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A Publication of
**THEOLOGICAL
STUDENTS
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now judging the nations.

TSFB: I'd like to ask you some questions about your autobiography. I must confess that the last chapter moved me, too. Was part of your purpose in writing it to "pass the torch" on to the next generation of evangelical leadership?

C.H.: I have never felt that. One thing about that meeting in Palm Springs—with leaders gathered to pass the torch—bothered me. I ask myself, "Is this a way of perpetuating your centrality and leadership and passing on the torch? Were they passing it on to people whose hands were really out? Are these the people who are going to receive it?" I think that's a great deal of presumptuousness. God called me when I was a pagan. He works that way. Solzhenitsyn did not come to Christianity from an evangelical context. C.S. Lewis didn't come to us out of the evangelical movement. They were both gifts from God. Chuck Colson didn't come out of the evangelical movement. We are so confident about passing the torch within; maybe God has a torch to pass to somebody who is without. Somebody who can really speak in an uninhibited way as not simply a critic, but as one whose work and witness to God is such a blessing that people have to listen. That is often a factor in the renewal of the Christian community.

TSFB: So you weren't purposefully passing the torch, yet you do not refrain from giving an agenda. You said in the preface that you were reluctant to write an autobiography. Why?

C.H.: In part because my conversion was in the context of the Oxford Group. They were often charged by critics as engaging in a recital of their sins. And I've lived through part of an evangelical era in which people turn their liabilities into promotional assets: "How God saved me from twenty years as a drug addict" . . . that sort of thing. One wonders whether the drugs get more publicity than the Divine. I've always been reticent to talk about myself. I'd rather talk about ideas than about myself. I may not seem that way. I guess an ex-newspaperman does not talk about himself but the world around him.

TSFB: The title, *Confessions of a Theologian*, immediately made me think of Augustine's *Confessions*.

C.H.: Yes. That was intended. It was dual entendre: confession in the sense of disclosure and a confession of faith in God.

TSFB: But you never expressed the kind of doubt and intellectual torture that Augustine went through. You seem so confident. Were you personally affected by the winds of twentieth century theology?

C.H.: I wrestled them deliberately in university. I don't often speak about that. I deliberately searched out problems and certainly put myself through intellectual doubts as part of that procedure. But I must say that Christ has been real to me in a vital way ever since June 1933. It was just a blinding experience. I know he is real. He's alive and he is the Risen One. I've never, even in the most serious crises of life, doubted

that.

TSFB: So many people have struggles with believing the right things about God. Have you ever felt pulled toward a different theological outlook?

C.H.: I've walked the world and have seen the masses in their poverty. I've had to ask whether the "isms," the ideologies, are really the benevolent alternative. I'm critical. I'm a critic of American society, the "freestyle," the free living lifestyle of America, and its injustices.

But I disagree with left-leaning criticism at a number of points. First, I do not regard socialism as a benevolent and altruistic alternative—especially *now* that the empirical data is in. One would think that those who profess to be intellectually oriented would at least begin to evaluate some of the data! Second, I do not share the view that the West is the worst of all alternatives. The emphasis on self-determination that survives in the free world is far superior to the totalitarian bureaucracy and controls that are characteristic of the communist oriented nations. Third, most of the social criticism of our time evades the central issue of an objective spiritual and moral order. Hence, it can offer no alternatives to the present situation that escapes ideologies which supply a false meaning and hope for human life.

In these three respects I put myself over against the Left, but surely I share the view of the deterioration of American culture. When politicians say that we essentially are a good people, they either have a questionable view of human nature or they look at the intentions of the best segments of American society and confuse them with the mindset and willset of the whole populace.

TSFB: What would you say to a seminary student who was struggling with the theological options?

