammatico-historical exegesis?

Is doxology such a criterion? If, as Wainwright suggests, doxology is understood as a liturgical expression of a living community of faith, then it might be thought of as a "hermeneutical continuum" (p. 175). This is an attractive alternative to a hermeneutic which excludes by definition the presence of the one who said, "I am the way, the truth and the life" (John 14:6).

Evangelical theology, which has as one of its distinctives the resurrection of Christ and the continuing presence of Christ in a personal relationship of faith and experience, should think very carefully before ruling out the real presence of Christ from the hermeneutical task. And if such theologians as Wainwright, Thielicke and Torrance are pointing the way toward the development of criteria by which the authority of Christ as his own interpreter of Scripture may be understood, this would seem to set before us an agenda for continued dialogue. If the Apostle Paul, who did not hesitate to speak with the authority of Christ himself, refused to rule out as a hermeneutical criterion the eschatological reality of the "real presence" of Christ (I Cor. 4:5), we who believe in that second coming as more than an abstract truth might well pay heed to his admonition.

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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.

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A Working Group on Biblical Feminist Theology

During the 1982 Evangelical Women's Caucus national meetings, Dr. Nancy Hardesty called for an EWC Theology Working Group. Sixty men and women responded to the invitation. In correspondence, Hardesty writes,

> "My concern is to formulate a biblical feminist theological stance which will appeal to the hearts of those women and men who have been alienated from the Gospel by the distortions of patriarchalism. Many would call this a futile task. They believe that Christianity is inseparable from patriarchy, that any faith in a triune God of Father, Son, and Holy Spirit is hopelessly enslaving for women. Many have turned to the goddess; many have simply become secularists."

This initiative is important because a biblical feminist option is needed. Hardesty notes that evangelical women, repelled by patriarchalism, are increasingly attracted to the feminist theologies produced by women in mainline institutions. The new formulations by Rosemary Radford Ruether, Mary Daly and others are welcomed by some even though they lead toward what is labelled a "post-Christian" theology. At a recent conference convened for "doing theology," many women were attracted to a compassionate, open and gentle woman there named Starhawk and attended the nature ritual which she conducted. Letha Scanzoni, co-author with Hardesty of *All We're Meant to Be,* noted this in a letter and commented that these women had not been able to find such meaning in their own churches, even though many elements of the worship paralleled Christian beliefs.

In her working group, Hardesty wants to avoid the all-too-common conservative approach of "labelling the enemy and then girding ourselves for combat." This will not help women appreciate the wholeness to be found through a biblical faith. Instead, she hopes that "we might find the formula for the salve that will bring healing and hope to the sick and wounded." She continues,

> "The theology we formulate may appear to many as radically different from that of our fathers. That can be scary. I would suggest that we keep the Reformation in mind. To those of the medieval church, the theologies of Martin Luther, John Calvin, and Menno Simons were as shockingly radical and different from the 'true' church as they were from each other. Theology has always been diverse. This will certainly not be the first time that theology is rethought and recast to speak to the needs of a new age."

Such a working group could study, discuss and write in teams, producing articles or even a book of essays. Many members would be involved in each stage of evaluating, critiquing, encouraging and clarifying. Careful study of radical "post-Christian" feminist theology is needed, as is the insight gained from prayerful, thoughtful study of the Scriptures and of traditional orthodox theology. As a preliminary starting point, Hardesty assembled a brief bibliography for the working group. The bibliography, included with this report, can provide suggested readings in feminist theology for those who may be interested in participating. In addition, a two-cassette series on feminist theology by Kathleen Storrie (listed in the bibliography) can serve as an excellent introduction to the issues.

Hardesty summarizes,

> "My vision is that doing theology is only one aspect of a broader mission of outreach by EWC to those women we now call 'secular,' ex-Christian and non-Christian, who have been wounded, turned-off, excluded, alienated by the church, and yet who long for the healing, the forgiveness, the cleansing, the love, and the hope that God offers in Jesus Christ. Pray that together we can find the way."

Those who are interested in such a working group should write to Nancy Hardesty at 2534 Bradford Square, NE, Atlanta, GA 30345. Include any information on your academic background, comments on what issues are of particular interest, and any suggestions concerning how members of such a group could best work together.

—Mark Lau Branson

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SPIRITUAL FORMATION

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

The Dangerous Life of the Spirit

by Richard J. Foster

In *The Imitation of Christ* Thomas à Kempis says, "The life of a good man must be mighty in virtues, that he should be inwardly what he appears outwardly to others." We need God's life and light to transform our inner spirit so that righteousness, peace and joy in the Holy Spirit begin to pervade all we are and think. But such purity of heart does not just fall on our heads. We need to go through a process of sowing to the Spirit, through the exercise of the classical Disciplines of the spiritual life. As Elizabeth O'Connor has said, "no person or group or movement has vigor and power unless it is disciplined." We must take up a consciously chosen course of action which places us before God in such a way that he can work the righteousness of the Kingdom into us.

These Spiritual Disciplines concern both group and individual life. They include both inward and outward experiences. Through *meditation* we come to hear God's voice and obey his word. *Prayer* is the life of perpetual communion. *Fasting* is one means through which we open our spirits to the Kingdom of God and concentrate upon the work of God. Through the spiritual experience of *study* the mind takes on the order and rhythm of whatever it concentrates upon. These inward disciplines are joined by outward disciplines. *Simplicity*, the life characterized by singleness of purpose, sets us free from the tyranny of ourselves, the tyranny of other people and the tyranny of material possessions. *Solitude* invites us to enter the recreating silences and let go of our inner compulsions. Through the liberating discipline of *submission* we can lay aside the burden of always needing to get our own way. In *service* we can experience the many little deaths of going beyond ourselves which in the end bring resurrection and life. Finally, disciplined living also includes important corporate experiences. *Confession* is that gracious provision of God through which the wounds of sin may be healed. *Worship* ushers us into the Holy of Holies where we can see the Lord high and lifted up. Through the corporate discipline of *guidance* we can know in our own experience the cloud by day and the pilar of fire by night. *Celebration* offers the wonderful, hilarious, exuberant experience of walking and leaping and praising God.

These Disciplines of the spiritual life can be for us a means of receiving God's grace. They put us in a place where we can experience inner transformation as a gift. But there are pitfalls that can hinder our way. That is why I often speak of the Disciplines as the dangerous life of the Spirit. We must be diligent to avoid these pitfalls. Perhaps some advance warning will help. I would like to mention seven for you, although there are no doubt many more.

I.

The first pitfall is the temptation to make a law of the Disciplines. There is nothing that can choke the heart and soul out of walking with God like legalism. The rigid person is not the disciplined person. Rigidity is the most certain sign that the Disciplines have spoiled. The disciplined person is the person who can do what needs to be done when it needs to be done. The disciplined person is the person who can live appropriately in life. Jean-Pierre de Caussade put it so well: "the soul light as a feather, fluid as water, responds to the initiative of divine grace like a floating balloon."

Consider the story of Hans the tailor. Because of his reputation, an influential entrepreneur visiting the city ordered a tailor-made suit. But when he came to pick up this suit, the customer found that one sleeve twisted that way and the other this way; one shoulder bulged-out and the other caved in. He pulled and struggled and finally, wrenched and contorted, he managed to make his body fit. As he returned home on the bus, another passenger noticed his odd appearance and asked if Hans the tailor had made the suit. Receiving an affirmative reply, the man remarked, "Amazing! I knew that Hans was a good tailor, but I had no idea he could make a suit fit so perfectly someone as deformed as you." Often that is just what we do in the church. We get some idea of what the Christian faith should look like: then we push and shove people into the most grotesque configurations until they fit wonderfully! That is death. It is a wooden legalism which destroys the soul.

We can in relative safety discuss the Disciplines in the abstract. But to step out into experience threatens us at the core of our being.

Often my students who are working on the Spiritual Disciplines will keep a journal. When I read those journals I frequently must counsel the students to quit trying so hard to be religious. Let go a little bit! The Disciplines are a grace as well as a Discipline. There is an ease, a naturalness that flows as we walk with God. Some people are not ready for certain Disciplines, and so should be kept from doing them. We should never encourage each other to embrace the Disciplines

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until there is an internal readiness.

The best way to keep the Spiritual Disciplines from becoming law is to show forth that inward spirit of freedom within us. As we model the life of righteousness, joy and peace in the Holy Spirit, people will be attracted. They will be drawn into the most rigorous experiences of spiritual exercises without deadly legalism. Jesus was a man of spiritual discipline, but his life did not put people in bondage. It set them free. The same is true for Paul and Peter and all the Saints. One cannot read *The Little Flowers of St. Francis* or *Hudson Taylor's Spiritual Secret* without being caught up in their sense of joy and freedom. We must remember that the Spiritual Disciplines are perceptions into life, not regulations for controlling life.

II.

The second pitfall is the failure to understand the social implications of the Disciplines. The Disciplines are not a set of pious exercises for the devout. They are trumpet call to a freely gathered martyr people who know now the life and powers of the Kingdom of God. We are called to holy obedience in a sin wracked world. The Disciplines call us to wage peace in a world obsessed with war, to plead for justice in a world plagued by inequity, to stand with the poor and disinherited in a world where the neighbor is forgotten. We are to engage in the Lamb's war against sin in every area. This war is waged on all fronts at once—personal, social, institutional. Where have we gotten this foolish division of things spiritual and things secular? The life of disciplined obedience reaches into every sphere of human existence. We are called to attack evil wherever it is found, using all of the weapons available to us consistent with Ephesians 6. As James Naylor put it, Christ "puts spiritual weapons into our hearts and hands to make war with his enemies." We "conquer, not as the prince of this world ... with whips and prisons, tortures and torments ... But with the word of truth ... returning love for hatred, wrestling with God against the enmity, with prayers and tears night and day, with fasting, mourning and lamentation, in patience, in faithfulness, in truth, in love unfeigned, in long-suffering, and in all of the fruits of the Spirit, that if by any means we may overcome evil with good."

III.

The third pitfall is to view the Disciplines as virtuous in themselves. In and of themselves, the Disciplines have absolutely no virtue whatsoever. They will not make us righteous. They will not give us any brownie points with God. They do absolutely nothing except place us before God. This was the central truth the Pharisees failed to see. They thought their disciplines could somehow make them righteous. So fasting, for instance, could become the key. It is this mistake that causes people to turn the Disciplines into a legalism. When we embrace a system, we have a hoop we can hold out for other people to jump through. But once we see that the Disciplines do not make us righteous, then we are free from all such systems. The function of the Disciplines is simply to place us before God. With that they reach the end of their usefulness. The righteousness of the Kingdom of God is then a gift which comes to us.

IV.

A fourth and similar pitfall is to center on the Disciplines rather than on Christ. The Disciplines are for the purpose of realizing a greater good. One cannot play the game of soccer without rules, but the rules are not the game. I do not spend all day reading the rules of soccer and consider that a wonderful experience. The joy comes from playing the game. The rules of soccer are for the purpose of helping us realize the greater good which is the experience of the game itself. The Spiritual Disciplines are for the purpose of realizing the greater good which is the encounter with Christ himself. We must always focus our attention upon Christ rather than the Disciplines. It is not wrong to study and experiment with the Disciplines as long as we always remember that they are only leading us into the reality. The Disciplines are a means of grace to lead us into the grace itself.

V.

A fifth pitfall is the tendency to isolate or elevate one Discipline and exclude or neglect the others. When I received the sample printing of the cover for *Celebration of Discipline*, I died inside. I learned for the first time that the subtitle chosen by the publisher was "Paths to Spiritual Growth." Immediately I wrote a detailed letter in response, saying, essentially, "you missed the whole point." It is not "*paths*," as if each Discipline is a separate path which we can take without going down the others. It is "*path*." the Disciplines are a single reality. They are a seamless robe. It is like the fruit of the Spirit—not fruits, but fruit. We cannot have love without having joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. These all describe a single reality, a single life. The same is true of the Spiritual Disciplines. Sometimes people will get intrigued, for example, with fasting, thinking this single Discipline will really lead them into God. Or, they will take up simplicity. They will go through all kinds of contortions to simplify their lives, yet forget that this is only one part of a much larger picture. The Disciplines comprise an organic whole. For the life that is pleasing to God is not a series of religious duties. It is only one thing—to hear God's voice and to obey his word. The Disciplines are helpful only as they work together to enhance that life.

VI.

The sixth pitfall is to think that the twelve Disciplines which I have mentioned in this article and in *Celebration of Discipline* somehow exhaust the means of God's grace. This is a danger because it looks so neatly packaged—four inward Disciplines, four outward Disciplines, four corporate Disciplines. But Christ is greater than any attempt to describe his workings with his children. He cannot be confined to any system, no matter how worthy. As far as I know, there is no exhaustive list of the Christian Disciplines.

The Spiritual Disciplines are ways by which we place ourselves before God. Whatever ushers us into the Holy of Holies is proper and right for us to engage in. In my discussions I have tried to concentrate on those Spiritual Disciplines which are universal. They are for all Christians at all times. But there are certainly other specific experiences and ways of coming before God that particular individuals will take up at particular times. We must let Christ be our ever present Teacher to show us how we can learn better to walk with him.

There is a perennial temptation to confine Christ as we describe his workings with his children. We will read the *Spiritual Exercises* of St. Ignatius of Loyola or Jeremy Taylor's *Rule and Exercise of Holy Living*, and then we will turn them into another system which confines the work of the Spirit rather than sets us free. This temptation is strong when we enter into a wonderful experience of God's presence through particular circumstances: a certain kind of worship service, perhaps with an alter call or a particular hymn like "Just As I Am," a certain liturgy or setting, or a special posture such as kneeling. We think that somehow does it all, and in order to retain the experience we repeat the circumstances. We take what was a living, vibrant reality and calcify and cement it. We destroy the very experience we seek.

There is a delightful little chorus which goes this way:

In a new and living way
Jesus comes to us today.

The way he comes to us today will probably be different than the way he came to us yesterday; and tomorrow will be different from today. We must always be sensitive to these movements so we do not confine the Holy Spirit. No description of the Spiritual Disciplines exhausts the way God works. He will probably teach us spiritual exercises which nobody has written anywhere.

VII.

The seventh pitfall is the most dangerous. It is the temptation to study the Disciplines without experiencing them. To discuss the Disciplines in the abstract, to argue and debate their nature and validity —this we can do in relative safety. But to step out into experience threatens us at the core of our being. Nevertheless, there is no other way. We cannot learn the Spiritual Disciplines in the Western, abstract way. The knowledge comes through the experience. People will debate with me about meditation, for example, but there is only so far we can go in theoretical discussion. This is a field which is like science. We cannot avoid lab experiments. So I say, "Let's not talk about it. Let's do it. Then out of that experience we will reflect upon what happened." We do not debate whether or not it is possible to hear God; we try it, and then see what happens.

Of course, people will say to me there is a danger of falling off the deep end. And that is a danger, but please remember there is also a danger of falling off the shallow end. When a person falls off the deep end at least there is a chance of swimming. If you fall off the shallow end, you are going to break your neck.

In the famous book of Cervantes, Don Quixote de la Mancha says, "It is one thing to praise discipline, and another to submit to it." May God give us the grace to jump in and get our feet wet in this advanturous life of the Spiritual Disciplines.

The Bomb and the Cross:
A Review Article

by Paul A. Mickey

National Defense
by James Fallows (Random House, 1981, 204 pp., $12.95; pb. also available from Vintage Press).

Nuclear Holocaust and Christian Hope
by Ronald J. Sider and Richard K. Taylor (IVP and Paulist, 1982, 376 pp., $6.95).

Evangelicals can no longer afford to leave the responsibility for our security in the hands of the professional military establishment. The technology for making war surges ahead by quantum increments, yet most discussion is so patently conventional that it is idle chatter. Although evangelicals have been joining "born-again" religion with politics now for years, and although the issues of world peace and nuclear disarmament are receiving wider attention in evangelical circles, for the most part we are simply unaware of the massiveness of the destructive forces and the moral failures that surround us.

It is time for a reorientation comparable to the Protestant Reformation. That Reformation gave the Bible back to the people. Likewise, a new reformation in pastoral theology is giving the ministry back to the people. Writers like Kelsey, Nouwen and Tournier are parting from the rationalistic approaches of the mainline establishment and are leaving room for the work of the Spirit—the pastor can assume authority as a psychological guru no longer. Similarly, it is time to remove the sole responsibility for national security from the hands of the Defense Department elite and return some of it to the hands of the people. Christians should take initiative to formulate strategies for promoting peace and security which are grounded in both the biblical message and an informed understanding of the current nuclear dangers.

Two new books can spur us on in this task. James Fallows, author of *National Defense*, was the chief speech writer for President Carter and currently is the Washington editor of the *Atlantic Monthly*. While not providing a Christian perspective, *National Defense* is an important contribution to our understanding of the military establishment and its threat to moral character. Ronald J. Sider and Richard K. Taylor have both been active in efforts to live out in practical social involvement the implications of the gospel. Like Sider's earlier *Rich Christians in an Age of Hunger, Nuclear Holocaust and Christian Hope* provides a Christian perspective containing both analysis of the situation and proposals for constructive action. We need the reminder that the wages of sin is death; and a Christian peace initiative is of utmost importance.

Nuclear Fantasies

There has never been a nuclear war. The bombing of Japan in August 1945 was a low-intensity extension of conventional warfare, the ultimate leap or decision to bring the war with Japan to a swifter conclusion. But having leapt we cannot unleap: nuclear weapons are now an everyday part of our arsenals. The nuclear leap was a quantum leap. We have never touched down on the reality of an actual nuclear war. Nobody knows what one is like. Fallows titles his chapter on what the military experts don't know about nuclear war, "Theologians."

> "I remember when people didn't talk about sex," says Arthur Barber, a former official in the Pentagon. "Now they don't talk about God or nuclear war. They talk about nuclear fantasies, but if you ask any factual questions—how many targets are we *guaranteed* to destroy, what will happen if everything goes wrong—you won't find an answer."
>
> The overwhelming impression that comes from talks with those who design, maintain, or test nuclear weapons—the technicians, not the theologians—is the uncertainty of it all.

No one knows. The radical uncertainty is set aside in favor of candy-coated jargon that is non-specific, imprecise, and based upon computer models where everything can be programmed to be known. The uncertainty of just how bad a nuclear war would be is given in graphic detail in the first chapter of the Sider and Taylor book, "The First Hour."

Friends, we had better believe the "first hour" scenario and not the "blind faith" of the Department of Defense theologians who lack first-hand revelations. Tests of the immense damage caused by a nuclear blast are in fact substantiated. But computer models, like computer games, are closed systems (which is why they both are such fascinating toys for generals and civilian adolescents struggling with the onset of puberty). If the plan doesn't go right, put in another quarter or a quarter of a billion dollars and push the "start" button. The Pentagon thinking behind nuclear fantasies comes straight from the mind-set of an Atari, Commodore, or Intellivision operator: it is all fun and games, and in the Pentagon we get paid to play.

The Pentagon thinking behind nuclear fantasies comes straight from the mind-set of an Atari, Commodore or Intellivision operator.

In short, we need to grow up, trade in our nuclear fantasies and playtoys, and stop nuclear toy development. The unpredictability of any positive outcome of nuclear weapons and the *guaranteed* destructive forces of nuclear weaponry cry out for a total and complete halt to military toys based on nuclear energy.

The Howard Hughes Syndrome

The endless tinkering, the obsession with cleanliness, and the social disappearance of Howard Hughes before his announced death are oddly symbolic if not prophetic of twentieth-century American macho. Fast planes and women, high-tech industries, the military gamesman par excellence, an ever-expanding empire of toys, and the failure to be *accountable* for one's social, moral, and economic actions—these are all dear to the heart of the childhood dreams of most "grown" American males: you really can have your cake and eat it too. The fantasies of infantile omnipotence, of controlling the world and one's destiny, and of creating ever larger gadgets are the lifeblood of what made America so successful in World War II and so

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ridiculous now. Hughes died long before his time, but his spirit infects the Pentagon fantasy machine with the "Hughes Syndrome."

In a Hughesque plea for high technology, the national defense "magicians," as James Fallows calls them, have engaged in sales promotions that are unbelievable. "Threat inflation," "bigger is better," "marvelous wish book solutions," "the corruption of military purpose by procurement," and uncontrollable complexity are the tools of the military magicians. For example, the old F-4 plane used a J-79 jet engine. The new F-15 and F-16 planes use an F-100 jet engine that is eight times more complex and takes six times longer to fix. Talk about efficiency.

But we like the new and improved F-16s, not the ancient model-T version, the F-4 fighter. Howard Hughes lives on! The boys in the Pentagon like their toys, gadgets, and money. Someone else, an adult somewhere, perhaps, can worry about how to keep the country strong. Don't look to us Defense Department guys—we're having too much fun with our toys and computer games. In its brief review of

If the populace cannot control the military budget in the halls of Congress, what chance of control can possibly exist if "Defense" gets angry?

National Defense, Malcolm Forbes, editor of *Forbes* magazine, expressed his deep concern about Secretary of Defense Weinberger's Hughes syndrome that prevents him from acting in the best interests of the country. He urged Mr. Weinberger to read Fallows, and that was a year ago.

Just War: An Exercise in Constraint?

Frankly, the quantum leap of high technology and nuclear energy development has made the "just war" argument meaningless if *any* nuclear weaponry is allowed. Sider and Taylor remind us of the inconceivable horror of mass retaliation under nuclear conditions. Technical arguments won't do. Nor, argue Sider and Taylor, will either just war theory (chapters 4 and 5) or the pacifism of Jesus and the early church (chapters 6 & 7) allow us to use or intend the use of nuclear weapons.

All is fair in love and war. Therefore the threshold of nuclear war will be crossed easily if one is committed to possessing and using military force to resist evil. And such a counter-force strategy is the heart of the "just war" position. Yet the military elite's outcry about the sanctity of brazen Defense Department cost overruns and budget increases, coupled with the unwillingness of either the Executive or Legislative branches to control the military, says one thing very clearly. If the populace cannot control the military budget in the halls of Congress, what chance of control can possibly exist if "Defense" gets angry? Very little. And still we talk about constraint and self-imposed limits—even when Fallows' study stands as bold witness to the greedy self-agrandizement of Defense's "threat inflation" and "procurement costs." We have passed beyond anything other than textbook debate of the "just war."

By Whose Spirit?

Sider and Taylor argue that "the way of the cross" (chapter 7) is nonviolence. Jesus' means of bringing in the kingdom were quite unconventional precisely because he resisted the use of violence. The radicality of the Kingdom of God is based on four ideas that serve to deal "with the enemy through suffering love." The Spirit of Christ calls for the peace initiative that locates the sovereign power of our lives in the Lord God, not human pride.

Pride is the source of all evil. The Pride of computer games and nuclear strategies creates a closed system in which we are led to believe that no power exists outside these computer-generated fantasies. For the mildly religious individual this distortion of reality spawns two self-deceptions connected with nuclear war: I will survive; and God will protect me (see Ira Chernus, "Mythologies of Nuclear War," in *The Journal of the American Academy of Religion*, L/2, pp. 255–273). Fallows indicates that the theologians at Defense are not incanting the words of the Psalmist but a liturgy of computer programs always reprogrammable if they don't turn out right. That is hardly a rational view of nature or history.

The "spirit" that guides our nuclear armament thinking comes from an evil spirit that denies the spiritual element in human life. The denied spirituality is personified as a social or economic or military evil "out there" that belongs to someone else who is going to get us. One's own fears are personified and objectified as someone else's strength. The intense concentration on destroying *their* evil system keeps us from recognizing the evil in us, our shadow side (to draw from Carl Jung). The more we concentrate on destroying the evil in the other the more we destroy our own moral fiber: we build our hatred and suspicion of the other upon our own denied capacity for sin and evil. We have the perfect rationalization and formula for a self-destructive response to the power of the Spirit and the "way of the Cross."

Peace and *Realpolitik*

The American people have been sold a Defense bill of goods predicated upon the Hughes syndrome that expensive gadgetry will save. According to Fallows and any elementary manual on military strategy, the goal of war is never simply killing people. The real goal of war is to demoralize, not annihilate the enemy. Nuclear war not only contradicts every historic strategem about waging war, but also is more reprehensible in totally disregarding the morality of devastating civilian population centers. The computer simulations make that transition into immorality so easy and so painless: we can destroy everything, and if we use the right bombs we can kill only people leaving the real estate intact as the victor's spoils.

Sider and Taylor, in the three chapters that constitute the final section of their book, advocate a *radical* approach to national defense. It is called "civilian based defense" (CBD). It is as brilliant as the conventional military strategy itself (designed to demoralize not destroy), and it is based upon Jesus' teachings of non-violence. It is a bold program for truly defending oneself and a whole people. There are five components: active resistance against evil; the participation of the whole population; noncooperation with the enemy; an unwillingness to use violence; and persistent goodwill. Chapters 13–15 detail how this program has worked historically as a strategy and how it is thoroughly grounded in the Gospel of Jesus Christ.

It is more than passive resistance; it is an active resistance, based on non-military means, that initiates peace using what Sider and Taylor call "moral ju jitsu." The plan calls for multilateral disarmament but urges the Christian to press to "get rid of *all* weapons, nuclear and conventional."

Conclusion

Many evangelicals who are committed to peace in principle are reluctant or unwilling to engage in historical peace initiatives. These may seem so self-defeating and passive that they are unacceptable to those affirming a view of a Gospel that calls disciples to self-esteem as well as faithfulness. Yet the testimony of *National Defense* and *Nuclear Holocaust and Christian Hope* clearly suggests that what currently is posing as national defense is anything but an integrated, consistent, responsible strategy for maintaining security. For a plethora of reasons, therefore, including nuclear holocausts, it is unacceptable for the evangelical. Fallows is left perplexed and scared, as he should be.

But Sider and Taylor take the initiative to advocate a civilian-based defense that is built upon the strength of the Gospel of Jesus Christ. It is historically demonstrated to be a "successful" military strategy, and it gives the evangelical moral resolve, a sense of personal strength, and a means of action that is not based upon nuclear war, "the ultimate manifestation of masculinity" (Fallows) and the supreme example of Pride and hubris. This resolve flows from the "way of the Cross," the biblical and effective response to one's enemies.

The real question in this peace initiative is whether we are mature enough, strong enough, and trusting enough. Do we accept the challenge to grow in Christ or do we continue to eat of the forbidden fruit of the evil one? We can turn to the way of the cross, or we can continue with the "Hughes Syndrome," a spiritual disease putting us in a reclusive, closed social system that leaves us dead without our knowing it.

As for me and my house, I want to choose life and life eternal. God help us.

On Getting Acquainted with a Theological Library

by Donald W. Dayton

I am told that beginning theological students often find the library a foreboding and alien institution, one that yields its treasures very reluctantly and resists all efforts to penetrate its mysteries. As a long time inhabitant of theological libraries, I would like to report that all such rumors and impressions are false. Theological libraries are basically benign and generous institutions, willing to cooperate with all who show enough respect for them to spend a little time getting acquainted. Let me make a few suggestions that might ease those first awkward moments and help lay the foundation for a long and fruitful friendship.

(1) Many seminaries and graduate schools now provide some sort of library instruction. If your school offers a course in theological bibliography or research method, see if you can work it into your schedule as soon as possible. It may seem like a large investment of time and effort, but it will repay you many times over—in both time saved and better grades. (I spent a year on a library science degree; although I no longer work as a librarian, I do not regret that time. It has already been more than repaid by the way that training has facilitated my own research and work.) If a full course is not available, there may be orientation lectures or some other introduction to the library. If so, do not miss the opportunity. Do not assume you already know enough about libraries, especially research libraries. At the very least, your school will have some sort of library handbook of basic information. Ask for it and devour it.

(2) If your library does not provide formal instruction or help, find some other way to get the information and skills. One of your first purchases as a seminary student should be *The Literature of Theology: A Guide for Students and Pastors*, by John Bollier (Westminster, 1979). This annotated guide to over 500 basic books and reference tools valuable for the study of theology was first developed for a course in theological bibliography at Yale Divinity School. Simpler and more oriented to library work is *Using Theological Books and Libraries*, by Ella V. Aldrich and Thomas Edward Camp (Prentice-Hall, 1963). This is quite dated, and unfortunately out of print, but your library should have a copy. More directed to search procedures for writing a research paper is *Library Research Guide to Religion and Theology* (Ann Arbor: Pierian Press, 1974), by the reference librarian at Earlham College, James R. Kennedy Jr. If you cannot find it, get your librarian to order it or ask your bookstore to get you a personal copy. Another helpful pamphlet, though its "list of basic reference books for the theological student" is now dated, is the *Writing of Research Papers in Theology: An Introductory Lecture* (2nd printing by the author, Trinity Evangelical Divinity School, 1970). This is the basic lecture that John Warwick Montgomery used to give to new students as librarian at the University of Chicago Divinity School.

(3) Block out some time, perhaps an afternoon, to get acquainted with the eccentricities of your own library. Use whatever guides are available. Just explore! Locate the "reserve book" collection of limited circulation items in heavy demand for course use, and take time to learn the special rules governing that collection. Identify the "reference" collection of books that must be consulted within the library. You will not be able to miss the main collection, but remember that special collections may also exist, such as audio-visual, microform, vertical file (pamphlets, etc.), rare books and so forth. Make a point of locating the periodicals, both current and bound. Are the bound periodicals in your library filed in the general collection of books or kept in a separate location and arranged alphabetically?

(4) Spend some time getting familiar with the classification scheme used in your library. Small schools, sometimes associated with a college, may still use the Dewey Decimal System, which should be familiar to you. If yours is a very large library, or one associated with a university, it will probably use the system of the Library of Congress (LC), a combination of letters and numbers that is more complex and discriminating; or your seminary may use a special scheme designed for theological libraries, like that of Union Theological Seminary. Standardization and computerization are pushing everyone toward the Library of Congress System and a more pragmatic approach that sees the classification scheme merely as a location and retrieval device. But all classification schemes still have a logic to them that tries to bring together material on the same subject and to arrange the collection in some sort of coherent pattern that permits browsing—if you know how it works and are still allowed into the stacks. Your library has probably posted somewhere an outline of the scheme—or may provide a handout that you can examine. Browse through a couple of sections, perhaps the New Testament section or the area devoted to your own denominational history, to see how the scheme works. Pay special attention to the "call number" that locates each item, noticing any special "location indicators" (usually at the top of the call number) like "tapes," "microform," "rare book," "reference," and so forth.

Theological libraries are basically benign and generous institutions, willing to cooperate with all who spend a little time getting acquainted.

(5) Spend some time with the card catalog. You may think that you understand it, but there are some unexpected kickers, especially in a theological library. More and more card catalogs are "split" with the subject cards pulled out and filed separately. Remember that the card catalog provides access to the collection basically in three ways: (1) title, (2) author (which may be an organization or some other body responsible for publication), and (3) a variety of subjects, depending on how complex the book is. "Subject headings" are the hard part because libraries often do not use the common expressions you may expect. Learn the special subject heading language. Ask for help if you have difficulty, or use the big red book often placed near the catalog, *Subject Headings Used in the Dictionary Catalogs of the Library of Congress.* That book is the "bible" by which librarians assign subject headings. It provides cross references (often repeated in the card catalog) from more common expressions to the ones used by libraries. The most troublesome area in the card catalog is the complicated section under the heading, "Bible." The subdivisions will go on for drawers in even the small-

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est theological library. Use this heading only as a last resort—or spend some time getting acquainted with the subdivisions and arrangement, which will vary from library to library. Also get acquainted with the information on the cards. You might learn more than you expect about a book by noticing how prestigious the publisher is, by looking at the "descriptive notes" in the middle of the card, by noticing the subject headings ("tracings" at the bottom of the card), by checking to see if it appears in a scholarly series, and so forth. And do not forget that the author card is a good source for birth and death dates.

(6) Once you master the card catalog, be sure that you understand its limitations. It is, in effect, an index only to a given collection. With the explosions of information and rising costs, not even the largest libraries can buy everything. What you need may exist elsewhere, and most libraries now have networks by which they can borrow such material for you, especially as you get involved in more advanced work. Learn to start not with the card section, but with broader bibliographies found in standard reference works, in basic studies of the subject, or in separately published bibliographies. Check the sub-heading "bibliography" under your subject heading in the card catalog. Take a look at John Graves Barrow's *Bibliography of Bibliographies in Religion* or John Coolidge Hurd's *Bibliography of New Testament Bibliographies.* Learn to ask first what has been published, and only then whether your library has it. Ask for help. Your library has access through computer link-ups and awesome reference works to much more than is kept on the premises. Unless a lot of special and very expensive care has been lavished on your card catalog in the form of "analytical" subject entries, multiple authorship works will not be indexed there. Get acquainted with the new *Religion Index Two* and other works that index such volumes.

(7) Give special attention to the periodical collection, both current and back files. It will take some time to get acquainted with all the journals in the various fields, but spend some time browsing on a regular basis until you begin to know your way around. Particularly important are the various periodical indexes. You have probably used the *Reader's Guide to Periodical Literature.* Now you need to master such specialized indexes as *Religion Index One* (*RIO*, formerly *The Index to Religious Periodical Literature*), which is the most important (in part because it now provides abstracts of the articles indexed), or the more evangelically oriented *Christian Periodical Index.* These two are also important because of the indexes to book reviews found in the back of each volume. (Take a look, too, at the more frequently published *Book Reviews of the Month.*) There are also more specialized indexes, like the *Catholic Periodical Index* or the series inaugurated by Princeton's Bruce Metzger (*Index to Periodical Literature on the Apostle Paul, Index to Periodical Literature on Christ and the Gospels*, etc.). And if you do serious work in biblical studies, be sure to get acquainted with *Elenchus Bibliographicus Biblicus*, an annual bibliography in biblical studies. If your library does not have a given periodical, your librarian has ways of getting hold of it, probably through some "union list of serials" for your area.

(8) Spend some time browsing in the reference collection. There are encyclopedias and dictionaries on all sorts of specialized subjects. They provide basic overviews of various questions as well as a preliminary bibliography. Get your own set of *The Interpreter's Dictionary of the Bible* and reach for it regularly. Get in the habit of consulting the *Oxford Dictionary of the Christian Church* and the *International Dictionary of the Christian Church*, which has a more evangelical perspective. Do not neglect works like *The Encyclopedia of Philosophy*, Hastings' *Encyclopedia of Religion and Ethics, The New Schaff-Herzog Encyclopedia of Religious Knowledge,* etc. One could go on indefinitely, but take some clues from the reference books cited above in section two. Get your own copy of Frederick W. Danker's *Multipurpose Tools for Bible Study* (Concordia), the best guide to reference works in biblical studies. Several seminaries have put together annotated lists of reference books. See, for example, *Resources for Research*, by the librarians at B. L. Fisher Library, Asbury Theological Seminary, Wilmore, KY 40390.

(9) Ask for help. Start with the reference librarian, if possible, but do not be afraid to go to others. Even though most theological librarians are over-worked, they will usually be glad to help, especially if questions are intelligent, revealing some preliminary work and some grasp of what the whole process is about.

(10) Finally, start to build up your own library. My favorite guide is *Essential Books for a Pastor's Library*, now in its fifth edition and published by Union Theological Seminary in Richmond, Virginia. That covers all areas of theological study. *The Minister's Library*, by Cyril J. Barber (Baker, 1974), with four published supplements updating the volume through 1980, may also be of help. Barber gives more attention to practical matters like organizing your library, although his annotations and theological warnings are often annoying and he tends too much to model the pastor's library after the seminary library. *TSF Bulletin* readers are more likely to be helped by Mark Lau Branson's annotations and suggestions in *The Reader's Guide to the Best Evangelical Books* (Harper & Row, 1982). Consult also the various booklets and reprinted bibliographies listed on order forms published occasionally in *TSF Bulletin.* More serious students and collectors may want to request from Blackwell's (Broad Street, Oxford, England OX1 3BQ) a copy of their new 1982 catalog of "Theology and Church History." This listing of over 100 pages indicates what is currently available in most theological disciplines, although with an emphasis on scholarly rather than popular materials.

Understanding library systems, discovering bibliographic helps and wisely building your own collection will be ventures that will serve you for years to come.

AMERICAN ACADEMY OF RELIGION
SOCIETY OF BIBLICAL LITERATURE

The 1982 Annual Meetings of the AAR/SBL will be held in New York, December 19–22, 1982. In addition to the usual array of papers, discussions, panels and receptions, TSF subscribers may be interested in the three sessions sponsored by the Group on Evangelical Theology, which is chaired by Mark Lau Branson. The sessions will include as topics and participants: "The Use of the Bible in Theology" (Clark H. Pinnock, James I. Packer, Robert Webber, John Yoder, Gabriel Fackre, Donald Dayton, Robert Johnston); "New Approaches in Evangelical Biblical Criticism" (Raymond E. Brown, Robert A. Guelich, Robert H. Gundry, Richard N. Longenecker, John T. Meier, James A. Sanders); and "Narrative Hermeneutics in the Light of Recent Research," a roundtable discussion requiring advance registration and preparation (Grant R. Osborne, Gerald T. Sheppard, Anthony C. Thiselton). Inquiries about and registrations for these annual meetings should be sent to Scholars Press, P.O. Box 2268, Chico, CA 95927.

INSTITUTE FOR BIBLICAL RESEARCH

The IBR annual meeting will occur in New York on the afternoon of December 20, 1982. Following the members' luncheon and meeting, Bruce Waltke will present a lecture on "The Schoolmen: Hermeneutics Reconsidered." For more details, contact Carl Armerding, Regent College, 2130 Wesbrook Mall, Vancouver, B.C. V6T 1W6.

EVANGELICAL THEOLOGICAL SOCIETY

The ETS will hold its annual meeting December 16–18, 1982 (just prior to the AAR/SBL) at Northeastern Bible College in Essex Falls, NJ. The theme for the meetings is "Biblical Criticism and the Evangelical." Included among plenary sessions will be a reply to Robert Gundry's new commentary on Matthew (with response by Gundry), papers by Norman Geisler, Robert Stein, Edwin Yamauchi and John Jefferson Davis, and a panel discussion with Clark Pinnock, Robert Johnston and Ronald Nash. Also of interest will be a plenary panel on evangelicalism and anti-semitism, including J. Ramsay Michaels, Robert W. Roth, Belden Menkus and Richard V. Pierard. For more information write Simon Kistemaker, Reformed Theological Seminary, 5422 Clinton Blvd., Jackson, MS 39209.

WELLSPRING SEMINARS

Many students and pastors have benefited greatly from the retreat ministries of the Church of the Savior in Washington, D.C. Best known through the writings of Elizabeth O'Connor, the church provides resources and direction for the inward journey (meditation and community-building) and the outward journey (mission). Many orientation sessions and special workshops are held throughout the year. For information, write to Wellspring, 11301 Neelsville Church Rd., Germantown, MD 20874.

A Select Bibliography for American Religious History

Douglas Firth Anderson

General Histories

Ahlstrom, Sydney E. *A Religious History of the American People* (Yale, 1972). This is the most comprehensive current work available in the field. However, since it is solidly within the Protestant tradition of American religious historiography, it is vulnerable to criticism by those who see the need for new approaches.

Albanese, Catherine L. *America: Religions and Religion* (Wadsworth, 1981). This provocative text is an excellent example of new trends in retelling America's religious history. The author employs history of religions, anthropology, and sociology along with older historiography.

Ernst, Eldon G. "Winthrop S. Hudson and the Great Tradition of American Religious Historiography." *Foundations* 23 (1980): 104–126. Excellent introduction to older and newer directions in the field under review; the author studied under both Hudson and Ahlstrom.

Gaustad, Edwin S., ed. *A Documentary History of Religion in America. Vol. I: To the Civil War* (Eerdmans, 1982). Primary documents are the lifeblood of historiography. When the publication of v. II is completed, this set will be the best general collection of documents for the field. Valuable reference and interesting reading.

Hudson, Winthrop S. *Religion in America.* 3d ed. (Scribner's, 1981). For readers who want to know *some*thing but not *every*thing, this is the best volume. It is highly readable and a stronger interpretation than Ahlstrom.

Mulder, John M. and John F. Wilson, eds. *Religion in American History.* (Prentice-Hall, 1978). A helpful collection of major interpretive essays in the field up to the year of publication.

Period: Colonial To Independence

Bremer, Francis J. *The Puritan Experiment* (St. Martin's, 1976). This is a conveniently comprehensive and recent synthesis of the multitude of work that has been done on American Puritanism.

Brauer, Jerald C., ed. *Religion and the American Revolution* (Fortress, 1976). Three essayists—Brauer, Sidney E. Mead, and Robert N. Bellah—helpfully treat issues such as the political legacy of the Puritans; the Enlightenment; and "civil religion" as these interrelate with the American Revolution.

Bumsted, J. M. and John E. Van de Wetering, *What Must I Do to Be Saved?* (Dryden, 1976). A useful synthesis of the issues and literature concerning the various eighteenth century revivals in the colonies which have been called the Great Awakening.

Miller, Perry. *Errand into the Wilderness* (Harvard, 1956). Miller virtually singlehandedly rehabilitated Puritan studies, and this collection of his essays is a good introduction to his interpretation (which has not gone uncriticized).

Noll, Mark A. *Christians in the American Revolution* (Christian U., 1977). A good monograph which nicely displays the varied motivations and responses of American Christians to the Revolution.

Vaughan, Alden T. and Francis J. Bremer, eds. *Puritan New England* (St. Martin's, 1977). A handy collection of some of the most significant historiography on American Puritans.

Douglas Firth Anderson is a Ph.D. student in Church History at the Graduate Theological Union and an adjunct professor at New College, Berkeley.

Period: New Nation To Civil War

Dayton, Donald W. *Discovering an Evangelical Heritage* (Harper & Row, 1976). Dayton is a "young evangelical" who wants to tell today's evangelicaldom that many pre-Civil War evangelicals were surprisingly radical in their social attitudes on slavery, women's roles, the poor, and social reform in general.

Dolan, Jay P. *The Immigrant Church* (Notre Dame, 1975). Dolan has written an exemplary social history monograph that is readable as well as a historiographically significant study of the life of immigrant Catholics in New York City parishes.

Hovenkamp, Herbert. *Science and Religion in America, 1800–1860* (U. of Penn., 1978). Science and religion began the nineteenth century in America as allies. Hovenkamp tells of their interaction and the beginnings of their increasingly stormy relationship.

Mathews, Donald G. *Religion in the Old South* (U. of Chicago, 1977). This is an outstanding interpretation of the rise of southern evangelicalism and the concurrent "trial by fire" of black Christianity.

Miyakawa, T. Scott. *Protestants and Pioneers* (U. of Chicago, 1964). The author documents the thesis that Protestant churches on the Old Northwest frontier were forces for community cohesion and moral order, not for "frontier individualism."

Raboteau, Albert J. *Slave Religion* (Oxford, 1978). A landmark work which convincingly pieces together the religious life of black Americans in slavery.

Smith, Timothy L. *Revivalism and Social Reform* (Johns Hopkins, rev. ed. 1981). Evangelical historian Smith first wrote this study in the 1950s. It broke new paths at the time in its argument for the wide and deep influence on America of the 1850s of evangelicalism's revivalism and perfectionism.

Period: Reconstruction To Great Depression

Anderson, Robert Mapes. *Vision of the Disinherited* (Oxford, 1979). Pentecostalism's origins are herein viewed historically and sociologically.

Carter, Paul A. *The Spiritual Crisis of the Gilded Age* (Northern Illinois U., 1971). Revealing historical essays on northeastern middle-class religion under the impact of changing society and thought between the Civil War and the turn of the century.

Halsey, William R. *Survival of American Innocence* (Notre Dame, 1980). Groundbreaking work in American Catholic twentieth-century historiography. Author argues that Catholics from 1920 to 1940 were intellectually and culturally "innocent" while their Protestant neighbors were coping with divisions and disillusionment.

Hutchison, William R. *The Modernist Impulse in American Protestantism* (Harvard, 1976). Stunning intellectual history of early twentieth-century Protestant modernism.

Jones, Charles Edwin. *Perfectionist Persuasion* (Scarecrow, 1974). The post-Civil War Wesleyan-based holiness movement is usually given short shrift in American religious history. Jones's book is a good correction to this neglect.

Marsden, George M. *Fundamentalism and American Culture* (Oxford, 1980). The best and most subtle historical interpretation of the American Protestant fundamentalist movement. Brilliant evangelical scholarship.

Meyer, Donald B. *Protestant Search for Political Realism* (U. of Calif., 1960). After Protestant fracturing over liberalism, modernism, the social gospel, and fundamentalism, one new movement of critical theological mediation was neo-orthodoxy. This book chronicles the rise of this new "realism," especially in its political aspects, from 1919 to 1941.

Miller, Randall M. and Thomas D. Marzik, eds. *Immigrants and Religion in Urban America* (Temple U., 1977). A fine collection of essays on aspects of immigrant religiosity in the late nineteenth and early twentieth centuries —the period of heaviest immigration.

Wangler, Thomas E. "The Birth of Americanism . . . " *Harvard Theological Review* 65 (1972): 415–436. A stimulating reconstruction of the socio-intellectual roots of Catholic Americanism—which Leo XIII condemned in 1899 and which some have claimed was a "phantom" heresy.

White, Ronald C., Jr. and C. Howard Hopkins, *The Social Gospel* (Temple U., 1976). This is a work which does some needed revision of previous studies of the social gospel movement—e.g., it highlights the roles of evangelicals, women, blacks, and Southerners in the turn of the century religiously-motivated quest for social justice.

Period: World War II To The Present

Falwell, Jerry, ed. *The Fundamentalist Phenomenon* (Doubleday, 1981). Essential reading for understanding neo-fundamentalism (i.e., second and third generation fundamentalists moving toward the evangelical mainstream).

Hadden, Jeffrey K. and Charles E. Swann, *Prime Time Preachers* (Addison–Wesley, 1981). The best study to date on the historical phenomenon of media religion.

Marty, Martin E. *A Nation of Behavers* (U. of Chicago, 1976). Marty, always provocative, herein suggests that the best way to approach current American religion is not via theology or denominational differences, but rather via behavior—e.g., "mainline" religious behavior, charismatic/pentecostal behavior, fundamentalist/evangelical behavior, etc.

Marty, Martin E., ed. *Where the Spirit Leads* (John Knox, 1980). This contains in handy book-form articles on the current state of various American denominations and religious movements which appeared as a series in *The Christian Century.*

Quebedeaux, Richard. *The New Charismatics II, The Young Evangelicals,* and *The Worldly Evangelicals* (Harper & Row, 2d ed. 1982; 1974; 1978). Even though these three books leave much to be desired as good histories or as consistently penetrating analyses, they are nonetheless the best available handy sources for understanding the recent character and directions of these key religious movements.

Women's American Religious History

James, Janet Wilson, ed. *Women in American Religion* (U. of Penn., 1980). This is a useful collection of essays on the topic.

Ruether, Rosemary Radford and Rosemary Skinner Keller, eds. *Women and Religion in America. Vol. I: The Nineteenth Century* (Harper & Row, 1981). Excellent first volume of a projected series. Fascinating documents are grouped together topically and are introduced by explanatory essays by various scholars in the field.

Black American Religious History

Frazier, E. Franklin. *The Negro Church in America*/Lincoln, C. Eric. *The Black Church since Frazier* (Schocken, 1974). Two books in one; the best available overview (even though Frazier, first published in 1964, is dated in many respects) on black American religion.

Washington, Joseph R., Jr. *Black Sects and Cults* (Doubleday, 1972). The mass migration of black Americans from the rural South to the urban North during and after World War I put new wrinkles into black religious life. Washington's book studies the newer urban phenomena of black sects and cults.

Wilmore, Gayraud. *Black Religion and Black Radicalism* (Doubleday, 1973). Traces convincingly a consistent social radicalness in black American religious history. It thus revises earlier approaches like that of Franklin Frazier.

Jewish American Religious History

Blau, Joseph L. *Judaism in America* (U. of Chicago, 1976). A good, impressionistic approach to what has been distinctive about Judaism in America.

Glazier, Nathan. *American Judaism.* 2d ed., rev. (U. of Chicago, 1972). Given its brevity, this is a thorough recounting of Judaism's history in the United States; useful chronology.

Roman Catholic American Religious History

Abell, Aaron I. *American Catholicism and Social Action* (Notre Dame, 1963). Almost everything you ever wanted to know on the subject; covers from 1865 to 1950.

Ellis, John Tracy, ed. *Documents of American Catholic History.* 2 vols., rev. (Regnery, 1967). Since most collections of American religious documents underrepresent Catholicism in relation to its numerical and social significance, this collection by Ellis is invaluable.

Hennesey, James. *American Catholics* (Oxford, 1981). This new synthesis of American Catholic history promises to supplant all earlier treatments.

Protestant American Religious History

Ahlstrom, Sydney E., ed. *Theology in America* (Bobbs–Merrill, 1967). This is a collection of excerpts from major American Protestant theology from the Puritans to the Niebuhrs. Ahlstrom's lengthy introduction is the classic study done on all Protestant American theologizing.

Handy, Robert T. *A Christian America* (Oxford, 1971). A highly readable account of Anglo–Protestantism's efforts, ideology, and tarnished hopes to "Christianize" the United States from the time of the founding of the nation and the first disestablishment of religion to the 1920s and the "second disestablishment."

McLoughlin, William G. *Revivals, Awakenings, and Reform* (U. of Chicago, 1978). McLoughlin borrows from anthropology to argue provocatively for the progressive de-Protestantization of America as it passed through four periods of "revitalization" and finds itself in the midst of a fifth.

Woodbridge, John D., Mark A. Noll, and Nathan O. Hatch, *The Gospel in America* (Zondervan, 1979). Although written for a popular rather than a scholarly audience, this book by three evangelical historians is a fine beginning to much-needed work on the general history of American evangelicalism.

New and "Other" Religions In America

Arrington, Leonard J. and Davis Britton, *The Mormon Experience* (Vintage, 1980). A balanced, up-to-date history of the Latter-Day Saints by two progressive Mormons.

Ellwood, Robert S., Jr. *Alternative Altars* (U. of Chicago, 1979). Impressionistic treatment of "alternatives" taken in America's religious history.

Meyer, Donald. *The Positive Thinkers.* Rev. reissue (Pantheon, 1980). Meyer's subtitle nicely indicates the theme of this historical work: "religion as pop psychology from Mary Baker Eddy to Oral Roberts"—and the new evangelicals.

The Bible And American Religious History

Hatch, Nathan O. and Mark A. Noll, eds. *The Bible in America* (Oxford, 1982). This new collection of essays is an outstanding step toward understanding the role the Bible has played in American culture.

Sandeen, Ernest R., ed. *The Bible and Social Reform* (Fortress, 1982). Essayists in this collection deal with topics such as the Bible and slavery, the social gospel, women's place in the church, peace movements, and black churches.

American Religious Nationalism

Tuveson, Ernest Lee. *Redeemer Nation* (U. of Chicago, 1968). An enlightening study of the roots of the intermeshing of millennialism and nationalism in the United States.

Wilson, John F. *Public Religion in American Culture* (Temple U., 1979). Wilson is a historian who discerningly and critically examines the notion of American "civil religion" and suggests some important qualifications to the concept for its meaningful use.

The Light Has Come: An Exposition of the Fourth Gospel
by Leslie Newbigin (Eerdmans, 1982, 295 pp., $8.95). Reviewed by Thomas H. McAlpine, Assistant Editor, *TSF Bulletin*.

A concern at the heart of Newbigin's books—most recently *The Open Secret* and *Sign of the Kingdom* (Eerdmans, 1978, 1980)—is the articulation of the gospel as a public call, firmly grounded in historical particularity and therefore (!) universally—publicly—applicable. Now, in *The Light Has Come*, we have a witness to one of the sources of his work, for this book grew out of years of study of John in South India with both Hindus and Christians. The following paragraphs indicate some of the themes which Newbigin develops.

Communication becomes an issue in cross-cultural contexts, and the Gospel of John, with its concern with word and witness, is a particularly fruitful place for examining this issue. Thus with the beginning of the gospel Newbigin is on familiar ground: "Who is Jesus?" Answering that question is "the inescapable problem of the missionary. . . . He can only introduce what is new by provisionally accepting what is already there in the minds of his hearers. But what if the new thing which he wants to introduce is so radically new that it calls in question all previous axioms and assumptions. . .?" In considering John 15, Newbigin emphasizes the importance of paying attention to what is actually promised: "The promise to the community of the disciples is not that they will have the Spirit at their disposal to help them in their work of proclamation. That misunderstanding has profoundly distorted the missionary action of the Church. . . . The promise made here is not to the Church which is powerful and 'successful' in a worldly sense. It is made to the Church which shares the tribulation and the humiliation of Jesus, the tribulation which arises from faithfulness to the truth in a world which is dominated by the lie."

Newbigin's time in India has sensitized him to the culturally conditioned character of western biblical studies and theology. This produces what we experience as a particular blend of avant garde and tradition: ". . . true speech about God is narrative in form. Theology is history. A divorce between 'the Christ of faith' and the 'Jesus of history' only arises if faith and history have first been separated. Christian theology has been so much dominated by pagan Greek metaphysics that it has lost the narrative character."

It is classically India which has demanded that religious truth be equally accessible to all peoples. And in a variety of ways Newbigen seeks to address that demand, e.g., in his discussion of the witness of the Counselor (Jn 16): "If the presence of the word was not given in all the contingency of a particular time and place it would not be part of human public experience. There would be no revelation. There could be, perhaps, private 'revelations'—spiritual perceptions in the heart of an individual or of many individuals. But there would be no revelation of God as part of the public history of mankind, as an event whose reality could become the object of publicly-shared knowledge, and the visible center of a visible community. This is what it means that the word became flesh."

Commentary on James
by Peter Davids (*NIGC*, Eerdmans, 1982, 248 pp., $13.95).

The Epistle of James
by Sophie Laws (*HNTC*, Harper & Row, 1980, 242 pp., $14.95).

Reviewed by Grant R. Osborne, Associate Professor of New Testament, Trinity Evangelical Divinity School.

In recent years there has been a growing number of articles and books on the Epistle of James. This has been caused partly by the scholarly interest in wisdom literature and themes (James being the major example of a "wisdom" book in the New Testament), and partly by the recognition that it is time to rework the conclusions of the magisterial commentary by Dibelius. These two new commentaries are excellent examples of this process. They combine the best of scholarship with that coherence and lucidity of style that marks better works.

The commentary by Laws deserves its place at the top of the Black/Harper series. Her introduction provides an excellent summary of the epistle's themes, and is rich in background information regarding its Jewish and Greek environment. The commentary utilizes both Greek and Jewish sources in supporting positions; contemporary literature is also well represented. Laws believes that the epistle is pseudonymous and late, originating in the Jewish-Gentile sphere of "God-fearers" in the church. At times she fails to offer all the interpretive options (e.g., 1:9–1, 2:14–17, 21), and at other times we might desire more discussion (e.g., 4:2; 5:13–18). On the whole, however, her work is excellent. The commentary reads very well, in part because Laws is clearly more interested in exposition than in pedantic argumentation.

The commentary by Davids is even more thorough. It can be noted especially for its programmatic tracing of the key themes throughout the epistle (e.g., suffering, poverty, wisdom). His structural diagram of these key themes (p. 29) is masterful. The introductions to the major units illustrate the flow of thought and prove the connections between sections. Davids thus provides a culmination to the recent trend correcting the theory of Dibelius that James comprises a loosely connected series of homilies. I have seen no one do a better job.

I am especially pleased with his discussion of the *Sitz im Leben* and his detailed presentation of historical data supporting an early date for the epistle, although I am less enamored with his emphasis on apocalyptic. Sometimes he jumps to a conclusion too rapidly, as in his assumption of a "reversal of roles" in 1:9–11. I would like to see this discussed more fully, considering its important ramifications (cf. 2:3). For the most part, however, Davids is quite comprehensive in discussing his conclusions, and for some perhaps too thorough. As one would expect in a series of this nature, his language is more technical than that of Laws, so the style is more pedantic. Yet it is not forced, and for one with some background it reads very well.

In my opinion, these two commentaries deserve to be rated among the top three or four works on James. Davids clearly is preferable for the serious student, due to his excellent blend of biblical theology and historical-grammatical exegesis. Laws, however, is easier to follow and provides marvelous exposition in her own right. It should be several years before anyone needs to do another major work on James.

The Tribes of Yahweh: A Sociology of the Religion of Liberated Israel, 1250–1050 B.C.E.
by Norman K. Gottwald (Orbis, 1979, 941 pp., $20.00). Reviewed by Frank Anthony Spina, Associate Professor of Old Testament, Seattle Pacific University.

This book is to date the most ambitious application of the methods of the social sciences to the reconstruction of the history of ancient Israel. Its exhaustive scope, methodological rigor and sustained appeal for scholars to take seriously the social sciences in their research into Israel's history make it a programmatic work. The book is not easy reading (certainly not for beginners), but no one genuinely attempting to deal with the pre-monarchic period can afford to ignore it.

In spite of the size of the book, Gottwald's main presentation is in many respects a thorough elaboration of George Mendenhall's famous thesis that Israel's "conquest" of Canaan resulted from an internal revolution rather than an external attack. "Israel" actually came into being in a convergence and coalescence of diverse peoples, traditions and historical experiences. There were "Hebrews" resisting oppressive regimes (i.e. by escaping from Egypt), Canaanite peasants engaged in the overthrow of the interlocking political system, and pastoralists who had been living on the fringes of urban culture, often as a result of their rejection of social and political values in the mainstream. A sustained social uprising led to the overthrow of the Canaanite hierarchical political system and its replacement by a tribally structured, decentralized and more egalitarian social system supported and symbolized by an appropriate deity and cultus. This complex "conversion" of many diverse peoples to a comprehensive socio-religious system and ideology eventuated in a "mutant" social system and religious cultus. Gottwald insists that *both* Israel and its deity [=its conception of deity] were unique and cannot be divorced from each other. And, just as the political structures of the ancient world projected their power and authority on to the gods, so Israel projected its socio-religious values on to Yahweh.

Gottwald's treatment is grounded in social-scientific method. He characterizes the prevailing approach to Israel's history as basically atomistic (i.e., it deals with Israel's literature, religion and history as more or less isolated entities with little recognition of their interdependence.) For Gottwald, however, Israel was a total social organism, no part of which can be considered apart from its collateral concomitants. Thus, he applies functional-structural theories for synchronic analysis (that is, a study of social interrelationships at any "typical" historical moment). To understand Israel diachronically (as it developed historically), a cultural-material perspective is used. This method allows Gottwald to deal with virtually every facet of Israelite society for which there are sources.

Gottwald's book has already triggered a vigorous debate. Some disagree with the use of social scientific methods for reconstructing Israel's history, others with Gottwald's particular application. Sociological method is surely here to stay, though how it should be applied or what theoretical framework ought to be used remain highly contested matters. The greatest area of methodological disagreement with Gottwald will likely relate to his adoption of a Marxist framework for his cultural-material analysis.

Many continue to criticize Gottwald's (and

Mendenhall's) thesis about the Israelite "revolution" because it is based not on any central biblical tradition but on scattered allusions and inferential materials throughout the Old Testament. But a close reading of the biblical texts indicates that the traditional view of the conquest has also often been "read into" sources. The fact is, the biblical record is not consistent on this score. Of course, this is why the method one employs is so crucial, and at that point the debate engendered by Gottwald's volume can only be salutary.

Theologically, *Tribes* raises the question of the relationship between socio-historical analysis and divine action. Does a thorough-going "scientific" description eliminate divine activity or relegate God to the "gaps"? Or are we left with an "idealist" approach (strongly criticized by Gottwald) in which divine activity is affirmed without indicating what precisely God did or what the warrants are for ascertaining that action? It seems to me that this question has yet to be adequately answered by those (including myself) who do believe that God was "doing something" back there.

A final issue: in spite of the fact that there is no universally agreed-upon historical reconstruction of Israel's history, the on-going work of historians underscores the suggestion that the "canonical shaping" of the Bible seldom had as its purpose the simple narration of history. Actual events indeed lie behind the canonical form, but the phenomena of the texts themselves require the necessary reconstruction. Here, evangelicals will constantly have to adapt their view of Scripture to the phenomena of Scripture. Gottwald is not interested in this question —in fact, he replaces biblical theology with biblical sociology—but his work doubtless heightens the importance of it.

Hans Küng: His Work and His Way
edited by Hermann Häring and Karl-Josef Kuschek, bibliography by Margaret Gentner, translated by Robert Nowell. (Doubleday, 1980, $4.50). Reviewed by Gabriel Fackre, Professor of Theology, Andover-Newton Theological School.

We are all in Hans Küng's debt for the part he played in bringing Roman Catholic and Protestant theology into conversation with one another, and in making Scripture a primary arena for this encounter. From his landmark work on Barth, *Justification*, through his impact on the second Vatican Council, to his more recent christological and ecclesiological inquiries, contemporary theologians cannot do their work without taking account of his genius and passion. In recent years some serious questions have been raised about the coherence of his present thinking with his earlier positions in christology and soteriology, not only by predictably critical foes in the Vatican establishment but also by those who share his concern for the reform of the church and the renewal of faith.

This book is, therefore, a timely contribution. Two of Küng's close associates in the Institute for Ecumenical Research at the University of Tübingen set themselves the task of clarifying "what he is really thinking and what he really wants." Häring and Kuschel trace the development of his work by using essays from admirers and friendly critics addressed to the various stages of his thinking, Küng's own comments on the same, and a frank interview with him on disputed theological questions and personal philosophy. All this is framed by a chronology of publications correlated with current history (almost exclusively *ecclesiastical* history) and the first complete bibliography of Küng's writings.

The collected essays do, indeed, help us understand Küng better. Thus, Otto Karrer's pithy characterization: "The distinguishing marks of Küng's work are the posing of questions that are relevant today, thorough research (making full use of all the available material), and the presentation of the results of his labours in fresh and lively language." John McKenzie notes that Küng is willing to state openly what other Roman Catholic theologians may think but avoid saying for reasons of ecclesiastical prudence. José Gomez Cafferena sees *On Being a Christian* not as a traditional academic summa, but as a summa for modernity.

Amidst the accolades there are some doubts expressed. Hans Urs von Balthasar, one of Küng's earliest supporters, comments on Küng's preliminary formulations on the pre-Easter Jesus in *The Church*: "If A. Vogtle is right... that as a result of his rejection by his people Jesus came to understand himself as the representative suffering servant of God and his cross as an 'atoning death' (cf. the words of institution at the Last Supper), and if in connection with this we talk of imitating Jesus up to and including the cross (something which Küng overlooks almost entirely) then this goes considerably beyond the five [aspects of the preaching of the Kingdom in the scholarly reconstruction of the historical Jesus]." This is similar to Barth's concern about the same subject in the Church (as acknowledged by Küng) and to the subsequent charges of "Harnacking" from his critics in the Roman Catholic Church. These include Grillmeier's judgment that Barth would have said a firm "No" to the christology of *On Being a Christian*, and the suggestion of Avery Dulles that the figure of Jesus in Küng's theology looks like an ecclesiastical reformer engaged in Küngian battles. Küng's response to these charges in this book and elsewhere tends sadly to be *ad hominem* rhetoric about kept theologians. However, the questions are serious ones. They concern a tendency toward reductionism about the person and work of Christ that starts with a "Jesus from below" approach to presumed secular contemporaries but ends up still looking like a refined Jesusology. This point was made, incidentally, in a Harvard dialogue with Küng a few years ago, not by a Vatican lackey but by a Barthian trying to reconcile Barth's early tribute to Küng with what he had read in *On Being a Christian*.

On the related issue of subjective soteriology the current Küng views on justification give one pause. In the interview section of the book, Küng testifies to the continuing significance of this belief for him in an achievement-oriented culture. "It is of enormous comfort to know that through all his or her achievements, through all he or she does, man or woman does not in any way gain being, identity, freedom, personhood, does not in any way attain to the confirmation of his or her ego and the sense and meaning of his or her existence." Good. But is this the heart of "justification"? In an eagerness to find a point of contact with contemporary sensibility, it looks like the main point has been missed: the enormity and subtlety of our rebellion, which manages to find its way even into our confident theological talk about how our knowledge of justification saves us from this or that. Even the best doctrine is not a prophylactic against a universal taint. God's mercy alone deals with our infections.

The book gives us some interesting glimpses into the person as well as his theological thinking. Küng's testimony to the influence of Ignatian spirituality is illuminating, especially the triple criterion for faithfulness: absolute loyalty to the will of God, the centrality of Christ, and indifference to earthly things. Also revealing is Küng's judgment about the influence of parish experience on him: "Between 1957 and 1959 there were eighteen months of being very involved in pastoral work which showed me most of the problems of pastoral work today and provided me with a test of how applicable a particular theology was." Some pastors may think back on their second year certainties and wonder a bit about this.

The editors have been successful in showing us by intent and inadvertence Hans Küng, warts and all. This book is a welcome companion to a prodigious and significant theological work and person.

To Set At Liberty
by Delwin Brown (Orbis, 1981, 137 pp., $6.95). Reviewed by John Culp, Assistant Professor of Philosophy, Olivet Nazarene College.

Because Christianity is popularly perceived as repressive and authoritarian, evangelicals must treat the question of human freedom if they hope to influence the modern consciousness which seeks, or fears, freedom. Evangelicals seeking a constructive response to the modern search for human freedom need to read *To Set At Liberty* by Delwan Brown.

Brown seeks to supply a Christian basis for the modern notion of freedom and its actualization. Historical examination reveals two basic views of freedom. Greek thought sees freedom as deliverance from restrictions. Freedom, for Hebraic thought, is a person acting in decision. Brown uses Sartre to relate this historical analysis to the modern situation. Sartre uncovers two foci in freedom, autonomous self-creation and contextual consciousness, but fails to link these foci because he sees nature as detached passive bits of matter. At this point, a corrective is provided by Whitehead's view of nature as occasions related by creative decisions synthesizing the past. From this perspective, people are both related to their world and autonomous over how they are related.

Since the traditional notion of God raises problems for a consistent Christian affirmation of freedom, Brown proposes a reformulation. God is. What God is is loving. Love and involvement come from God's choice, not from an absence or lack in God. God's choice to love is his freedom, and thus God is best understood as a contextual creativity. God freely decides for freedom by creating the world and human existence.

However, even if humans are created free, the doctrine of sin frequently is interpreted to mean that human freedom is not actual. Brown's analysis of sin, drawing heavily on Reinhold Niebuhr, discovers that the doctrine of sin actually presupposes the continuing actuality of human freedom. If there were no human freedom, a doctrine of sin would be meaningless.

Brown finds evidence that Christian faith and the search for freedom must be related in Jesus Christ and in the presence of the Kingdom of God in history. While the activity of Jesus will be described differently in different cultural contexts, Jesus always is the one who empowers people to be free. The resurrection is central for understanding Jesus Christ because it demonstrates God's concern for freedom, in that he gives up his absoluteness to identify with Jesus.

The concept of the Kingdom is freedom both possessed and coming to be. The history of Christian thought shows a tendency to lose the awareness of the possession of freedom by separating the Kingdom from history. Instead, the Kingdom should be seen as always present but incomplete. Thus it always requires human action but is never bound by human anticipations nor controlled by human action.

To Set At Libety is significant for a number of reasons. While others have written important articles dealing with the concept of freedom, this is a full-length treatment. Though concerned with contemporary thought, Brown also seeks continuity between his work and the Christian tradition. He uses

Process concepts but his primary concern rests in expressing the Christian faith. His treatments of doctrines such as original sin and the atonement attempt to retain the central insights of Christian tradition. Finally, this is a helpful example of how Process theologians think. Brown avoids technical terminology while making creative use of the basic concepts.

For many evangelicals, however, Brown's obvious Process orientation will raise questions. Brown's understanding of freedom differs from traditional theology. There are basic similarities in that both see human freedom as dependent upon God. The major difference is that Brown and Process thought affirm the continuous actuality of human self-determination. While agreeing that God is the origin of human freedom and that sin is destructive of human freedom, freedom becomes a response to God's action rather than God's unilateral action. Freedom is always effectively present to some degree rather than totally absent, even in sin.

The Process model possesses several advantages. Because sin destroys possibilities but not self-autonomy, Brown can recognize the value of the modern concern for freedom rather than deny it as secular or atheistic. At the same time, Brown avoids a false optimism by his awareness of contextuality and self-deception. He does not expect modern cultures to solve the chaos they confront merely by making free choices. While the actuality of human freedom means that God responds to the world rather than controlling the world, God's action is still necessary. Freedom would be an uncreative repetition of the past without God's action. This avoids the inconsistency in the traditional view. God, the source of human freedom, does not destroy human freedom by acting unilaterally to deliver humans from the bondage of sin.

The programmatic nature of Brown's work results in some unanswered questions for evangelicals. For example, Brown talks about Jesus as the empowerment for freedom but consciously avoids defining how Jesus empowers because Jesus empowers differently in different contexts. Paul found that Jesus provided deliverance from the power of the law. In a modern context, Jesus delivers from oppression. Charges that Brown lacks an adequate doctrine of atonement miss their target because Brown does not develop what he means by Jesus as the power for freedom.

His treatment of the doctrine of the Kingdom of God also raises questions. Brown denies that the Kingdom of God will be historically consummated. But he stresses the Kingdom's presence in history and rejects any denial that God's role is crucial. For Brown, the only way to speak meaningfully of God's kingdom in history is to avoid apocalypticism. A consummation of the Kingdom in history has not happened. That has led to the conclusion that the Kingdom is not in history. Apocalypticism's mistake is its assertion of God's complete control which denies human freedom. The incompleteness of God's kingdom in history should be accepted for what it is, evidence that the Kingdom is never completed through human activity. God always goes beyond our highest achievements or expectations. While evangelicals will be concerned about God's completion of history, a simple reassertion of God's control is inadequate. Instead, evangelicals need to push Brown to develop his suggestions or to build upon them themselves.

Some evangelicals have attempted to use Process categories by talking about God's self-limitation. Brown, with other Process theologians, finds the concept of God's self-limitation inconsistent. Yet, he opens himself to criticism from Process theologians by speaking about God's will. Brown introduces the idea of God's faithfulness to himself and his creation as a solution to the issue of consistency. That may prove a very helpful concept but will also require development.

Brown's book will be stimulating and helpful to evangelicals. Even if they reject his view of freedom, having read this book will enable them to deal more adequately with the modern concern for human freedom.

The Trinity and the Kingdom
by Jürgen Moltmann (Harper & Row, 1981, 256 pp., $14.95). Reviewed by Clark H. Pinnock, Professor of Theology, McMaster Divinity College, Hamilton, Ontario.

Moltmann is a very learned and prolific writer. He wrote three comprehensive studies of theology from three different angles—hope, suffering, and power. Now he has embarked on a new series of topical studies beginning with this one on the Trinity. At this rate he is bound to become, if he is not already, the premier of contemporary theologians.

I must confess to have been delightfully surprised by this work on the Trinity. In the past I had entertained the suspicion that Moltmann was dishing up a version of Hegel's process god which could in no way be supported by scriptural teachings. God as the revolutionary process—that sort of thing. But in this book, unless I misread, Moltmann is defending the ontological Trinity much like an Eastern Orthodox theologian would. He even critiques Barth and Rahner for hedging in their own presentations. While Barth, for example, defends the tri-unity of God with gusto against the liberals, he does so in a way that speaks of the three modes of the divine being. This is not strong enough for Moltmann, who insists on calling them persons and regards them as such. He defends the ontological Trinity so strongly that his language borders on tritheism, saying that the unity lies in their fellowship and community with one another. One can imagine three gods in perfect agreement, too. There is no doubt in my mind that Moltmann here defends a social trinity much like Leonard Hodgson did a few years ago.

Starting with the New Testament, Moltmann sees the Trinity as basic to the history of salvation wherein the Father sends the Son and afterward the Spirit. He then goes on to discuss the dynamic life of the triune God in terms of making room for the creation and opening up to the world. Does this mean that Moltmann has forsaken his familiar concerns for a mess of theological speculation? Not at all. His motivation for taking this ancient formula so seriously, beyond its scriptural character, is its bearing precisely on themes like liberation and process. In his opinion the Trinity presents an open structure in the godhead which avoids hierarchicalism and ensures an open future. The doctrine of the Trinity opens us to a dynamic world in process. In other words, Moltmann finds the old orthodoxy to be more relevent than contemporary innovations. Conservative theology turns out to be creative and contemporary! Three TSF cheers for Moltmann!

It is not altogether clear to me how Moltmann really satisfies atheists like Bloch who allege that any God who rules is an enemy to human freedom. Does the triune God not reign, even if in a most humane manner? Will he not realize his goals regardless? Still, I think Moltmann is on the right track. The predestinarian domination factor in Augustinian theism has to be toned down (as it is in the Bible itself) by picturing God in a more dynamic posture (as the Bible does) so that we can meet certain of the legitimate objections of unbelievers while standing firm against the illegitimate ones.

As a card-carrying socialist, Moltmann lets us know that the history of the world is moving in that direction, but this does not intrude further and remains as always in Moltmann suitably vague and rhetorical.

Handmaid to Theology: An Essay in Philosophical Prolegomena
by Winfred Corduan (Baker, 1981, 184 pp., $7.95). Reviewed by John Jefferson Davis, Associate Professor of Theology, Gordon-Conwell Theological Seminary.

Corduan, who is Associate Professor of Philosophy and Religion at Taylor University, states that his aim in this work is to "rehabilitate philosophy to her proper role as handmaid to theology." By drawing upon the philosophical resources of the Aristotelean and Thomistic traditions, the author seeks to clarify the philosophical categories which are used to express the major elements of Christian doctrine.

Any substantial work in the area of prolegomena is bound to generate areas of debate and disagreement, and this book is no exception. Those who find the thought of Aristotle, Aquinas, and Karl Rahner congenial will like the approach taken in this book. Those who favor the theological and apologetic approaches represented in various ways by Calvin, Barth, and Van Til will find *Handmaid to Theology* less satisfactory. Regardless of one's prior commitments, however, this work is innovative in a number of areas and deserves a fair reading in evangelical circles.

In his discussion of God's relation to time, Corduan suggests that "something can occur under two very different conditions of existence without either form having to be considered illusory.... God's actions are real in two ways, in the temporal sequence as we perceive them in this world under creaturely conditions, and in their eternal reality in God Himself." Such a formulation appears to do justice to the complex relationship of God to time and eternity without, as the author says, "arbitrarily resorting to mystery or paradox."

The Aristotelean and Thomistic categories of form, matter, subsistence, and instrumentality are applied in an exploration of the meaning of the Incarnation. While God stands in a relationship of external instrumentality to most men, in the case of Jesus Christ, "there is a unique internal instrumentality. God has joined Himself to this one man in order to express Himself corporeally on earth." The human nature of Jesus Christ is thus the unique instrument of the divine Word.

In a somewhat unusual note for works in the area of prolegomena, the author includes a discussion of the philosophical dimensions of regeneration through the work of the Holy Spirit. Building on an earlier exposition of the human being as a unity of form and matter, Corduan argues that the Spirit's creation of a new heart ("form") in a man or woman through the act of regeneration produces a metaphysically new being: a "new creation" (cf. II Cor. 5:17). Renewal of the form produces a renewal in the creature as a whole.

Less illuminating is the decision of the philosophical underpinnings of the doctrine of the Trinity, especially in regard to the relationship of the three persons. Here the reference to the analogical nature of all religious language could have been expanded in terms of a discussion of the "psychological" and "social" analogies as complementary and mutually qualifying models of trinitarian language.

One of the primary reservations which this reviewer has with the book's methodology as a whole has to do with the author's treatment of the noetic effects of sin. According to the author, with respect to the human mind subsequent to the fall, "It is not so much that reason is not functioning properly, but that it is functioning apart from (and thereby against) its Creator. ... Reason itself has not lost its sharpness." This rather optimistic assessment of post-lapsarian reason does not appear to do adequate justice to biblical texts such as Rom. 1:21, II Cor. 4:4, and Eph. 4:18, which speak of the dark-

ening and *blindness* of the human mind to saving truth prior to regeneration. If this is the case, a methodology in prolegomena which begins with a philosophical analysis of man/woman in terms of a form-matter schema, rather than in the light of divine revelation as *sinner*, is on somewhat questionable grounds from the outset. Unless one's anthropology is controlled from the beginning by the categories of revelation, there is always the danger that an autonomous philosophy can begin to usurp the normative position of biblical revelation in other areas as well.

Corduan is aware of the criticism of Feuerbach that theology is in the last analysis nothing but anthropology; i.e., that God and his attributes are nothing more than human psychological projections. The author explicitly wishes to distinguish his explorations from the Feuerbachian program, but a methodology based on an anthropological starting point will always find this danger close at hand. Nevertheless, even those who favor a more theocentric and explicitly revelational starting point for theological prolegomena will find enough helpful insights in *Handmaid to Theology* to reward a careful reading.

Between Two Worlds: The Art of Preaching in the Twentieth Century
by John R. W. Stott (Eerdmans, 1982, 351 pp., $12.95). Reviewed by Peter R. Rodgers, Rector of St. John's Episcopal Church, New Haven, Connecticut.

If any book can stimulate the revival of preaching, this is it. Such is the judgment of Michael Green, General Editor of the British *I Believe* series for which this remarkable book was written. Eerdmans, aware of their treasure, is marketing the volume separately. John R. W. Stott, Director of the London Instute for Contemporary Christianity based at All Souls Church, has given us a full and balanced treatment of preaching. The book exemplifies Stott's concern to be grounded in the Word of God and relevant to the contemporary world. Stott includes a review of the glories of preaching throughout church history and a frank assessment of the current objections to preaching, with special attention to the effects of television and the cybernetics revolution. He then lays out his theological basis for preaching, marshalling five theological convictions: about God (God is light, God has acted, God has spoken), about Scripture (Scripture is God's word written, and God still speaks through what he has spoken), about the Church (the Church is the creation of God by his word), about the pastorate (as with the apostles in Acts 6:4, the ministry of the word and prayer is the priority), and about preaching ("it is my contention that all true Christian preaching is expository preaching").

The next chapter is on the preacher as bridge-builder. The two worlds of which Stott speaks are the never-changing word of God and the ever-changing modern world. After reviewing the various biblical metaphors (herald, ambassador, steward, shepherd, etc.), Stott daringly develops a non-biblical picture to illustrate the essential nature of preaching. The preacher is a bridge-builder. The chasm between the world of the Bible and the world of today requires a bridge which touches both sides. Some preachers are at home in Scripture but have little understanding of contemporary society. Others understand today's world but fail to live deeply in God's word. Stott insists that today's preacher must "refuse to sacrifice truth for relevance or relevance for truth."

Between Two Worlds is not (like most preaching manuals) merely a rehearsal of techniques or an outline of skills. It is both practical and personal. Stott practices what he preaches, as those who have experienced his preaching at All Souls Church or benefited from his world-wide itinerate ministry will know. The principles of disciplined study (Chapter 5) and sermon preparation (Chapter 6), and the attitudes of sincerity and earnestness with humor (Chapter 7) and of courage with humility (Chapter 8) are not simply rehearsed, they are lived by the author. *Between Two Worlds* is Stott's *Apologia*, revealing the heart as well as the mind of one of our generation's greatest preachers.

Faults there must be, but they are difficult to find. The historical survey (Chapter 1) is brief, and any reader will sense that some favorite great preacher has been omitted. For myself, I especially missed two who shone as lights in dark places: St. Aidan in seventh-century Northumbria and Phillips Brooks in the Episcopal church in the late nineteenth century.

Other questions could be raised. Some may feel that the hermeneutical task is far more complex and deserves more than Stott's three-page treatment. Others may object that he has devoted a disproportionate amount of space to analyzing the contemporary scene and specifically the media and television. I welcome this emphasis, however, as it does not detract from either the many practical tips about study, preparation and delivery, or the essential conviction that all preaching should be expository biblical preaching. Perhaps the book should have included outline examples of expository sermons. A few samples of Simeon, Spurgeon, or even Stott would be helpful for preachers for whom biblical exposition is new. But even without them, we still have a great feast before us.

My advice to students and pastors is to buy this book. If you are taking a preaching course, read it. If you must choose between this book or a preaching course, read the book.

The Ordination of Women
by Paul K. Jewett (Eerdmans, 1980, 141 pp., $5.95). Reviewed by Tara Seeley, student, Vanderbilt Divinity School.

With the publication of *Man as Male and Female*, Paul Jewett put to rest the myth that one could not be an evangelical Christian feminist. There he argued, from sound biblical scholarship, that men and women are created to be equal partners in life. Here, in *The Ordination of Women*, he produces an important book for all those called to the ministry and leadership in the church as it faces the fact and costly effects of sexism in its history and structure. This is a book for those of us Catholics as well as Protestants and evangelicals, since Jewett does deal with the Vatican's stand on women's ordination.

In this slim volume of careful argument and solid evangelical theology, Jewett's thesis is that "the woman, as the man's equal, should share with him all aspects of the church's life and mission . . . [having] full access to the privileges and responsibilities of the Christian ministry." Holding this thesis always before us, Jewett systematically examines the reasons women have not been allowed to participate fully as ordained pastors, preachers, and priests. He spells out the arguments and then challenges them point by point: the argument from the nature of women, the argument from the nature of the ministerial office, the argument that the masculinity of God entails a male order of ministry. Jewett concludes with an examination of the very difficult theological problem of masculine language and imagery in our Christian faith tradition.

Some feminists will take issue with Jewett on the question of language, and he acknowledges that. His evangelical insistence that we have not much room to change biblical language means that we are left with predominantly masculine images of our God. Jewett acknowledges, too, that his work is only a beginning, not the last word on the subject. Because Jewett has paid close attention to both sides of the issue, we finish this book "knowing the opposition." More importantly, Jewett has listened closely to the voices of women telling their own stories, and we come away knowing better the struggle of our Christian sisters in a church still slow to recognize fully their right to ordained ministry, their gifts for ordained ministry, and their call to ordained ministry.

Stages of Faith: The Psychology of Human Development and the Quest for Meaning
by James W. Fowler (Harper & Row, 1981, 332 pp., $14.95). Reviewed by Paul A. Mickey, Associate Professor of Pastoral Theology, Duke University Divinity School.

Deserving wide acclaim, *Stages* is a significant integrative effort in the continuing dialogue between psychology and theology. Oriented to a psychological perspective, it provides two major contributions in the psychology of religion discussion: (1) It moves beyond the classic psychoanalytic reductionism that remains influential, viewing religious impulses, affections, and ideation as the emotional residue born of traumatic conflicts between parents and children. (2) It draws upon the work of Lawrence Kohlberg and Jean Piaget to demonstrate the value and constructive influence of rational analysis, hypothetical and deductive reasoning in faith: faith understood developmentally necessarily embraces emotional and intellectual constructs. In short, Fowler endeavors to establish compatibilities between the psychosocial system of Erik Erikson and the structural-developmental system of Kohlberg and Piaget for understanding Christian experience. As an unquestioned advance in the study of the psychology of faith development, this work is a positive contribution. But it offers more as well.

Chapters 1–5 are an excellent and sensitive guide for analyzing faith as a "perspective," a "whole," and a "shared center of value and power." Fowler suggests "radical monotheism" as a suitable theological option that affirms the transcendence of God in the context of dynamic relationship. This sets the stage for the psychologically-oriented study of faith development. The notion of faith as a shared center of value and power is a positive image for examining over time the ever-changing intellectual and emotional components of faith. The emphasis on "time" as the fourth dimension in faith commitments compels readers to call upon their theological systems to incorporate stages of human development in a more systemic fashion. Fowler's study helps in that task.

