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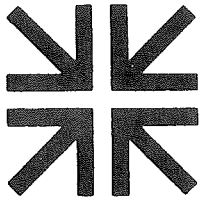
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# TSF News and Reviews

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## THE STUDY OF THEOLOGY: A GUIDE FOR EVANGELICALS

by Clark H. Pinnock\*

### Introduction

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

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

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

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

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



PINNOCK AND BRANSON WORKING ON  
BIBLIOGRAPHIC GUIDES FOR TSF

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

#### Section One: Biblical Studies

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

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

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

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

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

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

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

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

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

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

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

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

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

## Section Two: Christian Theology

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

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

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

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

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

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

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

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

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

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

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

### Section Three: Applied Christianity

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## NEWS BRIEFS

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

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

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

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

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

## URBANA

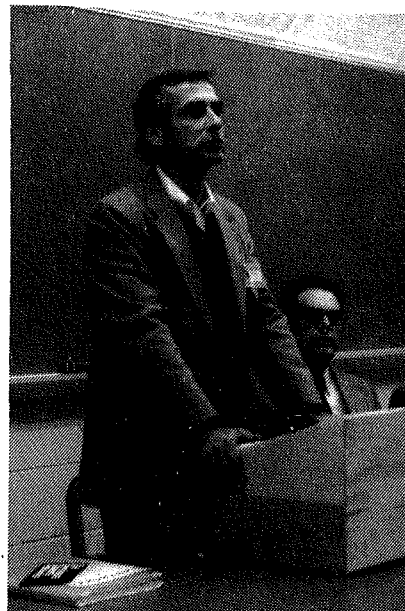
During Urbana '79, the missionary convention of Inter-Varsity, TSF sponsored three one-hour seminars on theological issues relevant to world missions. Over 150 attended each session.

## UNIVERSALISM

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

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

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



EDWIN BLUM  
AND  
DONALD BLOESCH

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



BONG R RO

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

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

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



OVER 150 GATHERED FOR EACH OF THE THREE TSF URBANA SEMINARS

## URBANA - Part Two

JOHN STOTT

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

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

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



BRANSON WITH JOHN STOTT DURING QUESTION AND ANSWER SESSION

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

## URBANA - Part Three

### LIBERATION THEOLOGY

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

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

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

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

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

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



PHINEAS DUBE AND MARK BRANSON

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

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

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

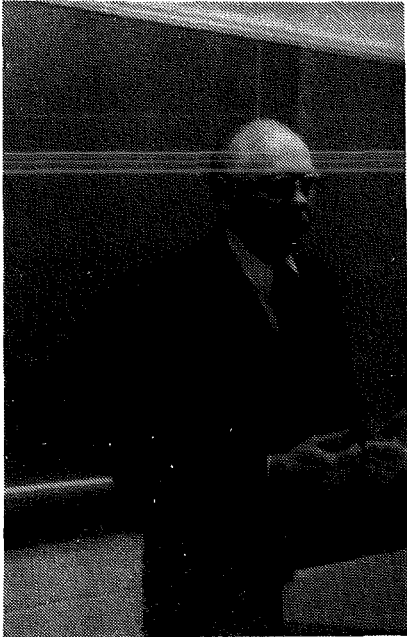
Buteyn began with Isaiah 58 as a passage which calls for *doing* rather than just thinking. "Although Liberation Theologians may not adequately inform their actions with the whole of God's counsel, neither do we. We are all selective."

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

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



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



DONALD BUTEYN

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

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

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

## AMERICAN ACADEMY OF RELIGION

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

### ANDERSON ON THEOLOGICAL ANTHROPOLOGY

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

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

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

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

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



PAUL MICKEY AND RAY ANDERSON

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## EXPLORING SPIRITUAL FORMATION

### WORKING OUT OUR SALVATION

PART FOUR: Social Action, By Gregory Youngchi

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

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

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

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

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

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

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

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

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

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

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

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

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

#### BOOK REVIEWS . . . . .

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

reviewed by Peter Richardson . . . . pg 11

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

reviewed by Grant R. Osborne . . . . pg 13

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

reviewed by Stephen A. Reed . . . . pg 14

*Message and Existence, An Introduction to Christian Theology* by Langdon Gilkey

reviewed by Clark H. Pinnock . . . . pg 15

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

reviewed by Clark H. Pinnock . . . . pg 15

*The Bible and the Future* by Anthony Hoekema

reviewed by Robert H. Mounce . . . . pg 16

*The American Pietism of Cotton Mather* by Richard Lovelace

reviewed by Donald W. Dayton . . . . . 16

*Room To Be People* by Jose Miguez Bonino

reviewed by Donald P. Buteyn . . . . pg 17

*Human Science and Human Dignity* by Donald MacKay

reviewed by Archibald Hart, Jr. . . . pg 18

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

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

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

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

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

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

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

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

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

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

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

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

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

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

conservative judgments, but always constructive.

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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