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JUDAISM: Isidore Epstein, *Judaism* (rabbi); Judah Goldin, *The Living Talmud* (rabbi, Talmudic excerpts and commentary); Arthur Hertzberg, *Judaism* (rabbi, text and anthology); Jacob Neusner, *Between Time and Eternity: The Essentials of Judaism**; *The Life of Torah: Readings in the Jewish Religious Experience+*; and *The Way of Torah: An Introduction to Judaism** (rabbi, all excellent); Abba Hillel Silver, *Where Judaism Differed* (rabbi, good examination of Judaism and Christianity); Leo Trepp, *Judaism: Development and Life* (rabbi, written for Jews and Christians); Herman Wouk, *This is My God* (Jewish, well-known author, highly personal, must-read).

CHINA: Ch'u Chai and Winberg Chai, *Confucianism: The Story of Chinese Philosophy*; William McNaughton, *The Confucian Vision* (PhD in Chinese literature and languages, commentary with extensive quotes from Confucian texts); L. G. Thompson, *Chinese Religion** (very readable), and *The Chinese Way in Religion+* (excellent anthology); Arthur Waley, *The Way and Its Power: Three Ways of Thought in Ancient China* (poet, tremendous translator and commentator).

BUDDHISM: Ray C. Amore, *Two Masters, One Message: The Lives and Teachings of Gautama and Jesus* (Christian; highly speculative, potentially troubling but necessary to face; forces re-examination of preconceptions about contextualization and the intellectual influences in first century Palestine); W. Barrett, *Zen Buddhism* (selected writings of D. T. Suzuki); W. T. deBary, *The Buddhist Tradition in India, China, and Japan+* (one of the most comprehensive anthologies); S. Beyer, *The Buddhist Experience: Sources and Interpretations+* (excellent translator); Kenneth K. S. Ch'en, *Buddhism: The Light of Asia*; Edward Conze, *Buddhism: Its Essence and Development* (concise); Dorothy Donath, *Buddhism for the West* (convert to Buddhism); Richard Gard, *Buddhism* (blend of commentary and Buddhist texts); Christmas Humphreys, *Buddhism* (an English Buddhist); Walpola Rahula, *What the Buddha Taught* (Buddhist monk, many lengthy quotes from Buddhist scriptures); Richard Robison and Willard Johnson, *The Buddhist Religion: A Historical Introduction**; Nancy Wilson Ross, *The World of Zen* (good East-West anthology); Lucien Stryk, *World of the Buddha*; Alan Watts, *The Way of Zen* (former Christian who became a Zen Buddhist).

If your seminary career is going like mine, you already have a stack of books you haven't read yet this term but which you must read if you want to pass. You probably also have a stack of books you want or need to read when you are done with seminary or when you are on a term break. These books might well help you in the future if you need to delve into a particular religion. Look on this reference list as just that, a reference list to have if you need one.

Where I live, a Chicago suburb, 35 miles west of the Lake, I am surrounded by religious movements and houses of worship of other religions and cults. My neighbors are Hindu, Moslem, Christian, and "who knows what — the great undefined." Daily, I am confronted with someone looking at Christianity from the context of another faith. In class, hospital calls, church, and casual encounters, I am asked, "Who are you?" I reply, "I am a Christian." They ask, "What does that mean?" I need to know and live by my faith so that my words are not mocked by my actions and my actions are not left uninterpreted by my words. In a sense, our lives are sign-acts of the faith.

I would enjoy sharing ideas, resources, and questions with anyone else who is interested in the response of Christians and Christianity to other faiths. You can contact me at College of DuPage, Glen Ellyn IL 60137; (312) 858-1261.

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INTERSECTION

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

THE 1980 SBL/AAR: A MOST REMARKABLE MEETING.