The central core in this study of the quest for meaning is the six stages of faith development. The six chapters provide a thorough discussion, and a two-page summary is offered at the end of each. What troubles me is the tacit elitism in the approach: "Stage 6 is exceedingly rare. The persons [achieving this stage] have become incarnators and actualizers of the spirit of an inclusive and fulfilled human community." Fowler idealizes this stage and offers the most abstract notion of sanctification. Apparently he cannot find suitable interview material to demonstrate or suggest what life is like in the theological fast lane (Stage 6). Ample verbatim and illustrative data are presented to support his case for Stages 1 through 5. If Stage 6 has empirical roots, I believe a layman or laywoman in the local congre-

gation, perhaps an occasional pastor or even an ecclesiastical leader would evidence these characteristics. Fowler only makes passing reference to people such as Gandhi, Martin Luther King, Jr., Dag Hammerskjold, and Mother Teresa, without really discussing their faith maturity. I worry that he has no case study material for a Stage 6 person. Surely someone on Fowler's staff could find one real live example of a Stage 6 Christian.

Frankly, the most challenging and exciting material is found in chapters 22 and 23. "Mary's Pilgrimage" (chapter 22) is an extended analysis based on interviews with a woman whose faith development covered years spent in an intentional religious community having charismatic roots, spanned a marriage and divorce to a member of that community, and included the painful discovery of what it meant to become a mother. Very helpful insights flow from "Mary's Pilgrimage," especially for evangelicals. Chapter 23 is an excellent discussion of "Stages of Faith and Conversion." I wanted more of this material but this brief presentation achieves power because it is built on the broad foundations of the theological and developmental understandings offered earlier in the book.

Any schema that stresses developmental stages, regardless of the structural content, is vulnerable to elitism: one has not arrived, in this case, until "Stage 6." I continue to be reminded of Jesus' affirmation of the spiritual and intellectual genius of children—profound in their understanding of relationship and beautifully simple in their capacity to make unwavering, sensitive moral commitments. My uneasiness with Fowler's emphasis upon chronological categories—even with allowances for the creative power of "regression in the service of the ego" and "recapitulation"—is its failure to acknowledge the wisdom and spiritual maturity of those too young or immature to qualify for Stage 6 yet who exemplify the holiness and steadfast commitment that we find, for example, in Robert Coles' studies, *Children of Crisis.*

How to Complete and Survive a Doctoral Dissertation
by David Sternberg (St. Martin's Press, 1981, 231 pp., $12.95/$6.95 pb.). Reviewed by John G. Stackhouse, Jr., doctoral student in modern church history, University of Chicago Divinity School.

If you, or someone you love, are anticipating or engaged in the writing of a doctoral dissertation, then run out and buy this book *pronto*! David Sternberg, who himself has earned two doctorates (J.D. and Ph.D.), here provides the fruit of his years of supervision and counselling of doctoral candidates.

The title indicates the twofold thrust of the book. Under the first rubric, "completion," Sternberg advises the ABD ("All But Dissertation") on every step of the dissertation process. This is a complement to, not a rehash of, books like Barzun and Graff's *Modern Researcher*—every page of the book concerns only the writing of a dissertation. Therefore, Sternberg discusses choosing a topic, building a dissertation file, preparing a proposal, researching and writing the dissertation itself, preparing for and succeeding in the dissertation defense, and exploiting professionally the dissertation once completed and approved. Each of these discussions presents useful advice clearly illustrated.

Under the second rubric, "survival," properly would go the closing discussions of psychical and relational recovery from the ordeal of the dissertation. But the book throughout deals not only with the nuts and bolts of the dissertation machine but also with the ghost in it. Sternberg gives apt advice on matters personal (combating fatigue, discouragement, writing "blocks") and interpersonal (developing and maintaining proper relationships) with dissertation readers, other ABDs, and family members). This attention given to the psychical dimension of the task is perhaps even more valuable than that given to the intellectual.

Sternberg writes between the extremes of idealism and cynicism—he knows the game well, and explodes many myths born of happy ignorance ("the dissertation-as-magnum-opus") or bleak despair ("the dissertation-as-enemy"). His prose is straightforward, although his footnotes occasionally distract from rather than complement the discussion. He uses humor well, although some readers might be made uncomfortable by the occasional humorous vulgarism (no blasphemies, mercifully).

The book is especially for those doing "real" (that is, full-blown) dissertations—those in the humanities and social sciences—but other dissertation writers (and even those few nowadays who write master's theses) will find much of it applicable to their work. ABD spouses, lovers, families and friends ought to read it too, preferably before the dissertation process begins, so as to gain an insight into the apparently quixotic quest of their beloved student. This book has been needed for a long time. If you need it, get it!

BOOK COMMENTS

Essays on John* and *Essays on Paul
by C. K. Barrett (Westminster, 1982, each vol. 180 pp., $18.95).

C. K. Barrett, recently-retired Professor of Divinity at the University of Durham in England, has long been recognized as one of the leading New Testament scholars in the world, especially on the topics of these two collections of his essays. In both volumes he has reproduced material which would not otherwise have been readily available to the English reader. In the volume on John, four essays first appeared in Italian (papers on symbolism, sacraments, dualism and history), two in German ("The Father is Greater than I," and an essay on the Son of Man), and one in French ("Christocentric or Theocentric"). Others appeared in Festschriften (on vocabulary in John and the Gospel of Truth, and on Jews and Judaizers), and one is a sermon not previously published ("John 21:14–25"). Several articles in the volume on Paul are also from Festschriften (on Cephas and Corinth, false prophets, 2 Corinthians 7:12, Titus, Romans 9–10, Sarah and Hagar). Two were delivered at SNTS colloquia (on "Things Sacrificed to Idols" and "Paul's Opponents in 2 Corinthians"). These volumes, of course, represent material which covers a great period of time and therefore in places could be updated. However, as representing one of the great minds of our generation, they are well worth purchasing.

—Grant R. Osborne

A Commentary on the Gospel of Mark
by Terence J. Keegan (Paulist, 1981, 183 pp., $6.95).

Knox Preaching Guides: Mark
by Ralph Martin (John Knox, 1981, 96 pp., $4.95).

Mark: Good News for Hard Times
by George T. Montague (Servant Books, 1981, 197 pp., $5.95).

The Gospel According to Mark
by Rudolph Schnackenburg (*New Testament for Spiritual Reading*, vol. 1, Crossroad, 1981, 152 pp., $4.95).

There are so many different collections of commentaries and study aids that the mind is boggled as to what to buy and why. These four recent commentaries on Mark are a case in point. All are paperback and aimed at a popular rather than scholarly audience. Each has a very brief introduction (four to seven pages) and an exposition centering upon contextual meaning rather than critical issues. It is encouraging to see that first-rate scholars are beginning to use their expertise for the benefit of lay people. Indeed, this very fact would make the books a breath of fresh air for the scholar as well. It is refreshing to see the text rather than twentieth-century issues get priority. I am hard pressed to choose between the volumes. For individual passages, I prefer Montague's lucid discussion, rich with background information. For wrestling with issues, Keegan provides constant excurses. Martin's is a little too brief (as is the whole series), and I am always a bit upset when the text has to be laboriously included (a waste of space in an already abbreviated work). Nevertheless, Martin's is the best of the lot and would be beneficial to anyone seriously grappling with the material.

—Grant R. Osborne

A Materialist Reading of the Gospel of Mark
by Fernando Belo, trans. by M. J. O'Connell (Orbis, 1981, 256 pp., $14.95).

Mark: The Sorrowful Gospel
by John F. O'Grady (Paulist, 1981, 91 pp., $3.95).

Mark as Story: An Introduction to the Narrative of a Gospel
by David Rhoads and Donald Michie (Fortress, 1982, 159 pp., $8.95).

Three further works on Mark also illustrate the tremendous interest generated in this gospel, the shortest and in some ways most stark and compelling. Belo has produced a very challenging work, re thinking Mark along the lines of Marxism and liberation theology. He centers upon the class struggles of the first century as the dynamic within which the first Gospel was produced, and he argues that we must apply it in the same way today. He thus takes a theological/contextual approach rather than an exegetical one. His work is part of a new wave of "materialistic" readings intended to force the modern Christian to grasp afresh in a biblical context the true force of social issues. It will cause a great deal of controversy but will stimulate a great amount of soul-searching as well.

O'Grady provides a thematic approach to Mark. He attempts to delineate Mark's major themes, including the passion, Son of Man, teaching and miracle, and discipleship; and he offers stimulating studies of "primitive preaching" and the genre of Mark's gospel. While one could have asked for more detail (e.g., on the "messianic secret" or discipleship failure), the book does contain some

provocative insights.

The book by Rhoads and Michie is a good study of Mark utilizing insights from modern linguistic theory. It provides both a good discussion of the theory and a fine application of it to Marcan structure. The peculiarities of the first gospel shine through, and I found the authors' discussion of the various key elements in Mark (conflict, Jesus, the authorities, the disciples) much more satisfying than that of O'Grady. This is an eminently worthwhile book, a must for anyone studying Mark.

—Grant R. Osborne

Last Supper and Lord's Supper
by I. Howard Marshall (Eerdmans, 1980, 191 pp., $14.95).

I. Howard Marshall presents the reader with a relatively thorough redaction-critical study of the last supper narratives and an examination of the practice and meaning of the Lord's Supper in the early church. While the book is readable by the educated lay person unacquainted with redaction criticism, the detail, scholarly interaction and footnotes (displaying Marshall's usual vast grasp of the literature) are obviously aimed at those used to reading technical New Testament works. The conclusions are protestant and conservative, but Prof. Marshall is careful in supporting his contentions, except where he must refer to discussions elsewhere (e.g., his *Luke* commentary). The work concludes with a few practical suggestions. While all will not be convinced, this is required reading for any interested in this topic.

—Peter H. Davids

The Formulation of Christian Understanding: An Essay in Theological Hermeneutics
by Charles M. Wood (Westminster, 1981, 120 pp., $6.50).

As most of us realize, the gap between the professional biblical scholar and the average intelligent reader of Scripture has become very wide. Charles Wood, in this careful essay, attempts to bring the two sides together in mutual appreciation and, more importantly, to furnish a model whereby the Bible might be "Christianly" understood and appropriated. The strength of this short book is its frank appreciation and understanding of the contemporary hermeneutical discussion (although not providing a comprehensive survey) and yet its equal appreciation for the essential fact that the true aim of a Christian use of Scripture is the knowledge of God.

If seriously considered, Wood's distinction between Scripture in its function as source and as canon could help break the deadlock between those who react against past abuses of Scripture and those who balance the fate of Christianity upon the absolute authority of isolated texts. Readers familiar with Brevard Childs' work will be interested in this theory of Scripture as Christian canon. Especially important is Wood's critique, following Childs, of the current identification of the "literal sense" of a text with its "original meaning." This conflation has only recently become dominant in the church because of the "post-Enlightenment preoccupation with historical origins."

Because of the brevity of this book, the treatment of crucial hermeneutical and philosophical issues is often technical without adequate preparation or development, creating an uneven and distracting effect upon the main thesis. Nevertheless, the book could be profitably used in the classroom as a provocative supplementary text.

—Linda Mercadante

Essays on the Patriarchal Narratives
edited by A. R. Millard and D. J. Wiseman (Inter-Varsity Press [England]/Eisenbrauns $14.95, $9.95 pb.), 1980, 223 pp., n.p.).

This fine volume of seven essays was commissioned by the British Tyndale House, an evangelical research group, as a first response to the recent challenges by T. L. Thompson, J. van Seters, and others to the prevailing consensus in Old Testament scholarship over the last several decades. This consensus held that the patriarchs were actual historical figures who lived sometime during the second millennium B.C., probably early in the period, and that the narratives describing them accurately reflected the history and social milieu of their time.

The essays take up a number of issues concerning the patriarchs and the narratives which present them to us (note, for example, the literary approaches of J. Goldingay and D. W. Baker, J. J. Bimson's interest in date, M. J. Selman's cautions about comparative methodology, and G. J. Wenham's discussion of their religion). The thread that binds them together is a common disagreement with the main theses of Thompson and van Seters, and a belief in the historicity of the patriarchs and the accuracy of the Genesis narratives.

These are stimulating essays, not merely reactionary, but programmatic in the best sense of the term. They can be recommended to all with a special interest in this area.

—David Howard

The Land of the Bible: A Historical Geography
by Yohanan Aharoni, trans. by Anson F. Rainey (Rev. ed., Westminster, 1979, 481 pp., $19.95 pb.)

The late Yohanan Ahraroni (d. 1976) of Tel-Aviv University was one of the foremost Israeli archaeologists and was the master of the historical geography of the Holy Land. Anson F. Rainey is not simply a translator but a distinguished colleague of Aharoni.

The Land of the Bible, first published in English in 1967, has become the standard textbook in its field. In the last weeks of his life Aharoni labored on its revision, incorporating valuable material from recent excavations and the publication of new texts.

The revised edition features larger print but the footnotes are now placed at the end of the chapters. There are but a few minor changes in the first three chapters. In the remaining chapters a close comparison of the revised with the original edition reveals the progress of research in the last twelve years as assessed by Aharoni and Rainey.

The recent finds from Ebla, which should eventually cast much light on the Early Bronze Age, are briefly noted. Recent surveys conducted by the Israelis are utilized. The Map on Archaeological Excavations (p. 100) indicates that new excavations have been conducted in the last decade at Dan, Tel Mevorakh, Tel Zeror, Tel Michal, Zaphon, Succoth, Batash, Tel Sera, and Masos.

Among the new material that Aharoni incorporates are: his own excavations at Beer-sheba, which raise questions about the status of the patriarchal stories connected with the Beer-sheba well; the Tell Rimah stele, which records that "Joash the Samarian" paid tribute to Adad-nirari III around 796 B.C.; and the Arad ostraca, which further clarify Judah's relationship with Egypt and Edom.

While Aharoni's interpretations and conclusions will not be universally accepted, *The Land of the Bible* remains an epochal achievement, a classic that will endure for generations.

—Edwin M. Yamauchi

Elements of Old Testament Theology
by Claus Westermann, trans. by Douglass W. Stott (John Knox, 1982, 261 pp., $14.95).

Westermann has done us a great service by bringing together in one book the results of his many years of careful and productive scholarship. In the title the German word *Grundzugen* would be better translated as "Fundamentals" or "Essential Elements" since in his book Westermann surveys what he perceives to be the central elements of Old Testament theology. This book is an expansion of a smaller book, *What Does the Old Testament Say About God?* (1979).

The central elements are introduced in the first chapter and elaborated in subsequent chapters. Westermann writes, "What the Old Testament says about God is a history developing between God and his creation, between God and humanity, between God and his people from creation to the end of the world.... The actions of God, the words of God, and the actions of people in response are the elements forming the constant basic structure of this history."

Westermann's discussion of blessing and creation shines a spotlight on previously neglected areas of the Old Testament which are indeed theologically significant. God's actions and words are no longer limited to the saving actions in history for a particular group of people but deal as well more universally with the human family and the history of humanity itself. As the fruit of a lifetime of one outstanding scholar's labor in exegesis and theological reflection, this is an insightful survey of Old Testament theology.

—Stephen A. Reed

The Challenge of Liberation Theology: A First World Response
edited by Brian Mahan and L. Dale Richesin (Orbis, 1981, 153 pp., $7.95).

This volume contains papers presented at a conference on responses to liberation theology hosted by students at the University of Chicago Divinity School in May, 1979. The subtitle should be taken seriously, as there is no attempt to present Third World contributions. Although not a good introduction, this anthology could stimulate further reflection for someone who has already begun reading liberation theology. Contributors to the volume include James W. Fowler, Langdon Gilkey, Schubert Ogden, and Robin W. Lovin. Especially useful to the general reader are Dorothee Soelle's analyses of consumerist society (exposing our own captivity), Lee Cormie's description of the context and development of liberation theologies (with copious and useful notes), and James H. Cone's short sketch on faith and liberating action (the best of the collection for communicating the "feel" of liberation theology). The most provocative issues are raised by Elisabeth Schussler Fiorenza's article on "Feminist Biblical Hermeneutics." She builds upon the method of Juan Luis Segundo's *The Liberation of Theology*, first criticizing his failure to deal with the false consciousness *within* the Bible. She argues that texts such as 1 Cor. 14 and 1 Tim. 2 are "oppressive and destructive biblical traditions" that "cannot be accorded any truth and authority claim today." This move clearly conflicts with any evangelical theory of biblical interpretation. Yet, it may be that she merely *advocates* openly what many of us in fact *do* silently (and perhaps unwittingly). For this reason, evangelicals would do well to think through these issues seriously, and to use such articles as aids to self-scrutiny.

—Stan Slade

Learning Jesus Christ Through the Heidelberg Catechism
by Karl Barth (Eerdmans, 1981, 144 pp., $4.95).

As one who has imposed the learning of catechism questions on sometimes unappreciative students, I welcome this publication. Taken from lecture notes delivered by Barth on two different occasions, the book is a translation originally made by Shirley C. Guthrie, Jr. at the time of the 400th anniversary of the Heidelberg Catechism.

The title in English, though differing from the original German, is most apt, for the lectures do focus on Jesus Christ. For one who is familiar with Barth's Christological approach this will come as no surprise. Nor will those familiar with his larger works be surprised that Barth sometimes stretches the text. But one need not cavil at this, for the Catechism itself is concerned primarily with Jesus Christ. The celebrated first question: What is your only comfort, in life and in death? is given the beautiful answer, That I belong—body and soul, in life and death—not to myself but to my faithful Saviour, Jesus Christ,... Furthermore, as Barth points out (p. 47), 9 questions deal with humanity's sin, 74 with humanity's redemption (the person and work of Christ) and 26 with humanity's thankfulness. And so this little study is a pleasant way to become acquainted both with a major theological document coming out of the Reformation and with the theological perspective of a leading theologian of our own times. And—we may hope—it will give some a new appreciation for one of the oldest forms of Christian instruction, memorizing answers from a catechism.

—Paul K. Jewett

The Atoning Gospel
by James E. Tull (Mercer University Press, 1982, 180 pp., $15.50).

In this exceedingly helpful study James E. Tull, Emeritus Professor of Theology at Southeastern Baptist Seminary, shares personal insights on the meaning of Christ's atonement. In addition to giving an appraisal of relevant Scripture texts, the author introduces us to the historical discussion on the atonement with special reference to the contemporary scene.

Tull reveals his distance from orthodox Reformed theology by rejecting double predestination and affirming the freedom to decide for Christ. He also sees the atonement in terms of Christ's identification with the afflicted rather than in terms of a substitutionary penal sacrifice for sin. He acknowledges his affinities to J. MacLeod Campbell and P. T. Forsyth. In this view, God is forgiving before the cross of Christ, and the cross reveals and communicates rather than procures divine forgiveness. While Tull is agnostic concerning the ultimate destiny of the lost, he makes a place for hell as the result of misused human freedom.

The author has interesting chapters on the church and the sacraments in relationship to the atonement. For him, the church is a veritable means of grace, an "instrumental agent" of Christ. He regards the sacraments as symbols which participate in the reality to which they point. He is even willing to affirm the "real presence" of Christ in the Eucharist in the sense that the living Christ stands in our midst and presides at the celebration.

This book can be recommended as having ecumenical significance because of the author's willingness to dialogue with those in other traditions. It would make an excellent text in a course on soteriology.

—Donald G. Bloesch

BOOK COMMENT CONTRIBUTORS

In addition to regular *TSF Bulletin* editors and contributors (listed on the outside and inside front covers), the following reviewers have contributed book comments in this issue: **Peter H. Davis** (Associate Professor of Biblical Studies, Trinity Episcopal School for Ministry); **David Howard** (Bethel Theological Seminary); **Paul K. Jewett** (Professor of Systematic Theology, Fuller Theological Seminary); **Alan Padgett** (pastor, San Jacinto United Methodist Church, California); **Stephen A. Reed** (Ph.D. student in Old Testament, Claremont Graduate School); **Stan Slade** (Assistant Professor of Philosophy, Jamestown College, North Dakota); **Edwin M. Yamauchi** (Professor of History, Miami University in Ohio).

The Two Marxisms: Contradictions and Anomalies in the Development of Theory
by Alvin W. Gouldner (Seabury, 1980, 406 pp., $17.50).

This is the third volume of Gouldner's trilogy, *The Dark Side of the Dialectic*, and the first of a four-part study of Marxism. Because it contains great detail, it would not be the best choice for a first encounter with Marxism. However, it is an excellent bok for those concerned about questions such as: Why do there seem to be *so many* "Marxisms"? How did a theory which often *sounds* humanitarian lead to such authoritarian states? Why is it that some theologians—who at least *seem* to be otherwise trustworthy—find Marxism useful for doing theology, while others find Christianity and Marxism wholly incompatible?

Gouldner's thesis, shared by a growing number of scholars, is that Marxism contains an internal contradiction between voluntaristic and critical elements on the one hand, and deterministic and positivistic elements on the other. Gouldner shows that the tension does not only occur between schools of Marxist thought. Rather, these elements are to be found simply juxtaposed in Marx's own work. His account of the sociological and historical factors influencing Marxist theoretical developments, which is informed by T. S. Kuhn's notion of paradigms, would be fascinating reading for anyone interested in the history of ideas.

Because Gouldner is not concerned with the relevance of his analyses for religion, this volume will be immediately useful only for those students of theology who—perhaps stimulated by theologies of liberation—desire to do their own thinking on the relationship between Christianity and Marxism.

—Stan Slade

A Philosophy of the Christian Religion
by Edward John Carnell (Baker, 1980, 523 pp., $10.95).

This book is a reprint of the 1952 edition, with no additions or corrections. It is an argument for the Christian faith, not a survey of Christian philosophy. Carnell critiques non-evangelical positions, rather than arguing for the faith he wants the reader to adhere to. In an axiological tour de force, he examines and finds wanting hedonism, Marxism, scientific materialism, and positivism; then he moves on to world-views closer to Christianity, like humanism, deism, pantheism, and the theism of a finite deity. These systems, he argues, do not satisfy

POSITIONS AVAILABLE
(Thought you'd be interested.)

New Testament. Includes exegesis for preaching and introductory Greek; earned doctorate in NT required; ordination preferred; deadline Jan. 15: Dean's Office, University of Dubuque Theological Seminary, 2050 University Ave., Dubuque, IA 52001. (*Presbyterian Outlook*)

History of Christianity. Christological councils through Reformation, plus a specialization in theology (Afro-American, feminist, non-western, or world religions); instructor or assistant level; deadline Dec. 15: President John Mulder, Louisville Presbyterian Theological Seminary; 1044 Alta Vista Road, Louisville, KY 40205. (*Presbyterian Outlook*)

Anglican History or Theology. Deadline Dec. 31: Harvey H. Guthrie, Episcopal Divinity School, 99 Brattle Street, Cambridge, MA 02138. (*Christian Century*)

New Testament. Deadline Dec. 31: Harvey H. Guthrie, Episcopal Divinity School, 99 Brattle Street, Cambridge, MA 02138. (*Christian Century*)

Director of Ministerial Studies. Classroom and administrative responsibilities; deadline Dec. 15: Paul D. Hanson, Harvard Divinity School, 45 Francis Avenue, Cambridge, MA 02138. (*Christian Century*)

Worship and Liturgy. Doctorate required; deadline Jan. 1: H. Neill McFarland, Perkins School of Theology, Dallas, TX 75275. (*Christian Century*)

Old Testament. Doctorate required; officer in Presbyterian Church or willing to become one. Charles B. Cousar, Columbia Theological Seminary, Decatur, GA 30031. (*Presbyterian Outlook*)

Send resume, references, summary of dissertation, and/or inquiries to persons listed. This information is supplied as a service for *TSF Bulletin* subscribers.

the human heart and mind: the need for rationality, faith, love, and fellowship. In a final section on "Kingdom Clarifications," having come to Christianity, he critiques universalism, Roman Catholicism, and existentialism (especially Kierkegaard). After all this criticism, Carnell's final pages are a call to faith. Reason has its limits: only personal trust can convince the heart that Truth is found in Jesus Christ. Carnell believed that the apologist can only lead people to Christ, pointing out the disadvantages in the other options.

While we may not follow Carnell in his rationalism and his complete rejection of existentialism, and while our idea of apologetics may differ from his, nevertheless his book is worth reading and reprinting. I enjoyed the scope of his daring criticism, the clarity of his thought, the readability of his style, and his many illustrations drawn from everyday life. Few non-Christians will bother to read this book; but in this age of doubt the Christian community will profit from knowing why other faiths are less preferable than faith in Christ. Those further interested in his thought may find John Smith, *Edward John Carnell* (Univ. Press of America, 1978) worth reading.

—Alan Padgett

An Introduction to the Philosophy of Religion
by Brian Davies (Oxford University Press, 1982, 144 pp., $17.95/$6.95 pb.).

Brian Davies is a Dominican friar and lecturer in philosophy at Blackfriars, Oxford. His book is a gem. It is a brief, readable introduction to the major issues discussed today by philosophers of religion. There are chapters on various criticisms of religion, such as the "theology and falsification" challenge, the problem of theological predication, and the problem of evil. Davies also discusses helpfully the major arguments for the existence of God—the ontological argument, the cosmological argument, the design argument, and the argument from religious experience. There are also chapters on two of the divine attributes philosophers have discussed most in recent years, timelessness and omniscience (the absence of a chapter on omnipotence is a disappointment). Finally, there are chapters on "Morality and Religion," "Miracle," and "Life after Death."

The great value of the book for TSF readers is that it provides exposure both to the classical problems in the philosophy of religion and to the current thinking of such luminaries in the field as Plantinga, Hick, Geach, Swinburne, and Kenny. Though I disagree fairly frequently with the conclusions Davies reaches, I recommend his book highly.

—Stephen T. Davis

Call to Integration: A New Theology of the Religious Life
by Vadakethala F. Vineeth (Crossroad, 1979, 128 pp., $6.95).

This is not an easy book to read, but it is worth the effort. It can be a valuable aid to those coming to grips with their own individual theological understandings. The author is a professor of philosophy and comparative religion at Dharmaram Pontifical Institute in Bangalore, India. He understands our consciousness as owing its existence to the Word (Jesus Christ), who is the supreme reflection of God the Father. We are called to return to our "own interiority" to listen to the Word and to live in authenticity, becoming integrated, whole and holy. The book has been written to illuminate the process of integration. This work is strongly influenced by both its Roman Catholic and Indian contexts. Thus some topics might not be of equal interest to everyone (e.g., celibacy, poverty, prayer, the relevance of the religious life). But the book will give us good insight into how our brothers and sisters in Christ are thinking in India, and can be a good introduction to theology from outside Europe and the United States. We need to take off our Western blinders, and *Call to Integration* is a good place to begin.

—Charles O. Ellenbaum

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I certify that the statements made by me above are correct and complete. *John W. Duff, Managing Editor.*

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—Rev. Stephen S. Smalley
Coventry Cathedral, England

COMMENTARY ON LUKE
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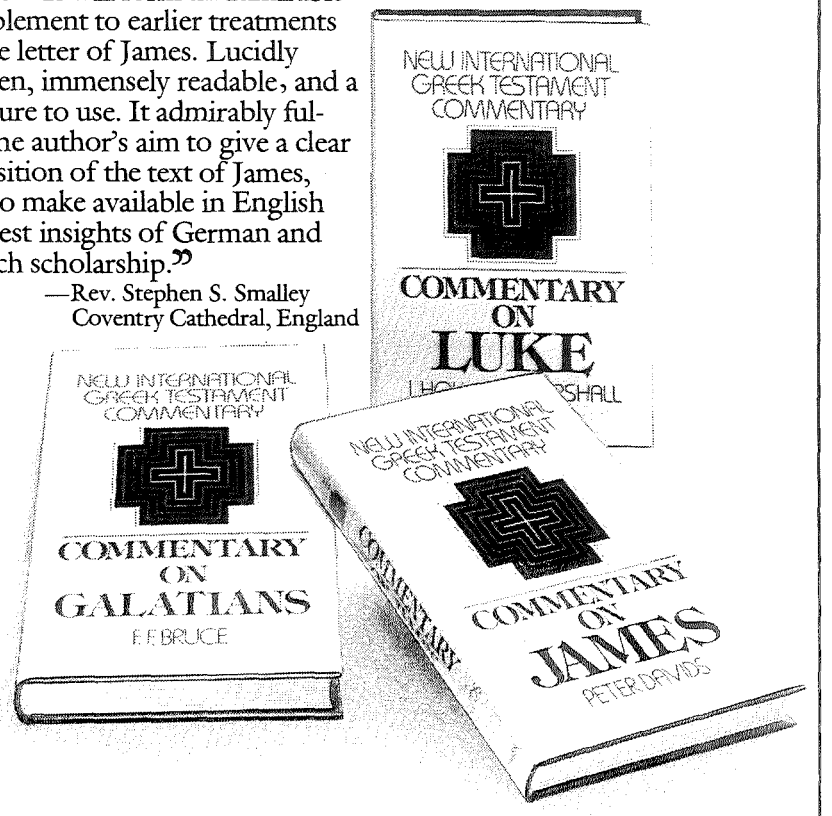

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Evangelicals and the Enlightenment
Beyond Liberalism and Fundamentalism

by Bernard Ramm

I had just finished a lecture on my version of American evangelical theology. When I was asked by a shrewd listener to define American evangelical theology more precisely, I experienced inward panic. Like a drowning man who sees parts of his life pass before him at great speed (an experience I have had), so my theology passed before my eyes. I saw my theology as a series of doctrines picked up here and there, like a rag-tag collection. To stutter out a reply to that question was one of the most difficult things I have ever had to do on a public platform.

The experience set me to reflection. Why was my theology in the shape it was? The answer that kept coming back again and again was that theologically I was the product of the orthodox-liberal debate that has gone on for a century. It is a debate that has warped evangelical theology. The controversial doctrines have been given far more importance than they deserve in a good theological system. Other important doctrines have been neglected. The result of that debate has been to shape evangelical theology into the form of haphazardly related doctrines. I did not have a theology whose methodology was scientifically ascertained, nor doctrines scientifically interrelated or properly defended. That is why I could not give a reasonable account of my theology when asked to do so.

Encountering the Enlightenment

In my reading it became more and more apparent that one of the great cultural watersheds of the history of human culture was the Enlightenment. One cannot explain the great Schleiermacher, for example, without first explaining the Enlightenment. One cannot explain the modern mind at all without spending much time in the eighteenth-century developments, the century of the Enlightenment. It finally became apparent to me that the place to begin my quest was with the investigation of the Enlightenment.

I saw my theology as a series of doctrines picked up here and there like a rag-tag collection.

Historian Henry E. May has written that only Christians are still worried about the Enlightenment. That is right: The Enlightenment sent shock waves through Christian theology as nothing did before or after. Theology has never been the same since the Enlightenment. And therefore each and every theology, evangelical included, must assess its relationship to the Enlightenment.

In my reading on the Enlightenment, I found out that I had to correct a view of the history of theology that I had previously held. I thought that orthodoxy, with its view of theology and Scripture, had prevailed until the time of Friedrich Schleiermacher. I thought it was Schleiermacher and the various versions of liberal Christianity after him that had upset Protestant orthodox theology. On the contrary, I found out that it was the Neologians or Innovators who had accomplished this in the eighteenth century (for example, Johann Michaelis, Johann Jerusalem, Johann Döderlein, Johann Semler, Johann Spalding, and Jacob Baumgarten). These men are unknown in the United States except to specialists in the history of theology, and that is why I had never encountered them before. It was either the Neologian Karl Bahrdt or Johann Semler who first used the expression "liberal theology."

Bernard Ramm is Professor of Theology at American Baptist Seminary of the West. This article is taken from After Fundamentalism *(©1983 by Harper & Row) and used by permission.*

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sion "liberal theology."

The Neologians, in their work in biblical criticism, upset the orthodox doctrine of inspiration as set out in the seventeenth century. They made a concerted attack on orthodoxy in general and on Lutheran orthodoxy in particular. They made a strong, systematic protest against the supernatural in historic Christianity. And they attacked such particular doctrines as eternal judgment, the existence of the devil, the Trinity, the vicarious atonement, the deity of Christ, the virgin birth, the bodily resurrection of Christ, Chalcedonian Christology, and Lutheran Christology.

This is why the Enlightenment began to worry me, and why it ought to worry all evangelical theologians.

It is generally agreed that the founder of liberal Christianity was Friedrich Daniel Ernst Schleiermacher (1768–1834), who has also been called the greatest theologian between Calvin and Barth. It is therefore important to inspect his thought and see how he reacted to the Enlightenment.

Schleiermacher began his education among the Moravians. They were noted for their Pietism in their spiritual life, but as far as they were concerned with theology they were very close to traditional Lutheran theology. While Schleiermacher was studying under the Moravians at Bardy, he encountered the Neologians of the Enlightenment and was deeply impressed by them. He found himself in such disagreement with the theological emphases of the Moravians that he left their school at Bardy and transferred to the University of Halle, which had Neologians on its faculty. Barth claims that Schleiermacher accepted the Neologians' criticism of orthodox Lutheran dogma.

Let us look more closely at Schleiermacher, the Enlightenment, Christianity, and his new synthesis. First of all, Schleiermacher agrees with the Enlightenment criticism of orthodoxy. That version of Christianity has run its course. Modern learning makes it an impossible option. On the other hand, the religion of the Enlightenment period is also to be criticized. The theology of deism and the religious philosophy of Kant both distorted the nature of true religion. They made too easy an identification of morality with religion. Schleiermacher is a romantic, and therefore he defends a romantic interpretation of religion and Christianity and so forms the grand new synthesis we call liberal Christianity.

Barth's theology is a restatement of Reformed theology written in the aftermath of the Enlightenment but not capitulating to it.

This is precisely how Paul Tillich sets out the theology of Schleiermacher (*A History of Christian Thought* and *Perspectives on Nineteenth and Twentieth Century Theology*). He sees Schleiermacher and Hegel faced with the same problem: how can we be modern and Christian at the same time? The answer was to go beyond the rationalism and deism of the Enlightenment to the new synthesis of modern learning, modern philosophy, and the reinterpretation of historic Christian dogma. In passing, Tillich says that this is his way, too, for it is the only viable option for the twentieth century.

If the Enlightenment collapsed orthodoxy as an option for Europe's intelligentsia; and if liberal Christianity was born as a reaction to the Enlightenment, it seems obvious to me that evangelical theology must come to terms with the Enlightenment.

Encountering Karl Barth

I must now pick up another thread in my theological trek. In the middle of the 1940s, I chanced on a copy of Barth's *Church Dogmatics*. At that time Volume I/1 was the only volume in English. On the one hand, the volume frustrated me. It contained so many untranslated citations in Latin and Greek—so unrealistic for American readers. It contained long technical sections in fine print. And I was confused by the novel meanings given to traditional theological concepts. On the other hand, I sensed that something important was being said. It was certainly not a rehash of older liberal theology. And it was strangely different from the standard orthodox authors I had read.

When the chance came for me to study in Europe for an academic year, there was no question in my mind but that the place to go was Basel, where Barth was still alive and teaching. That was the year 1957–58. The inspiration had finally come to me that of all the contemporary theologians the one who was doing the best job of relating historic Reformed theology to the Enlightenment was Karl Barth. Hence my quest for a viable evangelical theology, my sense of the importance of the Enlightenment for theology, and the theology of Karl Barth intersected in this thought: Barth's theology is a restatement of Reformed theology written in the aftermath of the Enlightenment but not capitulating to it.

His program had the following elements:

1. He denied that the criticism of historic Christian orthodoxy by the Neologians was valid.
2. He accepted all the genuine positive gains of the Enlightenment as they have been upheld by modern learning.
3. He rewrote his historic Christian Reformed theology in the light of the Enlightenment.

This is essentially a dualistic approach to the Enlightenment: Barth is both a child and a critic of the Enlightenment. The combination makes his program very difficult to get into focus. Barth disagrees with Schleiermacher, for he feels the latter had capitulated to the Enlightenment with reference to the substance of the Christian faith. Barth agrees with Schleiermacher in that Christian theology can be written only in the aftermath of the Enlightenment.

Barth is a child of the Enlightenment wherever it represents true learning and genuine progress in knowledge. He is a severe critic of the Enlightenment in its pretensions to final truth and perfect harmony with reason, and of its criticism of orthodox Christianity. He lets the proud waves of the Enlightenment roll, but he marks a clear, firm line where they must stop.

Because Barth is both a child and a critic of the Enlightenment, fundamentalists cannot understand him. To agree with all the essential gains of the Enlightenment appears to fundamentalist mentality as already having given up the faith. Barth criss-crosses all the lines of their theological grid, so rather than attempt to really understand him they write him off as an odd version of neomodernism. Evangelical scholars are either puzzled or impatient. They are puzzled because he seems to be mixing oil and water. Or they are impatient with him because he doesn't say things that seem precisely evangelical.

We can illustrate Barth's duality as follows: As a child of the Enlightenment, he recognizes the development and legitimacy of modern scientific history; yet he defends the substantial truth of the resurrection narratives. As a child of the Enlightenment, he knows that we live in a scientific culture and enjoy its technological fruit (which he so lavishly praised after a number of serious medical problems); yet he scolds the scientists when they convert their science into a world view. As a child of the Enlightenment, he does not challenge the rights of biblical criticism; but he is a sharp critic of, and a dissenter from, much modern biblical criticism. To picture Barth as only a child of the Enlightenment and therefore as nothing more than a clever neomodernist clearly distorts Barth's theology. It is equally a distortion of Barth's theology to write it off as a ponderous effort to rehabilitate old orthodox theology. Barth's dual reaction to the Enlightenment makes it difficult to get him into focus. This difficulty is as common among nonevangelical theologians as among evangelicals and fundamentalists. It takes much reading and soaking in Barth's theology in order to more clearly see his methodology emerge.

One of Barth's most attentive students and admirers in the English-speaking world is Thomas F. Torrance. In his book *Theological Science*, Torrance makes the following comment about Barth's theology, showing that Torrance sees the nature of Barth's theology similar to the thesis I am advocating: "The theology of Karl Barth is to be understood as a rethinking and restating of Reformed theology after the immense philosophical and scientific developments of modern times which have supplied us with new conceptual and scientific tools."

Barth is not alone in attempting to come to terms with the Enlightenment and modern knowledge and yet not surrender the substance of

To capitulate to the Enlightenment as liberal theology did is to betray the Christian faith.

the Christian faith. In my opinion, Helmut Thielicke is doing the exact same thing in his volumes on *The Evangelical Faith* and in his smaller work, *How Modern Must Theology Be?* He is unhappy with Schleiermacher and Bultmann because in their effort to be modern they have lost the historic faith of the church. He is equally unhappy with the orthodox and fundamentalists who ignore the current cultural context in which theology must be written. He urges a program in theology that is anchored both to the great acts of God as recorded in the New Testament and to the modern world of concepts, problems, and dilemmas.

A long list could be made of theologians with programs similar to Barth's, such as Thomas F. Torrance, Emil Brunner, Thomas Oden, Hendrikus Berkhof, Paul Holmer, Werner Elert, Heinrich Vogel, Gerrit C. Berkouwer, Donald Bloesh, Helmut Gollwitzer, and Otto Weber. Certainly one of the reasons that people such as C. S. Lewis, Dorothy L. Sayers, T. S. Eliot, Charles Williams, and Owen Barfield still have a sustained hearing is that they never force educated people to choose between evangelical faith and learning. And certainly not all these theologians relate their theology to the Enlightenment in the same way Barth does. But in my opinion Barth's method of coming to terms with modern learning and historical Reformed theology is the most consistent paradigm for evangelical theology.

Barth vs. Liberalism and Fundamentalism

Barth's resolution of the problem that the Enlightenment posed for Christian theology is so radical that theologians of other traditions have difficulty interacting with his solution. All those theologians who in principle agree with the manner in which Schleiermacher correlated Christian theology with modern learning reject Barth's correlation even though they may admire his theological genius. This difficulty was transparently clear in the Karl Barth Colloquium held in 1970 at the Union Theological Seminary. Most participants were unrepentant children of the Enlightenment, and one can read very clearly between the lines that they were plainly confused in how to assess an apparent theological genius. They could identify neither their own unlimited allegiance to the Enlightenment nor the dualistic approach of Barth.

Barth's divergence from the marriage of Enlightenment and Christian theology comes out clearest in his conflict with Bultmann. Bultmann believed that the world picture of (1) the New Testament and (2) modern humanity were in radical contradiction. This belief is exactly the verdict of the Enlightenment. Barth replied that modern gadgets, modern technology, and modern scientific theories have nothing to do with the great acts of redemption accomplished in Jesus Christ. The bodily resurrection of Christ, for example, is independent from any world view. Barth stoutly defended the bodily resurrection of Christ, and those who doubt it ought to read his own words on the subject (*CD* III/2, p. 442).

Although Barth did not capitulate to the Enlightenment, neither did he ignore it. Therefore he has never been on happy terms with the fundamentalists. It might be presumed that the fundamentalists would rejoice that the greatest theologian of the century defended some of their doctrines. Furthermore, one might think that they would have high regard for the most sustained criticism of religious liberalism in modern literature, given in Barth's *Church Dogmatics*. It also should have encouraged them to know that the fifteen principles of liberal theology condemned by the fundamentalists would also be condemned by Barth. On the contrary, the fundamentalists accepted Van Til's thesis that Barth's theology, for all its historical theological vocabulary, is nothing more than neomodernism. In fact, Barth's theology is more dangerous than neomodernism, for its use of orthodox terminology disguises the poison in the pot.

Barth in turn could not tolerate the obscurantism, antiintellectualism, and Pietism of the fundamentalists. Part of the blame may be on Barth's side, for he uniformly mixed with the professional theologians and the theologians of the ecumenical movement. I am sure Barth was as unhappy with the fundamentalists as he was with the theologians of liberal Christianity for their lack of real interaction with historical theology. In his programmatic remarks in *Evangelical Theology: An Introduction*, Barth insists that evangelical theology respect the history of the community as expressed in its creeds and theology. If the church began at Pentecost, then it did not really begin with the advent of liberal Christianity or fundamentalism. Fundamentalism is a regrettably unhistorical movement with reference to its understanding of theological history.

In his book, *Karl Barth and Evangelicalism*, Gregory Bolich shows how ambiguous a reception Barth has had among evangelicals. He outlines more than a dozen varying responses among evangelicals to Barth's theology, ranging from extreme suspicion and hostility to sincere admiration. One reason for evangelical hostility toward Barth's theology has been that Brunner's important theological monographs were translated into English long before Barth's *Church Dogmatics* (the systematic translation of which did not begin until 1956). Brunner makes more concessions to the Enlightenment than does Barth. He accepts much more radical biblical criticism and makes abrasive criticisms of fundamentalism. In linking the names of Barth and Brunner, evangelicals presumed that there was no significant differences in their theologies.

Furthermore, Cornelius van Til's book on Barth and Brunner, *The New Modernism*, was published in 1946. It proposed the thesis that neoorthodoxy was really neomodernism. For many evangelicals, this book became the official evangelical interpretation of neoorthodoxy, and for many it remains so even now. Hence Barth had a bad press among evangelicals long before his *Church Dogmatics* was translated volume by volume into English. In the writings of such popular evangelicals as Carl Henry and Francis Schaeffer, the bad press given Barth continues.

The nonevangelical evaluation of Barth has not been too credible, either. From the papers and comments of the Karl Barth Colloquium, one would never know that Barth believed in the Trinity, the deity of Christ, the incarnation, an objective atonement, and the bodily resurrection of Christ. In the question periods at the end of Barth's public appearances in America, the questions were rarely such as to enable the orthodox side of Barth's theology to emerge. Apart from a touch of humor here and there, one would never gather from the questions and comments that Barth had thoroughly repudiated the theological program of liberal Christianity.

The bad press given Barth continues in the writings of such popular evangelicals as Carl Henry and Francis Schaeffer.

When theologians who are full children of the Enlightenment ignore the strong orthodox elements in Barth's theology, to that same degree they distort Barth's theology. Or, worse yet, Barth is turned into a speculative or philosophical theologian, a role Barth utterly abhorred. Or else non-evangelical theologians neutralize Barth's more orthodox theological concepts by patronizing them by listing them among possible options in current theological discussion. At best Barth is treated as an eccentric theological genius who has had flashes of theological insight worthy of attention.

And the non-evangelicals are just as guilty as the evangelicals in listing Barth with Tillich, Niebuhr, and Bultmann, as if Barth's theology again were only a stone's throw from theirs. The evangelicals fall off one end of the log in interpreting Barth, and the non-evangelicals fall off the other end.

Toward A New Evangelical Paradigm

The critical issue is whether evangelical theology needs a new paradigm in theology or not. If an evangelical feels that the Enlightenment and modern learning have ushered in a new cultural epoch, which in turn has precipitated a new and radical set of issues for evangelical

theology, then such a person will feel the need of a new paradigm. If an evangelical feels that the Enlightenment is but one more chapter in the history of unbelief, then he or she will not feel that a new paradigm is necessary.

In a word, Barth is not for everyone. Persistent critics of Barth, such as Van Til, Clark, Henry, and Schaeffer, apparently feel that the older paradigm of evangelical theology still holds. But if one feels that the Enlightenment *did* precipitate a crisis in evangelical theology, then one is ready to read of another option, be it Barth's or some other theologian's, such as Thielicke.

Of course, I believe that such a crisis in evangelical theology *has* occurred. Accordingly, those evangelicals who stay with the older methods must gloss over the problems raised by the Enlightenment, which opens them up to the charge of obscurantism. But the difficult, sticky, mean, hard, tough problems raised by the Enlightenment and modern learning, in my opinion, cannot be glossed over.

Evangelicals cannot ignore the fact that modern scientific history arose out of the Enlightenment and was made more precise in the nineteenth century. Furthermore, it embarrassed the nature of biblical history. In *Historiography Secular and Religious*, Gordon Clark reviews the problems connected with historiography but glosses over the impact of scientific history on the history of the Old Testament, the Synoptic Gospels, and the Book of Acts.

Evangelicals cannot gloss over all that the modern sciences say of the origin of the universe, the origin of life, and the origin of man. Francis Schaeffer stoutly defends his view of these matters in *Genesis in Space and Time*, but he glosses over the enormous amount of scientific information that bears on those topics.

Evangelicals cannot gloss over the monumental amount of critical materials developed by modern biblical scholarship. In *God, Revelation and Authority*, Carl Henry sets out his views of revelation, inspiration, and authority against all other options, but his monumental effort (five volumes so far) stumbles because he glosses over biblical criticism.

Some evangelicals have come to better terms with the Enlightenment than have others. My concern is that evangelicals have not come to a systematic method of interacting with modern knowledge. They have not developed a theological method that enables them to be consistently evangelical in their theology and to be people of modern learning. That is why a new paradigm is necessary.

The difficult, sticky, mean, hard, tough problems raised by the Enlightenment and modern learning cannot be glossed over.

This need is evident in the fact that so much evangelical scholarship is piggy-backing on non-evangelical scholarship. It does not have an authentic scholarship of its own. But Barth's paradigm has resulted in an authentic methodology. This is why he has received such a worldwide hearing even among those who do not accept his paradigm.

What, then, did I learn from research in the Enlightenment, the history of evangelical theology, and the theology of Karl Barth? I learned that to capitulate to the Enlightenment as liberal theology did is to betray the Christian faith. I learned that to ignore the Enlightenment and gloss over the problems it raised is to engage in obscurantism. Furthermore, I learned that obscurantism is a losing strategy in the modern world.

I learned that, among all the options for correlating modern learning with the Enlightenment, the best is the theology of Karl Barth. I view such men as Berkouwer and Thielicke as offering other possible options. I learned, as others before me have, that we study Barth not to become Barthians but to learn new ways to maintain the old faith.

One may be a five-point Calvinist, a five-point Arminian, or a seven-point dispensationalist and still learn to write theology from the paradigm of Barth. I am sure that it is not always possible to draw a clear distinction between Barth's methodology and his conclusions. But at least it is worth the effort. In appropriating Barth's paradigm, we do not need to defend Barth at every point. It may be that the best service of Barth to evangelical theology is not to give us a theology but to open windows to the fact that there are other alternatives to evangelical theology than the options that emerged in the nineteenth century.

PROCLAMATION EVANGELISM:
A PRACTICAL FIELD SEMINAR FOR SEMINARIANS

This week-long seminary course is a strategic part of a larger beach evangelism project which is sponsored each March by Inter-Varsity Christian Fellowship in Fort Lauderdale, Florida. The course is offered for academic credit through the Florida Theological Center of Westminster Theological Seminary. Students' participation in the project will be supplemented in the seminary track by reflection on such issues as audience analysis, theological translation of gospel jargon, and the transferability of beach evangelism strategy and skills for use in other settings. The seminar is available either of two weeks: March 20–26 or March 27–April 2, 1983. Further information can be obtained from Inter-Varsity Christian Fellowship, 233 Langdon, Madison, WI 53703 or from Dr. James Hurley, Director of Studies, Florida Theological Center, 2150 SW 8th St., Miami, FL 33135.

NORTH AMERICAN NETWORK OF THEOLOGICAL STUDENTS

During the summer of 1983 there will be an ecumenical student conference in conjunction with the World Council of Churches' Sixth Assembly in Vancouver, British Columbia. Although there is no official connection between the WCC and the student gathering, participants will be able to learn from church leaders who are in the area for those meetings. This is the first major event organized by the North American Network of Theological Students in an attempt to start an ecumenical network of seminarians. The conference aims to provide an ecumenical environment for reflection on North American theology and theological education, to expose North American theological students to the global Church, and to stimulate continuing ecumenical activity among theological students. The conference will be held in two sessions, July 23–30 and July 30–August 6, 1983. For more information about the conference or about opportunities to participate in organizing it, write Tim Anderson, NANTS Coordinator, 5555 S. Woodlawn Ave., Chicago, IL 60637.

BREAD FOR THE WORLD

Bread for the World, a national Christian citizens' movement, is seeking individuals to participate in the 1983 Summer Organizing Project from June 8 through August 17. Individuals will participate in a ten-day orientation in Washington, D.C., on current anti-hunger legislation, how government works, public speaking and group organizing skills. Each will then be placed in a particular part of the country to work with a local BFW group for eight weeks in organizing Christians to be involved in public policies on hunger. Follow-up and evaluation in Washington conclude the project. For more information contact Sharon Pauling, intern coordinator, Bread for the World, 6411 Chillum Place, N.W., Washington, DC 20021; (202) 722-4100.

THE CHURCH & PEACEMAKING IN THE NUCLEAR AGE:
A CONFERENCE ON BIBLICAL PERSPECTIVES

This conference, to be held May 25–28, 1983 in Pasadena, California, will provide the first opportunity for a large representative group of evangelical Church leaders to meet to address the nuclear arms race. The unique emphasis of this national conference is its balanced educational approach. Many responses to the issue will be presented by leading evangelical voices of different Christian traditions. An unprecedented coalition of over fifty evangelical organizations, including Inter-Varsity Christian Fellowship, has initiated this Church-wide event. An additional thirty groups are contributing to the diversity of the conference by providing in excess of one hundred practical and technical workshops to some two thousand participants on a first come/first served basis. In America, many churches have taken an active role in the nuclear arms discussion. Until now, however, evangelical participation has been minimal. This conference could prove to be a major watershed in evangelical thought regarding faith issues raised by the nuclear weapons buildup. For more information contact Jim Brenneman, The Church and Peacemaking in the Nuclear Age, 1539 E. Howard St., Pasadena, CA 91104.

Tradition and Theology

A Roman Catholic Response to Clark Pinnock

by Avery Dulles, S.J.

In his article, "How I Use Tradition in Doing Theology" (*TSF Bulletin*, Sept.–Oct. 1982), Clark Pinnock has given a frank and challenging discussion of the role of tradition in three types of Christianity: conservative evangelical, Roman Catholic, and liberal. His description of each type seems to me to be about as accurate as such a concise presentation would allow. I was particularly interested in his observations regarding the way in which partisans of each type of theology tend to form alliances with one of the other two, so that there are hybrid types such as evangelical–catholic, liberal–evangelical, and catholic–liberal. In terms of this schematization, Pinnock might be described as an evangelical who leans toward the catholic rather than the liberal alternative. I might describe myself as a catholic who leans more to the evangelical than to the liberal stance.

If this characterization is correct, it should not be surprising that I found Pinnock speaking about liberalism in much the same terms as I myself would. While neither of us wishes to overlook the real merits of liberalism, we can agree that liberals have neglected the positive values of tradition and that liberalism continues to be as vigorous today as it ever was. Conservative Protestants and conservative Catholics, not to mention groups such as the Orthodox, will be hard put to avoid being swept away by the liberal tide. My own feeling is that liberal Christianity, unless checked by evangelical or catholic concerns, can all too easily become a mere stage on the road to dechristianization. Having appealed from tradition to Scripture, the liberals appeal from the Christ of faith to the Jesus of history, and eventually from the Jesus of history to whatever their tastes find most congenial. But there is no need to develop this point further, since I am quite content to let the case rest where Professor Pinnock leaves it.

Against liberalism, conservative evangelicals and the majority of Catholics are agreed that God has performed certain specific saving acts in history, and that the word of God authoritatively teaches certain truths that command the assent of faithful Christians. The two groups agree in finding the word of God in the canonical Scriptures. They also look to the creeds and to the ancient dogmas of the Church as a reliable interpretation of the central biblical message.

Pinnock's own version of evangelicalism comes close to Catholicism insofar as he is aware of the difficulties in appealing to "the Bible alone" as the norm of Christian belief. He prefers, as many Catholics do, to speak of the Bible as "never alone," since it is always read with the help of tradition. He agrees with Catholic theologians that tradition is important for the protection of the Church against "a flood of novel and private interpretation."

I would have been helped if Pinnock in his article had given a fuller discussion of what he means by tradition. At one point he describes it as "the process of interpreting and transmitting the Word." Elsewhere he characterizes it as "the distillation of the church's reflections" upon Scripture. He repeatedly designates tradition, in contrast to the Bible, as "human." Although Jesus and Paul sometimes speak of "human traditions" in a pejorative sense, there is New Testament warrant for regarding tradition as divinely authoritative (2 Thes. 2:15; 3:6; 1 Cor. 11:2, 23; 1 Cor. 15:3). The New Testament, of course, does not speak directly of the authority of post-biblical tradition.

The contemporary Roman Catholic theology of tradition has been heavily influenced by Maurice Blondel, who, at the beginning of the twentieth century, rejected the prevailing view of tradition as the transmission, principally by word of mouth, of information and doctrines that happen not to have been written down. If this were the correct view, Blondel protested, tradition would gradually become superfluous as more and more recollections were consigned to writing. Furthermore, tradition would progressively lose credibility with the increasing time-gap between the revelation given in the biblical period and the present. Blondel rightly questioned the presupposition of this unacceptable theory of tradition, namely, that it "only reports things explicitly said," prescribed, or done, and that "it furnishes nothing which cannot or could not be translated into written language."[1]

As a preferable alternative, Blondel proposed a dynamic notion of tradition, in which believers are drawn into the tradition through prayer, worship, and Christian conduct. Tradition, he said, "is the guardian of the initial gift in so far as this has not been entirely formulated nor even expressly understood, although it is always fully possessed and employed."[2] More recently Michael Polanyi has emphasized the necessity of tradition as a means of handing on tacit or unspecifiable knowledge. "A society which wants to preserve a fund of personal knowledge," he writes, "must submit to tradition."[3]

According to a rather common Catholic view, which is by no means restricted to Roman Catholics, the Christian faith is never fully specifiable. The divine mystery manifested in Jesus Christ can never be exhaustively formulated in propositional statements. The Christian symbols point beyond themselves to an encompassing reality that is known in a way that defies full articulation. Tradition is the ongoing corporate life of the Christian community insofar as this life serves to transmit aspects of the gospel known in a tacit or unexplicit way.

The revelatory meaning of Scripture cannot be found without tradition.

Tradition is not known by looking at it as an object but rather, as Polanyi insists, by dwelling in and relying on it. In this respect it is more like a bodily skill—such as the ability to swim or type—than it is like factual information. Those who, through adherence to tradition, worship and behave as Christians do, within the context of the Christian community, gain an instinctive sense of the faith, thanks to which they can recognize certain attitudes and statements as either consonant with, or repugnant to, the authentic heritage.

The concept of tradition I have here outlined seems to me to have

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been in substance endorsed by Vatican Council II (1962–65). In the second chapter of its Constitution on Divine Revelation, the council spoke of apostolic tradition as the manner in which the apostles, by their preaching, example, and precepts, "handed down what they had received from the lips of Christ, from living with him, and from what he did, or what they had learned through the prompting of the Holy Spirit."[4] In the following section the Constitution goes on to speak of the task of the Church to perpetuate this apostolic heritage. Tradition is here described as "everything which contributes to the holiness of life, and the increase of faith, of the People of God," and as the process whereby the Church "in her teaching, life, and worship, perpetuates and hands down to all generations all that she herself is and all that she believes." This is a wider concept of tradition than Pinnock's "distillation of the church's reflections" on Scripture. The transmission of the Scripture is itself a matter of tradition.

Pinnock raises very acutely for Catholics the question of the relationship between Scripture and tradition. Do we Catholics understand the two as parallel sources? Are they equal or unequal in authority? Are there any revealed truths not attested by the Scriptures? As Pinnock is no doubt aware, there is no agreed Catholic position on these points.

To preserve its authenticity, tradition must continually align itself with Scripture.

Prior to Vatican Council II, the majority of Catholics looked on tradition as a "second source," having an authority independent of and equal to that of the Bible. Yves Congar regards Scripture and tradition as a single composite source, in which the two elements are inseparable. Karl Rahner, while holding that all revelation is contained in the Bible, considers that tradition is necessary for the correct interpretation of the biblical texts. Hans Kung gives preeminent authority to the Scripture, and looks on tradition as derivative and subordinate.

Of these positions, that of Congar seems most in accord with Vatican II, perhaps because he was a major influence in the composition of the chapter on tradition in the council's Constitution on Revelation. Tradition and Scripture are here described as inseparably connected, so that together they constitute a single divine wellspring.[5] The word of God, consigned to writing under the inspiration of the Holy Spirit, is authoritatively handed on, with the help of the Spirit of Truth, by tradition. "Therefore both sacred tradition and sacred Scripture are to be accepted and venerated with the same sense of devotion and reverence."[6]

Much as I respect Rahner and the other Catholic theologians who say that the whole of divine revelation is contained in the Bible alone, I do not personally find this expression helpful. I have some difficulty in perceiving what it means for revelation to be fully contained in a book. A book by itself consists of ink marks on paper and, strictly speaking, contains no ideas at all. Revelation is contained in the Scriptures only in the sense that there are living minds capable of finding it there; and they have this capacity only because they are enlightened by the grace of God and directed by the tradition of the Church. The meaning of the book is relational; it exists only in human minds that make proper use of the book. The proper use of Scripture, as a source of faith for the Church, is its use within the Spirit-governed Church. The revelatory meaning of Scripture, therefore, cannot be found without tradition; but, in the light of tradition, the whole content of revelation can, I suspect, be found in the Bible.

Unlike Kung and the majority of Protestants, therefore, I would not speak of tradition as *norma normata* (the rule that is ruled). Since Scripture, apart from tradition, would lack divine authority, I cannot see how it can be the judge of tradition. On the other hand, Scripture cannot be unilaterally subordinated to tradition, as though the latter were *norma normans* (the rule that rules). Tradition itself lives off Scripture, and constantly returns to it for revitalization and direction. The Scriptures, as privileged sedimentations of the faith-traditions of ancient Israel and of the apostolic Church, are a divinely given touchstone of sound tradition. To preserve its authenticity, tradition must continually align itself with Scripture.

It would be misleading, in my opinion, to depict the Bible as being, in the first instance, propositional teaching. The Bible undoubtedly contains propositions, but God's word in the Bible is far richer and more comprehensive than what the biblical propositions signify to the exegete in quest of the "literal meaning." In revelation God discloses himself as inexhaustible mystery. This revelation can give rise to a vast multitude of true propositions, but it cannot be reduced to any particular collection of propositions, or to what can be logically deduced from these propositions. The biblical stories, events, and symbols, contemplated in the light of Christian experience, can give rise to unpredictable new insights as they are contemplated in new contexts, yielding hitherto unrecognized aspects of God's word.

With this statement I have raised the question of the development of doctrine. Catholics are often asked how they can find any biblical or apostolic foundation for a doctrine such as the Assumption of the Blessed Virgin, defined by Pope Pius XII in 1950. According to Pinnock, this doctrine is not required by Scripture and thus cannot be binding upon Christians. This particular dogma, it must be admitted, is problematic for some Catholics, not because they deny it but rather because they are not quite sure what the definition requires them to believe. If it means that the Mother of Jesus was at her death taken up into the fullness of heavenly glory, which is what I understand to be the heart of the doctrine, Catholics would say that it follows from a right understanding of the efficacious love of Jesus for his mother, which is implied in a number of biblical passages which speak of Mary as singularly blessed (e.g., Lk. 1:28, 42, 45). The doctrine is not directly deduced from any one biblical passage, but it fits into the total fabric of Christian belief once one sees that Mary's special gifts and graces were the results of God's redemptive love toward her in Christ. The Catholic Church, as a community that lets its beliefs be shaped, in part, by its worship and prayer—that is to say, by the *lex orandi*—has come to look upon Mary as the prototype of redeemed humanity. In Mary the Church finds its own destiny prefigured in an eminent way.

As Pinnock acknowledges, certain beliefs of Baptists cannot easily be defended on the basis of the Bible alone. In order to have the Bible teach the "right things," he notes, Baptists have with great regularity drawn up confessional statements and furnished their Bibles with footnotes (as do Catholics). As an outsider to the Baptist tradition, I would have questions about how Baptists find compelling biblical evidence for many of their cherished beliefs, such as the sufficiency of Scripture, the separation of Church and State, and the autonomy of the local church. Even a doctrine such as the limitation of baptism to those who are already believers is not unequivocally taught by the New Testament. In fact, a number of distinguished exegetes, such as Joachim Jeremias and Oscar Cullmann, have claimed that the New Testament favors the practice of infant baptism.

The existence of conflicting doctrines in different Christian communions, based on their traditional reading of the Bible, makes it clear that, as Pinnock states, tradition can be a distorting factor. On the grounds that Jesus rejected certain "traditions of the elders" (cf. Mt. 15:2, etc.) and that Paul warned against "human traditions" (Col. 2:8), many have urged, as does Pinnock, that the churches today should be alert to detect deviations in their respective traditions. The Faith and Order Conference at Montreal in 1963 made a celebrated distinction between Tradition (with a capital T) and traditions. In like manner, Catholics have commonly distinguished between divine or apostolic tradition, as fully authoritative, and merely human traditions, which are not. The second chapter of Vatican II's Constitution on Revelation deals with tradition in the singular, and frequently qualifies this as "sacred."

With so many common concerns, evangelicals and Roman Catholics cannot afford to ignore each other.

To distinguish this divinely authoritative tradition from nonauthoritative human traditions is sometimes very difficult. One must often

make use of multiple criteria, including the witness of Scripture, the teaching of the Fathers and Doctors of the Church, the judgment of theologians, the common preaching and teaching of the pastors of the Church (notably popes and bishops), the official teaching of creeds and magisterial documents, the general sense of the faithful, the arguments offered, and the anticipated practical effects of embracing or rejecting the doctrine in question. Only rarely will any one of these criteria be so clear and decisive that consultation of the others becomes superfluous. Normally truth is reached through a kind of logic of convergence.

As compared with Protestants, Roman Catholics, as Pinnock notes, tend to place greater weight on the teaching office of the Church. In his presentation of the Catholic position Pinnock can perhaps be criticized for identifying tradition too closely with the magisterium, though some Catholics, it must be admitted, have done likewise, especially in the early part of the twentieth century. Vatican II, like other councils, clearly distinguished the two. It taught that "the teaching office is not above the word of God, but serves it, teaching only what has been handed on."[7] The magisterium, therefore, is subordinate to both Scripture and tradition. Although it can interpret the word of God with authority, it is not free to depart from the word of God.

Pinnock notes with apparent approval that some evangelicals are "urging us to grasp the threefold cord of Scripture, rule of faith, and church authority." Catholic readers will applaud this suggestion and will be pleased by Pinnock's emphasis on "the usefulness of a teaching office." He clearly recognizes the value of the magisterium for clarifying the meaning of the Bible and for preserving the Church from strange teachings. He even notes the desirability of a universal magisterium. In his own words, "What is needed is a voice which can gather together the insights of the fully ecumenical experience of the people of God and exercise an office clearly subservient to the Scriptures, relying upon a teaching charism in the churches which listens to the text in a responsible way." This sentence comes close to describing what Lutherans and Catholics, in their American dialogue, agreed upon as the desiderata for the "Petrine office."

In bringing this brief response to a conclusion, I am gratified by the extent to which I find myself in agreement. Professor Pinnock's article encourages me to believe that conservative evangelicals and Roman Catholics are at length becoming engaged in a fruitful dialogue. With so many common concerns, the two groups cannot afford to ignore each other.

FOOTNOTES

1. M. Blondel, *History and Dogma* (Holt, Rinehart, and Winston, 1964), p. 266.
2. Ibid., p. 268.
3. M. Polanyi, *Personal Knowledge* (Harper Torchbooks, 1964), p. 53.
4. Vatican II, *Dogmatic Constitution on Divine Revelation (Dei Verbum)*, no. 8.
5. Ibid., no. 9.
6. Ibid.
7. Ibid., no. 10.

MINISTRY

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

Toward a Social Evangelism

Part I

by David Lowes Watson

The Christian faith is first and foremost a message for the world, and evangelism as the communication of that message is rightly perceived by the church as a priority. This does not, however, make evangelism a singular activity. The ministry of the church has many forms of outreach, and the focus of evangelism on the essentials of the gospel renders it no less accountable to other disciplines of the church than it in turn is the measure of their accountability to the Christian witness. Mutual accountability, of course, is much more than the exchange of inter-disciplinary formalities. It is nothing less than genuine dialogue, undertaken openly and at risk. What follows in this paper, therefore, is an attempt to expose evangelism not only to the relevance, but to the impact of social ethics.

Defining Evangelism

It is important at the outset to establish a working definition of evangelism, and to attempt this in the North American context is at once to be aware of the need for a clear phenomenology. This is the premise of the forceful and well-documented monograph by Mortimer Arias, "In Search of a New Evangelism," in which some prevailing stereotypes are exposed and rightly censured; that of psychological salvation, for example, as little more than an inner transaction to achieve peace of mind; that of the "churchification" of the world as "at least disputable from a biblical point of view"; or that of radical social change as the mere baptism of revolution with the Christian cause. These and other alternatives, suggests Arias, pose a false dilemma between the "saving of souls" and the "Christianizing of the social order," whereas true evangelism must address people in the totality of their being: individual and social, physical and spiritual, historical and eternal.[1]

A helpful contribution has been made recently by David Bosch in discussing the relationship between evangelism and mission.[2] He takes issue with John R. W. Stott, who has argued that mission is the comprehensive work of the church, including evangelism and social responsibility.[3] As part of the church's mission, according to Stott, evangelism is the announcement of the gospel, regardless of the results, and Bosch agrees to the extent that evangelism must be defined in terms of its content rather than its objects. He disagrees, however, in that he regards the church's credibility as also of the utmost importance.[4] Verbal proclamation cannot be all there is to evangelism, and to distinguish it from social action is potentially restrictive, since evangelism and mission are the frontier of the church's presence in the world. Mission is "the task of the Church in movement, the Church that lives for others," and evangelism is its fundamental dimension.[5]

Phenomenologically, however, this is less than clear for the purposes of evangelism in the North American context. To regard it as a dimension, albeit the fundamental dimension, of the frontier of the church's presence in the world is to imply that there are other dimensions of ministry which are in some way the hinterland, and this is not consistent with the corporal nature of the church. Proclamation (*kerygma*) and witness (*marturia*) are neither more nor less significant

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than service (*diakonia* and *leitourgia*), teaching (*didache*), fellowship (*koinonia*) and the building up of the members (*oikodomé*).[6] It is not clear that evangelism is a component, or segment, or yet a dimension of mission. It is rather that evangelism, along with everything else that comprises the presence of the missional church in the world, is a feature of the ministry of the body of which Christ is the head.[7] The principle is that of distinctness, but also inseparability; and on the premise that evangelism is unitive with other features of holistic ministry, we shall define it as essentially *the verbal communication of the gospel.*

A church which announces a gospel of reconciliation with God cannot of course present it without the credibility of a loving presence in the world. The service of worship and sacrament, with nurture and instruction for those who are gathered into the church, must also be incarnate in social service to the world. Unitive ministry, however, in which all of these features are interdependent and complementary, obviates the need to ascribe to evangelism more than the word itself means. By this definition, the focus of evangelism becomes quite specifically the discerning and defining of the Christian message in the immediate worldly context of the church as it traditions the faith; and then its intentional communication, regardless of the results. This is not to say that the response to the message is irrelevant, but it is to argue that holistic ministry, rather than evangelistic ministry *per se*, will ensure that the church is credible, receptive and serving. The point is more than mere semantics. Phenomenologically it ensures that the evangelistic message will not be determined by responses, anticipated or actualized. The criterion for that to which we testify is thereby established as nothing more nor less than the gospel, faithfully traditioned.

This definition comes close to that of Stott, but differs in that it does not regard evangelism as a component of mission. It assumes that the mission of the church is not so much the frontier of its presence in the world as a criterion—indeed, the fundamental criterion—for that presence, actualized in holistic ministry.

If it is accepted that evangelism is the verbal presentation of the gospel, by proclamation and testimony, and that its function is to determine the essentials of that which is to be communicated, we can turn once again to Mortimer Arias for direction:

> The gospel of the Kingdom begins with the forgiveness of sins. . . . before our engagement, before our action, before our concrete love, and beyond our achievemements or failures in human liberation, there is the prevenient, undergirding, and fulfilling love of God, the acceptance of grace, justification by faith.[8]

If there has been an agenda for evangelism in the United States, it has been this doctrine, more or less proclaimed, more or less understood. It has most certainly been the heritage if not the tradition of such activity in our culture, as readily emerges from a study of religious revival. While the outreach of the church has not invariably been that of personal salvation, it must nonetheless be acknowledged that when renewal has led to a concern to communicate the gospel, the doctrinal emphasis has been the critical challenge of justification by faith.[9]

Wesleyan Evangelism

Rather than attempt an overview of such a sweeping prospect of cultural and religious history, it will better serve our purpose to select a paradigm. The choice could well be Jonathan Edwards or Charles Grandison Finney, but we shall take John Wesley as exemplar of evangelical revival. After all, it was H. Richard Niebuhr who described him as the most influential Methodist in America.[10] Wesley's reluctance to "become more vile" and to preach the gospel in the open air is well known, as is the fact that he was roundly criticized for so doing.[11] Yet he became singularly devoted to the task of reaching those multitudes who, "week after week spent the Lord's day either in the alehouse or in idle diversions, and never troubled themselves about going to church or to any public worship at all!"[12] Such outcasts of society would never hear the Word of God ordinarily, so God "was moved to jealousy, and went *out of the usual way* to save the souls which he had made. Then over and above what was ordinarily spoken in his name in all the houses of God in the land, he commanded a voice to cry in the wilderness: 'Prepare ye and believe the gospel.'"[13]

The method of preaching which Wesley recommended was quite specific. First came the law, in the "strongest, the closest, the most searching manner possible; only intermixing the gospel here and there, and showing it, as it were, afar off."[14] In this way the unbeliever was convicted of sin, and the believer sustained in spiritual life and strength. Then the gospel should be proclaimed, the more explicitly the better, declaring that the first and greatest commandment for the Christian is to believe in the Lord Jesus Christ, "that Christ is all in all, our wisdom, righteousness, sanctification, and redemption."[15] The evangelistic dynamic of this is most important, for it indicates that the presentation of the gospel in the first instance, the cutting edge of its verbal communication, is to affirm the reality and culpability of human sin.[16]

The forgiveness offered by God is not only for past misdeeds, nor yet for a failure to trust in God's future. It is also a critical conviction on the part of the sinner who becomes acutely aware of a present condition, but who has no power to deal with it. It is only when heavenly, healing light breaks in upon the soul that the sinner has "a divine 'evidence of things not seen' by sense, even of 'the deep things of God'; more particularly of the love of God, of his pardoning love to him that believes in Jesus. . . . Here end both the guilt and power of sin. . . . Here end remorse, and sorrow of heart, and the anguish of a wounded spirit."[17]

Ethical Implications of Wesley's Evangelism

The question which immediately arises when evangelism is considered as a feature of holistic ministry, however, is the extent to which the doctrine of justification by faith can be distinguished from its ethical implications. In this regard Wesley is perhaps the most significant evangelist in our tradition, and it is important not to read him merely in the context of his early years of field ministry.[18] In a pivotal article for contemporary Wesley studies, Albert Outler has shown how Wesley wrestled with this doctrine for many years.[19] It was clearly of concern to him shortly after Aldersgate Street, and he affirmed it in his early polemical treatises as an immediate sense of pardon, available to the believer by faith.[20] His definitive statement, however, was in 1765, when he took the position that the righteousness of Christ is the meritorious cause of justifying faith. In his sermon, "The Lord Our Righteousness," he made clear that he viewed the imputed righteousness of Christ's atoning work as the cause of our justification, and faith in that righteousness as its only condition.[21]

True evangelism must address people in the totality of their being: individual and social, physical and spiritual, historical and eternal.

This was not, it is important to note, an imparted righteousness. Wesley distinguished between the immediacy of the new covenant relationship in Christ and the ethical requirements which accompanied it, even though he regarded them as wholly interdependent. The *General Rules of the United Societies* had established this in 1743 at a very practical level. There was no requirement for becoming a member of a Methodist society other than a desire to "flee from the wrath to come."[22] But the corollary to this was unequivocal: that those who truly so desired would manifest their desire in their public behavior. They would avoid evil, they would do good, and they would avail themselves of the ordinances of the church.[23] The point of Wesley's distinction is that his rules did not diminish the critical impact of justification. This remained the thrust of the evangelistic presentation of the gospel—a call to accept the utter reality of sin, the point at which the sense of God's pardon through the merits of Christ might be received by faith—and it was the mainspring of Wesley's oral preaching.[24]

Yet the very power of this challenge can readily become its flaw if it

is merely the occasion of changed sensitivities. In its fullness, the doctrine of justification by faith is the source of ethical behavior, in which the development of virtue springs from the new relationship with God in Christ, and becomes established in the practice of obedience to God's normative rules of obligation. It is not that Wesley identified justification by faith with ethical obligation, the issue at the heart of his dispute with Calvinists in the years following the *1770 Conference*

The doctrine of justification by faith is the source of ethical behavior.

Minutes, and in the heat of which he found himself identified as a Pelagian.[25] In point of fact his position was very far from this. Good works, he consistently argued, could not earn salvation, but by prevenient grace they could lead to the repentance which was the condition of justifying faith.[26] They were then necessary, as works of obedience, in order to *maintain* the faith through which, in the power of a moment-by-moment sense of pardon, the sanctifying grace of the Holy Spirit would work a real as well as relative change in the believer.[27]

From this it can be readily discerned that, for Wesley, sanctification did not dispense with the ongoing need for justifying grace. His sermon, "The Repentance of Believers," published in 1767, refers to the repentance and faith which are necessary to continuance and growth in grace. The guilt which belongs to the children of God is to be understood cautiously, and in a peculiar sense, but it nonetheless is a continuing feeling of "utter helplessness" in which the believer feels the "power of Christ every moment, enabling a continuance in the spiritual life," and without which, notwithstanding all our present holiness, we should be devils the next moment."[28] It is what Jonathan Edwards described as "evangelical humiliation," the sixth distinguishing sign of truly gracious and holy affections, "a sense that a Christian has of his own utter insufficiency, despicableness, and odiousness, with an answerable frame of heart."[29]

Yet in Edwards and Wesley both, this sense of grace is not an end in itself. It is the virtue by which moral obligation is fulfilled. This mistake in our evangelical tradition—and it would be individious as well as impossible in this limited space to try to ascribe responsibility —has been to isolate the distinctiveness of justification as pardon from its doctrinal and therefore its ethical context.[30] If evangelism and social ethics have been perceived in our time as exclusive or even alternative forms of Christian outreach, it is a symptom of the personalized gospel and individualized ethic which stem from the misapplication of justification as an evangelistic tool rather than a message. Wesley had a word for this in his own day, which comes to us remarkably fresh:

> If we *duly join* faith and works in all our preaching, we shall not fail of a blessing. But of all preaching, what is usually called gospel preaching is the most useless, if not the most mischievous: a dull, yea, or lively harangue on the sufferings of Christ or salvation by faith without strongly inculcating holiness. I see more and more that this naturally tends to drive holiness out of the world.[31]

In Part II, which will appear in the March–April TSF Bulletin, *Watson will focus on eschatology, relating it to justification as the needed ingredient to fill out our understanding of evangelism.*

FOOTNOTES

1. *Perkins Journal* 32 (Winter 1979): 23–28. Bishop Arias's monograph is published bilingually in this issue of the *Journal*, in English and in Spanish.
2. *Witness to the World: The Christian Mission in Theological Perspective*, New Foundations Theological Library (Atlanta: John Knox Press, 1980), pp. 11–20.
3. John R. W. Stott, *Christian Mission in the Modern World* (Downers Grove, Illinois: InterVarsity Press, 1975), pp. 20–34.
4. Bosch, *Witness*, p. 18. Cf. Stott, *Christian Mission*, pp. 37–40.
5. Bosch, *Witness*, pp. 18, 20.
6. Eph. 4:11, 13, 19. Cf. I Cor. 14:12, 26.
7. Rom. 12, I Cor. 12.
8. Arias, "In Search," p. 26.
9. This emerges quite tellingly from Martin E. Marty's detailed panorama, *Righteous Empire: The Protestant Experience in America*, Two Centuries of American Life: A Bicentennial Series (New York: The Dial Press, 1970). For the extent to which this is a perennial problem for North American evangelism, see pp. 177–87.
10. *The Kingdom of God in America* (New York: Harper Torchbooks, 1959), p. 146.
11. *The Journal of the Rev. John Wesley, A.M.*, 8 vols, Standard Edition, ed. Nehemiah Curnock (London: Robert Culley, 1909), 2:172. See also John Wesley, "A Farther Appeal to Men of Reason and Religion, Part 1," in *The Oxford Edition of the Works of John Wesley*, 34 vols., editor-in-chief Frank Baker, vol. 11: *The Appeals of Men to Reason and Religion and Certain Related Open Letters*, ed. Gerald R. Cragg (Oxford: Clarendon Press, 1975), pp. 167ff.
12. John Wesley, "A Farther Appeal to Men of Reason and Religion, Part III," in *Oxford Edition*, 11:306.
13. *Ibid.*
14. *The Letters of The Rev. John Wesley, A.M.*, 8 vols., ed. John Telford (London: The Epworth Press, 1931), 3:79.
15. *Letters*, 3:82.
16. For a helpful discussion of guilt and anxiety in the context of biblical psychology, see Thomas C. Oden, *Guilt Free* (Nashville: Abingdon, 1980), pp. 80–106.
17. *Wesley's Standard Sermons*, 2 vols., edited and annotated by Edward H. Sugden (London: The Epworth Press, 1921), 1:192–93.
18. Not that these early years are insignificant in this context. In 1739, for example, Wesley published *Two Treatises. The First, on Justification by Faith only . . . The Second on the Sinfulness of Man's Natural Will. . . . [By Robert Barnes, 1495–1540] . . . Some Account of the Life and Death of Dr. Barnes: Extracted from [John Foxe's] Book of Martyrs.* This is noteworthy because Barnes wrote these treatises in the midst of Anglo-Lutheran disputes on this very issue.
19. "The Place of Wesley in the Christian Tradition," in *The Place of Wesley in The Christian Tradition*, Essays delivered at Drew University in celebration of the commencement of the publication of the Oxford Edition of the Works of John Wesley, ed. Kenneth E. Rowe (Metuchen, N.J.: The Scarecrow Press, 1976), pp. 11–38.
20. "Faith, in general, is a divine, supernatural *elenchos* of things not seen, not discoverable by our bodily senses, as being either past, future or spiritual." *Oxford Edition*, 11:106–7. Cf. *ibid.*, pp. 66, 444, 454.
21. *Sermons*, 2:451.
22. *The Works of John Wesley*, 14 vols., 3d ed. (London: Wesleyan Methodist Book Room, 1872; reprint ed., Grand Rapids, Michigan: Baker Book House, 1979), 8:270.
23. *Ibid.*, pp. 270–71.
24. See Albert C. Outler's valuable study, *Evangelism in the Wesleyan Spirit* (Nashville: Tidings, 1971), pp. 21ff.
25. *Letters*, 6:175.
26. "The works of him who has heard the gospel, and does not believe, are not done as God hath *willed and commanded them to be done.* And yet we know not how to say, that they are an abomination to the Lord in him who feareth God, and from that principle, does the best he can." See *Minutes of the Methodist Conferences, from the First, held in London, by the late Rev. John Wesley, A.M. in the year 1744,* vol. 1 (London Methodist Conference Office, 1812), pp. 22–23.
27. *Ibid.*, p. 23.
28. *Sermons*, 2:392–93.
29. *The Works of Jonathan Edwards*, general editor Perry Miller, vol. 2: *Religious Affections*, ed. John E. Smith (New Haven: Yale University Press, 1959), p. 311.
30. Bernard Haring argues persuasively against this in *Evangelization Today* (Notre Dame: Fides Publishers, Inc., 1974), pp. 45ff.
31. *Letters*, 5:345.

Beyond the Nation-State

Defining a Transnational Vision for the Contemporary Church

by Dean C. Curry

Since the inauguration of Ronald Reagan, the United States has witnessed a return to an "era of good feelings" reminiscent of the 1820s when nationalism intensified its influence over the country's ethos. The people have been assured by their President that their country is again on the road to prosperity and greatness. Indeed, after the malaise which was an unbiquitous reality of the sixties and seventies, there are signs that the United States is once again an optimistic nation. The journal *Public Opinion* has reported a dramatic rise in the "Gross National Spirit." Other national opinion polls report that 80% of the people are "extremely proud to be an American" while over 90% believe the "U.S. is the very best place to live."

Perhaps no group in U.S. society has been more supportive of this vision of a "born again" nation than evangelicals. Christians in the United States have always closely identified with their nation. In colonial times, many within the church assumed that the new society would be the vehicle through which God would usher in the millennium. By the early nineteenth century this Christian millenialism became an integral part of the national spirit, and by 1850 it became the moving force behind much of U.S. domestic and foreign policy. According to those within both the church and government, the United States was a manifestly destined nation with a divine mission to redeem civilization. In the words of political scientist Irving Kristol, "the United States was to be a city ... set on a hill, a light unto the nations." Through the years many peoples of the world have certainly questioned the divineness of this mission; yet, the American people have not. This point is well illustrated by a recent national opinion poll which reports that 84% of the public believes that the "U.S. has a special role to play in the world." This viewpoint is consistent with the theology of many evangelicals today.

