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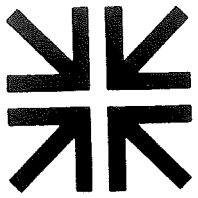
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TSF News and Reviews

NOVEMBER, 1979

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THEOLOGICAL EDUCATION AMIDST PLURALISM

By David N. Jones*

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

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

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

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

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

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



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

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

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

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

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

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

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

GENERAL SECRETARY'S ACTIVITIES

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

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

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

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

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

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

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

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

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

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

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

MEMBERS SURVEY

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

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

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

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

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

Finally, what should be TSF's priorities?:

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

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

MEMBERS FORUM

Dear Mark,

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

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

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

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

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

In Christ,

John Hobbins
Toronto School of Theology

Dear Mark,

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

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

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

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

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

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

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

Eloquently in Christ,

Gregory D.I. Martin
Princeton Theological Seminary

Dear Mark,

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

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

Thanks.

Sincerely,

Mike Yaconelli
Youth Specialties

EXPLORING SPIRITUAL FORMATION

WORKING OUT OUR SALVATION: PART TWO

Prayer and Scripture, By Gregory A. Youngchild

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

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

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

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

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

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

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

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

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

BOOK REVIEWS.

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

Eerdmans, 1978. 16.50.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



The Development of Doctrine in the Church by Peter Toon.

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

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



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

Reviewed by Clark H. Pinnock.

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

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



Jesus Christ Liberator by Leonardo Boff

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

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

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

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

There are four major themes that dominate this work:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The final chapter is an open and fair-

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



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

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

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

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

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

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

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

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

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

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

Published concurrently in Spirituality Today and TSF News and Reviews.



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

Herald Press, 1977. .75 each.

Reviewed by Mark Branson, TSF General Secretary.

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

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

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

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

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

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

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

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

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

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

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

Word Books, 1978, 6.95.

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

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

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

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

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

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

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

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

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

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



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

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



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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

RECENTLY RECEIVED BOOKS

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

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

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

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

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

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

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

SF Research

Order by title and author. Payment must accompany all orders. Add 25¢ handling per order. Make checks out to "TSF Research" and send to 16221 Mulholland Drive, Los Angeles, CA 90049.

BIBLIOGRAPHIES: (10¢)

ARL BARTH by Donald Bloesch (Dubuque)

ACQUES ELLUL by David Gill (New College, Berkeley)

LANGDON GILKEY by Clark Pinnock (Toronto)

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

PROCESS THEOLOGY by Jack Rogers (Fuller Seminary)

REDACTION CRITICISM by Grant Osborne (Chicago)

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

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

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

"Evangelicals and Inerrancy: The Current Debate."

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

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

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

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

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

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Evangelicals and Inerrancy: The Current Debate."

"A Theology of Public Discipleship."

"An Evangelical Theology of the Charismatic Renewal."

BOOK OFFER

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

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

Monographs

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

#201 *What did the Cross Achieve*

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

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

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

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

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

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

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

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