By Grant R. Osborne and Paul D. Feinberg, Trinity Evangelical Divinity School

The centennial meeting of the Society of Biblical Literature and the American Academy of Religion in Dallas November 4-9, 1980, was a momentous meeting in many ways. The stature of the men and women and the quality of the papers made it a very worthwhile event. It was especially significant for evangelicals. There is a growing consensus that the 80's will see an interest not merely in new tools but also in the whole concept of biblical authority. The presidential address by Bernhard Anderson, entitled "Tradition and Scripture in the Community of Faith," touched on the keystone, that critical scholarship has not helped the confessional church. The wholesale denigration of major portions of Scripture to quasi-canonical status by an overly enthusiastic use of tradition-critical tools has had a detrimental effect on the elucidation of the sacred text. Therefore, Anderson argued, we need a closer perusal of Scripture as a whole and a renewal of considerations regarding its authority. He pointed to the canon-critical techniques of Childs and Sanders as a step in the right direction, stating however that we dare not neglect the work of our forefathers in critical areas. He argued for a "second naivete" or "post-critical awareness" of the tools which would enable the Scripture to maintain its authority while scholars build further critical bridges to make it more meaningful to our modern age.

Two other seminars further demonstrated the relevance of this topic for evangelical and non-evangelical alike. The first was attended by almost 400 and was held on the topic "Approaches to the Bible through Questions of Meaning, Canon and Inspiration: Recent Approaches." It was chaired by Robert Jewett of Garrett Evangelical Seminary, and the participants were Paul Achtemeier, who has just written a major work on *The Inspiration of Scripture* (Westminster, 1980); James Sanders, well known for his *Torah and Canon* (Fortress, 1971); and Clark Pinnock, a major evangelical spokesman and author of *Biblical Revelation* (Moody, 1971). As the dialogue developed, it became quite evident that both evangelical and non-evangelical have come to the same point, a necessary reconsideration of the whole topic of biblical authority. Sanders, with his concept of "dynamic canon," argued that the development of tradition must be seen not as a primary and secondary canon but as a dynamic process itself authoritative at each stage. Achtemeier was in general agreement but Pinnock argued extensively for the necessity of propositional truth as the basis of scriptural authority. All three, however, agreed that evangelicals must dialogue further on this topic, and this may well be the most significant result of the seminar.

The second seminar was the AAR Consultation on Evangelical Theology, chaired by Mark Lau Branson (of TSF). Evangelical theology is alive and well, if attendance at this consultation is any indication. Some 300 persons came to participate in the two part program.

The first part of the consultation was spent in a discussion of Rogers' and McKim's *The Authority and Interpretation of the Bible: An Historical Approach*. Gerald Sheppard of Union Theological Seminary, New York, read a critical review of the work. His paper contained two criticisms of the work. While Rogers

and McKim are successful, in Sheppard's judgment, in showing that verbal inerrancy was not explicitly confessed by the reformers or their progenitors in history, Charles Briggs in the 1880's had established this fact, making their work redundant. Furthermore, Sheppard feels that in overcoming one error they fall prey to an equally pernicious mistake. They do not adequately deal with the concept of error. Rogers and McKim do not give us a program for the application of biblical criticism within their understanding of biblical authority.

Rogers and McKim responded to Sheppard's paper. The substance of what they said is as follows. While Sheppard may feel that Briggs' contention concerning the views of the Reformers on Scripture has been established, their experience (academic and ecclesiological) has led them to think otherwise. Many evangelical/fundamentalists have neither heard of Briggs nor been convinced by his arguments. Therefore, there is indeed a need for their restatement. On the matter of biblical criticism, Rogers and McKim did not intend a book on biblical criticism. Moreover, this was not their area of expertise. Therefore, they invited those working in this area to do that work.

The second part of the Consultation consisted of a panel on "The Future of Evangelical Theology." The panel was made up of Martin Marty, University of Chicago Divinity School; Rob Johnston, Western Kentucky University; Clark Pinnock, McMaster Divinity College and Jack Rogers, Fuller Theological Seminary. Each gave an assessment of evangelical theology. I would like to relate the comments of Marty and Pinnock. Marty noted that there is an increase in the political power of evangelicals (e.g., The Moral Majority), but there has not been a corresponding increase in evangelical influence in the academic or intellectual arena. Marty made it clear that he did not view the increased political power that benignly. Moreover, he encouraged evangelicals to get about their homework so that their influence might be felt in the intellectual sphere.

Clark Pinnock spoke to two groups within evangelicalism. First, he pictured some as "evangelicals with running shoes on." These are evangelicals who constantly stretch the limits of evangelical belief. They run the risk of watering down evangelical convictions. Pinnock warns that these evangelicals are in danger of becoming liberals. His memorable line was, "After all, where do you think liberals come from, storks?"