To many of these evangelicals the relationship between their faith in God and faith in country is a simple one. God has always had a special plan for the United States. In an interview with *Christianity Today* Jerry Falwell remarked that "God has raised up America.... America has become the greatest nation on earth." Yet this sentiment is not the exclusive property of the fundamentalists of the far right; it is also shared by many in the mainstream of evangelicalism. Implicit in their theocentric nationalism is the belief that what is good for the United States is good for the Christian Church. In this sense, faith in the nation-state, loyalty to the United States, is a sacred obligation. Since this nation-state is a sacred vessel, expression of, and support for, nationalism is not only a patriotic duty but, more importantly, a sacred duty. The implication is that the United States is the New Israel and we, as its citizens, are God's chosen people.

Such a perspective I believe to be dangerous. It ignores both the transnational message of Jesus Christ and the changing realities of the contemporary world. To the extent that evangelicals continue to identify the interests of the Church with the revival of U.S. nationalism, they are in part responsible for perpetuating an idolatrous environment, an environment that is potentially harmful to the global witness of the church and the humanitarian interests of humankind. Evangelicals in the United States, and for that matter evangelicals throughout the world, must be careful how they identify with their nation-state. While patriotism *per se* is not inconsistent with Christian discipleship, uncritical, unquestioning nationalism is. In struggling with this issue we must begin by understanding the nature of the nation-state.

Humankind has organized and defined itself in terms of nation–states for only a little more than three hundred years. Prior to the seventeenth century individuals thought of themselves in terms of universal, personal, and religious concepts. Feudal serfs defined themselves in relationship to their feudal lords. This relationship was a personal one. The idea of giving one's loyalty to an abstract concept such as a nation–state was inconceivable to the medieval mind. The feudal lords and princes gave their ultimate loyalty not to a nation but to the Holy Roman Empire—the universal Christian republic.

By the sixteenth century, however, the medieval world order was in a state of turmoil. The rise of manufacturing and trade resulted in the beginnings of a new capitalist order. As a result, the feudal order began to dissolve as the basis of society shifted from the self-sufficient feudal manor to the emerging towns and cities. Moreover, continuous conflict between the imperial pretensions of the Pope and the Holy Roman Emperor reached the point where religious strife became an endemic part of European life. The medieval order was crumbling; the foundations of Western society were in the midst of transformation.

In response to this transformation Western philosophers sought to create a new basis for social order and stability. In 1513 Machiavelli paved the way. In *The Prince*, Machiavelli suggested that rulers should abandon what he considered to be the fiction of a universal harmony of humankind. In its place he suggested that princes should govern on the basis of what he called the "reason of state." Machiavelli's idea was as much revolutionary as it was heretical. Princes were exhorted to use any means—even those previously considered immoral—to further the interests of their domain. In other words, Machiavelli suggested that the prince's ultimate loyalty should be directed toward the state, not towards a *respublica Christiana.*

The message of the gospel demands that we look beyond the national interest.

It was the sixteenth-century French lawyer Jean Bodin, however, who with his doctrine of state sovereignty would legitimate the notion of the secular state. According to Bodin, sovereignty is the essence of statehood. The state is all-powerful; no authority exists above the state. With the later development and popularization of this idea, Bodin provided the justification for the emerging secular European state. Henceforth it was accepted that there was no authority above the state—not the Pope, not the Holy Roman Emperor, not even God.

In a real sense Bodin paved the way for the Peace of Westphalia in 1648. This formally ended the Thirty Years War, but, more importantly, it signalled the demise of the worldview which saw Europe as a hierarchical, universal, Christian republic. From this time forward the world would be viewed as a collection of secular, sovereign states, each one subject to no higher authority and having as its sole *raison d'etre* to exist and serve itself.

The development of the secular–parochial state coincided almost simultaneously with another revolutionary transformation which has fundamentally affected human loyalties to our present day. As a result of the secularizing impact of the Enlightenment, religion and its symbols slowly lost their grip over the minds of Western humankind. In contrast to the otherwordly focus of the medieval period, eighteenth-century men and women began to identify and define themselves not in terms of the Church or the Holy Roman Empire but in terms of "their" nationality. The prerequisites of nationality—common language, common descent, common customs, common territory, and

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common religion—had existed prior to the eighteenth century, yet nationalism was nonexistent. What was lacking was a corporate will; a decision to identify with the nation. As Western society became more secular, Western men and women needed an emotional reference point which religion could no longer provide but which the nation could. The nation became a secular substitute for earlier religious forms. The aspirations, dreams, and unlimited potential for progress which the Enlightenment engendered found expression in the nation. In the French Revolution, Bodin's idea of the sovereign state and the forces of nationalism were fused. A new age had dawned: the age of secularism, the age of the nation-state.

Since the late eighteenth century, therefore, men and women have defined themselves in terms of their nation-state. Nationalism and the "we-they" distinction which is inherent in the concept intensified throughout the nineteenth and early twentieth centuries. After waning somewhat following the First World War, nationalism again became a potent force immediately before World War Two and today is one of the most significant factors in international relations. In particular, American nationalism appeared nearly to die during the trauma-filled years of the Vietnam conflict but, as we have already noted, has experienced an almost miraculous revival more recently.

As suggested earlier, no group has been more supportive of, and perhaps even more responsible for, the resurgence of American nationalism than the evangelical Christian community. Blind nationalism, however, is frequently harmful to the interests of humankind in general and of the Body of Christ in particular. The nation-state is not an ancient, permanent, and sacred institution. It is a relatively young institution which developed in response to specific historical forces and the emergence of a new dominant worldview. Just as the nation-state has not always existed, so there is no reason to believe that it will not also be superseded by some other form of socio-political organization in the future. In other words, there is no reason to believe that human loyalties will not again shift. There is simply no evidence—historical or biblical—to support the contention that the nation-state is sacrosanct.

State sovereignty denies the sovereignty of our Holy God.

Because our God is the sovereign Lord of history, we can affirm that during the past three hundred years he has worked his will in and through nation-states. Nevertheless, there is no scriptural evidence to suggest that God has ordained that humankind should forever organize itself—*divide* itself—among nation-states. To the contrary, there are compelling reasons, I believe, for the Christian Church to reevaluate its uncritical support for this form of socio-political organization. Initially the Church must ask itself: Is a world of nation-states conducive to the spread of the Gospel? Does a world of nation-states contribute to a more just and peaceful world? There are no easy or simple answers to these questions. One can certainly argue—as many who call themselves "realists" have done—that in a fallen world *national* power is the only way in which the forces of evil can be deterred and the peace guaranteed. To put it another way, it is "our" missiles which allow us peace. On the surface this logic seems paradoxical if not incomprehensible. Nonetheless, one cannot deny that both human civilization and Christianity have made their greatest advances during this age of the nation-state.

On the other hand, it is becoming increasingly apparent that the contemporary world is on the verge of another transformation which may be as significant and revolutionary as that which spawned the age of the nation-state. There is reason to believe that the nation-state is slowly becoming an anachronism; that humankind in the late twentieth century is again searching for new forms of socio-political organization to guarantee order and stability. There is evidence that the idea of the nation-state does not reflect the realities of the contemporary world and therefore is an inappropriate response to the problems which beset humanity. Before discussing the implications this has for the church's vision, it will be useful to examine those forces of change which today pose a challenge to the nation-state.

The essence of the nation-state—sovereignty, or the notion that nation-states are independent, equal, and impermeable entities—no longer accurately serves to describe the nature of today's world. The presence of thermonuclear weapons has rendered this idea obsolete. Nation-states can no longer guarantee the absolute well-being and security of their citizens. Strategically, the nation-states of the world are dependent upon the rationality of one another for their future existence. Economically, the national economies of the world are intimately tied together in such a way that the economic stability—and therefore political stability—of most nations is dependent upon the economic policies of "outsiders." Moreover, as we have been made painfully aware in the past decade, nearly every nation-state is dependent on other nation-states for vital raw materials, minerals, energy and food. Finally, pollution, desertification, forest denudation, and other environmental traumas create ecological problems which do not respect national boundaries.

In short, thermonuclear weapons, global interdependence, and resource shortages call into question the foundations upon which nation-states evolved and upon which humanity has organized itself since the seventeenth century. Nation-states are simply no longer all-powerful, independent, equal, and impermeable institutions. The implications of this reality are profound. The *global* problems which confront humankind demand a *global* response. This is not to say that nation-states have been totally ineffective in dealing with these issues; rather, it is an acknowledgement of the inherent parochial perspective which each nation-state brings to these issues. To view the world's problems as well on one's own nation's problems through the lens of national interest is to distort the true picture of reality. As children of the Lord of the universe we must be sensitive to the fact that global peace, economic welfare, social and political justice as well as ecological stewardship are values which can and frequently do conflict with the interests of nation-states.

Citizens of all nations, but particularly of the United States (because of the theology and eschatology which are such a part of the national ethos), accept the assumption that national policies (domestic and foreign) are rooted in the highest of ideals. This assumption, however, must be questioned. Nation-states are not people. They are not ultimately guided by any system of moral principles. The *raison d'etre* of the nation-state is to exist and to serve itself. Nation-states are bound by only one higher law: the national interest. Nation-states will never pursue objectives which threaten their existence.

This suggestion would be difficult for most U.S. citizens to accept. It defies the two-centuries-old belief that the United States has not been tainted by the "evils" of European power politics; that the United States is a nation-state called apart, driven by its manifest destiny and the highest of moral, even divine, principles. That vision, once again a powerful force in today's society, has influenced a large segment of the evangelical Christian community. It is, however, a dangerous vision, and the Church must recognize its limitations.

As Christians in the United States we must be prophetic enough to realize that ours is a transnational calling. The message of the Gospel—that of spiritual redemption, justice, peace and stewardship—demands that we look beyond the national interest. Ultimately the nation-state and the body of believers define their interests according to two completely different and frequently irreconcilable standards. State sovereignty—the foundation of the nation-state—denies the sovereignty of our Holy God. Therefore Christians should not be nationalists. The more the Church in the United States recognizes the pitfalls of its nationalistic vision, the more effective it will be in its witness both home and abroad.

While suggesting that Christians should not be nationalists, I am not suggesting that we should not be patriots. To the extent that the United States' objectives and policies are consistent with the values and principles taught in the Word of God, the Christian is commanded to obey them. Government itself—the institutional apparatus of the state—is ordained of God. To the extent that the United States government or any other government fulfills its God-given mandate in providing protection, order and justice to its citizens it legitimately commands the Christian's loyalty and support. The Lord has blessed the United States in manifold ways. As Christians we should always be thankful to God for these blessings. Ultimately, however, Christians must be discerning in their attitude toward their nation-state. While Christians have been clearly mandated to redeem the political order, they must continually keep in mind where their ultimate loyalties lie.

Spiritual Formation in the Seminary Community

Mentoring

by Dick Daniels

Recent inquiry related to faith development demonstrates that spiritual formation does occur in conjunction with the other dimensions of human development.[1] The crucial question for the seminary focuses on its responsibility for that development at the stage or level students bring to their theological education.

Daniel Levinson's research on adult development identifies the "novice" phase of adult life which includes the following periods: the early adult transition (17–22 years), entering the adult world (22–28 years), and the age 30 transition (28–31 years). Within the novice phase, Levinson postulates four tasks which are common and essential to the process of entry into adulthood:

1. Forming a dream and giving it a place in the life structure.
2. Forming an occupation.
3. Forming love relationships, marriage and family.
4. Forming mentoring relationships.[2]

The concept of mentoring is used by many writers in discussing spiritual development or formation. Kenneth Leech and Tilden Edwards have provided a historical review and numerous examples of individualized spiritual mentoring in the Christian tradition.[3] Some writing has also described the corporate possibilities for spiritual guidance through small groups.[4] The seminary is a natural setting in which this can be made available.

Seminary faculty members fulfill many varied roles: teaching, advising, leading in worship/liturgy, research and writing, membership in professional organizations, leading small groups, participation in retreats and seminars, contributing to denominational and church life at all levels, and representing the institution off-campus. In addition to the classroom setting, though, the opportunity for faculty to relate to students is of primary importance for several reasons. Alexander Astin's significant work within undergraduate higher education demonstrated the importance of student involvement with faculty and staff for increased personality and behavioral changes.[5] He found that the frequency of faculty–student interaction has a stronger relationship to student satisfaction with the college experience than any other single variable identified. The writing of Katz and Hartnett on graduate and professional education and Gordon E. Jackson on faith formation in professional clergy support this same conclusion: "The nature of the graduate student's relations with faculty is probably the single most salient feature of the graduate department climate."[6] "A conclusion we have reached from this study is that with few exceptions the most important people in the faith formation of our sample beyond early home life were seminary professors.... Perhaps one reason for this was the readiness of these soon-to-be clergy for clergy models. In the seminaries they found them."[7]

Several terms are used in the literature of spiritual formation, but the primary ones are spiritual direction and spiritual mentoring. Writers on the subject have suggested various definitions. Shawn McCarty has helped to distinguish between "spiritual" and "direction" and to clarify some possible misunderstandings. "Spiritual direction is not 'spiritual' in the sense that it is concerned with the life of the spirit or the life of the soul as somehow disengaged from the mind and body.... There is a focus on the 'spiritual' dimension of the person, but with an awareness of and an attentiveness to the fact that other dimensions of the person's life can help or hinder growth in holiness.... Nor is spiritual direction 'direction' in the sense of being overly directive.... The direction does not tell who they should be or what they should do. And this fact ... precludes fostering an unhealthy dependence of the directee or director."[8]

The following definitions offer additional insight into the meaning of mentoring and direction:

1. "In a word, [the spiritual director] is only God's usher, and must lead souls in God's way, and not his [or her] own."[9]
2. "Spiritual direction has been that form of pastoral care which offers direct help to another person to enable that person to let God relate personally to him or her, to respond to God personally, and to live the consequences of that relationship."[10]
3. "Spiritual direction is the particular discipline of listening with a soul friend to the ways the Spirit is uniquely moving through our whole life, deepening conversion into the joy and mission of God in Christ. The relationship also involves attention to the disciplines undertaken by a person to assist ongoing, daily listening. Such spiritual guidance personalizes theological education in terms of this person's gift, call, and need, in the context of the Body of Christ."[11]
4. "A 'good enough' mentor is a transitional figure who invites and welcomes a young [person] into the adult world. The mentor serves as a guide, teacher and sponsor, [and] represents skill, knowledge, virtue, accomplishment—the superior qualities a young [person] hopes someday to acquire."[12]

Specific characteristics have been cited which describe the kind of people who are effective spiritual mentors. Tilden Edwards conducted a study concerning spiritual growth through the Alban Institute. A representative group of clergy were asked to identify individuals in their congregations whom they felt were the most spiritually mature. Through in-depth interviews it was discovered that "the most consistently important stimulus to spiritual growth were particular people who were trusted, and who were perceived as caring, durable in their faith, and wise."[13]

The accountability of the seminary to the church demands more than the cognitive acquisition of theological insights and ministry skills.

More specifically, Gordon E. Jackson's study offered a profile of the effective mentor–faculty member as one who is "academically competent and intellectually alive, sharing convictions with a quiet confidence and personal authority, and caring with a sensitivity that is able and

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willing to be empathetic and remembers details."[14]

The functions of the mentor include several roles. While not specifically focused on spiritual formation, Levinson has included these: (1) A teacher, who enhances the person's skills and intellectual developments; (2) A sponsor, who uses influence to facilitate the person's entry and advancement; (3) A host/guide, who welcomes the person into a new occupation and social world, acquainting him or her with its values, customs, resources, etc.; (4) An exemplar, who offers a model to admire and emulate in terms of virtues, achievements, and the way of living; (5) A counsel, who also offers moral support in times of crisis.[15]

McCarty adds the following functions to Levinson's: listening, affirmation, confrontation, accountability, clarification, integration, and discernment.[16] Within the literature of student development in higher education is this summary: "The mentor wears many hats—consultant, instructor, counselor, administrator, researcher, evaluator, referral agent, and liaison with other faculty and staff. Most importantly, however, the mentor is a significant and concerned person who effectively facilitates self-responsibility, self-directedness, and developmental task achievement in students."[17]

In describing the mentor's role, several writers have distinguished between mentoring and counseling. At times the mentor may counsel, but the role includes other functions as well. When the directee needs counseling on issues related to spiritual formation, the mentor may or may not feel qualified to work with the person in that counseling role. Referral might be necessary.

The functions of serving as a spiritual mentor have important implications for already busy faculty members. McCarty said that "the lack of availability of willing and able spiritual directors is a universal complaint."[18] He cites some valid reasons for this. Many are already overextended, have unrealistic role expectations for mentoring, or fear the involvement or the risk of dependency. Katz and Hartnett are incisive about the implications of serving as a mentor when they say that the most important elements in student–faculty relationships are accessibility and availability.[19] Paul Hoon has concurred: "The big words here are 'availability, freedom, and accountability.' That is, first, formational faculty will take care to be present to students with a posture that will personalize spiritual concern. They will be there, and they will be available."[20]

In the role of mentor, faculty must continually recognize that growth is slow and gradual. It depends upon the student's readiness and capacity for growth. Thus the availability and accessibility of faculty members is essential to this process of spiritual formation.

In seeking a "spiritual friend" (i.e., director or directee), Tilden Edwards suggests several areas for consideration: age, sex, experience, personality, spiritual path, faith tradition, situation in life (e.g., lay, clergy, seminarian), opportunity, and exploration (i.e., of options for spiritual direction).[21] Four basic issues must be clarified in establishing a mentoring relationship which Edwards refers to as a covenant.[22]

(1) Frequency and regularity of meeting: there needs to be "mutual commitment in terms of definite periods wherein direction will find the space and time to happen."
(2) "Clarification of specific areas that will be dealt with in future sessions:" the covenant must be "mutually agreed upon. It then becomes the basis of accountability."
(3) Assessment provision: there need to be "periodic evaluations of what is happening or not happening in the spiritual direction relationship."
(4) Journal keeping: the context for participants to be "articulating their spiritual autobiography."[13]

One of the results of the recent project on spiritual formation by the Association of Theological Schools refers to the need for "assistance in the deepening of the gifts of faculty who feel called to be spiritual mentors of students."[24] A report from the National Federation of Spiritual Directors notes that "the work of spiritual direction in seminaries requires special training for those who will exercise this role. Their preparation should be on a level comparable to the preparation of those who assume other important tasks for the seminary enterprise."[25] Others comment that "it is unrealistic to expect that all mentors will communicate effectively, possess adequate knowledge of institutional relationships, and understand a variety of techniques that enhance students' development. In-service training provides mentors with the opportunity to improve present skills and to share effective approaches with each other."[26]

In 1975 the Shalem Institute for Spiritual Formation developed colleague groups of spiritual directors. This led to the A.T.S.–Shalem Institute two-year spiritual guidance program to prepare spiritual mentors in 1977. This was funded through a grant from the Rockefeller Brothers Fund. The grant specified Shalem to begin this experiment in spiritual direction under the auspices of the A.T.S. and in cooperation with the Washington Theological Union.[27] The program includes seminars, readings, peer groups, mentoring, being mentored, and personal discipline. The Shalem Institute also sponsors a four-day conference–retreat on the spiritual life of spiritual leaders. Tilden Edwards has drawn together a selected list of programs that offer assistance in becoming a more effective spiritual mentor.[28]

The use of mentors in a developmental program of spiritual formation can be expanded to include others beyond the seminary community. They also are in need of training in this role. "At the same time as faculty are helped in this area, schools could reach out to those clergy and laity in the larger community who have special gifts for spiritual guidance. An available resource pool of such persons, who themselves are occasionally brought together for mutual reflection and further learning about this ministry, could significantly broaden the kinds and richness of people available for spiritual counsel. Such a larger clergy-lay mix of gifted spiritual mentors also would model the collegial ministry of the church in the preparation of its pastoral leadership."[29]

The task of theological education is much easier if we merely limit the seminary's responsibility to the cognitive acquisition of theological insight and ministry skills. The accountability of the seminary to the church demands a broader focus. These years can stifle or foster the spiritual growth of students. Whether provided by formal seminary offices or through the initiative of student groups, mentoring should be available to provide the spiritual direction desired by some and needed by all.

FOOTNOTES

1. See the writing of James W. Fowler, John J. Gleason, Sam Keen, Mary M. Wilcox, and John H. Westerhoff.
2. Daniel J. Levinson, *The Seasons of A Man's Life* (Knopf, 1978), pp. 90–111.
3. Tilden Edwards, *Spiritual Friend: Reclaiming the Gift of Spiritual Direction* (Paulist, 1980); Kenneth Leech, *Soul Friend: The Practices of Christian Spirituality* (Harper & Row, 1980).
4. Richard Foster, *Celebration of Discipline: The Path to Spiritual Growth* (Harper & Row, 1978), pp. 150–162.
5. Alexander W. Astin, *Four Critical Years* (Jossey-Bass, 1977), p. 223.
6. Joseph Katz and Rodney T. Hartnett, *Scholars in the Making: The Development of Graduate and Professional Students* (Cambridge, Massachusetts: Ballinger Publishing Co., 1976), p. 59.
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Meditations for Couples

Applying the Teachings of Christ to Build Stronger Marriage Relationships

by Edward "Chip" Anderson

I

"I will follow you, Lord; but first let me go back and say good-bye to my family." Jesus replied, "No one who puts his hand to the plow and looks back is fit for service in the Kingdom of God."

Luke 9:61–62

Jesus' words seem so sharp, cold, and hard. After all, the person was willing to follow Christ and made a simple request: to say good-bye to his family. What could be wrong with such a request? Wouldn't it have been irresponsible if the person didn't say good-bye to his family? And yet, Jesus said, "No one who puts his hand to the plow and looks back is fit for service in the Kingdom of God."

The warning contained in this statement indicates that once you commit yourself to accomplishing a task, it is important to remain focused on that goal. Looking back distracts you from accomplishing your task. Looking back indicates a wavering in your commitment. And when you lose focus and concentration on your goal by reflecting on the past, you are less likely to accomplish it. Therefore, goal accomplishment involves:

1. deciding and committing yourself to a goal
2. taking action (putting your hand to the plow)
3. remaining focused on your goal and task rather than reflecting on the past or becoming distracted.

When we began our marriages, we brought with us goals and dreams—we made commitments to our spouse and to our marriage. We began with considerable effort, fully intending to realize our marital goals and dreams. But with the passing of time, distractions set in and our focus towards goals became unfocused. At times we even looked back and asked ourselves what might have been if we had married another or never married at all. But questions further distract us from our marital goals and commitments.

The good news which our faith in Jesus Christ brings is that of "new beginnings." Today can be a day of new beginnings for your marriage if you will refocus towards your goals, remain focused on those goals, work toward those goals, and not look back!

PRAYER: Dear Lord, I must admit that my relationship with you and with my mate has suffered each time I have looked back or become distracted. My past life seems like a zig-zag pattern of steps both towards and away from the things that mean so much to me. Today, please free me from my past inconsistencies and sins so that I have no reason to look back. I believe that you want me to have the marriage I desire. Help me to do the things that will make it so.

II

"If anyone would come after me, he must deny himself and take up his cross daily and follow me. For whoever wants to save his life will lose it, but whoever loses his life for me will save it. What good is it for a man to gain the whole world and yet lose or forfeit his very self?"

Luke 9:23–25

The very same principles that apply to our relationship to Jesus Christ also apply in our marriage relationships!

Jesus knows our most basic desire—to be and feel alive—and he knows that we all hate death. He said, "I have come that you might have life and that you might have it more abundantly." (John 10:10) And, oh how those times of feeling especially alive stand out in our minds. Times when we felt energized, focused, purposeful, aware, alert, and joyously filled with hope. Those are the times that we look back on with pleasure and look forward to with anticipation.

Many of Jesus' teachings are paradoxical, and yet true. In today's scripture he says, "If you want to save your life, lose it." In other words, if you want to have something, try giving it away!

In our marriage relationships, we know the paradoxes of living together:

1. If you want love, give love!
2. If you want closeness, give others the space to be themselves!
3. If you want security, give others freedom!
4. If you want happiness, give pleasure to someone else!

If you try to hold, cover or control a growing plant, you will end up crushing it, destroying its beauty.

Jesus is calling out to you for a relationship and saying: If you want a fulfilling life, then deny yourself to find yourself; give yourself to him and you will find life!

Your mate wants to have the love-filled relationship you both dreamed about, and the teachings of Christ apply there also: if you want love to come to you, set that desire aside and give love.

PRAYER: Lord, out of my insecurities, I keep wanting to hold on to what little I seem to have. My fear is that if I give what little love and compassion I have, I will be left with nothing, that the emptiness I feel in my soul will become a deadly desert. Nevertheless, by faith, I will experiment today with this great paradox of giving to receive. In fact, I will start with you, Lord Jesus, giving myself to you in order to find meaning and purpose. And I will go from this place and give my spouse all the love I have, by faith in you.

III

"Therefore, I tell you, her many sins have been forgiven—for she loved much. But he who loves little has been forgiven little."

Luke 7:42

Jesus made this statement at a dinner given for him by a Pharisee. While Jesus was reclining at the table, a woman who had "lived a sinful life" (Luke 7:37) brought perfume, and as she stood behind Christ at his feet weeping, she began to wet his feet with her tears. Then she wiped his feet with her hair, kissed his feet, and poured the perfume on them.

The Pharisees criticized Jesus for even allowing the "sinful" woman to touch him. However, Jesus quickly pointed out to his Pharisee host that when he came into the house, the Pharisee didn't even offer him water to wash himself, and yet the "sinful" woman washed his feet with her tears and dried his feet with her hair. Jesus said that it was because she loved much that her many sins had been forgiven.

This story raises some important questions. If the forgiving of your sins were a function of how much loving you are doing, would your sins be forgiven? If you totaled the number of sins you have committed and if you totaled the number of loving things you have done, which total would be larger? Or, if you added up the number of thoughtful things you have done and compared them to the number of inconsiderate things you have done, which would be greater?

In relationship to your mate, what would the totals be if you computed the times when you were thoughtful rather than inconsiderate, when you were accepting rather than judgmental, when you were appreciative rather than taking your spouse for granted, when you

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took your spouse's concerns seriously rather than ignoring them? For me, the totals would be greater on the inconsiderate, judgmental, taking for granted, and ignoring side of the ledger!

Christ's teachings provide hope in my desire to be a lover. He said, "He loves little who has been forgiven little." Accordingly, he loves much who has been forgiven much. I know there is much to be forgiven, and it is because of that knowledge and my request to be forgiven that I am able to love much.

In the movie, *Love Story*, one of the actors says, "Love is never having to say you're sorry." In real life, being sorry for wrongdoings and inconsiderate acts, asking for forgiveness, being forgiven, and loving are interrelated. Being aware of my need for forgiveness, asking for forgiveness, and being forgiven makes me a better lover!

PRAYER: Thank you dear God for not keeping score. Thank you for your son, Jesus, through whom my slate was cleansed when I asked you to forgive me. Help me Lord to not keep score in my marriage, especially since you have washed my sins away. How could I keep score on the mate you gave me, when you paid my debt?

IV

"Glory to God in the highest and on earth peace to men on whom his favor rests."

Luke 2:14

Praising God in the sense of thanking him for his many blessings in our lives has great healing power for the pain, hurts and resentments which drag us down. This is particularly true in relationships. When we approach our mate with heartfelt thankfulness to God for that individual, the person he/she is, and what our mate does for us or what it does for us to have another person to belong to, a miraculous healing process begins.

If you want more peace and calm in your relationships, begin praising God for that person God has given to you, for what that person means to you. For example, thinking about your mate, reflect upon the following:

- The most enjoyable experience you have had with him/her.
- The time when you felt closest to your mate.
- The ways in which your life is better because of him/her.
- The things your mate has taught you.

After reflecting on these experiences and thanking God for what this person has meant to you, go to your mate and express to him/her what you are thankful for. Be specific. Reflect with your mate about experiences you've shared. Tell him/her specifically how it felt in those moments of greatest closeness. Be precise when you explain what you have learned from him/her and describe the things your mate does for you that you most appreciate.

PRAYER: Thank you dear God. Truly your favor does rest upon me. I see that favor in the form of the person with whom I have shared, learned and experienced many things to a fuller degree than if I were alone. Help me now to have the courage to go to the person *you have given me* in a thankful, praising manner. Just as the shepherds praised you for giving your Son, so also I will praise you for giving me a partner who makes my life richer and fuller.

V

"And who is my neighbor?" In reply Jesus said, "A man who was going down from Jerusalem. . . ."

Luke 10

In the parable of the Good Samaritan, Jesus clarifies who our neighbor is and, thus, clarifies who it is that we are to love.

One evening I received a call from a business associate and then one from a client. At the time, my wife and I were arguing. After I finished speaking on the phone, my wife commented about how nice I had been to the people who called—particularly in comparison to our heated argument. She went on to point out that it seemed as if those people who are closest to me got worse treatment than those outside of our home. And it was true: I was nicer to the people on the phone than to my wife and son. It was as if the people who were further away were getting the best while those who were closest got leftovers.

I must admit that frequently those at work get better, more loving treatment than those with whom I live. Even worse, I sometimes ventilate the anger and frustration emanating from work on the people at home, instead of attacking the source.

The person whom the Good Samaritan helped and supported back to health was an individual whom he "came upon"—a person who was immediately before him. The point is that those who are immediately before us, whom we naturally come upon, are often skipped over as we rush through our daily chores and activities.

I have observed that many of my inconsiderate acts occur as I rush around trying to do good things. In my attempts to do good things and be a "good person," I often overlook the people closest to me. In the story of the Good Samaritan, it is easy to criticize the priest and levite who pass by without helping the man who had been robbed and beaten. But maybe they were "good people" on their way to do "good things." Maybe they were on their way to some important responsibilities. And yet, they missed the mark.

In my marriage, I am amazed at the number of times conflicts have started because I was trying to do what I thought was right, trying to be "good," and trying to be responsible. I have frequently forgotten that loving needs to be my goal, rather than trying to be something—even if that something I want to be is good.

PRAYER: Lord, I see it more clearly now. I have tried to be good, tried to be responsible, and tried to be a Christian! I will love rather than trying to be something. I love you, Lord Jesus. The process starts now.

VI

The parable of the Good Samaritan is probably the best known of all biblical parables. As a story used to illustrate a moral or ethical principle in practical terms, the parable of the Good Samaritan has both obvious and subtle implications.

One of the more subtle implications of this parable involves the Good Samaritan's racial, cultural, and ethnic origins. To Jews in Jesus' time, Samaritans were considered unclean and, thus, not to be associated with. Perhaps the Jews in Jesus' time felt the way some individuals in our culture feel about other races and ethnic groups. Perhaps some Jews had the same intense dislike for Samaritans we see between groups today. Who knows, maybe they even had insidious slogans in that period, e.g., the only good Samaritan is a dead Samaritan.

Since Jesus told this parable to a Jew who was, in fact, an expert in Jewish laws and traditions, it was not accidental that he used a story about a Samaritan to illustrate the nature of loving behavior. It was as if Jesus not only wanted to illustrate how to love but also to confront and shake up the "expert's" preconceptions and prejudices.

Preconceptions, prejudgments and other forms of prejudice are antithetical to loving. When we preconceive or prejudge, we constrain another to our expectations and, in a sense, restrain them from growing and developing.

When we are the recipient of another's preconceptions and prejudices, we feel discounted, devalued and restricted. Being closed in or closed out by others' preconceptions frustrates us and produces anger.

Husbands and wives often form preconceptions and prejudge each other. In preconceiving our mate, it is like Archie Bunker saying to his wife, "Edith, stifle yourself!"

I must admit that I often preconceive my wife's reactions, saying to myself that she's this way or that way. I have even used prejudging labels—thinking of her as compulsive and rigid—further restricting and devaluing her. As I preconceive and prejudge, I lose the relationship I desire, because I fail to see my wife as a person.

To have a loving relationship, I must see the person for who that person is, moment by moment—an ever changing, beautiful person, unique and separate from my preconceptions.

PRAYER: Whether they come from lazy thinking or my own desires to control and be safe, I don't know, but I do know that my preconceptions and prejudgments interfere with my desire for a loving marriage. Dear Lord, help me to see my mate with your eyes . . . a unique person created in your image.

Student Initiative: Models for Action

Today's seminarians and religious studies students find themselves immersed in an exciting, energetic world of new discoveries, old questions, useful scholarly apparatus, challenging human needs, illuminating dialogue, the richness of intersecting cultures and the God-given call for biblical faithfulness. Resources are plentiful. Challenges are unending, as are demands on one's time. In an earlier working paper, "Student Initiative: A Strategy for Service" (September–October 1982 *TSF Bulletin*), we emphasized the importance of three elements in one's seminary experience: theology, spiritual formation and mission. The integration of these elements is needed if we are to avoid unhealthy segmentation.

Theological Students Fellowship advocates that students need to take the initiative in meeting many of these needs. Many student groups have begun to discover what types of activities are most helpful for serving a seminary community. This paper will spell out some relevant issues in each area of concern, comment on what student groups are doing to provide helpful resources, and suggest further possibilities. Some of the groups mentioned here are affiliated with TSF, but some are not. We hope to learn from good models wherever they are found.

Evangelical Theology

Biblical studies and Christian theology must seek to remain faithful to what God has revealed (in history, in Jesus and in the Bible), and to discern what we are to think and do as obedient children living in God's grace. For example, Bernard Ramm writes in *After Fundamentalism* that those of us in the West need to take the Enlightenment seriously without capitulating to it. Also, as stressed by some Reformers and especially by more recent political theologies, our theology should make a specific difference in how the church is to be an agent for the kingdom of God as it influences social and political structures. Our theology directly affects our understanding of the church's mission as well as how we personally relate to God. Therefore, seminary students need to find the activities and resources that will foster biblical faithfulness and rigorous, relevant approaches to doing theology.

So, as we provide input concerning theological agendas at the seminary, we seek to offer resources which can balance excessively dominant positions. If a particular approach to biblical studies is in vogue (whether Bultmann, Hodge, Cross or Schofield), alternatives are needed. If theological options are similarly limited (dominated, for instance, by Kaufman, Gilkey, Chafer, Tillich or Henry), the provision of additional resources will be appreciated. TSF chapters and articles in *TSF Bulletin* are particularly aimed at encouraging classical evangelical theology and relating it to contemporary needs. We have accepted neither fundamentalism nor liberalism as viable, faithful options for modern Christianity. Nor have we chosen to avoid dialogue with people in these traditions. The very choice made by many TSF readers to study in pluralistic schools implies that they should be pursuing ongoing dialogue. To view a school either as a formidable enemy or as an all-wise teacher would be mistaken. It is an exciting and worthwhile agenda to take pluralism seriously by embracing the tasks of creating a helpful atmosphere, providing resources and seeking ways to live out a theology.

At Perkins School of Theology, the Athanasian Theological Society provides one model which is helpful. According to Ph.D. candidate Ted Campbell, Athesoc is "a group of students interested in the study of new evangelical theologies," which is to say, "those theologies which affirm the centrality of Scripture and the use of modern critical scholarship, and which emphasize the necessity of a personal experience of conversion from self to Christ and the necessity of the church's social witness." To encourage better understanding among students and professors, the first two meetings focused on student papers which attempted to describe evangelicalism. Later, to promote discussion concerning biblical scholarship, Athesoc invited Professor Gerald Sheppard (Union Seminary, New York) to address not only a small gathering but a larger all-campus event. Encouraged by the students' choice in bringing Sheppard to campus, the faculty also hosted an informal discussion.

The Yale Divinity School TSF chapter has invited several of their own faculty for informal discussions. Professors are thus given an opportunity to discuss issues which they may not feel are appropriate in the classroom. Also, students are able to ask questions and discuss issues in a less pressured atmosphere. Professors Paul Homer and Richard Hays have participated in these activities.

Several Harvard Divinity School students, faculty and staff wanted to explore issues surrounding the contemporary liberal-evangelical dichotomy. They invited two professors from nearby Gordon-Conwell Theological Seminary to participate with two Harvard professors in an exchange of presentations and responses. This event, which filled a large lecture hall, promoted better relationships and helped clarify important issues (cf. the report in the March–April 1982 *TSF Bulletin*).

The TSF chapter at Dallas Theological Seminary, which regularly sponsors speakers and discussions on theological issues, also publishes a bi-annual student journal in cooperation with the school's Association of Philosophy and Apologetics. This not only provides an opportunity for students to write and publish papers, but also furnishes an occasion for crucial issues to be discussed within the larger evangelical community.

To influence effectively a school's approach to theology requires activities on several different levels. Different types of activities necessitate different forms of involvement. A campus-wide lecture or panel discussion requires funding, publicity and inter-departmental cooperation. Such a one-time event is helpful for opening up dialogue, establishing new levels of trust and potentially involving a significant percentage of students and faculty. The work is intense but short-term. Student-sponsored discussion sessions with faculty may require more preparation by group members, since participation should be thoughtful. Yet, organizational details are less demanding, and there is more opportunity for creative thinking to occur.

The activity requiring the most from students, yet probably the most valuable on an ongoing basis, centers on writing and discussing students' papers. Even if faculty are invited to enter into the discussion, the focus is on the progress students make as they interact with each other concerning what they are learning. It may help to prepare formal responses or to plan a series of papers relating to the same issue. To provide structure, a group may decide to discuss recent books or journal articles, such as those offered in *TSF Bulletin*. A predetermined subject prevents the gathering from becoming simply a meandering conversation or a complaint session. An appropriate format could include a summary of a student paper, of an article, or of a book, followed by a prepared response, perhaps a professor's analysis, then a general discussion.

Spiritual Formation

During several recent visits to Chicago schools, I have heard students emphasize their desire for more opportunities to pray together. I also hear the need for resources that will strengthen marriages. The writings of Henri Nouwen, Richard Foster, Morton Kelsey and Elizabeth O'Conner are often appreciated, indicating a hunger for spiritual direction. Spiritual formation, at its core, simply includes those activities which help us become more available to God's grace. Reading, studying, praying, meditating, retreating and mentoring are a few of the important ingredients.

At Claremont Graduate School, students gather weekly to listen to each other's concerns and to pray. At Princeton, Yale, and the University of Iowa, regular evening times of worship, Bible study and prayer have helped students and their spouses remember the central reason for their studies. At Perkins, the Wesleyan Fellowship has helped organize prayer "bands" which follow John Wesley's teach-

ings concerning the absolute necessity for accountability groups. Professor David Watson, who teaches several courses on Wesleyan evangelism, helps these groups establish goals and methods. Groups at several schools have used an early fall meeting to encourage students to maintain a commitment to spiritual disciplines. Professors Bernard Ramm at the American Baptist Seminary of the West and Clark Pinnock at the Toronto School of Theology have addressed such needs in these chapters.

As mentioned earlier, speakers, book discussions and conversations with faculty can all be helpful. TSF chapters may also consider sponsoring day long or weekend retreats. Extended periods of silence, perhaps interspersed with instructions or biblical meditations, can provide a much-needed service at any school. Such retreats can focus on a given topic (e.g., prayer, servanthood, marriage, world peace) or provide an opportunity for a student to meditate and listen for the One who may unite all of the many ingredients of seminary life. Further, a student group may help establish a system by which professors and pastors can become especially equipped as spiritual directors for the benefit of students. Roman Catholic schools have always provided such a ministry as a normal part of theological studies, and Protestants can probably draw on their experience.

Mission

Seminary education and even religious studies are best seen as preparation for witness. Whether one is preparing for a pastoral or educational vocation, or for a calling not directly within ecclesiastical organizations, one's goals must still focus on God's call to his church. The many activities—evangelism, church planting, counseling, political and economic reform, interreligious dialogue, human services—are all expressions of the one mission: to live and proclaim the inbreaking of the kingdom of God.

Jim Wallis (editor of *Sojourners*) spoke to the Toronto TSF chapter on the church's task of calling people to conversion. As Wallis describes in his recent book, conversion is a thorough change from spiritual and social darkness to the light of the kingdom. Such a conversion then leads the believer to challenge those forces which perpetrate the darkness. At Princeton, the student government asked the Princeton Seminary Fellowship to plan an all-school retreat. They invited Professor Richard Lovelace, who spoke on the renewal of the church and the necessary spiritual and social dimensions of such a renewal.

It is an exciting time for investigating the nature of the church's mission and then participating in it. Recent conferences sponsored by the World Evangelical Fellowship, the Lausanne Committee for World Evangelization and the World Council of Churches have all helped clarify the vitally important issues in mission. A recent article by Lesslie Newbigin, "Cross-currents in Ecumenical and Evangelical Understandings of Mission" (*International Bulletin of Missionary Research*, October 1982), provides an excellent commentary on the current directions. Newbigin's comments, along with accompanying responses by Paul Schrotenboer and C. Peter Wagner, would be very appropriate material for group discussions. Students must take these concerns seriously rather than retreat into the worn out conceptual paradigms of the nineteenth century.

Any seminary's surrounding community provides opportunities for human services, pastoral care and all kinds of evangelism. Much needed "hands on" experience can come from hours cooking in a soup kitchen, supervising recreational programs, working as a chaplain in a police division or educating immigrants. Local churches and denominational offices can usually provide information concerning such opportunities. Conversations with local citizens, whether in churches, coffee shops, bars or bus stops, can provide insights concerning the perceptions, needs, beliefs and activities of "the people." Participation in various political and social causes provides an excellent opportunity to understand why people make commitments and invest their lives according to their beliefs. Of course, any of these activities can provide the student with a context for telling about his or her faith in Jesus and his kingdom.

Integrating Theology, Spirituality and Mission

None of these areas of study and practice can fill its proper role unless it connects with the other two. An American Baptist chapter provides a notable example of an effort to model the connection between theology and mission. Their evangelical commitment to biblical authority motivated them to plan a panel discussion on "Woman and the Pulpit: A Biblical View." Assuming that evangelicals would denigrate the role of women in ministry, two professors and the women's center denounced the program. They contended that this issue had been resolved long ago in the denomination. No further discussion was appropriate. These protesters failed to understand that some students did not agree with the official teachings, and that continued input could be helpful. Also, they assumed that denominational polity could replace Bible study as a source for beliefs and practice. Wisely, the TSF leaders quietly assured the boycotters that, in fact, they also held to an egalitarian view of men and women in ministry. Further, they believed several panelists could promote scholarly and practical insights into Scripture that would support such a view. In the end, many people attended the discussion, new coalitions formed, trust was built, stereotypes were broken, the importance of biblical authority was re-emphasized, and the seminary and church were well served. The integration of theology (biblical study) and mission (justice) can often provide such a ministry.

Other schools have also invited speakers who modeled such integration. Eberhard Bethge, biographer of Dietrich Bonhoeffer, was hosted by the Wesley Theological Seminary TSF chapter. Especially valuable was the informal discussion that helped students understand how Bonhoeffer's theology and ethics were formulated and practiced. Henri Nouwen was invited to Perkins to speak about spirituality and the pastoral ministry.

In a chapter that draws students from Seabury-Western and Garrett-Evangelical seminaries, the TSF students benefit from the support and input of both a professor and a local pastor. They believe that this arrangement helps them draw together scholarly and pastoral concerns. Any student group would be well advised for this reason to enlist the help of pastors and lay leaders from nearby churches.

Other possibly integrative activities might include prayer, study and letter writing based on the resources of Bread for the World or Amnesty International; a series of discussions with laypersons concerning their needs for living faithfully in the context of church, family and society; and retreats that provide teaching, discussion and silence focused on God's grace and our world's needs.

Small group Bible studies can similarly promote integration. Many of us who have regularly participated in such groups contend that these study and support groups may be the most important extracurricular activity for students. Although students are constantly immersed in technical classroom study, too often there is no prayerful study with community as the context and obedience as the goal. Recent scholarly efforts have once again highlighted "community hermeneutics," recognizing that meaning is best discovered when the Holy Spirit is working in the midst of a group seeking to be faithful. Careful, non-presumptuous work to observe what is present in the selected passage needs to be the starting point. Informed, thoughtful discernment concerning why the passage is in the canon moves the group closer to understanding. Reflective conversation that keeps from straying too far from the text can help interpretation move ahead. Finally, the group provides an atmosphere for setting goals and providing needed accountability, so that study does not simply become the acquisition of knowledge. In this way, Bible study will provide correctives, additions, integration and purpose to the overall direction of seminary studies.

As I mentioned in "Student Initiative," it is important that goals and activities be tailored to the needs of each school. A few activities, well chosen and executed, are more valuable than a crowded schedule of mediocre events. Meetings that are co-sponsored with other student groups are especially worthwhile. Inviting students and faculty from nearby schools will also promote better relationships and encourage new, beneficial activities at those seminaries. In addition to articles in *TSF Bulletin* and occasional visits from TSF field staff, we can also help you locate appropriate speakers or get in touch with students in your area who would be interested in attending certain events. Keep us informed concerning what has been helpful on your campus and how TSF can better serve you.

—Mark Lau Branson

Meetings, Meetings, Meetings

Conference on Faith and History

Appreciation and critique of Marxism and Communalism were the hallmarks of the thirteenth fall meeting of the Conference on Faith and History at Indiana State University, Terre Haute, November 11–13, 1982.

Something of the ambivalence that characterized the conference was established in the opening session, where "token Marxist" Kevin Reilly, a historian from Somerset County College (N.J.) presented his defense of the Socialist position. "I like its values," he said, arguing that it champions the underdog and seeks an alternative to the market economy which has destroyed the family, created big government, and in general identified price with value. The other opening speaker, Herbert Schlossberg, from Minneapolis, Minnesota, argued that American social democracy tends to deny human freedom. Inherent in the social democratic state, he said, is a totalitarian tendency which "seeks to control every aspect of communal life, and to bring as much of private life as possible into the sphere of the communal." Power is then placed in the hands of a decision-making elite. Law shifts from "formal law," based on general rules which do not concern themselves with the outcome of social and economic arrangements," to "Khadi law," which seeks to "make the outcome consonant with what the judge believes to be just, according to the religious, political or ethical values that inform him." Schlossberg, whose book developing this argument will be published by Nelson in the spring, argued forcefully that Christians must reject this idolatrous state with its "pretensions to divinity" in favor of a more biblical understanding which preserves the freedom of the individual and of other institutions such as the family from state control.

In the remainder of the conference these two themes of justice/equality and liberty were treated in more historical terms. Three papers discussed communal or cooperative ideas of Christians. Allen Carden of Biola University looked at the "communalism" of the New England Puritans and found many examples of the subordination of private interests to the common good, though the ideal was eventually compromised by the pluralism, acquisitive instincts, and "values of individualism and liberty" which came to prevail in New England and America. Louis Voskuil (Covenant College) described "The Idea of Cooperation" in the social thought of B. F. Westcott, the English textual scholar. Westcott, a Christian socialist, emphasized the Incarnation as the basis for the solidarity of humanity. This solidarity is to be increasingly realized in human life, culminating in the idea of Christus Consummator. Among other things, Voskuil stressed the impact Westcott had upon his students and acquaintances through his almost charismatic personality. In a third paper on this theme James Wright of Terre Haute described "The Egalitarian Thought of William Jennings Bryan," portraying "the Great Commoner" as a person motivated by his Christian faith to achieve justice and equality for all.

At least two papers addressed specific aspects of Marx's thought. In "Marxism and the Family," which was both critical and appreciative, Arlie J. Hoover (Abilene Christian University) concluded that though Marx and Engels fell short in their evaluation of the bourgeous family, they did emphasize love, non-exploitation, and mutual self-fulfillment among family members. Incidentally, Hoover quoted Marx's daughter to show that Marx himself was a good-humored, loving father, husband, and friend. (The commentary on Hoover's paper, by Lenore Schneider of New Canaan, Connecticut, was a model of fair evaluation and an excellent survey of current research in the family.)

In a careful and scholarly paper entitled "Marx's Theory of Justice," Michael DeGolyer (Harvey Mudd College, Claremont) showed how Marx consciously used and corrected Aristotle's understanding of Justice. He pointed out that Justice and equality were synonymous in Aristotle's Greek, and that Marx sought to reconcile a conflict in Aristotle's thinking between his understanding of justice in the distribution of goods (which could be unequal) and in the economic relationship of a community (which ought to be equal). DeGolyer also examined Aristotle's concept of *Koinonia*, with its emphasis on the mutual relationship of the community. The paper concluded with an appreciation for the Marxist analysis, but with a reminder that "it is a pagan, fully human vision of a totally human centered society."

A recurring note throughout the three-day meeting was the distinction between theory and practice. From the opening session to the final wrap-up there was a general sympathy for those elements of the Marxist vision which exalted human concerns and justice, but equally evident was a critique of the practical effects of communism. Nancy Erickson (Erskine College), in her paper on Theory and Practice in Contemporary Marxism, elaborated on this theme, concluding that "Marxism is one response to the Christian failure to live the faith." Mark Elliott (Asbury College) traced the vicissitudes of "Seventh Day Adventists in Russia and the Soviet Union."

Two of the papers focused on the anticommunism which has characterized evangelical Christians since the Bolshevik Revolution. One, by David Rausch (Ashland Theological Seminary) entitled "Arno C. Gaebelein: A Fundamentalist View of Communism," shows how Gaebelein's eschatology led him to interpret current events regularly in his magazine *Our Hope*, as well as in his books. Gabelein shared the "Red Scare" attitudes of the 1920s and was, says Rausch, "well within the framework of his culture." But he also did not permit his view of the coming antichrist to cause him to rejoice in all the evil that was emerging; he kept urging his readers to resist and seek to change the world.

The other paper on this topic by William Carlson (Bethel College, Minnesota) described "Evangelical Evaluations of Communism Since 1953." Carlson identified three major groups involved in this process: the fundamentalist far right, the activist unregistered church (consisting primarily of emigres and their supporters), and the "Interlinkage" group, which was affiliated with the Baptist World Alliance. Each had its own agenda, but Carlson argues that the fundamentalist attitude toward communism was formed primarily by American church politics. There appears to be a new set of problems facing the church today, including liberation theology and nuclear weapons, which the traditional models are unequipped to cope with and which will probably lead to a modification of the traditional positions.

Marxist-Christian dialogue was the theme of two other papers. Ralph Moellering of Edmonton, Alberta presented a fascinating and substantial account of such dialogue in Europe and America, based in part on his own experience. Stephen Hoffmann (Taylor University) described the dialogue in East Germany. Both of these papers raised many issues for discussion.

The sophistication and quality of the papers at the conference reflected an increasing maturity among Christian historians. If any criticism were to be made, it would probably be that the tone was so "liberal" that those who held a more "conservative" stance felt inhibited and therefore held their peace. It is especially important in discussing matters of this nature that the arguments be "up front" rather than resting on an assumed common basis, which may not be common in fact, and which precludes genuine discussion of the issues.

The annual banquet was attended by more than 100 persons who listened to Martin Marty speak on "The Task of the Christian Historian." In his usual humorous and scintillating manner, Marty urged those present to "tell the story of the people in the huts," to ask the question, "what's bugging the people?" He especially urged Christian historians to be forthright about their own commitments—religious, political, social—and to become expert at spotting the presuppositions of those who claim to be merely telling the story without prior assumptions.

—Howard Mattsson-Boze

Society for Pentecostal Studies

Some 150 scholars within the pentecostal/charismatic tradition gathered November 18–20, 1982 at Fuller Theological Seminary to discuss "Gifts of the Spirit." Nearly twenty papers were offered on the subject from a variety of disciplines and theological perspectives. The fact that the conference was hosted at the multidenominational Fuller, the first time it has met at a major evangelical institution, surely contributed to the increased charismatic and Roman Catholic participation over that of previous years. As a result of interest on campus spurred by both the speakers and the topic under discussion, some sessions swelled in attendance to 300.

The meeting opened with the Presidential Address by William G. MacDonald (Gordon College) on "Spiritual Triumphs and the Perils of Triumphalism." He offered a powerful internal critique of false triumphalistic tendencies within pentecostalism, arguing that when Christ is free to reign in his Church by the distribution of spiritual gifts, genuine spiritual victories are inevitable. Supplementing MacDonald's address was the Reverend Gary Clark (American Baptist) of New Hampshire, who offered his own ministry and congregation as a case study of how spiritual triumphs are being achieved through the model outlined.

The opening meeting then moved into a pentecostal/charismatic service of praise led by Fuller Ph.D. student Dave Dorman in which a number of charismatic manifestations were evident. What some have since described as "one of the finest examples of pentecostal preaching to be heard" was a sermon delivered at the culmination of this session by black pentecostal James Forbes, Associate Professor of Worship and Homiletics at Union Theological Seminary of New York. Calling it a "testimony which found a text" he preached from Ephesians 5:14–20, carefully weaving his exegesis and experience and challenging the audience to allow the Spirit to release all individuals to become who they are intended to be.

Two plenary papers highlighted this year's meeting, the one by Donald L. Gelpi, S.J. of the Jesuit School of Theology in Berkeley, the other by James D. G. Dunn, who recently succeeded retiring C. K. Barrett at the University of Durham. Formal responses to these papers were provided by mainline evangelicals, charismatic Protestants, Roman Catholic charismatics and classical pentecostals.

Donald Gelpi, an active participant in charismatic renewal since 1969, offered a significant critique of the classical pentecostal doctrine of Baptism in the Spirit and its accompanying evidence of tongues. Calling his paper "Breath Baptism in the Synoptics," he offered evidence from the gospels that Baptism in the Spirit should not be seen as occurring in a single crisis experience, but a something occurring life-long. He attempted to link the moral and ethical dimensions of discipleship with this work of the Spirit, thereby placing his thinking on the creative edge of this debate. The fact that such a pointed critique of a pentecostal distinctive could occur within a society meeting also points to a maturing of thought among its membership.

James D. G. Dunn's paper was equally exciting. He attempted to use a pentecostal theology of gifts as a foil to provide a radical challenge to traditional ecclesiology, and particularly to the practice of ordination. He called for a re-examination of this practice which seems to separate the charismatic ministry of a few from that of all. Roman Catholic Peter Hocken provided a most substantial response to Dunn's thesis from a Roman perspective, questioning what he believed to be an underlying assumption of Dunn's that various theories of ministry come with equal clarity, and that theologians can agree upon a given theory before placing it into practice. He chose to argue that the hand of the Spirit has long been seen in the practice of ordination.

Other papers were offered in workshops. Historians Edith Blumhofer (Southwest Missouri State) and Donald W. Dayton (Northern Baptist) addressed the influence of John Alexander Dowie and the Blumhardts respectively. Fuller professor H. Newton Malony presented a paper on psychological aspects of tongue speaking, while Ralph P. Martin addressed Christian worship in 1 Corinthians 14. Third-world concerns were discussed by Leonard Lovett (Church of God in Christ) and Everett Wilson (Assemblies of God) in their papers on liberation and on the integrity of authority. J. Rodman Williams of CBN University's School of Biblical Studies drew attention to "The Greater Gifts."

Several other papers generated considerable discussion at the meeting. Howard M. Ervin (Oral Roberts University) and James Dunn sparred off in a discussion of Ervin's position on Acts 4:8, 31; 13:9. Richard D. Israel (Ph.D. student from Claremont) successfully underwent extensive questioning on his treatment of Joel 2:28–32 and its implications for a proper understanding of Acts 2. Dr. William Faupel (Asbury) stirred some to uncomfortable acceptance of his evaluation of twentieth-century claims of glossolalia as foreign language, in which he concluded that it is highly unlikely that it is ever actual language, but rather "language of faith." Finally, Russell P. Spittler (Fuller) provoked discussion with his call for the establishment of an Institute for Pentecostal studies whose primary focus should be published research. He proposed that it should be named in honor of longtime pentecostal ecumenist David J. du Plessis.

The business session, finally setting to rest a five-year debate, brought with it the promise of a new era for the Society as a group of ecumenically-related scholars who are interested both in broader Christian dialogue and in fostering pentecostal/charismatic studies. The membership has long struggled with how the Society might remain true to its pentecostal constituencies while opening the option of full membership to those who for one reason or another could not sign the Statement of Faith which had been patterned after that of the Pentecostal Fellowship of North America (PFNA). The 1982 meeting chose to eliminate this Statement of Faith. In its place was adopted a more flexible and somewhat expanded Statement of Purpose, which includes within it a slightly revised Statement of Purpose held by the World Pentecostal Conference. With this change it is anticipated that the Society may now solicit for full membership mainline charismatics, black pentecostals, Roman Catholics, "Jesus Name" pentecostals and evangelicals with "charismatic interests" without losing the support of its pentecostal constituencies.

The next meeting of the Society will be held November 3–5, 1983 at the Church of God School of Theology in Cleveland, Tennessee. The topic for discussion will be "Social and Pastoral Issues." Those wishing further information on the Society and its offerings may contact Dr. Harold Hunter at that institution.

—Cecil M. Robeck, Jr.

Wesleyan Theological Society

At its 18th annual meeting November 5–6, 1982, the Wesleyan Theological Society continued its efforts to carve out a distinctive theological style by probing a range of disputed topics. Those offering papers represented a variety of denominations, including United Methodist, Nazarene, Wesleyan, Free Methodist and Salvation Army.

Harold Burgess of Asbury Theological Seminary struggled toward a "Wesleyan Theology of Ministry" by emphasizing the integration of theory and practice, arguing such Wesleyan themes as love as the core of religion, qualitative as well as quantitative means of evaluation, and commitment to "orthopraxis" as well as "orthodoxy." Dan Berg of Seattle Pacific University's School of Religion pushed the discussion further, arguing that it is clearer *that* Wesley integrated theology and ministry than *how* he achieved that. Berg's response worked especially with the Wesleyan understanding of conversion. He emphasized its wholistic and transforming character over against some evangelical versions of conversion which he saw as "simply a juridical and irrevocable adjustment of eternal destiny."

A major issue in the interpretation of the Wesleyan tradition surfaced in two contrasting papers. Stan Johnson of Western Evangelical Seminary emphasized the "catholic" side in a paper stressing the appropriateness of "love *for* God" as expressed in the Catholic mystical traditions over against the Protestant tendency to collapse love into faith. Resondent William Arnett from Asbury Theological Seminary suggested that the issue could best be pursued by a study of the doctrine of the atonement in Wesley. Paul M. Bassett of the Nazarene Theological Seminary seemed to emphasize the "Protestant" side of the tradition in his presidential banquet address. He pointed to the preservation of "sola gratia" themes in the Wesleyan doctrine of "prevenient grace" and called for a "continuing reformation," while drawing contrasts with certain evangelical Protestant visions by emphasizing the liturgical side of Wesley and his non-fundamentalist use of Scripture.

Biblical-critical issues were tackled head-on by George Lyons of

Olivet Nazarene College, who argued that history has rejected both the uncritical acceptance and the uncritical rejection of "higher criticism." Lyons was concerned particularly to ward off the "inerrantists" on the "right," but responses and questions came largely from the "left." In a formal response Morris Weigelt, professor of New Testament at the Nazarene Seminary, found the Wesleyan interpreter "free to intersect with any and all forms of biblical criticism"—a task to be viewed not as "dangerous, but absolutely necessary."

Participants also struggled with traditional articulations of Wesleyan themes of sanctification. Duane Thompson of Marion College used the philosophical thought of Max Scheler to challenge excessively easy claims to "victorious Christian living" that obscure the genuine "struggle to forgive" and the "dark night of the soul." Paul G. Merritt responded affirmatively out of his own personal struggles while defending a more traditional version of Wesleyan theology. David Cubie of Mount Vernon Nazarene College extended the theme of sanctification into the social arena with a paper entitled "Toward a Wesleyan Theology of the Kingdom," a visionary call to social transformation and church unity.

In and around the meeting there were signs of a renaissance of Wesleyan scholarship, particularly in biblical and systematic theology. Two volumes (on hermeneutics and soteriology) have now appeared in a new Warner Press series edited by Larry Shelton of Seattle Pacific University and John Hartley of Azusa Pacific University. Several efforts to write a contemporary Wesleyan systematic theology were reported to be in progress. Imminent is a two-volume "interdenominational, international, biblio-systematic" *Contemporary Wesleyan Theology* to be published by Zondervan under the general editorship of Charles W. Carter, who taught theology and philosophy at Marion College and Taylor University until his retirement.

Business at the meeting was largely routine. The only issue provoking any substantive discussion was on how the WTS, with its roots in the variety of churches and movements produced by the nineteenth century holiness revival, should relate to other "evangelical" manifestations of Wesleyan theology, especially the "Good News" movement within United Methodism. This matter was referred to the executive committee for further study. Inquiries about the Wesleyan Theological Society can be addressed to president-elect David Cubie, Mt. Vernon Nazarene College, Martinsburg Rd., Mount Vernon, OH 43050.

—Donald Dayton

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REVIEWS

(Notes and critiques on recent books and periodicals)

Man and Woman in Biblical Perspective
by James B. Hurley (Zondervan, 1981, 288 pp., $6.95). Reviewed by Linda Mercadante, Ph.D. Candidate in Theology, Princeton Theological Seminary.

In 1545 John Calvin justified the subordination of women by claiming the innate superiority of men. In 1857 Charles Hodge based this same hierarchy on the contention that man, but not woman, was given dominion over creation. Today James Hurley, too, in his *Man and Woman in Biblical Perspective*, supports the subordination of women, but unlike his predecessors, he explicitly denies woman's inferiority and he asserts woman's "vice-regency" over creation as well. On one hand, there has been a great change here; on the other, it seems there has been very little change at all.

Is the subordination of woman a timeless truth, as these men would claim, supported by solid, immutable scriptural teachings? Or has there in fact been a growing—albeit a very slowly growing—realization that the Scriptures actually teach something quite different?

James Hurley insists in this, his first book, that the subordination of women is a God-ordained pre-Fall structure. It is meant for the good of both parties, is directed primarily at the service of God not men, and is not inherently demeaning of women, in spite of the ever-present danger of abuse. He does not, however, understand this submission as mutual (i.e., both husband and wife submitting to one another), nor does he explain submission as "meeting the needs" of the other, but instead sees it as a more formal matter of simple obedience. Finally, Hurley believes this hierarchy is commanded for both marital and church structures, although not for society at large.

This book is directed at interested laypersons, rather than academics, but nevertheless makes regular use of both historical and philological sources. It traces the man-woman relationship through Old Testament and New Testament times, in the life and teaching of Jesus and the apostolic church and concludes with some suggestions for the implementation of the principles today. The influence of Francis Schaeffer is quite evident in places, for example in the use of his "veto power" description of how male "headship" functions in marital conflicts.

What was most striking to me, however, was how much Hurley's justification for and explanation of female subordination has changed from that of his forebears. While Hurley continues to insist, as did they (e.g., Hodge), that male dominance is God-ordained, he has very drastically reduced the number of places where this applies. This erosion is very significant. While Calvin claimed male superiority, and Hodge insisted on male dominance over creation as reasons for the subordination of women, Hurley argues against both of these positions. Instead, Hurley bases his view of subordination largely on what he sees as the pre-Fall "primogeniture" rights of men, substantiating this by asserting that *before* the Fall the man "named" the woman.

The reason this change in the justification for female subordination is so striking is that it clearly fits into a pattern I identified in my book, *From Hierarchy to Equality* (G-M-H, Regent College, Vancouver, B.C., 1978). That book examines the history of the exegesis, from Calvin to the present, of 1 Cor. 11:2–16—a pivotal passage for the subordinationist argument, one used extensively by Hurley. The book compares the changes in conservative Protestant exegesis with the changing status of women in society during this time period. In the process, a pattern in the exegesis is identified and labelled "time lag, reaction and change." In other words, there is clear evidence of a distinct accommodation to the cultural realities of the changing, improving status of women. This is reflected in the exegesis of the very theologians who would be the first to throw the stones of "cultural accommodation" at those who insist the Bible does not support female subordination. One can see in Hurley himself a very active struggle against the abuses which the hierarchical teaching has spawned, even though the teaching is only softened and somewhat reduced in application.

It should be noted in Hurley's favor that he has reviewed at least some of the recent literature which challenges subordinationism from a Christian perspective, and he attempts to interact with it in places. Much is left out, however. He ignores older historical and biblical arguments for women's equality (see the work of Nancy Hardesty and of Lucille and Donald Dayton), and, perhaps more important, conspicuously fails to address serious contemporary challenges to the patriarchal symbology in the doctrine of God (e.g., Mary Daly's *Beyond God the Father*, Beacon, 1973).

Hurley's selectivity in confronting recent literature is most significant with regard to his pivotal contention that there was a pre-Fall structure of female subordination. Hurley insists that when God brought the woman to the man as a partner for him (Gen. 2), the man "named" the woman and thus demonstrated his authority over her. This view would clearly seem problematic to anyone familiar with Phyllis Trible's *God and the Rhetoric of Sexuality* (Fortress, 1978). This Old Testament scholar asserts that the pre- and post-Fall formulae in the identification of the woman are quite different. In Adam's pre-Fall statement, there is only an identification made; the man recognized this new creature as part of himself and yet distinct. In the post-Fall situation, the man "calls her name"—a different verbal formula—thus demonstrating (as Gen. 3:16 predicts) that dominance of man over woman will now be one of the sinful conditions of fallen humanity.

Hurley can also be commended for his presentation and understanding of Jesus' liberating behavior toward women as well as men. He is in touch with some of the recent literature on this topic. Nevertheless, when it comes to deriving biblical principles for male-female behavior, Hurley

does not turn to Jesus' example. He claims instead that Jesus is of no practical help here, since he did not set up any real authority structures. Instead of building on what Jesus did demonstrate, Hurley seeks to derive standards from the practices of the apostolic church. This dramatic shift illustrates an implicit and very troublesome assumption that is present in most contemporary literature supporting the subordination of women. Because Jesus demonstrated real mutuality with his disciples, he is rejected as an example for certain aspects of human interaction. The problem lies in an inherent belief that it is normal, natural and necessary for human interaction to be structured along lines of dominance and submission. (One very helpful critique of this assumption is in the book by Anne Wilson Schaef, *Women's Reality*, Winston, 1981).

For all his strong and repeated warnings against "wooden" authoritarianism and the unloving, heavy-handed striving to maintain position, Hurley himself persists in describing situations in a "one-up, one-down" way. He speaks of the "dominant partner," of the one "under" authority, of the partner "to whom submission is due." One wonders why Hurley's section on Jesus does not come into effect here. For as Phil. 2:6,7 makes clear, Jesus—who is clearly, in the hierarchical way of looking at things, our superior—chose to take the form of a servant, to give up his high place, to serve and die for his "inferiors," his "subordinates." Not only that, but also Jesus chose to call these very subordinates "friends" (John 15:15), wishing to counteract the world's pattern of dominance and submission.

Perhaps it is the lack of any substantial consideration of the person or work of the Holy Spirit which leads Hurley into such a situation. For example, Hurley contends that women cannot exercise authority over men, teach church doctrine, judge prophets or serve as elders no matter how gifted they might be. But he does not mention that the Pauline lists of spiritual gifts never categorize them according to sex, and that gifted women have in fact brought much good to the church throughout history in these very capacities. By stressing order and priority too much, one's ability to recognize the surprising breath of the Holy Spirit, which continues to blow where it will, is severely hampered. There is no room allowed for the unexpected, the amazing, the serendipitous delight of a God who has repeatedly demonstrated an uncanny disregard for institutions humanly regarded as immutable.

Neither is there in Hurley's book any mention of the millions of believers who have read, interpreted and lived by God's Word between the first century church and today. An examination of church history shows that the Bridegroom-Bride analogy is not the only way Christians have imaged their relationship to God. Aelred of Rievaulx, for example, saw also a friendship relationship, Julian of Norwich, Anselm of Canterbury and others spoke of "Mother Jesus," making spiritual feeding (analogous to breast-feeding on mother's milk) the overarching motif in the Christ-church relationship, rather than the stress on dominance-submission such as we witness today. One could also benefit from drawing on biblical motifs for feminine imagery for God (see Leonard Swidler's *Biblical Affirmations of Woman*, Westminster, 1979).

Simply put, the understanding of the man-woman relationship, which Hurley bases on the Christ-church relationship, is not as narrow as one might believe if one restricted his or her perspective to the subordination motif. While Hurley has, in a sense, come a long way in countering the abuses of this motif—and in fact this may be the most positive effect of his book—he has unnecessarily restricted himself to a view of reality which leaves out other biblical motifs, neglects the surprising work of the Holy Spirit and fails to apply Jesus' example to our own age's situation.

The Word Biblical Commentary:

Colossians, Philemon
by Peter O'Brien (Word, 1982, 328 pp., $19.95).

1 & 2 Thessalonians
by F. F. Bruce (Word, 1982, 228 pp., $18.95).

Reviewed by Grant R. Osborne, Associate Professor of New Testament, Trinity Evangelical Divinity School.

Bernhard Anderson, in his recent essay on "The Problem and Promise of a Commentary" (*Interpretation* 36/3 [1982]), pp. 341–55), states that there has been in recent years a reappraisal of the place of the commentary. This is especially true in light of two factors. (1) The glut on the market: never before in history have so many commentaries been written. One begins to wonder what possible purpose can be served by the plethora of sets. (2) The inadequacies of the average commentary: most seem to examine each word in isolation from the rest, never providing a running commentary or giving a sense of the whole. Furthermore, few reflect an awareness of the theological thread, the history of Christian thought, or the implications of the passage for contemporary society. Thus, while I do not believe we need *more* commentaries, we desperately need *good* commentaries, works which will be hermeneutically aware of the whole range of data the reader needs to interpret a biblical passage.

If these first two volumes are reliable examples, the Word series should help greatly to fill that need. There are several notable features. First, the authors provide their own translations, which forces them to think of the whole text and not only the parts. Second, there is a unique format. Each paragraph of Scripture is discussed in seven distinct sections: (1) a detailed bibliography; (2) the author's own translation summing up the exegesis to follow; (3) textual notes stemming from the translation which discuss textual variants, semantic meaning and syntax; (4) a discussion of "form/structure/setting" looking at the passage as a whole, noting tradition-critical or rhetorical matters as they pertain to scholarly debate and the original meaning of the passage; (5) a commentary relating the biblical statement to parallel passages elsewhere in Scripture and to extra-biblical literature as it helps elucidate the meaning; (6) an explanatory section summarizing the meaning of the passage as it relates to the larger context of the book and the NT/OT corpus (including discussion of biblical theology); and (7) a section of "special helps" adding other information which does not fit into the previous sections, such as excurses on related topics. It is extremely gratifying to see an evangelical series producing commentaries of this quality.

Peter O'Brien, author of the volume on Colossians and Philemon, is chairman of the New Testament Department at Moore Theological College in New South Wales, Australia. He argues for Pauline authorship and accepts the traditional provenance at Rome. Further, he believes that the "Colossian heresy" reflects a mystical Jewish asceticism rather than an Essenic, gnostic, or syncretistic religious movement. His discussion here is balanced and very helpful. The commentary as a whole is well done. It demonstrates an awareness of the extant secondary literature, a sensitive handling of difficult issues and a willingness to admit when no final answer can be given. For example, he resists the temptation to provide yet another reconstruction of the poetic form of the hymn in 1:15–20, admitting that such is impossible at this time. He argues that the hymn is Pauline and Jewish in orientation, applying the Wisdom of God to Christ. Hellenistic Judaism, rather than Hellenism, provides the proper background. He argues convincingly that the "certificate" in 2:14 is a signed I.O.U. which invokes penalty clauses upon humans due to their transgressions. He interprets the *stoicheia* of 2:8 as spiritual beings (angels), although I still prefer Bandstra's interpretation of the *stoicheia* as elementary religious teaching. Finally, O'Brien takes a balanced approach to Philemon: Paul employs a great deal of tact in requesting that Onesimus be freed; while he hopes for it he does not use his apostolic authority to command it. I agree with O'Brien that Philemon probably acceded to the request, leading to the preservation of the letter. One of the impressive characteristics of O'Brien is his refusal to force the text merely to provide novel interpretations and thus to "justify" another commentary.

What can one say about F. F. Bruce? He is a phenomenon as well as a scholar. This is another in his long series of landmark publications. He argues for the Pauline authorship of both 1 & 2 Thessalonians, rejecting gnostic provenance in his usual succinct fashion: "gnosticism can be read out of them only if it be first read into them." In an excellent section, he demonstrates how the identification one makes of the eschatological error in 2 Thessalonians 2 is inextricably linked to the relation one sees between the two letters. He accepts the priority of 1 Thessalonians, concluding that the imminent tone of 1 Thes. 4:13–18 led many to quit their jobs in order to await the Parousia. In the commentary proper Bruce does more than O'Brien to contextualize the message in our day, and incorporates more from the history of dogma. Yet even Bruce does not have enough material to help with the homiletical task. This latter is the most neglected aspect of current commentaries, and along with a lack of emphasis on church history, is one of the weaknesses of the Word series.

The Word series has had an auspicious beginning. I prefer O'Brien for his comprehensiveness and handling of critical issues, but Bruce for a more complete package that more fully reflects the concerns mentioned by Anderson in his *Interpretation* article. The Word series has as its lofty aim "to serve for a generation or more as the definitive work of scriptural exegesis for the Christian community." If the rest of the volumes maintain this quality (which would be an unprecedented feat for a commentary series), it may indeed fulfill its aim, although the New International Greek Commentary, the new International Critical Commentary, the Hermeneia series and many others will provide challenging competition.

The Old Testament and the Archaeologist
by H. Darrell Lance (Fortress, 1981, 111 pp., $4.50).

The Bible and Archaeology
by J. A. Thompson (3rd ed., Eerdmans, 1982, 495 pp., $17.95).

The Archaeology of the Land of Israel
by Yohanon Aharoni (Westminster, 1982, 364 pp., $27.50, $18.95 pb.).

Reviewed by James C. Moyer, Professor of Religious Studies, Southwest Missouri State University.

The Old Testament and the Archaeologist is valuable reading for theological students. Lance fills a real need in writing a brief introduction to this field for beginning students. After a short chapter surveying the tremendous importance of archaeology, he describes in chapter 2 the formation of the mound, methods of excavation, typology, and chronology. Chapter 3 deals with archaeological publications and their use, and chapter 4 describes the archaeologist at work, with application to the age of Solo-

mon. The final chapter briefly discusses the future of biblical archaeology.

Lance writes interestingly and simply from his own field experiences. He wisely includes a glossary, good drawings, and an appendix of archaeological time periods. He is successful in showing both the values and limitations of archaeology, and even describes some of his own mistaken interpretations. Only in a couple of places does he get a bit complicated. In addition, the beginner could have benefitted from annotations on the brief bibliography and on a list of biblical archaeology journals. Nevertheless, this is a fine little book, and a worthy addition to the Fortress Press series, Guides to Biblical Scholarship.

The Bible and Archaeology first appeared in 1962 and was revised in 1972 and again in 1982—a graphic indication of the revisions new archaeological discoveries require. The latest revision includes a helpful new chapter "Cities of Judah and Israel in the Days of the Kings." At some other places significant changes have been made (e.g., patriarchs), while at other places (e.g., Qumran) there are very minor changes. Overall, the Old Testament section has been revised more than the New Testament section. Thompson is knowledgeable of recent scholarship through the late 1970's, but sometimes retains older views (Tell Beit Mirsim = Debir). At one point he is aware of problems with Glueck's survey on Transjordan, but elsewhere mentions the problem only briefly in a footnote. Space limitations could explain this, but cross-referencing would be helpful. In addition, Thompson basically follows the older consensus of the thirteenth-century date for the exodus without giving the student a good understanding of the complexity of the issue.

Thompson writes simply and with a minimum of unfamiliar archaeological terms. He tends to emphasize the positive ways that archaeology illuminates the biblical texts and to minimize the problems and difficulties archaeology sometimes causes. However, his book contiues to retain its usefulness as an introductory survey. More advanced archaeological students will wish to go on to Aharoni's book *The Archaeology of the Land of Israel.* Here the emphasis is on various kinds of archaeological remains, not just on illuminating the biblical text.

Aharoni's book originally appeared in Hebrew in 1978—two years after his untimely death—and Rainey has given us a superb translation. Aharoni begins with a brief introduction to the land of Israel and its boundaries. He then proceeds from prehistoric times down to the fall of Jerusalem and the destruction of the temple, 587/586 B.C. Almost one-third of the book is devoted to the period before Abraham. This is certainly an imbalance in light of the omission of everything after 587/586 B.C. Aharoni and Yigael Yadin were the two leading Israeli archaeologists of the last generation, and the spirited competition of the "schools" each founded is partly reflected in this book. Still, this does not prevent Aharoni from giving us an excellent synthesis with effective emphasis on sites he personally excavated, such as Arad, Beer-Sheba, and Ramat Rahel. His expertise in historical geography is evident throughout the book. Numerous helpful drawings and diagrams are incorporated into the text along with photographs that are placed at the back. On the other hand, Aharoni too readily explains cultural changes as a result of the influx of new peoples. In addition, the Israeli terms Eretz-Israel (land of Israel) and Canaanite (Bronze) Age and Israelite (Iron) Age will bother some readers. Nevertheless, this book is the most up-to-date synthesis of archaeological discoveries in Israel and deserves a wide reading. It may well become the standard textbook in university and seminary courses.

Reality and Evangelical Theology
by T. F. Torrance (Westminster, 1982, 174 pp., $8.95). Reviewed by Christian D. Kettler, Ph.D. student in Systematic Theology, Fuller Theological Seminary.

For over thirty years, Dr. Torrance, Emeritus Professor of Christian Dogmatics at the University of Edinburgh, has been quietly contributing a steady stream of theological work of unusual intellectual acumen and evangelical commitment, ranging from the relationship between theology and science (*Theological Science*, 1969) to ecumenical theology (*Theology in Reconciliation*, 1976). In *Reality and Evangelical Theology* Torrance summarizes his lifetime of thinking on theological method, hermeneutics, and what is truly *evangelical* theology. This is an event of significant importance for readers of this journal in particular.

It is Torrance's contention that modern theology, both liberal and conservative, has suffered under the tyranny of a "dualistic" worldview which destroys the unitary relation of empirical and theoretical elements, in a philosophic sense, and the unity of redemption and creation (Irenaeus), in a theological sense. This is contrary to what modern physical science (Einstein) has been discovering about the inherent rationality and interconnectedness of reality. The result for theology has been an inability to think of divine revelation as God's *self*-revelation, rather than our anthropocentric projections. In four tightly argued chapters, Torrance analyzes the problem and argues for what he thinks is a more scientific approach to theological method and hermeneutics.

Chapter one, "The Bounds of Christian Theology," discusses the meaning of knowledge of God as knowledge which is genuinely knowledge by *us* but is given by the initiative of God alone. To say less would not be *evangelical* theology. But this knowledge of God comes into the context of the contingent world. Therefore, Torrance argues for a new place for "natural theology" based on the primacy of God's self-revelation and without the dualism between "special" and "natural" revelation which even exists within certain forms of "natural theology." One wonders whether he has solved the problem by simply redefining "natural theology." but it is an intriguing possibility. Torrance is fond of speaking of "onto-relationships" between intelligible objects which are the basis of their reality, rather than atomistic spheres which never contribute to one another. Therefore, the imperative of personal participation in this self-revelation of God (in the church and worship), is of great concern to Torrance.

Chapter two, "Theological Questions to Biblical Scholars," challenges the hermeneutical procedures in both liberal and conservative circles. Both sides have too often been ignorant of the problems of language. Language, for Torrance, is not simply the social matrix or subjective reference of the speaker, but the signs which are controlled by the reality they signify. Words never have an integrity within themselves: "Words and statements are understood only when we come to know *through* them what is being indicated *apart from* them." This is his justification for *theological* exegesis, which looks beyond simply the grammar or literary form of the text to the reality of God in Jesus Christ which the text signifies. According to Torrance, the reality of God must be taken just as seriously as the reality of created being, in order to be truly scientific.

In chapter three, "A Realist's Interpretation of God's Self-Revelation," Torrance explores the implications of his doctrine of God for hermeneutics. He draws heavily upon the Greek fathers' use of the *homoousion* to stress the nature of God himself as revealed in Jesus as the ultimate authority to which the text of Scripture points. This is the "scope" of the Bible which we cannot understand from a center in ourselves, whether we be liberal or conservative. It is based on the reality of the participation of the eternal Word in the contingent world. The true humanity of the Scriptures is found not just in the human authors, but in the vicarious humanity of Christ. Therefore, the object of the exegesis is not simply to seek to understand the subjective states of the authors, but to respond to the objectivity which affected them: the living, speaking, and acting God.

This center of interpretation in the doctrine of God is brought forth as the solution to the dilemma of hermeneutical disagreements in chapter four, "Truth and Justification in Doctrinal Formulation." Torrance uniquely stresses the epistemological significance of the doctrine of justification by grace alone: When we speak of God we can never speak of a right which we have in ourselves. Knowledge of God, as well as salvation, is a pure act of God's grace. Therefore, our statements about Jesus Christ are not true in the same sense in which he is (*contra* Fundamentalism), but insofar as their reference is "truthful and appropriate" to the reality which they signify. The continuing task of theology is to criticize itself in order to be more faithful to the reality of God in Christ.

Torrance certainly raises a multitude of questions. One may ask for more elaboration on the basis of the *possibility* of language being able to communicate the reality which it is supposed to represent. Although Torrance is quite exhaustive in elaborating his hermeneutical theory, the addition of concrete exegetical examples would greatly facilitate his argument. (However, an example of this can be found in his earlier work, *Space, Time, and Resurrection*, Eerdmans, 1977.) Nevertheless, Torrance has offered a vigorously reasoned challenge, not only to those of us who claim "evangalical" as a theological title (how "evangelical" is our theology?), but also to the wider theological world in its search for a new direction in the years ahead.

The Analogical Imagination
by David Tracy (Crossroad, 1981, 467 pp., $24.50). Reviewed by Donald G. Bloesch, Professor of Theology, University of Dubuque Theological Seminary.

In this book, Tracy seeks to lay the foundation for a philosophical theology that will be alert to the perils and promises of pluralism. The primary focus of such a theology is to show the adequacy or inadequacy of the truth-claims of a particular religious tradition. The task of the academic theologian is to develop criteria of relative adequacy, which will be acceptable to people living in a scientific, pluralistic milieu.

Displaying an affinity to Tillichian theology, Tracy believes that systematic theology should strive for a "rough coherence" between the symbol system of Christian faith and the fundamental questions of modern technological culture. It is the religious classics, the enduring works of theology and spirituality, that best preserve and convey the symbols that give Christian tradition its identity.

Tracy's ultimate religious criterion is "the event of grace," which was manifest to a remarkable degree in the historical Jesus but which is experienced by people of all world religions. While recognizing that the biblical witness to this event will figure prominently in any theology that calls itself Christian, the author nonetheless regards the attempts of Paul and John to give a systematic interpretation of this event as "inadequate" or at least "relatively adequate."

Tracy's primary appeal is not to a definitive revelation in the sacred history mirrored in the Bible but to the analogical imagination of the community of faith which seeks to relate the germinal insights of

the religious consciousness of Christian tradition to the contemporary experience of ultimate meaning, whether Christian or non-Christian. Faith, he contends, must be reexpressed in a language and imagery that will serve as a point of contact with modern thought. The conceptual scheme that Tracy favors is the one provided by process philosophy, though he is open to incorporating insights from some other philosophical schools as well.

Showing the influence of Teilhard de Chardin and other process thinkers, Tracy views the goal of faith as "the future concreteness of the whole," the emergence of a "truly global community." He envisions this new communal consciousness as rising out of all religions but also as transcending all parochialisms and dogmatisms. Labeling this "the kairos of our day, he tends to be optimistic regarding the future of humankind.

Although he takes pains to appreciate the contributions of what he calls "theologians of the Word" (Protestant evangelicalism), he reveals his distance from that theological stance by affirming correlation over kerygmatic proclamation and the all-pervasiveness of grace over the biblical scandal of particularity. Evangelicals will see in Tracy's attempt to reconceptualize faith a transformation of the message of faith, even a capitulation to the spirit of the age. Tracy acknowledges the affinity between neo-Catholic philosophical theology and Protestant liberalism, both in spirit and in structure. Against the warnings of Barth and Nygren, he opts for a new biblical-cultural synthesis in which the communal consciousness takes priority over the apostolic witness.

A Rahner Handbook
by Robert Kress (John Knox, 1982. 118 pp., $9.95 pb.). Reviewed by Donald K. McKim, Assistant Professor of Theology, University of Dubuque Theological Seminary.

By all reckonings, the Jesuit Karl Rahner (b. 1904) has been one of the most influential twentieth-century Roman Catholic theologians. His literary output is monumental. The uncompleted 14 volumes of his *Theological Investigations* total some 7500 pages to say nothing of his nearly 25 books including the *Theological Dictionary* (1965), *Sacramentum Mundi* (1970) and his work on foundational theology, *Foundations of Christian Faith* (1978).

Now Robert Kress of Catholic University of America has produced a splendid Rahner handbook to introduce Rahner's thought to those who have not yet experienced it, or to those who have tried to read Rahner but found the going difficult. Kress' compact chapters deal with Rahner's life and work, thought, sources of theology, critique, significance and three most useful appendices: "How to Read Rahner," "Anthropocentric" and "Special Terms" in Rahner's vocabulary. The bibliography conveniently lists Rahner's books and the notes give a full apparatus for perceiving the expanse of scholarly opinion on and interaction with Rahner. One could not ask for more valuable data packed into 118 pages.

Kress makes Rahner live. Not only does he write as non-technically as possible but also he pays attention to the spiritual or mystical dimension to Rahner's theology—an aspect frequently overlooked by other observers.

For Rahner the starting point of theology is the "already graced human being" who "does have an experience of grace from within." Rahner's "transcendental method" is to ask the question of being in such a way as to "show how free, knowing human beings are able to receive precisely that revelation which Christianity claims to have been given." For Rahner, "Christology can serve as the nexus of theology and anthropology." His "entire theological enterprise is concerned with showing that Jesus can be and is the answer to the question which we are." This means Christology must be from both "above and below" and "prods us to examine our understanding of both God and humans."

Kress is a sympathetic admirer of Rahner's theology and ably defends his most controversial notion, that of "anonymous Christianity." Rahner argues that since the Incarnation, all human history, "even before and apart from explicit Christianity, is essentially constituted as Christ-ian or Christ-ic. All fully human acts are at least possibly Christ-ly acts." In Christ is revealed "who we have been from the very beginning."

Kress diverges from his mentor only at the point of how frequently the sacraments should be celebrated. Rahner opts for less frequent celebrations, Kress for more. Rahner's position must be seen, however, in light of his view that "Jesus is the sacrament of God," "*the* sacrament of grace" and that there is a genuine "mysticism of everyday life" because this grace is "not limited to isolated 'mystical moments.' It is everywhere."

This book admirably succeeds in presenting Karl Rahner both to theological beginners and nonbeginners alike. Rahner's continuing significance for Roman Catholicism (as well as ecumenically) is assured. His theological writings have been both pastoral and systematic in nature, probing the deepest questions of human existence. Rahner's continuing contribution, as Kress strikingly puts it, is "to help us understand that the darkness into which we creatures inevitably vesper is not the anguished night of nothing. It is the blessed night of Christmas."

John Calvin: His Influence in the Western World
edited by W. Stanford Reid (Zondervan, 1982, 415 pp., $10.95). Reviewed by Geoffrey W. Bromiley, Emeritus Professor of Historical Theology, Fuller Theological Seminary.

This volume of essays, compiled in tribute to Paul Woolley, attempts an assessment of Calvin's influence in territories that range from his native France to North America and the Antipodes. In two introductory essays Drs. Knudsen and Reid discuss Calvinism as a cultural force and the methods used in its transmission. The story then begins in Switzerland, moves out by way of France, Holland, Germany and Hungary to England and Scotland, and thence makes the leap to New England, Canada, South Africa, and Australasia.

In most of the essays the approach is to give a direct account of the history of the Reformed church or churches. The primary value of the chapters, then, lies in the condensed information that they present. For the many who clearly have no time to trace these developments in detail in every country, the usefulness of such a collection is obvious, especially in the case of a country like Hungary, which normally receives only scant attention in the histories.

There is an occasional variation to this pattern when some effort is made to trace the fortunes of Calvinism within the Reformed churches. Thus the chapter on Switzerland has the rise and decline of Calvinism as its theme, while the essay on France singles out a "golden age" from 1533 to 1633, and the discussion of the Netherlands speaks also in terms of success and decline. In one essay, that on England, the author follows an unusual, if more strictly literal, course, by trying to pinpoint the influence of Calvin personally as he sought to shape events, or to restore lost credibility, through letters to rulers and important leaders.

Several questions arise out of a volume of this kind, and we may be grateful to the three contributors who pay attention to them. The first is whether the generally assumed equation of Calvin and Calvinism—the book deals mainly with the influence of the latter—can really stand up to historical investigation. Gamble alludes to the issue but simply asserts continuity (between Calvin and Turretin) on the basis of an older study by Cunningham. Kendall, however, boldly explores the question in "The Puritan Modification of Calvin's Theology" and makes out a not unimpressive case for the thesis that ecclesiologically (in presbyterianism) and theologically (in calling, covenant, and assurance) the Calvinism of the English Puritans differs radically from Calvin's own teaching and practice.

The second question relates to the idea of Calvinism as a cultural force. It involves such issues as the extent of a church's influence on culture and the real existence of such a thing as Christian culture. Taking Puritan New England as a model, Marsden easily shows that, while we may applaud efforts to influence culture, we must avoid optimistic illusions, since a culture transforms Calvinists as well as vice versa. The essay thus forms a welcome corrective not only to cheap talk about an intrinsically Christian America but also to over-triumphalist tones in some of the volume's other passages or chapters.

The final question takes us into even deeper waters. Thom, dealing with Calvinism in South Africa, has to ask whether Calvinism has not had a malign influence by contributing to apartheid. This is a common thesis, and while Thom can point to the good that Calvinism has done in education and missions, he recognizes both that Calvinism (not unjustly) accepts the validity of some cultural pluralism and that some Calvinists argue academically for apartheid on the basis of Kuyper's sphere sovereignty. In response, he contends that this is an illegitimate use of Calvinism, even in Kuyper's form, he points out that many Calvinists are vocal critics of apartheid, and he suggests that the influence of Calvinism in South Africa is in any case overrated. At the same time, the discussion serves as a valuable reminder that Calvinism, like all else, comes under its own thesis of human perversion, so that the beneficent influence it has had by God's grace is not unaccompanied by more sinister and destructive features, whether these be due to internal imperfection or external adulteration.

Christian Realism and Liberation Theology: Practical Theologies in Creative Conflict
by Dennis P. McCann (Orbis, 1981, 256 pp., $9.95). Reviewed by Stan Slade, Assistant Professor of Philosophy, Jamestown College.

What is authentic Christian social responsibility today? Persons seeking to answer this question are currently faced with a wild array of perspectives, each complete with its own theological justification: the Moral Majority on the right, liberation theologies on the left, and a variety of options—including Christian Realism—in between. McCann's book will be useful for anyone who is seriously committed to thinking through the issues involved in the relationship of the Gospel to the social systems which structure our lives.

This is not an easy book, partly because the problems it addresses are complex, partly because of McCann's own theological resources, and partly because the book is a strange mixture of insight and oversight. Over half the book is devoted to a presentation and criticism of the contributions of Reinhold Niebuhr. Here McCann is at his best. The student unfamiliar with Niebuhr will find an excellent introduction of America's premier Christian social ethi-

cist of the twentiety century. The continuing influence of Niebuhr's legacy is reason enough for the uninitiated to read this book (it will certainly help them better understand the articles in *Christianity & Crisis*). As a sympathetic critic, McCann helps his readers recognize Niebuhr's shortcomings and suggests a path which would overcome them (he even indicates that a forthcoming work will go beyond suggestion to articulation).

When McCann turns to Latin American liberation theology, his work is far less satisfactory—though even here it is not without merit. He confronts a most important problem facing liberation theology: how is Christian identity to be maintained in the process of radical social and ideological criticism (how is liberation theology to escape the critical sword which it wields)? But his focus on this genuine problem is combined with some strange lapses and oversights. Among the lapses is his contention, "The major issue separating [Niebuhr and liberation theology] boils down to this: Is American neocolonialism really the primary cause of the misery among the oppressed peoples of Latin America, or is it not?" No reasonably careful reader of Gutiérrez or Míguez (not to mention Segundo, Dussel, or even Freire) would overstate the case in this way.

McCann's primary charge against liberation theology is that its method and content, or intention, are at odds. He believes that pursuing its method will evacuate it of specifically theological content. Not only does he see this as a risk, but also he thinks it has happened already in the theology of Juan Luis Segundo. (A contrasting view of Segundo may be found in Alfred Hennelly's *Theologies in Conflict*, Orbis.) Given his view of Segundo, it is surprising that McCann seems not to have read the latter's works very fully or carefully. For example, he criticizes liberation theology's "suppression of theological anthropology" as if Segundo had not written his *Grace and the Human Condition*. Also, McCann's view of Segundo's "elitist" strategy—that it developed after the initial phase of liberation theology, as a response to harsh repression of the base communities—apparently ignores the fact that the relevant material in Segundo's *The Liberation of Theology* comes from his earlier *Masas y Minorías en la Dialéctica Divina de la Liberación*, originally a series of lectures given in 1972. More importantly, McCann's major charge against Segundo—the loss of Christian identity—is poorly handled. McCann is raising an important issue here, but he writes as if Segundo were unaware of the problem. He seems to have ignored completely the debate between Segundo and Assmann, in which Segundo rejected Assmann's claim that there could be no "specifically Christian contribution" to the revolutionary process. McCann refers to Segundo's own solution to this problem, his notion of "deutero-learning." But due to a one-sided reading, McCann simply identifies deutero-learning with Freire's "conscientization." In fact, Segundo's deutero-learning process may leave the Christian in a position similar to Niebuhr's "dispositional ethic," but McCann did not pursue his reading of Segundo far enough to see this. Again, the problem McCann sees is a real problem—and Segundo would say that it ultimately plagues Niebuhr just as much—but his discussion does not do justice to Segundo's attempt to provide an answer.

Now, what is the relevance of all this for evangelicals? Although they may not agree with McCann's methodological basis (David Tracy's *Blessed Rage for Order*), and though they may regard *both* Niebuhr and liberation theology as outside their proper camp, evangelicals still have much to learn from this book. For, if they believe that it is right—even Christian—to condemn slavery (or perhaps even sexist domination), they must admit to having already gone beyond explicit biblical commandments in their social ethics. Thus, evangelicals too must ponder what it is that in fact gives contours to their "going beyond": Is it "Americanism"? Is it leftover Enlightenment ideals? Is it a "gut-level" sense of what is right? What is to guarantee that our social ethics in fact reflect the intention of God as revealed in Scripture? McCann's book will not answer the question for us, but it will certainly help us think harder about it.

Go Make Learners: A New Model for Discipleship in the Church
by Robert Brow (Harold Shaw, 1981. 161 pp., $5.95). Reviewed by John G. Stackhouse, Jr., Student at the University of Chicago Divinity School.

Robert Brow belongs to that exemplary college of authors who do not write a book until they have something worthwhile to communicate. Brow's last book was published fourteen years ago, and this new book is the fruit of decades of pastoral thought and practice in India and Canada.

Go Make Learners presents a "new model for discipleship in the church." The model is that of the "school," and Brow applies this model to the fundamentals of church life: discipleship, baptism, repentance, faith, regeneration, fellowship and mission. Brow hereby challenges the major traditions of Christian doctrine as he redefines these crucial terms in the theological vocabulary. Baptism, for instance, is the action of enrollment, inducting the "learner" (=disciple) into the "school of the Spirit" for instruction in the faith. Repentance means turning toward the light of Christ, in particular turning in order to learn of Christ in the church. Faith has several aspects: faith to enroll by baptism in the "school of the Spirit"; faith as a continuous movement toward the light of God; and, finally, "justification by faith" as a doctrine to be understood and appreciated by those whose hearts are already directed toward God. The church's mission, as a final example, is to welcome and teach all comers, baptizing all who will enroll.

One of Brow's most telling points is his repudiation of the "evangelical" antinomian heresy that a decision for Christ once made guarantees a place in heaven—no matter what lifestyle succeeds this decision. Brow's model clarifies and orders the many New Testament teachings describing faith as a direction of life rather than simply a once-for-all decision. Like Bushnell's less orthodox *Christian Nurture* of the last century, *Go Make Learners* is a much needed corrective to the evangelical revivalist preoccupation with "conversions" to the neglect of sanctification.

Robert Brow leaves the reader no opportunity to dismiss lightly him or his work. He is clearly a firm and warm-hearted evangelical: the Bible functions as his sole authority, and justification by faith undergirds his theology. His model is lucid and coherent, and it is well informed by knowledge of the Scriptures and of church history.

Every reader will detect moot points. Occasionally Brow's biblical evidence for one of his claims is questionable. These difficulties Brow will countenance, since discussion of them perhaps can lead to a refinement of the model. The basic issue is, as he puts it, "If I [am] wrong, somebody [must] come up with a better model."

Brow has found this model to have revolutionized his ministry. By having in his mind a clear picture of the church and thus of himself as its pastor, he has "found great joy and freedom . . . when speaking to new Christians, explaining baptism and baptizing, and in the context of many pastoral problems." I commend this book to everyone concerned about the life and function of the church—it deserves this wide a reading.

Christianity vs. Democracy
by Norman De Jong (Craig Press, 1978, 178 pp., $4.95). Reviewed by David W. Gill, Associate Professor of Christian Ethics, New College Berkeley

Christianity vs. Democracy contains a long polemic on the radical incompatibility of Christianity and democracy. Yet De Jong's title is deceptive because nearly the entire book is really a study of the American educational philosopher Boyd H. Bode (1873–1953), a renegade from the sort of midwest Calvinism to which De Jong remains loyal. De Jong chronicles the apostasy of Bode from youthful Calvinism to faith in "democracy" and, thus, in human potential. Some of this is interesting, for example, Bode's stormy relationship with John Dewey over the years. Unfortunately, De Jong is not nearly critical enough. He obviously must choose for God and against a humanistic religion. But this is to reduce an important discussion to absurdity. It is no more necessary to reject democracy than it is to reject money because it has been sacralized by many into the god Mammon. De Jong's own preference, "republicanism," is likewise a potential rival to Christianity.

A helpful discussion of Christianity and democracy will have to probe much more deeply and carefully the meaning of Christianity and the biblical revelation concerning politics and the state. It is not at all self-evident that John Calvin provides the best handle on this matter. An equal degree of rigor and analysis must be directed to the study of the history of both the concept and the reality of democracy. De Jong simply perpetuates Bode's naivete and confusion on this issue. It must also be noted that during the thirty years since Bode spoke his last sentences on democracy, the situation has changed considerably. Both Christianity and democracy are threatened today by the almost unchallenged growth of the bureaucratic, technical, and profoundly undemocratic nation-state. Contemporary discussion cannot ignore the fact that we are not an Athenian city-state, an eighteenth-century New England town, nor even a midwestern city during the New Deal.

De Jong is right in suggesting that Christians must tolerate no rival to the sovereignty of God. The religion of self-worship or nation-worship must be debunked. *Christianity vs. Democracy*, however, does not assist us very much in this ongoing struggle.

BOOK COMMENTS

Luke: A Challenge to Present Theology
by Eduard Schweizer (John Knox, 1982, 103 pp., $9.95 pb.).

This short monograph, first delivered as a series of lectures, developed out of Schweizer's work on the third of his commentaries on the Synoptics. "The more I delved into the book of Luke, the more intrigued I became. To my own surprise I discovered that Luke's approach helped me to a new understanding of the meaning of the Christ event." Schweizer considers the historico-critical method and developments in continental theology and then turns his attention to Luke's gospel. While the historico-critical method cannot create faith, it aids faith by moving us closer to the text. Continental theology has moved from the static God of the patristic period to the living God of today. Schweizer's analysis of Luke emphasizes God's acts through people, Christ's living and active reality today, and the centrality of the gospel story. God's

presence in Jesus becomes a reality when we meet him where we are rather than travel to where dogma says he is.

Schweizer's little work is a very stimulating and helpful apologetic for the spiritual value of higher criticism. However, the real question is whether the historico-critical method itself *works* as developed in continental theology. Today the method is being seen as less absolute, being joined by new approaches such as structuralism, sociological methods (cf. *Interpretation* 36/3 [1982]) and canon-criticism. I wish Schweizer would have addressed these larger issues. His work is not really an exposition of Luke but an attempt to validate the theological worth of a method which even now is undergoing a paradigm shift.

—Grant R. Osborne

Old Testament Survey
by William S. LaSor, David A. Hubbard, Frederic W. Bush (Eerdmans, 1982, 696 pp., $17.95).

This book contains what its simple title claims: a survey of the background, literary form, and message of all the books of the Old Testament. That simple title, however, fails to convey how good and how important this book is. Like other surveys, it details important historical background, relevant archaeological and linguistic data, and recent scholarly discussion of each book. Unlike others, however, it stresses the contents, theological contribution, and contemporary relevance of the books. Hence, the book teems more with biblical quotations and references than with scholars' names and theories. Yet both the text and the footnotes betray that the authors write fully abreast of the currents of Old Testament scholarship.

The authors are professors at Fuller Seminary. They approach biblical criticism with cautious openness; they respect both biblical authority and contemporary scholarship. Their conclusions affirm the basic historicity of the Bible yet concede in many cases the complexity of its literary origin (i.e., in the Pentateuch they opt for Moses' strong influence but not authorship). The book's format is a student's delight. The text is very readable and carefully coordinated with numerous pictures (many taken by LaSor himself). Excellent charts reduce complex information to understandable form. Bibliographies at the end of each chapter point the advanced student to further reading. Detailed discussions of minor points are relegated to footnotes, and the chapters are fairly even in quality. Hence, this volume is a must for the shelf of the serious Bible student. It strikes many delicate balances (i.e., between scholarship and churchmanship, between respect for and criticism of the text). Not everyone will praise its conclusions, but as a devout, informed survey of the Old Testament this book is destined to become a standard work for decades to come.

—Robert L. Hubbard

[This important volume will receive more thorough evaluations from several reviewers in the May-June issue of TSF Bulletin.*]*

Amos, Hosea
by James M. Ward (*Knox Preaching Guides*, John Knox, 1981, 102 pp., $4.95).

This volume is an excellent example of a relatively new genre of books bridging the gap between scholarly research and homiletic discourse (cf. the *Proclamation Commentaries* of Fortress Press). Preaching guides are not substitutes for exegetical commentaries, but they are important companions. In this one, Ward briefly introduces Amos and Hosea and sets them within their historical and theological contexts. He then treats the individual oracles and narratives in sequence, placing each unit in its appropriate setting, clarifying the theological emphases, and then suggesting the hermeneutical and homiletical possibilities for the contemporary American church. Exegetically, Ward is sensitive to the form, setting in life, and intention of the passages as well as the content. Solid exegetical work underlies each page.

The homiletical suggestions at the conclusion of each passage take a variety of forms: three-point outlines, thematic foci, rhetorical questions, analogies to the contemporary situation, and options of sermonic emphases. Although Ward never loses sight of the theological themes, in several Hosea passages he provides no clear homiletical direction at all. On the whole, his homiletical conclusions are stronger and more focussed in the Amos sections.

Ward is very careful to use inclusive language and metaphors, as well as to address an inclusive ministry. He is skilled at pressing beyond surface analogies to the fundamentally human aspects of the text and wisely alerts the reader/preacher to the possible problems in relating a particular passage to the contemporary situation.

On a very few occasions (for example, his treatment of Amos 1:1-2:16) it seems that Ward's homiletical treatments worked against the text. But on the whole, Ward's treatment of Amos and Hosea can be heartily recommended for its depth, clarity, and theological sensitivity.

—K. C. Hanson

Egypt and Bible History From Earliest Times to 1000 B.C.
by Charles F. Aling (Baker, 1981, 145 pp., $5.95).

The series "Baker Studies in Biblical Archaeology" clearly has been strengthened by this most recent entry. The author, Professor of Biblical Backgrounds and Old Testament at Valley Baptist Theological Seminary in Minneapolis, documents Egyptian influence, culture and sphere of activity and then focuses this information upon appropriate biblical narratives, thereby permitting the latter to be interpreted with greater clarity and texture. Though necessarily brief and not offered as original, Aling's views regarding pyramidology, the function of Egyptian viziers, the relationship between the plagues and Egyptian deities, and Moses' possible borrowing of monotheism from Akhenaton are sane and particularly helpful. The volume is carefully researched with an up-to-date bibliography, normally contains adequate footnotes, reflects a lucid writing style, and is occasionally highlighted with photographs.

Amidst an essentially positive evaluation, one discordant note must be sounded: Aling's reconstruction of a chronological skeleton of Old Testament history is absolutely too specific, containing an entire constellation of chronological assumptions, both biblical and Egyptological. His appraisal, for example, that the late date of the Israelite Exodus disregards the biblical data is woefully facile. Nevertheless, while espousing the early date of the Israelite Exodus, Aling does rightly reject some of that view's least-defensible pillars.

On balance, this volume will be stimulating to students interested in Egypt's role in the flow of biblical events, as it contains numerous insights not found in Gardiner (1966) and Simpson (1973).

—Barry J. Beitzel

C. S. Lewis: Mere Christian
by Kathryn Lindskoog (IVP, 1981, 258 pp., $5.95).

Kathryn Lindskoog's book provides an excellent introduction to Lewis' major concerns in religion and yet penetrates to the depth of his thought by illustrating how these themes are sustained by Lewis' personal experiences, and how indeed they are integrated in his overall, often neglected, system.

The author does not simplify Lewis by overlooking the dialectical tensions of his thought. She senses that these tensions were never merely logical, propositional problems for Lewis, but existential matters of deep significance which he did not allow to cast him into disbelief but to thrust him toward the One whose hardness is kinder than our softness, and whose complexities are simpler than our neat self-centered solutions. Both Lewis and Lindskoog do not so much prove the truth-value of the Christian faith as they allow its own inherent personalistic convincingness to shine forth in an artful selfless way.

There is moreover a "weight of glory" that radiates throughout the author's handling of Lewis' life and thought. We hurt with the child when his prayers for his mother's life are not answered according to his longing, are irritated with him when thoughtless neighborhood boys steal his apples, and are pained when colleagues do not understand him; but all this in the author's hands only enhances our appreciation for Lewis' belief in prayer, the primacy of love, and the confidence he holds for the triumph of truth.

The writer helps us to see better the vision of C. S. Lewis. She asks the poignant question, "Why was he needed?" and the answer can perhaps come only in the form of a confession that we have not believed so deeply or joyfully, nor spoken so clearly. As long as Lewis is needed I will be pleased to have Lindskoog's book alongside.

—Yandall Woodfin

Working Out Your Own Beliefs: A Guide for Doing Your Own Theology
by Douglas E. Wingeier (Abingdon, 1980, 128 pp., $4.95).

Wingeier, professor of Christian Education at Garrett-Evangelical Theological Seminary, writes to help lay people develop skills in "thinking theologically about our life," in "reflecting on experience from the substance of faith." He suggests four ingredients as bases for such reflection: experience, reason, Scripture, and tradition. Wingeier's main concern is to help Christians face their past experiences and especially the decisions that affect their future experiences in a manner that both takes biblical and Christian teaching into account and helps individuals make sense of their lives. To enhance the practical value of the book, Wingeier supplies a running encounter with a "typical" family whose problems are addressed by the topics of each chapter. In addition, private and group exercises offer suggested avenues for readers to begin doing their own theology.

For all the book's practical emphases, there are some significant weaknesses. First, there is little stress on the normative character of Scripture's teaching over experience, reason, and tradition in the doing of theology. While Wingeier acknowledges in one place that Scripture has "primacy among the four guidelines," the prominent tenor of the book suggests that making sense out of life is paramount, and a variety of biblical and theological approaches can be equally helpful in achieving this aim. Second, the exercises provided for personal

and group involvement seem often artificial, and so may not all actually assist readers in thinking theologically about life. In general, while Wingeier's book speaks to an important need in the Church, overall it falls short of accomplishing its purposes.

—Bruce A. Ware

The Reconstruction of Thinking
by Robert C. Neville (State University of New York Press, 1981, 350 pp., $10.95). Reviewed by Alan Padgett, Pastor, San Jacinto United Methodist Church, California.

In this profound philosophical work (the first of two volumes), Neville seeks to move philosophy away from the mathematical-analytical model to a model based on valuation. "Valuation supplies and justifies the norms that guide thinking to be rational when it is," he tells us. "Therefore, valuation, in several senses, is the foundation of reason." For Neville, the basic structures of thinking appear in four dimensions: imagination, interpretation, theory and responsibility. The two books are to be structured around these four themes. In them, Neville uses the lever of systematic philosophical cosmology to reach the rock-bottom foundations of philosophy and of thought itself.

This book is proof that philosophy is alive and well in America. It is well written, constructed, structured and argued. Neville is in dialogue throughout with philosophy, ancient and modern. He lies in debt to and carries on the tradition of American philosophy, exemplified in men like John Dewey, Paul Weiss and A. N. Whitehead. Neville is, broadly speaking, a process philosopher; and his work represents the most impressive thinking of that school in the area of systematic philosophy since Whitehead's *Process and Reality* (1929). I look forward to Neville's second volume.

Philosophically, there are areas that one might criticize; theologically, evangelicals will probably object to much of Neville's understanding of God and religion. I certainly do. But we should welcome his criticism of rationalism, his understanding of the place of valuation in philosophy, his defense of metaphysics and his call for an examination of world views and of foundational philosophy. Reading this book, I have learned, thought, and rethought a great deal. It is a good, solid book of philosophy which hopefully will find a broad audience, especially among those who disagree with its main tenets.

—Alan Padgett

The Jewish People and Jesus Christ after Auschwitz
by Jakob Jocz (Baker, 1981, 273 pp., $9.95).

This sequel to Jocz's earlier book, *The Jewish People and Jesus Christ* (1949), is prompted both by general developments since the war (the theological crises within both Judaism and Christianity precipitated by the Holocaust and the parallel development of Jewish-Christian dialogue) and by two specific events which have substantially altered the parameters of Church-Synagogue relationships (the formation of the state of Israel and Vatican II with its new and chastened Christian attitude towards Judaism).

In spite of stylistic weaknesses (unsystematic presentation, repetition, a catalogue rather than sufficient analysis of views), the author does make valuable contributions to the dialogue. Concerning a Christian theology of Israel, Jocz stakes out significant middle ground between traditional "Church as true Israel" positions and more recent attempts to create "theological breathing room" for Judaism. His comments, on the one hand, about the continuing importance of Hebrew Christianity for the Church's self-understanding, and, on the other, about the essential unitarianism that characterizes much of the liberal Christian rapprochement with Judaism, are stimulating and welcome.

A second important contribution of this book is the author's insistence that mission and dialogue not be divorced. This point is directed not so much against missionary methods that are coercive rather than dialogical, as against the assumption that any real dialogue on matters of faith can be carried out on neutral ground where the possibility of a change in commitment is ruled out from the start. Properly perceived, this perspective could serve to root Jewish-Christian dialogue in richer and ultimately more fruitful soil.

—T. L. Donaldson

A Documentary History of Religion in America: to the Civil War
edited by Edwin S. Gaustad (Eerdmans, 1982, 535 pp., $16.95 pb.).

Editor Edwin Gaustad's observation is well-taken: "the farther one moves away from documents, the less disciplined the historical reconstruction, the less reliable the generalizations, the less satisfactory the long-term results." This first volume of a two-volume work is a fresh and welcome collection of primary documents from American religious history.

It is intended to supercede a standard collection published two decades ago, *American Christianity*, edited by H. Shelton Smith, Robert T. Handy, and Lefferts A. Loetscher. Gaustad broadens the scope by seeking to incorporate documents "of the people" as well as of institutions, and to give more than token coverage of heretofore neglected topics.

On the whole, Gaustad is successful. Of the collection's six sections, the final two (which cover the period from the formation of the American nation to the beginning of the Civil War) are particularly well done. In addition to covering "standard" institutional and theological landmarks, the sections include revealing documents on the movement for Sunday Schools, Catholic parish missions, California Catholicism, black views on slavery and religion, women's views on their religious and societal roles, and Indian-white relations.

The weakest section is the first one: in attempting to give the European background to American religion, Gaustad relies too heavily on "official" documents rather than "private" ones—not to mention the questionableness of his representative document on the Reformed tradition (Calvin's letter to the King of France) and the absence of any Anabaptist documents. The introductory material is generally good, but too brief to enable use of the volume on its own in a classroom. The illustrations are generally disappointing, and the suggested readings are not all equally up-to-date.

Nonetheless, reasonably priced, the volume remains an indispensable historical supplement for personal and classroom use along with a standard synopsis of American religious history.

—Douglas Firth Anderson

American Indians and Christian Missions: Studies in Cultural Conflict
by Henry Warner Bowden (University of Chicago Press, 1981, 255 pp., $14.95).

Henry Warner Bowden covers in a lucid style easily managed by non-experts the totality of Christian missions to Native Americans in what is today the United States. Setting the scene with a chapter on pre-Columbian culture and values, he then surveys in three chapters aboriginal religion among three different language groups of the seventeenth century in three different areas of the U.S. worked by three different mission groups.

The next three centuries receive a chapter apiece, followed by eleven valuable pages of suggestions for further reading. The participants are portrayed simply as humans, rather than dieties or demons, involved in cross-cultural relations. As he walks through the centuries, Bowden moves superbly from context to generalizations about a specific Native American group to a specific work and/or individual workers among them. Martin Marty correctly notes in the preface that there are three books here—a short history of Christian missions to Native Americans; an overview of Native American religion; and a story of intercultural relations in a religious context. Sadly, though possibly unavoidably, Bowden's treatment of the twentieth century uses statistics rather than specific groups or individuals to convey his points. In addition, some evangelicals will take exception to Bowden's basically positive evaluation of some dimensions of Native American religion (e.g., the Sun Dance and the use of peyote). Nevertheless, Bowden's accomplishment is outstanding, providing us with a vast array of cross-sections on Christian missions among Native Americans (e.g., Pueblo to Algonkian, Protestant and Catholic, seventeenth century to twentieth century).

—Charles W. Sydnor

Christian Unity: Matrix for Mission
by Paul A. Crow, Jr. (Friendship Press, 1982, 119 pp., $4.95).

The tone and character of this book are set by the author's assertion that the word "ecumenical, rightly defined, centers in Jesus Christ." Contrary to both some defenders and antagonists of the ecumenical movement, he demonstrates how "the idea of church unity was an article of faith for the primitive apostolic community." While oneness in Christ is the essential mark of the church in all times, it has become a captivating requirement for discipleship in this century. Illustrations abound to show how disunity obstructs and unity encourages Christian mission, human justice and reconciliation, and the integrity of worship and community. Paul Crow is a church historian and ecumenical leader of the Christian Church (Disciples of Christ). His style is lucid and the book is informative for those who want to know what is happening ecumenically today.

—J. Robert Nelson

Eerdmans' Handbook to the World's Religions
edited by R. Pierce Beaver, et al. (Eerdmans, 1982, 447 pp., $21.95).

This book is well worth the price for those who know very little about the other world religions. A general overview that delights the mind and eye, this is an excellent introductory book. It is divided into six sections: (1) The Development of Religion; (2) Ancient Religions (unusual breadth); (3) The Primal Religions (an unusual and valuable section covering an area usually ignored in introductory books); (4) Religions of the East—Hinduism, Sikhs, Jains, Buddhism, China, Baha'i (a bit brief but very adequate); (5) People of a Book—Judaism, Islam; and (6) Religion: or the Fulfilment of Religion?

(Christianity). Although this book is written by more than fifty specialists from many different countries, it avoids the unevenness of style and difficulty typical of books written by committee. Throughout the book there is a pleasing blend of text and graphics. The volume contains over 200 photographs, an index, and a helpful glossary. Though containing a Christian orientation and useful for classes within a church setting, it is not an apologetic work and should not offend a secular audience.

—Charles O. Ellenbaum

The Wars of America: Christian Views
edited by Ronald A. Wells (Eerdmans, 1981, 280 pp., $8.95).

War: Four Christian Views
edited by Robert G. Clouse (IVP, 1981, 210 pp., $5.95).

Ronald Wells edits a series of essays about the conflict the Christian has between a commitment to New Testament love and allegiance to the state, in this case to the United States, because of its involvement in eight different wars. This is a good introduction to the history of U.S. military action and the unique problems raised for the Christian in each of these armed conflicts. Here the reader is well guided.

Robert Clouse brings together essays by Herman Hoyt, Myron Augsburger, Arthur Holmes and Harold O. J. Brown to address four different views of war: Nonresistance, Christian Pacifism, The Just War, and The Crusade or Preventive War. In addition to his introductory and "postscript" remarks, Clouse has prepared a helpful bibliography. This study provides a range of positions claimed by Christian authors to assist one in struggling with the question, "should Christians ever go to war?"

—Paul A. Mickey

Prime Time Preachers: the Rising Power of Televangelism
by Jeffrey K. Hadden and Charles E. Swann (Addison-Wesley Publishing Co., 1981, 288 pp., $11.95).

For those interested in gaining a more accurate understanding of the Christian television industry in North America, this book provides a good starting point. The authors, one a sociologist at the University of Virginia and the other a manager of a fine-arts radio station, provide a much-needed analysis of the electronic church in a non-technical and somewhat popular style. Their primary focus is on the three Christian television networks (CBN, PTL, and Trinity), and those TV preachers who currently have substantial support for their programs. Several chapters are devoted to a discussion of the recent alignment of some televangelists with conservative politics and the reaction of the liberal establishment. There are two particularly valuable contributions of this study worth noting: it provides an inside look at the actual operations and marketing techniques essential to the survival of the TV ministries; and it provides a more accurate picture of the numbers and characteristics of the "electronic communicants" than we have had to date. Using data provided by Arbitron, an independent audience measurement organization (the religious counterpart to the Nielson ratings), the authors point out that the strength and following of the TV ministries has been vastly overrated.

—Mark R. Mullins

A Simplicity of Faith: My Experience in Mourning
by William Stringfellow (Abingdon, 1982, 144 pp., $9.95).

This is the latest addition to the *Journeys in Faith* series, edited by Robert Raines. Stringfellow, who is well known to many of us (*An Ethic for Christians and Other Aliens in a Strange Land*), wrote this book following the death of his close friend and companion, the poet Anthony Townes. It was Townes, we discover, who Stringfellow regarded as his "conscience." *Simplicity* is Stringfellow's dialog with grief, a spiritual journey which Will Campbell declares to be "a chronicle of death within community, where grief becomes the somber flippancy of the clown and the account of the mourning Promethean entertainment. Through it all, we learn of the Word." Matched with sharp social insight, it is pure Stringfellow.

—Herb McMellon

The Collected Works of St. John of the Cross
translated by Kieran Kavanaugh, O.C.D. and Otilio Rodriguez, O.C.D. (ICS Pubns., 1979, $7.95).

The Institute of Carmelite Studies, which has just recently put out a study of *Spiritual Direction* to include a fine collection of essays on Teresa of Avila, Teresa of Lisieux and John of the Cross, has also made available this attractive paperback of the second edition of the collected works of the sixteenth-century Spanish mystic, St. John of the Cross. It contains the more popularly known *Ascent of Mount Carmel* and also the *Spiritual Canticle, The Dark Night, The Living Flame of Love*, the several minor works, and his poetry. There is a brief but thorough introduction to the mystic's life and writings and introductions to each of the several sections. It contains both a subject and biblical citations index. This is an extremely worthwhile and classic resource for cultivating a deeper inner life, in the writings of one whose soul was on fire in its relations with God.

—Herb McMellon

BOOK COMMENT CONTRIBUTORS

In addition to regular *TSF Bulletin* editors and contributors (listed on the outside and inside front covers), the following reviewers have contributed book comments in this issue: **Barry J. Beitzel** (Trinity Evangelical Divinity School); **T. L. Donaldson** (Th.D. candidate, Wycliffe College, Toronto); **K. C. Hanson** (Episcopal Theological School at Claremont); **Herb McMellon** (writing in the "Bookletter" distributed by the Potter's House Book Service, 1658 Columbia Rd., N.W., Washington, D.C. 20009); **Mark R. Mullins** (McMaster University, Hamilton, Ontario); **J. Robert Nelson** (Professor of Systematic Theology, Boston University School of Theology); **Alan Padgett** (pastor, San Jacinto United Methodist Church, California); **Charles W. Sydnor** (consultant on Nepali culture and cross cultural matters to the United Mission to Nepal); **Bruce A. Ware** (Ph.D. candidate in philosophical theology, Fuller Theological Seminary); **Yandall Woodfin** (Professor of Philosophy and Religion, Southwestern Baptist Theological Seminary).

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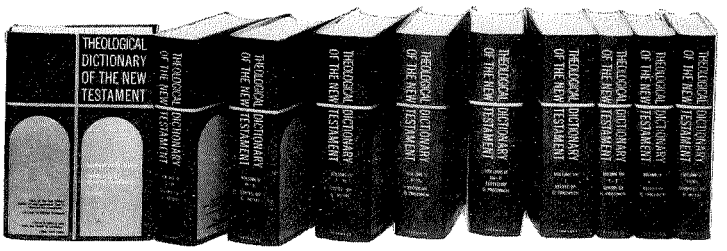

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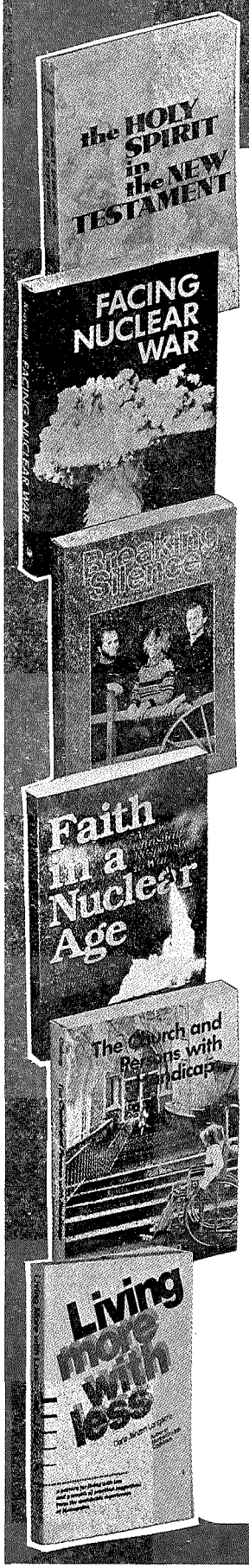

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"I shall have glory by this losing day"

by Michael J. Farrell

Two thousand years after the event, theologians cannot make up their collective minds about the resurrection. Some say Jesus' body rose from the dead. Others say no. Some say it doesn't matter. I bet it mattered to Jesus. One can hardly imagine God making a casual "will I—won't I" decision about whether to leave that special body there or pick it up and transform it—not the God who counts every hair on all our average heads.

It is clear, in any case, that something happened that Sunday morning. A burst of energy or grace or enlightenment as spectacular as that first Big Bang that scientists say started our old world spinning.

Jesus somehow lived on. Previously cowed and ignorant folks got up on their hind legs and said so, and thousands and then millions believed them. For the first time in history death was seen to be defeated.

Without Easter Sunday, Good Friday was your all-time downer: a decent man who talked about love, peace—and resurrection—smothering on a cross with nails in his wrists amid a welter of conspiracy, betrayal and shattered promises.

But religion is full of reversals and epiphanies—the great God grinning and showing the divine hand when we least expect it. William Shakespeare's words in the mouth of defeated Brutus sum up what Easter Sunday did for Good Friday: "I shall have glory by this losing day."

Previously, losing had always been bad form, bad politics, bad theology. If you couldn't knock the stuffing out of every enemy, human and divine, you were a failure. Then Jesus got up on the cross and said, in effect, "I shall have glory by this losing day." To go against the cultural grain and the popular ethos like that, and bring the crowd with you, you had to do something spectacular—and the resurrection was it.

This turned many people's attitudes around with alacrity. "I shall glory in my infirmity," Paul, the old warrior, would say soon afterward. You could now go into Nero's circus and be eaten by the lions and yet declared a winner, whereas earlier theology had decreed that Daniel must overcome in his own lions' den. Christians learned that the folly of the cross was a fine thing. When you were being victimized you could laugh up your sleeve knowing yours was the last laugh because Jesus had shown how to turn defeat into victory.

But Christianity seems to have lost its will to lose since the days of

Michael J. Farrell is the Trends and Reviews Editor of the National Catholic Reporter.

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the catacombs. The world is too much with us, as the poet said. Religion has become institutionalized, part of the establishment, its interests just as vested as any multinational. The attitude is one of counting and quantifying, of building a wall around what you have and want to hold, of tying a string around your neat salvation package and holding it up as the whole, unadulterated truth. Who, in such an atmosphere, will leap to the absurd as our unsophisticated predecessors dared and did at resurrection time?

The vested interests are spiritual as well as material. The spiritual heritage is, after all, the commodity to be sold. Catholics, for example, for centuries regarded Catholicism as the best and truest, hell-bent on a triumphalist march to teach all nations its exclusive package. Most mainline Protestant denominations, ditto. Evangelicals, ditto. Some recent ecumenical advances show that even in human terms you can stoop and conquer.

But for the truly converted corporation mentality we must turn on the TV and listen to the electronic preachers. There we find that the Panama Canal, U.S. military strength and other such spiritual considerations are part of the salvation you buy with your donation. If Jesus had not risen, he would be turning in his grave. Where is the letting go? Where is the kingdom not of this world?

Our common creed is that the mustard seed must die to bear fruit, but in practice there is little letting go or giving up, only a few like St. Francis and Mother Teresa, most instead building and consolidating and taking the collection money to the bank on Monday morning. Hard to blame them, because life is insecure, but then Jesus and his crowd were risking it all and losing—it is a baffling conundrum.

The easiest target for potshots here is Ronald Reagan and his international counterparts. If Reagan decreed tomorrow to cut his nuclear arsenal in half, would he be remembered as a fool or a saint? Would he have glory by his "losing" day? Would it, in fact, be a losing day? Would "the enemy" gladly reciprocate or avidly take advantage?

There would be no glory if he knew these answers in advance. The glory is proportionate to the risk. And it seems easier to take the risk if you are prepared to settle for heavenly glory rather than seek political gain or fame in the history books. Y'all pray for Mr. Reagan that he decides wisely.

At a lower, personal level, it is not much easier when the chips are down: to give ground, to concede an argument, to make an apology, to go to jail for a principle, much less to risk your possessions or your life. As poet Patrick Kavanagh wrote,

Losing had always been bad form, bad politics, bad theology.

But some who tried the less traveled road claimed to find happiness in their forlorn hope.

Those down
Can creep in the low door
On to heaven's floor,

but there is so little incentive in the world for being "down" or a loser when everyone is shouting "win." And who but a loser would settle for the low door to heaven? We want pearly gates.

We have been saying for centuries that the resurrection is our hope. Ah, there's the rub, the all-time, outrageous, ironic rub. If an individual's or an institution's bag includes (in addition to God's mighty metaphorical right hand) a bank account against tomorrow's uncertainty, a nuclear arsenal against the godless enemy, a reputation to be polished and promoted, what you have is not hope but confidence—if you're lucky.

Hope is what you have when you have nothing else. Hope doesn't come into its own until the situation is hopeless. Like when you're on a cross having passed up the good times. Or when you're in jail or in the doghouse for having said what's true rather than what is expedient. Or when you give away your last pair of shoes (forget the Panama canal) and there's snow in the forecast.

It sounds like a callous doctrine. But most of those running with the present system of having and hoarding admit privately that Earth '83 is neither much fun nor a great success. And some at least who tried the less traveled road claimed to find happiness in their forlorn hope. And many went out smiling, having the last laugh at our expense in collusion with a good-natured God who could have given us the resurrection straight but threw in the curve of Good Friday as a backward way to happiness.

THE CHURCH & PEACEMAKING IN THE NUCLEAR AGE: A CONFERENCE ON BIBLICAL PERSPECTIVES

This conference, to be held May 25–28, 1983 in Pasadena, California, will provide the first opportunity for a large representative group of evangelical Church leaders to meet to address the nuclear arms race. The unique emphasis of this national conference is its balanced educational approach. Many responses to the issue will be presented by leading evangelical voices of different Christian traditions. An unprecedented coalition of over fifty evangelical organizations, including Inter-Varsity Christian Fellowship, has initiated this Church-wide event. An additional thirty groups are contributing to the diversity of the conference by providing in excess of one hundred practical and technical workshops to some two thousand participants on a first come/first served basis. In America, many churches have taken an active role in the nuclear arms discussion. Until now, however, evangelical participation has been minimal. This conference could prove to be a major watershed in evangelical thought regarding faith issues raised by the nuclear weapons buildup. For more information contact Jim Brenneman, The Church and Peacemaking in the Nuclear Age, 1539 E. Howard St., Pasadena, CA 91104.

INTRODUCING A NEW THEOLOGICAL JOURNAL

Readers of *TSF Bulletin* may be interested in *Evangel*, a new quarterly review of biblical, practical and contemporary theology. Edited by scholars and church leaders in Scotland, the first issue appeared in January, 1983. Committed to the essentials uniting British evangelicals, the journal is intended for thoughtful Christians, especially those with preaching and teaching responsibilities. For subscription information write Evangel Subscriptions, Rutherford House, 17 Claremont Park, Edinburgh 6, Scotland.

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Kingdom Ecology
A Model for the Church in the World

by Howard A. Snyder

I am convinced that a biblical theology is impossible without a biblical ecclesiology. This article explores that premise, looking at the church in the broader framework of the whole Kingdom and economy of God. The argument reflects my conviction that questions of ecology, economics and international justice are essential, not secondary, to the biblical picture of the church and the new order for which we yearn and to which biblically faithful churches point.

Perhaps the greatest text for the church today is Matthew 6:33: "Seek first his kingdom and his righteousness, and all these things will be given to you as well." In the Sermon on the Mount, "these things" were food and clothing—the material things the world runs after. You, Jesus says, are to seek higher things: the Kingdom of God and its justice.

Making the Kingdom our goal means deciding for justice. God told his unfaithful people in Isaiah's day, "Seek justice, encourage the oppressed. Defend the cause of the fatherless, plead the case of the widow" (Is. 1:17). According to Proverbs 29:7, "the righteous care about justice for the poor, but the wicked have no such concern." Righteousness and justice are the very foundation of God's rule (Ps. 89:14; 97:2). Righteousness before God and justice in society are not secondary or peripheral issues but the central truths of God's Kingdom—and therefore the central issues for the church.

Like the nation, America's churches breathe the atmosphere of self-protection and self-aggrandizement. They run after the same things the world does. The church is not free for the Kingdom. Its sickness is symbolized by the average church budget: eighty or ninety percent spent on itself, a pittance for the rest of the world.

If there is one charge to be made against the church today, it is the charge of worldliness. Evangelical churches protest the world's values at some points (sexual morality, family life, abortion) but have been seduced by the world at others (materialism; personal and institutionalized self-interest; styles of leadership, motivation and organization; the uses of power). Many Christians are convinced that technology changes things, even if they are unsure that prayer does. Technique works better than grace in the technological society.

Today much of the church moves with a massive misunderstanding of its own nature and mission. Especially in North America, the church shows little perception of the economy of God and therefore of the ecology of the church in God's plan. Many believers still operate with a static, institutional understanding, seeing the church as buildings, meetings, programs, professional clergy and special techniques of communication, evangelism and church growth. Worse, in the United States this whole mentality is often wed to a political and economic perspective which clashes directly with God's economy. Most Christians in our land are so tied to a perspective of unlimited economic growth, continued exploitation of resources, militarism, extravagant gadget-fed lifestyles and patriotic narcissism that they instinctively repel a more biblical view of the church and God's plan before they really understand it.

Howard Snyder, who has served as a pastor, missionary and educator, is the author of several books, including The Problem of Wineskins. *This article is excerpted from his new book to be released this month,* Liberating the Church *(©1983 Inter-Varsity Christian Fellowship, reprinted by permission of InterVarsity Press).*

We need a massive awakening to the church's cultural accommodations and a fundamental rethinking of the church itself. By and large, North American Christians are so enamored with the American dream that they have become immune to several fundamental biblical themes. We have picked and chosen—spiritualizing here, literalizing there—in the process conforming the gospel to a comfortable, materialistic lifestyle. Where Scripture speaks of preaching the gospel to the poor, maintaining justice, caring for the widow and orphan, or preaching liberty to the captives, we have said, "Oh, that must be understood spiritually. Everyone is spiritually poor without Christ." But where the Scriptures speak of getting blessings from God or receiving "the desires of our heart," we have said, "Oh, that is literal and material. God helps those who help themselves. God wants us to be prosperous. We are children of the King." To many, this is gospel. But in reality this inversion of material and spiritual values is hypocrisy and heresy. It is a biblically unfaithful splitting up of the wholeness of God's house.

America's churches breathe the atmosphere of self-protection and self-aggrandizement. They run after the same things the world does.

The Ecology of the Church

The human family and the world we live in constitute one ecological system. The very word *ecology*, based on *oikos*, the Greek word for house, tells us that the world is our habitation and that everything within it is tied to everything else. *Ecology* describes the essential interdependence of all aspects of life on this planet; *economy* (from the Greek *oikonomia*) describes the ordering or managing of these interrelationships. The more closely we look at economic and ecological concerns, the more we see that the two concerns merge. I want to explore what it means practically to view the life of the church ecologically and then to propose an ecological model for the internal life of the church.

God's house, his *oikos*, has a dual sense: the *oikoumenē*, or whole habitable world, and the church as the prototypical community of the Kingdom of God. God has an economy for his entire creation and, because of this dual sense of "house," we have been given a stewardship in the church and in the physical environment to care for and build God's household. For this task God has given us the resources of his grace. We need then to understand *the real ecology of the church* and what it means to be servants, stewards and earthkeepers for God. We need to grasp both the *internal ecology* of the church (how it functions as a spiritual-social organism) and its *extended ecology* (how it interacts with and affects the whole ecosphere of God's world).

We must learn to think ecologically at all levels in the church. Ecological thinking reminds us that everything is related to everything

else, and it emphasizes the need to trace and comprehend these interrelationships. A few examples will illustrate the point. Within the church, Christians need to see how their lives really do touch the lives of other believers. In the neighborhood, Christians should ask how their lifestyles affect the environment. This ecology includes the kind of housing and transportation used, relationships with neighbors, and many other strands in the physical, social and spiritual environment. In their work, Christians should ask how the products and services they design, manufacture or distribute touch the overall environment—including, especially, their impact on the world's poor. For those who have investments, a critical question is where funds are invested and how those investments are used. Generally, invested capital operates either for or against the environment and the poor, for it is impossible for investments to be environmentally (and therefore morally) neutral. Ecological stewardship means concern as much with the impact of investments themselves as with how investment earnings are spent. And if this is true of individual investments, it is true even more of the investments of church-related institutions.

What, then, is the real ecology of the church? Here we face two immediate problems: identifying all the factors which constitute this ecology, and distinguishing between what the church's ecology ought to be and what it is in fact. The real ecology of the church encompasses an extremely large number of variables. The church, in fact, may be the most complex ecosystem in existence since it includes the total human environment and experience—physical, social and spiritual. Although these three categories are not totally satisfactory or mutually exclusive, we may use them to probe further into the church's actual ecology.

Physical Ecology. The church's physical ecology consists of the physical bodies of believers and all the material aspects of their lives. It includes the food and clothing Christians use, the products they use or help produce, and the physical energy they consume. It includes their houses and church buildings. Transportation, land use and the treatment of other life on earth are also part of the actual ecology of the church. *We cannot speak of the real ecology of the church without taking into account the combined impact Christians have in all these areas.* The key question, then, becomes whether the church's use of money, buildings, food supplies, energy and other physical resources is in harmony with God's economy or works against it. If Christians claim to be worshiping and serving God in the spiritual realm while furthering injustice through extravagant consumption of the earth's resources, then they are giving mixed signals. They are in fact working against God's economy in fundamental ways. From an ecological perspective there are no such things as *adiaphora*, "things indifferent."

Social Ecology. The social ecology of the church concerns the church as a social organism, a community. It includes the social impact of each believer, but it especially concerns the social reality and impact of Christian families and homes, Christian congregations, and the influence of Christians in their neighborhoods and in the larger human community.

The social ecology of the church thus includes the total social impact of the church and of individual Christians, as well as how the church is shaped by society. Part of this impact involves the moral and ethical values which Christians hold. These values are shown and transmitted by Christians' actual behavior. This is one reason the economic and social behavior of Christians is so important. Whether or not Christians are really cooperating with the economy of God will be revealed in the way they behave in the economic realm.

The real ecology of the church, then, includes every aspect of the social behavior of Christians. It includes the social and economic impact of the jobs Christians hold, and not just Christians' dependability at work or how they spend their off-the-job hours. And it includes the social impact of how Christians treat the physical world —for instance, whether they care for the earth and work for equitable distribution of food and clothing or are concerned only with their own accumulation and comfort.

Spiritual Ecology. The spiritual ecology of the church is even more complex than its physical and social ecology and is less available to our understanding and analysis. But Christians insist, on the basis of both Scripture and personal experience, that the spiritual dimension is the most fundamental in the church's ecology, the reality which gives ultimate meaning to all the rest.

The spiritual ecology of the church incorporates the moral and spiritual values by which Christians live, but it includes much more. It incorporates the reality of the spirit world—the actual presence of the Spirit of God in the world and the reality of angels, demons and whatever other unseen principalities and powers the universe contains. It is profoundly unecological to overlook this dimension. The church's spiritual ecology includes its battle with the kingdom of darkness, "the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient" (Eph. 2:2).

The spiritual impact of the church is tied especially to the influence Christians have on one another, the impact of righteous living on society and the power of prayer. Since prayer is the primary channel of communication between believers and God, it is a key means through which God's energy is released into the world. Here faith and hope are crucial, for through these, Christians are enabled to work constructively for the manifestation of the Kingdom of God in the present order. The key dynamic in the church's spiritual ecology is faith working by love (Gal. 5:6).

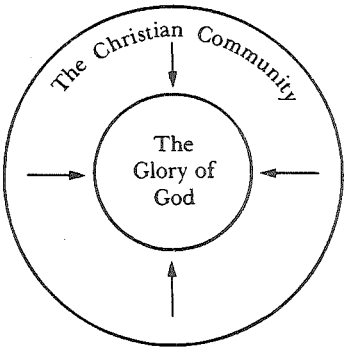
The Church's Environmental Impact. Only when we take into account the physical, social and spiritual ecology of the church can we begin to gauge her true environmental impact. Some of a local congregation's impact could actually be measured through sociological, economic or ecological analysis. One could determine, for instance, the combined effect of the energy consumed by Christians or gauge their impact on the community's social fabric. It is true, of course, that much of the church's impact could not be measured or quantified. But since the social, physical and economic life of a group of people reflects their spiritual values, some judgment could be made about the total environmental impact of a congregation and its fundamental fidelity or infidelity to the economy of God.

Questions of ecology, economics and international justice are essential to the biblical picture of the church.

An Ecological Model for Church Life

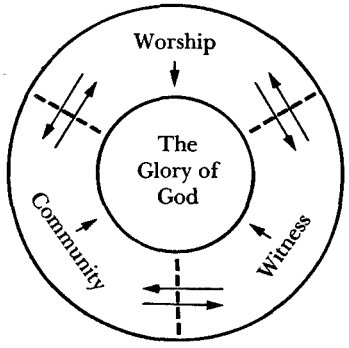
The following model is a synthesis of the New Testament teachings on the ecology of the church. I emphasize that this is a model. That is, it is not a complete description of the church's life, nor is it the only valid way to view the local church. It is a fairly comprehensive model, however, and it is consistent with Scripture and particularly apt for church life in today's world.

The Purpose of the Church. The model begins with the church's purpose. It is easier to understand the church's ecology when we know why the church exists. The church is to be sign, symbol and forerunner of the Kingdom of God. The church exists for the Kingdom. More basically, the purpose of the church is to glorify God. An ecological model for the church, then, orients church life toward God's glory.



Functions of the Church. The church glorifies God in many ways. In order to avoid the pitfall of justifying anything and everything the church does simply by saying it is "done for the glory of God," however, we need to identify the most basic functions of the church. What are the essential components of the church's life?

We find the New Testament church living a life of worship, community and witness. These functions are indicated to some extent by the New Testament words *leitourgia* ("service" or "worship," from which comes the English word *liturgy*), *koinōnia* ("fellowship" or "sharing"), and *martyria* ("witness" or "testimony," from which comes the word *martyr*). The church is a community or fellowship of shared life, a *koinōnia*. The church witnesses to what God has done in Jesus Christ and in its own experience, even when its *martyria* leads to martyrdom. Above all, the church performs the service of worship (*leitourgia*) to God, not just through acts of worship but by living a life of praise to God.



In this figure, the church is seen as glorifying God through its worship, its life together in community and its witness in the world. Recalling that this is an ecological model, we must stress not only that these functions are oriented toward the glory of God but also that each one interacts with and influences the others.

These functions stood out clearly in the early days of the Christian church. In Acts 2:42 we read that the first Christians "devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer." Further, we read that they shared their goods and homes with each other so that no one had need and all had a house fellowship in which to worship God and be strengthened for witness in the world.

1. *Worship.* Paul tells the Ephesians: "Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord, always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ" (Eph. 5:19–20). We are to "teach and admonish one another with all wisdom," singing "psalms, hymns and spiritual songs with gratitude . . . to God" (Col. 3:16).

Worship—praising God and hearing him speak through the Word—is the heart of being God's people. Often in the Old Testament we read of the special festivals of the children of Israel. These, as well as the whole sacrificial system, focused on worshiping God.

Worship means more, however, than worship services. We are to live a life of worship. Everything we do is to glorify God. But this life of worship comes to special focus and intensity in the regular weekly worship celebration of God's people.

Each week is a journey through time. The journey brings us face to face with the values, pressures and seductions of an idolatrous age. Getting through the week means turning a deaf ear to countless advertisements for clothes, cars, magazines, video recorders and other items, even while we listen for the cries of human need. Unless we plan otherwise, the week will be programmed for us by job or school commitments, errands, TV schedules, our acquaintances and many other demands. The world closes in on us.

Worship is the opening in an enclosed world. The world tries to make us like itself. It draws a circle around us, blocking out the higher, brighter world of the Spirit. We are not to deny the present world nor to flee from it. Rather we are to learn how to live like Jesus within society. We are to be lights in the world (Mt. 5:15–16; Phil. 2:15).

Here is the key. In worship the curtains of time and space are thrown back, and we see anew the realm of the Spirit. Worshiping God in spirit and truth gives us a window on eternity. It changes our lives as we see again that we really do live in two worlds. We begin to see from God's perspective: "I entered the sanctuary of God; then I understood" (Ps. 73:17).

2. *Community.* One of the things the first Christians devoted themselves to was "the fellowship" (Acts 2:42). The word *koinōnia* here denotes communion, community or fellowship—a group of people bound closely together by what they share. As sharers in God's grace, the believers devoted themselves to being and becoming the *community* of God's people.

God has made us a community and wants us to grow continually as a fellowship of believers, being "built up [*oikodomēn*] until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ" (Eph. 4:12–13). As W. A. Visser't Hooft has noted, "In the New Testament edification is not used in the subjective sense of intensification and nurture of personal piety. It means the action of the Holy Spirit by which he creates the people of God and gives shape to its life." (*The Renewal of the Church* [London: SCM Press, 1956], p. 97). Edification is community building with the person and character of Jesus as the goal.

Biblically, community means shared life based on our new being in Jesus Christ. To be born again is to be born into God's family and community. While forms and styles of community may vary widely, any group of believers which fails to experience intimate life together has failed to experience the real meaning of Christ's body. To be the Christian community means to take seriously that believers are members of each other, and therefore to take responsibility for the welfare of Christian brothers and sisters in their social, material and spiritual needs.

3. *Witness.* In the life of the church, worship and community spark the church's witness. This was so in Acts. The praise and fellowship described in Acts 2:42–47 brought an interesting result: "The Lord added to their number daily those who were being saved" (Acts 2:47). Later when the Jerusalem church was persecuted and many believers fled to other areas, "those who had been scattered preached the word wherever they went" (Acts 8:4). Jesus told his followers before his ascension, "You will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8). The book of Acts is the history of the church's witness throughout the Roman world in response to Jesus' words.

Worship is the opening in an enclosed world. A church weak in worship has little will for witness, nor does it have much to witness about.

A church weak in worship has little will for witness, nor does it have much to witness about. Similarly, a church with no vital community life has little witness because believers are not growing to maturity and learning to function as healthy disciples. Where community is weak, witness is often further compromised by an exaggerated individualism. Witness may degenerate into inviting people to God without involving them in Christian community. A living Christian community has both the inclination and the power to witness. It witnesses both from concern for human need and for the sake of the coming Kingdom of God. In God's economy, the church's witness has Kingdom significance.

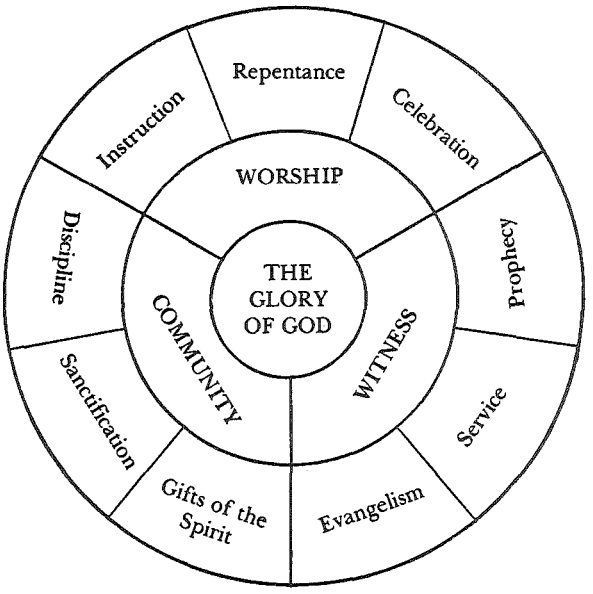
Exploring the Model

The basic elements of worship, community and witness may be expanded to clarify their function in the ecology of the church. Just as these parts combine to shape the life of the church, so each in turn depends on the proper functioning of its component parts.

Worship, community and witness may be analyzed in several ways. One way, which seems to possess a certain internal logic and balance, is to view worship as the interplay of instruction, repentance and

celebration; community as consisting of discipline, sanctification and the gifts of the Spirit; and witness as a combination of evangelism, service and prophecy. Thus the church's ecology may be more fully pictured by our final figure.

Celebration, Instruction, Repentance. Celebration is the church in the act of praising God. In worship, the church celebrates God's person and works through music, liturgy, spontaneous praise and other



means. Special joy comes to believers in celebrating the coming new age. *Worship liberates the church for the Kingdom.* We praise God not only for what he has done but for what he will do. Already in faith we anticipate and celebrate the day when we will sing, "The kingdom of the world has become the kingdom of our Lord and of his Christ."

Instruction as part of worship involves the church in hearing God's voice through the Word read, taught or otherwise spoken. In worship, the movements of celebration and instruction are the movements of the Spirit and the Word. Particularly important in worship is the public proclamation of the Word through teaching and preaching (1 Tim. 4:13; 5:17). God has chosen through the "foolishness" of preaching "to save those who believe" (1 Cor. 1:21). Preaching means both public proclamation of the Word to unbelievers and teaching the Word to believers as part of regular worship.

Repentance is perhaps seldom seen as part of worship, but it really fits into the rhythm of Word and response. To celebrate God when our lives contradict the gospel and we remain unrepentant is false worship. Yet this is true of much of the church in North America. Worship is closely linked with God's Kingdom and justice in the ecology of the church, and therefore with repentance.

Discipline, Sanctification and Spiritual Gifts. Discipline means discipleship, building a community of people who are truly Jesus' disciples. The church is a covenant people. In fidelity to God as revealed in Scripture and in Jesus Christ, Christians accept responsibility for each other and agree to exercise discipline as needed in order to keep faith with God's covenant. In this way the church takes seriously the many scriptural injunctions to warn, rebuke, exhort, encourage, build and disciple one another in love.

Sanctification is closely related to discipline and to the edification (*oikodomē*) of the church. Sanctification is the Spirit's work of restoring the image of God in believers and in the believing community. It is having the mind of Christ and displaying the fruit of the Spirit. It is the manifestation of Christ's character in his body.

Spiritual gifts are a particularly important part of the community life of the church. The gifts of the Spirit become vital and practical when they are awakened, identified and exercised in the context of shared Christian life. In God's ecology, the fruit of the Spirit and the gifts of the Spirit go together, and to stress one over the other is to distort God's plan for the church, crippling the body.

Evangelism, Service and Prophecy. Historically, the church has found it difficult to hold evangelism, service and prophetic witness together. But where the church's evangelistic witness has been buttressed by loving service in the spirit of Jesus and an authentic prophetic thrust, the church has been at its best and has made its greatest impact for the Kingdom.

Evangelism—sharing the good news of Jesus and the Kingdom—is always important in a biblically faithful church. From an ecological perspective evangelism strongly affects the other areas of the church's life. A church which is not evangelizing runs the risk of becoming ingrown and self-centered. Adding new converts to a church fellowship is like the birth of a baby into a family.

Service means the church's servant role in the world, following the example of Christ. Like evangelism, service is part of the overflow of the life of the Spirit in the church. It is rooted in the church's community life because Christian service means both serving one another in the household of faith and reaching out in service to the world. Service is grounded also in worship, for in worship we are reminded of what God has done for us and we hear his Word calling us to follow Jesus to the poor, the suffering and the oppressed.

Prophecy is part of the church's witness to the world. Prophecy here means not primarily the charismatic gift of prophecy as it may be exercised in Christian worship, but rather the church's corporate prophetic witness in the world. This, of course, may include the exercise of the gifts of particular believers. The church's evangelism and service, in fact, are part of the church's prophetic witness when they grow out of healthy church life and genuinely point ahead to the Kingdom.

Such an ecological model for church life can be strategically useful. In addition to being a tool for understanding church life, it is helpful in diagnosing the condition of a church. When the church is weak in *worship*, its life becomes humanistic and subjective and the impulse for evangelism is often lost. When *community* life is anemic, believers remain spiritual babes, failing to grow up in Christ. Worship may become cold and formal, and witness weak or overly individualistic. If the church's *witness* is the problem, the fellowship may become ingrown and self-centered. The church may drift into legalism in order to guard its life, and it will have little growth or impact. Investigating these various areas can be very revealing to a church which is seeking to be free for the Kingdom but senses something is wrong.

If the church has one great need, it is this: To be set free for the Kingdom of God, to be liberated from itself as it has become in order to be itself as God intends. The church must be freed to participate fully in the economy of God.

BREAD FOR THE WORLD SPRING SEMINARS

The Bread for the World Educational Fund plans six spring "Outreach on Hunger" seminars across the country to train more than 850 local leaders so that they, in turn, can teach their communities about effective, long-term solutions to the problem of world hunger.

Locations for these weekend seminars include Orlando, FL (March 18–20), Milwaukee, WI (April 15–17), San Francisco, CA (April 29–May 1), Worcester, MA (May 6–8), Rochester, MN (May 13–15), and Chattanooga, TN (May 20–22). These weekend seminars offer both education on hunger issues and training in outreach skills for both current anti-hunger leaders and those individuals newly interested in hunger concerns. For further information, contact Alden Lancaster, Project Director, Bread for the World Educational Fund, 6411 Chillum Place N.W., Washington, D.C., 20012, (202) 722-4100.

BREAD FOR THE WORLD ORGANIZING PROJECT

Bread for the World, a national Christian citizens' movement, is seeking individuals to participate in the 1983 Summer Organizing Project from June 8 through August 17. Individuals will participate in a ten-day orientation in Washington, D.C., on current anti-hunger legislation, how government works, public speaking and group organizing skills. Each will then be placed in a particular part of the country to work with a local BFW group for eight weeks in organizing Christians to be involved in public policies on hunger. Follow-up and evaluation in Washington conclude the project. For more information contact Sharon Pauling, intern coordinator, Bread for the World, 6411 Chillum Place, N.W., Washington, DC 20021; (202) 722-4100.

Toward a Social Evangelism (Part II)

by David Lowes Watson

David Lowes Watson has clarified and challenged the church's agenda by countering many contemporary definitions of evangelism and by using John Wesley as a paradigm. "The doctrine of justification by faith is the source for ethical behavior," he wrote in Part I of this article. "For Wesley, sanctification did not dispense with the ongoing need for justifying grace."

In this concluding section, Watson works to integrate eschatology with our understanding of evangelism. Introducing a helpful category of justification which is corporate as well as personal, Watson is able to use eschatology as a framework for showing the relationship between evangelism and social change.

The premise of our argument is that evangelism is primarily the verbal communication of the gospel as a feature of holistic ministry. To identify it with its own implications must be regarded as an unnecessary confusion, the result of which is to blunt the critical challenge of the message itself. If the gospel is identified with the ethical behavior of its messengers, if the church confuses social ethics with the activity of evangelism, it surrenders the efficacy of the critical word which convicts of sin and offers divine pardon and reconciliation.

However, the critical word is accountable to holistic ministry, and for the purposes of this discussion, ethically accountable in particular. The question therefore becomes whether it is possible to have an evangelism contingent on a doctrine of justification that is social as well as personal. The issue is not, as David Bohr suggests, the identification of evangelism as two movements, the first being to proclaim the good news, and the second to live it.[1] For a clear phenomenology of a social evangelism, we must ask whether we can communicate a message that necessarily calls to a social as well as personal repentance.

At first sight this might seem to be a task already well accomplished. In recent decades an evangelistic urgency has emanated from the new social and global awareness of the extent and depth of human sin. Foundational work was of course done by Barth, Brunner and the Niebuhrs, among others, in their response to the challenge of Marxian thought during the 1920s and 1930s.[2]. But it was the post-World War II preparatory work for the First Assembly of the World Council of Churches in 1948 that placed it firmly on the agenda of the church.[3] Repentance was a call that once again was not only for persons, but for nations and churches.[4]

Evangelism and Eschatology

The definitive account of these developments is Hans Margull's remarkable book, *Hope in Action*. Tracing the work of the nascent World Council, as well as the significant ongoing work of the International Missionary Council, Margull shows how, through the discussion of the Christian message in its eschatological dimensions, the hope of *shalom* as the wholeness and integrity of the realm of God, concretely in the world, became widely adopted in ecumenical thinking about evangelism.[5] Fundamental to this was the work of J. C. Hoekendijk, who, as Secretary of Evangelism for the World Council, introduced and developed the comprehensive evangelistic perspective of *kerygma, koinonia* and *diakonia*.[6]

This has become a classic approach to evangelism, and has further, in the hope of *shalom*, made eschatology an inescapable dimension of the evangelistic message.[7] Yet this has also brought sharply into focus the extent to which justification by faith had lost its fullness in the practice of evangelism, most especially in the United States. Margull notes, for example, that the American report on the IMC Willingen Conference of 1952 seemed to show "great uneasiness—understandable in America—concerning terminal-historical eschatology, which has been repeatedly misunderstood as apocalyptic."[8] It was evident, he continues, that "the majority of the American commission was unable to combine any biblically appropriate conception with that of eschatology. . . . In fact, the conception of eschatology is greatly lacking in clarity in broad segments of the theology of the Anglo-Saxon world. And in some areas, it is a totally alien concept."[9]

When sin is diagnosed primarily through social analysis, not to have a doctrine of social justification comes close to a denial of grace.

Yet eschatology is perforce a focus for evangelism in a world where time has invaded the cathedral.[10] Hoekendijk's diagnosis was as disturbing as it was challenging:

> To put it bluntly, the call to evangelism is often little less than a call to restore "Christendom," the *Corpus Christianum*, as a solid, well-integrated cultural complex, directed and dominated by the church. And the sense of urgency is often nothing but a nervous feeling of insecurity, with the established church endangered; a flurried activity to have the remnants of a time now irrevocably past. . . .
>
> In fact, the word "evangelize" often means a Biblical camouflage of what should rightly be called the reconquest of ecclesiastical influence.[11]

Over against this protective shell of the *corpus Christianum*, the "shock-breaker" which, according to Hoekendijk, has filtered outside influences and intercepted condemnations hurled at the church, an eschatological perspective for evangelism has two implications. The first is that Christ, not the church, is the subject of evangelism. The second is that the aim of evangelism is to be "nothing less than what Israel expected the Messiah to do: i.e., establish the *shalom*. And Shalom is much more than personal salvation. It is at once peace, integrity, community, harmony and justice."[12] Evangelism can be nothing but "the realization of hope, a function of expectancy."[13]

All of which renders the task of the contemporary evangelist demanding and, in certain parts of the world, freshly hazardous. Not only must the integrity of the gospel be maintained in the midst of worldly exigencies, but the workings of the Holy Spirit in the world must be discerned at a time when "the stream of particular grace has broken all the dikes and spilled out all over the world." This is one of the vivid metaphors cited by Alfred C. Krass in his book, *Five Lanterns at Sundown*, one of the most important texts for North American evangelism to have appeared in recent years.[14]

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Using the parable of the wise and foolish bridesmaids as an underlying motif, Krass argues for an evangelism as eschatological announcement, and calls for an active expectancy as the appropriate attitude for the church.[15] Evangelism cannot be a celebration of the past so as to expect nothing from the present, nor yet a spiritualizing of the future predicated on the demise of the present. To understand evangelism biblically is to see that in evangelism "we are called to invite people to participate in a present reality, to respond to God's present working as well as to his past acts, and to hope for the fulfillment of this present history in the future. Biblical evangelism is calling people to active repentance and faith, calling them into solidarity with a community which knows itself commissioned to participate in God's present activity as he creates history."[16]

Those who first responded to the call to repentance in the gospel, argues Krass, had an inward experience that was "a totally new understanding of themselves as related to God's dawning history.... [It] awakened them to a realization that the salvation long spoken of as future had begun and that God had called them to be his agents."[17] Grace, no less than sin, was at work in the world, and the signs of it were everywhere around for those with eyes to see and ears to hear. It still is, and it becomes the task of the evangelist to discern these signs and to announce them abroad.[18] The church's doctrine of sin and grace must be large enough to cope with our new understandings of society, but a doctrine of sin and grace it must nonetheless be.

The question Krass raises first of all is whether it is possible to regard social institutions and behavior as integral to God's redeeming work in Christ. In spite of the eschatological vision at Amsterdam in 1948, there were reservations. In asking the question, "What is Evangelism?" the members of the Assembly Commission on "The Church's Witness to God's Design" concluded that, even though the church is a redemptive influence in society, the purpose of evangelism is not the redemption of society. Reinhold Neibuhr put it pointedly in the opening paper of the Assembly's commission on "The Church and the Disorder of Society":

> The Kingdom of God always impinges upon history and reminds us of the indeterminate possibilities of a more perfect brotherhood in every historic community. But the sufferings of Christ also remain a permanent judgment upon the continued fragmentary and corrupted character of all our historic achievements. They are completed only as the divine mercy, mediated in Christ, purges and completes them. Our final hope is in "the forgiveness of sins, the resurrection of the body, and life everlasting."
>
> Applied to our present situation this means that we must on the one hand strive to reform and reconstruct our historic communities so that they will achieve a tolerable peace and justice. On the other hand, we know, as Christians, that sinful corruptions will be found in even the highest human achievements.[19]

Yet, millenarian technics aside, it is clear that in times of religious revival in the United States, when personal salvation has been central to evangelistic preaching, it has also been affirmed that the grace of God has broken into human history to bring an immediate expectancy of the kingdom. Indeed, so elemental was this expectancy that it has been, to use H. Richard Niebuhr's words, "a constant source of astonishment to many modern interpreters of the Evangelical movement that its leaders paid so little attention to politics."[20] The reason, he suggests, is that they had little faith in progress toward a true peace by any means save those of Christian revolution.[21] The kingdom, the New Age, would not be engineered by human endeavor, but would be the occasion of a corporate *metanoia*, and Neibuhr's indictment of romantic liberalism has become a *dictum*: "A God without wrath brought men without sin into a kingdom without judgment through the ministration of a Christ without a cross."[22]

Corporate Repentance, Justification and Sanctification

Central to an *evangel* of eschatological hope, there must be the crisis of repentance, the acknowledgement of sin, social as well as personal, and the realization of total inadequacy and despair.[23] And while it is important, as we shall argue, to affirm the imminence of the New Age, there must also be the offer of present pardon. Carl Braaten has demonstrated convincingly that this is something of a blind spot in much of liberation theology.[24] Conscientization may bring hope to some and guilt to others, but it frequently is not linked to a present justification by faith. And when sin is diagnosed primarily through social analysis, not to have a doctrine of social justification comes close to a denial of grace. Indeed, it is this very issue which still divides evangelical and ecumenical evangelism: on the one hand, an eschatological hope that calls for a social repentance, but which is perceived as denying a present justification; and on the other hand, an offer of present justification that is perceived as failing to acknowledge the depth of social sin. If we are to evince a social evangelism, our task must be to forge a synthesis.

To pray for the coming of the kingdom obliges us to expect an answer which must not be restricted to a political present, nor relegated to an eternal future.

The answer lies in retaining the centrality of justification by faith, but traditioning it in the context of what we now know about social dynamics and global self-awareness—neither of which diagnostic criteria were available to the evangelistic giants of the eighteenth and nineteenth centuries, but both of which are frequently ignored by their successors in the twentieth. As diagnostic criteria, what they do of course is to give us a whole new understanding of human sin. The *evangel* in our time must clearly call for corporate as well as personal *metanoia*, a call which is impossible to avoid in the message of Jesus himself (Mk. 1:14–15; Mt. 4:12–17; Lk. 4:14–15, 18–19). Our *evangel* must also proclaim the merits of Christ's righteousness for human society as well as human persons, and call for a response to this in faith. The faith to which we call is faith in the sure hope of the fulfillment of Christ's work in the New Age, the *basileia*. Not to have faith in this eschatological redemption is not to have faith in the merits of Christ. Social sanctification as God's promise must be proclaimed, not as an indictment of the present, but as the fulfillment of God's eschatological promise; until which time, through the merits of Christ, and through the *metanoia* which leads to justifying through faith, human persons in human society are acceptable to God and are freed for joyful obedience.

It is on this point of social sanctification that the dialectic of a just society which is never more than penultimate cannot provide an adequate eschatology for a social evangelism.[25] It must of course be affirmed that God's *novum*, the hope to which the *evangel* calls all people, cannot be predetermined, nor yet can it be contrived. It is God's future out of which the New Age will come in its fullness, and to usurp that prerogative with misapplied and misunderstood apocalyptic is, to say the least, rank bad manners. But on the other hand, God's *novum* must not be limited in any way. To pray for the coming of the kingdom, as Christ taught us to pray, obliges us to expect an answer that must not be restricted to a political present, nor yet relegated to an eternal future. The New Age has broken into human history in the resurrection of Jesus Christ. It continues to break in. It grows like a mustard seed, and it judges the present age, which it renders obsolete and moribund. And it will come to fulfillment, on earth as in heaven (Mt. 6:10).

Justification and Social Change

Yet the tendency of this eschatological announcement, as we have noted, is to minimize justification by faith, the very doctrine we have argued should be central to the *evangel*. How does the evangelist announce the New Age with a doctrine of present justification and yet call to a social *metanoia*? How can the *evangel* bring to each man and woman a conviction of social sin over which they feel they have no control and for which they therefore feel no guilt or remorse? The prophetic call of the *evangel* in our time has done much to fuse the sense of personal and social sin. It has further brought an urgency to the call for repentance by affirming the imminence of the New Age. It must,

however, be joined anew with the call to personal repentance and the offer of a present pardon, a present fulfillment, a present relationship with God which, through the merits of Christ, is whole and complete, moment-by-moment. It is this present justification that is the mainspring of faithful discipleship, and it is in this power that God's social redemption will also be fulfilled. Our evangelism must include both, so that the crisis of repentance can lead to faith in the merits of Christ's righteousness for sin in *all* of its dimensions.

We are now close to the synthesis for which we are seeking, but we must take one further step. We have noted Reinhold Neibuhr's profoundly dialectic view of social justification, and we have also asked whether this realism imparts a sufficiently urgent expectation of the *basileia*. His warnings remain timely, that historic human communities will never achieve more than tolerable peace and justice. But we have shown that the *evangel* imparts an ultimate hope—that God's *shalom* will one day prevail on earth as in heaven. Social endeavor cannot be substituted for social grace, but social expectancy must not concede the hope of the New Age here and now. To do so debilitates the conviction of social sin by withholding God's judgment at the point of social obligation. The *evangel* is clear: *simul justus et peccator* (simultaneously just and sinner) is the critical dynamic of the New Covenant, but it also has a purpose. It is the birthpang of God's new creation (Rom. 8:22). All things will be made new, and to the extent that we do not expect this here and now, we fail to grasp the fullness of the gospel.

The step we must take, therefore, is to accept the *sinfulness* of the not-yetness of the *basileia*, precisely because we can do nothing about it. We understand so much about personal sin today that we have all but outgrown our faith in the merits of Christ's righteousness —a topic for evangelism in and of itself. Social sin, on the other hand, is an overwhelming burden that no one in an affluent culture can handle in his or her own strength. The merits of Christ's righteousness afford pardon for this sin also; for the social sin we are powerless to overcome, the sin only Christ can cancel, the power of which only Christ can break.

It is at this point that a social evangelism becomes of paramount importance for the North American context. It is not enough to present the gospel as an imperative of what ought to be done for the world, with the censure of an affluent lifestyle that offers the limited options of perennial guilt or parochial gratitude. Nor yet does the *evangel* of an alternative lifestyle strike the nerve of the North American religious consciousness, tempered as it has been by the doctrine of personal sin and justification by faith. What is needed is a social incision *into* these doctrines, so that accountability to human society becomes an inescapable demand of the evangelistic message.

Conscientization may bring hope to some and guilt to others, but it frequently is not linked to a present justification by faith.

Let us take a practical example. Have we eaten today? Then we have been guilty of social sin, in that millions have not.[26] Without a radical expectancy of the New Age, the use of guilt in this context might be questioned, even though we have known the needs of others and have done little to adjust our lifestyle accordingly; for if our expectancy is that of imperfect social structures here and now, we are eschatologically protected, so to speak, by present and personal justification. But if our *evangel* announces that the New Age which renders such anomalies obsolete is imminent, that time is short, that now is the critical moment, the guilt of our unreadiness becomes unavoidable. The *evangel* calls us to repentance for this sin, and offers forgiveness through the merits of Christ's righteousness. But then—and it is here that Wesley's distinction is of such importance—we must proceed with good works of obedience in order to maintain our justification, works not merely of grateful obedience, but necessary obedience, disciplined obedience. And our justification is such that we must continually repent of our sin as it is revealed to us, a repentance that is social as well as personal. Only when we have accepted that our very existence in human society is sinful until the coming of the New Age in its fullness, have we acknowledged our real need of the merits of Christ.