A second group of evangelicals were characterized as having "heavy boots." Pinnock expressed concern about their techniques and power politics, but said in the end the issue of Scripture is crucial and vital. If you oppose them and their insistence on the importance of the Bible, Pinnock declared, "you will never win . . . and I will root for [them]."

It was announced that the consultation may be accepted by the AAR as a recognized sub-group. Thus, such profitable interchanges appear not to be at an end, but only a beginning.

DID YOU MISS . . .

The October *TSF Bulletin*?

Clark Pinnock on "The Inspiration and Authority of Scripture."
David W. Gill on "Christianity and Homosexuality: A Brief Bibliography."

Mary Berg and Mark Lau Branson on "Burnout."

The November *TSF Bulletin*?

Orlando Costas and Peter Wagner reporting on the Congress on World Evangelization (Thailand, June 1980).
Gregory Youngchild on "Seasons of Prayer."

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WESLEYAN THEOLOGICAL SOCIETY, 1980 ANNUAL MEETING: A SEARCH FOR DISTINCTIVES. By Donald Dayton, Asst. Prof. of Historical Theology, Northern Baptist Theological Seminary.

The theme was biblical interpretation, but the underlying issue was the search for a distinctive identity as nearly 200 scholars gathered at the Nazarene Theological Seminary in Kansas City, November 7 & 8 for the sixteenth annual meeting of the Wesleyan Theological Society. For several years the 1500-member interdenominational theological "commission" of the Christian Holiness Association has been struggling with distinguishing itself from overshadowing Evangelical counterparts. This year participants looked for a "Wesleyan" view of Scripture in a program designed by Dean Wayne McCown of Western Evangelical Seminary.

Larry Shelton, Director of the School of Religion at Seattle Pacific University, attempted to disassociate Wesleyanism from "Gothard's hierarchical system, Lindsey's eschatology, Schaeffer's epistemology, and Lindsell's rationalism." In a manner reminiscent of recent writings from his *alma mater* Fuller Seminary, Shelton argued that Wesley's view of Scripture was in the classical tradition of the Church, but was broader than the statements of more recent evangelicalism. David Thompson of Asbury Seminary probed "problems of non-fulfillment in the prophecy of Ezekiel" as reason to move "beyond the inerrancy/errancy categories" and "beyond modern rationalism, evangelical or otherwise."

But not all participants felt the inerrancy formulations could be so easily dismissed. Retiring WTS President Laurence Wood of Asbury Seminary called for a broader understanding of the word "inerrancy" and suggested in his presidential address dealing primarily with German theologian Pannenberg that the "Wesleyan hermeneutic" implied the "primacy of infallible Scripture supported by history, reason, and tradition." But the ferment over the issue indicated clearly the underlying struggle over the issues. Professor Melvin Dieter of Asbury Seminary picked up much of the mood in the meeting when he suggested that "our evangelical brethren will have to be patient with us as we work out our view of Scripture in accord with our own theological presuppositions."

Other participants approached the issues more indirectly. In what several called the highlight of the meeting President Dennis Kinlaw of Asbury College applied the concept of "imaging" from the fictional writings of Charles Williams to biblical interpretation. But he returned to the underlying theme of the conference as well, finding in Williams images of the relationship of the human and divine more adequate than the forensic "evangelical images of the courtroom." Professor Jerry McCant of Point Loma College raised some eyebrows with claims that the text of Romans 5-8 supported only the general themes but not necessarily the specifics of Wesleyan theology. And Johns Hopkins professor Timothy Smith, in a last minute addition to the program, spoke to earlier controversies of the society by arguing that Wesleyan hymnody implicitly supported later tendencies to identify Pentecost with the Wesleyan doctrine of "entire sanctification."

The debates will clearly go on. WTS President-elect Paul Bassett seemed to take his cues from the meeting by working to develop next year's meeting at Asbury Theological Seminary (Wilmore, KY) around the search for a distinctive Wesleyan methodology in each of the theological disciplines.

For further information on WTS or about its semi-annual journal, write to Donald Dayton, NBTS, 660 East Butterfield Rd., Lombard, IL 60148.