We have no help in us. We are utterly insufficient, despicable and odious, precisely because there are those who are naked, starving, in prison, hungry and thirsty, and we do not help them. It is only through the merits of Christ that we are justified for that which it then becomes our obligation to do. And our *evangel* is that, in spite of our social as well as our personal sin, we are accepted by God and empowered for service (Rom. 12).

FOOTNOTES

1. David Bohr, *Evangelization in America* (New York: Paulist Press, 1977), p. 127.
2. On this, see the important study by Charles C. West, *Communism and the Theologians: Study of an Encounter* (London: S.C.M. Press, 1958; New York: Macmillan Company, 1963).
3. The four volumes of these documents were collectively published as *Man's Disorder and God's Design: The Amsterdam Assembly Series* (New York: Harper & Brothers [1949]).
4. See, for example, H. Richard Niebuhr's paper, "The Disorder of Man in the Church of God," *ibid.*, 1:78–88.
5. Hans J. Margull, *Hope in Action: The Church's Task in the World* (Philadelphia: Muhlenberg Press, 1962), pp. 52ff.
6. J. C. Hoekendijk, *The Church Inside Out*, ed. L. A. Hoedemaker and Pieter Tijimes, tr. Isaac C. Rottenberg (Philadelphia: Westminster Press, 1966).
7. *Ibid.*, p. 19ff.
8. *Hope in Action*, p. 20.
9. *Ibid.* Reinhold and H. Richard Niebuhr would have to be regarded as important exceptions to this assessment of North American theology. See Ronald H. Stone, *Reinhold Niebuhr: Prophet to Politicians* (Nashville: Abingdon, 1972), pp. 235ff.
10. So Walter H. Capps, *Time Invades the Cathedral: Tensions in the School of Hope* (Philadelphia: Fortress Press, 1972).
11. *Church Inside Out*, p. 15.
12. *Ibid.*, p. 21.
13. *Ibid.*, p. 22. Several theologies have now provided systematic and critical reflection on these eschatological visions. See authors such as Ernst Bloch and Jurgen Moltmann. A volume illustrating Third World insights and the influence of Vatican II is *Puebla and Beyond*, ed. John Eagleson and Phillip Scharper (New York: Orbis Books, 1979).
14. Alfred C. Krass, *Five Lanterns at Sundown: Evangelism in a Chastened Mood* (Grand Rapids: Eerdmans, 1978), p. 161.
15. See especially pp. 66–87.
16. *Ibid.*, p. 67.
17. *Ibid.*, p. 68–9.
18. *Ibid.*, p. 162ff.
19. *Man's Disorder and God's Design*, 3:26. Cf. *Moral Man and Immoral Society: A Study in Ethics and Politics* (New York: Charles Scribner's Sons, 1932; paperback edition, 1960), pp. 68–9.
20. *The Kingdom of God in America* (New York: Harper Torchbooks, 1959), p. 149.
21. *Ibid.*, p. 150.
22. *Ibid.*, p. 193.
23. So David J. Bosch, "The Melbourne Conference: Between Guilt and Hope," *International Review of Mission* 69 (October–January 1981): 512–18.
24. *The Flaming Center: A Theology of the Christian Mission* (Philadelphia: Fortress Press, 1977), pp. 149ff.
25. A point made dramatically by Karl Barth in his 1938 essay, *Rechtfertigung und Recht*, translated with the title "Church and State," and published in the volume *Community, State, and Church: Three Essays* (Reprint edition, Gloucester, Mass.: Peter Smith, 1968). See especially pp. 147–48.
26. See "An Evangelical Commitment to Simple Lifestyle," *Occasional Bulletin of Missionary Research* 4 (October 1980): 177–79.

NORTH AMERICAN NETWORK OF THEOLOGICAL STUDENTS

During the summer of 1983 there will be an ecumenical student conference in conjunction with the World Council of Churches' Sixth Assembly in Vancouver, British Columbia. Although there is no official connection between the WCC and the student gathering, participants will be able to learn from church leaders who are in the area for those meetings. This is the first major event organized by the North American Network of Theological Students in an attempt to start an ecumenical network of seminarians. The conference aims to provide an ecumenical environment for reflection on North American theology and theological education, to expose North American theological students to the global Church, and to stimulate continuing ecumenical activity among theological students. The conference will be held in two sessions, July 23–30 and July 30–August 6, 1983. For more information about the conference or about opportunities to participate in organizing it, write Tim Anderson, NANTS Coordinator, 5555 S. Woodlawn Ave., Chicago, IL 60637.

Who is my Neighbor?

Nicaraguan Evangelicals Host U.S. Evangelicals

by Ronald J. Sider

During the week of December 12–19, I was one of seven American evangelicals who visited Nicaragua to talk with top leaders in the government and the church. We were invited by Nicaragua's evangelical Christians, who are deeply disturbed by the lack of information flowing between evangelicals in the U.S. and Nicaragua. We talked with Daniel Ortega, "President" of this country (his title is Coordinator of the Junta of the Government), Foreign Minister Miguel d'Escoto, Minister of Culture Ernesto Cardenal, and other key governmental leaders as well as dozens of Christian leaders, both Catholic and Protestant.

The U.S. team included David Howard, General Secretary of the World Evangelical Fellowship, Vernon Grounds, former President of Conservative Baptist Theological Seminary, Linda Doll, editor of IVCF's *HIS* magazine, Tom Minnery, news editor of *Christianity Today*, Jim Wallis, editor of *Sojourners* magazine, Joyce Hollyday, associate editor of *Sojourners*, and myself.

Today, some Americans view Nicaragua as a dangerous, totalitarian, Communistic, anti-American country which is destroying the church and exporting Marxist revolution. Others see it as having begun a near-perfect revolution for justice. What is the truth about Nicaragua today?

A brief history is important. U.S. Marines occupied the country for most of 1911–33. When they left, they installed the Somoza dynasty. Until its overthrow in 1979, it was one of the more corrupt, brutal dictatorships in Latin America. The Somoza family acquired huge estates and large businesses. Opponents were tortured and crushed. Evangelical historian Richard Millett has published a careful historical study (*Guardians of the Dynasty*, 1977) showing how the U.S. installed, trained and equipped the National Guard that enforced Somoza's rule.

On July 19, 1979, a popular revolution overthrew the Somoza dictatorship. The new government included people from a number of political parties, although the dominant party was the Sandinista Front. Its announced platform was a non-aligned foreign policy, a mixed economy, political and religious freedom, and the improvement of conditions for the poor.

Positive Effects of the Revolution

Particularly striking has been the attitude toward the supporters of the former dictatorship. Most revolutions have taken revenge, but the Sandinistas have not. Fifty thousand persons (in a country of 2.8 million) died during the revolution; the majority of the dead were killed by the National Guard's random bombing of the civilian population, indiscriminate killing and torture. The U.S. ambassador, Anthony Quainton, stated in our interview with him that very few people were killed after the revolution in spite of this history. Members of the National Guard received a three-year sentence. If they were guilty of specific instances of torture, they received longer sentences. But, said Quainton, they are treated fairly, and the penal system works as well as anywhere. And Quainton also stated that, unlike most other countries in Central America, there is virtually no government sponsored or tolerated killing today.

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Even before the revolution succeeded, the Sandinista rebels had developed a program to promote reconciliation rather than hatred because they feared that some of the people might seek revenge. So they created a popular slogan, "Relentless in struggle but generous in victory." We saw billboards in the capital of Managua that said: "If your enemy is hungry, feed him." When we visited the Foreign Minister, Miguel d'Escoto, he recounted a striking event that symbolizes this policy of reconciliation. Right after the victory, d'Escoto went to see imprisoned National Guardsmen with Thomas Borge, now Minister of the Interior. Borge had been imprisoned and tortured by Somoza. When Borge came face to face with the man who had tortured him, he said: "I have come for my revenge. For your hate, I give you love. And for your torture, I give you freedom." Borge then allowed his torturer to leave the country. As a result of this policy of reconciliation, only a few instances of unauthorized personal revenge occurred.

There have been other striking successes. A massive literacy program reduced illiteracy from about 60 percent to 12 percent in two years. Tens of thousands of teenagers helped in the literacy campaign, living for months in primitive rural areas teaching peasants how to read. We talked with well-off evangelical youth who described the profound impact this experience had on their understanding of rural poverty. Government clinics provide free health care almost everywhere in the country. Almost all children have been vaccinated. Dr. Gustavo Parajon, the leader of Nicaraguan evangelicals, walks with a limp because he had polio as a child. Today he proudly points out that the polio index in his country is zero. The U.S. ambassador stated that the present government has constructed much more low-income housing than the previous government.

Nicaraguan evangelicals have a strong feeling of being neglected and ignored by their evangelical brothers and sisters in the U.S.

The Ordeal of the Miskito Indians

The November 8, 1982 issue of *Newsweek* reported that the U.S. had launched a massive campaign to destabilize and eventually remove the present government. The CIA is funding armed attacks on Nicaragua by former members of Somoza's National Guard.

Why? The Reagan administration points to problems in Nicaragua that they claim justify their view that the country is becoming totalitarian. There are some reasons for concern. Nicaragua today is not a utopia. Miskito Indians have suffered unfair treatment. There have been some attacks on the churches. The press is partly censored and elections have been postponed until 1985.

We talked at length with Rev. Norman Bent, a Moravian pastor and leader of the Miskito Indians (most Miskitos are Moravians). Bent showed how a complicated history, racial prejudice, a series of government mistakes, isolated killing and CIA involvement have

devastated Miskito Indian society.

Historically, the Spanish population of the west coast controlled Nicaragua. Racial prejudice existed both on the part of the light-skinned Spanish on the Pacific coast and the darker Indians on the Atlantic coast. However, the central government largely ignored the sparsely-populated Miskito area, so there was relatively little friction. But when the new government decided to integrate the east coast fully into the new literacy and health programs, the Miskitos feared their traditional culture would not be respected.

The new government's traditional Spanish prejudice toward the Indians was heightened by other reasons for suspicion. The major Miskito political organization had declined the Sandinistas' invitation to support the revolution in 1978. The new government also knew that the new Indian leader, Steadman Fagoth, elected by the Miskitos after the revolution, had been supported by a top lieutenant of

"I have come for my revenge. For your hate, I give you love. For your torture, I give you freedom."

Somoza and had acted as an informer against both Sandinista supporters and fellow Miskito Indians during his university studies.

When the government learned that a few Miskito leaders were supporting the Somocistas (members of Somoza's National Guard) who were already launching raids on Nicaragua from Honduras, they overreacted and arrested all the Miskito political leaders in February, 1981. In one incident, when they tried to arrest one leader during a worship service, shots killed four Moravians and the congregation battered four soldiers to death. The young soldiers were poorly equipped to deal with another culture and were sometimes offensive. Tensions rose. Moravians engaged in a peaceful protest of fasting and prayer were pushed out of churches by the government. With every new incident, more fearful Indians waded or paddled across the Rio Coco to Honduras.

Finally, with life in the Miskito area along the Rio Coco nearly paralyzed, the government admitted that it had made mistakes and released Steadman Fagoth. He promised to return to his people, calm their fears and persuade those who had fled to Honduras to return. Instead, he gathered more Miskito leaders together, fled to Honduras, and joined the CIA-funded Somocista guerillas. Using their radio station, Fagoth urged the Miskitos in Nicaragua to join him in Honduras and fight the "totalitarian, Communist" government in Managua.

The government then forcibly evacuated at least 10,000 Miskitos along the river, taking them to new villages further inland. They burned their houses along the river and killed their cattle so they could not be used by the Somocistas in their raids into Nicaragua from Honduras. The government has provided new villages, technical assistance and health care in the new location. Physical conditions are probably better than they were in their traditional vilages, but the people still long for their familiar surroundings and resent their forced evacuation.

Bent freely acknowledges that some Miskitos have been killed and that the Nicaraguan government made serious mistakes. But he believes it was due to ignorance and inexperience, not intentional destruction of the Miskitos. Because of those mistakes, however, several thousand Miskitos are fighting with the Somocistas, and the whole affair provides the U.S. with its most spectacular propaganda piece to justify the CIA's intervention.

Bent has proposed a workable solution to end the suffering of his people. He has called for a dialogue between the Miskito Indians in Honduras and Nicaragua under the supervision of international groups like the Red Cross. But that could happen only if Honduras and the U.S. agreed. They refuse because reconciliation would take away one of the main instruments of propaganda for the U.S. and part of the anti-Sandinista armed forces. Bent's protest about this policy to top U.S. officials has been of no avail.

Racial prejudice, mistakes, overreaction and mutual suspicion, greatly compounded by CIA intrigue and U.S. weapons, are destroying important sections of a peaceful Indian society. Bent believes that the Miskitos could solve their problems if the U.S. would stop interfering. But if the U.S. continues to manipulate them for larger geopolitical designs, large numbers of Miskito Indians will continue to suffer and die.

Other Reasons for Concern

More briefly, I will comment on the attacks on churches in 1982, press censorship and the postponement of elections.

In the summer of 1982, relations between the Sandinistas and the churches became very tense. (Since the events dealing with the Catholic church are rather widely known, I will deal with the Protestants.) Most evangelical denominations had supported Somoza. They were proud when church members joined the National Guard. Nor had very many evangelicals participated in the overthrow of Somoza. After the revolution some Moravian pastors did support the Somocistas. Furthermore, the Santa Fe document (a background document influential in the preparation of the 1980 Republican platform) had outlined a strategy for using fears of Communism to motivate Christians in countries like Nicaragua to "fight Communism." The Sandinistas therefore were suspicious of evangelical denominations, most of whom had strong ties to the U.S.

In May and June of 1982, a few evangelicals anonymously waged a campaign in Managua buses declaring that the devastating spring floods were God's judgment on the atheistic Nicaragua. They urged people to leave their jobs. Some Assembly of God pastors denounced the government's vaccination program. At the same time leaflets announcing the evangelistic campaign of Morris Cerullo, a U.S. charismatic evangelist, said that Satanic activity in Nicaragua was stronger than ever. Cerullo, they said, would come to exorcise the devil. The government assumed this was counter-revolutionary activity. When Cerullo arrived (on his own private plane!) on the day the country was celebrating General Sandino's birthday, the government refused to let him enter the country.

It was in this context that the unauthorized seizure of a number of churches by local popular organizations occurred. Hostile slogans were painted on some churches. All evangelicals were attacked as "sects" in a story in the government newspaper, *Barricada*.

The Evangelical Committee for Aid Development (CEPAD), which functions as an evangelical alliance, promptly protested to the government. The government newspaper printed their rebuttal. They also met with top government officials demanding the return of the churches.

In early September, Daniel Ortega, leader of the government, met with CEPAD and made a major speech. He apologized for the mistake and repeated the government's clear commitment to religious liberty. All church properties (except those of the Jehovah's Witnesses) have been returned. Virtually all evangelical leaders we talked to said that the situation had improved dramatically and that the crisis was over.

Some restrictions on the freedom of the press provide another reason for concern. Citing the state of emergency caused by the raids from Honduras, the government imposed prior censorship on the Catholic radio station and the newspapers on March 15, 1982. Since then, all copy must be submitted to the government before publication. *La Prensa* helped overthrow Somoza and supported the revolution for the first year, but then began to oppose the government. The editor to whom we talked, Dr. Roberto Cardenal, acknowledged that most of the paper's professional staff left at that point. Working closely with the Catholic Archbishop, *La Prensa* functions as a vigorous opposition newspaper. And it regularly has articles censured.

In the San José proposals agreed to just before Somoza fell, the Sandinistas agreed to early elections. It is unclear why they did not keep that promise since almost everyone agrees that they would have won a resounding victory at that time. Instead, they have postponed elections until 1985 and are now in the process of writing the electoral laws that will govern those elections.

U.S. Government Charges

In short, there are causes for concern as well as reasons for approval. Three additional charges, however, have been made to justify the Reagan administration's policy. These need to be addressed. Is Nicaragua sending large quantities of arms to El Salvador's rebels? Is

Marxist-Leninist ideology being promoted by the government? Is there religious liberty?

The U.S. ambassador told us that "something like half" of the Salvadoran rebels' arms come through Nicaragua. Nicaragua has no common border with El Salvador. But Nicaragua has offered to conduct a joint border patrol with Honduras. This would prevent the flow of arms from Nicaragua through Honduras to El Salvador, but it would also prevent the Somocista raids into Nicaragua. The U.S., our ambassador acknowledged, opposed a joint patrol.

What of Marxist-Leninism? No one denies that some members of the Sandinista Party are Marxist-Leninists although Marxism-Leninism is not official Sandinista ideology. That the present government favors socialism is clear and public, but so do the British Labor Party and the West German Social Democrats. Socialism is not the same as Marxism-Leninism.

Miskito Indians have suffered. There have been some attacks on the churches. The press is partly censored. Elections have been postponed.

If the Sandinistas intend eventually to promote totalitarian, atheistic Marxism-Leninism, then they are proceeding in an unusual way. A number of Christians are in key government posts crucial for ideological indoctrination. A Jesuit, Fernando Cardenal, was the head of the literacy campaign (which the government saw as an instrument for ideological education). Cardenal now is the head of the Sandinista youth movement. Another priest heads up the educational program for the newly literate (one-half of the people). The Minister of Education is a devout Catholic. The Ministry of Culture (informally viewed as the "Ministry of Ideology" by the government) is directed by the poet-priest Ernesto Cardenal. Ernesto has been deeply influenced by Marx and calls himself a "Marxist Christian," but he is certainly not anti-Christian, totalitarian or atheistic.

Ignacio Hernández, Director of the Bible Societies, told us that a young man came to him in 1980 asking for books. He liked their *Jesus is The Model of The New Man*, a collection of biblical texts, so much that he took 20,000 for distribution in the army's training schools.

There are doctrinaire Marxist-Leninists in Nicaragua. But even the ambassador acknowledged there was not a lot of evidence that the Sandinistas were promoting Marxism-Leninism.

What of the charge that there is no religious freedom in Nicaragua? Virtually everyone we spoke to said this is simply not true. The Rev. Joaquin Cago, a pastor in the pentecostal Church of God, said he has travelled all over the country and found full religious freedom everywhere. There is freedom to worship, to evangelize in public places, and to distribute Christian literature freely. The U.S. ambassador flatly asserted he had no fear that religious freedom would be threatened even in the long term.

In our interview with Daniel Ortega, leader of the government, I said many American Christians were afraid, because of the history of other revolutions, that religious liberty would eventually be restricted. I asked why he thought the Nicaraguan revolution would be different from many other modern revolutions. In a lengthy reply, he said that if the Nicaraguan revolution had occurred at the time of the Cuban revolution, something similar might have happened. At that time, the church was a willing tool of the Somoza dictatorship. But a strong Catholic movement of concern for social justice subsequently emerged, and large numbers of Catholics (and some Protestants) participated over many years in the overthrow of Somoza. That long friendship and partnership, he insisted, would not end. Interestingly, the U.S. ambassador pointed to the same facts and drew the same conclusion.

We asked Ignacio Hernández what effect the revolution had had on his work. He said that before the revolution about 9,000 Bibles and 15,000 New Testaments were being distributed annually. In 1980, distribution jumped to 30,000 Bibles and 100,000 New Testaments. In 1981 it was 40,000 Bibles and 200,000 New Testaments, and in 1982, 46,000 Bibles and 136,000 New Testaments. He said they had given away about 400,000 copies of the New Testament to people who had just learned to read in the government's literacy program. And he appealed for help to fund an additional 400,000 that they want to distribute to other newly literate folk. There are instances of local harassment, but it is not official policy. Genuine religious freedom exists in Nicaragua today.

Nicaraguan Churches and their Government

What is the attitude of the churches toward the present government?

Catholics are divided. Large numbers of clergy and laity are enthusiastic about the revolution. Four of the eight bishops are supportive and four are not. Archbishop Miguel Obando is decidedly hostile. He was the only prominent person who would not talk to our delegation.

Working closely with *La Prensa*, the Archbishop had used reports of the appearance of the Virgin Mary to arouse opposition to the government. After a peasant claimed to have seen the Virgin a couple of times, Archbishop Obando led a large group of pilgrims to the spot for a mass. He implied that the danger of Marxism-Leninism was so severe that the Virgin had to appear. A little later, there were reports that a statue of the Virgin was sweating—again for the same reason. *La Prensa* printed a story claiming that scientific tests had confirmed that the liquid was indeed human perspiration. But a few days later the other non-government paper discovered that the plaster of paris statue was being soaked with water, frozen each night, and then allowed to thaw out while on public display during the day.

About 14 percent (400,000) of the population is evangelical. The churches are growing about 4 percent per year. About 80 percent of the evangelicals participate in the work of CEPAD (Evangelical Committee for Aid Development), which began under the leadership of Dr. Gustavo Parajon immediately after the earthquake in 1972. CEPAD functions both as an evangelical alliance and a development agency. Its programs in 400 communities work with more people (100,000) than any agency other than the government. Dr. Parajon, a doctor trained in the U.S. and a devout evangelical, is now President of CEPAD and the most prominent leader of Nicaraguan Protestants.

CEPAD has good relationships with the government and is generally supportive, but has also challenged the government on the illegal seizure of church buildings and the treatment of Miskito Indians. On October 5, 1979, about three months after the fall of Somoza, 500 evangelical pastors connected with CEPAD endorsed a document thanking God for the fall of the Somoza dictatorship and affirming the goals of the revolution. But they insisted: "Our participation in any human project is relative to our loyalty and faithfulness toward the Lord Jesus Christ."

During our visit many people talked about the way the earthquake in 1972 and especially the revolution in 1979 have made an impact on evangelical thinking. Nicanor Mairena, a Nazarene pastor, said that he had been educated by North Americans to believe that participation in politics was wrong. (Others confirmed that this view had been widespread.) Living through the last three years has helped him, he said, to see that it is necessary both for the soul to be saved and for the body to avoid illness and illiteracy. Now he tries to be concerned for the whole person. Thelma Pereira, manager of the evangelical radio station, underlined this new concern for the whole person, saying they were now concerned "not just with the soul but with integral growth." Rodolfo Fonseca from the Church of God (Pentecostal) confessed that formerly they had had no concern for hungry people and injustice. Now they had discovered Luke 4:16 and were concerned to transform both the soul and the environment.

Nicaraguan evangelicals have a strong feeling of being neglected and ignored by their evangelical brothers and sisters in the U.S. Church delegations from the WCC and NCC, they said, had come much earlier to listen to them, but evangelicals had not. They do not in any way demand that U.S. evangelicals agree with them, but they very much want us to come and listen to their problems, concerns and viewpoints. It is critical that many more American evangelical leaders respond to this urgent plea, offering whatever corrections may be needed in the attitudes of our churches and in the policies of the U.S. government.

Studies in Matthew

Professional Societies Evaluate New Evangelical Directions

Matthew: A Commentary on his Literary and Theological Art **by Robert H. Gundry (Eerdmans, 1982, 665 pp., $24.95).**

The Sermon on the Mount: A Foundation for Understanding **by Robert A. Guelich (Word, 1982, 451 pp., $18.95).**

The Group on Evangelical Theology at the American Academy of Religion meetings this past December decided to focus a major seminar on "New Approaches in Evangelical Biblical Criticism. Focusing on Robert Gundry's *Matthew* and Robert Guelich's *Sermon on the Mount*." The reason for choosing these two works is that they have become landmark publications from an evangelical perspective, especially in terms of their open attitude toward and utilization of biblical criticism. Gundry's *Matthew* commentary was also discussed in a plenary session of the Evangelical Theological Society annual meeting. A report of the discussion at these two meetings can provide substantial reviews of these important works.

Gundry's *Matthew* commentary has as its central focus his theory regarding Matthew's use of his sources. Gundry believes that Matthew was indeed the traditional Jewish Christian disciple of Jesus, who utilized that approach which was familiar to his readers. Thus, Gundry sees three basic sources behind Matthew's gospel: (1) Mark, which Gundry believes is basically historical; (2) an expanded Q, which included not only the material common to Matthew and Luke, but also Luke's infancy narratives; and (3) the material peculiar to Matthew, which Gundry takes to be "creative midrash." By creative midrash, Gundry means an approach which takes existing stories, such as the shepherd account in Luke, and reworks them into new stories which portray Matthew's particular interest, such as the magi story, which Gundry takes to be the shepherd story rewritten from a gentile perspective. As a result of such an approach, Gundry's work has caused constant discussion and critique in both evangelical and non-evangelical circles.

Guelich's *Sermon on the Mount* is clearly the most comprehensive commentary on Matthew 5–7 ever produced. It is written in a style reminiscent of Raymond E. Brown's *Birth of the Messiah*. Guelich proceeds section by section, beginning in each with an exegetical translation, followed by literary analysis, notes (which form a basic commentary on the text), and finally comments (excurses on particular issues which arise from the text). This work has produced widespread admiration in the academic community, and at the same time criticism from the evangelical community for its use of tradition-critical techniques.

The first plenary session at the ETS meeting included a critique of Gundry's commentary by Douglas Moo (Trinity Evangelical Divinity School). Moo recognized that Gundry's classification of the sections peculiar to Matthew as midrash cannot be disallowed a priori, but he argued that Gundry has erred in his definition and use of midrash as well as in his approach to the synoptic problem. First, Moo questioned Gundry's radical and rigid dependence on Mark and an expanded Q. This does not take into account important recent scholarship regarding Markan priority (which Moo also accepts but with critical clarifications) and Q. To take Matthew as being the major author altering sources is, according to Moo, untenable. We cannot so absolutely identify the sources behind Matthew. Second, Moo considered the use of word statistics to identify Matthean composition suspect, since no control is observed regarding the valid possibility that a word also appears in the tradition. Therefore, the extent of Matthean redaction is exaggerated in Gundry's commentary. Third, Moo challenged the assumption that any redaction is theologically motivated and therefore a Matthean creation. The interface between history and theology has been demonstrated too many times; thus Gundry's theory lacks support from the evidence. Fourth, Moo argued that Gundry's use of the genre "midrash" fails for two reasons: (1) the generic categories which could identify creative midrash are not readily identifiable in Matthew's narrative (the only one mentioned by Gundry is a mixture of history and non-history, and is itself circular); (2) his evidence comes from such a wide variety of sources that any definition becomes impossible. Matthew's genre is more similar to Mark or Luke than to Jubilees or the Genesis apocryphon. Therefore, Moo concluded, there is insufficient evidence to warrant the view that Matthew is creative midrash.

At the AAR, an even more intense discussion occurred. Four scholars interacted with the works by Gundry and Guelich. In the first half of the session, centering on methodology, John P. Meier (St. John's Seminary) critiqued Guelich, and Raymond Brown (Union Theological Seminary, New York) critiqued Gundry. In the second half, James A. Sanders (School of Theology at Claremont) and Richard N. Longenecker (Wycliffe College, Toronto) discussed theological implications of the works. Gundry and Guelich then responded and a spirited interaction ensued between panel members (including questions from the floor).

Brown asserted that Gundry's work has "enormous problems." While Gundry states that his study is not a full-scale commentary, Brown wondered why he would choose such a narrow approach (dealing rigidly with the redaction of Mark and Q by Matthew) since no full-scale commentary on Matthew exists in any language. The major problem, Brown stated, is Gundry's methodology, which reads the high theology of the Church back into Matthew. Brown does not believe that incarnational or divinity language occurs in Matthew. Further, Gundry never provides evidence that Matthew made the changes purported for the infancy narratives. The theory, for instance, that Matthew altered the shepherd story of Q into his own magi story is posited but never proven.

Guelich's historical-critical methodology in *The Sermon on the Mount* received praise from Meier, who stated that Guelich approaches as nearly as possible to a reasoned objectivity. Meier especially notes Guelich's respect for philological and historical data, his emphasis on the author (and avoidance of the historical Jesus issue) and his weighing of exegetical options. Meier's disagreements centered on three issues: (1) Guelich is not successful in his argument that the five-fold structure approach to Matthew's organizational plan does injustice to the infancy and passion narratives; (2) he strains too much to create a parenetic tone and so short-circuits the issue of morality; and (3) he reads Paul into Matthew.

In discussing theological implications, Sanders was pleased to find in both works a commonality between liberal and conservative. He commended the authors both for their willingness to grapple with the positions traditionally held by evangelical scholars and for the ecumenical pluralism evident in the books. As one of his major concerns, Sanders argued that Gundry had misused the category of midrash (which Sanders defined as the use of Scripture to throw light on the problems of that day). Even more, Sanders was concerned with the assumption that inspiration resides with the individual authors, emphasizing the difficulty of approaching the Bible from the Reformation perspective. Rather, according to Sanders, canon criticism has shown that inspiration resides in the believing communities. Therefore, the stages of tradition are equally valid, and we cannot return to previous modes of harmonizing or seeking a canon-within-a-canon.

Longenecker lauded Guelich for his attempt to trace the tradition through its various stages and to note the connections between the redaction and the tradition behind it. The major weaknesses he noted concerned details, for instance the mountain motif in Matthew. Longenecker saw Gundry's strength as lying in the massive evidence and word statistics compiled. He also saw several weaknesses: (1) Gundry's statement that Matthew was an eyewitness contradicts his view that only those sections drawn from Mark and Q are historical; (2) with his view that Mark and Q are historical but Matthew is "truthful fiction," Gundry is more conservative than the evangelicals on Mark and Q and more liberal than the liberals on Matthew; (3) Gundry constantly appeals to midrash but does not demonstrate any serious study of the problem within Judaism; (4) there is insufficient interaction with opposing views. To Longenecker, Gundry's work is more a polemic than a commentary.

These two works have become landmark publications from an evangelical perspective.

Guelich responded primarily to Meier's critique. First, he agreed that the five-fold structure was viable but was not convinced that we can conceptualize an intentional structure. He also agreed that he had sidestepped the issue of morality, mainly because of his reaction to "rabbinic" approaches. Guelich believes that Matthew's christology is fulfillment-oriented rather than stressing Jesus as Teacher of Righteousness. At the same time, he agreed that Matthew has both christology and ethics as central foci. Regarding Matthew and Paul, Guelich stated that the many parallels show an analogous relationship, even a "unity" between the two.

Gundry responded to the critiques by arguing that his use of Mark and Q does fit the external and internal evidence. It does not obviate Matthew's eyewitness basis, for his high esteem for Mark and Q led him to embellish their accounts. Mark can be viewed as more historical on the basis of the Papias tradition; Q, while not necessarily a single document, still is a uniform tradition. In later correspondence, Gundry states that Luke is indeed redactional but is more conservative in dealing with Jesus' sayings. Therefore, he believes that his theory is more economical and just as adequate to explain the data. In his response, Gundry stated that Sander's appeal to canonical meaning does not obviate the "canonizer," especially when seen as the "inspired canonizer." While we recognize tradition-levels of meaning, authority still resides primarily in the intended meaning of the text. Finally, Gundry argued that he is not dichotomizing history from tradition, but rather is noting the differing genres inherent in the text.

The fact that sections in both the ETS and the AAR chose to interact with Gundry signifies the importance of his volume. Also, Guelich's commentary will no doubt be one of the most significant works on the Sermon on the Mount in this century. Both indicate the quality and excitement of work currently being done by evangelicals. May their number increase.

—Grant R. Osborne

Evangelical Theological Society: 1982 Annual Meeting

The thirty-fourth annual meeting of the ETS was one of the most significant meetings in recent memory, the topic being "biblical criticism," and the repercussions continue. The opening plenary session, which set the agenda for the entire conference, contained a dialogue between Robert Gundry and Douglas Moo on Gundry's *Matthew* commentary (see the preceding article).

This was followed by the first series of sessions, one of which contained a paper by Norman Geisler, "Biblical Criticism: The New Methodological Heresy." With respect to Gundry's affirmation of inerrancy, Geisler said in the discussion that while he believes Gundry's methodology to be wrong, he does not think that it is an explicit denial of inerrancy, since Gundry does affirm the text as he understands it. Other papers included David Turner's "Redaction Criticism and the Evangelical: An Introductory Survey and Evaluation" and Robert Stein's "Luke 1:1–4 and Traditionsgeshichte," among others. While Geisler was negative toward any type of historical-critical methodology, the others were quite moderate, recognizing the validity of a positive approach to critical tools. There were of course cautionary notes, as for example in Robert Thomas' "The Hermeneutics of Evangelical Redaction Criticism," which argued that recent examples departed from the historical veracity of the text. On the whole, however, there was an openness demonstrated toward critical tools. Such papers included those on canon criticism (Paul Feinberg), composition criticism (Ronald Russell), text criticism (James Borland), genre criticism (G. Lloyd Carr), sociology (David O'Brien: Edwin Yamauchi), as well as several others on redaction criticism in general or with reference to specific texts. This trend culminated with the presidential address, "The Historical-Critical Method: Egyptian Gold or Pagan Precipice?" by Alan Johnson (Wheaton), which argued strongly for the value of critical methods when utilized properly.

Of course, biblical criticism was not the only focus of the conference. Other plenary sessions, covering a wide range of topics, were also highlights. The second session featured four papers on "Jewish-Christian Relations after the Holocaust: Continuing Points of Tension between Evangelicals and Jews in the United States" (by J. Ramsey Michaels, Robert Ross, Belden Menkus and David Rausch). It was widely felt that this session provided a real step forward in the ongoing dialogue. The third session focused on Ronald Nash's recent book, *The Word of God and the Mind of Man*, with critiques from Clark Pinnock and Robert Johnston. This too provided stimulating interaction about biblical authority and its impact on the modern mind-set. The fourth plenary session may have been the single most appreciated event of the conference. The session, "The Question of Unity and Diversity in the New Testament," featured a dialogue between Krister Stendahl (Harvard) and J. I. Packer (Regent) on the former's paper, "Biblical Diversity: Asset or Liability?" The spirited interaction of these two giants in the field was valued by all. The final plenary session focused on the topic, "Where are We Today Concerning Biblical Criticism and the Evangelical?" The session featured papers on Old Testament (Walter Kaiser), New Testament (Harold Hoehner), Biblical Theology (Grant Osborne), Apologetics (Norman Geisler) and Philosophy of Religion (Win Corduan). Again the tone was positive toward a judicious use of the critical methodology.

One of the most significant aspects of the conference was the unanimous affirmation by the ETS executive committee of Robert Gundry's right to remain within the society. The committee reported that, while they disagreed with Gundry's conclusions, there was no basis in the by-laws for removing his name from the list, so long as he has affirmed the basic criterion for membership in the society, the doctrine of inerrancy. The debate concerning the implications of Gundry's case is continuing at the present time and will certainly be central at the next meeting of the society next December in Dallas.

—Grant R. Osborne

Biblical Studies and Modern Linguistics

by Richard J. Erickson

Theology and biblical exegesis are full of questions about language. There is no avoiding the issue; we are forced to face it by two factors. For one thing, Christian theology deals first and foremost with the *Word* of God, which indeed appeared in the flesh, but has also been handed on to us couched in human language. Second, the languages in which it has been passed down are, to us, *foreign* languages. Seminary students may balk at Greek and Hebrew studies (perhaps with good reason, considering how these have usually been taught), and some schools may relax their language requirements; but the fact remains that somewhere someone must deal with the texts in their original languages if Christian theology is to maintain its biblical footing.

Roughly speaking (very roughly!), the way in which theologians and exegetes have typically handled the language questions that arise in their discussions of theology has been to provide citations of standard lexicons and grammars. This is only reasonable, since the day is long past when a person could master all fields relevant to one's own. We depend on each other.

Our attention is turned then to the grammarians and the lexicographers. We have here perhaps the most impressive history of scholarly industry the world has ever seen. Names like Luther, Calvin, Bengel, Grotius, Cremer, Brown, Driver, Briggs, Gesenius, Kautzsch, Thayer, Moulton, Kittel, Bauer, Arndt, Gingrich, Danker, Robertson, Blass, Debrunner, Funk and many others float immediately to mind, just from the more recent centuries. No one can seriously fault the works represented by these names for lack of thoroughness, acumen, or insight. They have propelled our understanding of God's Word far beyond where it would otherwise have been. One thing they do lack, however (speaking generally again and at the risk of oversimplifying), is a unifying system, an undergirding theory. Thus the monumental NT Greek grammar by Blass and Debrunner has been criticized, rightly, because it offers no consistent theory of syntax, based on linguistic science, but understands itself rather as a compendium of examples of the many particular NT Greek constructions (R. Wonneberger, p. 312). In other words, until quite recently very little attempt has been made to view biblical Greek and Hebrew from the perspective of theoretical linguistics, a science which considers many languages in order to understand language as a human phenomenon and to construct theories which can elucidate and explain all languages in their similarities and dissimilarities.

It is no new thing that theologians and biblical scholars should avail themselves of the fruits of other disciplines and apply them to their own concerns. Philosophy, archaeology, political science, economic and social history, comparative religions, comparative philology and literary science are among the numerous fields whose results have thrown welcome light on biblical studies. And while modern linguistics is a relatively young science (its "father," F. de Saussure, was active even into the second decade of this century), it is not so new that theologians could not have been expected to make use of it before they actually did. Perhaps their tardiness is to be explained by the very fact of the long and fruitful history of traditional biblical language study.

It is worth recognizing, however, that modern linguistics, including modern semantics, has advanced our knowledge and understanding of human language to an astounding degree. In the past five or six decades there has been a virtual explosion of research and literature in this area. But not until 1961, when James Barr published his iconoclastic *Semantics of Biblical Language*, did the insights of theoretical linguistics begin to be widely considered as having anything really important to say about the exegesis of the Bible. (One notable exception here is the Summer Institute of Linguistics.)

Perhaps a few concrete examples will help to show the relevance of modern linguistics for biblical studies. Take for instance the matter of Bible translation (for which the Summer Institute of Linguistics was established). While some scholars may continue to argue the basic sufficiency of the King James Version, most recognize its inadequacies for our day and, consequently, the real need which more recent English versions have tried to fill. There is here a wide variety of translations in English, however. Among those versions whose proponents consider them generally acceptable, the two extremes with reference to translation theory are probably occupied by the *New American Standard Bible* on the one hand, the the *Good News Bible* on the other. The *NASB* editorial board placed a very high premium on what they apparently understood to be "adhering as closely as possible to the original languages," namely, preserving in the English version as much of the *structure* of the Greek or Hebrew modes of expression as the English would tolerate. So, for example, Romans 3:21–22 is rendered

> But now apart from the Law *the* righteousness of God has been manifested, being witnessed by the Law and the Prophets, even *the* righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction.

The rendering succeeds admirably in following the structure and vocabulary of the original. But consider now the same passage in *Good News*:

> But now God's way of putting people right with himself has been revealed. It has nothing to do with the law, even though the Law of Moses and the prophets gave their witness to it. God puts people right through their faith in Jesus Christ. God does this to all who believe in Christ, because there is no difference at all.

The *Good News* translators have operated on the principle of "dynamic equivalence," striving to make the translation give to American readers the same *message* which the original gave its first readers, and with equal clarity. Thus they made no attempt to adhere to Greek vocabulary and structure. This theory of translation is based solidly on current linguistic theory, which recognizes that every language is a system more or less self-contained, having its own peculiar ways of expressing thought, ways which are purely conventional and which have no intrinsic relationship with whatever message is being expressed. Hence it (almost literally) makes no sense to force upon an English version Greek ways of saying things which may be perfectly clear in Greek but interfere with English clarity. A comparison of the

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two translations above should bear this out. (Nida and Taber argue this very persuasively.)

In the area of word meanings, modern semantic theory has a great deal to offer. James Barr approaches the question of the meanings of the "image" and "likeness" of God (Genesis 1:26 etc.) from the point of view of "semantic field" theory. This theory teaches that the meanings of semantically related words impinge upon and limit one another, and that shifts in the meanings of one word will affect the meanings of other words within the "field" in question. Thus Barr is able to argue that from several Hebrew words available, the author of Genesis 1:26 selected *dĕmût*, "likeness," because the others were unsuitable for one reason or another to refer to an aspect of God. And yet "likeness" was itself too closely associated with theophanies to fit a context describing what *man* was made like. Thus the more general term *selem*, "image," is used also, and the effect is that the two terms mutually restrict each other in the context. What is meant then is not that the image of God and the likeness of God are two *separate* things which man was made in, but that man was given something which is described by the *overlapping* Hebrew meanings of the "image" and "likeness" of God.

Or take the one hundred year debate about the two most common NT Greek words for "to know," *oida* and *ginōskō*; are they synonyms or do they represent two different kinds of knowledge: *oida* intuitive, complete knowledge, *ginōskō* knowledge gained through experience? New light can be shed on this question by employing a tool of modern semantic theory, the concept of relations of implication between sentences (Erickson). By a careful examination of verb tenses and aspects and of the relations between statements using the verbs of "knowing," it can be seen that *oida* and *ginōskō* are indeed synonymous but that *ginōskō* in the aorist aspect can be used to refer to the process of acquiring knowledge, something which *oida* cannot be used for simply because it does not have the aspectual equipment *ginōskō* does, not because it refers to a different *kind* of knowledge.

The application of linguistic and semantic theory to the language problems facing Christian theology today is a "wide open" field.

We may wonder what other information might be discovered about verb meanings in this way.

One of the most exciting advances in linguistics in recent decades has been the development of "generative" grammar theories, especially so-called transformational grammar (TG). Rather than simply catalogue the seemingly infinite details of a language's grammar, TG attempts to account for the fact that a speaker can "generate" an infinite variety of meaningful sentences from a finite number of grammatical and lexical resources. TG organizes into a coherent system the ways in which a very simple "sentence" like *God loves John* can be "transformed" into other shapes like *God's love (for John), John is loved by God, the love of God*, and so on, and even how these new "sentences" can be made parts of other sentences: *God's love is deep and wide.*

TG is much more complex than it appears here, of course, and it can be applied very fruitfully to the study of the Scriptures. For example, in the case of *oida* and *ginōskō* mentioned above, the "sentences" which were examined were "discovered" by a reverse application of TG. TG also explains why a concordance cannot be exhaustive if it lists only the visible, ostensive occurrences of a word in a text; there are many "functional" occurrences of words, which while not appearing in a text, are nevertheless operating there. G. Henry Waterman has demonstrated how TG untangles the confusing ways in which the genitive case in Greek can be used to transform a simple sentence into at least seven different constructions for various purposes. R. Wonneberger applies TG to exegesis and clarifies the very difficult reading at 2 Corinthians 5:2,3. Instead of Paul's saying "we groan in this present body, yearning to be clothed with our heavenly dwelling, inasmuch as having put it on, we shall not be found naked . . . ," Wonneberger shows how generative syntax permits, or rather demands, that the rendering be: "for this reason we are anxiously groaning (we who long to be dressed in our heavenly dwelling), lest we be found naked in spite of our (earthly) clothing (i.e. body)." In other words, it is not our earthly body that makes us anxiously groan, but the fear of being found naked because of the inadequacy of our earthly body, and this fear also explains our longing for our heavenly body.

These few examples could be multiplied many times to document what has been and is being done with modern linguistics in biblical studies. But viewed against what could be accomplished here, given the expertise and manpower, the little distance we have come since James Barr first called for our attention in 1961 seems almost microscopic. Readers of the *Bulletin* who hope to pursue a scholarly career and are in a position to make some choices, even if they are at present "linguistically" uninformed, would do well to consider this "wide open" field of the application of linguistic and semantic theory to the language problems facing Christian theology today.

Everything needs attention, from isolated points of exegesis to full-scaled theories of "text grammar"; from questions on the meaning of "flesh" at 1 Corinthians 5:5 to entire lexicons completely reworked according to the principles of semantic fields; from questions on the aspectual structure of *ginōskō* to a theory of verbal tense and aspect; from individual word counts to concordances based on both ostensive and functional occurrences of individual words, as well as concordances of syntactical patterns and constructions; from individual questions of syntax to full-blown generative grammars of the biblical languages, especially ones which can be used for teaching. People like James Barr, Anthony Thiselton, John Sawyer, Eugene Nida, Kenneth Burres, Moisés Silva, Erhardt Güttgemanns, René Kieffer, J. P. Louw, F. I. Andersen, Robert Funk, David Kiefer and numerous others have made an exciting beginning in exegesis, lexicography, stylistics, hermeneutics, grammar, translation, and the like, from this point of view of modern linguistics. Moreover, much of the tedious legwork can now be done by computer. A door of opportunity stands open; with some determination and personal initiative on our parts, a great deal can be done to enhance our understanding of God's Word by our being good stewards of what linguistics is offering us today.

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Fifteen Outstanding Books of 1982 for Mission Studies

The Editors of the *International Bulletin of Missionary Research* have selected the following books for special recognition of their outstanding contribution to mission studies in 1982. They have limited their selection to books in English since it would be impossible to consider fairly the books in many other languages that are not readily available. They commend the authors, editors, and publishers represented here for their continuing commitment to advance the cause of the Christian world mission with scholarly literature.

Anderson, Gerald H., ed.
Witnessing to the Kingdom: Melbourne and Beyond (Orbis).
Barrett, David B., ed.
World Christian Encyclopedia: A Comparative Study of Churches and Religions in the Modern World, A.D. 1900–2000 (Oxford University Press).
Brown, David.
All Their Splendour. World Faiths: A Way to Community (London: Collins-Fount).
Bühlmann, Walbert.
God's Chosen Peoples (Orbis).
Costas, Orlando E.
Christ Outside the Gate: Mission Beyond Christendom (Orbis).
Dussel, Enrique.
A History of the Church in Latin America: Colonialism to Liberation, 1492–1979 (Eerdmans).
Eerdmans' Handbook to the World's Religions (Eerdmans).
Forman, Charles W.
The Island Churches of the South Pacific: Emergence in the Twentieth Century (Orbis).
Henkel, Willi, ed.
Bibliografia Missionaria: Anno XLV (1981) (Vatican City: Urban Pontifical University).
Jacobs, Sylvia M., ed.
Black Americans and the Missionary Movement in Africa (Westmont, Conn.: Greenwood Press).
Krass, Alfred C.
Evangelizing Neopagan North America (Herald Press).
Motte, Mary and Joseph R. Lang, eds.
Mission in Dialogue: The Sedos Research Seminar on the Future of Mission (Orbis).
Nemer, Lawrence.
Anglican and Roman Catholic Attitudes on Missions: An Historical Study of Two English Missionary Societies in the Late Nineteenth Century (1865–1885) (St. Augustin, West Germany: Steyler Verlag).
Sider, Ronald J., ed.
Evangelicals and Development: Toward a Theology of Social Change (Westminster).
Tutu, Desmond.
Crying in the Wilderness: The Struggle for Justice in South Africa (Eerdmans).

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Christ Outside the Gate: Mission Beyond Christendom

by Orlando E. Costas (Orbis, 1982, 154 pp., $12.95). Reviewed by David Lowes Watson, Assistant Professor of Evangelism, Perkins School of Theology.

This is a volume of substance, and yet it is more. It is that rare occurrence in theological publication where the author assumes that the reader is a colleague—a sister or brother in Christ—and places on the printed page the sort of agenda which professionals in the field usually claim to be arcane. The coming New Age of Jesus Christ renders such distinctions void. There is a job to be done, the priorities of which are clear to any committed disciple of Jesus Christ. And if this was not evident before Orlando Costas put these chapters together, there can be little doubt about it now.

The volume is evangelical writing at its best, and will probably become a standard text for missiologists of all persuasions. It is well-documented, and Orbis has been meticulous in reproducing the lengthy and refreshingly informative footnotes. It has more than thirty pages of current bibliography, arranged in such a way as to provide a sound yet imaginative introduction to the field. Most important of all, it is written with a contextual awareness consistent with the author's own conviction that the God in whose mission we share is a God of historical particularity. Jesus of Nazareth makes the salvation of this planet concrete, not abstract.

Costas identifies himself throughout as an Hispanic-American living in the United States and as a Third World missionary to American Christians. As he points out in an admirably lucid survey of liberation theologies, such contextual honesty is a characteristic notably lacking in the Western scholars who continue to dominate theological studies by insisting that their criteria provide the only ground rules. Yet if European and North American theologies are studied in their proper context, they are seen quite clearly for what they are: abstractions which emanate first and foremost from European philosophy and the past three centuries of Western history. Costas is gracious not to put the issue altogether bluntly, but the further implication is unavoidable—that European theology from Schleiermacher onwards should be strictly checked against German history in particular.

And for evangelical theology, the question is no less pressing. In illuminating footnotes, Costas takes to task some leading writers for their lack of contextual self-awareness—Carl Henry, for example, and Peter Wagner. Indeed, the most significant polemics of the book are directed at Wagner and the Church Growth School. For a movement which has made deep inroads into the North American ecclesial consciousness, Costas feels that it makes a weighty missional error. It identifies church growth as a methodological category rather than one of the many "surprises" related to God's work in history, a gift to be received with praise and thanksgiving. As a result, the growth of churches is taken to be synonymous with the Kingdom of God, and this is profoundly to misunderstand the place which the church occupies in the eschatological horizon of God's love and justice in the world.

Costas does affirm church growth, but merely as a sign—and a penultimate sign at that—of the real work of the Kingdom. Moreover, if it is to be healthy growth, it must be *multi*dimensional: organic, reflective and incarnational. There must be growth in understanding the faith, and growth in its application in the world through costly discipleship. However much the Church Growth School may stress that their principles include a growth in the faith after commitment to discipleship ("perfecting" as well as "discipling"), Costas argues that this falls prey to the conceptual error he has identified. When church growth is regarded as a means *per se* of building the Kingdom rather than a gracious gift of God, the church becomes a substitute for the New Age, and ceases to measure itself against the eschatological demands of the gospel. Inexorably this leads to ecclesial self-preoccupation and an insensitivity to where God is really at work in the world. The data Costas supplies in a contextual study of Chile in this regard is sobering and convincing.

Hardly less sobering is the corollary he proceeds to draw for the whole North American missionary enterprise. Starting with the *prima facie* evidence that evangelistic outreach from the Western church has, with very few exceptions, accompanied, or prepared for, or followed colonial expansion, Costas makes the very serious charge that there is a "secret alliance" between the contemporary world missionary movement and international capitalism—not necessarily planned, but one that faithful Christians should discern and expose. When the United States itself is such a ripe field for mission, with its problems of ethnic minorities, its clergy-dominated church and its lay-dominated clergy, its disintegrating family life, and its economic injustices, how can American Christians send missionaries elsewhere in the world and retain their own integrity? It is of course easier to go to a foreign land with the gospel when faithful evangelism at home might prove unpopular or costly, and the reason why this happens so frequently, Costas suggests, is an ideological and contextual blindness on the part of the American missionary movement—a scandal which must be removed.

The issue could not be stated more clearly, by an evangelical for evangelicals. Either Costas is a volatile Puerto Rican venting Latin-American nationalisms, or he is a compassionate Christian "watching over" his sisters and brothers with justice-love. The scholarship of the volume precludes the former; the spiritual conviction which leaps from every page confirms the latter. His charge therefore demands responsible answers.

If there is a quality of the volume which time and again impresses the reader, it is passioned restraint. This is nowhere more evident than in the chapter which he devotes to the Melbourne and Pattaya gatherings of 1980, the most revealing "inside view" of the two conferences yet to appear in print. He takes the reader onto the conference floor, into caucus, and through the politics of public relations. If what he describes really took place at Pattaya, then evangelicals need to make certain that the executive power which seems to have been used for what can only be described as the censoring of free discussion among Christian colleagues, including the silencing of women, is never again delegated to so few. Costas makes his comments measured, expressing disapproval only as his "considered opinion," but the hurt and the anger are clear and justifiable. The Holy Spirit seems to have been gagged at Pattaya. If so, explanations are due.

The title of the book comes from Hebrews 13:12. Christ suffered outside the gate in order to sanctify the people through his own blood; and that is where faithful disciples must seek him today. The *missio Dei* confronts us with a choice: whether to join God in the task of bringing in the New Age, or to seek to create "ecclesial compounds" which shelter and ultimately alienate from the world. Western theologies and missions have domesticated the gospel too long, and it is time that we began some self-contextualization. Frederick Herzog has said it well: we should reverse the famous Wesleyan

dictum. The world is not our parish—our parish is the world.

As with any consciousness-raising instrument, this book will probably occasion anger and defensiveness before it enlightens and liberates. But it should be a priority for the year's reading. It is truly a prophetic word.

The South African Churches in a Revolutionary Situation
by Marjorie Hope and James Young (Orbis, 1981, 268 pp., $9.95). Reviewed by Kevin Garcia, Regional Director of the Students' Christian Association of Southern Africa, recently M.A. student at New Brunswick Theological Seminary.

The recent South African government order to reban the Rev. Beyers Naude, and the World Alliance of Reformed Churches decision to suspend its white Dutch Reformed member Churches are striking, if contradictory statements of the significance of church-state relations in South Africa today. Since the original white settlement in Cape Town in 1652, through the period of the nineteenth-century Great Trek and British colonization, to the establishment of today's Republic of South Africa in 1961, the church and the white governments in South Africa have worked hand in hand. Today, the Dutch Reformed Church is on record as supporting the government's apartheid legislation; indeed some church leaders take pride in pointing out that the D.R.C. led the way in separating the races and provided a model for the apartheid system to come. However, in the late twentieth century some other Christian denominations have spoken and acted in protest against the division of the South African state and its society on racial lines. This struggle between church and the state has been chronicled in several recent books. These have included Ernie Regehr's *Perception of Apartheid* (Herald), John deGruchy's *The Church Struggle in South Africa* (Eerdmans) and this recent book by Marjorie Hope and James Young.

The purpose of their survey of the South African ecclesiastical scene is to show how some individuals and churches "continue to hope against hope." The author's conviction is that "although the church is not the primary agent of change, it plays an extremely important role." To reveal this role, they begin with five brief chapters of historical background, bringing the parallel stories of the church and the state from 1652 to 1980. They then provide a denomination-by-denomination survey of the current attitude toward apartheid in most of the major white, black and mixed churches. They also briefly examine the role of some of the more important black nationalist movements and conclude with an assessment of the possible future of South Africa and the role which the church can play in that future.

The second section, the church survey, is the largest segment of the book and probably the most useful for the American reader. However, it should not be read with the expectation that it contains a comprehensive examination of churches acting as corporate bodies. Rather, it is more a series of short sketches of individuals in various denominations, struggling to resist the corruption of the current system and to provide a model for hope.

The first section is far too brief to give the average reader anything more than a pocketful of names and dates, and even some of these basic facts are inaccurate or outdated. The third section, on the future, is long on liberationist rhetoric and socialist economic critique and short on any real attempt to understand the dilemma in which white, liberal Christians find themselves in South Africa. As such it is not very helpful. The exception is chapter 19, in which the growing use of violence in the South African political situation (by both pro- and anti-government agents) is revealed as a major challenge and opportunity for South African Christians. Much in this chapter is sober and realistic, yet exciting as white and black Christians face the future.

Thus, while this volume cannot replace the deGruchy and Regehr studies for comprehensive historical coverage or overall perspective and analysis, it does provide enlightening cameos of individual Christians struggling against a repressive government and society.

The American Poor
edited by John A. Schiller (Augsburg, 1982, 220 pp., $9.95). Reviewed by Stephen Charles Mott, Professor of Christian Social Ethics, Gordon-Conwell Theological Seminary.

The American Poor is a product of seven members of the faculty of Pacific Lutheran University. Each one in a competent and scholarly way draws upon his or her discipline to provide a well-rounded approach to poverty in American society. The nature of poverty is handled particularly well. The statistical information is handled clearly. The variety of causes of poverty is presented with discernment throughout the book. We are wisely warned against confusing the consequences of poverty with the causes. Prevalent misunderstandings regarding poverty are effectively dealt with through three vignettes of persons in poverty. The book also is outstanding in treating objectively different points of view. There is a realistic treatment of the trade-off between equality and efficiency from both an economic and an ethical point of view. An overt commitment to Christian values, particularly of equality and freedom, is present throughout, although the neglect of Old Testament material presents the problem of going from voluntary New Testament materials to public policy.

The statistical base available to the authors at the time of writing goes only to 1977. This is a disappointment because significant increases in poverty have occurred since then. Thus the book is little advanced beyond the 1975 update of *Poverty Profile USA*, by Mariellen Procopio and Frederick J. Perella, Jr. (Paulist, 1976). The latter is shorter and brings in fewer scholarly debates; yet it draws upon a factual base to raise more pointed questions about the structures and values of our economic system. *The American Poor* responds effectively to popular bigotry about the poor, but one would like to have had further responses to the more sophisticated defense of our system in recent neo-conservative arguments. Unlike *Poverty Profile*, *The American Poor*, while also recognizing the inadequacy of the official definition of poverty (based on an emergency diet), uses it anyway as the standard of measurement without sufficient reserve (for example, in not challenging more thoroughly the argument that by bringing into account payments-in-kind, such as food stamps, the percentage of the poor is reduced from 11 percent to 6 percent of the population).

Nevertheless, the excellent sociological and social work sections provide material for appropriate responses. In contrast to the attempts to draw attention away from the capitalist economy and racism as causes for poverty by blaming instead the fractured family (e.g. George Gilder, Thomas Sowell), we find that 10,300,000 of the *official* poor come from families with a male head. Further, 1,068,000 families (not individuals) of the poor had the head of the household working year around (20 percent of the poor). Forty-nine percent of the poor family householders worked year-round or at least part of the year. (*Poverty Profile USA*, guided by a more adequate definition of poverty, states that 60 percent of the poor are working poor.) Of the poor not working year-round, for only 7 percent of the families was the reason for not working something other than parental obligations (30 percent), illness or disability (18 percent), retirement (8 percent), or inability to find work (15 percent).

The American Poor provides a good orientation and response to recent aspects of American poverty.

Educating for Responsible Action
by Nicholas Wolterstorff (Eerdmans, 1980, 150 pp., $6.95). Reviewed by Robert W. Pazmiño, Assistant Professor of Christian Education, Gordon-Conwell Theological Seminary.

In the field of moral education Wolterstorff addresses the important questions of tendency learning, which is defined as learning in which the student acquires tendencies to action. From a Christian framework, he suggests those insights from psychological research which will enable educators in the school, home and church to educate for responsible action.

The book is divided into three major sections. The first considers tendency learning within the wider plurality of contemporary educational theories. The second explores the various strategies for tendency learning and provides some specific guidelines for practice. The third offers an insightful critique of the popular strategy of values clarification. A very useful appendix raises crucial questions about the dominant educational taxonomy of Benjamin Bloom. In all, Wolterstorff's work is essential reading for students, parents and educators concerned about the theory and practice of moral education.

Wolterstorff's effort is a bold attempt to rethink biblically one area of moral education. He believes that educators and parents have uncritically appropriated the categories of psychology as normative without considering their philosophical sources or implications. Returning to those biblical sources and understandings which provide the Christian community with a distinct world-view, Wolterstorff provides alternatives to those educational categories which have dominated the field. He appropriately questions Kohlberg's understanding of moral development because of its emphasis upon moral reasoning to the relative exclusion of strategies for modeling and discipline, which continue to be important within Christian communities that educate. Wolterstorff's proposals for moral education represent a more wholistic approach for those working from a Christian philosophy of education.

In spite of these contributions, Wolterstorff fails to address adequately the social and corporate dimensions of moral action. Christian education transcends a focus upon personal salvation and transformation to include the area of social transformation expressed in the combined emphasis upon evangelism and social action. Wolterstorf has too readily appropriated a narrow focus on the individual by virtue of his interaction with the dominant paradigm of psychological research. In addition, Wolterstorff needs to balance this valid concern for moral action with the equally valid concern for the motive or motivation for such action which is found in the Scriptures. From a Christian perspective, one must ask whether love and holiness are motivating an individual or a group. Wolterstorff helpfully states that the spheres of responsible human action include those directed toward God, others, self and nature. Yet he fails to consider adequately the content of those motives which are to direct moral or responsible action. Finally, although Wolterstorff emphasizes the demands for educating

for responsible action, he fails to stress that, in considering these demands, Christians are confronted with the utter bankruptcy of human reservoirs of love and holiness. Therefore, they are called to recognize their complete dependence upon the continuing work of the Holy Spirit. Wolterstorff's presentation must be balanced with a full appreciation of the grace available in Jesus Christ to educate for responsible action.

The Elusive Presence: Toward a New Biblical Theology
by Samuel Terrien (Harper & Row, 1978, 541 pp., $20.00). Reviewed by Duane L. Christensen, Professor of Old Testament, American Baptist Seminary of the West.

Now and then a book appears which marks a watershed in terms of intellectual development. For me *The Elusive Presence* is such a book. This book has had such a profound impact on my thinking that I am still in the process of sorting out exactly what happened. I read the book shortly after it was published some four years ago and was profoundly moved. On rereading the book in recent weeks I am now able to see more clearly just how profound that effect was. The book launched me on a journey which, though far from complete, has already revealed startling new vistas.

Trained in the "Albright tradition" with its stress on recovering the "Mighty Acts of God" in history, my presuppositions were those of diversity and tension within the separate literary traditions which have come together in the Old Testament—attitudes shaped also by the monumental work of Gerhard von Rad. Terrien, writing from the perspective of forty years focused primarily on the Wisdom tradition, undermined some of my presuppositions. In spite of the awareness of tension and diversity within the Old Testament traditions, Terrien has found a basic unity of theme in the "Presence of God" which not only includes the whole of the Old Testament but embraces the New Testament as well. For me he has reversed the atomizing tendency of recent generations of biblical scholarship.

The book begins with a survey of the development of "Biblical Science" which focuses on three revolutions, namely literary criticism, form-critical analysis, and traditio-historical method. The implication is clear. The stage is set for a new quest for biblical theology. The model which Terrien proposes is a transformational one based squarely on what some would call "canonical criticism." To use Terrien's own words, "The inwardness of scriptural canonicity and of its growth in the course of several centuries suggests that a certain homogeneity of theological depth binds the biblical books together beneath the heterogeneity of their respective dates, provenances, styles, rhetorical forms, purposes, and contents." The key concept in describing this unity is that of "the elusiveness of presence in the midst of liturgical fidelity."

The over-all structure of Terrien's argument moves from "epiphanic visitations" in the book of Genesis to "the Sinai theophanies" of Moses and ultimately back to epiphany again in Jesus Christ. The elaboration of the New Testament story in terms of "Presence as the Word" and "The Name and the Glory" is integrally connected with what happens to the central theme of presence between Moses and Jesus. The institutionalization of presence in the Temple leads in turn to a prophetic vision of the presence with Elijah's experience on Mt. Horeb as the turning point. In short, Terrien is inviting the reader to enter more seriously into the canonical biblical story itself in its wholeness.

Perhaps the most provocative part of Terrien's arguments are the chapters on the Psalms and on Wisdom. It is here that "Presence in Absence" points us to the mystery of a "hidden," "haunting" but "sufficient God." And if the presence of that God is elusive, so is Wisdom herself as evidenced by Terrien's choice of a title for the section, "Elusive Wisdom." It is in the wisdom literature that the focus of the unfolding story moves from the "Magnalia Dei" to a new and more important "Opus Dei."

As other reviewers have noted, Terrien's argument is dialectical in nature. He is aware not only of differing covenantal traditions within the Old Testament on which numerous scholars have focused their attention, but also of a larger dialectic which places these covenantal materials in tension with aesthetic materials (see Brueggemann's review in *JBL* 99 [1980], pp. 269–99). In so doing he moves beyond his predecessors by integrating more responsibly wisdom and psalmic materials into his theological model. The dialectical approach can also be illustrated in the use of two clusters of terms which stand in tension with each other, namely *ear/name/time* vs. *eye/glory/space*. The first cluster is related to the northern tradition of covenant and the other to the royal tradition in Jerusalem. A good example of the usefulness of this dialectical pairing of *name/glory* is the recent study of T. N. D. Mettinger, *The Dethronement of Sabaoth: Studies in the Shem and Kabod Theologies* (1982), which builds on the work of Terrien.

There is one feature of Terrien's study which has not been picked up by other reviewers and which is worthy of note. Consistently in his citation of the biblical text from Genesis and Exodus, Terrien sets the text in poetic form. In particular he cites the work of Speiser on Gen. 12 who "appears to have succeeded in discovering the poetic structure of the epiphanic speech." It would appear that much of what we are used to hearing described as prose in narrative sections of the Old Testament is better described and translated as poetry.

The evangelical community will find a great deal of worth in Terrien's book. In some respects it moves a step beyond the programmatic statement of Brevard Childs in his recent *Introduction to the Old Testament as Scripture* (Fortress, 1979). Childs focused attention on the Old Testament as canon in terms of taking more seriously how it functioned as an authoritative document within a community of faith through the centuries. Terrien's study implies a meaningful structure to the biblical canon itself taken as a whole. His model for understanding the meaning of the Bible is much more than simply that of promise and fulfillment. There is a design to the story itself. In spite of diversity of content and even tension within the biblical tradition, there is a fundamental unity as well. The story coheres. The "final epiphany" is a curious return of sorts to the epiphanic mode of the beginning. The New Testament grouping of Jesus with Moses and Elijah on the mountain of transfiguration takes on fresh perspective. The biblical story no longer leaves the impression of having simply grown topsy-turvy, from the hands of one redactor to the next. Rather, the end product stands as a coherent work of art with both structure and meaning. A good many in the community of faith will find this vision to be both pleasing and provocative.

Archaeology of the Bible: Book by Book
by Gaalyah Cornfeld and David Noel Freedman (Harper & Row, 1982, 344 pp., $12.95). Reviewed by Marvin R. Wilson, Professor of Biblical Studies, Gordon College.

This amended paperback edition, billed as "fully corrected" and "printed from all-new plates," is based on the original 1976 hardcover edition. Interlarding the text are more than 400 black-and-white photographs, maps and charts. The result is a highly readable pictorial compendium to the Old and New Testaments and the Intertestamental Period.

Cornfeld and Freedman make their way through the Bible book by book, all 66 of them. This archaeological commentary is unbalanced, however, in that a number of books are superficially treated in but a paragraph or two. This "Genesis to Revelation" approach differs from the chronological arrangement of G. E. Wright's popular *Biblical Archaeology* and the topical arrangement of Keith Schoville's *Biblical Archaeology in Focus*. Furthermore, for a book centering on the discipline of archaeology, too much space is devoted by Cornfeld and Freedman to introductory matters (book outlines, critical problems, etc.), too little to the discussion of specific archaeological finds. Also, some readers holding to traditional beliefs in biblical authority and historicity may question the author's views that the Pentateuch contains "so many duplications, inconsistencies, and even contradictions," that the story of Jonah is a "moral tale" and that Daniel was composed in the 2nd century B.C.

The volume is well outlined and sometimes uses imaginative and catchy paragraph titles (for example, "Nabonidus, The First Archaeologist," and "The Least Orthodox Book of the Bible" [Ecclesiastes]). A number of well-placed graphic illustrations of items such as Israelite clothing and Ahaz' sundial are also found throughout the text. The volume ends with a handy index of Scripture references.

The authors' conclusions may be seriously questioned at several places. For instance, it is argued that the Israelites likely followed the northern route in their Exodus passing through the Gulf of Serbonis, rather than the Bitter Lakes region southward to the Wilderness of Sinai. Furthermore, it is open to question whether the word *tarshish* meant "metal refinery" rather than "open sea" as Cyrus Gordon has convincingly argued or that Joseph's coat (Gen. 37:3) should be called an "ornamental tunic" rather than "long-sleeved robe." It is likewise puzzling why Cornfeld and Freedman include the recent Ebla finds, yet omit any serious mention of Jericho, the Rosetta Stone, the cave of Machpelah, and the archaeological confirmation of King Shishak of Egypt (I Kings 14:25ff).

To conclude on a positive note, the two best features of *Archaeology of the Bible: Book by Book* are these: (1) a fresh organization of largely familiar material, and (2) a story in pictures (many are not readily found in other works) which, taken alone, is well worth the price of the book.

The Social Setting of Pauline Christianity: Essays on Corinth
by Gerd Theissen (Fortress, 1982, 210 pp., $19.95). Reviewed by James A. Davis, Visiting Assistant Professor of New Testament, Western Kentucky University.

To uncover as completely as possible the circumstances underlying any given biblical text is, of course, a necessary and indispensable prerequisite to the understanding and interpretation of that text. This book, a collection of previously published articles by Gerd Theissen, Professor of New Testament at the University of Heidelberg, represents a fresh, clearly argued, and substantially convincing effort to respond in part to this challenge through an investigation of the sociological background of Paul's Corinthian correspondence.

A sociological approach to the biblical literature is not entirely new, having its roots in form criticism's emphasis upon the "*sitz im leben*" of the canonical documents. (In a helpful introduction, Theissen's translator, John Schütz, has sketched a brief history of the discipline.) But recently the sociological

approach to the New Testament has been thrust to the very forefront of contemporary scholarship, even though it is still undeveloped in a full methodological sense (a situation acknowledged and partially rectified in the final chapter of this work). Whether or not it remains at the forefront will depend upon the ability of its practitioners to reconstruct convincingly a socio-economic picture of the New Testament communities and demonstrate the relevance of this portrait to the interpretation of the New Testament documents.

In the central section of the book Theissen pursues this task with respect to the Christian community at Corinth and the Corinthian epistles. A careful collection and thorough analysis of scattered and often neglected socio-economic data in 1 and 2 Corinthians leads Theissen to the persuasive conclusion that the community at Corinth must have contained a small but significant minority of "the wise," "the powerful" and "the nobly-born" (1 Cor. 1:26). It is their influence, in opposition to the less privileged at Corinth, which may be sensed in the conflicts within the Corinthian fellowship, notably those involving the celebration of the Lord's supper (1 Cor. 11), the dietary divergences of "the strong" and "the weak" (1 Cor. 8), and the apostolic right of support (1 Cor. 9, 2 Cor. 10–12). In each of these cases, Theissen's efforts are clearly of quite considerable value in relating the conflicts to socio-economic distinctions among the Corinthians in very real and largely credible ways.

In the broader attempt to integrate sociological dimensions with possible theological and religious/cultural aspects of the Corinthian situation, however, Theissen's work is less ssatisfying. He affirms on several occasions that the sociological analysis should be pursued in addition to an investigation of theological differences. But one consistently misses the attempt to define this relationship with any precision. Theological differences may indeed follow naturally in some cases from economic divergences in the community. But this implicit thesis, if it is in fact intended, certainly deserves to be considered and defended more fully in relation to circumstances reflected elsewhere in the epistle. These suggest, as Theisen realizes, that the more privileged Corinthians may themselves have been significantly divided with respect to theological issues (1 Cor. 1:12). Furthermore, in a book which tries to highlight the social dimensions of the Corinthian conflicts, it is disappointing to find so little discussion of possible inter-relationships between the conflicts and the different religious/cultural backgrounds of the former Jews and Gentiles who made up the congregation.

Both of these observations, however, fail to diminish significantly the worth of Theissen's work. They serve instead only to point the way towards research that yet needs to be done, research which will undoubtedly want to utilize the sociological data that Theissen has so competently brought together.

Sharing Possessions: Mandate and Symbol of Faith
by Luke T. Johnson (Fortress, 1981, 176 pp., $8.95). Reviewed by Conrad H. Gempf, Ph.D. candidate, University of Aberdeen, Scotland.

How the new Christian longs for a simple answer to that apparently simple question: "What should I now do with the things I own?" And how difficult it is to find a ready answer in Scripture! Should you just drop it and leave it, as did the early disciples? Go and sell it and give the money to the poor? Give half of it away, as did Zacchaeus? Be satisfied with what is yours and don't try to get more, as Luke records John the Baptist preaching? Making no attempt (yet) to harmonize the teachings, Luke Johnson (Associate Professor of New Testament, Yale Divinity School) finds that just using Luke and Acts, almost any stance on possessions could be defended by proof-texts. The first chapter concludes that the Bible cannot be used as a "how to" manual on this difficult subject.

Of the four chapters in the book, the middle two contain the real meat. There, Johnson argues that the things we *have* (including our bodies) are throughout Scripture always very expressive of what we *are*. But there is a difference between being expressive and determinative; where we each draw the line between "being" and "having" is very indicative of what our lives are focused on. Sin, specifically idolatry, is the confusion of "having" with "being," the placing of possessions too close to the center of determining one's identity. Johnson's discussion of idolatry very clearly establishes it as a constant threat, rather than merely an ancient practice, and shows that this sin has more to do with attitudes than with items themselves. The Christian pushes everything toward the "having" end of the conceptual continuum not because the things are either good or bad, but because things are not Life, not the Center, not God. In considering 1 Timothy 4:4, "nothing is to be rejected if it is received with thanksgiving," Johnson notes that the thanksgiving does not make the received thing good, the giving of thanks is rather an acknowledgement of the derivative nature of the received, and by praising the One who made it, robs the thing of the possibility of being an idol. Since, therefore, it is our attitudes toward God and possessions that are the crux, it follows that "harmless" or even non-material things can be idols, like relationships or virtues or even theologies.

Our attitude toward God as the One who gives us our identity must be right, in order that we do not need to measure our worth by what we "own." But our attitudes toward the needs of those around us must also be right—in order that we might make the best possible use of what we have. The story of the Good Samaritan is very important for Johnson's discussion, as it shows the correct attitude very well. The Samaritan in the story is about his own business, on his way to Jericho, just as the Levite and priest, yet he is able to hold his affairs at enough distance to be able to respond. He shares his "possessed" time and resources with the one who has need. Yet he does not move in with the man, leaving him instead with an innkeeper. The Samaritan has not completely forsaken his trip to Jericho, yet is so disposed toward God and his neighbors that he can respond and share. For Johnson, this sensitivity and responsiveness is what the Bible calls us to, not to any particular scheme for distribution of wealth or economic structure. "A Christian social ethic must be forged (repeatedly, as in theology) within the tension established by two realities: the demands of faith in the one God who creates, sustains, and saves us, and the concrete, changing structures of the world we encounter in every age." Nevertheless, "theology can discover . . . this: the sharing of possessions is an essential articulation of our faith in God and of our love for our fellow humans. But how and in what fashion that sharing is to take place is the task not of theology but of the obedience of faith."

The final chapter is a brief critical examination of two models of religious attitudes toward possessions: the community of faith, which attempts to hold all in common, and the practice of almsgiving, which is represented particularly in the Jewish tradition. Johnson is more comfortable with the latter.

The book is clear and straightforward, full of signposts with which the author clues the reader in on what his goals for a particular section are or what he feels the preceding section has accomplished. *Sharing Possessions* fulfills well the aims of The Overtures to Biblical Theology series in which it appears; the thrust is the crossing of biblical studies with theological thought and application. Johnson's insights into the human tendency toward what he has called idolatry are strikingly similar to C. S. Lewis' and Charles Williams' portrayals of the citizens of hell clutching to their own ideas or ways of life in *The Great Divorce* and *Descent into Hell*. It is helpful to have these insights laid out clearly and systematically by a biblical theologian.

The book is not excessively academic or technical, but it is provocative and does call for a good deal of reflection. The notes, Scripture index and annotated reading list add to its usefulness. In my opinion it could be read (pardon the expression) profitably by anyone willing to put in the time and thought.

Primal Myths: Creating the World
edited by Barbara C. Sproul (Harper & Row, 1979, 226 pp., $8.95). Reviewed by Keith Yandell, Professor of Philosophy, University of Wisconsin, Madison.

Primal Myths consists of two parts. The second, longer one contains a great many "creation myths" selected from an ample diversity of cultures throughout the world. One is given a veritable smorgasbord of tales of beginnings.

The first, shorter part consists of a introduction (30 pages) which is more than an introduction to the myths the book contains. It is an account of mythology, and, insofar as mythology is taken to be essential to religion, of religion. It is clear, its perspective is widely shared, and it is thorough; it is utterly detachable from what it introduces, and could have introduced any collection of myths or simply been published on its own as an account of mythology. In fact, it contains the rudiments of a philosophy of religion, and of the conceptual perspective within which much of contemporary theology is done. This makes the book the more valuable, of course.

Sproul begins by defining a myth as an answer to "the most profound human questions . . . . Who are we? Why are we here? What is the purpose of our lives and our deaths? How should we understand our place in the world, in time and space?" From this beginning, Sproul develops an account of the nature of mythology through a series of claims: (i) the questions myths answer are not factual questions, but questions which "involve attitudes toward facts and reality"; (ii) myths are challenged, not by facts, but by other myths; (iii) the understanding that myths provide is "essentially arbitrary because they describe not just the 'real' world of 'fact' but our perception and experience of that world"; (iv) "the truth of all myths is existential and not necessarily theoretical"; (v) "myths are true to the extent that they are effective." One consequence is that just because one myth involves the view that the world hatched from a cosmic egg and another involves the view that God created the world from nothing, it does not follow that either myth is false, or even slightly inaccurate. Myths are ways of valuing; the same values might be expressed by both myths, so they might be the same in all important respects.

This sort of conclusion passes widely these days as wisdom. A brief review is not the place to challenge it head-on for being the nonsense it really is. But consider these points: (a) attitudes involve views of the world; they include, or else assume, that certain things are the case; (b) myths certainly give every appearance of making claims about the world, different myths offering different claims, not all of which are logically compatible; (c) the notion of an "essentially arbitrary understanding" is a contradiction in terms; (d) the notion of existential truth —if, indeed, there *is* any coherent notion expressed

by this unpromising locution—is highly debatable, and so is any account of mythology or religion which requires it; (e) the Nazi myth was very effective, so presumably—on Sproul's account—it was true?

Sproul's sort of analysis of mythology (and hence of religion), while it contains a grain of truth, in that myths *among other things* express values, is one example of a highly subjectivistic view of religion which has been widely criticized (e.g., George Mavrodes, *Belief in God*; Roger Trigg, *Reason and Commitment*, Keith Yandell's *Basic Issues in the Philosophy of Religion* and *Christianity and Contemporary Philosophy*) and which simultaneously praises religion while denying the very conditions of its intelligibility.

For all its defects, however, Sproul's introduction is a fine statement of the contemporary wisdom regarding myths and an excellent collection of creation myths. Anyone who wants either will hardly do better.

On Knowing God
by Jerry H. Gill (Westminster, 1981, 173 pp., $9.95).

Wittgenstein and Metaphor
by Jerry H. Gill (University Press of America, 1981, 246 pp., $9.75).

Reviewed by Alan Padgett, pastor, San Jacinto United Methodist Church, Calif.

In one year Jerry Gill, professor of philosophy and religion at Eastern College, has given us two very stimulating philosophical works. The first is no doubt of more interest to TSF members. Indeed, I would say that it is the most important book of the year for philosophically-minded evangelicals.

In *On Knowing God* Gill gives us a sketch of a new epistemology which has been emerging in recent years, and applies this to religious knowledge. The book is in three parts. Part one is a critique of "critical philosophy": the tradition of Descartes, Hume, Kant, Russell, Ayer, and the early Wittgenstein. He finds fault with their atomization and bifurcation of human experience (into natural and supernatural). He criticizes their epistemology as overly mental, static, passive, and reductionist. Their view of language he finds inadequate: that words name things, that meaning is found in a propositional picture of reality, and that absolute precision is needed in language. He critiques their epistemological method: their quest for complete objectivity, their need for absolute and explicit articulation as a prerequisite for knowing, and their doubting every truth until one reaches the "bedrock" of indubitable "facts." Gill appreciates the great philosophical advances of critical philosophy, yet finds their general understanding of language, truth and knowledge inadequate.

Part two puts forth a "post-critical" philosophy, drawing on the insights of Michael Polanyi, Maurice Merleau-Ponty, and the later Wittgenstein. Knowledge is seen as an activity, a human task. It is based upon a pre-cognitive, tacit, bodily encounter with extra-subjective reality that Gill feels overcomes the subject-object dilemma of critical philosophy. Experience is thus somatic and synaesthetic: we meet the world in and through our bodies, as a total and complete whole. There is a give-and-take, an interaction between the knower and the known. We experience in the totality of the world an interpenetration of physical, moral, aesthetic, and religious dimensions. All knowledge is personal and involves commitment in stating its truth; equally, knowledge tends toward universal intent and applicability for all. Thus knowledge, language and our world view are social constructions; our understanding of the world is linguistically constituted in the company of our fellow seekers after truth. In short, Gill makes knowing a human and a social phenomenon. He brings our model of epistemology away from the speculative and abstract, toward the existential and concrete.

In part three, Gill proceeds to apply post-critical philosophy to religious knowledge. God is known through what transcends and yet is present in human experience as a fuller dimension of our encounter with nature, persons, emotions, ideas, beauty, etc. Religious knowledge starts, like all knowledge, as *tacit* knowledge which is logically prior to explicit knowledge. Religious knowledge is experiential. In our personal, social and historical encounter with reality (which is not divided into natural and supernatural for Gill), we are given the opportunity to commit ourselves. The "proof" of religion is found in its experiential adequacy or livability, its comprehensive coherence with other truths as a world view, its internal consistency, and its ethical fruitfulness. It is both personal and communal, requiring the commitment of the knower and the grasping of the whole in an integrative act.

Wittgenstein and Metaphor takes up a theme of the other book, namely, the linguistic construction of reality. Gill surveys several modern theories of metaphor, then examines the role metaphor plays in Wittgenstein's philosophy ("metaphor" taken in a very broad sense). From this, he devises a theory of the role of metaphor in human thought. The very nature of language, thought, and the world is a simbiotic relationship. Metaphor alone can express our tacit knowledge of this interaction. These metaphors, especially "root metaphors," cannot be reduced to mere propositional knowledge. Root metaphors lie at the base of our world views. To judge between world views is in part to judge between the adequacy and fruitfulness of root metaphors. This is a fine work in the philosophy of language, and in a more detailed way underpins some of the theses of his other book.

If *On Knowing God* described a completely new philosophical outlook, it would be inadequate. The arguments are too sketchy. Yet since it is more a progress report on the epistemological revolution that is taking place in modern philosophy, it is a fine book, and a good summation of the major points of conflict. I was somewhat surprised that the works of American pragmatists like C. S. Pierce and James Dewey were not mentioned, since some of their criticisms of critical philosophy were similar to those raised by Gill (although for different reasons). My only other criticism is really a question. Where does biblical revelation fit in? Gill does not leave room for, or does not deal with, a separate source of knowledge apart from human experience (i.e., the experience of revelation from the Holy Spirit, 2 Peter 1:21). Perhaps, however, this is a theological question which a strictly philosophical book need not address.

I heartily recommend *On Knowing God* to evangelicals, some of whom might also wish to peruse *Wittgenstein and Metaphor*. For too long we have neglected the insights of existentialism, phenomenology, and other post-critical philosophies. The naive rationalism of much that passes for apologetics and philosophy of religion in evangelical circles has cut us off from the tremendous insights these philosophers develop. Those who find in Aristotelian logic the machinations of the divine mind all too easily divide philosophers into "biblical" and "unbiblical." The truth of the matter is that Aristotle was no less a pagan than Hegel, and Gabriel Marcel or Soren Kierkegaard were just as much Christians as Gordon H. Clark or Herman Dooyeweerd. We need insights from *both* critical and post-critical philosophers. Gill's work can help us realize the value of the latter, send us to their works, and assist us as we approach a truly biblical world view.

Miracles and Modern Thought
by Norman L. Geisler (Zondervan, 1982, 168 pp., $7.95). Reviewed by Robert Larmer, Ph.D. candidate in philosophy, University of Ottawa.

Professor Geisler's most recent book, *Miracles and Modern Thought*, is worthwhile reading for anyone interested in the philosophic issues associated with the concept of miracle. The aim of this book is to elucidate a Christian understanding of the notion of miracle and to answer major objections concerning the rationality of belief in miracles.

Contrary to a number of recent thinkers, Geisler takes what might be termed a "strong" view of miracle and insists that "a miracle is a divine intervention into, or an interruption of, the regular course of the world that produces a purposeful but unusual event that would not (or could not) have occurred otherwise." This implies, of course, that there would inevitably be gaps in any scientific explanation of an event that is properly termed a miracle. Such a view, it should be noted, is in sharp contrast to the view that sometimes the term "miracle" may be properly applied to an event even though the scientific explanation of that event's occurrence contains no gaps.

Geisler is, I think, correct in taking a "strong" view of miracle. It constitutes a flaw in this book, however, that he does not discuss alternative definitions of miracle, e.g., the notion of miracle as a religiously significant coincidence. It is important in a work of this nature that such a discussion not be omitted.

The purpose of the book, of course, is not only to define what a miracle is but also to show that it is rational to believe that at least some miracles, i.e., those recorded in Scripture, have actually occurred. In arguing his case, Geisler evaluates a number of philosophic objections that have been raised concerning the rationality of belief in miracles. I was pleased to find that he discussed the objections raised by Spinoza and Hobbes as well as the better known objections raised by Hume, Flew, McKinnon and Nowell-Smith.

I found Geisler's discussion of objections to the notion of miracle to be, in the main, fair and penetrating. I was particularly pleased that he notes that Hume's treatment of the issue concerns not whether miracles are, in fact, possible or impossible, but whether one can ever have sufficient evidence to establish a rational belief in the occurrence of miracles. This is a point that is sometimes missed by Christian apologists and, as a consequence, vitiates much of their criticism of Hume. Geisler does not make this error; his criticism of Hume seems based on a thorough understanding of what Hume actually said.

One issue I wish Geisler had devoted more time to is the issue of the purpose and evidential value of miracles. Here I found that Geisler left the reader with a number of unanswered questions. Does the fact that miracles have evidential value imply that their prime purpose is evidential, or that their occurrence automatically validates the body of doctrine with which they are associated, or that God would not, on occasion, perform a miracle in a context that is not explicitly Christian? Likewise there is the question of whether miracles occur in our own time and if they do what our understanding of them should be. These are, I feel, important questions which should have been discussed.

Despite these criticisms, it should be emphasized that this book is a good treatment of the subject. It is clear, readable, well-informed and well-argued. I would recommend it as a good introduction to the philosophic issues surrounding the concept of miracle.

BOOK COMMENTS

Kingdoms of the Lord: A History of the Hebrew Kingdoms from Saul to the Fall of Jerusalem
by David F. Payne (Eerdmans, 1981, 310 pp., $13.95).

David F. Payne of Queen's University, Belfast presents us with a scripturally faithful account of Israelite history from the beginning of the monarchy to the fall of Jerusalem. His work is composed of four parts: Kings, Enemies, Prophets, and Faith. These segments cohere together by a certain overlapping of material, but not by a central thrust. The first and major section of the book, which is reflected in the title, is an attempt to reconstruct the bare historical events from a secular point of view. Payne does not incorporate many of the vivid details full of narrative interest which do not fit into his restricted schema of biblical history.

Payne gives special attention to the enemies of Israel, i.e. the nations surrounding Israel. Though they are treated briefly, Payne provides much needed background for the Bible student. However, perhaps more emphasis on the broader cultural solidarity of Israel with her "enemies" would be healthy. Payne also brings in some archaeological data, especially inscriptional material from this time period.

While there is valuable background material here, the best buy for the lay Bible student who is looking for both history and information on the cultural environment is probably still Charles Pfeiffer's *Old Testament History.*

—Theodore J. Lewis

The Meaning of the Book of Job and Other Essays
by Matitiahu Tsevat (KTAV, 1980, 216 pp., $20.00).

This volume is a collection of eleven essays on the literature and religion of the Hebrew Bible by a distinguished Jewish scholar, all but two of which have appeared elsewhere in print. Among the studies are such subjects as: the meaning of the book of Job, the sabbath commandments, the founding of the monarchy in 1 Samuel, the promise of a future house to David in 2 Samuel 7, and the throne vision of Isaiah 6. Throughout the book the author is concerned with the methodological approach; two essays are included which deal with this subject from different angles.

In all the studies Tsevat argues for and demonstrates a close attention to philological detail combined with an appreciation of the text as literature. His footnotes contain numerous references to other scholars and dominant viewpoints with which he frequently disagrees. Theological issues are not ignored either. In particular, I would recommend the study of Isaiah 6 which combines philological detail, textual criticism, form criticism and a clear statement of the theological issues as the author sees them.

—J. Andrew Dearman

Micah the Prophet
by Hans Walter Wolff, trans. by Ralph D. Gehrke (Fortress, 1981, 230 pp., $18.95).

Biblical commentators have always sought to make the biblical text come alive to its readers. Professor Wolff shares this ambition in his commentary on Micah. The book consists of three sections. First, a short introduction sketches Micah's profile, including his cultural and intellectual background. Second, an exposition section works through the text of Micah, blending exegesis and explanation with modern application. The third section, entitled "Updatings," focuses upon twentieth-century issues and problems, and seeks Micah's answers to them through a second look at the text. Wolff's style should appeal to readers who prefer a more homiletical than technical approach. Furthermore, the author presents Micah's speeches in the light of New Testament revelation, adding even more relevance to the prophet's message.

Wolff's occasional references to Germany's political or academic circumstances may sometimes make particular points difficult to grasp. And although Wolff's higher critical presuppositions do not significantly affect his exposition, they appear in his translation of Micah, where Wolff often emends the Hebrew text, usually without informing the reader. Readers should use one or more of the modern Bible translations as a check.

—Bryan E. Beyer

Love to the Loveless: The Message of Hosea
by Derek Kidner (IVP, 1981, 142 pp., $4.25).

The author, well-known for his useful Tyndale commentaries, skillfully expounds and applies the content of Hosea in this popular commentary. The approach is conservative, balanced, and readable.

A brief introduction is followed by a paragraph-by-paragraph exposition. The author views chapters 1–3 as "a parable from life," and chapters 4–14 as "the parable spelt out." Hosea's marriage is taken literally, but the emphasis highlights their children, showing that the literal is skillfully interwoven with the metaphorical. The second part (chs. 4–14) further unfolds this metaphorical element of God's love to his errant wife, Israel. This part flows back and forth between pleadings for repentance, words of judgment, and tender words of promise.

The book demonstrates sensitivity to themes, key words, and literary aspects. The footnotes deal with textual questions (showing a strong respect for MT) rather than interpretive questions. Other opinions are demonstrated in the comments although never referenced. The RSV translation is supplied, but Kidner departs from it when the exposition of Hosea requires it. This positive contribution complements more detailed commentaries, especially in the area of spiritual applications.

—G. Michael Hagan

The Formation of the New Testament
by Eduard Lohse (Abingdon, 1981, 256 pp., $8.95).

Eduard Lohse, Bishop of the Evangelical Lutheran Church in Hanover, Germany, and NT instructor at Göttingen, has produced a quite useful survey of the development of New Testament literature. His first section, "The Formation of the NT Canon," takes the reader from the first century through the debates of the second to the close of the canon in the fourth. I find two disappointments with this section: a failure to mention the creeds along with the *logia Jesu* as steps toward canon in the first century; and a failure to interact with important English literature like the revisionist theory of A. C. Sundberg (but then, German scholars often fail to note English literature!).

The second section is much more satisfying. Lohse discusses the confessions, hymns and traditions and then considers the extant literature. He believes that 2 Thessalonians, Colossians and Ephesians are deutero-Pauline. His discussion of tradition and redaction with respect to Jesus' preaching and deeds is a particularly good introduction to critical German thinking on this difficult topic, although one could wish he were more acquainted with French and American structuralist approaches.

The final section provides a good summary of the basics of text criticism, but fails to discuss the widespread dissatisfaction with the discipline. On the whole, while nearly all agree that the Westcott-Hort theory is the best statement to date, most feel that the discipline needs a new Westcott and Hort to lift it to the next level.

In short, Lohse provides a succinct and very readable summary of the state of biblical criticism in Germany but is too provincial in his coverage.

—Grant R. Osborne

The Gospel of Luke
by E. Earle Ellis (NCBC, Eerdmans, 1981, 300 pp., $7.95).

In its first edition this was one of the most stimulating and creative books I had ever read. Now the commentary on Luke by E. Earle Ellis has appeared in a paperback second edition with updated commentary and two additional notes. In one Ellis argues for a date of the Gospel "not far from A.D. 70." In the other note, Ellis is no longer convinced that Luke equates "the apostles" and "the twelve." He argues plausibly that Luke rather appears to subsume the twelve under the broader umbrella of "the apostles."

Both these special notes make reference to Luke 11:49–51. This is clearly a critically important passage for Ellis' understanding of Luke, and specifically for his view of the prophetic role in the shaping of both the OT and the tradition. For Ellis the passage seems to be best understood as an oracle from the exalted Jesus, or more likely a saying from his pre-Resurrection ministry *peshere*d and given detailed application by a Christian prophet to the judgment on "this generation" in the seige and destruction of Jerusalem. The introductory formula, "the Wisdom of God said," and Luke's interest elsewhere in the phenomenon of Christian prophecy makes Ellis' attractive and bold suggestion all the more convincing. But can we find any further instances of such a prophetic use of *pesher* technique in Luke? What criterion do we have for isolating such passages? Can we discern from the text itself, through a multiplicity of examples (like we can with the OT in the NT), something of the scope, limitations and disciplined freedom that informed the work of these early Christian prophets? If we could, it might constitute a major breakthrough in New Testament studies.

—Peter Rodgers

Gospel and Law: Contrast or Continuum?
by Daniel P. Fuller (Eerdmans, 1980. 189 pp., $8.95).

Fuller sees no sharp distinction between the Old Testament and the New Testament concerning obedience and faith. He therefore takes on Luther and Calvin of the sixteenth century and the Covenant and Dispensational theologians of the twentieth. The latter he does more specifically, through analysis of their theological teachings concerning Mosaic law and the New Testament gospel. The strength of the book lies in the careful exegesis and clear exposition of chapters four (Paul's View of the Law), five (The Abrahamic Covenant), and six (The Kingdom of God).

Fuller's commitment to the authority and unity of the Scriptures has pushed him in this direction. I also admit discontent with programs which too radi-

cally divide the Testaments. Fuller should be taken seriously. He could not only help us understand soteriology more biblically, but also bring communities which are currently exclusive theologically toward each other as they seek to be conformed to the unified teaching of Scripture.

—Mark Lau Branson

***Young's Analytical Concordance to the Bible*, (revised and corrected ed., Thomas Nelson, 1982, 1248 pp., $18.95).**

The chief selling point of this new edition of Young's is that it is one dollar cheaper than the comparable edition published by Eerdmans. Other pluses: the introduction by Donald Guthrie, which indicates that the intended audience for the volume is those having minimal knowledge of the primary languages (this should, but alas does not, exclude most of *TSF Bulletin*'s audience), and over 3,000 corrections by unnamed editors.

Of less obvious value is the "Universal Subject Guide to the Bible," which was previously published in 1964. It contains entries such as "Young Men. B. Special needs of: Full Surrender: Matt. 19:20–22 [story of rich young ruler]" or "Woman. D. Position of, in relation to man: Weaker than man: 1 Pet. 3:7."

—Thomas H. McAlpine

Experiments with Bible Study
by Hans-Ruedi Weber (WCC, 1981, 319 pp., $13.95).

The primary question to ask about Bible studies —do they effectively speak to the minds, emotions, wills of the participants—cannot, of course, be answered in a collection of studies of this sort. Nevertheless, it is a very interesting set.

There are twenty-five studies here, seventeen based directly on particular passages. The passages selected reveal a sort of mini-canon: three from the Old Testament, eight from the Gospels (Matthew and Mark), the rest from Acts to Revelation. The audience assumed is one familiar and comfortable with various critical procedures. Thus the account of the healing of the blind man (Mk. 7:31–37) is compared first with non-Jewish accounts of healings and then with the parallel from Matthew. Which is to say that extensive preparation is assumed for the "enabler."

Bible study groups in seminaries or pastors in parishes seeking models for how to integrate their more specialized tools with community Bible study should find Weber's work stimulating.

—Thomas H. McAlpine

Contemporary Hermeneutics: Hermeneutics as Method, Philosophy, and Critique
by Josef Bleicher (Routledge & Kegan Paul, 1980, 299 pp., $14.00).

This book can be usefully compared with Thiselton's *The Two Horizons*, which also appeared in 1980. While Thiselton meticulously details the work of Heidegger, Bultmann, Gadamar, and Wittgenstein, Bleicher brings his readers up to date with general discussions of more contemporary hermeneutics as well. He neatly divides the many-faced hermeneutical discussion into three areas: hermeneutical theory (Emilio Betti, E. D. Hirsch, Jr.), hermeneutical philosophy (Heidegger, Bultmann, Gadamer), and critical hermeneutics (Karl-Otto Apel, Jürgen Habermas, and the Marxists). While the first seeks a valid method for interpretation and the second seeks to uncover the nature of interpretation itself, the third, as a more recent German development, seeks to expose the socio-economic realities which underlie the situation of both the interpreter and the object interpreted. Bleicher concludes with Paul Ricoeur's "phenomenological hermeneutics" which he sees as an attempt to blend all three. The book includes primary readings in translation from Ricoeur, Habermas, Gadamer, and Betti (the first of Betti's works to appear in English). There are also helpful indexes, a good bibliography, and (Praise God!) a glossary. I highly recommend this stimulating survey as a fine introduction to contemporary hermeneutics and an excellent companion to Thiselton.

—Alan Padgett

The Triune Identity: God According to the Gospel.
by Robert W. Jensen (Fortress, 1982, 187 pp., $16.95).

The professor of systematic theology at Lutheran Theological Seminary, Gettysburg, suggests that "consistently trinitarian faith is now the West's only open alternative to nihilism." The "triune identity" is Professor Jenson's revision of the orthodox doctrine of the Trinity. God's reality is an "event" that process theology misdefines. God's "personhood" is a movement involving both inner relations and relations to other selves. "The temporal Jesus is a second identity in God, without need for a metaphysical double." God is a "communal phenomenon" having "himself as his own Object." "Community with us constitutes his triunity." God "could have been" communal without us "but he has his being only in the true community of a personal 'we.'"

The book's abstruseness will encourage some readers to consider it a contribution to more confusion in the Western church's understanding of the Christian heritage of trinitarian reflection. The volume seems in places to combine trinitarian metaphysics and mythology.

Jenson rejects divine timelessness. He disavows the classic distinction between the "immanent" Trinity and the "economic" Trinity," and insists that "the 'immanent' Trinity is simply the eschatological reality of the 'economic.'" We are told that Christ's deity is "a final *outcome*," not an eternal fact. "The Trinity is simply the Father and the man Jesus and their Spirit as the Spirit of the believing community."

—Carl F. H. Henry

The Forgotten Father
by Thomas A. Smail (Eerdmans, 1980, 217 pp., $5.95).

Smail is a lecturer at St. John's Theological College (Nottingham) and has provided theological leadership for the charismatic movement. Here he provides an excellent brief theological statement on the Father, with appropriate connections to a doctrine of the Trinity. Smail is exceptional as a pastor/theologian who sacrifices neither role for the other. He interacts with historical theology and with theologians who have been helpful (Thielicke, Jeremias, Barth, Moltmann, Forsyth), and provides a clear point-by-point outline throughout his exposition. Further, concerns for obedience, prayer and worship are emphasized. As a theological introduction, this is hard to beat.

—Mark Lau Branson

Tongue Speaking: The History and Meaning of Charismatic Experience
by Morton Kelsey (Crossroad, 1981, 252 pp., $12.95).

Morton Kelsey is a well-known Episcopal priest and guide to the spiritual life who has also served on the faculty of the University of Notre Dame. He has brought this discussion, originally published in 1964, up to the present by adding a fresh introduction. While not a tongue speaker himself, Kelsey stays in close touch with those who are, and presents a critically sympathetic case for the practice. The book consists of a brief survey of the biblical material followed by a longer, though still sketchy, account of the historical manifestations of tongue speaking.

After discussing several of the most common objections against tongue speaking and finding them all unconvincing, Kelsey launches into his own evaluation and explanation. He believes that Christian faith has been too long under the influence of the rational faculty and needs to recover the sense of more direct and intuitive contact with God, which tongue speaking can facilitate for some. Although he believes that tongues are on occasion actually foreign languages, as in Acts 2, he believes they usually are not and need not be. Tongue speaking is essentially non-rational prayer.

Although Kelsey is basically supportive, he also sees a number of dangers in tongue speaking. For example, it could be an abandonment to the irrational, or the occasion for spiritual pride or sectarian divisions of the church. Thus tongues can be either a wellspring of vitality or a dangerous experience. It is not normative and must never be forced, but Kelsey thinks it is, on the whole, a risk the church ought to allow. It is a gift of the Spirit and does afford, at least for some, an entrance into the spiritual realm.

—Clark H. Pinnock

Karl Barth-Rudolph Bultmann Letters, 1922–1966
edited by Bernd Jaspert, trans. by Geoffrey W. Bromiley (Eerdmans, 1981, 205 pp., $13.95).

This volume contains all the extant correspondence between Karl Barth and Rudolph Bultmann over a period of 44 years. Although both were deeply involved in the emergence of dialectical theology in the decade 1920–1930, their theological positions diverged sharply as the years went by. What is unusual in the relation between Bultmann and Barth is not that Barth came to view Bultmann as hopelessly wrong in his theological methodology and conclusions, but that they remained friends in spite of the vigorous disagreement. Their correspondence following Barth's second edition of his *Commentary on Romans* provides a candid insight into maneuverings of these two theological giants as they sought a common front against liberal theology while, at the same time, staking out their own territory and sharpening their own theological assumptions.

One of the more interesting letters in the collection is Bultmann's extended response to Barth's essay published under the title, "Rudolph Bultmann: An Attempt to Understand Him." Bultmann's sixteen-page letter, including marginal comments by Barth, is a masterpiece of theological reflection by Bultmann on his own views. In the end, Bultmann states in his own defense, "I do not intend to reverse the revolution achieved by you some thirty years ago but to solidify the new path methodologically." Barth's response to this letter contains the now-famous analogy: "It seems to me that we are

like a whale ... and an elephant meeting with boundless astonishment on some oceanic shore."

For those who still remain skeptical of Barth with regard to his dissociation from the type of neo-orthodoxy represented by Bultmann, these letters ought to be a final and convincing proof. For those who feel that theological confrontation must necessarily result in personal animosity and the ruin of Christian friendship and fellowship, the letters will be instructive and edifying.

—Ray S. Anderson

Church History in Plain Language
by Bruce L. Shelley (Word, 1982, 512 pp., $11.95).

Thanks to Bruce Shelley and Word Books, there is now an excellent introduction to church history for evangelicals who know virtually nothing of the subject. The virtues of this volume are many, given its beginning-level nature. Shelley has done a remarkable job of organizing his material for clarity and balance of presentation. In the roughly 500 pages that cover from Jesus Christ to the present, Shelley does not give in to the temptation to spend more time on the early church and the Reformation period at the expense of other periods (particularly the modern). The eight sections are introduced with summary paragraphs, and the chapters themselves are models of engaging illustration, relevant questions and lucid prose. I can only applaud Shelley's ability to keep the chapters thematically self-contained yet flowing from one to the next.

Furthermore, Shelley is in my view admirably sensitive and judicious in his handling of non-evangelical traditions for an evangelical audience. His ongoing treatments of the papacy and medieval Christendom are perceptive and critical without being judgmental, and his chapters on Anabaptism and Eastern Orthodoxy are remarkable for being able in an abbreviated and introductory treatment to convey a sense of these traditions on their own terms.

Helpful indices, charts and suggested readings complete the usability of this volume. My few reservations about the book, concerning its title (too popularistic) and its price (on the border of being prohibitive for the desired audience), pale beside Shelley's resounding success. He has fulfilled his stated aim of writing a one-volume church history for those intelligent Christians who read "five books a year" (this includes seminarians, notes Shelley) and evoking the compelling interest of church history as well as its "contemporary significance." If you have never studied church history, or have been bored in the attempt, this is the book for you.

—Douglas Firth Anderson

Jonathan Edwards
by Perry Miller (reprint ed., University of Massachusetts Press, 1981, 382 pp., $10.00).

If you store in your mental attic a picture of Jonathan Edwards as a ranting, hyper-Calvinistic baby-scarer ("Sinners in the Hands of an Angry God"), Perry Miller here will throw it out and replace it with a powerful portrait of Jonathan Edwards as the greatest theological and philosophical mind America has ever produced.

This classic biography (1949) deals little with Edwards' actual life (see Ola Winslow's standard work). Rather, it follows Edwards' intellectual journey from teenage scientist to mature philosopher of history. Miller discusses all of Edwards' major works and skillfully relates one to another to present Edwards' thought as an evolving organism—developing yet unified.

Students of Edwards must consult other, more recent studies of him to obtain knowledge of the social and intellectual context of much of his thought. Nonetheless, these students know how Miller's book rehabilitated Edwards' reputation and provoked the phenomenal outpouring of studies of Edwards in the last three decades. Everyone interested in theology should reckon with Edwards' thought, and this is still the greatest synoptic study of it to date. Those who could not afford this treasure before will welcome this paperback reprint. Anyone who has not read it before now has no excuse!

—John G. Stackhouse

The Wycliffe Biographical Dictionary of the Church
edited by E. S. Moyer and E. Cairns (Moody, 1981, 479 pp., $17.95).

This new edition of Moyer's *Biographical Dictionary*, revised and expanded by E. Cairns, will meet a genuine need of students, pastors, and educated laypeople who want brief summaries of the lives and activities of important figures in Christian history. The introductory material is also of value with its suggestions for further consultation and its chronological index of the persons listed that puts them in their appropriate period in the church's history. Some three hundred new entries have been made in this updating to give over two thousand in all, and many of these, especially in the field of missions, will not be found in parallel volumes.

Dictionaries of this kind, of course, raise several problems. Like the poor, misprints and even factual errors are always with us. More complex are the questions raised in the selection of subjects and the assignment of space to them. Editors obviously have their own reasons for their choices, yet many omissions will surely be debatable. The allocation of space, while equally subjective, at times borders perhaps on the arbitrary.

A final problem arises when the material attempts a description or interpretation of theological positions. When generalizations have to be made from a vast body of material, as with Calvin or Barth or Herder, statements are made that are clearly debatable and might well give misleading impressions to students who are unable to pursue the matter in detail.

In spite of such reservations, which will apply in measure to all ventures of this type, the *Biographical Dictionary* is a reference work of unquestionable value. We welcome this revised edition and can commend it to students and others as a book which will usually put them quickly and efficiently in the picture when they come across unfamiliar names in the story of Christian life, teaching, and mission.

—Geoffrey W. Bromiley

Separation of Church and State: Historical Fact and Current Fiction
by Robert L. Cord (Lambeth Press, 1982, 307 pp., $16.95).

In this study of church-state relations in the United States, a political scientist attacks the broad interpretation of the First Amendment that the Supreme Court has used in its decisions on religious activities in the public schools beginning with the Everson case in 1947. He contends that the amendment applied only to the federal government and guaranteed a separation of church and *national* state. The Congress was forbidden to "establish" any church, sect, or religion and/or to interfere in an individual's "free exercise" of religious beliefs. States, on the other hand, could establish a specific church and regulate religious matters as they saw fit.

Cord's arguments are tendentious, repetitious, and narrowly drawn, and although accompanied by impressive scholarly apparatus, are not likely to convince strict separationists to alter their outlooks. He does not deal adequately with the process of change in our constitutional system, how the development of pluralism necessitated a broadening of our understanding of religious liberty, and the ways in which the founding documents laid a principal basis for the expansion of freedom in a pluralistic age.

Professor Cord needs to recognize that the granting of liberty to all religious groups in America is the best insurance we Christians have for maintaining our freedom. The kind of "Christian America" that so many rightists long for will certainly mean some of us will not retain our liberty. It is better not to turn back the clock on this issue and be grateful for the freedom we now have.

—Richard V. Pierard

Created to Praise
by Derek Prime (IVP, 1981, 126 pp., $2.95).

Praise. Christians preach about it, teach about it, talk about it, and argue about its place and form in worship. But we rarely practice it. People may leave church services feeling good about themselves, or glad they attended church; but are rarely lifted out of themselves toward God, filled with joy and praise at his glorious presence. Even less frequently does praise issue forth out of times of real tribulation.

Created to Praise covers the reasons for praise (the primary one of which is alluded to in the title), the focus of praise, and praise in song, prayer, trials, everyday life, death, and heaven. Perhaps the best chapter is the one which deals with praise in song; another chapter that stands out is the one dealing with praise in trials. This little book is by no means a classic, but it is a nice, inexpensive, fairly thorough and practical study of praise.

—Marc Benton

The Mustard Seed Conspiracy
by Tom Sine (Word, 1981, 246 pp., $5.95).

Sine gives hope to Christians who want to make a difference in the world. However, he does not offer an optimistic scenario on the American Dream or the world in general; any hope is based on faith—a biblical faith in God and what he does through believing communities of people. Student groups, church groups, pastor groups will want to read this one together.

Sine is a futurist, and skillfully employs his professional tools in looking at economic and social prospects. Also, he is a student of the Bible and an observer of people. Some people define contemporary problems, lay the blame on some group of oppressors, then leave without providing a way out. Sine avoids neither history nor the lessons learned about interdependent economies and the resulting evils of reigning mammon. However, he knows the gospel message of repentance, forgiveness, newness, and hope. Most of the book is devoted to the good news of real people, churches, projects and plans. While apparently small and insignificant, their growing number will become a major force for life —love for the despairing, food and housing for the needy, even more merciful and just systems for society. Now, though, it looks dubious. Like a sprouting mustard seed.

—Mark Lau Branson

Taming the TV Habit
by Kevin Perotta (Servant Books, 1982, 162 pp., $5.95).

This volume comprises a critique of television's profoundly secular cultural influences on all of us. It does not deal with Christian programming or how Christians can influence what is telecast, but rather how the Christian can make a reasonable use of this medium which preempts so much of our time. Perotta asserts that extensive TV viewing attacks our children's intellectual and social development, undermines parental authority, and fragments the Christian family. Helpful advice is given to combat the above, but one wonders if it is worth writing a whole book on what is fairly obvious to sensitive Christian parents.

—Donald L. Deffner

Farming the Lord's Land: Christian Perspectives on American Agriculture
edited by Charles P. Lutz (Augsburg, 1980, 115 pp., $6.50).

Charles Lutz, coordinator of the hunger program of the American Lutheran Church, has done a laudable job in editing a collection that faces the problems of world food needs, family farming, land control, and other topics central to our stewardly position as God's earthkeepers. Full of sound argumentation, up-to-date statistics, and pithy quotations, the collection is must reading not only for farmers but for all consumers of food.

Lutz and company are precise in outlining current trends, and in spelling out alternatives, including the role of the church in such redirection.

Along with the work of Bread for the World and the Association for Public Justice's newly-released local study/action kit, "Land for Food and People," there seems to be brewing a healthy development which Lutz describes: "Churches are called to promote justice in the world's systems of food and food production. That means becoming political, and intelligently helping to shape humane farm and food policies—without abandoning voluntary sharing. In terms of both hungry people around the world and U.S. farmers, it means dealing with what is right and just and fair, as well as with what is merciful."

—Theodore R. Malloch

A Fifth Gospel: The Experience of Black Christian Values
by Joseph G. Healey, M.D. (Orbis, 1981, 320 pp., $7.95).

Joseph Healey went to Africa as a Maryknoll missionary, prepared to learn and grow and to discover new things about the Christian faith from his encounter with the African people. This book is a very personal record of how that all happened. He discovered among the African people and the African churches a sense of community and mutual responsibility which he had not known in the churches of America. He moved from a task-oriented to a person-oriented style of ministry, where the pressures of time did not weigh so heavily. He learned the values of endless waiting. He made some criticisms of the African culture and church, but they were the gentle criticisms of a kind and helpful friend, not the sharp critiques of an outsider. There is much to be gained from his process of learning.

—Charles W. Forman

From the Rising of the Sun: Christians and Society in Contemporary Japan
by James M. Phillips (Orbis Books, 1981, 307 pp., $14.95).

In this work James M. Phillips surveys the history of the Christian church in Japan since 1945 with particular attention to the development of social Christianity. Moving far beyond the confines of the subtitle, he treats various facets of church life from religious publishing to theological studies. His detail is thorough, and sometimes repetitive. Though the focus is clearly on the life of the ecumenical United Church of Christ in Japan (Kyōdan), such other communions as the Anglican, Lutheran, Roman Catholic, and Orthodox churches and the Mukyōkai (Non-church) movement are treated. Dispassionately discussed are conservative evangelical bodies, whose vigorous postwar evangelism and potential for future theological contributions are noted. The impact of crusade evangelism by Bob Pierce, Billy Graham, and the Japanese preachers Kōji Honda and Akira Hatori is regarded as modest.

Phillips is well suited to the task. He is a returned Presbyterian missionary and former professor of church history at Tokyo Union, the Kyōdan's premier theological seminary. Painfully etched in the writer's consciousness are the inner struggles of the Kyōdan which surfaced at the time of the joint Christian Pavilion at Expo '70 and subsequent seminary student unrest. While such other societal groups as business, labor, and universities have risen above the crises of the '60s and '70s, the mainline church remains factionalized and uncertain of its course.

Particularly strong are the sections on biblical studies, theology, and church history in Japan. Phillips aptly depicts the dominance of Barthian thought and notes the greater willingness of non-Barthians to oppose militarism before and during the war. Unfortunately, theology is treated academically and there is little attention to doctrine as it relates to the life of the local church and the believer.

Phillips' book is not a study of missionary activity. It is a reverent work, drawing upon a broad range of English and Japanese-language sources, helpfully delineated in a bibliographical essay. It will be valued by a somewhat sophisticated audience desiring to understand the vicissitudes of a maturing church in a non-Western setting.

—Thomas W. Burkman

Major Themes of the Qur'an
by Fazlur Rahman (University of Chicago Press, 1980, 196 pp., $22.00).

Christian scholars concerned to reach the world for Christ ought to be fully aware of a current religious crisis. Several decades ago every seventh human being was Muslim. Now every fifth is Muslim. With all the current interest in hermeneutics and contextualization we had better learn about our 800 million Muslim neighbors if we want any chance at all to communicate the gospel to them. Moreover, Islam can reinforce and illuminate forgotten or misunderstood elements of our own doctrine as it presents truths it has grasped by God's common grace.

Fazlur Rahman, eminent Islamicist at the University of Chicago, here presents a sort of "biblical theology" of the Qur'an. He arranges in eight chapters the following topics: God, Man as Individual and in Society, Nature, Prophethood and Revelation, Eschatology, Satan and Evil, and the Muslim Community. He writes clearly with a scholar's dispassionate tone (would that many of our scholars could be so partial to their own faith and yet so unoffensive to those of other faiths!). Rahman corrects Western myths about the Qur'an and concisely presents its teachings to the reader's education and, often, edification. The book thus serves as a fine introduction to the Qur'an, whose poetic style and Muslim content make it a difficult book for Western Christians to appreciate.

Rahman's book is expensive and brief, yet its richness of thought and succinctness of expression make up for these demerits. If you intend to study Islam even briefly, this book, as well as Rahman's *Islam* (University of Chicago Press, 1979), will be indispensable references.

—John G. Stackhouse

Christianity and Other Religions: Selected Readings
edited by John Hick and Brian Hebblethwaite (Fortress, 1981, 253 pp., $6.95).

This book is a selection of writings from some of the giants of our century on the issue of the relationship between Christianity and other religions. The essays are of immense historical interest and provide some of the context for contemporary writing in this area. Authors and titles include: Ernst Troeltsch, "The Place of Christianity among the World Religions"; Karl Barth, "The Revelation of God as the Abolition of Religion"; Karl Rahner, "Christianity and the Non-Christian Religions"; Wilfred Cantwell Smith, "The Christian in a Religiously Plural World"; Paul Tillich, "Christianity Judging Itself in the Light of Its Encounter with the World Religions"; Raymond Panikkar, "The Unknown Christ of Hinduism"; Stanley Samartha, "Dialogue as a Continuing Christian Concern"; John Hick, "Whatever Path Men Choose is Mine"; Jürgen Moltmann, "Christianity and the World Religions"; and John V. Taylor, "The Theological Basis of Interfaith Dialogue." Evangelicals will have much to argue with in this volume, but these are not straw men, easily destroyed. The essays will continue to offer new depths as they are read and re-read. I highly recommend this book.

—Charles O. Ellenbaum

BOOK COMMENT CONTRIBUTORS

In addition to regular *TSF Bulletin* editors and contributors (listed on the outside and inside front covers), the following reviewers have contributed book comments in this issue: **Ray S. Anderson** (Associate Professor of Theology, Fuller Theological Seminary); **Marc Benton** (pastor, First Presbyterian Church, Coalport, Penn.); **Bryan E. Beyer** (Regenstein Fellow, Hebrew Union College-Jewish Institute of Religion, Cincinnati, Ohio); **Thomas W. Burkman** (Associate Professor of Japanese History, Old Dominion University); **J. Andrew Dearman** (Assistant Professor of Old Testament, Austin Presbyterian Theological Seminary); **Donald L. Deffner** (Professor of Christian Education, Homiletics and Evangelization, Pacific Lutheran Theological Seminary); **Charles W. Forman** (Professor of Missions, Yale Divinity School); **G. Michael Hagan** (Instructor in Biblical Studies, Biola University); **Carl F. H. Henry** (author, lecturer); **Theodore J. Lewis** (Ph.D. student in Near Eastern Languages and Civilizations, Harvard University); **Theodore R. Malloch** (Assistant Professor of Political Studies, Gordon College); **Alan Padgett** (pastor, San Jacinto United Methodist Church, Calif.); **Richard V. Pierard** (Professor of History, Indiana State University); **Peter Rodgers** (pastor, St. John's Episcopal Church, New Haven, Conn.); **John G. Stackhouse** (Ph.D. student in modern church history, University of Chicago Divinity School.

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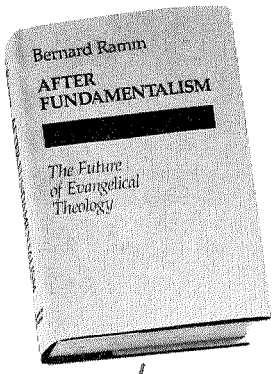

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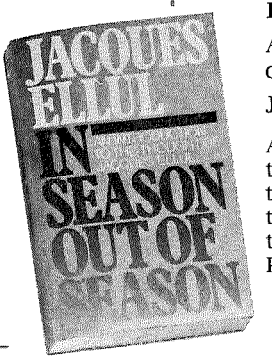

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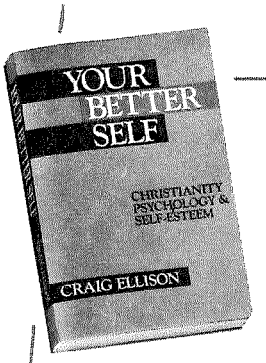

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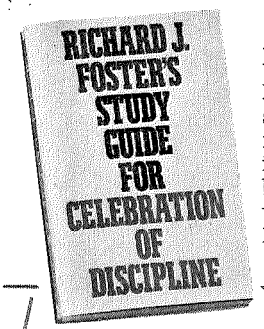

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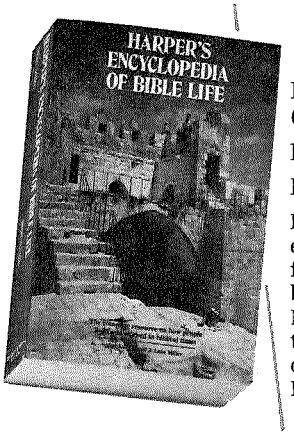

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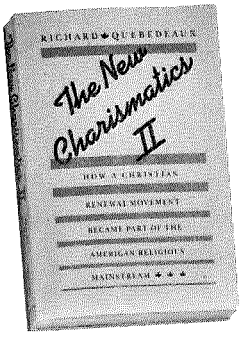

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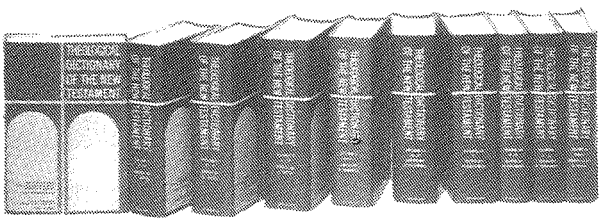

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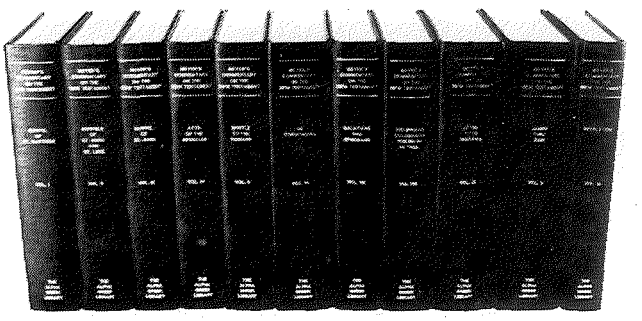

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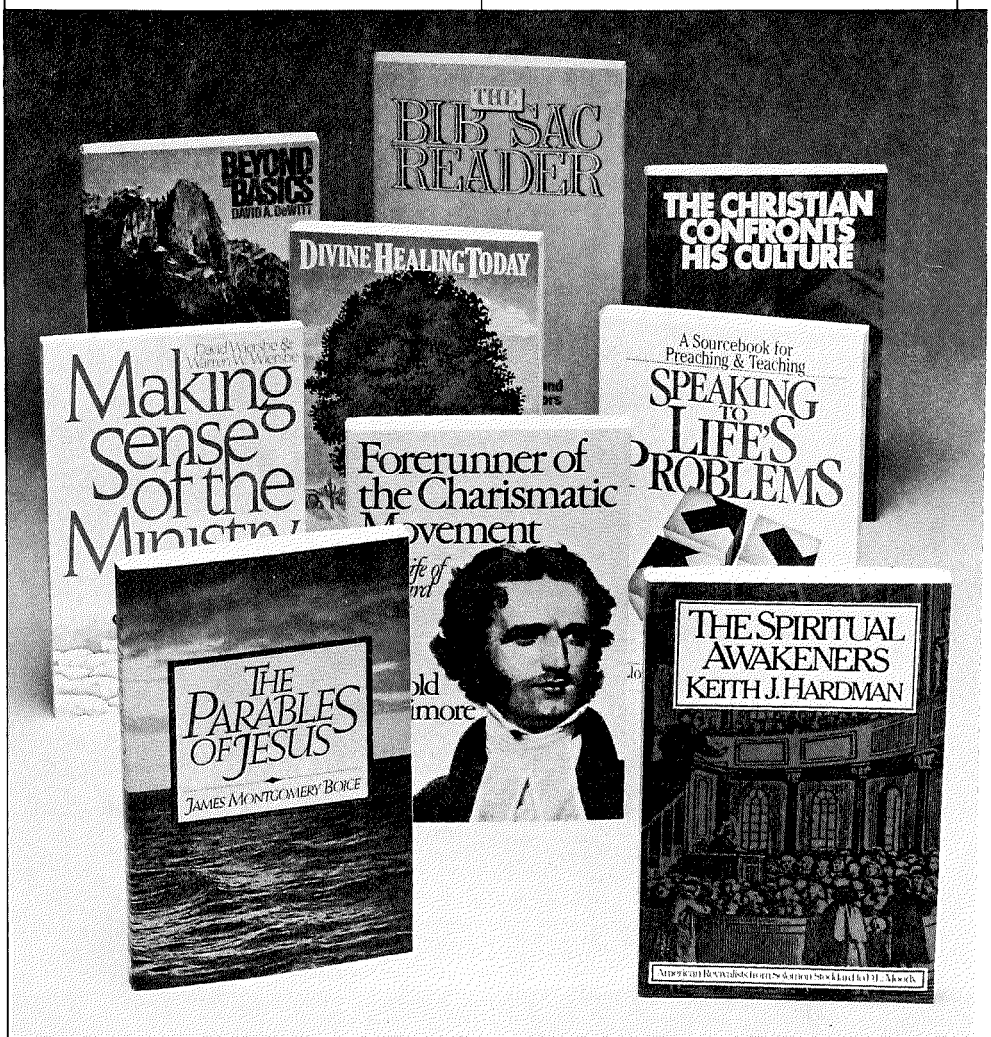

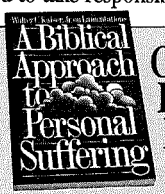

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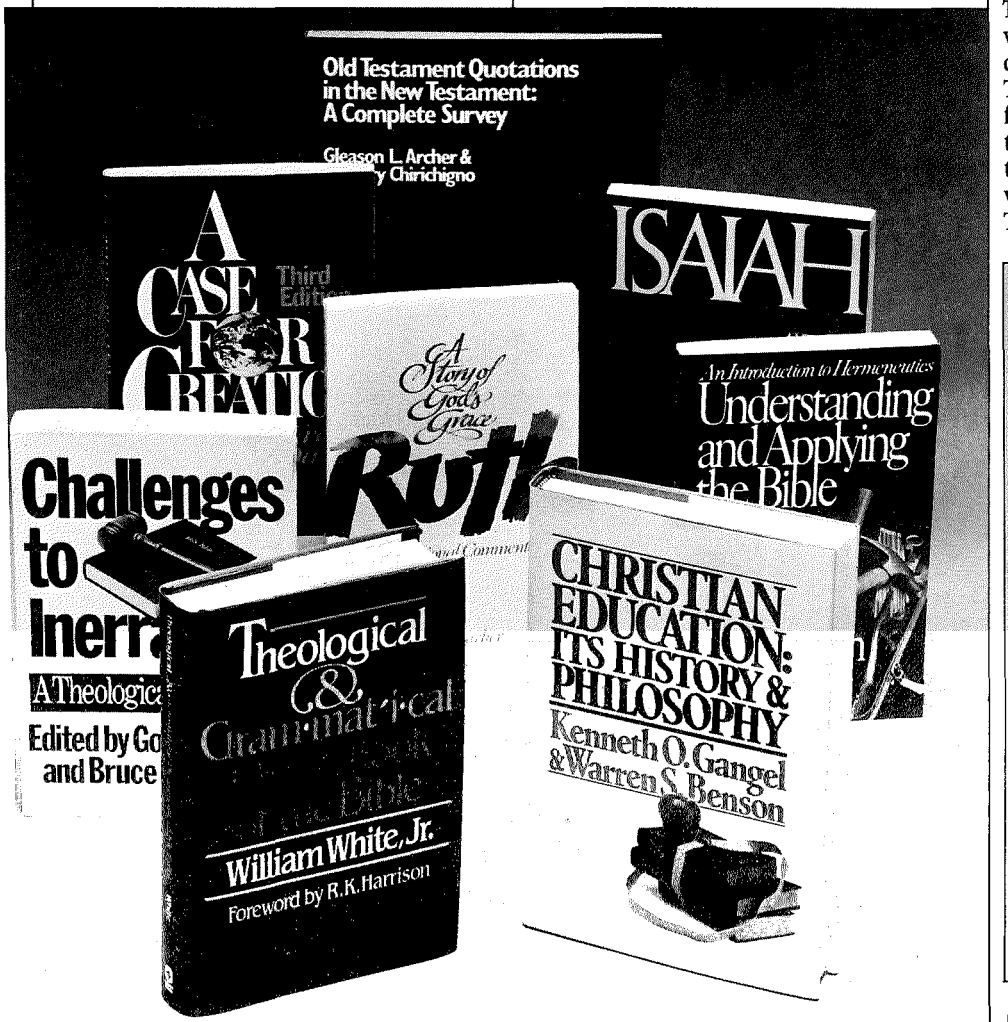

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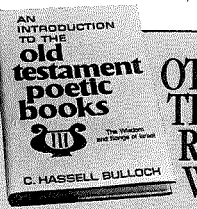

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THEOLOGICAL STUDENTS FELLOWSHIP
MAY–JUNE 1983

Vol. 6, No. 5 $2.00

A Letter from the Editors . . .

During the spring, our readers usually receive a letter that includes an update on our year-end finances. Not so this year. In order to reduce our expenses and to communicate with readers who borrow copies or use libraries, we decided to include the letter here.

Dear Subscriber,

It has been a full year! The Pinnock-Dulles-Wells series has provoked helpful discussions. The more varied approaches in spiritual formation have brought affirming comments. Bernard Ramm's book has no doubt received only the first wave of responses. Interpretive reports on major conferences have allowed those events to serve wider audiences. Our new partnership with the Latin American Theological Fraternity has helped us get started on an agenda aimed at a better understanding of our brothers and sisters to the south. Plus, *TSF Bulletin* provided reviews of over 200 books!

This has been possible because thirteen editors kept the various fields covered with the help of twenty-eight contributors (both professors and students), along with over one hundred additional reviewers. No one received payment for these labors. All articles and reviews are given to TSF. So, to this multitude, our thanks. Without them, such a publishing venture would be impossible.

Many of these friends are involved even more deeply—they provide financial help for the *Bulletin*. Our budget this year is $37,000. We still need $14,000 in donations by June 30 to meet that budget. Those figures include all of our costs (partial salaries in the office, rent, typesetting, printing, mailing). We receive income from subscriptions ($16,000), advertising ($2,500), Sustaining Subscribers ($3,000) and donations ($1,500, so far). Income from the $7 and $8 subscription rates covers less than one-half of our expenses.

Your partnership in reaching this goal is crucial. Any deficit remaining on June 30 will undercut the new budget for 1983–84. So, we are asking you to seriously consider making a contribution to *TSF Bulletin*. Perhaps a gift of $15, or $25, or $50 would be possible. Or, you may wish to become a Sustaining Subscriber. This group of special friends provide $120 each year (sent as a single gift or in monthly or quarterly payments). In addition to receiving *TSF Bulletin*, they are provided with regular updates on editorial plans and they select free books from recent InterVarsity Press listings.

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Signs that They Take the Laity Seriously

by Mark Gibbs

I am more than ever convinced that theological seminaries are of fundamental importance in the development of a committed and responsible Christian laity. This is *not* primarily because they often run a few extra courses for laypeople, nor because many laypeople now take full-time theological courses without becoming ordained. It is because the priests and ordained ministers which seminaries educate have a tremendous and lasting influence once they start parish or other work. If seminary graduates sincerely believe in the vocation of the *laos*—all the People of God, ordained or unordained—and if they have learned how to encourage laypeople in their responsibilities, then in the future they can be effective and wise partners with their fellow Christians. If they still develop in their theological training and retain after their ordination paternalistic attitudes like "the clergy always know best," then they may do great harm wherever they work. Through the generosity of a grant from the LAOS group of the Lutheran Church in America, I have been able in the last few years to visit a number of LCA seminaries. Over the last ten years, in the course of other work with the Audenshaw Foundation, I have also been in contact with other North American seminaries and British theological colleges. It would be tactless and even impertinent to suggest which of the seminaries I have visited seemed to me best or worst at understanding and encouraging the vocation of laypeople in today's world. It is, however, possible to draw up some kind of a check list, by which we may attempt to assess how well or how poorly any given theological institution is doing in this respect.

The Formal Curriculum

A theological seminary which takes the laity seriously is one which emphasizes from the very start of any formal theological education a *basic theology* of the *laos*—the common calling of God to all human beings, irrespective of sex, age, wealth, class, race, education *or ordination*. One seminary I visited is careful to put this reminder of our common vocation in the first orientation course for new students —just when they may be feeling a little "superior" to laypeople because they have started a course of training towards ordination. (Others, not only by their formal teaching to the entering classes, but also by subtle hints in ceremonies and worship services, emphasize the distinctions now to be found between these students and "ordinary" Christians.)

Our "model" seminary emphasizes the ministries of laypeople as well as clergy, not only on Sunday in church activities but also on Mondays (in jobs, being unemployed, in buying and selling, in government and politics), and also on Saturdays (in entertainment and hospitality, in sports, on vacations, in watching and assessing television programs). It teaches about the ministries of laypeople to both church and secular structures, and not merely about personal relationships. It highlights the role of laypeople in attempting to achieve justice for many people they will never meet, as well in showing personal love and compassion towards their actual neighbors and acquaintances.

In an effective seminary this emphasis on the ministry of all Christian people forms an important part of the compulsory core curriculum. It does not become an optional course offering taken by a minority of students, like one course on the ministry of the laity which I found was available on request "every second year." Nor is it supplanted by courses which merely help pastors "use" the laity more efficiently in local church work.

We have almost no real histories yet of the whole People of God.

In addition to core courses focussing specifically on the laity, our model seminary also includes the perspective of lay ministry throughout its traditional curriculum.

1. *In biblical studies* such a seminary explains to students what is clear in the Old and New Testaments about our common calling; it urges them to take this teaching seriously and prayerfully into their future work for God. It also warns against using proof texts and uncertain traditions to build up theories about priesthood and pastoral clericalism which are simply not present in the early documents.

2. In teaching *Christian ethics* it is concerned with corporate as well as personal ethics, and with questions of responsible compromise and the wise use of secular power. Some case study work I have seen about ethical questions seems too "perfectionist" and based too much on personal one-to-one counselling situations. This leaves out the dimensions of practical, rough politics and corporate life with which so many laypeople are constantly involved. In other instances, the ethics course gains a great deal by using studies from actual lay experiences, Monday through Saturday.

3. Similarly, in its study of *church history* such a seminary tries to develop an understanding of the history of the whole People of God. It is sobering to reflect on the numbers of church history courses which not only encourage a kind of denominational exclusivity (does the Holy Spirit really not work through other kinds of Christians?) but also emphasize clerical and organizational controversies. Indeed we have almost no real histories yet of the whole People of God: in many church history studies the laity are the forgotten yet overwhelming

Mark Gibbs is Director of the Audenshaw Foundation in London, England, and Editor of Laity Exchange. *This article is adapted from* Audenshaw Document *No. 102 (©1982 by the Audenshaw Foundation).*

majority.

4. Again, in teaching *ecumenics* it moves beyond the traditional explanations as to why, sadly, denominations and institutional churches disagree with one another. It discovers instead the practical ecumenism which the laity have long since developed. In studying plans for church unity, it is careful to consider what positions will be held by the laity, both men and women, both "churchly" and more secular, in future church structures. I want to affirm the way in which the different Lutheran churches in America are examining this question as they move toward a merger.

More than once, I have been dismayed by the comment, "the laity don't want to be called."

5. In studying *liturgy and worship* a seminary committed to the *laos* is genuinely anxious to develop participatory styles, so that pastor and people may work together. I am fascinated to note that some Roman Catholic seminaries are now far ahead of some of the most determinedly Protestant seminaries in designing ways in which liturgy and Christian worship—formal or informal—shall be a work of the whole congregation. Our model seminary examines ceremonies and sacraments—baptism, confirmation, communion, ordination (whatever this means in a particular Christian tradition), marriage, burial—to see what all these rites teach about the laity. Baptism receives particular attention, of course: how many seminarians really understand, in the depths of their Christian conviction, that baptism is an infinitely more important symbol than ordination? One or two seminaries I know are considering what kinds of ceremonies will best affirm the adult laity in their calling, yet even some of these experiments have developed their own bias: full-time church workers are affirmed, along with medical doctors and bank presidents, but what about taxi drivers or the unemployed? Our model seminary will scrutinize prayerbooks and hymnals, and traditions of informal prayer, to see in particular whether laity involved in more secular pursuits are affirmed and prayed for. It considers the topics and styles of preaching, and how these may be evaluated from time to time by congregations. It examines music and the architecture of churches, their furnishings, pictures, acoustics, and symbols, as well as the types of retreats, conferences and evangelistic missions which are undertaken.

6. It encourages styles of *Christian learning* which continually develop both clergy and laity. It expects a conversion and wholehearted commitment from every Christian, not merely those who are clergy or paid church workers. (More than once, I have been dismayed by the comment, "the laity don't want to be called.") It examines very carefully the Christian education of children and adolescents to see what attitudes about the laity are promoted or neglected. It looks with special care at the Christian training and development of blue collar laity and of handicapped and minority groups. (Instead of encouraging these people, churches often look down on their attempts to be Christian ministers and disciples.)

7. As students undertake *field work* or an *intern year* they work together with a group of laity and not merely with pastors; these laity include those more involved with the secular world as well as those active primarily in the church. Thus the students study lay ministries outside as well as inside the parishes.

The "Hidden Curriculum" of a Theological Institution

It is well known that all educational structures develop a "hidden curriculum"—a set of traditions, psychological assumptions and habits of living together which undergirds the community's life. This hidden curriculum often blocks change even when the formal curriculum is encouraging it. Seminaries are no different, and I have sometimes found a paternalistic clericalism in the hidden curriculum which would certainly not be proclaimed in formal teaching. A theological institution which takes the laity seriously will, I suggest, show in the following ways that it is in earnest.

1. It affirms that it is a *servant church institution.* It is prepared to learn new ways, even if the process is painful, so that the clergy can build a strong partnership with the laity.

2. Its administration, faculty, staff and trustees constantly attempt to assess and to redress traditional *clerical, privatist and sexist attitudes.* It is extraordinary how strongly these are held, often quite unconsciously.

3. It is prepared to examine, and where necessary to confront, *church and secular hierarchies*, as well as ecclesiastical and secular "class" structures. The laity include more than upper middle-class whites!

4. It constantly examines its *budgets* to see whether new ideas about the laity are really supported. Almost all church and seminary budgets are basically traditional: they finance what has always been financed unless the figures are constantly questioned. I have found matters concerning laity enthusiastically endorsed in theory but denied in the budget.

5. Its *library* reflects these concerns for the whole *laos.* In its selection of books and periodicals it covers the ministries of laypeople as well as those of clergy; it is concerned with Christian ministries and witness outside as well as inside the traditional parish structures. There is information about the laity in other denominations and countries, just as there is material about the international study of the Old Testament or church music.

6. Its brochures, newsletters and publicity materials equally reflect these concerns.

7. The seminary is eager to use *laity as teachers and resource people*, in full partnership with ordained faculty. When it does so, lay people are not treated as "second class citizens" in policy making committees and the like.

Laity as Students

Some theological seminaries have substantial programs for laypeople during term times, weekends or vacations. Insofar as our model seminary attempts to serve laity directly, either through full-time courses or shorter seminars and conferences, it consistently manifests its commitment to the importance of lay ministry. 1. It is scrupulously careful *not to regard these as "minor" events* or ways simply to use seminary faculty or buildings for extra income. I have sometimes found such attitudes expressed rather openly and insensitively, so that laity attending such courses felt that they were only important because of the fees they paid. 2. It honors the *vocation of such lay students* equally with that of the seminarians who plan to be ordained. If necessary it provides them with special tutors and advisers. At one theological college I visited, they were distinctly neglected in these respects, even being simply excluded from some classes on pastoral counselling. 3. Lay students are as a matter of course *fully involved with seminary worship and community life.* It has been painful to notice how insensitive some seminaries have been to the position of women students in particular.

The Potential for Change

Occasionally, I must admit, these visits to seminaries and theological colleges have been deeply disappointing. In particular, the "hidden curriculum" has seemed to resist progress toward any true partnership between ordained and unordained, a partnership in which the clergy would not be invariably the senior partners. Nevertheless, whether I visited Lutheran or Episcopal or Protestant or Roman Catholic seminaries, I have found a sincere desire—sometimes indeed a strong hunger—to find new ways of theological training. There is an interest in producing "strong pastors for strong laity," ordained ministers who know how to encourage, work with and *listen to* laypeople. In many places there is a real will to change; and though the personal and institutional costs of innovation are great in such traditional institutions, I believe we can be confident that changes will come.

The Role of Tradition for Pinnock and Dulles: A Response

by David F. Wells

It is an honor to be invited to comment on the fine essays by Clark Pinnock and Avery Dulles. It is not my intention to develop any additional lines of thought or to quibble with incidental details in their presentations. Rather, I want to focus, as they have done, upon their respective uses of tradition and see if any further clarity can be found.

I begin by setting out my conclusion. Dulles' contention that Pinnock is an "evangelical who leans toward the catholic . . . alternative" while he himself is a "catholic who leans more to the evangelical . . . stance" is mistaken on both accounts. Pinnock may imagine he functions like a Catholic in his use of tradition and Dulles undoubtedly thinks that in his respect for authority he resembles an evangelical. These are, however, only optical illusions. Now let me justify this assertion.

Pinnock is attracted to tradition because he fears that if Scripture is interpreted merely in the light of inner experience—what, in another age, used to be derided by Catholics as "private judgment"—the interpreter could easily slip into relativism and hence into liberalism. He wants something objective to which to appeal and he finds this in the "sense" as to what constitutes Christian belief which has revealed itself through the ages. In interpretive matters, there is comfort in numbers, a quiet confidence that can be had from thinking that Augustine, Luther and Warfield said the very things that we ourselves are now saying. Dulles rejoices in this, imagining it to be the first step toward Rome, the second—which Pinnock has not yet taken—being the belief that only an authoritative church can interpret this "sense" aright. For, as Pinnock acknowledges, "tradition" is a many-fangled thing! This was a problem even in the patristic period. Vincent of Lerin did weave some order out of early opinions in his *Commonitoria*; but this did not prevent Peter Abelard, a little later, from revealing an astonishing array of contradictions on over 150 subjects in a book the Church—for reasons of self-preservation—suppressed. It was entitled *Liber Sententarum Sic et Non.* If this "sense" is to be grasped with any certainty, if it is to be grasped with any infallibility, it is argued it will have to be an authoritative Church with divine sanction that alone will be able to do it. Pinnock, however, does not believe in any such authority. At most, his use of tradition is one of counsel. It is never one of command. It is one of gentle suggestion but never of infallible certainty.

But this leads on to something that is even more fundamental. The issue that divides Pinnock and Dulles is not at root one of tradition but of *revelation.* Pinnock believes God's disclosure of himself has occurred exclusively in Scripture; Dulles does not. Pinnock sees tradition as useful in eliciting the meaning of Scripture and providing some safeguard against the vagaries of experience and the parochialisms of each age. Dulles sees tradition as not merely interpreting Scripture but as itself being the vehicle of revelation. This vehicle, he asserts, is not identical with the magisterium but is more broadly identified with the whole people of God whose collective experience is to be interpreted by the magisterium. This experience is not to be prescribed for the people by the magisterium.

Dulles is entirely correct in saying that Pinnock's understanding of what Catholics think of as tradition is a pre-Vatican II conception; indeed, it is late nineteenth-century. It lingers on in some of the current pronouncements from the Vatican but it has largely been abandoned in the Catholic Church.

Pinnock believes God's disclosure of himself has occurred exclusively in Scripture; Dulles does not.

I am not sure, however, whether Dulles—conservative as he is in Catholic terms—is willing to acknowledge his affinity with liberalism. It is an affinity that is, of course, absent from Pinnock.

The issue can be viewed as an hermeneutical one. The question that is being asked is what the revelatory trajectory looks like as it moves from what God said in a given culture long ago to what he is now saying to our culture through the words and actions of that bygone age. Pinnock holds the original revelation to be absolute and binding; therefore the cognitive horizons and the epistemological considerations of each succeeding age must be determined by it. For him, it is the modern word that must be demythologized, not Scripture. For the liberal it is the epistemological limits of the modern person which establish what is to be believed in Scripture. The modern world and the experience of the interpreter are taken as normative and Scripture is fitted around this "given" as well as possible. Modern consciousness is authoritative and Scripture is demythologized or discarded.

Dulles, unlike the liberal, is looking for something that is authoritative, but like the liberal he assumes as an interpretive norm the faith experience of the people of God. True, this experience has to be interpreted and defined by the authoritative church but it is still *experience.* Under the notion of development it is seen as both the vehicle for and elongation of divine revelation. There is only one source of revelation, God himself, but this revelation flows down related channels. It flows into Scripture; it flows through the people of God; it flows down the magisterium. What Scripture says should therefore coincide with what the people experience and what the magisterium teaches. Hence Dulles rejoices to see that Pinnock does not disapprove too much of those evangelicals who urge us "to grasp the threefold cord of Scripture, rule of

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faith, and authority."

What this understanding of tradition really does, however, is to force the vagaries of later religious experience back into Scripture on the grounds that what is experienced religiously later must have been implicit in Scripture in the first place! Because Mary is thought, many centuries later, to have been assumed into heaven, it is argued that such a belief must lie implicit in some of the texts relating to her! The concern to have religious authority is anti-liberal; to treat Scripture in this way is precisely what liberals always do. By type, Dulles is a liberal on this issue but by species he is a Catholic.

My conclusion therefore is that the structure and function of authority in Pinnock's thought and in Dulles' are as different as night and day. Pinnock believes in an authoritative Scripture that exclusively contains God's special revelation; Dulles does not. Dulles believes in the unfolding of revelation within the people of God; Pinnock does not. Pinnock and Dulles both want something that is authoritative and in this both are anti-liberal. And both employ tradition to secure the proper functioning of this authority. They do it so differently, however, that it would be true to say that in this Pinnock is not catholic. And on the matter of revelation, Dulles is not evangelical.

The longing for certainty, made all the more intense by our experience in a chaotic and bedlam world, has lured many a theological sailor to destruction. As long as we are dealing with human interpreters, there will never be any absolute, hermeneutical infallibility. Not even in Rome. There may be greater comfort in numbers but there might also be greater danger of theological defection in numbers, too. Ultimately, we are cast back onto God that in his goodness and by his grace he will lead us, despite our many prejudices and sins, into a sufficient understanding of his infallible Word. There are no other alternatives. It is the absence of alternatives that leaves the room we need to develop our daily trust in the God who, having given us his Son, will not withhold whatever else we need to be his faithful children.

There will never be any absolute, hermeneutical infallibility. Not even in Rome.

INQUIRY

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

Jesus and the Historians: The Discussion Broadens

by Scot McKnight

A Future for the Historical Jesus: The Place of Jesus in Preaching and Theology
by Leander E. Keck (reprint ed. with Afterword, Fortress, 1981, 283 pp., $10.95).

Jesus and the Constraints of History
by A. E. Harvey (Westminster, 1982, 184 pp., $23.00).

New Approaches to Jesus and the Gospels: A Phenomenological and Exegetical Study of Synoptic Christology
by Royce G. Gruenler (Baker, 1982, 261 pp., $13.95).

In the last three years, the historical Jesus debate has again surged to the fore in gospel studies. Ben F. Meyer, in *The Aims of Jesus* (London: SCM, 1979), an altogether neglected but highly valuable book, made the bold claim that the intentions of Jesus could be discerned by a critical appraisal of the synoptic gospels. His book has been followed (not necessarily in agreement) by the translation of Schillebeeckx's provocative volumes *Jesus* and *Christ* (Crossroad, 1979, 1980), J. D. G. Dunn's *Christology in the Making* (Westminster, 1980), John Riches' *Jesus and the Transformation of Judaism* (London: DLT, 1980) and a promised work by E. P. Sanders of McMaster University. Into this debate we now have new works by A. E. Harvey (Oxford) and Royce G. Gruenler (Gordon-Conwell). By examining these two works, with the reprint of Leander Keck's 1971 volume as our starting point, we can conveniently assess the paths taken in the last decade.

Although *A Future for the Historical Jesus* is called a "progress report" rather than a "finished product," Keck has not changed his views in the time between printings. Analyzing the interrelationships between "the historian's Jesus" and faith, the gospel, salvation and the character of God, Keck concludes that the historical Jesus (as reconstructed by critics) does have a role in preaching, both now and in the future. He debates Lessing, Kierkegaard, Bultmann, Jeremias, Ebeling and Fuchs and proposes "trust" as the crucial category because it is personal, social and experiential. He argues that Jesus, in preaching, must be presented as Question: by responding in trust, the hearer finds salvation (freedom from self, openness to the future and the establishment of a community). An understanding of Jesus will lead finally to an understanding of God because Jesus is the "Parable

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of God."

I admire Keck's courage to reinstate Jesus into the pulpit and his sharp, often devastating, critique of his opponents. Nevertheless, I disagree with most of his proposals. First, the book is rooted in a dated discussion and filled with all its old jargon ("new hermeneutic," "new quest"). Second, because Keck's critical term, trust, is never defined by exegesis of the texts, the net result is that one responds to Jesus on one's own terms. Third, Keck never delineates the "contours" of the historical Jesus. Although he surveys the debate well and proposes a sound methodology, he never seems to arrive at a point where he can show us the real Jesus. Who is this Jesus whom we are to preach and trust? Fourth, it seems that instead of a program of de-mythologizing, Keck has proposed one of mythologizing even the "brute" facts, whether historical or not. He dodges the facticity of the resurrection, wanting instead to discover its *function*. "The resuscitation of a corpse has nothing to do with resurrection. . . . Rather, resurrection has to do with creation of a new mode of existence as a response of God to the irradicable perverseness of history." Thus, one "can come to terms with . . . the non-validated character of his own existence." How this actually can ever come to pass is not substantiated. Keck asks a good question about the historical Jesus and preaching. En route to an answer he makes many astute observations, but his overall solution is no longer satisfactory.

A. E. Harvey contributes to our discussion in *Jesus and the Constraints of History,* his Bampton lectures delivered in Oxford. Harvey finds in the synoptics considerable material about the historical Jesus. Thus, "we have every reason to think that, in broad outline. . ., Jesus whom [the evangelists] portray is the Jesus who actually existed." Harvey comes to his conclusions by taking into account the "constraints of history": "No individual . . . is totally free to choose his own style of action and persuasion." Jesus, in order to communicate, had to be a part of his society. Furthermore, because of the vast research on the social fabric of Jesus' time, Harvey contends that we are now in position to understand Jesus much more clearly. Harvey's method, not at all new, is to take a fact (say the crucifixion) and, in light of our knowledge of the political constraints of that period, make salient inferences about Jesus. The constraints of history Harvey examines are politics (the crucifixion), prophecy (Law and Time), miracles, the name "Messiah" (an ingenious, but improbable, suggestion) and monotheism.

To review, or even summarize adequately, all of Harvey's arguments would exceed the limits of this review. Only a few observations can be made. First, in contrast to Keck, Harvey feels a greater freedom to accept "the basic historical reliability of the gospels," defending it using the criteria of multiple attestation ("consistency") and dissimilarity. Obviously Harvey is indebted to R. S. Barbour's *Traditio-historical Criticism of the Gospels* (London: SPCK, 1972). He perceives the similarities between Jesus' concerns and those of the Pharisees, and can further note their utter incompatibility when critical differences emerge. He finds in Jesus one who does not fit into a stereotyped category. Harvey has broken out of the mold of anti-supernaturalism by seeing miracles as sometimes authentic. Miracles are seen as attacks by Jesus on physical constraints which impede the kingdom. Expansion on this idea would be greatly appreciated. Also noteworthy is his willingness to use John to inform the synoptics historically. Finally, what is vitally important is Harvey's refusal to be a minimalist and, at the same time, his readiness to fill in gaps in our knowledge of Jesus with material from other sources. Although this is as old as the History-of-religions school, many NT scholars are intimidated today and refuse to say more than what is painfully obvious.

Although Harvey emphasizes the "constraints of history," he often notes that Jesus exceeds these boundaries. As a result, the methodology of Harvey's study, at least applied to Jesus himself, does not work: Jesus is always more than the category being used. After reading his careful and penetrating chapter on the constraint of monotheism, and in light of Gruenler's book (described below), not all will allow Harvey to stop short without recognizing the implications of Jesus' Son-consciousness. I also have a few more minor points with which to quibble: Harvey regularly cites later rabbinic evidence without defending its legitimacy for the first century (contra Jacob Neusner); the book often lacks direction and disciplined control of the discussion; Harvey's use of modern sociological and psychological theories on prophecy seems faddish; and numerous careless errors have found their way into the text. Nevertheless, these criticisms do not undermine the central focus of the book, which is to provide an explanation of Jesus in light of the "constraints" of history. I hope Harvey will eventually complete what he has called a "preliminary report."

In contrast to Keck and Harvey, Gruenler's style in *New Approaches to Jesus and the Gospels* is so clear and demonstrative, being somewhat polemical, that even a casual reader cannot miss his concern. When one applies Wittgenstein's phenomenology of persons (as Gruenler understands it) to historical Jesus research, one immediately sees the inadequacy of redaction criticism for a complete understanding of Jesus and his purpose. As described in Part I of the book, Gruenler's method works as follows: (1) Taking the minimal, authentic passages so designated by Norman Perrin (a radical critic) and (2) applying the phenomenological approach, (3) one discovers profound, but implicit, christology on the lips of Jesus. Then, (4) assuming that a person's intentionality is expressed in words and deeds and (5) that what is implicit would very likely also be made explicit by the same person, one can extrapolate from this implicit christology to a high christology on the lips of Jesus (consciously and intentionally disclosing himself as divine). Furthermore, (6) if one can accept the recent study of David Hill on early Christian prophets, which argues that they did not create sayings and attribute them to Jesus, then the way is clear to (7) use the criterion of coherence to conclude that everything consistent with both implicit and explicit christology, whether in John or the Synoptics, is from the historical Jesus.

Many New Testament scholars are intimidated today and refuse to say more than what is painfully obvious.

Gruenler's system is as strong as the inferences he makes concerning what is implicit. Part II is a running application to the synoptic gospels of various modern authors' hermeneutical systems (those of C. S. Lewis, I. T. Ramsey, M. Polanyi, G. Marcel, J. R. R. Tolkien and C. van Til). Obviously, the book opens up Pandora's box: from presuppositions to individual interpretations of select verses.

I appreciate what Gruenler has contributed by bringing redaction criticism's hermeneutical foundations to the fore with such clarity and candor. When will critics learn that the dissimilarity test gives only what is unique to Jesus and not the entire portrait? Gruenler has provided persuasive evidence that all exegesis is presuppositional and that objectivism through distance is pure fantasy. His fair and courteous criticisms of biblical studies at the American University is erudite, though it will probably prove divisive. Gruenler trusts the text, and so he proceeds with a fiduciary mode of interpretation; his concern for joy, enchantment and attentiveness is noteworthy. Nevertheless, the following are some reminders that the end is not yet.

First, Gruenler never establishes the legitimacy of Wittgenstein's phenomenology, nor does he substantiate his appeals to other hermeneutical systems. Is Wittgenstein's phenomenological approach self-evident? Is a fiduciary mode defensible or simply chosen? I, too, am dissatisfied with the established "system," but to embrace Wittgenstein's phenomenology necessitates a forthright demonstration and *defense* of its legitimacy. Do we need to become Marxists to understand *Das Kapital*? If not, why do we choose one system over another? Second, Gruenler's logic in Part I is not without its weaknesses. He waffles between cautious assertion and overstatement. Is it always *so clear* precisely what inference to draw? To make stupendous claims is not *necessarily* to claim divinity as a self-conscious assertion. Gruenler needs either to be more cautious or, better yet, to define more precisely his logical progression from what is implicit to what is "ineluctably" deduced. Third, I am not convinced that all of Jesus' claims

are more than what was expected of a prophet, though some are unquestionably so. Gruenler may be going too far at times. Finally, in his running application of the hermeneutics of other authors, one gets the feeling that at times he is exploiting the ideas of a writer who may not agree with such an approach to a different genre of literature.

Even so, Gruenler has made a forceful, if not always compelling, presentation of what appears to me to be the most important issue in the historical Jesus debate: presuppositions in one's hermeneutics. This book is a signpost for future studies. Read it, but do not forget -Harvey.

What is the situation today in the debate? Three points emerge immediately: first, scholars have reopened the question of the *intentions* of Jesus (Meyer, Riches, Gruenler); second, there is a willingness to make *deductions* to fill the gaps in our knowledge of Jesus (Harvey, Gruenler); finally, the reduction of the basic issue to *hermeneutics* is promising (Gruenler, Meyer). Henceforth, any study which assumes Cartesian, epistemological objectivism will have to defend itself carefully.

Speaking of Parables: A Survey of Recent Research

by David L. Barr

There are perhaps fifty parables in the synoptic tradition—perhaps fifteen to twenty pages of text. This review will look at some 2,500 pages of analysis of these parables—works published over the last two years. The sheer bulk of this material illustrates both the fascination of the parables and the difficulty of reading them aright. This collection of works also illustrates the current debate over how one makes a valid (or a useful) interpretation of a literary work—a question of central importance to all of us who deal with texts.

The works under review form a veritable spectrum of hermeneutical options: from a positivist reading of the text which takes meaning as obvious and referential to a semiotic reading which takes meaning to be polyvalent and autonomous—with several shades in between. And here I think we are well advised by the father of literary criticism to seek the mean between the extremes.

One such mediating work is that of **Robert H. Stein, *An Introduction to the Parables of Jesus*** (Westminster, 1981, 180 pp.). Stein teaches New Testament at Bethel Theological Seminary and has written a very useful introduction which both explores the major theoretical issues (chaps. 1–6) and interprets specific parables (7–10). Concise and informed discussions of the nature of parables, the purpose and authenticity of the synoptic parables, and the history of parable interpretation from Marcion (*c.* 150) to the twentieth century give the reader the essential background needed to interpret the parables today.

From his review of previous scholarship, Stein formulates four principles which guide his interpretations: 1) seek the one main point of each parable, not allegorizing the details unless necessary; 2) seek to understand the parable in its original social setting within the life of Jesus; 3) seek to understand how the gospel writer interpreted the parable; and 4) seek what God is saying to us today through the parables.

Stein presumes that the meaning discovered in all these levels of analyses will be coherent and harmonious. In fact he regards both levels 2 and 3 as having divine authority, a conviction which also causes him to ignore the other traditional levels of analysis: the social contexts of the parables between the time of Jesus and the time of the gospels. Further, his conviction that the meaning uncovered at levels 2 and 3 is "usually a single meaning" does not allow him to take the differences between Jesus and the gospel writers with sufficient seriousness. We are almost always talking about the parables *of Jesus*. The most frequently cited author is Jeremias, followed by Linnemann and Dodd.

This is a valuable introduction to the main contours of parable research today and a worthy example of informed and critical interpretation. Its lack of serious dialogue with the full range of modern interpretations (e.g., Norman Perrin is not mentioned) is a limitation, but it will at least prepare the reader to understand such a dialogue. It is an excellent place to begin.

Pheme Perkins in ***Hearing the Parables of Jesus*** (Paulist, 1981, 224 pp., $6.95) is strong precisely where Stein is weak: she enters into extensive dialogue with other contemporary interpreters (for example, citing Crossan almost as often as Jeremias) and gives serious attention to the diverse interpretations each gospel writer gives to the parables, including the Gospel of Thomas. More than Stein, she is apt to ask specifically literary questions of the parables. For example, how are they put together as stories? How are the versions related? Where does each focus our attention? How does a parable compare to other stories, metaphors, and proverbs of Jesus' day? Like Stein, she pursues their historical context and religious significance.

Perkins has a knack for useful comparisons of her own: Jesus' parables are "home movies" compared to the cosmic scale on which most wisdom and apocalyptic literature discuss the Kingdom of God; the woman's search for the lost coin reminds her of an experience in a supermarket checkout line; tax-collectors remind her of the "white trash" pointed out to her as a child in the South.

The book is organized thematically: after reflections on the nature of parable, proverb, and story, the reader is given "hints" for reading parables. Her method proceeds in three phases: 1) close textual analysis including both comparisons of various versions and literary analyses, 2) contextualization (history, gospel, methodology) and 3) interpretation (human significance and religious significance). Though her discussions of each of these is too brief, the ample illustration of her method in her examples should clarify her meaning. Chapter three, "Religion and Story," will have to be read several times by those unfamiliar with rhetorical and structuralist analysis, but could provide a very useful entre to this terminologically confusing approach. She lacks the sort of general discussion and historical survey that makes Stein's book such a useful place to begin.

Most of the book consists of her own creative interpretations. She considers parables of growth, portrayals of God, allegorization, love, reversal and equality, ethics and the community. Her interpretations achieve a stimulating balance of literary analysis, historical information and religious insight which does much to achieve her goal not to "stand between the reader and the parable," but rather to clarify and make acces-

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:. This is an excellent second book on the parables and a near-ect counterfoil to Stein's book.

or those less concerned with methodology, another possible starting t, though more demanding than the previous two, is the work of **Lambrecht, S.J.**, ***Once More Astonished: The Parables of us*** (Crossroad, 1981, 245 pp., $9.95). This book began as a series of ures to priests and religion teachers in 1975, was published in Dutch 976, translated into English and printed in India in 1978, then ed and published in America in 1981.

ambrecht is fully conscious of the perplexities felt by modern Chris-s as they learn the complex traditional and redactional histories of parables. He assumes it is possible to begin with the gospel narra-s and retrace this path back to Jesus. He wishes further to raise the stions about the continuity of meanings along this path and the ques-of their meaning or "actualization" today. For this latter task he finds urces in the ideas of Paul Ricoeur, Dan Via, J. D. Crossan and others ugh he finds the results of structuralist analysis "disappointing").

fter a very brief discussion of the nature of parable ("a metaphorical ess within a narrative") and a brief description of his method (work-backward from the gospel narrative, through its sources and the oral aching of the early church, to Jesus' teaching, and then forward to the d of Jesus the "still-living Lord"), Lambrecht launches into serious ussion of selected parables in Luke (Lost Sheep, Lost Son, Good aritan), in Mark (The Sower and a few others) and in Matthew (Vir-s, Talents, Last Judgment).

ypically, he begins with an analysis of the context of a parable in a pel, compares it to other versions (or tries to reconstruct earlier ver-is) and tries to explain the variations and thus posit the earliest ver-n of the story. He then asks what this would have meant in the situa-n of Jesus and what it could mean today. While this analysis is not al-ys convincing, it is always stimulating. Lambrecht is master of his thod and of contemporary scholarship, always able to lay out clearly at the major interpretive options are. Most refreshing is his daring to whether the various redactions of Jesus' parables are legitimate ptations of his meaning.

ambrecht never quite lives up to his title, but he does provide a nprehensive overview of how certain parables are currently inter-ted along with several original and insightful suggestions of his own. is especially good at trying to relate the parables to the larger con-ns of each gospel.

n contrast to the previous three books, the following three have little ecommend them. Their methodologies make no serious use of form redaction criticism and their conclusions rarely rise above the neletical. The best of the three is one by **Simon J. Kistemaker**, ***e Parables of Jesus*** (Baker, 1980, 301 pp., $10.95 hardback). temaker is at least aware of the range of contemporary exegesis, and act his extensive notes and bibliography are quite useful.

He finds Jesus' use of parables to be absolutely unique and sees their pose to be "to communicate the message of salvation in a clear and ple manner." He is willing to "trust" that the gospel writers captured us' intention and is "confident that the contexts in which the parables placed refer to the times, places, and circumstances in which Jesus inally taught them," "because of the link with eyewitnesses." It is of rse easier to make such assumptions than it is to demonstrate them. istemaker is equally naive in delineating his methodology; he sets h four principles: 1) note the historical context given in the gospel, 2) mine the literary and grammatical structure of the parable, 3) make your interpretation agrees with the "rest of scripture," and 4) trans-its meaning into terms relevant today. At least we can be sure we never be "once more astonished" if we follow such a procedure; us will be allowed to speak only in the doctrinal tones to which we e become accustomed. This book is only for those looking for a nice, evangelical interpretation of the parables, with some good sum-ies of what Jeremias and others have said about their context, and nsive bibliography.

nfortunately, the study by **J. Dwight Pentecost**, ***The Parables of us*** (Zondervan, 1982, 180 pp., $8.95) does not even have these sim-virtues to recommend it. There is neither bibliography, footnote, nor ex. His knowledge of the customs of the day is limited (e.g., he gines the ten virgins taking their tiny house lamps out into a night-procession). His interpretations sometimes are farfetched (the "least s" in the judgment parable in Matthew 25 are best thought of as the ,000 Jews saved during the tribulation and referred to in Rev. 7; I suppose we need not worry, then, about finding Jesus hungry or naked or homeless today).

Pentecost regards the parables as essentially disguised propositions, all of which presuppose "Israel's irreversible state of rejection." He too proposes four principles: 1) "the parables concerned the Kingdom of heaven"—not the Church; 2) their immediate context in the gospels is the only legitimate context in which to interpret them; 3) study the parable to determine its one main point; and 4) study the biblical customs and geography. Most of the book is an examination of some fifty-one parables as to their setting, their problem, and their solution—all *ex cathedra*.

David Allan Hubbard's book, ***Parables Jesus Told*** (IVP, 1981, 94 pp., $2.95), is, as he says, a simple book. It is essentially a collection of sermons on the parables, eleven in all. It lacks notes, bibliography, and index. Hubbard is good at telling the stories, and sometimes has surprisingly accurate details (the virgins carry torches), but he also adds a good bit of imaginative detail merely on his own whimsy (spilling olive oil on themselves in their haste). He assumes their context in the gospels is to be taken as definitive for Jesus and that each parable has one point; he seeks to state the demand that each makes. Perhaps a resource for devotional reflection or a few good sermon ideas is all one should expect from such a book.

It is more difficult to decide what to do with **Kenneth E. Bailey**'s work, ***Through Peasant Eyes: More Lucan Parables, Their Culture and Style*** (Eerdmans, 1980, 187 pp., $16.95 hardback). The book has several virtues, including remarkable literary-rhetorical skills, profound insight into Middle Eastern peasant culture, and clear presentation. The book is a pleasure to read.

While eschewing allegory, Bailey argues convincingly for a symbolic dimension to the parables; while arguing for a "single response" to each parable, he believes each has several "themes"; while he agrees that a parable is more "a mode of religious experience" than "an illustration," he insists on spelling out the theological teachings of each. Some of these tensions are necessary, but they leave the reader somewhat unsettled. He does himself disservice in other ways, also. He too easily assumes the narrative context is the historical context. He cites material from Matthew and Paul to support his case for Luke. He is too easily convinced that material comes from Jesus. The disappointing part is that he knows better. He is a remarkably well-read missionary.

Yet if the book is judged by its strengths it is well worth reading. His literary judgments are original and provocative. His cultural insights are important and revealing. He does not dwell on quaint customs, but reveals the method and values inherent in peasant culture in the Middle East—some of which he can trace back to little-known Arab commentators of a thousand years ago. It is not a book to begin with, but neither should it be ignored.

The next three books form a new category: they are not so much books about the parable as they are about "parabling," a word they are distressingly apt to use. These writers are concerned with the implications of language, especially metaphor and narrative. They are, alas, not so concerned with their own language: "However, it is becoming clear that Jesus infringed the symbol system of his religious tradition so that he modified the fundamental structure of the correlative semantic code." One has the feeling of coming in on the middle of a conversation, though that sentence is on the first page of the preface to Funk's book.

If one is determined to read this stuff—and there is a great deal here worth reading—the choice beginning place is **Amos Wilder**'s ***Jesus' Parables and the War of Myths: Essays on Imagination in the Scriptures*** (Fortress, 1982, 168 pp., $13.95 hardback).

The book is a collection (without index) of Wilder's essays written between 1959 and 1974 and includes an introduction by James Breech (who collected the essays) and a very valuable preface by Wilder. As only a master can do, Wilder summarizes the dominant modes of interpretation from Schweitzer to the deconstructionists, complete with his own annotations. Suffice it to say he is not infatuated with modernity ("Why should Melville or Wordsworth be stretched on the Procrustean bed of some schema shaped to account for the disorders in contemporary letters?").

Wilder is primarily concerned with the way language not only reflects reality but also creates it, with what he calls the "social-historical dynamics" of "biblical myth." Typical of his concern is his interpretation of the *kind* of story represented in Jesus' parables, their naturalness and realism: "Jesus, without saying so, by his very way of presenting man,

shows that for him man's destiny is at stake in his ordinary creaturely existence—domestic, economic, and social. This is the way God made him. The world is real." Further, he wants to know why the parables fascinate us and how they provide "structures of consciousness." It is a worthy endeavor, and the essays are a pleasure to read, even if not always easy to understand. It is a book for careful reading and reflection.

Robert Funk's book, ***Parables and Presence*** (Fortress, 1982, 206 pp., $15.95), shares many of the same concerns, but deals more directly wth the parables. Like Wilder's work, most of this has been published as essays in scholarly journals or anthologies. Only chapters 2–6 deal with the parables (about sixty pages); the rest deals with the letter form and with language.

Chapter one introduces in a very general way the problem of language. Chapter two closely examines certain narrative parables and concludes that they were composed in Greek. Chapter three examines the kind of language used in the Good Samaritan story, which he believes to be metaphor. Chapter four sets forth the narrative elements and plot structures of ten parables. Chapter five pursues this analysis further in the Samaritan story, seeing the structure of the parable as a relation betwen narrative roles. Chapter six is a short discussion of the "temporal horizon" portrayed in the parables, or the degree to which expectation of the imminent end functions as a metaphor.

In each case the discussions are brief and betray their origins in technical journals. Nevertheless, one with some familiarity with structuralist categories should find several stimulating ideas in chapters 4–6. But if you do not already know what a syntagm is you had better start elsewhere.

In the third book we also come late to a conversation already well under way. Not only is ***Cliffs of Fall*** (Seabury, 1980, 120 pp., $9.95) **John Dominic Crossan**'s third book on the parables, but it is a vigorous dialogue with some of the leading theorists of interpretation in contemporary letters: Paul Ricoeur, Jacque Derrida, Roland Barthes, Stanley Fish, Harold Bloom and others. In addition, the three chapters of the book were all prepared for presentation in scholarly meetings or journals.

In spite of all this, and in spite of some esoteric language, the book is easy to read. Its theme is expressed in its subtitle: *Paradox and Polyvalence in the Parables of Jesus.* Put simply, Crossan argues that while we may with a great deal of effort manage to make language mean only one thing, the essence of language is to be ambiguous, playful, capable of more than one meaning. Language is more like planting seeds (chapter two) than like sending code. Some do not take root, but others bring forth thirty, sixty, a hundredfold.

Thus Jesus' parable about the word becomes a parable about parables, a *metaparable.* Such reflections lead Crossan in the direction of "negative theology," or stressing what cannot be said about God. Such paradox is at the center of the argument. Jesus' parables are seen as the literary outworking of the "aniconicity of God," the imaging of the unimaginable God. It is a book full of provocative ideas which have yet to be heard by evangelical interpreters.

A specific example of how **Crossan** works out his *via negativa* can be found in his other book: ***Finding is the First Act: Trove Folktales and Jesus' Treasure Parable*** (Fortress, 1979, 141 pp., $4.95). This rather odd book seeks to test a structuralist theory that the meaning of a literary work can be most clearly revealed by a synchronic (i.e., a-temporal) study of a literary type. In this case, Crossan does an exhaustive study of Jewish treasure parables and world folklore to provide "background" for reading Jesus' parable of the Hidden Treasure (Mt. 13:44). Some surprising insights are thus generated, but the conclusion is ironically not polyvalent. It is just what one would expect: we have another metaparable which teaches us to give up even our giving up.

The final work I will mention is not really a book about the parables; it is a book about Jesus which uses the parables as a way of discovering who Jesus was (a strategy shared by Crossan, incidentally). **J. Ramsey Michaels**, Professor of New Testament at Gordon-Conwell Theological Seminary, has written a major book attempting to rediscover the vision of Jesus: ***Servant and Son: Jesus in Parable and Gospel*** (John Knox, 1981, 322 pp., $8.95).

The parables are seen as "complete stories functioning as metaphors," which puts Michaels closer to the approach of Wilder and Crossan than to Dodd and Jeremias: "To attach to a parable one meaning, once and for all, is to frustrate a story-teller's intent." The book is a significant endeavor to read the parables from the vantage point of Jesus and to ask what they would reveal about his experience of God, his self-understanding, and mission. It is a daring endeavor which probably does not succeed. But it does show that the consequence of our study of the parables is as important as it is difficult.

All of this from twenty or so pages of stories . . . at least a hundredfold.

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Hermeneutical Gerrymandering: Hurley on Women and Authority

by David M. Scholer

Man and Woman in Biblical Perspective
by James B. Hurley (Zondervan, 1981, 288 pp., $6.95).

Since 1979 at least three major books have appeared in the United States which undertake an examination of the New Testament and conclude against the ordination of women and the participation of women in authoritative leadership and teaching positions within the Church. In 1979 Susan T. Foh's *Women and the Word of God: A Response to Biblical Feminism* appeared (Presbyterian and Reformed; reprinted by Baker in 1980) followed in 1980 by Stephen B. Clark's extensive study *Man and Woman in Christ: An Examination of the Roles of Men and Women in Light of Scripture and the Social Sciences* (Servant Books, reviewed in *TSF Bulletin*, September–October 1981). These books have had a relatively wide hearing and influence already. It seems, however, that strong proponents of Foh's book and its position often fail to see the irony, even the inconsistency, of the teaching function that her book has had among many men opposed to women teachers in the Church!

Published more recently has been the impressive book by James B. Hurley, *Man and Woman in Biblical Perspective*. Hurley is Associate Professor of Theology and Director of Studies at Westminster Theological Seminary's Miami, Florida Study Center. He has written what is undoubtedly the most able and thorough biblical study to date which takes a position against ordination or authoritative teaching and leadership roles for women in the Church. Hurley has a Ph.D. in New Testament from Cambridge University, and his scholarship pervades and informs the book. Without doubt, the book will have a wide hearing among those struggling with the issues involved.

Hurley assumes that all "real" authority is lodged only with "appointive male headship."

Hurley's book is thorough and generally well organized. The first three chapters survey women in the Old Testament and its environment, in Judaism and in Graeco-Roman culture. After a chapter on women in Jesus' ministry and teaching, Hurley has four thematic chapters on women in the life of the apostolic church, in marriage, in worship and in church office. A concluding chapter provides a summary and several case studies for applying his conclusions. Hurley also has a detailed appendix on veiling practices in ancient Jewish and Graeco-Roman cultures.

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Nevertheless, having studied these issues for nearly fifteen years in both church and academic settings, I am deeply committed to the position that God calls both women and men into authoritative leadership and teaching positions within the Church, and so I disagree with Hurley's conclusions. I wish to organize my dialogue with Hurley's book and the position it represents in terms of four broad areas. I believe these are critical to a responsible discussion of the issues which divide us: (1) the significance and use of the cultural context of the New Testament; (2) the nature and structure of authoritative teaching and leadership in biblical texts; (3) the matter of integration among the various New Testament passages on the issue; and (4) the nature of the exegetical evidence itself. Although a detailed counterpoint to Hurley's book is not possible in a brief article, I hope this analysis provides a helpful indication concerning how a thorough critique would be formulated.

The Cultural Context

Persons arguing against ordination and authoritative roles for women in the Church have traditionally paid inadequate attention to the status of women in the Jewish and Graeco-Roman cultural milieus of the New Testament writings. While the hermeneutical questions concerning cultural influences on New Testament writers are complex, it is undeniable that God's revelation took place in particular historical contexts. Any "docetic" approach to the New Testament must be rejected. Although the cultural data does not *determine* the meaning of any New Testament text, no responsible interpretation can avoid careful dialogue with it.

Hurley's book formally states a sound approach to such hermeneutically sensitive exegesis. Hurley does provide much more extensive engagement with these issues than his ideological predecessors. However, in the seventy-eight pages given to the cultural context of the New Testament, the Graeco-Roman world receives not even three pages of discussion. This is inadequate, failing to take seriously enough the widespread convictions about the inferiority of women and their typical exclusion from public roles in Graeco-Roman society. The unfortunate result is that Hurley's cultural data is not "up front" for the discussion of the Pauline and Petrine texts which are addressed to believers whose churches are dynamic communities in that Graeco-Roman world. Even with Hurley's extensive and much more careful treatment of the Jewish milieu the problem of exegetical-hermeneutical integration remains. Hurley cites, for example, some crucial texts from Sirach, Josephus and Philo which show a very negative attitude toward any public participation by women. Hurley does draw a contrast between the attitude represented by such texts and that of Jesus portrayed in the gospels, but he does not dialogue with the implications of these texts during his discussions of particular New Testament passages (e.g., 1 Corinthians 14:33–36). Thus, readers—especially traditional evangelical ones—are not forced to struggle with the deeper issues of New Testament interpretation. They might still be able to read biblical texts as if they had not been written within particular contexts.

The Nature of Authoritative Teaching

Perhaps the most basic issue, however, is that Hurley makes an assumption which is not, in my judgment, exegetically sound or in tune with a complete biblical theology. Hurley assumes that all "real" authority is lodged only with "appointive male headship." This presumptive structure then simply controls the argument and details of his whole book. Some examples should make this issue clear.

In Hurley's Old Testament discussion, the female prophet Huldah (see 2 Kings 22:11–20; 2 Chronicles 34:19–28) receives only a brief comment, at which point she is called a "spokesman" for God, and she is not mentioned in his summary of the Old Testament data. The presumption that "real" authority resided only in certain appointed male elders means that Hurley does not seriously confront the implications of Huldah as an authoritative prophet. Huldah is a married woman who speaks God's reliable and authoritative word to King Josiah. It is clear in the text that Huldah was, before Josiah's inquiry for the word of the Lord, a recognized and established prophet. To exclude Huldah from "real" authority strikes me as reading a structure into the text.

Hurley describes at length the gospel data on women who participated in witness and proclamation, both during Jesus' ministry and in connection with his resurrection. Nevertheless, he virtually dismisses this data, because such women were not part of the "official appointive authority structure." Of course not; Hurley has already limited that structure to men only! True, there were no women among the Twelve and Jesus did not talk about bishops, presbyters and deacons, as does 1–2 Timothy. But to conclude from that evidence that Jesus was not concerned with authoritative teaching and structure among his followers is a *non sequitur*. Although the Samaritan woman and the women who proclaimed Jesus' resurrection to men do not fit the church order concepts of the Pastoral Epistles, they are no less authority figures from the perspective of the gospel texts.

The numerous women mentioned by name in Philippians 4:2–3 and Romans 16:1–16—Euodia, Syntyche, Phoebe, Prisca, Mary, Persis, Tryphaena, Tryphosa and Junia—are placed by Hurley in a section of the book he calls "Women in the Organized Ministries of the Church." This appears innocent enough, but what it does is to separate this data, without adequate discussion, from the chapter entitled "Women and Men in Church Office," which is limited only to 1 Timothy 2:8–15. Not only is the exegetical treatment of Philippians 4 and Romans 16 inadequate (see below), but also the very organization of the material offered by Hurley precludes the possibility that these women had genuine teaching and leadership authority in the Church.

Further, Hurley's assumptions about the nature and locus of authority lead him to contextual and hermeneutical inconsistencies, I believe, in his discussion of 1 Timothy 2:8–15. Hurley believes that the prohibition in this text is applicable to a particular structure of authority. Thus, the prohibition in 1 Timothy 2:11–12 against women teaching and having authority over men is, for Hurley, a prohibition against participation by women in official appointive authority structures. Thus, his case studies allow, for example, women to teach men "authoritatively" in a mission situation so long as they are not "officially appointed elders." Or, a woman may teach in a Sunday morning worship service so long as she is an occasional teacher and understood to be distinguished from an elder (= male) who teaches. While there is considerable diversity in the forms, offices and structures of teaching and authority described in the New Testament, there is, in my judgment, no basis for distinguishing between or among qualitatively different types of authoritative ministry. The criterion of acceptable authority in New Testament texts is conformity and faithfulness to apostolic tradition, not the sex of the person.

Integration among New Testament Passages

In the construction of a biblical theology based on the New Testament, one important issue concerns the balance between various texts. Hurley's position is strongly influenced by the choice he makes concerning which text will provide the "window" through which other texts must be interpreted.

Hurley clearly makes 1 Timothy 2:18–15 *the* determinative text by which all other texts—including the gospels, Galatians 3:28, Philippians 4:2–3, Romans 16:1–16, 1 Corinthians 11:5—are ultimately evaluated. Any interpretation which correlates different New Testament passages will tend to have "control"or "perspective" texts. What must be made clear, however, is that the texts themselves do not tell us which passages should exercise control; we, the interpreters, make those decisions. Hurley virtually assumes that 1 Timothy 2 will be a "control" text simply because the Pastorals are concerned with church order in an explicit and obvious manner. However, all New Testament texts polemicize, to one degree or another, for what they perceive to be the true and faithful representation of the gospel. It cannot be taken for granted that 1 Timothy 2:8–15 "controls" the evidence of other Pauline texts. It is just as defensible—for me, more defensible—to argue that the evidence of women's participation in authoritative teaching and leadership (as indicated, for example, in 1 Cor. 11:5, Phil. 4:2–3 and Rom. 16:1–18) "controls" 1 Timothy 2:8–15. That is, these passages, along with other data, provide evidence that 1 Timothy 2:8–15 speaks to a particular, limited problem of heresy in Ephesus addressed by 1 and 2 Timothy.

Exegetical Issues

The last remark introduces the whole matter of exegesis. Careful and responsible exegesis is crucial for those who accept scriptural authority and the sound hermeneutical principle that the correct interpretation of a text—on which hermeneutical application and obedience are predicated—is found in the original author's intended meaning. The exegetical evidence gleaned from the texts themselves becomes the court of appeal from which the dialogue concerning women in the Church can advance. Of course, only a few examples of exegetical debate can be covered here.

Galatians 3:28 is, of course, a much-discussed text. Hurley, and others representing his position, stress—correctly—that the context in Galatians concerns the fact that God's justification in Christ is not predicated on any human status, heritage or even biological distinction. Hurley argues that Galatians 3:28 does not remove "distinctions," especially sexual ones. He notes the instructions to slaves and masters in Ephesians 6:5–9 as an illustration of this point. However, Hurley does not note, for example, how Philemon 15–17 implies a dramatic alteration of such categories in Christ. Further, Hurley does not adequately reckon with the sociological impact of Paul's use in first-century society of precisely these three pairs—slave/free, Jew/Gentile, male/female. Because these examples represented the oppressive structures of that society, which the gospel was intended to reverse, they necessarily imply that in Christ, which is to say in the Church, these actual distinctions do not determine status *or function*. F. F. Bruce argues, in fact, in his new commentary on Galatians (Eerdmans, 1982), that this is so clearly the import of Galatians 3:28 that 1 Corinthians 14:34–35 and 1 Timothy 2:8–15 ought to be interpreted in its light.

The participation of women in authoritative leadership, as indicated by Pauline texts, is evidence that I Timothy 2 speaks for a particular, limited heresy.

I am convinced that the data concerning the women named in Philippians 4:2–3 and Romans 16:1–16 is crucial for a proper interpretation of Paul's stance on the place of women in the Church (see my article, "Paul's Women Co-Workers in the Ministry of the Church," *Daughters of Sarah* 6:4 [July/August 1980], 3–6). In my judgment, Hurley's less than six pages on these texts constitutes an indefensible neglect of important evidence. For example, consider his treatment of Euodia and Syntyche in Philippians 4:2–3. Hurley's eight lines focus primarily on their quarrel. While acknowledging that these women were important in the Church and quoting Paul's words that they "contended at my side in the cause of the gospel," the full significance of the data is not mentioned. They are classed as "fellow workers" (*sunergoi*), a term Paul uses frequently (as Hurley does note) for men—Urbanus, Timothy, Titus,

Epaphroditus, Clement, Philemon, Demas, Luke, Apollos and himself—who certainly did exercise genuine authority in teaching and leadership. It is further noted by Paul that Eurdia and Syntyche worked in the gospel *together with* Clement. It is clear to me that the natural reading of this text means that these two women participated in authoritative teaching and/or leadership in the gospel.

So much could, and should, be said about Romans 16. Phoebe is called a *diakonos*, which certainly does not here mean "deacon" in the sense of 1 Timothy 3 (as Hurley would seem to agree). However, Paul's use of *diakonos*, apart from the technical "deacon" sense, means a minister of the gospel. He uses this term for himself, Christ, Apollos, Epaphras, Timothy and Tychichus. Again, the clearest meaning of Romans 16:1–2 is that Phoebe is the "minister," that is, the authoritative leader, of the Church in Cenchrea.

In his discussion of Romans 16:7 Hurley concludes that "to use Junias, who may be male or female, as an example of a 'woman preacher' or 'woman elder' would be irresponsible." *Au contraire.* There is no indication from ancient Greek evidence that Junia(s) was ever a man's name. Hurley does not let the reader know this, nor that the fourth-century church Father, John Chrysostom (no friend of women in church leadership), understood Junia as a woman, nor that it was not until the twelfth century that any commentator saw Junia(s) as a man! In addition, Hurley's discussion of the term "apostle," applied by Paul to Junia, underrates the sense of authority and leadership involved in apostleship in the New Testament. Contrary to Hurley, I believe responsible exegesis finds Junia to be an example of a woman who exercised teaching and leadership authority in the early Church.

Several other Pauline texts also need attention. Hurley correctly notes that 1 Corinthians 11:5 indicates that women did prophesy within the Pauline churches. However, Hurley's attempt to deny that prophecy was genuinely authoritative teaching is, in my judgment, ill-conceived. My reading of 1 Corinthians 14:1–25 indicates clearly that Paul considered prophecy authoritative teaching on which the edification of the church depended. I find it telling that Hurley apparently ignores 1 Corinthians 14:3 in his definition of Paul's understanding of prophecy, and that he does not actually use 1 Corinthians 14:1–25 in any significant discussion.

Hurley's "low" view of prophecy is critical for his interpretation of 1 Corinthians 14:34–35. Here his interpretation is heavily dependent upon an interpretation, shared by very few scholars, which holds that this text's prohibition on women speaking refers only to the official evaluation of prophets. In other words, women may prophesy (less than genuinely authoritative speech), but they may not judge prophecy (genuinely authoritative speech). I do not find this distinction to be supported at all in 1 Corinthians or anywhere in Paul. Although the text is difficult to interpret, two aspects seem quite clear. First, the context is concerned with decency and order. Injunctions to silence for the sake of order are found in 1 Corinthians 14:28 and 14:30 as well as 14:34. Second, the phrase, "if there is anything they desire to know, let them ask their husbands at home" (14:35), has an obvious and natural sense entirely apart from any issue of authoritative teaching. It seems to refer to disorderly questions which women, generally uneducated in that culture, may have been prone to ask during worship. From my perspective, then, Hurley's discussion of 1 Corinthians 14 unnecessarily imposes on the text a distinction about authority and fails to present adequately other options for understanding it.

1 Timothy 2:8–15 will probably always generate the greatest discussion: Hurley devotes nearly thirty pages to this one text. He both assumes and argues for the position that the instructions about women in 1 Timothy 2:11–12 are "timeless" and transcend any local or limited historical situation. Indeed such a stance does need to be argued, for it ought not be assumed. Many evangelical and other scholars have presented a very defensible case that 1 Timothy 2:11–12 relates to a limited problem of heretical abuse in Ephesus (for a very brief summary of my case see "Exegesis: 1 Timothy 2:8–15," *Daughters of Sarah* 1:4 [May 1975], 7–8; see also Mark Roberts' article, "Women Shall Be Saved: A Closer Look at 1 Timothy 2:15," *TSF Bulletin*, November–December 1981).

The context of the Pastoral Epistles suggests very strongly that the heresy opposed by Paul here was centered in particular on women (see 1 Tim. 4:3; 5:11–15; 2 Tim. 3:6–7). In view of the evidence elsewhere in Paul (noted above) that women did, in fact, participate in the authoritative teaching and leadership ministry of the Church, it makes excellent sense to see 1 Timothy 2:11–12 as limited to this particular problem of heresy. This interpretation is enhanced by Paul's use of an unusual, even rare, word for "authority" in 2:12. There is very strong evidence that *authentein* should be taken as an indication of the heretical, illegitimate authority which the women taken in by the false teachers (3:6–7) are bringing to the church. Further, Paul's rationale in 2:13–14 does not *ipso facto* make 2:11–12 a timeless, universal injunction—any more than Paul's utilization of Genesis in 1 Corinthians 11:7–9 forever mandates head coverings for women when praying or prophesying. Paul is able to use selective argumentation from his Jewish heritage. Finally, if 1 Timothy 2:8–15 is "timeless," why not 1 Timothy 5:3–16 as well? This extended passage about widows, containing numerous explicit injunctions, is mentioned only very briefly by Hurley, yet on the basis of his argument about the purpose of 1 Timothy would seem equally binding (and even more precise in its requirements). I certainly am not arguing for a return to a literalistic application of 1 Timothy 5:3–16, but I am calling for a deep level of hermeneutical honesty and consistency in using 1 Timothy in the church today.

My passion is to stimulate exacting exegetical work and rigorous hermeneutical discussion. Further, I believe faithfulness to biblical teaching means clear support for any person, woman or man, whom God calls to teach or lead with the authority of Christ's gospel in the church today. Dialogue, as good conversations, never end, but they should be refreshing, stimulating and challenging in the best possible sense. May this dialogue in Christ's Church be such edification.

THE CHURCH & PEACEMAKING IN THE NUCLEAR AGE: A CONFERENCE ON BIBLICAL PERSPECTIVES

This conference, to be held May 25–28, 1983 in Pasadena, California, will provide the first opportunity for a large representative group of evangelical Church leaders to meet to address the nuclear arms race. The unique emphasis of this national conference is its balanced educational approach. Many responses to the issue will be presented by leading evangelical voices of different Christian traditions. An unprecedented coalition of over fifty evangelical organizations, including Inter-Varsity Christian Fellowship, has initiated this church-wide event. An additional thirty groups are contributing to the diversity of the conference by providing in excess of one hundred practical and technical workshops to some two thousand participants on a first come/first served basis. In America, many churches have taken an active role in the nuclear arms discussion. Until now, however, evangelical participation has been minimal. This conference could prove to be a major watershed in evangelical thought regarding faith issues raised by the nuclear weapons buildup. For more information contact Jim Brenneman, The Church and Peacemaking in the Nuclear Age, 1539 E. Howard St., Pasadena, CA 91104.

EXTENSION ON FREE BOOK OFFER

In the January/February 1983 issue (page 29), we offered free books to those who obtain new subscriptions for *TSF Bulletin*. We are extending the deadline for this program until June 1, 1983. In addition to showing your own copies to classmates, another possible strategy may be to set up a table in a lounge or refectory. In this way, you can help others learn about *TSF Bulletin* while receiving free books for your labors. You will also be helping us gain needed subscribers.

EUROPEAN THEOLOGICAL STUDENTS CONFERENCE

The International Fellowship of Evangelical Students will be holding a conference for theological students at Schloss Mittersill, Austria, August 6–13, 1983. The theme will be "God's People in God's World." Lectures, seminars and practical sessions will explore the relationship between the Christian, the Church and the world, considering our individual and corporate responsibilities in the wider society. The main speaker will be Samuel Escobar (Peru), the IFES Associate General Secretary in Latin America. Although the conference is aimed primarily at European students, some American delegates will be admitted. The registration deadline is May 31, 1983. For more information write either Schloss Mittersill, A-5730 Mittersill, Land Salzburg, Austria; or Dr. Jim Stamoolis, IFES Theological Students' Secretary, 154 Frothingham Ave., Jeannette, PA 15644.

Barth as Post-Enlightenment Guide: Three Responses to Ramm

by George Hunsinger, John B. Cobb, Jr., and Carl F. H. Henry

After Fundamentalism
by Bernard Ramm (Harper & Row, 1983, 240 pp., $14.95).

Although the title is misleading, this book deserves the attention of theologians, students, pastors, and theologically astute laypeople. Ramm *does* point the way out of fundamentalism, but he also argues that liberal theology took a wrong turn. In the preface, Ramm sets out his agenda:

> The leading themes are as follows: (1) The Enlightenment was a shattering experience for orthodox theology from which it has never fully recovered. (2) Neither religious liberalism nor orthodoxy had the right strategy for interacting with the Enlightenment with reference to the continuing task of Christian theology. (3) Of all the efforts of theologians to come to terms with the Enlightenment, Karl Barth's theology has been the most thorough. (4) He thereby offers to evangelical theology a paradigm of how best to come to terms with the Enlightenment.
>
> My basic methodology is to first review the impact of the Enlightenment on a given doctrine. Then I review how Barth handles the doctrine in view of the criticism of the Enlightenment. Finally, I show how Barth's stances may be a paradigm for evangelical theology (even if only in a heuristic sense). By *paradigm* I mean a model, a pattern or schema, for writing theology. By *heuristic* I mean a hypothesis which may not prove to be true but which is instrumental in leading to the discovery of the true one.

An excerpt comprising the core of Ramm's challenge was published earlier in *TSF Bulletin* as "Evangelicals and the Enlightenment: Beyond Liberalism and Fundamentalism" (January–February 1983). Now three reviewers provide their perspectives. George Hunsinger, Instructor in Theology at New Brunswick Theological Seminary, is the editor and translator of *Karl Barth and Radical Politics* (Westminster). He has participated in the Evangelical Theology Group at the American Academy of Religion and is an advisor to the TSF group at New Brunswick. John B.Cobb, Jr., Professor of Theology at Claremont School of Theology, has written numerous volumes including *Liberal Christianity at the Crossroads* (Westminster) and *Christ in a Pluralistic Age* (Westminster). His Wesleyan, liberal theology is a creative force within Process Theology. Carl F. H. Henry, formerly the editor of *Christianity Today*, has completed five volumes of a major systematic theology, *God, Revelation and Authority* (Word). He continues to be regarded as the leading theologian of America's conservative evangelicals. These three reviewers approach Bernard Ramm's book from different viewpoints. They all value Ramm's contribution, and, of course, find various elements requiring critique.

In some respects *After Fundamentalism* can be seen as an overpriced accumulation of extended thoughts. These often lack careful organization and transitions, and usually suggest trajectories that cry out for further expansion. Nevertheless, Ramm and Harper & Row are to be commended for their timing. The North American church needs theological guidance. Fundamentalists and liberals usually talk past each other. Too often mistaken assumptions rule instead of caring and diligent efforts at understanding. We need to recognize the particular cultural context in which these difficult discussions are taking place, a context which can be identified as post-Enlightenment. Although there are other important contextual issues for North American theology (e.g., the increasingly multi-cultural nature of the American church, the continuing debate concerning the dualistic nature of Western theology and the impact of world economics), Ramm has highlighted a critical issue. He clarifies our post-Enlightenment situation, identifies particular problems, and provides initial formulas for new directions.

The three critiques included here should help carry the dialogue further. Students and professors would be wise to continue the process.

—Mark Lau Branson

Review by George Hunsinger

One of the main reasons Bernard Ramm wrote *After Fundamentalism* is that he wants people to read widely and deeply in the theology of Karl Barth. "My thesis," he says, "is that Barth's theology is the best paradigm we have for theology in our times." With this judgment and this intention I can heartily concur. It is almost always better, as Ramm also points out, to read Barth himself than merely to read about Barth. Barth has yet to acquire, it seems to me, a truly worthy critic—a critic who knows how to combine sympathetic insight and discerning objections in proper proportion; in other words, one whose stature as a critic begins to match Barth's stature as a constructive theologian. Instead, Barth-criticism to date tends to fall into three categories: fawning approbation (Barthians), tendentious fault-finding (neo-orthodox and evangelicals), or dismissive praise (liberals). It is hard to read this sort of criticism without feeling that Barth is a man being pecked to death by ducks.

Ramm's silence has the unfortunate effect of presenting us with yet another picture of a politically defanged Barth.

So let me simply second Bernard Ramm's intention and urge you to read Karl Barth. Read the magnificent section on God as "the One who Loves in Freedom" in *Church Dogmatics* II/1 (pp. 257ff.), or read the deeply moving account of the relationship between God's mercy and God's righteousness in the same volume (pp. 369ff., especially pp. 394–406). Compare what you find there with any of the negative things you may ever have heard about Barth and judge for yourself. Or turn to Barth's incredibly rich exegesis of the story of the rich young ruler (II/2, pp. 613ff.); after that see if you do not find yourself thumbing through the index volume to discover if Barth might have anything to say about the scriptural text on which you are preparing a sermon. Or if you happen to be strongly interested in social ethics, take a look at Barth's scathing critique of capitalism (III/4, pp. 531ff.) or at his sobering reflections on abortion (III/4, pp. 415ff.).

One need not always agree with Barth to appreciate the depth and

integrity of his work. But if your experience is anything like mine, you will find that before long, and despite any initial obstacles in reading him, he has you hooked. After a while almost everything else in contemporary theology begins to seem pale by comparison. After reading Barth for some time you may find yourself driven back to read the great historic theologians of the church, for somehow most of the contemporary theological offerings of whatever stripe will no longer impress you as satisfying. But I can only report to you my own experience: more often than not I find that when I am perplexed Barth brings real clarity, that when I study Scripture he offers great light, and that when I am depressed he does not fail to cheer me up.

Radical politics, universalist leanings and an acceptance of modern biblical criticism are the three main issues which usually separate Barth from American evangelicals. On the first of these Bernard Ramm in *After Fundamentalism* has virtually nothing to say. He seems to be untouched by the hopeful and recent political ferment in the evangelical community as evidenced by an initiative like the 1973 Chicago Declaration or the heartening influence of a magazine like *Sojourners*. Ramm repeats the old half-truth that "it was a crisis in his preaching as a pastor that started Barth in a new direction in his theology," and he neglects its political context: "I decided for theology," explained Barth, "because I felt a need to find a better basis for my social action." Ramm's silence has the unfortunate effect of presenting us with yet another picture of a politically defanged Barth.

The question of "universalism" receives one chapter in Ramm's book as well as some scattered comments elsewhere. Here again Ramm seems to be at a distance from the cutting edge of recent evangelical thought, although by no means so drastically as in the previous instance. Ramm is, for example, not prepared to go as far as Herman Ridderbos—who is himself certainly no flaming liberal among the exegetes. In his widely-acclaimed book, *Paul: An Outline of His Theology*, Ridderbos argues that Paul leaves us in effect with a sort of reverent agnosticism concerning universal salvation. Ridderbos speaks of "the impossibility of coming ... to an at all rounded off and systematic conception.... This applies in particular to the punitive judgment on unbelievers and the ungodly." As Ramm indicates in his usual fair and accurate but cursory way, Barth's position is similar to the one taken by Ridderbos with the difference that Barth sets forth a strong christological basis for universal hope. With all due regard for the scriptural ambiguities, Barth thinks there is real reason to believe that in the end we may all be surprised by grace. Since Ramm is capable of explaining Barth's view with sympathy, I was surprised and disappointed to find him later suggesting that "Christianity isn't important unless 'somebody around here can get damned'"—an utterance I think any Christian ought to find repugnant.

Ramm is obviously more interested in Barth's view of Scripture and its relation to modern criticism than in any other single topic. The fact that nearly one-third of the book is devoted to this aspect of Barth's thought bespeaks not only Ramm's theological background, but also his zeal as one who has apparently received from Barth something liberating at this point. As though a refugee from too much thankless infighting, Ramm writes that Barth "does not commit us to the worn-out arguments of the past that nevertheless keep cropping up in so much evangelical literature. And he does not think that commonly recognized difficulties in a text prevent the text from being an authentic witness to the Word of God." Ramm is enthusiastically convinced that Barth can help evangelicals avoid both the obscurantism of the faithful and the capitulation of the liberals. One can only hope that he is right. In spite of its shortcomings, Bernard Ramm's book is a step in that direction.

Review by John B. Cobb, Jr.

Between what is taught in most seminaries of the denominations that participate in the National Council of Churches, on the one side, and fundamentalist pre-millenial dispensationalism, on the other, there is an almost unbridgeable gulf. For some of us dialogue is easier with Hindus and Buddhists than with many fundamentalists. Unfortunately there is some tendency in these seminaries to treat all forms of fundamentalism, and even all forms of Protestant conservatism, as though they were committed to extreme positions. Recently there has developed increasing awareness that many who identify themselves as conservative evangelicals, such as Bernard Ramm, share the discomfort with some forms of fundamentalism, and that their reasons for their self-identification are worthy of the highest respect from all Christians. All have much to gain from dialogue with this community.

Ramm's book can contribute to overcoming lingering suspicions about the intellectual honesty and authentic openness to evidence on the part of conservative evangelicals. He himself recognizes that these suspicions have not always been groundless, and he is deeply committed to freeing conservative evangelicalism from the taint of obscurantism. To whatever extent Ramm's proposals are accepted—or are responded to in a similar non-obscurantist spirit—we can look forward to a new era. Any continuing condescension toward conservative evangelicals and their scholarship will then express uninformed prejudice.

Ramm is surely correct that the position of the greatest Christian theologian of our century embodies most of what is authentically of concern to conservative evangelicals while being completely free from the obscurantism that is so offensive both to him and to ecumenically-oriented scholars. I have nothing but praise for Ramm's commendation of Barth to this community. Neo-orthodoxy swept the field in this country precisely because it presented itself (especially through Emil Brunner) as a way to incorporate the intellectual honesty and openness of liberal scholarship within a powerful affirmation of the historic faith. Barth's achievement remains the towering one.

I cannot separate questions of cosmology from those of theology in the way that Barth does.

I am asked to comment, however, as a non-Barthian. Why do I not believe that Barth has spoken the final word or pointed in the right direction for all future Christian thinking? I will list six reasons.

(1) I cannot separate questions of cosmology from those of theology in the way that Barth does. At this point I hope there is some continuing resistance to Barth by conservative evangelicals. I hope also that their encounter with the truly contemporary state of cosmology will free them from excessive attachment to Newtonianism and the accompanying modern form of supernaturalism. I believe (with Pannenberg) that there are encouraging convergences between contemporary cosmology and the general worldview of the Bible.

(2) I am a Wesleyan, and this leads me to unhappiness with some of Barth's doctrines. I will not elaborate, but I hope a move toward Barth will not force out of conservative evangelicalism what I take to be solid theological advances in the understanding of sin and grace since Calvin. In my opinion Wesley offers us a way of avoiding the Barthian tendency to universalism, about which Ramm is rightly concerned, without either returning to any sort of doctrine of double election or weakening emphasis on the primacy of divine agency in salvation.

(3) Since 1965 many Barthians have felt it to be important to establish a different relationship between history and eschatology than that of their master. Jürgen Moltmann is the most influential figure in this development. Barth's formulations served brilliantly as a rallying point against the Nazification of the church, but they serve less well the needs of the oppressed in the Third World. From my point of view the shift expressed in the theology of hope is an important and needed move beyond Barth. I hope conservative evangelicals can be open to this.

(4) Barth was staunchly opposed to Nazi anti-Semitism. Nevertheless, viewed in light of recent Holocaust studies his own doctrines about the relation of Christ to Israel are not above criticism. I hope conservative evangelicals will work sensitively in this area to avoid some of the pitfalls of which Barth was not nearly as aware as we should now be.

(5) Barth's treatment of other world religions removes the objectionable condescension characteristic of much earlier Christian thinking. It removes any idea of the superiority of Christianity, Christendom, or Christians. Nevertheless, its form of Christocentricity places the achievements of other traditions outside the sphere of salvation

history altogether. The influence of Barth on the World Council of Churches has limited its readiness to listen to the religious insights of other traditions. I hope those who now turn to Barth for guidance can avoid these restrictions.

(6) As our consciousness is raised about the patriarchal character of our Jewish and Christian heritage, few of our influential theologians escape severe criticism. However, on some points Barth's patriarchalism is egregious. It would not be wise to turn to Barth for help on theological direction without being aware of fundamental objections to his theology on this score.

None of this is intended as opposition to Ramm's proposal that conservative evangelicals can turn for help from fundamentalism to Barth. I believe this will be an excellent next step for many evangelicals. It is intended as a suggestion that Barth does not offer a permanent resting place. In due course we will need another book entitled "after Barth." However critical many conservative evangelicals may be of specific doctrines of "process" theology, it is well to remember that their theological tradition, like all theological traditions, is "in process."

Review by Carl F. H. Henry

Although Bernard Ramm gives fundamentalist theology last rites at the very time Jerry Falwell heralds its revivification, the thrust of Ramm's book lies elsewhere. Ramm promotes Barthian theology (in distinction from both evangelical orthodoxy and fundamentalism) as the best model for coping christianly with the intellectual impact of the Enlightenment. He focuses especially on the way Barth responds to the Enlightenment erosion of supernatural theism.

Ramm's is not the only or the most complete abstract of Barth's views, but it is nonetheless a highly readable survey that concentrates on some important issues where evangelical and Barthian thought intersect. Preachers will profit from the chapter on "Preaching," moralists will profit from the chapter on "Ethics," and dispensationalists will be angered by the appendix on Lewis Sperry Chafer and Barth. Ramm criticizes Van Til for putting Barth in the worst light and Chafer (in effect) for ignoring Barth altogether. Ramm, by contrast, puts Barth in the best light; others' criticisms are overstated to accommodate a hurried defense. Ramm too much overlooks changes in Barth's own thought (e.g., "Barth . . . has always argued that revelation is rational") as well as the costly effect of Barth's early existential enthusiasm. Moreover, Ramm underplays the dialectical elements even in Barth's final formulations.

Barth's academic impact, notably, has been felt more fully by loosely-anchored evangelicals than by modernists and humanists.

On some issues Ramm does criticize Barthian perspectives. He rejects supralapsarianism (without wrestling with Barth's criticism of sublapsarianism) while ignoring Barth's reconstruction of the doctrine of a divine supertemporal election of individuals. Ramm grants that radical biblical criticism may overwhelm Barth's insistence that criticism cannot impair the content of revelation, yet he still endorses Barth's approach. He considers Barth too ambiguous on the theme of universalism and is prone to exclude Schleiermacher along with some other theological goats. He suspects that Barth was less independent of philosophy than Barth acknowledged. Finally, Ramm thinks Barth "overloads his theology with Christology," but he does not develop the criticism.

Aside from these few exceptions, Ramm seems to opt for Barthian alternatives. The point at which evangelicals will consent is the insistence that we must not force human beings to choose between evangelical faith and true learning. Any worthy theology—in contrast to mechanical repetition of one's beliefs—is an agonizing task that calls for our serious wrestling with the dominant ideas and ideals of our age.

Ramm wishes to preserve both modern learning and the Christian faith. Unfortunately, he does not precisely define what is "valid in modern learning," although he does accuse contemporary evangelicals of glossing over it. Furthermore, both liberal Protestantism before Barth and then religious humanism claimed to have made peace with modern learning. Barth's academic impact, notably, has been felt more fully by loosely-anchored evangelicals than by modernists and humanists.

The central problem, Ramm says, is the authority in a scientific age of a prescientific book. "How can the children of the computer-electronic revolution admit divine authority to the Holy Scriptures written in much more primitive times?" The inherited view, says Ramm, is challenged by "biblical criticism . . . historical science . . . modern astronomy . . . the new geology . . . the theory of evolution . . . scientific historical knowledge . . . philosophies . . . new opinions." These are imposing generalizations. Ramm seeks nonetheless to know how both the biblical and modern accounts can be true, and he categorizes as obscurantist castigation any suggestion that the scientists are wrong. With Barth, Ramm insists that historical and literary criticism are to be granted their rightful place without surrendering the theological integrity of Scripture; with Barth he presumes to achieve this by the verdict that both the ancient and the modern accounts "are true in their own way."

Ramm apparently joins with Schleiermacher and Barth in affirming that an inerrant Scripture is indefensible: cultural-linguistic considerations influentially shape, determine, govern and limit all human thought (even Ramm's?) (p. 54); the biblical text is culture-conditioned (p. 57); we must reject "the perfection of biblical history," whatever that means (p. 97); human language imperfectly mirrors the Word of God (but not of Ramm?) (p. 109). The Word must be *sought* (p. 112), but Ramm does not tell us how in these circumstances it is assuredly cognizable since biblical text is declared errant even in the original (p. 109). If Scripture is declared errant because revelation comes in human language, is not Jesus' teaching (which we now know only in Scripture) likewise errant? And where does Jesus—or the apostles—affirm that Scripture is errant? Or is their "witness" untrustworthy? Ramm seems to hold with Barth that "the Son of God took actual sinful humanity in the incarnation" and that, "if to be human is to err," Scripture is vulnerable to error (p. 127).

Ramm criticizes the evangelical emphasis on propositional revelation as presupposing "a pure conceptual language" (p. 110). He then implies that Barth teaches propositional revelation (p. 113) and insists that Barth holds to "the objective authority of Scripture and Scripture as the Word of God." But the matter is not so simple; the complexity Barth adds, in fact, is what vulnerably complicates his theology.

If the Christian revelation is not amenable to any test for truth, moreoever, as Ramm insists along with Barth (p. 75), and if every test of revelation is to be deplored as rationalism (p. 86), then no logical basis exists any longer for preferring Christian to Muslim or Morman claims of revelation. If one cannot know the truth of revelation before one appropriates it, Christianity forfeits any apologetic confrontation of the unbeliever. In this respect, and in excluding revelation from the cosmos that scientists probe and from the history that historians investigate, Barth capitulated to implications of the Enlightenment which he heroically resisted at other levels. In light of such concessions which Ramm would make to Barth and to the Enlightenment, it would be useful if Ramm were now to provide a constructive exposition of theology from his neo-evangelical quasi-Barthian perspective.

Meditations on Greed, Compulsion and Worry

Applying the Teachings of Christ to Alter Destructive Life Patterns

by Edward "Chip" Anderson

VII

Then Jesus said to them, "Watch out! Be on your guard against all kinds of greed; a man's life does not consist in the abundance of his possessions."

And he told them this parable: "The ground of a certain rich man produced a good crop. He thought to himself, 'What shall I do? I have no place to store my crops.'

"Then he said, 'This is what I'll do. I will tear down my barns and build bigger ones, and there I will store all my grain and my goods. And I'll say to myself, "You have plenty of good things laid up for many years. Take life easy; eat, drink and be merry."'

"But God said to him, 'You fool! This very night your life will be demanded from you. Then who will get what you have prepared for yourself?'

"This is how it will be with anyone who stores up things for himself but is not rich toward God."

Luke 12:15–21

This parable has been titled the Parable of the Rich Fool. The main idea contained in it is found as Jesus introduces the story: "Be on your guard against all kinds of greed."

Here Jesus looks at the psychology of greed and points out how foolish it is to want, desire, lust for, and spend one's energy trying to accumulate more than is needed. Some people accumulate much more than they need; perhaps they even accumulate more money than they could possibly spend in the remaining years of their life. While few of us can readily identify with such a wealthy individual, we would likely agree that such a person is foolish, particularly if he or she has spent great energy and neglected other people and things to accumulate possessions. But why would we think that this person is foolish? Probably because the strain this person went through shortened his or her life and was a distraction from people and things which were more important.

So then why are people so foolishly greedy? Why do people seek and spend great energy trying to obtain more than they need? I believe it is because they are trying to make up for some aspect of their lives in which they feel inferior.

When we feel inferior, we look for something to arrest our feelings of insecurity. But if the thing about which we feel inferior is not addressed, confronted, and accepted, our greed, our attempt to compensate, simply makes us slaves to our feelings of insecurity.

Foolish? Yes, because that which compensates for insecurities can never make up for that over which we feel inferior!

VIII

Then Jesus said to his disciples, "Therefore I tell you, do not worry about your life, what you will eat; or about your body, what you will wear. Life is more than food, and the body more than clothes. Consider the ravens: They do not sow or reap, they have no storeroom or barn; yet God feeds them. And how much more valuable you are than birds. Who of you by worrying can add a single hour to his life? Since you cannot do this very little thing, why do you worry about the rest?"

Luke 12:22–26

Feelings of inferiority trigger feelings of insecurity and out of insecurity comes great energy to try and compensate for that over which we feel insecure. But, since that which we are greedy to gain can never compensate for the inferiorities which started the strivings in the first place, we worry—which just starts the cycle all over again.

Someone has commented that there is something called "poor people's paranoia": the fear that what little they have will be taken away. Maybe there is a parallel to that fear among those who are more wealthy: "compensation compulsions": compulsions to compensate for areas of perceived inferiority.

A compulsion is a driving desire to do something or get something done. Compulsions are based upon fear and are perpetuated by worry. Our compulsions drive us to achieve, accomplish, and gain—in hope that these achievements will compensate for that which makes us feel insecure. But such compulsions never directly address the real problem—our feelings of inferiority.

The compensation compulsion will never be broken until a person addresses, confronts and accepts these feelings. But how does one do that?

A first step is to realize how the cycle began. Feeling inferior starts with negative judgments about ourselves. These negative judgments may be about our body, mind, personality, sensuality, background, race, appearance, etc. Usually, some early experience when we were rejected or judged as unworthy starts the process. Then we perpetuate it by our own judgments and evaluations. Because we have judged that aspect of ourselves to be so insufficient, ugly and repulsive, we try to cover it up, our hope being that if we do enough, accomplish enough, or have enough, that which is inferior about us will not be noticed.

IX

"Consider how the lilies grow. They do not labor or spin. Yet I tell you, not even Solomon in all his splendor was dressed like one of these. If that is how God clothes the grass of the field, which is here today, and tomorrow is thrown into the fire, how much more will he clothe you, O you of little faith!"

Luke 12:27–28

I have been describing a cycle that results in expending considerable energy and yet fails to relieve the tension that drives the cycle. I have termed this pattern the compensation compulsion. The stages in the cycle of compensation compulsion include: 1) negative self judgments, 2) which generate feelings of inferiority, 3) which results in insecurity, 4) which gives rise to compensation strivings, 5) resulting in greedy efforts to achieve, and 6) worry about succeeding which fuels more insecurity and compensation strivings.

Clearly many individuals accomplish many things as a result of their

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compensation compulsions. They may amass considerable wealth, achieve highly in school, become powerful, become well known, develop physical beauty or strength, or become famous through effort fueled by their compensation compulsions. On the other hand, many people who have compensation compulsions are not successful. For them, life is a desperate experience; they are driven to achieve but are never successful. Thus, their compensation compulsion cycle becomes more and more desperate. And, if they do not succeed, they eventually give up on life and quit living, one way or another.

Even if a person is successful and accomplishes many things through their compensation compulsion, one must ask: What's the cost: Time? Energy? Peace of mind? One of the first things to go when we are caught up in compensation compulsions are our love relationships.

Compensation compulsions interfere with love relationships in two ways. First, they consume considerable time and effort needed to maintain love relationships. Second, spouses will hide from their partners the insecurities and inferiorities for which they are compulsively trying to compensate. And since that which is hidden cannot be loved, the love relationship is lessened.

There is an alternative to this sad situation: stop hiding and stop covering up. Expose the areas where you feel inferior; expose these areas to God in prayer and expose these areas of perceived inferiority to your mate. Try this and experience acceptance.... Sounds hard to do? Real life, down to earth faith is hard work. It is a step of faith to expose yourself and believe that it will work out better if you do.

X

"And do not set your heart on what you will eat or drink; do not worry about it. For the pagan world runs after all such things, and your Father knows that you need them. But seek his kingdom, and these things will be given to you as well."

Luke 12:29–31

I have written about greed and compulsions in terms of accumulating things beyond what one actually needs. Most people would agree that being compulsive or worrying about "excessive" matters is self-defeating. However, in this Scripture passage, Jesus speaks about more basic life-sustaining matters. Here he warns us not to worry about even life-sustaining elements as food and drink.

The point of this Scripture seems to be that anything can become a source of security and comfort—even food and beverages. The problem with food, beverages, money, people, jobs, positions, or any other person or thing becoming a source of security is that it can be taken away from us! Thus, they provide only temporary security. And since these sources of security can be taken away, we worry.

Christ does not want us to waste our time and energy worrying foolishly. In his love, he does not want to see us hurt or cheat ourselves through pointless worry which robs us of the "life," the aliveness, which he came to give us.

So what does Jesus want us to do, pretend we do not feel insecure? Does he want us to pretend that we do not worry? No. He wants us to gain our needed security from someone who will not and cannot be taken away.

Who is that someone who will not be taken from us? Who is that someone who cannot be taken away from us? And, who then is the only one on whom we can "set our hearts" to find security and reduce worry?

Important relationships with spouses, children, and other family members are often posed as sources of security. But since they could be taken away, we worry about them and worry about what we would do if we lost them. So even preciously important relationships will not suffice to bring us security. Likewise careers, possessions, political agendas and even church activities are not sufficient for solving security needs.

Thus Jesus' directive, spoken in love so that we can have a more secure and worry-free life, is: "Seek ye first the kingdom of God."

XI

As Jesus and his disciples were on their way, he came to a village where a woman named Martha opened her home to him. She had a sister called Mary, who sat at the Lord's feet listening to what he said. But Martha was distracted by all the preparations that had to be made. She came to him and asked, "Lord, don't you care that my sister has left me to do the work by myself? Tell her to help me!"

"Martha, Martha," the Lord answered, "you are worried and upset about many things, but only one thing is needed. Mary has chosen what is better, and it will not be taken away from her."

Luke 10:38–42

It is interesting to me that I tend to worry about things that are either beyond my control or that seem to be slipping into disarray. I find this interesting because my worrying reflects my attempts to be a responsible person, to be a good person. But oddly enough, worrying often defeats my attempts to see that good and responsible person, for I exhaust myself in worry.

Martha, the worrier, was not a bad person. She was trying to be good and responsible. She wanted to prepare and make a nice meal for Jesus. And yet Jesus did not recognize her attempts to be good. Instead, he complimented Mary because she chose a better action. But how could anything be better than being responsible?

Jesus' statement to Martha that "only one thing is needed" seems so simple, almost naive. In my life, it seems that I am often like a juggler trying to keep the balls from falling. It seems to me that there is never just one needed thing; so often everything seems to be needful and important. And I cannot seem to respond to all the important things that need to be done. Thus, I worry ... the balls are dropping, and everything seems to be falling apart.

But in an effort to be open to this Scripture, I re-read it and noticed what Mary did that Jesus identified as "better" than all of Martha's attempts to be responsible. Mary simply "sat at the Lord's feet listening to what he said!" Could it be that the one thing that I really need to do is to sit and listen to the Lord?

XII

Then they asked Jesus, "What must we do to do the works God requires?"

Jesus answered, "The work of God is this: to believe in the one he has sent."

John 6:29

I have written about the detrimental effects of greed, compensation compulsions, and worrying on our lives. I have also pointed to Christ's teachings as an antidote to these life-destructive patterns. But the challenge is to apply the teachings of Christ so that they make a difference in our lives.

I have always been intrigued by magic. I enjoy seeing an expert magician exercise his craft. Personally, I would like to be a magician in my work as a counselor and therapist. I long to say the right thing, to "turn the trick," to make profound observations which will magically solve problems and make everything right. And yet, it is my experience that each step of personal progress and each helping act has been based on work, not magic.

To break compensation compulsions, to break worrying patterns, to break greedy strivings, or to break any other self-defeating pattern takes work—there is no magic!

Jesus is well aware that it takes a lot of work to have the "life more abundant" which he came to give. But the work and effort he teaches us to engage in is significantly different and in many ways more difficult than what we are used to.

The type of work Jesus teaches us to engage in is that of belief and faith. For me, it would have been easier if Jesus would have said he wanted me to build something. But he said believe and have faith. I do not trust, have faith, or believe anything or anyone easily. For me faith is work.

Even believing the beautiful message of John 3:16—that God loves me—takes work. I have to remind myself, take leaps of faith, and work at it.

I want magic, but Jesus affirms that work is required. That work involves and requires me to make a choice. "The work of God," Jesus said, "is to believe in the one whom he has sent." And that has profound ramifications—believing that Jesus was the Son of God, believing his teachings, believing in him for salvation and forgiveness, believing that I am to be a lover, and believing that I am loved for who and what I am, rather than for who and what I might become. In each instance, believing is a choice.

Review Essay

Old Testament Survey: The Message, Form, and Background of the Old Testament
by W. S. LaSor, D. A. Hubbard and F. W. Bush (Eerdmans, 1982, 675 pp., $24.95).

There are "books" that are just pages of print bound in covers and sitting on bookstore and library shelves. And then there are really "books"—volumes of bound pages whose quality and relevance earn them profound and widespread influence.

Old Testament Survey by LaSor, Hubbard, and Bush seems destined to be a book in the latter sense. If it becomes a standard textbook in college and seminary classes, it will shape the understanding of the Old Testament in the minds of the next generation of readers. For this reason, *TSF Bulletin* has asked two scholars from differing theological traditions to respond to the book. I will add some closing comments.

The book is organized around the Hebrew canon. After introductory chapters on the authority of the OT, revelation and inspiration, canon, the formation of the OT, and Bible geography, it moves book by book through the Law, the Prophets, and the Writings. Supplementary chapters introduce the reader to canonical sections: Pentateuch, Former Prophets, Prophets and Prophecy, and the Writings. Other chapters provide background on biblical chronology (e.g., Thiele's solution to the chronological differences between Kings and Chronicles), Hebrew poetry, messianic prophecy, and wisdom literature. Maps and pictures (many taken by LaSor himself) abound as do many helpful charts (e.g., ones about offerings in Leviticus, pp. 154–155; census figures in Numbers 1 and 26, p. 167; prophets and their contemporary rulers, pp. 328, 435, 486; and holy days and seasons, pp. 526–527, to cite a few).

It is clear the authors have the Bible reader in mind. They intend their book be read "as a guide and supplement to the biblical text itself" and to lead the reader to obedience to the Lord of Scripture (p. vii). Consequently, many chapters are replete with scripture quotations, thereby linking the discussion closely with the Bible itself. Lengthy discussion of detail is relegated to footnotes so as not to interrupt the flow of the main thought. All chapters close with an annotated bibliography which points the advanced student to "further reading."

Within each chapter, the authors seek to implement the book's subtitle quoted above. Although chapter subdivision titles vary, the emphasis throughout is consistent: helpful background from Ancient Near Eastern history and culture as well as from archeological discoveries skillfully accompanies comment concerning the literary form of the text; most chapters conclude with a discussion of the book's theological contribution.

Obviously, such a book represents a major achievement. But how have scholars viewed it? *TSF Bulletin* offers the response of two scholars representing different religious traditions: Dr. Rolf Knierim, a United Methodist minister and Professor of Old Testament at the School of Theology at Claremont and Claremont Graduate School, and Dr. Elmer Martens, President and Professor of Old Testament at the Mennonite Brethren Seminary in Fresno, California.

—Robert Hubbard

Review by Rolf Knierim

This introduction to the study of the Old Testament intends to combine the "theological and scholarly approaches" (p. VII) congenially. Accordingly, it wants to pay attention to the Old Testament as Holy Scripture that finds its fulfillment in the New Testament and in Jesus Christ as well as to "the historical, cultural and social setting of Scripture together with the literary and linguistic means by which it was recorded" (p. VIII). To this end, the volume opens with programmatic chapters on the Authority of the Old Testament, on Revelation and Inspiration, and on Canon. Its treatment of the individual biblical books presents the scholarly approach and the theological view.

The emphasis on the theological aspect of the Old Testament is perfectly in order. The Old Testament is basically theological literature, and a scholarly treatment that does not take this fact into consideration is not doing its job. Of course, one wonders whether the theological approach is for the authors non-scholarly, and the scholarly approach non-theological when they speak of the "theological and scholarly approaches."

The presentation of the "scholarly" results and ongoing debates is balanced, if guarded, and up to date, particularly if one includes the references "for further reading." It is a bit surprising that the authors did not find it necessary to include a concise chapter on their exegetical method, as a balance to their opening chapters on the theological method. It is more surprising that varying methodological approaches can be found in the book. Chapter 7, *Genesis: Primeval Prologue*, for example, deals with the "Contents," "Literary Genre," and "Theology," whereas chapter 8, *Genesis: Patriarchal History* deals with "Content," "Historical Background," "Date and Historicity of the Patriarchal Narratives," "Literary Genre. . .," "Religion of the Patriarchs," and "Theology of the Narratives." The treatment of Exodus is subdivided into "Historical Background" (chapter 9) and "Contents and Theology" (chapter 10), whereas Leviticus contains a discussion of the contents of the Book only. Similar observations can be made everywhere. It seems the difference between the historical situation of the literature and the historical events it speaks about has not been treat homogenously, and the question has not been clarified as to what procedure should be followed in the study of the Bible.

Similar unclear items must be registered in the theological discussion. Many of us affirm the authority of the Old Testament as the word of God, its revelation and inspiration, and canonic nature. But what does it mean when on the "Relevance of Leviticus Today" (p. 161) we learn that "God's holiness insisted that for fellowship to be enjoyed, sin must be dealt with, and on terms acceptable to him. Leviticus, thus, is much more than a compendium of sacrifices and feasts, for it spelled out the terms of that fellowship." Correct, but it's only a half-truth. The other half is that Leviticus speaks also of sacrifices and feasts. This part, then, is also an authoritative, inspired and revealed word of God. Who of us adheres to it? And if not, why not? Because of Christ's sacrifice (p. 161). Thus, authority, inspiration, revelation of or in texts are occasionally superseded, and occasionally not. On what theological grounds can we discern the difference, in all the pericopes of Leviticus, and of the entire Old Testament as well? What is the theological validity of the exegesis of texts, just when it takes the texts' scholarly aspects seriously, if their theology can be superseded by theological criteria outside of them? It seems an Old Testament Survey that combines the theological and scholarly approaches must come to grips with the critical relationship between exegesis and theology in their mutual distinctiveness. This quest remains perhaps the most important desideratum in the field, and not only in this book—notwithstanding its appreciable intention.

Review by Elmer Martens

This *Survey* is distinguished by its theological position, which is definitely conservative and basically evangelical. Several opening chapters discuss the inspiration and the authority of the Bible, both of which are strongly affirmed. "The Old Testament which God has seen fit to preserve can be relied on as His word in all its trust and authenticity" (p. 34). There is a reasonably generous sprinkling of references to evangelical scholars, British more than American, as well as to *ISBE*, the *Tyndale Bulletin* and the *Theological Students Fellowship Bulletin*. At the same time, pace setters such as W. F. Albright, J. Bright, W. Eichrodt, G. von Rad, and B. S. Childs, together with such commentaries as *Interpreter's Bible*, are very much in the discussion.

The theological strength of the book is that it presents an alternative to the much-championed, yet dubious theories of literary composition of the Pentateuch, Isaiah and Daniel. Little space and virtually no credence is given to the Pentateuchal JEDP theory or its variations. The highly original role of Moses in the formation of the Pentateuch is affirmed (p. 63). Still, the diversity and the complexity of the material is not glossed over: the authors hold that via a complex process the Pentateuch was completed substantially in its present form about 1000 B.C. A strong case is made for the unity of Isaiah, once again contrary to much prevailing opinion. Elaborations are allowed, but "Isaiah was responsible for the entire prophecy" (p. 377). Here, as elsewhere, the argumentation is clear, extensive, irenic. As for Daniel, the authors hold that it stems from the man Daniel; the book in its present form was formalized, not in the second century B.C. but earlier, perhaps the fourth or fifth century. These conclusions are given following careful marshalling and weighing of the data.

The writers face squarely the problems that emerge when questions of historicity and facticity are put to Scripture. Quite correctly they stress the selective nature of history writing. "They [biblical authors] recount history so as to inculcate theology . . . they do not distort or falsify history, but are often highly selective in light of their purpose" (p. 108). Moreover, a "firm principle in biblical study is that even in a clearly historical passage, the religious message is more important than the historical details" (p. 353).

It is in the specifics that the writers' approach will be open to misunderstanding and can be challenged. Stress is laid, for instance, on the artifice of the literary material of Gen. 1-11. These chapters are not called "history" in the modern sense of eyewitness, objective reporting. Rather, according to the authors, the primeval prologue "conveys theological truths about events, portrayed in a largely symbolic, pictorial literary genre" (p. 74). Granted that much is symbol. But should not greater emphasis be given to the "eventness" in these chapters? Miracle is affirmed, but there is large openness to naturalistic explanations for such events as the plagues and the sun's standstill. As for the historical nature of the Jonah account, "for the moment judgment must be reserved" (p. 352).

Evangelicals, who have sometimes made extremist claims about the importance and scope of historical material, should realize that the Bible is not invalidated by discrepancies in date, place and numbers. The Christian public should recognize the variety of genre, other than history, available for effective communication. Even so, some readers, this reviewer among them, will at times be uneasy, despite the chronological or data problems cited, with such statements as "while the story [of Esther] as such may not be historical, the background is so full of accurate Persian details, it must be based on history" (p. 626). Can the argument that distinguishes between history generally and redemptive history (Esther is not part of strict redemption history) be sustained? While the

writers claim that the handling of historical details does not compromise the view of inspiration set out earlier, some readers will not so readily be convinced. They will continue to wonder whether the relationship between the historical details of a narrative and its message is not closer than claimed. Others, to be sure, will rejoice at new options open to them for reconciling a high view of inspiration with some historical puzzlement, for the writers are painstaking in stating the evidence that informs their conclusion. This book's mediating position between those who insist on the importance of historical factuality and those who are more relaxed about biblical factuality may earn these authors some displeasure from both groups.

A distinguishing and laudable feature of the *Survey* is its section on theology or religious significance of biblical books. The treatment of Job in stressing God's freedom, for example, is superb. These sections qualify the book for the genre "survey" rather than "introduction," and make it functional for the practitioner as well as for the academic. For this reviewer, the subject of ethics and life of the people of God is insufficiently stressed (e.g., Leviticus, Jeremiah). Further, while the authors take an unequivocal position on the reality of prediction and properly resist treating prophecy as precalendaring, yet in the chapter on Messianism the predictive element is strangely muted. It also seems unfortunate that the dispensationalist view should be so studiously eschewed—the word does not appear in the subject index and there is scarcely mention of scholars with dispensationalist leanings. Overall, however, the theological emphasis represents a very major contribution and is most praiseworthy.

This *Survey* is information-packed, highly readable, and offers an adequate and balanced treatment of literary, Ancient Near East and archaeological data. Separate chapters deal with geography, prophecy, chronology, wisdom literature, and poetry—especially well done. Here is admirable sensitivity to literary genre. Charts are a welcome feature.

Indeed this *Survey* fills a need. Compared with R. K. Harrison's work, the *Survey* is more concise, balanced and, of course, more up to date. The *Survey* is more congenial for evangelical college or seminary courses than is B. S. Child's *Introduction*. Its presentation is more encompassing and more tightly argued than Child's. All in all the *Survey* is of first-rate quality, challenging in its synthesis and essentially sound in its approach.

Comments by Robert Hubbard

This book's uniqueness stands out most clearly when it is compared to books in related genres. It is not an "introduction to" the Old Testament. The latter is a technical term for a book that treats problems of authorship, sources and composition of books. The emphasis is more on what scholars have said concerning those problems than on the content of the books themselves. Examples of such introductions would be Eissfeldt, Fohrer and Soggin.

On the other hand, its organization tacks closer to the canon than the retelling of the Old Testament story provided by Anderson (*Understanding the Old Testament*), and Napier (*Song of the Vineyard*). But given its broader set of purposes, it pays far less attention to questions of canon and canonical shaping than Childs' *Introduction to the Old Testament as Scripture*.

Two books in the same genre with which *Old Testament Survey* may be usefully compared are J. Jensen's *God's Word to Israel* (The Liturgical Press, 1968) and H. Hummel's *The Word Becoming Flesh* (Concordia, 1979). Jensen's work, in the post-Vatican II Roman Catholic tradition, is more comfortable with the critical enterprise than *Old Testament Survey*. It contains reading suggestions, but is only about half as long. Hummel's work, in the evangelical, especially Lutheran tradition (Luther and Wellhausen have the longest author index listings), is less comfortable with the critical enterprise than *Old Testament Survey*, and, in contrast to that work's eclecticism, tends to push typology more consistently. But it lacks reading suggestions.

Old Testament Survey stands midway between a simple survey of Bible content and a weighty OT introduction. Its discussion of the OT books is well-informed by scholarship, and yet its aim is to open up the Bible's content and message to the reader. Thus, it does not supersede the OT introductions but rather serves a different aim. The advanced student will still find use of the introductions as an absolute necessity.

Now, how well has *Survey* achieved its purpose? On the whole, it has succeeded admirably. All the basic historical and cultural background for understanding the OT is present in readable form, and the emphasis upon the literary form of the books is commendable. Its scholarship is current, although, as Martens pointed out, the book tends to be more influenced by British and American scholars than by those from the continent.

The only obvious deviation from that purpose, in my judgment, occurs in the chapters on the Books of Samuel and Kings where the authors simply retell the history and note its importance. The discussion of the sources behind these books is weak (pp. 228–229, 253–254), and little stress is given to the literary art of the narratives. More importantly, to say that Judges, Samuel and Kings are written under "a prophetic view of history" (p. 229) fails to reckon adequately with the difference in theological perspective in Samuel over against that of Judges and Kings. A section on theological implications drawing, for example, upon the insights of von Rad and Whybray is noticeable by its absence.

Further, in other places the discussion of some issues was overlooked. While well-known controversies receive in-depth coverage (e.g., the composition of the Pentateuch, Isaiah, Daniel, etc.) similar problems in the minor prophets are left virtually untouched (e.g., the unity of Amos, the relationship between Hosea chapters 1–3 and 4–14 and the possible redaction in Judah of some prophets from the northern kingdom era).

As for the Pentateuch, the complexity of the material is lucidly laid out, the evidence for Moses' strong influence presented and a possible scenario of composition sketched (pp. 58–63). The result is, however, all too inconclusive and broad to account for the complexity observed in the material. Granted, the problem is monstrously complex, but one wonders if a more rigorous focus on the observed phenomena might yield a more sophisticated theory of the Pentateuch's origin, one which might attract a sizable scholarly consensus.

As is evident from the responses of Professors Martens and Knierim, the book again raises the thorny but fundamental question of methodology. For Knierim, the issue involves two questions: How shall one study biblical texts? and, Once one uncovers the theology of a given text, how does one relate it to other theologies within the Bible and to Christian life and worship today? For Martens, on the other hand, the question centers on the relationship of the Bible as a report (or reflection) of historical events (i.e., its "facticity") to the Bible's nature as a collection of literature written under literary and theological interests rather than historical ones. How can one tell whether or when these interests dominate a given writer? How can one tell when literary and theological concerns may have overridden a concern for historical details? Further, how does one maintain such a view of literary freedom and yet have a high view of biblical authority? Finally, one must reckon with the issue raised by Knierim of the relationship between the historical situation underlying the literature and the historical events they narrate.

All of this, of course, means that *Survey* is a "book" in the best sense. It not only provides Bible readers with a useful, up-to-date resource for understanding the Old Testament but also provokes them to struggle with how to study and appropriate what they find there. Several generations of evangelicals will be greatly in debt to its three authors for this significant work.

Jewish Literature Between the Bible and the Mishnah
by George W. E. Nickelsburg (Fortress, 1981, 352 pp., $19.95). Reviewed by Peter H. Davids, Visiting Professor of New Testament, New College, Berkeley.

George Nickelsburg has provided the world with a historical introduction to the Jewish literature written between about 400 B.C. and A.D. 100. It is a historical introduction in that he does not study the literature by whole books, but divides books, especially Daniel and 1 Enoch, among the periods during which they arose. This method means that he can discuss each work (which he helpfully summarizes) within the context of its own historical setting, not just as background for New Testament works as part of a dark "intertestamental period." To make this work more helpful as an introduction, Nickelsburg has provided an extremely useful bibliography listing the best texts and translations of the Jewish literature he discusses. This includes such modern versions as the SBL Texts and Translations series and Charlesworth's *The Pseudepigraphia of the Old Testament*. Thus it updates many of the earlier standard works.

The design and content of this work are excellent. This reviewer wishes that he had had such a work in his hands when he began to read this literature a decade ago. On the other hand, one can level some criticisms. While some might wish Nickelsburg had kept books together and thus studied them as complete works of literature (which was part of his purpose), his dividing them into periods of composition is certainly defensible in some cases. For example, the later dating of the Similitudes in 1 Enoch is most helpful. Yet all scholars will not be pleased with his particular datings of other literature, such as Daniel. Also problematic is his title, "Between the Bible and the Mishnah," for he includes in this "between" category not only Daniel (which is reasonable given the dates which he assigns it), but also Matthew. Yet he excludes other Jewish–Christian works such as James. While this method does help one avoid a tunnel "period mentality," his choice appears a little arbitrary or at least controversial.

Nevertheless, in spite of the criticisms, this is a work which serious students of the period (which means all students of the New Testament) will want to have on their shelves and which professors will gratefully recommend to their students as an excellent guide to the mysterious land of the apocrypha and pseudepigrapha.

Paul's Apocalyptic Gospel: The Coming Triumph of God
by J. Christiaan Beker (Fortress, 1982, 127 pp., $6.95). Reviewed by James L. Jaquette, Pastor, Union Church of South Foxboro, Massachusetts.

Beker, who is Professor of Biblical Theology at Princeton Theological Seminary, deserves the admiration of all who seek to make the transition from the scholastic to the pastoral. In his magisterial work, *Paul the Apostle* (Fortress, 1980), the author argued that the coherent center of Paul's thought is found in his christologically determined future apocalyptic. His latest volume explores the meaning of Paul's apocalyptic gospel and its relevance and challenge for the church today, thus carrying the previously developed thesis to its practical con-

clusion.

Beker begins by discussing the rise of modern neo-apocalyptic movements (using Hal Lindsey as a representative) and identifying their appeal in a basic empathy with the cultural elements of our time. He next delineates the apocalyptic character of Paul's gospel by focusing on the motifs that form its coherent center. By demonstrating the inseparable relationship between Paul's apocalyptic gospel (the coherent center) and his apostolic career (the contingent interpretation) the author proposes that the apocalyptic character not only provides the content of the gospel but also its preaching mode. Following a defense of his primary thesis against contemporary apocalyptic and nonapocalyptic interpreters of Paul, Beker arrives at the crucial question: Is Paul's apocalyptic gospel a viable option for Christians today? This challenge is answered by discussing four basic objections to Paul's apocalyptic: the obsolete character of the apocalyptic world view, the misleading literal language of apocalyptic, the argument that apocalyptic has a purely symbolic significance, and the refutation of future apocalyptic by the ongoing process of history. The final chapter presents the challenge of Paul's apocalyptic gospel for the church by focusing on its catalytic power in the areas of ethics, theodicy, anthropology and eschatology.

Beker's continuous interaction with contemporary Pauline interpreters makes for lively reading and illustrates a tremendous grasp of the secondary literature. One is especially appreciative of the clarity with which he treads the line between a rigid biblicism (a resuscitation of the literal apocalyptic world view of Paul with its imminent expectation) and an exclusively existentialist interpretation (notably Bultmann), which removes any literal dimension of Paul's apocalyptic–cosmic intent from consideration. This is no mere compromise but a redefinition of the *centrum Paulinum*. The catalytic function of Paul's apocalyptic is differentiated from time-conditioned interpretations of the gospel. This is the burden of every preacher, to assure the truthfulness of all interpretation by being faithful to the old text in a new situation, to separate the contingent from the coherent and apply the latter. Here Beker has provided an outstanding interpretative paradigm. The essay is the completion of a hermeneutical *tour de force* in discovering Paul's methodology and applying it to today. The author intertwines an erudite grasp of the contemporary sociological climate with precise critiques of interpreters who have let the mood of the times dictate their hermeneutics.

The primary reservation in accepting the challenge posed by this volume is related to the thesis itself. Since the exegetical development of the thesis is not the focus of the book, one cannot fault the author for failing to support his contentions biblically. But we must identify the methodology Beker uses to arrive at this particular center of Paul's gospel. The author cannot be accused of arbitrariness in his choice of this core over those centers he deems peripheral until one is able to examine the exegesis the book assumes. This is not a suggestion that the argument is unclear; indeed, the exact opposite is the case. But it must be remembered that this essay is the second half of a two part work. When Beker suggests that the early church, as represented in the New Testament canon, has shifted the relationship between the Christ-event and the parousia to an almost exclusive concentration on the former, the reader is given an insight into Beker's methodological assumptions. Likewise, one finds that the author is using an abbreviated Pauline corpus, which certainly has implications for the central thesis assumed. One appreciates the fact that Beker has above all desired to make himself a servant of the text, but the question remains, which text(s)?

Notwithstanding the reservations about Beker's main thesis, this book is a clear and thought-provoking example of bridging the historical gap between the original author and our own age. As a pastor the reviewer was challenged by the author's suggestions as to the catalytic effect of Paul's apocalyptic gospel. One does not have to agree with the main thesis to understand the need to assess and apply the apocalyptic motifs in Paul. Their challenge is not exclusively the possession of the curious chronological literalist or the existential individualist but forms at least part of the agenda for the church in this age. This is a stimulating volume. I recommend it highly and suggest that Beker's *Paul the Apostle* be studied carefully as well.

Galatians
by Hans Dieter Betz (Hermeneia, Fortress, 1979, 382 pp., $27.95).

The Epistle to the Galatians
by F. F. Bruce (NIGTC, Eerdmans, 1982, 325 pp., $15.95).

Galatians
by Charles B. Cousar (Interpretation, John Knox, 1982, 167 pp., $13.95).

Reviewed by Richard B. Hays, Assistant Professor of New Testament, Yale Divinity School.

In spite of the historic centrality of Paul's letter to the Galatians in Protestant theology, there has been until recently a shortage of useful modern commentaries on this text. After E. D. Burton's ICC volume in 1920, no major critical commentary on Galatians appeared in English until the publication of Hans Dieter Betz's *Galatians* in 1979. Now the earlier shortage is being replaced by abundance, as we have also a learned commentary by F. F. Bruce in the NIGTC series and a less technical offering by Charles Cousar in the new Interpretation series.

Betz's work, the first Hermeneia volume to be written in English rather than translated from German, is a landmark in modern biblical scholarship. Betz argues vigorously that Galatians belongs to a clearly-defined genre of Hellenistic antiquity known as the "apologetic letter" and that the structure of Paul's argument must therefore be understood in terms of the conventions of Graeco-Roman rhetoric. This approach allows Betz to present a cohesive interpretation of the letter as a "defense of the Spirit," asserting the adequacy of the Spirit to direct the lives of the Galatians, who are presumably having a "problem with the flesh." Many useful insights emerge from Betz's treatment of the text, as he demonstrates on page after page how Paul employs the devices of ancient rhetoric to make his case. Extensive footnotes provide the specialist with ready access to a wealth of ancient parallels and modern critical studies; at the same time, since all quotations from foreign languages are translated, this information is made accessible to the interested general reader.

While the great strength of the commentary lies in its ground-breaking use of rhetorical theory to map the structure of Paul's argument, there are a number of fundamental questions that must be raised about Betz's approach: (1) Does it significantly reckon with the strongly *Jewish* style and content of Paul's argumentation? (In particular, Galatians 3 looks very much like a rabbinic midrash on Gen. 15:6.) (2) Is it appropriate to speak of an "apologetic letter" genre in light of the dearth of actual specimens of the beast? It is noteworthy that Betz is forced to derive his parallels throughout the commentary not from actual "apologetic letters" but from handbooks on rhetoric. (3) In any case, does the text really fit the model? For example, Betz describes Gal. 5:1– 6:10 as the "exhortatio," but there *is* no such section in the prescribed structure of the apologetic speech. For further discussion of these and other issues, see the very penetrating reviews by Paul Meyer, W. D. Davies, and David Aune (*Religious Studies Review* 7 [1981] 310–28), and by Wayne Meeks (*JBL* 100 [1981] 304–07.)

In addition to the above difficulties with the commentary, it is also significant that—theologically speaking—Betz's interpretation of Galatians stands very much within the mainstream of Lutheran interpretation as mediated through Bultmann. Faith remains primarily an individual matter, and the Gospel is set in sharp and irreconcilable opposition to Judaism. Betz appears uninfluenced by the growing body of exegetical studies which stress Paul's apocalyptic world-view and his concern to maintain continuity between the Gospel and Jewish Scripture and tradition.

F. F. Bruce pays more attention than Betz to the Jewish background of Paul's thought, but—in common with Betz—places little emphasis on the apocalyptic framework of Paul's theology. Bruce's commentary is aimed—even more than Betz's—at a scholarly audience; the reader without Greek would find it very difficult to use this commentary. Much of the discussion in the text consists of Bruce's summary of and interaction with recent critical literature. This makes the commentary useful as a bibliographical resource, but at the same time renders the text cluttered and diffuse; Bruce's own interpretation is often obscured by this welter of technical data. In fact, the book as a whole reads like the product of an earlier era when commentators sought primarily to provide notes on syntax and background information which could serve as data to aid the reader in his or her *own* work of interpretation. Used in this way, the commentary could be serviceable: Bruce's accounts of the data are thorough and reliable. But the reader who comes to this volume looking for fresh theological insight will be disappointed. Perhaps the most valuable part of the commentary is the Introduction, in which Bruce devotes fifty-six pages to a clear discussion of the classic issues of critical introduction: addressees, occasion, opponents, date, etc. In this section, as well as in the commentary on the text, it would not be unfair to observe that Bruce neither breaks any new ground nor frames any questions which help us see the text in a new light; instead, he provides sober and judicious assessments of familiar issues. In any case, Bruce's work provides us with an evangelical Galatians commentary which is far more comprehensive and balanced than the very unsatisfactory NICNT commentary by Herman Ridderbos (1953).

Cousar's *Galatians*, one of first volumes of a new commentary series produced under the auspices of the journal *Interpretation*, sets a commendable standard for the volumes to follow. The series is designed "to meet the need of students, teachers, ministers, and priests for a contemporary expository commentary." The key word here is *expository*: Cousar makes no attempt to deal with technical problems or to provide a word-by-word commentary on the text. Instead, he offers expository reflections on each paragraph unit within the letter. This approach enables him, in contrast to Bruce, to concentrate on the theological implications of major sense-units within the letter. The discussion is informed throughout by the insights of the best recent scholarship (see the helpful selected bibliography at the end of the book), and Cousar moves through his exposition with considerable grace and theological subtlety. Some may find the tone of the exposition excessively "homiletical," but this commentary would serve as a stimulating conversation partner for anyone who sets out to preach or teach on Galatians.

As valuable as these commentaries are, we may still await with eager anticipation the forthcoming publication of two more major critical commentaries on Galatians, by J. Louis Martyn in the

Anchor Bible and by Richard Longenecker in the new Word Biblical Commentary series, since both Martyn and Longenecker are specialists in the area of early Jewish Christianity. We may justifiably suppose that their commentaries will provide formidable counterweights to Betz's effort to place Galatians within the intellectual culture of the Graeco-Roman rhetoricians.

Luke and the Last Things: A Perspective for the Understanding of Lukan Thought
by A. J. Mattill, Jr. (Western North Carolina Press, 1979, 253 pp., $8.95). Reviewed by Joseph L. Trafton, Assistant Professor of Religious Studies, Western Kentucky University.

A. J. Mattill, Jr. has sought to produce a comprehensive study of one of the more controversial issues in Lukan studies: eschatology. In reality, however, his book could be characterized as an extended polemic against Conzelmann's "anti-apocalyptic" interpretation of Luke-Acts. Conzelmann argued that Luke, recognizing growing disillusionment among Christians as their hopes for a quick return of Jesus began to fade, wrote in order to focus the attention of his readers on the Church's *present* mission. Luke did not *deny* the eventual return of Jesus; he simply deemphasized it and suggested that it would not come for a long time. Mattill spares no effort to prove that this approach to Luke's eschatology is incorrect.

In chapter one Mattill argues that Luke's writings reflect Luke's "impassioned longing for the consummation." In chapter two he presents a critique of Conzelmann, and in chapter three a critique of the view that Luke rejected the notion of an end-time resurrection in favor of the concept of the immortality of the soul. In chapters four and five Mattill presents evidence that Luke expected an imminent consummation—i.e., within a generation. In chapter six Mattill suggests that despite his *imminent* expectation, Luke toned down the hope for an *immediate* consummation "by adding conditions which must be fulfilled before the end can come"—i.e., the destruction of Jerusalem, the world mission to the Gentiles, the restoration of the kingdom of Israel, and cosmic woes. In chapter seven Mattill argues that "the six key verses which are commonly understood to mean that for Luke the kingdom is present in this age" suggests rather that "Luke thinks of the kingdom as entirely futuristic." Finally, in chapter eight Mattill suggests a life-situation which would explain Luke's eschatology. In response to "over-heated apocalyptists," on the one hand, and to some who had begun to doubt the return of Jesus, on the other, Luke affirms an imminent, but not immediate, consummation. Luke wants his readers to recognize that they are involved in the final holy war against the kingdom of Satan, and he writes to stir them to action so that the war might reach a speedy conclusion.

Mattill sets forth his unusual interpretation of Luke in the context of extensive interaction with the relevant literature on Luke-Acts. He presents a wide range of possible interpretations for virtually every passage which he examines. In addition, he supports his own arguments with detailed studies of key words. This encyclopedic character of the book gives it real value.

Unfortunately, the same cannot be said for Mattill's thesis. First, his approach is atomistic. Although he usually attempts to view each verse in its immediate context, he makes no real effort to see a verse in relation to the literary whole. The assumption seems to be that it is enough to find verses to support one's thesis regardless of whether or not they appear at strategic points in the narrative. Such an approach is hardly acceptable for determining a perspective for the understanding of the overall thought of an author. Second, many of Mattill's interpretations seem forced. Surely, for example, his insistence that Luke's use of *mellō* carries with it a sense of "eschatological urgency" is to read too much into a simple Greek word. Third, Mattill's distinction between an "imminent" and an "immediate" expectation seems to be overly subtle. And by arguing that Luke rejected the concept of an immediate expectation and added conditions which must be fulfilled first, Mattill has virtually conceded Conzelmann's basic point anyway. Finally, one must ask, does the understanding of Luke as a holy warrior writing to bring about the consummation really explain all that is present in this two-volume work, in terms both of contents and of literary genre?

One does not have to be a follower of Conzelmann to believe that Mattill's book suffers from overkill. As a catalogue of alternate interpretations of key Lukan passages which bear upon the theme of eschatology, it is certainly very helpful. As a unique—and consistent—interpretation of Luke's eschatology, it is indeed interesting. But as an accurate assessment of Luke's eschatology, and, hence, as "a perspective for the understanding of Lukan thought," Mattill's interpretation seems most implausible.

Thy Kingdom Come: A Blumhardt Reader
edited by Vernard Eller (Eerdmans, 1980, 180 pp., $4.95). Reviewed by John R. Burkholder, Professor of Religion, Goshen College.

This is a deceptive and dangerous book! It is deceptive because, while it does not argue a thesis or present itself as a theological treatise—being simply a collection of excerpts from miscellaneous writings published a century ago—it nevertheless makes a significant contribution to theological understanding. It is dangerous because if taken seriously, it will threaten conventional theology and complacent ecclesiology and comfortable ethics. This it accomplishes simply by developing the implications of the biblical premise in the title: "the kingdom of God is among us."

Vernard Eller wants the world to know about the Blumhardts, father and son. The elder, Johann Christoph (1805–1880), a Reformed minister in southern Germany, discovered the transforming power of Jesus through an extended pastoral ministry to a demented (demon-possessed?) woman in the village of Mottlingen. Victory in this spiritual battle triggered a revival in the parish and beyond, leading to controversy with church authorities. Blumhardt moved to the town of Bad Boll, where he established a retreat center that served as focal point for an ongoing ministry grounded in the conviction that the kingdom of God is real, here and now.

The son, Christoph Friedrich (1842–1919), eventually joined his father at Bad Boll, after university and theological studies. He gained recognition as a mass evangelist and faith healer, then took a turn in the world, identifying with the democratic socialist movement and its concern for the rights of the working class. But after one term in the legislature (for which he had to resign his ministerial status), he became disillusioned with party politics and returned to Bad Boll. Eller observes, however, that this rejection of direct political involvement was not a denial of the concern for social reform.

Although they remained relatively unknown in the English-speaking world, the Blumhardts made a major impact on continental theology. In his perhaps too-brief introduction Eller outlines the Blumhardt influence on Oscar Cullmann's *Heilgeschichte* theme, the fact that Karl Barth's key phrase "Jesus is Victor" is a motto from the elder Blumhardt, and the claim by Emil Brunner that Blumhardt and Kierkegaard are the two great predecessors of the neo-Orthodox movement. Basic themes in Bonhoeffer, Ellul, and Moltmann also trace their roots to the work of the Blumhardts.

But this volume is much more than a footnote filling in the gaps in a history of theological ideas. Its profoundly biblical perspective, holding together personal piety and social concern, makes it a strangely relevant resource for the church life of this decade. Although history may not repeat itself exactly, the issues of our time are still parallel to the themes that the Blumhardts had to address.

In these writings, one discovers forceful commentary on such questions as the inspiration of Scripture, eschatological escapism, shallow conversionism and the final judgment. Their answers may not always meet the tests of certain contemporary orthodoxies, but the Blumhardts speak from a depth of biblical insight and pastoral experience that cannot be ignored.

Charismatic ministries today face the same kinds of criticism as the faith healers of Bad Boll. Today's political or liberation theologies come under censure for reasons similar to the Blumhardts. What makes the Blumhardts unique and important, however, is the fact that their long ministry combined both these emphases in a creative synthesis of healing, justice and salvation themes from Scripture.

This book is spiritual dynamite as devotional reading, a splendid source-book for homiletical ideas, and a worthy instrument for stretching one's theological and personal horizons. The Blumhardt perspective sets the rigorous demands of discipleship in a context of unwavering faith in the manifest power of God. The message is profoundly simple: Believe and obey, for the kingdom of God is here!

Yet, as men immersed in the ambiguities of human history, the Blumhardts were biblical realists. Although they claim that there are no inherent obstacles to the inbreaking of divine power, they are nevertheless conversant with the despair of the ancient Hebrew: "How long, O Lord, how long?" A dialectic of "waiting and working" pervades the book. As C. F. Blumhardt preached, "We have experienced that the Lord is our help and shield, and that is why we *can* wait."

Christian Theology: An Introduction to its Traditions and Tasks
edited by Peter C. Hodgson and Robert H. King (Fortress, 1982, 360 pp., $15.95). Reviewed by Geoffrey Wainwright, Professor of Systematic Theology, Union Theological Seminary, New York.

Intended as a teaching aid, this book is the product of a "Work Group on Constructive Theology" originally centered at Vanderbilt. It takes many of the traditional topics of dogmatic theology, plus one or two more, and, with named authors finally responsible for each chapter, treats each topic in a four-fold way: 1. "Where we are" (a brief reading of the present situation); 2. "The doctrine in its classical formulation" (an interpretative history); 3. "Challenges and contributions of modern consciousness" (the so-called Enlightenment is usually seen as a watershed); 4. "Issues and Proposals." A bibliography is appended to each chapter.

The general tone of the book is "liberal Protestant" (with apologies particularly to Fr. David Burrell, who contributes a graceful essay on spirituality); but the result is not as reductionistic as it might be. Apart perhaps from the epilogue by Sallie McFague, the most critical chapter is that on "Scripture and Tradition," which describes "the collapse of the house of authority" and proposes to see Scripture and Tradition emphatically *not* as instances of authority, but as "vehicles of ecclesial process." The

vagueness of this notion is confirmed by the weakness of the chapter on "The Church," which comes alive only in the fleeting page on the black church. Remaining otherwise highly abstract, the chapter admits that its view "needs to be tested against the actual situation in which the church finds itself during the final decades of the twentieth century, namely the quest for reunion of the churches in an increasingly pluralistic, non-Western world"; but no existing church is there described or even named. If all the contributors hold the view of Scripture and the Church represented in these two chapters, it is remarkable that so many of them remain as close as they do to a recognizably Christian faith. It would be yet again the case of a liberal Protestantism parasitic upon a book and an institution which it criticizes to excess while yet continuing to draw sustenance from them.

In fact, however, the contributors vary considerably in the degree of sympathy they show for the classical positions they expound. If Farley and Hodgson, on Scripture and Tradition, can write that "there is a sense in which giving a historical account of the classical criteriology *as we have done* [my italics] is its own critique," others are much more sensitive to the achievements and strengths of classic formulations and developments: I am thinking notably of L. Gilkey on "God" (though I am not sure about his tantalizing final remark regarding "a close encounter with the nothingness of Buddhism"), R. R. Williams on "Sin and Evil" (even Augustine is admired, though needing supplementation from Irenaeus and Schleiermacher), and above all W. Lowe on "Christ and Salvation." (For my money, Walter Lowe's is the outstanding piece in the book, both for its sympathetic and perceptive history and for its constructive proposal of a worshipful and trinitarian kind). The authors differ, too, concerning the strength of the challenge which they see the Enlightenment and Modernity bringing to scriptural and traditional positions—and concerning their willingness to counter-critique the Enlightenment and Modernity.

All this is to say that the authors have not worked out an agreed position on what is perhaps the underlying theme of the whole book: namely, continuity and discontinuity, or Christian identity in relation to what may be called in epistemology "paradigm shift."

The Religious Right and Christian Faith
by Gabriel Fackre (Eerdmans, 1982 126 pp., $8.95). Reviewed by Hal Miller, Ph.D. candidate, Boston College.

In the spate of recent books on the emergence of such groups as the Moral Majority, Gabriel Fackre's is unique, for *The Religious Right and Christian Faith* analyzes the phenomenon theologically. Although several authors have critiqued the movement ethically or politicaly, no one has tried to peer behind its issues and tactics to understand the theological substructure which gives it life. Fackre takes up this task, using morals and politics as pointers to deeper convictions about God, humanity and the world.

Two preliminary chapters locate the religious right (especially Moral Majority, Inc., and the more amorphous "electronic church") politically and historically. How did such a movement arise from the most apolitical wing of the church? How does it relate to other recent social movements? What is the "secular humanism" which it seeks to fight? After this prefatory discussion, Fackre begins his theological analysis, devoting one chapter to each major doctrinal cluster of Christian faith. He is concerned to make his analysis eminently fair, so each chapter has both a "Yes" and a "No" section in response.

He finds points where the religious right has been unjustly maligned. They are commonly criticized, for example, as violators of the separation between church and state. In reality, all they violate is the idiosyncratic ACLU definition of that separation, which cannot abide *any* religiously self-conscious politics. The religious right justifiably attacks this definition as both historically naive and morally self-serving.

Though the good points of the religious right are not to be underplayed, several consistent problems emerge as Fackre's analysis continues. To make these problems clear, he distinguishes between the movement's "explicit" theology and its "functional" theology. Explicitly, Moral Majority and the others are often impeccably orthodox; they answer all the right catechetical questions in all the right ways. Functionally, however, they leave something to be desired. Their orthodox confession does not impell their action; rather, an implicit heterodoxy functions as the motive force for their political stances. Fackre identifies a thread of nearly Manichean dualism in their theology, one which pits the forces of good against the forces of evil, emphasizes the holiness of God at the expense of God's love, wallows in suspicions that the material order itself is evil, and paints apocalyptic "us versus them" scenarios for all kinds of political situations.

Their heterodox functional theology, Fackre insists, comes not from true Christian insight but from the religious right's own covert cultural captivity. For all their condemnation of "secular humanism," they themselves have fallen victim to a "secular humanism of the right." They have failed to realize that "secular humanism" might appear in various forms; and in fighting tooth and nail against one particular incarnation, they have fallen into a trap set by another.

This analysis comes out most clearly in Fackre's critique of the religious right's ideal of power. Far from embodying the Christian insight that the greatest should be as the youngest (Lk. 22:24–27) and that power is to be found only in what the world identifies as weakness (1 Cor. 1:25–31, 2 Cor. 12:8–10), the right's "mighty man" ideology betrays biblical truth for the sake of political expediency and administrative efficiency.

Though it is difficult to give a theological critique of a movement which claims not to be Christian but to be merely "moral," Fackre's insistence that a seriously defective theology underlies Moral Majority's political agenda brings a helpful perspective on an ambiguous movement. Whatever the future of that movement, *The Religious Right and Christian Faith* can be of great help in purifying our Christian political perception. Unless such perceptions are grounded in good theology, they can only bring political tragedy.

Metaphorical Theology: Models of God in Religious Language
by Sallie McFague (Fortress, 1982, 240 pp., $11.95 pb.). Reviewed by Elouise Renich Fraser, doctoral candidate in Theology, Vanderbilt University.

This is a book to be reckoned with. Sallie McFague, Professor of Theology at Vanderbilt University, writes from a self-consciously post-Enlightenment, Protestant, and feminist perspective. Her lucid, straightforward style belies the complexity and challenge of the issues which lie above and beneath the surface of her discussion.

On the surface, the book addresses two problems: how primary religious language moves toward secondary theological language, and how this move can be accomplished without falling into idolatry (taking our language about God literally) or irrelevance (finding this language meaningless). McFague suggests that both issues can be addressed by understanding religious and theological language in terms of metaphors and models (dominant metaphors). She offers "metaphorical" thinking or theology as an alternative to symbolic (classic) sacramentalism which sees the world in harmony with and permeated by divine power and love. McFague argues for the appropriateness of this form of theology by appeal to the parables of the Kingdom (as extended metaphors) and to Jesus as a parable (or metaphor) of God. Its appropriateness is also tied to seeing metaphorical thinking itself as the basis for all human thought and language. Thus our religious and theological language about the relation between God and the world takes on both the positive and negative characteristics of metaphors: it is open-ended, tentative, indirect, tensive, iconoclastic, and ultimately transformative. In a word, it retains both the "is" and the "is not" of metaphors.

In the final chapter, McFague uses the model of God as father as a test case for metaphorical theology. Can this model, wrongly absolutized by some and found increasingly irrelevant by others, be revitalized so that its valid insight is identified and retained, and the dangers associated with exclusive or near-exclusive reliance on this model are avoided? McFague contributes to the discussion by briefly exploring the possibilities of a model of God as friend. But, as she admits, the verdict is still out. Beneath the surface of the feminist critique of this pervasive model lies a complex web of related and potentially revolutionary issues, many of them already operative as presuppositions throughout the essay.

One of the most outstanding features of the book is McFague's survey of the use of models in science in order to show that even here metaphorical thinking is important, and in order to gain insight into the use of models in theology. Other points worth noting are her more than token use of female scholarship throughout the study and her incisive critique of feminist theology, stated briefly in the last chapter, but already embodied in and given credibility by the very nature of the entire essay.

Biblical Inspiration
by I. Howard Marshall (Eerdmans, 1983, 125 pp., $4.95). Reviewed by Gary M. Burge, Assistant Professor of Bible and Religion, King College, Bristol, Tennessee.

Within evangelical circles today there seems to be no end to the production of books about biblical inspiration and authority. This present contribution stands out, however, for a variety of reasons. Marshall, a professor of New Testament in Aberdeen, Scotland, discusses the question of biblical inspiration with refreshing clarity and conciseness (for which he is well known) while addressing important American developments as an overseas observer (e.g. the Chicago Declaration). This means that one does not read a rehearsal of so much recent polemic. Marshall sizes up the options in the inerrancy debate, launches serious and effective criticisms, and proposes a substantial evangelical alternative. If one has not yet tackled this crucial issue for oneself, this volume is undoubtedly an excellent place to begin.

Marshall opens his discussion with a study of how the Bible views itself. He is cautious in his approach and admits that while the Bible exhibits a general consciousness of divine authority, this tendency still should not be pressed too far. For instance, NT references to Scripture (2 Tim. 3:16) may really refer to the OT alone. And it is difficult to know just how the NT writers viewed their own work. It is true that Second Peter places Paul's writings alongside "the other scriptures," but does the NT bear witness to a thoroughgoing view of special revelation?

Of great help is Marshall's well-organized and

concise outline in the next chapter of the various views of inspiration. He looks with equal disdain at extreme liberal options, at the views of Barth, and at strict dictation theories. In the end, he affirms a "classical conservative" position (with Packer, Warfield, and Pinnock) which sees inspiration at work not only in the lives of the biblical authors but in the words they penned. Marshall takes pains, however, to stress that this inspiration results in a Bible that is both divine *and human.* The literary and historical processes must be appreciated. He favors Packer's description of "the concursive action" of the Spirit: God is at work both through the ordinary processes of history as well as in imposing his own will on that history in providence. Hence the Bible bears the stamp of human creativity and contribution as well as God's providential direction.

If, however, God is involved with the *words* of Scripture, what is the result of this activity? Marshall's third chapter, at the heart of his book, is his longest and will clearly be the center of evangelical interest. Marshall wants to shift the focus of the inerrancy debate from the notion of "truth," as defended by such documents as the Chicago Declaration, to the adequacy of the Bible to do what God intends it to do. To say that the Bible is "entirely true" may not be effective language in representing the nature of the Bible itself or what God intends the Bible to be. *True in what sense?* Many biblical passages reflect statements that cannot be evaluated as "true" or "false." Further, some texts require us to ask, "true for whom?" Legislation in Deuteronomy, while true for Israel in one era, is clearly not "true" for us today in that it is no longer valid. "Truth" therefore is a complex notion.

Even in historical contexts where factuality is at issue and the meaning seems clearest, Marshall wonders if the required precision of this "truth" is dependent on the cultural context. That is to say, did the NT writers have a view of historical precision that is different from ours? To illustrate, Marshall draws in phenomena which in most quarters would be deemed inaccuracies: historical approximations (Matthew 9:18), imprecisions and historical errors (in his judgment, Acts 5:33–39). He chastises defenders of inerrancy for not facing these problems squarely: "The flaw in the argument for inerrancy here is that a particular view of the nature of scripture is being assumed." In his estimate, the approach should be *inductive.* The varied phenomena of Scripture (honestly studied) should determine our doctrine of Scripture. Marshall remarks: "Now when we bear in mind that the theory of biblical inerrancy collapses totally if *only one* factual error is proved to exist, and when we further remember that many people find almost innumerable possibilities of factual error in the Bible, it is not surprising that they conclude that the theory of inerrancy involves too many unlikelihoods, and that therefore the probabilities are against it." Marshall feels the weight of these problems. "Whether or not the Bible, as originally written, is free from error, the subsequent transmission and understanding of it is not free from error." Therefore for him evangelicals must grapple with the text *as we have it* and not find the minor inadequacies there to be insuperable barriers to full biblical authority. In other words, the Bible may accomplish God's purposes as it is (thus being "entirely trustworthy" in all it intends) while not meeting our modern expectations of inerrancy.

Many evangelicals will take exception with this result. Marshall is a British evangelical scholar in the tradition of F. F. Bruce who hopes to cut a path between a strict inerrantist view and less than conservative positions. He wants to be honest about the nature of the text. Yet he still remains profoundly conservative in the larger spectrum. He shies away from the word "inerrant" and prefers terms like "infallible" and "entirely trustworthy." That is, Scripture is completely reliable in all that it intends to accomplish—and it is a matter of debate whether this intention includes matters of twentieth-century historical precision and scientific detail.

Is Marshall's postion a "slippery slope" which leads away from other fundamental doctrines? If this domino falls, will the entire set collapse? He argues against this and suggests that biblical doctrines are inter-related much like separate links in a piece of chain mail, with all doctrines securely fastened to the others and strengthening the whole. Besides, he comments, belief in biblical inerrancy has never been a *guarantee* of orthodoxy in other doctrinal areas. This is an accurate and interesting insight.

Marshall's other contributions in this volume will all generously repay close study. He gives attention to the Bible and higher criticism, problems of interpretation, and the necessary application of biblical authority in our lives. But this book's pre-eminent value will be its fair and irenic stand for a position outside of strict inerrancy. The problems he identifies are acute, the questions he poses are penetrating, and the option he offers has much that is appealing.

A Survey of Recent Christian Ethics **by Edward LeRoy Long, Jr. (Oxford University Press, 1982, 221 pp., $13.95). Reviewed by David W. Gill, Associate Professor of Christian Ethics, New College Berkeley.**

Edward LeRoy Long, Jr., Professor of Christian Ethics at Drew University, has done a marvelous job of surveying the major thinkers, books and developments in Christian ethics over the past fifteen years. In his latest book, Long provides a sequel and update to his 1967 *A Survey of Christian Ethics* (also Oxford University Press). In both volumes Christian ethicists are located and discussed in relation to two general categories: (1) the formulation of the ethical norm and (2) the implementation of ethical decisions.

Ethicists whose work aims primarily at the formulation of norms are further subdivided into (a) those who address the problem of reason and moral deliberation (Sellers, Dyck, Macquarrie, Wogaman, Beauchamp and Childress, Gustafson, and Ward are the figures discussed in the new book), (b) those who try to identify prescriptive laws and rules (Berman, Muelder, Haring, Curran, Ramsey, Rudnick, Geisler, Erickson) and (c) those who develop a more relational understanding of ethical guidance (Ellul, Thielicke, Logstrup, R. M. Adams).

Ethicists whose work is primarily concerned with the problem of the implementation of ethical decisions are subdivided into (a) those who focus on structures and institutions of justice and order (Thielicke, Stackhouse, J. L. Adams, C. F. H. Henry), (b) those who focus on the political, operational exercise of power (Mouw, Lehmann, P. B. Henry, Metz, Moltmann, Soelle), and (c) those who propose intentional alternatives to institutions and politics (Ellul, Stringfellow, Yoder, Loomer, Campbell).

In *A Survey of Recent Christian Ethics*, Long adds two additional sections in which to locate new trends in Christian ethics. The first of these concerns moral agency. Here he reviews work being done on virtue and character formation (Hauerwas, Gustafson, Guardini, *et al.*), conscience (E. Mount, C. Nelson, D. Miller, Menninger, D. Browning), and moral development (J. Nelson, D. Maguire). In the final section Long describes three new arenas of ethical discussion: (a) vocational and policy-making ethics (bio-medical, business, legal, and technological), (b) liberation theology (black, feminist, and Latin American), and (c) comparative religious ethics (Smurl, Little and Twiss, Green).

While specialists will no doubt criticize one or another of Long's specific statements or applications of his typology, it is difficult to imagine how a work of this type could have been done better. Long gives enough substance in his presentation of each figure to be fair; these are not just one or two-sentence thumbnail sketches! While few individuals fit neatly into any category, Long is generally on target and tries hard to point out the nuances and variations from one thinker to another. Long avoids much editorializing on the figures he discusses—and I am sure it was difficult to resist at times. He contents himself with presenting a fair portrayal of each figure and promises that his own opinions and proposals will come in a later volume.

Anyone who has ever written dictionary or survey-type articles knows how difficult and thankless a task it can be. Long has done a masterful job, and his book should be read not only by Christian ethicists but also by all seminary students and faculty, pastors and lay leaders who wish to get a handle on developments in Christian ethics. *A Survey of Recent Christian Ethics* is especially valuable for its attention to the rise, over the past fifteen years, of evangelical ethics, professional ethics, liberation theology, and comparative religious ethics.

The Christian Life: Church Dogmatics**, IV/4 by Karl Barth, translated by Geoffrey W. Bromiley (Eerdmans, 1981, 310 pp., $17.95). Reviewed by Douglas M. Pierce, student, University of Dubuque Theological Seminary.**

Karl Barth's *Church Dogmatics* were to consist of five volumes. Only three were entirely completed, however. Volume V, which would have taken up the doctrine of redemption, was never written. Volume IV, wrestling with the doctrine of reconciliation, was only partially finished. The latter, in its incomplete form, has been published in two separate works. The first, published in 1967, carried the title *Baptism as the Foundation of the Christian Life.* It appeared as §75 in Barth's system of ordering. The second, published posthumously in 1981 as *The Christian Life*, contains §74–78, excluding §75. Both published works have been estimated to form less than one-half of what was to be Church Dogmatics IV/4.

To put into perspective the "fragments" which comprise *The Christian Life*, it is helpful to understand Barth's "game plan," though he did not live to fulfill it. He begins by introducing ethics as the "task" of the doctrine of reconciliation (§74). He follows with the doctrine of baptism (§75) which is succeeded by a "partial" exposition of the Lord's Prayer (§76–78). He planned to conclude with a discussion of the Lord's Supper.

Such ordering of this material is in itself significant, for it reveals Barth's "mature" understanding of the contours of the Christian life. These contours include (1) baptism as the foundation of the Christian life, (2) the Lord's Prayer as a "model" of the proper human response to God's grace made in obedience, and (3) the Lord's Supper as an integral part of God's continual renewal or sustaining of the Christian life. Barth desired to bring these three aspects together under the guiding concept of "calling upon God," which he sought to posit as the primary Christian "imperative."

It should be noted that included in *The Christian Life* is the first version of the conclusion of paragraph §74. This is important, for it clearly shows how Barth "corrected himself" in the midst of his work. His original idea was to construct his ethics of reconciliation upon the structure of "faithfulness." He soon discarded this, as well as other more "traditional" concepts, finding "invocation" to be a more appropriate way to present the relationship of the divine commands to human obedience.

Using the Lord's Prayer as his "model," then, and

"invocation," as the "imperative," *The Christian Life* is a seasoned theologian's contribution to our persistent question as Christians—"how should we then live?" Though his answer comes by way of only two of the petitions of our Lord's Prayer (Barth's death prevented him from moving beyond the second petition, "thy kingdom come"), his work nevertheless offers a wealth of profound insights and a comprehensive view of the Christian life that is both timely and awe-inspiring. Anyone who thoughtfully considers Barth's exposition will certainly benefit from its wide-ranging implications.

How should we then live? Barth's answer in *The Christian Life* is that we should live as "children" of a "gracious God" who commands his children to "call upon him" unceasingly and confidently. Moreover, as his children our growing desire will be that he (who alone is capable and worthy) will "hallow" his name on earth as it is in heaven. Thereby we affirm that his "kingdom" (seen in its Christocentric state of "already" and "not yet") issues in the proper "ordering" of human life, an ordering which includes the guarantee of human rights, freedom and peace. This ordering results when people in obedient fellowship with God allow this fellowship to carry over in their relationships with one another. All of this is opposed to the "disorder" which is a manifestation of the "lordless powers." They have been "de-demonized" through the work of Christ, but are nevertheless a present reality inhibiting God's rightful ordering of human life. As Christians who are "zealous" for God and God's rule, we "move" by his grace toward that for which we pray. All of this is made possible through the fellowship and power of the Holy Spirit, who is God's "agent" in reconciliation.

Evangelism: Doing Justice and Preaching Grace
by Harvie M. Conn (Zondervan, 1982, 112 pp., $5.95).

Evangelization and Justice: New Insights for Christian Ministry
by John Walsh (Orbis, 1982, 120 pp., $5.95).

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

These are both very useful monographs, each imparting a distinctive concept of evangelism meaningful to concerned clergy and laity alike. Harvie Conn's approach is directly evangelical, arguing from Scripture that evangelism as *kerygma, koinonia, diakonia* and *leiturgia* must be complemented by *dikaioma*, "the righteous deed," if it is to be authentic and believable. Christians must hunger and thirst after righeousness (Mat. 5:6), and their faith must work by love (James 2:14–17,24; I John 2:29, 3:10, 4:7–8). The outcasts of the world are "tired of gospel used-car salesmen who sell vehicles with three pistons missing."

Conn shows convincingly that the church ("the only organization in the world that exists for the sake of its non-members") must have compassion for the world rather than mere sympathy. This compassion comes primarily from perceiving the "publicans" of the world to be not only sinners, but also those sinned against. To be equipped for this task, Christians must pursue a covenant spirituality, which stresses both the new relationship with God and the obligation to join with the work of the Holy Spirit in the world. Evangelism is thus restored to its proper context of involvement with God's history, and prayer becomes the "eschatological link" with the power of Christ's New Age. The book is peppered with pithy one-liners, and reinforced with a number of poignant illustrations which testify to Conn's first-hand experience of this work.

John Walsh's book is a gem. It requires close reading, not because it is a difficult text, but because it plumbs the depths of the Christian consciousness with a language so simple that the casual reader may well miss the majesty of its central theme.

It begins with a summary of James W. Fowler's *Stages of Faith*—an important introduction, incidentally, for anyone not acquainted with this seminal work. Instead of restricting the theme to personal faith development, however, Walsh extends Fowler's concepts to human culture. He presents a view of humankind in the process of making a "quantum leap" from an innate tribalism, in which systemic change is unthinkable, to a cultural identity which is freed from structural impediments for an evolution to justice and peace. Evangelism is the catalyst for this "quantum leap," bringing people to a new consciousness and enabling them to become co-seekers for the Kingdom, the fulfillment of which will be the Parousia of Christ's new universe.

This is an exciting statement of contemporary Roman Catholic perspectives on evangelization, and it is supplemented by a very helpful overview of recent papal encyclicals and episcopal statements on the subject. Protestant readers, and evangelicals in particular, may wish to complement its basic arguments with a more radical doctrine of human sin and justification by faith; but they should read it nonetheless—and carefully. If there is a blind spot in Protestant evangelism today, it is the inability of evangelicalism to grasp the grandeur of Paul's cosmic vision in Romans 8. Our justification lies not only in what Christ has done, but in what the Spirit of Christ is still doing in the world. Our salvation continues to unfold, and if we restrict it to the parochialism of personal response, we miss the scriptural promise altogether. With brilliant illumination, Walsh reminds us that when we evangelize, we come to the threshold of the universe. We may know its Lord personally—but that is no reason not to have a proper sense of occasion.

Embodiment: An Approach to Sexuality and Christian Theology
by James B. Nelson (Augsburg, 1979, 302 pp., $5.95). Reviewed by Lewis B. Smedes, Professor of Theology and Ethics, Fuller Theological Seminary.

Sexual conservatism these days is seen as a sign either of sated cynicism or envious old age; nevertheless, I have been thinking that the case against Augustine is not open and shut. I am referring to his suspicion that while sex itself was included in God's good design for human living, passion is the invention of the devil, snuck into human experience in the backwash of sin. In the garden, he believed, sexual intercourse would have had the same relieving effect as the emptying of one's bladder, hardly more ecstatic. Augustine's vision of Eden may not arouse today's sexually fine-tuned Christians to a new zeal for regaining paradise, but I still think we should consider it. My hunch—nothing more, though, than a hunch—is that passion has, in our crazy world, caused people as much frustration, pain, and sheer misery as pleasure or happiness. Sinless sex, in Augustine's portrait, may not have been as voluptuously promising of mind-blowing joy—a promise not that often fulfilled anyway—but it would have left love more serene and life less turbulent.

Well, now comes James B. Nelson with his big book on sexual theology to tell us that Augustine was wrong, not on grounds of comparative pleasures, but on grounds of anthropology. We are embodied to the core of our being—not angels driving automobiles around, not spirits temporarily occupying flesh, but beings totally and essentially embodied. And since passion is half psychic and half neurological, more or less, we are passionate from the start. Passion moves us toward one another in sexual complementarity to find unity in soul through unity in passion. Very nice; I am reassured.

Nelson's book is a theology of sexuality, not an ethics of sexual behavior. It is a brilliant piece of theological journalism. He listens to many people, and reports on almost everyone he heard. As a result, he encumbers us with what is, for my taste, a rather unmanageable bundle of opinions. I like a little more distillation, but, as I say, it is a matter of taste. The more important observation is that he combs thorugh the psychological and the biological literature as well as the theological. He uses all three to help us understand why people do the sorts of things they do—not the why of final, but of material cause. That is, he lets us in on what drives people to want to have and what enables them to find pleasure in oral sex, anal sex, masochistic sex, and what have you. Very illuminating. I do not mean that Nelson always knows why, but he offers a lot for the sympathetic imagination to muse over.

Sexuality, in the long run, is for personal union. Not for kids—having them I mean. So the morality of sex is judged mainly by its bearing on union. But the contribution sex makes is not a mysterious creation of the union; you do not become one flesh by having sex. The contribution is mostly a psychic enrichment of the union two people have already created by their personal fidelity as persons. The result is that fidelity is the main thing; sexual monogamy is not the main thing. The mystique of sexual intercourse is, I should think, melted away some here.

Take homosexuality as another instance. Nelson will not let us make moral judgments about homosexual love purely on the basis of a notion of what sorts of genitals people must have in order to have licit sexual experience together. Anyone who makes a negative judgment concerning homosexual people solely on the basis of a negative judgment on their specifically genital activities has not learned to live in grace. Amen! I agree.

Maybe the most helpfully novel part of this fine book is its treatment of sex for the handicapped among us. I know that it took me an insufferably long time to gain empathy for the problems and potential of sexual living for physically handicapped folk. How stupidly lazy our imaginations are that we should not recognize and rejoice in, as well as encourage and help satisfy the sexual needs of people for whom courtship can never happen on a dance floor or a jogging track.

In any case, besides teaching me things I never knew before (e.g., did you know that the graham cracker was invented as a sexual depressant?), Nelson's book helped restore my faith in the divine gift of passion ("I believe, help my unbelief"). I could argue, and do, with some points made here and there on the moral side of sex; but carping on them here would spoil the effect of saying that the book is rich in wisdom and sympathy, is theologically sound and is engagingly written. If it helps anyone recapture the gratitude for being a body, I shall be glad. And, as Nelson says, "insofar as that happens . . . it will be an endless journey. But God has promised to make better lovers of us all."

Christian–Marxist Dialogue in Eastern Europe
by Paul Mojzes (Augsburg, 1981, 336 pp., $14.50). Reviewed by Ruy Costa, Ph.D. student in Social Ethics, Boston University.

Paul Mojzes does not claim to be unbiased about Marxism. He was born of Christian parents in Yugoslavia and affirms to be Christian in his primary identity. In his Preface he writes: "I am not a Marxist, nor am I especially attracted by Marxism." Yet, he believes that "Marxism has some useful insights and challenges for Christians," and vice-versa.

Mojzes suggests a number of reasons for the cur-

rent Christian–Marxist dialogue, the first being the emergence in Eastern Europe of new Marxist postures. In this context he distinguishes between two main types of Marxism: the dogmatic Marxist–Leninist kind (also known as *diamat*—dialectical materialism) and the humanist Marxism of the younger Marx. This is one of the most important distinctions in the book, because through his whole work Mojzes is implying that it is the common humanism of both the Christian and Marxist systems which can facilitate the dialogue.

The author offers a provisional definition of "dialogue." Among many other things, he proposes that dialogue should be "a dialectical engagement rather than a path to convergence." Both Christians and Marxists of the Eastern European "dogmatic" type, as well as those who see themselves as Christian Marxists (as do many of the Protestant majority in East Germany) may have problems with Mojzes' advocacy of this kind of "dialogue." By emphasizing the engagement of *two distinct parties*, "without removing essential differences between them," such a definition excludes a priori the possibilities of conversion and/or convergence.

In chapters two and three Mojzes analyzes the history of the dialogue. In this section he utilizes six ideal types: (1) Total Absence of Dialogue, (2) Avoidance of Dialogue, (3) The Practice of Dialogue Despite Official Disclaimers, (4) Carefully Managed Dialogue in Order to Facilitate Cooperation, (5) Critical Involvement in Dialogue, (6) Dialogical Engagement in Freedom. The author affirms that nearly all countries in Eastern Europe went through phases one and two. The only one currently remaining in type one is Albania, which unlike the others has made the obliteration of churches and anti-religious propaganda its permanent post-revolutionary policy. Type six is Mojzes' most idealistic. He does not see such dialogue occurring anywhere presently. On the other hand, type five is found in Czechoslovakia, Yugoslavia and in the documentation of the Paulus Gesellschaft International Congresses. Type five includes Christians and Marxists departing from past mutual demonizations and discovering real values in each other. For example, Mojzes summarizes the Dominican T. Veres "Marxist atheism denies a different God, presumably the God of the philosophers, not the God revealed to Christians." The largest sub-section of these two chapters concerns Poland (type four), where the formal dialogue is so extensive and well documented.

In chapters five and six Mojzes focuses on the "Changing Marxist Views on Religion and Christianity" and the "Changing Christian Perceptions of Socialism and Marxism." On the Marxist side we find four novel variants of the Marxist theory of religion. These range from the view that religion is a "false consciousness" to the view that "religion in and of itself is neither good nor bad" and that, when it contributes to social justice, Marxists should cooperate with it. On the Christian side, we find five perceptions ranging from "all-out rejection of Socialism and Marxism" to a new "synthesis of Marxism and Christianity." The first type was more characteristic of the first years after the establishment of socialism and is presently fostered by the *emigre* press (e.g. R. Wurmbrand and H. Popov). The synthesis of "Christianity and Marxism usually means the affirmation of a belief in God and other Christian doctrines ... and the acceptance of the Marxist socieconomic and related theories and practical strategies."

Mojzes' work is a priceless repository of data. But it is more than this. It is a statement in the dialogue itself. Professor Charles West of Princeton said that Mojzes' linguistic resources and involvement in the dialogue enabled him to write a book "which almost no one else could have written." With the richness of his reporting and documentation, Mojzes brings the dialogue to the West. His book may cause us to wonder whether we should not start thinking about dialogue too. At least he gives us resources for needed dialogue with Eastern European Christians!

The Bible in America: Essays in Cultural History
edited by Nathan O. Hatch and Mark A. Noll (Oxford University Press, 1982, 201 pp., $6.95). Reviewed by George W. Harper, student, Gordon–Conwell Theological Seminary.

This delightful volume consists of eight essays developing the complementary themes of the centrality of the Bible in the weaving of the American social fabric and the diverse and even contradictory ends which Scripture has been made to serve by various strands within that fabric.

One of the finest essays is George Marsden's contribution on the role played by Baconian epistemology in the mid-nineteenth-century clash of orthodoxy with the new "higher criticism." Marsden's notes are as rewarding as the body of his text, containing, among other things, a rebuttal of Rogers and McKim's insistence, following Sandeen, that a systematic defense of inerrancy based on an appeal to the autographs was essentially the creation of Princeton theologians after 1850. Also notable is Nathan Hatch's treatment of the problems raised by private interpretation in Jacksonian America: interestingly, he finds antecedents for the "Bible-only" frontier sects in the liberal Christianity of New England. Mark Noll's exploration of the role which nationalist OT typology played in the development of rationales for slavery in antebellum America is unsettling.

The weakest article is Harry Stout's attempt to link the New England Puritan establishment commitment to covenant theology with the supplanting of the Geneva Bible by the Authorized Version. He presents little direct evidence to buttress his assertion and parenthetically reveals that he has derived most of his understanding of covenant theology from Perry Miller. Too much of his argument is based on the simple-minded idea that differences of emphasis between Calvin and his heirs are best described in terms of opposition rather than development. (For a refutation of this too-common misunderstanding, see Paul Helm's recent *Calvin and the Calvinists).*

In a time when the Bible is cited to justify pacifism and greater defense appropriations, Christian socialism and free-market capitalism, the problems addressed by this volume in various historical contexts are still very much with us. This book commends itself to all who are interested in exploring the hermeneutical issues underlying many of the difficulties now confronting evangelicalism.

Preserving the Person: A Look at the Human Sciences
by C. Stephen Evans (Baker, 1982, 180 pp., $5.95). Reviewed by H. Newton Malony, Graduate School of Psychology, Fuller Theological Seminary.

This reprint, originally published in 1977, is by a popular professor of philosophy at Wheaton College. The volume is a clearly-presented treatise on the understanding of humans from the perspectives of contemporary social science, coupled with a critique from the viewpoint of Christian faith. Evans, a precise yet colorful writer, is a knowledgeable philosopher of science and the humanities. His critique and thesis are well argued. The resulting volume is of import to all social and behavioral scientists, whether pure or applied.

Evans quite clearly recognizes that the issue of the last five hundred years in Western thought has been the question of the status of human beings—in other words, the "person." In all interactions with science during these centuries, the question posed by both religion and the liberal arts has been, "what does this mean for our understanding of men and women?" As science has attempted to extend its influence and become exhaustive in its interpretations, so have religionists and others attempted to reinterpret or maintain their sense of the dignity and worth of the individual. Evans portrays this dialogue quite poignantly in his analysis of the dualistic legacy of Descartes. For those who thought the mind/body problem dull or unimportant, Evans' account will be enlightening.

Having set the stage for addressing the central problem of personhood in the age of science, Evans divides the rest of the volume into four main sections. He surveys the loss of the person in psychoanalysis, behaviorism and sociology, considers why this loss is important, describes attempted responses, and offers a Christian critique and reinterpretation of these efforts.

I found Evans' book to be significantly more convincing and foundational than several recent attempts by Christian psychologists to integrate their discipline with Christian thinking. Perhaps this is because the psychologists, always thinking about the clinical situations in which these issues become concrete, are less astute about their underlying assumptions. Although Evans is a philosopher with little or no experience in counseling, his presentation of Christian options for recovering the person (both theoretically and practically) are masterful and extremely suggestive. He builds his argument around the concept of the person as agent and concludes that this is an operational understanding of the meaning of the image of God in persons. The doctrines of creation, sin and redemption are discussed in relationship to several possible options for dealing with scientific reductionism. He is convinced that the contribution of Christian theism to human self-understanding is an almost essential corrective to secular alternatives.

This volume should be valuable for a wide audience—from undergraduate students to practicing social/behavioral scientists. I was almost fully persuaded by Evans' arguments and will be provoked to new insights both in and out of the consulting room because of his treatise.

America: Religions and Religion
by Catherine L. Albanese (Wadsworth, 1981, 411 pp., $13.95). Reviewed by John G. Stackhouse, Jr., doctoral student in modern church history, University of Chicago Divinity School.

This book takes a giant step off the well-trodden path of American religious historiography. The familiar story of American religion—Puritanism at the center and everything else only now and then coming into view on the periphery—has been told for more than a century, by Robert Baird (1843) to Sydney Ahlstrom (1972). Catherine Albanese, who studied both church history and the history of religions at the University of Chicago Divinity School, here attempts to blaze a new trail by combining the perspectives of the two disciplines.

This path is actually a multi-lane highway, with a variety of American *religions* moving along their own routes. Albanese discusses Native American religions, Judaism, Roman Catholicism, Afro-American religion, Eastern Religions, and New, Occult, and regional Religions, as well as Protestantism. In Part One, Albanese fences off these religions from each other into separate chapters. In Part Two, she takes us up in a helicopter from which we can see the general direction of the highway which all these religions follow. This is what Albanese calls American *religion*, whose dimensions she describes as

Public Protestantism, Civil Religion and Cultural Religion. She concludes that each constituent "lane" is really just a merged route which originated somewhere else (Europe, Asia). American culture has shaped all these religions into one religious highway of a certain construction and direction (e.g., patriotism, millenialism, individualism), but it has not integrated them into one undivided road on the one hand, nor has it produced an indigenous alternative to these various lanes on the other.

This book has two halves which do not make a whole. It describes parts (religions) and the unity they constitute (religion), but it does not describe the relationships between the parts and the process by which they came to be a unity, which are fundamental historical issues. Albanese's work nonetheless provokes a critical appraisal of the American religious historical "canon" and encourages scholars to seek a better way of writing America's religious history that will take pluralism fully into account. This book marks a turning point in the discipline of American church history and deserves a wide reading.

BOOK COMMENTS

The Quest for the Historical Israel
by George W. Ramsey (John Knox, 1981, 208 pp., $12.50).

The last decade has brought significant new developments in the study of the history of Israel, especially prior to the monarchy; this book attempts to survey these developments. After a chapter explaining how the historian works, four chapters are devoted to special problems: The Patriarchal Period, Exodus and Covenant, Settlement in Canaan, and Literary Study and its relation to External Evidence. The final chapter explores the relation between history and faith. Here Ramsey devotes nine pages to a critique of Montgomery, Pinnock, and Schaeffer (referred to as Fundamentalists!) and their "historical verification" approach. After evaluating other approaches he gives (far too briefly) his own position that the Bible should be read as story, not history.

This book is a valuable survey of the difficulties in reconstructing the early periods of Israelite history. On the whole various approaches are presented accurately and fairly. However, there is too little emphasis on the author's own reconstructions, possible resolutions of difficulties, or even what new research might be valuable. Theological students will benefit from the explanation of historical research and its application to biblical studies. In some respects this book is similar to *The Old Testament and the Historian* by J. M. Miller, but it goes into greater detail and is confined to the pre-monarchical period. The footnotes (about 40% of the book) and selected annotated bibliography are particularly valuable for those wishing to do additional research.

—James C. Moyer

The Forms of Old Testament Literature,* Vol. XIII: *Wisdom Literature
by Roland E. Murphy (Eerdmans, 1982, 200 pp., $12.95).

This first volume of a twenty-four volume series entitled *The Forms of Old Testament Literature* has appeared. In *Wisdom Literature: Job, Proverbs, Ruth, Canticles, Ecclesiastes, Esther,* Roland E. Murphy first discusses each biblical book as a whole with respect to the four categories of structure, genre, setting and intention. Then each book is broken down into its units and each unit is analyzed according to these four categories. It will become clear immediately that so far form critics have succeeded much better at classifying pericopes than books. There is bibliography for each book and at the end is a glossary of terms.

This is a valuable tool for the student of Scripture. It offers a wealth of information about each pericope. The author, in presenting his findings, interacts with the results of other scholars. This format affords an excellent reference point for further investigation into the passage.

This book inaugurates a series that will become a standard resource for biblical study. Form criticism is a well-established discipline for biblical studies, being pursued by scholars from all traditions and theological perspectives. While it is certainly not the final exegetical method, as the energetic efforts of both redaction critics and structuralists attest, its results clarify passages and offer an excellent foundation for scholars who pursue other critical methods.

The series needs to be high on every student's list of acquisitions. This first volume achieves the objectives of the project and is presented in a very usable format. We expectantly await further volumes.

—John E. Hartley

Paradise Now and Not Yet: Studies in the Role of the Heavenly Dimension in Paul's Thought with Special Reference to his Eschatology
by Andrew Lincoln (SNTSMS 43, Cambridge University Press, 1981, 240 pp., $34.50).

Pauline eschatology has been a favorite topic since Weiss and Schweitzer. However, the specific aspect of Paul's picture of heaven has not often been covered. This study by Andrew Lincoln (St. John's, Nottingham) ably fills that gap. He posits three formative forces in Paul: his Jewish and Old Testament background, his Damascus road conversion and other visionary experiences, and debates with false teachers. Originally appearing as his 1975 Cambridge Ph.D. dissertation, the volume is primarily a passage by passage discussion of the topic through the Pauline corpus.

For instance, Lincoln sees the heavenly Jerusalem of Gal. 4:21f in a context of realized eschatology in an ecclesiological setting, with Israel's prophetic hope fulfilled in Christ's exaltation and the Church's mission. Contrary to many current exegetes, he takes 2 Cor. 4:16–5:10 to be in continuity with 1 Cor. 15, the difficult circumstances addressed in the second epistle leading to the change. The "enemies of the cross" in Phil. 3:18f he considers to be the Judaizers of 3:2–3 rather than gnostics, and the "worship of angels" in Col. 2:18 to refer to ecstatic experience. In keeping with his thesis throughout, Lincoln argues for a local rather than spiritual interpretation of "the heavenlies" in Ephesians (he accepts Pauline authorship). Although he makes a good argument for this thesis with regard to the two difficult passages, Eph. 3:10 and 6:12, I remain unconvinced and prefer the spiritual interpretation.

All in all, this provides the best study I have seen on this topic. It is must reading for anyone studying Pauline eschatology.

—Grant R. Osborne

Believing in the Church: The Corporate Nature of Faith.
A Report by the Doctrine Commission of the Church of England (Morehouse–Barlow Co., 1982, 310 pp., $15.95).

As the title indicates, this is a formal study of faith rather than a description of the content of faith. Some will legitimately suspect that the absence of "praxis" in the subject index means that the book may be safely ignored; indeed this is symptomatic of a basic imbalance in the collection of essays.

But there are a number of gems which should receive wide circulation: John Drury's study of two English reactions to nineteenth-century German biblical criticism (Bishop Trench, George Eliot); W. H. Vanstone's use of the notion of speech-acts to illuminate our use of the New Testament stories; and Anthony Thiselton's study of "Knowledge, Myth, and Corporate Memory," which concludes with his synthesizing the affirmations, "Here I stand," "There is no salvation outside the Church," and "I must not saw off the branch on which I am sitting."

—Thomas H. McAlpine

The Bible: Its Authority and Interpretation in the Ecumenical Movement
edited by Ellen Flesseman-van Leer (Faith and Order Paper No. 99, WCC, 1980, 82 pp., $4.95).

This work contains five documents coming out of work sponsored by the WCC, the latter four through the Faith and Order Commission: "Guiding Principles for the Interpretation of the Bible" (Wadham College, Oxford, 1949), "Scripture, Tradition, and Traditions" (Montreal, 1963), "The Significance of the Hermeneutical Problem for the Ecumenical Movement" (Bristol, 1967), "The Authority of the Bible" (Louvain, 1971), and "The Significance of the Old Testament in its Relation to the New" (Loccum, 1977).

These are given an introduction by the editor, which is particularly valuable in highlighting changes since World War II. The first paper spoke confidently about a center and goal of the Bible (Jesus Christ) and about "the biblical position" (singular). Subsequent papers reflect the growing awareness of diversity within Scripture, which for some seems to "undermine the raison d'etre of the ecumenical movement" (Bristol, 1967). But the final paper pushes again towards the unity of Scripture.

In light of the recent articles in *TSF Bulletin* about tradition (Pinnock, Dulles, Wells), the Montreal 1963 paper is particularly relevant as a watershed in Protestant discussion of tradition.

In sum, these documents are valuable both as a context for discussions about the Bible among many Christians since World War II, and as a set of reference points by which to question and develop one's own thinking. As context, they neither tell how to sail the boat nor why it should be sailed; but context, if ignored long enough, can render these other issues immaterial."

—Thomas H. McAlpine

Biblical Authority or Biblical Tyranny? Scripture and the Christian Pilgrimage.
by William Countryman (Fortress, 1981, 110 pp., $5.95).

This book is a series of popular addresses with no documentation, so it leaves the reviewer up in the air as to the author's sources. The tyrants using the Scriptures the wrong way are fundamentalists and conservatives, although none are identified. The first part of the book outlines all the reasons why the fundamentalist version of the Bible is unacceptable, and the second part of the book is Countryman's positive thesis that the Bible is a guide to spiritual pilgrims and not a handbook of resources for dogmatic theology. Even taking into account that the book is based on lectures given to lay people, it is still regretfully superficial. I got the impression that the author had not read any serious treatise on authority (like Martineau or Forsyth). Nor does he seem to recognize that there is another whole crowd of people who would differ radically from him and yet retain the magisterial authority of Scrip-

ture, such as Paul Althaus, Otto Weber, Regin Prenter, Heinrich Vogel, and Thomas Torrance. Finally, if Holy Scripture is only a *vade mecum* (handbook) for spiritual pilgrims, it never would have made the impact it has on Western literature, culture, philosophy, education and jurisprudence.

—Bernard Ramm

Epistemology: The Justification of Belief
by David L. Wolfe (IVP, 1982, 92 pp., $3.95).

This little introductory book on epistemology is just excellent. It is clear: in perspective, in argument, in description, and in conclusions reached. It draws on the sort of technical philosophical literature any responsible treatment of these topics must consider, but it does so without losing the reader with too many technical details. It renders the complex comprehensible without losing a firm grip on the issues. It discusses, and dismisses, various historically important and culturally influential conceptions of how one gains knowledge, making clear the attractions and the problems of these conceptions. It makes a good case for another conception of how knowledge is gained—one which has much contemporary support. Within the limits such a volume requires, it is comprehensive; it makes helpful suggestions as to where to go for further reflection. It would be very, very difficult to write a better book, which would still be comprehensible to nonphilosophers, on the perennial problem of how one can properly justify one's beliefs.

This book is not on apologetics, but it has more value for one interested in apologetics than a five-foot-shelf of the standard apologetic fare. I commend it highly to those who know, or need to learn, that faith and reason are not related as oil and water.

—Keith E. Yandell

Schleiermacher's Early Philosophy of Life: Determinism, Freedom, and Phantasy
by Albert L. Blackwell (Scholars Press, 1982, 314 pp., $39.95).

Albert L. Blackwell, Associate Professor of Religion at Furman University, has written a superb study of Friedrich Schleiermacher's intellectual development from age 20 to 35—from the end of his student days at Halle to his return there as Professor of Theology and Preacher to the University. Although this early period is biographically the more interesting half of Schleiermacher's career, Blackwell's work is the first sustained study in English of this formative period. Blackwell has immersed himself in Schleiermacher's early writings and in the writings of his idealist and romantic contemporaries, most of which are not in English translation, and has made them accessible through extensive quotes and careful analysis.

Blackwell demonstrates persuasively that Schleiermacher's ideas can be rightly appreciated only when they are understood in intimate association with his life. Hence, biographical material is regarded from a philosophical point of view, using determinism, freedom, and phantasy as "clarifying" concepts which provide partial yet undistorted insight into Schleiermacher's early philosophy, life, and times.

Students of Schleiermacher will find intriguing discussions of any number of topics. For example, Blackwell develops the role of phantasy in Schleiermacher's life during his exile from Berlin and in his moral philosophy, where it offers an alternative to Kantian moral law. Other topics include the relation of absolute dependence and freedom, the meaning of race-consciousness, Schleiermacher's purported elitism, his relationships with women, his thoughts on the moral education of children, and his reasons for defending Schlegel. In addition, the volume has been carefully put together with the reader in mind, with helpful cross references, footnotes, illustrations, several indexes and a bibliography. The price is exorbitant, however, and one might have expected a subject index.

—Elouise Renich Fraser

Romantic Idealism and Roman Catholicism: Shelling and the Theologians
by Thomas F. O'Meara, O.P. (University of Notre Dame Press, 1982, 241 pp., $20.00).

O'Meara offers a remarkably vital and graphic account of the intellectual ferment in German Catholic theology during the first half of the nineteenth century. He brights to light vistas long obscured by neoscholastic fogs and opens books denounced and indexed by ill-informed Thomist critics, thus introducing the reader to the ranks of Catholic theologians who labored to join in constructive dialogue with the philosophers of the age who transformed European intellectual life. Building on Kant and Schleiermacher and in critical tension with Hegel, Friederick von Schelling portrayed the active self and the identity of nature and history in a manner which opened connections between modern science, religion and art to express a new vision, will and esthetic delight in Christian tradition.

Romantic Idealism and Roman Catholicism chronicles the development of Schelling's thought together with the changing expressions of romantic idealism and the work of the Catholic theologians of the period. Schlegel, Staudenmeier, von Baader, Sailer, Drey, Mohler, Kuhn and Dollinger are among the figures brought into striking relief. Evangelical theologians will be interested in the treatment of pantheism as the Catholic theologians struggle with the idealistic systems. The book provides an agile counterpoint to Gerald McCool's *Catholic Theology in the Nineteenth Century*, which follows the attempt to establish Thomism as the normative standard and describes the eclipse of earlier idealistic thinkers.

—Gerald W. McCulloh

Calvin and the Anabaptist Radicals
by William Balke, tr. by William J. Heymen (Eerdmans, 1981, 96 pp., $6.50).

This is an important work in a key area of historical concern. Unfortunately, its deficiencies of execution will probably detract from its potential contribution.

The book's focus is simple: what were Calvin's perspectives and dealings with the Anabaptist movement of his time? Balke divides his book into two parts, a slightly longer section that surveys historically the Genevan reformer's personal and intellectual relations to Anabaptism, and a shorter section that treats Calvin's theological system in its interaction with Anabaptism.

The historical section is meticulous in its treatment of Calvin and the Anabaptists. In thus filling in a context for Calvin's perspectives on Anabaptism, the book advances our understanding of Reformed-Anabaptist relations. Given the generally polemical nature of theological discourse in the Reformed period, Balke establishes that Calvin was sensitive to the varieties of movements in the radical wing of the time. Furthermore, Calvin generally understood the concerns of the Anabaptist proper and attempted to address them at the key points where he believed them wrong. Understanding Calvin and the Anabaptists as "sons of the same family," Balke argues (rightly, it seems) that Calvin's concern for societal and ecclesiastical order and his deep-seated abhorence of schism in the Body of Christ underlay his differences with the Anabaptists over issues of ecclesiology, church discipline, and the relation of church, state, and society.

The disappointments of the book lie in its unimaginative dissertationese. Neither Calvin nor the Anabaptists come alive in Balke's hands. Nonetheless, the work remains valuable in its content for all those interested in going beyond theological stereotyping and understanding the historical background to the current and important dialogue between the Reformed and the Anabaptist traditions.

—Douglas Firth Anderson

The Faith of the Church: A Reformed Perspective on its Historical Development
by M. Eugene Osterhaven (Eerdmans, 1982, 248 pp., $11.95).

Gene Osterhaven, Professor of Theology at Western Theological Seminary, has given us an illuminating and provocative introduction to the Reformed faith. Osterhaven does not narrow the word "reformed" to a particular ecclesiastical tradition, but instead understands it as a commitment to the continual reformation of the church in the light of the gospel of free grace to undeserving sinners. It is not surprising that the author includes Augustine, Luther and Kierkegaard in the Reformed tradition of faith.

This book is not a systematic theology as such but an overview of the faith of the church seen in historical perspective. Osterhaven explores the issues which occupied the early church and then proceeds on to the Reformation, finally ending in a discussion of current issues. His treatments of the controversy between Augustine and Pelagius and the later debate between Luther and Erasmus are especially valuable. Osterhaven shows that whereas the doctrines of God and Christ were paramount in early Christian history, later on the doctrines of the atonement, the church and the sacraments were given primary attention.

Osterhaven conceives of theology as a critical reflection on the faith of the church. Its norm is Holy Scripture, but its range of inquiry is practically universal. Throughout this work, Osterhaven makes a convincing case that the Reformed faith is not purely intellectual but contains a mystical dimension as well. He does not claim that the Reformed understanding of the faith of the church is the only viable one, but he establishes good grounds for believing that the key to Christian renewal in our time lies in reappropriating those elements of the faith which Reformed Christianity has deemed essential.

—Donald G. Bloesch

A Dialogue Concerning Heresies
by Thomas More. Edited by Thomas M. C. Lawler, Germain Marc'hadour and Richard C. Marius (Vol. VI in two parts of *The Yale Edition of the Complete Works of St. Thomas More*, Yale University Press, 1981, 910 pp., $80.00).

The English New Testament—translated by William Tyndale, printed in the Germanic lands, and smuggled into English ports—was the first volley of what has been often called "the classic confrontation" of the reformation. But such an appelation is a misnomer when applied to the Tyndale-More "debate": More, with his humanist learning and critical world view, was far from the typical English Catholic of the early sixteenth century. Neither is it typical that More, a layman, should defend his faith against Tyndale, a priest. If Tyndale's translation was the first shot, More's *Dialogue Concerning Heresies* was a valid return of fire.

More does not appeal to papal authority but

rather to the general consent of the faithful. He does not discern differences within the reformed movement, but contentedly pounds away at all heretics (Wyclif, Luther, Tyndale, Barlow, Pelagius, etc), for all who would challenge the unity of the church were obviously motivated by pride. There is some humor, but little kindness. One wonders if More clearly understood what Tyndale had set forth in his *Obedience of the Christian Man* and *Parable of the Wicked Mammon.* More feels compelled to defend each practice, custom, and tradition at a length post-Vatican II Catholics would find irrelevant, if not embarrassing.

The editors have not only established the critical text but have also provided extensive introductions, commentary, appendices, glossary and a correspondence table to earlier editions. They also provide a perceptive analysis of More by showing, perhaps for the first time, that More drew information and argument from those, especially Cochlaeus and Eck, who were already in the battle against Luther.

—Donald D. Smeeton

In Search of Christianity: Discovering the Diverse Vitality of Christian Life
by Ninian Smart (Harper & Row, 1979, 320 pp., $10.95).

Having written several books in philosophy of religion, Ninian Smart turned to history and phenomenology of religion. *In Search of Christianity* describes many diverse expressions of Christian doctrine and practice, even among those intending to be faithful to the teachings of the Bible and to serve the God the Bible reveals. I think it is eminently worthwhile that a Christian be reminded (or for the first time informed) about the enormous diversity of institutions, creeds, and practices one finds within Christendom. One can find in this book a sense of this diversity by contrasting, for example, the centrality of sacrament as a portrayal of doctrine in Eastern Orthodoxy and the centrality of preaching as an account of doctrine in the Reformed tradition.

The intent of the phenomenological approach is to describe, not to interpret or evaluate. Whether or not this is possible or desirable, suffice it to say that Smart is not committed to supposing that he *only* describes and never interprets or evaluates. Still, one does not find any overt or sustained effort to ask whether one expression or another of Christian faith and action is more adequate, nor to ask what proper criteria for adequcy there might be. This is the glory and limitation of phenomenological accounts. The diversity within Christendom is clear, but what sense it may be possible to make of all this is another matter. For the most part that must be sought in some other book than this one.

—Keith E. Yandell

Contemporary Christologies: A Jewish Response
by Eugene B. Borowitz (Paulist, 1980, 203 pp., $7.95).

This highly-stimulating contribution to the Jewish–Christian dialogue breaks fresh ground in areas of both method and substance.

First, Borowitz recognizes that the phenomenological approach—where members of differing religious traditions each attempt to give accurate descriptions of their faith "from within," without pressing any religious claim on the other—represents a positive and necessary step beyond the polemical and narrowly partisan debate of earlier times. Nevertheless, he insists that the truth question cannot be tabled indefinitely if dialogue is to continue. Interreligious dialogue must not be content merely to share information in a spirit of tolerance and good-will. Rather, it should "move from the level of phenomenology to that of clashing truth claims"—yet in such a way that the personal and religious integrity of the participants is not violated.

Second, to develop a paradigm of such "I–Thou" argumentation, Borowitz enters into debate with a number of Christian theologians ("liberal": Knox, Ruether, Soelle, Schoonenberg; "traditional": Berkouwer, Barth, Pannenberg; "post-liberal": Rahner, Moltmann; ethics, Gustafson; culture: Niebuhr) on the issue that divides Judaism and Christianity most sharply, namely christology. This represents the first serious attempt from a contemporary Jewish perspective to interact critically with this aspect of Christian faith at a *theological*, in contrast to an exegetical or historical, level.

Borowitz' probing and perceptive analysis should stimulate discussion, not only between Jews and Christians but—it is to be hoped—among representatives of differing Christian positions as well. His irenic and charitable spirit provides a fine model of how such religious argumentation should be carried out.

—T. L. Donaldson

Becoming Human
by Letty M. Russell (Westminster, 1982, 114 pp., $5.95).

Letty Russell suggests four positive components of a struggle to become more fully and truly human. First, we must eschew a hierarchical view of things, in which those who really count rule from the narrow top of a pyramid. Instead, we must recognize God's propensity for using "losers" and must seek for the meaning of our humanity among them. Second, we must accept God's invitation to work in partnership with us through Christ. Third, as men and women alike, we need to view ourselves as helpers who refuse at our peril to be radically helped by one another and by God. And finally, we need to "join in God's freedom movement," which includes supporting freedom to hope in God and freedom to live in a human fashion.

Not much new here; few surprises. Some (including me) would question the critical assumptions underlying use of certain texts and offer caveats against too quickly extending the "partnership" ideal to our relationship with God. My larger concern, however, is that what is valuable and timely in *Becoming Human* will escape attention simply because the book avoids provocative, flashy polemics. Its very unpretentiousness and simplicity and irenic spirit may permit many to pass over it "once lightly" without probing its potential depth. True, taken alone, it will not light many fires. But how about as a discussion-starter in a group with a competent leader who wants gently to expand the horizons of members? For such a purpose I recommend the book; and the potentially very stimulating, experience-oriented questions for each chapter should help get the conversation going.

—Marguerite Shuster

Know Your Christian Life
by Sinclair B. Ferguson (IVP, 1981, 179 pp., $5.95).

Ferguson, now of Westminster Theological Seminary, presents here a study of various Christian themes connected with the doctrines of sin and grace. He writes simply, with great concern for the practical implications of doctrines. His theological stance is informed by what J. I. Packer in the "Foreword" calls, "*biblical* theology," and "*reformed* theology," and "*reformed* theology of the older, riper, wiser, deeper sort."

Ferguson moves through the Christian experience of conviction of sin, being born again, faith, repentance and justification to other themes such as union with Christ, election, and perseverance. His eighteen chapters take us from "God's Broken Image" to "Glorification." The theological points made under each heading are significant, the quotations from hymns, poets and theologians appropriate. Ferguson's method of treating his themes reminds one of Puritan writers—though without tedious repetition and undue technical jargon.

One wishes, however, that Ferguson's view of the Christian life were more expansive. Where is the place of the Church in Christian experience, the place for service to the world? In that sense it is most strange for a theologian to take us from the garden of Eden to the gates of heaven without showing us along the way that God has a world on his mind and in his heart with which we Christians as the body of Christ must be most vitally concerned. Privatized religion and individualistic Christianity are surely strangers to both "biblical" and "reformed" theology!

So read Ferguson to see the inner structures of Christian experience. But know also that "your Christian life" includes much, much more.

—Donald K. McKim

Crying In The Wilderness: The Struggle for Justice in South Africa
by Desmond Tutu (Eerdmans, 1982, 125 pp., $4.95).

In this small, readable book, the prophetic voice of Bishop Tutu, appointed General Secretary of the South African Council of Churches in 1978, speaks to us from the wilderness of the apartheid system in South Africa.

It is not surprising, in the midst of this oppressive system, that many young black South Africans have left the country to be trained in military tactics. The wonder is that individuals like Bishop Tutu continue to act with charity and understanding toward those who continue to strip away human rights and dignity from their people.

Bishop Tutu is deeply aware that true Christian charity must be based on justice. He has shared the suffering of those denied justice. All that black South Africans want, says Bishop Tutu, is an equitable sharing of the land, with the same basic rights that the whites enjoy. "Surely," says the Bishop, "white South Africans should be willing to give up something, rather than risk losing everything."

The risk of losing everything is real. Bishop Tutu points out that this is the last generation of black South Africans willing to negotiate for change.

Crying In The Wilderness is a book well worth reading for anyone wanting to listen to the words and wisdom of a man still willing to "speak the truth in love."

—Judy Boppell Peace

Toward A Response to the American Crisis
by Glenn N. Schram (University Press of America, 1981, 134 pp., $7.57 pb.).

All but one of these political essays by the Associate Professor of Political Science at Marquette University were previously published. He examines the American Constitution and the concept of human rights in making a case for the need for Christian influence in our legal and educational institutions. He critically interacts throughout with the thought of Reinhold Niebuhr and Eric Voegelin. He is particularly concerned with the political implications of human depravity and justification through Christ. These studies will be of value to those working in these particular areas, but probably not to a wider audience.

—Stephen Charles Mott

The Necessity of Ethical Absolutes
by Erwin W. Lutzer (Zondervan, 1981, 110 pp., $4.95).

From the pen of the senior pastor of Moody Memorial Church, the ethical system of absolutes based on God's moral revelation vanquishes four contemporary rivals. The book will be helpful to those new to the subject who are ready to be persuaded. The publishers are to be praised for the clarity of the format, which is akin to that of Prentice-Hall's Foundations of Philosophy series (though for a more popular audience).

—Stephen Charles Mott

The Prometheus Question: A Moral and Theological Perspective on the Energy Crisis
edited by C. A. Cesaretti (Seabury, 1980, 114 pp., $3.95).

One third of this book provides instructions and materials for a four session course or workshop for adults seeking to understand the energy crisis. The remainder provides background material, including first-hand experiences with the crisis and data on alternative energy sources. The study course is biblical and workable. Use it!

—Stephen Charles Mott

The Earth Is the Lord's: Essays on Stewardship
edited by Mary Evelyn Jegen and Bruno Manno (Paulist, 1978, 215 pp., $4.95).

These essays search our Christian tradition for insight into our responsibility for the goods of the earth and relate it to global hunger. The essays come from a joint seminar in 1976 conducted by Bread for the World Educational Fund and the Office for Moral and Religious Education of the University of Dayton. The book is designed for well-educated lay people, for whom discussion questions and action suggestions are provided. But no one will fail to profit from the probing examination of values, issues, and lifestyle responses. One of the most interesting essays is Doris Donnelly's argument on the appropriateness of the perspective of Christian feminism for this kind of stewardship.

—Stephen Charles Mott

Unreached Peoples '82: Focus on Urban Peoples
edited by Edward R. Dayton and Samuel Wilson (David C. Cook, 1982, 435 pp., $9.95).

This volume of the *Unreached Peoples* series will be of particular interest to those interested in urban evangelism. There are a number of theoretical articles, including Raymond Bakke's "A Contemporary Perspective on the Evangelization of World Class Cities." ("Seen globally, then, in terms of numbers or demographics, our world of 4.3 bilion people is nearly 50 percent urban. The more developed world has been urban, while the rest of the world is in the process of urbanization.") There are also a number of more practical case studies covering the South Bronx, Adelaide, Toronto and Bangkok.

Beyond strictly urban concerns, Samuel Wilson's essay, "The Power and Problem of People Group Thinking in World Evangelization" is must reading for those using "people group" vocabulary. *Inter alia*, it makes clear the problems associated with the use of the concept by Ralph Winter's U.S. Center for World Mission/*World Christian: Today's Mission Magazine*/etc. But further, Wilson's article, to set the problem in rather different terms than he does, makes it clear that a people group approach provides excellent tactics, once one is *in situ*, for seeking the affiliation that will unlock a group for the gospel.

What is less clear is how a people group approach can function as a strategy for determining where a mission agency should focus its attention. The problem is apparent in Parts 3 and 4 of the volume, "Unreached Peoples—Expanded Descriptions" and "Registry of the Unreached," which contain such entries as "Bachelors in Lagos (Nigeria)," "Barbers in Tokyo," "Ex-Mental-Patients in New York City," and "Gays in San Francisco" (an unreached group being defined as a group which has less than 20% practicing Christians). Since even the reader receives the opportunity to submit entries to the listing, it is fortunate that the "Registry" includes a validity code, which for over 50% of the entries indicates minimal information available.

—Thomas H. McAlpine

The Total Image: or Selling Jesus in the Modern Age
by Virginia Stem Owens (Eerdmans, 1980, 97 pp., $4.95).

What would archaeologists of the future find distinctive about the church of our day? Not much, according to Owens, who feels that Christian imagination has been subsumed by contemporary culture to the extent that Jesus is being sold as a therapeutic product. The criteria of commercial success —growth and change—have been unquestioningly adopted by the church, thereby imitating rather than challenging the world. The poor and the meek are not allowed into this picture, and the gospel, far from being the grotesque offense of a crucified Savior, is packaged for mass consumption and maximum congruity with existing values. We should be stewards of the mysterious things of God, pleads Owens, not public facilitators of an advertising campaign.

Her incisive essay argues eloquently for a Christian witness against the homogenizing of the gospel with the world by those who shamelessly propagate a faith by proxy, and especially those who would substitute a media church for the personal fellowship without which no Christian discipleship is authentic. The reader is immediately reminded of Malcolm Muggeridge's lectures, *Christ and the Media* (Eerdmans, 1977), a minor classic now unfortunately out of print. Mercilessly exposing the demonic role of the media—including the chilling story of a TV crew who interrupted an execution in the Biafran War to change their battery—he makes his witness clear. The Word was made flesh, not celluloid, and we need to bind ourselves firmly to the reality of Jesus Christ in a world increasingly subjected to the make-believe of the media. Accordingly, Muggeridge has disposed of his television set. The time is coming when we all may be called to make the same witness.

—David Lowes Watson

Science and the Quest for Meaning
by Donald M. MacKay (Eerdmans, 1982, 75 pp., $3.95).

This book contains the two Pascal Lectures delivered at the University of Waterloo in 1979, each of which is followed by brief discussion. MacKay argues that the pursuit of scientific knowledge is quite compatible with Christian faith. In the first lecture he corrects a number of misunderstandings about science that have led some Christians to be overly suspicious of the scientific enterprise. The second lecture explores the incentive Christianity provides for doing science: good stewardship demands that we make use of, and so first understand, the created order, and the nature of the world's dependence on a faithful Creator gives us good reason to think scientific research will yield reliable knowledge of scientific laws. Science cannot tell us the meaning of science, or the value of doing it well (that would be "scientism"). But neither does it stand in antithesis to Christian values.

MacKay stands squarely in the tradition that sees "an organic unity between biblical Christian faith and natural science," and so may be of interest to those seeking to work out their own understanding of these issues. One should know, however, that some distinctive themes of MacKay are both dubious and not at all required by an "organic" view of science and religion: his agreement with R. Hooykaas' historical thesis that the rise of modern science was the inevitable result of a truly biblical attitude toward nature; his occasionalism, which holds that all natural events are attributable to the direct agency of God; and his "nothing-but-ery" response to the bogey of determinism, wherein he reconciles free will and determinism by mistaking an epistemological issue for an ontological one —thinking that if one can never *know* that one is completely determined then one really *isn't*. Distinctives and all, this book provides a brief but valuable introduction to the thought of Donald MacKay.

—Keith Cooper

Out of Mighty Waters
by Lois Landis Shenk (Herald Press, 1982, 190 pp., $10.95, $6.95 pb.).

This is not a theological treatise, but an intimate, moving portrait of mental illness. Lois Landis Shenk was a missionary teacher in Kenya when she first encountered the "dragon." Seeing herself and her newborn son as the woman of Revelation being pursued by the dragon, she fled on the wings of an eagle, a TWA airplane, back to America. She hoped to find safety and sanity in the security of her Pennsylvania Mennonite home. Instead she was hospitalized in Washington, D.C. It was the first of four psychiatric hospitalizations between 1969 and 1977.

Out of Mighty Waters is her chronicle of her struggles to find and hold onto personhood, to be a wife and mother, to become a whole, drug-free human being. It is an incredible picture of how Christian faith can sustain one in the darkest torments and of how biblical images can become interwoven in frightening fantasies. Ultimately Shenk found help from a Christian psychologist who was willing to try conventional and unconventional treatments until he found the one that worked. For Shenk that was orthomolecular or nutritional therapy.

This book will be particularly valuable to those who counsel the mentally ill. It is must reading for those studying psychology and religion or pastoral counseling. It is also of particular interest to feminists, those women and men seeking personal and relational wholeness. In this book Shenk has given us all a marvelous gift.

—Nancy A. Hardesty

Fiction From Prison
by Dietrich Bonhoeffer, edited by Renate and Eberhard Bethge (Fortress Press, 1981, pp., $14.95).

What an odd book! Fascinating, but odd.

Bonhoeffer was a pastor and theologian imprisoned for a political crime. Apparently as a means of taking stock of his personal foundations, he made two attempts at "autobiographical fiction," completing neither.

The first is an overly dramatic play that he wisely abandoned. The second is a more lengthy, more credible novel set in his own teen years. The drama we must grade an F and the novel perhaps a C.

Odd, isn't it, that such is the core of a serious book?

Three essays have been added. The first, an

introduction by Clifford Green, is concerned with reconciling the other two in the question of whether Bonhoeffer was so class-conscious as to be elitist.

The second is by the Bethges: Eberhard, Bonhoeffer's close friend, is a character in the fiction and primary editor of Bonhoeffer's writing. Eberhard's wife, Renate, was Bonhoeffer's niece and an articulate thinker in her own right. The Bethges' essay highlights the fascinating interweaving of Bonhoeffer's biography and theology and adds excellent crossreferences to other Bonhoeffer works.

Ruth Zerner has added a commentary that places Bonhoeffer's fiction in the light of similar writings. She has also engaged in a bit of amateur psychoanalysis of Bonhoeffer through his literary works.

There are at least four themes worth exploring in this book: Bonhoeffer's struggles with death, his own privileged family, and the Nazi dismantling of all that was noble in the Germanic tradition; and, more abstractly, that great threat to our dreams of objectivity, the dependence of our own theology upon our biography.

—Michael Hayes

The Celebrant
by Charles Turner (Servant Books, 1982, 144 pp., $8.95).

In this novel a young Episcopal priest feels called to go into the midst of the yellow fever epidemic in Memphis in 1878 and minister to the sick, dying and bereaved. *The Celebrant* has a good subject, the Christian call to risk and sacrifice, and the story is based solidly on historical events. The two main assets of the book are its perceptive treatment of the Christian theme and its careful historical documentation. The narrative flows smoothly, and there is a lean clarity about the style which is admirable.

The Celebrant, however, is not a strong novel. It fails primarily in characterization. We never really understand this priest's inner self, we are told precious little about his past, and the same vagueness clings to the other main characters. The novelist tries to tell his story too quickly, largely avoiding anything which does not have historical basis. He becomes a chronicler rather than an explorer to the passionate human psyche. There is theological insight, but it is usually spoken in dialogue rather than being rendered in events, situations, and character development. Several encounters and especially the ending are moving, but the book could have been much more powerful if given a more novelistic treatment.

—Corbin Carnell

BOOK COMMENT CONTRIBUTORS

In addition to regular *TSF Bulletin* editors and contributors (listed on the outside and inside front covers), the following reviewers have contributed book comments in this issue: **Corbin Carnell** (Professor of English, University of Florida), **Keith Cooper** (Ph.D. student in Philosophy, University of Wisconsin—Madison), **T. L. Donaldson** (Professor of New Testament Studies, College of Emmanuel and St. Chad), **Elouise Renich Fraser** (Ph.D. student in Theology, Vanderbuilt University), **John E. Hartley** (Professor of Old Testament, Azusa Pacific University), **Michael Hayes** (Pastor, Knollbrook Covenant Church, Fargo, North Dakota), **Gerald W. McCulloh** (Associate Professor of Theology, University of Dubuque Theological Seminary), **James C. Moyer** (Professor of Old Testament Studies, Southwest Missouri State University), **Judy Boppell Peace** (author of *The Boy-Child is Dying: A South African Experience*), **Marguerite Shuster** (Minister of Pastoral Care, Arcadia Presbyterian Church, California), **Donald D. Smeeton** (International Correspondence Institute, Brussels, Belgium).

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Donald R. Pellman and Ferne Glick tell the story of Craig and Carson Glick, twins who were born deaf. "This memoir discusses the boys' interaction with each other and the family with remarkable insight, warmth, and objectivity. Parents and siblings of special children will recognize the wisdom here."—*Library Journal*
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Out of Mighty Waters
"For those troubled by mental illness and for those who work with them, ***Lois Landis Shenk*** offers candid insights and constant hope. *Out of Mighty Waters* is the chronicle of her struggles to find and hold on to personhood, to be a functioning wife and mother, and to become a whole, drug-free human being. . . . Shenk is an excellent writer whose artistic restraint and use of vivid detail makes this a lively and moving book."—*Christian Century*
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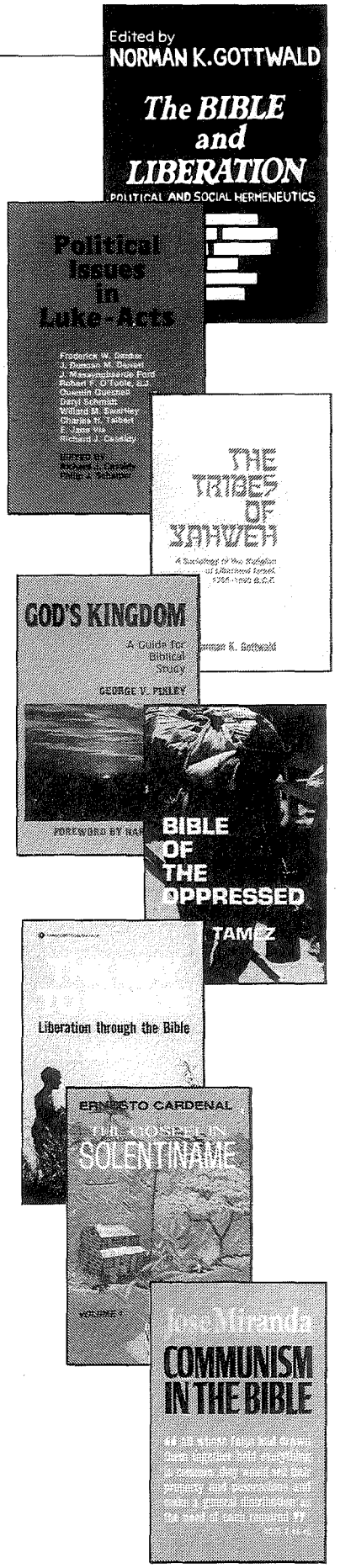

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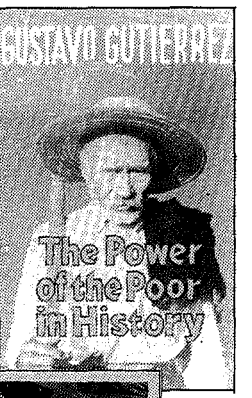

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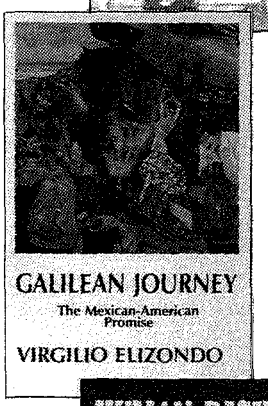

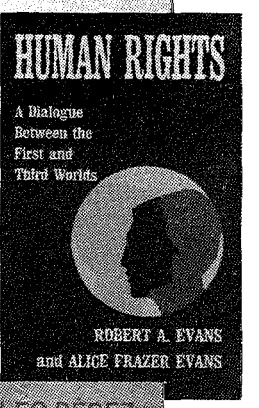

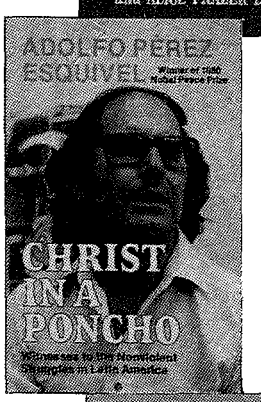

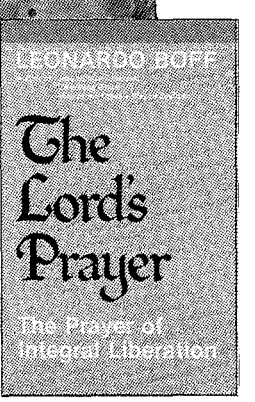

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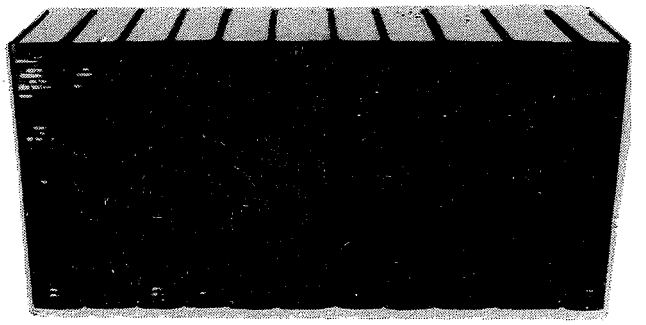

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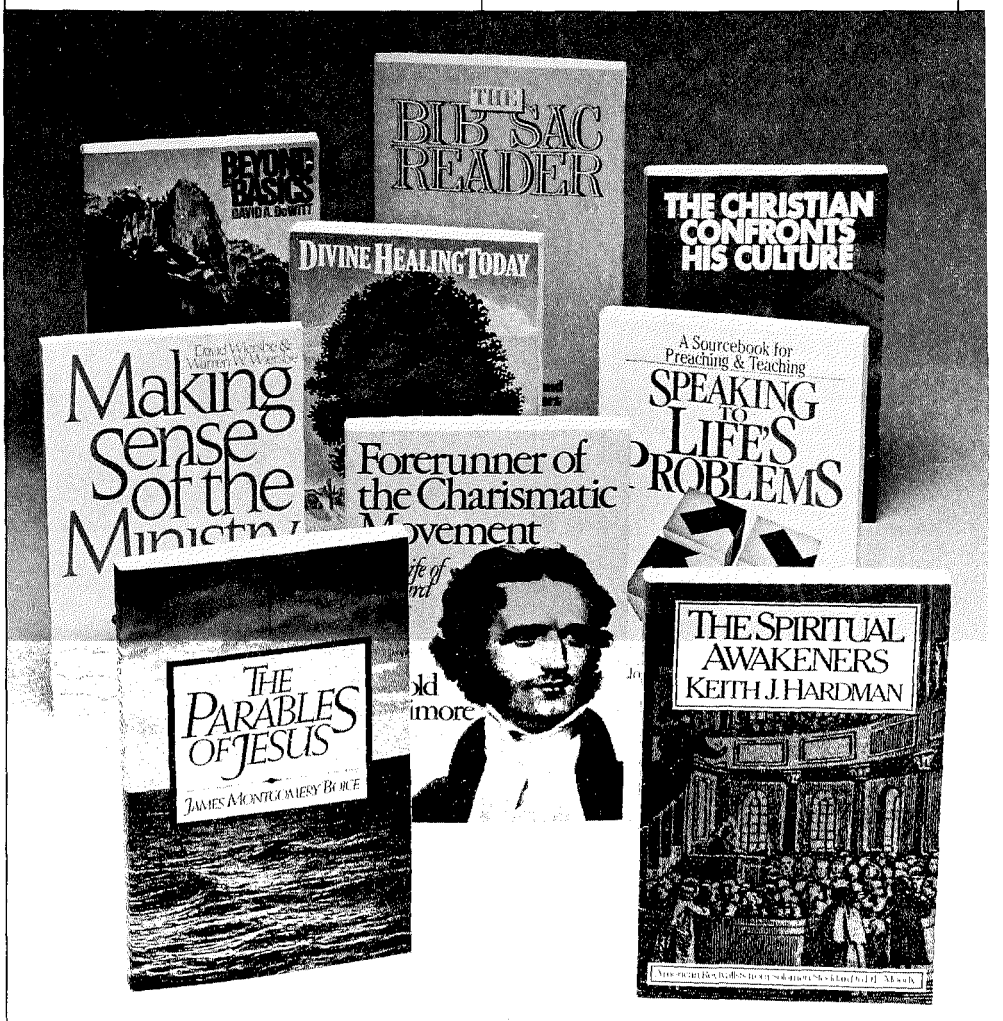

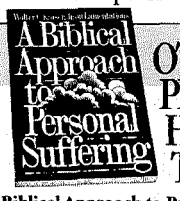

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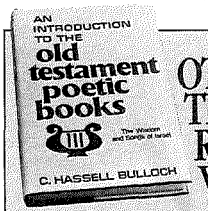

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