C.H.: Understand them, so that you fully understand what is involved. See through them. And do this in the light of the biblical view of man. This is a tremendous corrective. The belief in the inevitability of progress and the essential goodness of man encourage one to take an uncritical view of the bureaucracies of the totalitarian movements. Remember that Karl Barth, who studied under Harnack and classic liberalism, was astonished one day when he opened the German papers and found that Harnack and others had signed the statements hailing the Kaiser's dream of *Deutschland uber Alles*. They did it because of their optimistic view of nature and history. Barth, having read the Epistle to the Romans, was horrified to discover this. Go back and read Romans. It made a difference to Augustine. It made a difference to Luther.

TSFB: And to Edwards and Wesley.

C.H.: And it made a difference to Barth. God is still waiting for it to make a difference in the lives of others in contemporary society.

The Authority and Role of Scripture (1981-1986): A Selected Bibliography

by Donald K. McKim

Donald K. McKim is no stranger to anybody working to understand evangelical hermeneutics and related views of Scripture. TSF Bulletin is pleased to provide a new bibliography which will guide many through the raging currents of this important discussion. This bibliography updates an earlier bibliography which can still be ordered from TSF Research.

SCRIPTURE

A. BIBLICAL DATA

Barr, James. *Holy Scripture: Canon, Authority, Criticism*. Philadelphia: Westminster, 1983.

Here Barr presents his views of the significance of the biblical canon, Scriptural authority and the functions of biblical criticism. He takes particular aim at the "canonical criticism" position advocated by Brevard Childs. An important contribution to this on-going debate.

Childs, Brevard S. *Introduction to the Old Testament as Scripture*. Philadelphia: Fortress, 1979.

Childs presents his approach of "canonical criticism" as it applies to the books of the Old Testament. He is concerned especially with the final form of the biblical texts, a theological understanding of canonical texts and how Old Testament texts were used in the New Testament.

Childs, Brevard S. *The New Testament as Canon: An Introduction*. Philadelphia: Fortress, 1984.

Here the "canonical criticism" practices of Childs are applied to the New Testament books.

Marshall, I. Howard. *Biblical Inspiration*. Grand Rapids: Eerdmans, 1982.

This is a very readable and ably presented account of biblical inspiration from a New Testament scholar. Marshall sees value in the critical study of Scripture within limits and deals also with the "trustworthiness" of the Bible, the inerrancy debate and gives an account of how Scripture is authoritative today. Highly recommended for evangelical readers.

B. HISTORICAL DIMENSIONS

Hannah, John D., ed. *Inerrancy and the Church*. Chicago: Moody Press, 1984.

This is one of a series of books sponsored by the International Council on Biblical Inerrancy to reaffirm and defend biblical inerrancy as vital for the church. This volume is an historical survey from the early church to the present with essays from a number of scholars who uphold the inerrancy view.

Hatch, Nathan O. and Mark A. Noll, eds. *The Bible in America: Essays in Cultural History*. New York: Oxford University Press, 1982.

Eight scholars here explore how the Bible has functioned among various groups and at different times in American life. From the Puritans to the present, the book examines how the Bible has influenced civil religion, culture, church life and political rhetoric as well as a distinct view of history and national consciousness in the United States.

Kugel, James L. and Rowan A. Greer. *Early Biblical Interpretation*. Library of Early Christianity, ed. Wayne A. Meeks, Vol. 3. Philadelphia: Westminster, 1986.

This is an interesting and important study of how Scripture was interpreted in early Judaism and Christianity. It details the formation of the Old and New Testament canons and also how early Christians adapted the Hebrew Scriptures for their use in light of Christ. Exegetical methods of the early church are also surveyed.

Noll, Mark A. *Between Faith and Criticism: Evangelicals, Scholarship, and the Bible in America*. San Francisco: Harper & Row, 1987.

Here is a fine account of how evangelicals in America have interacted with critical biblical scholarship during the last century. Noll traces the emergence of American evangelical biblical scholarship which was substantially helped at many points by the models of British evangelical scholars.

Reventlow, Henning Graf. *The Authority of the Bible and the Rise of the Modern World*, trans. John W. Bowden. Philadelphia: Fortress, 1985.

This is an encyclopedic study of the emergence of modern attitudes toward the Bible from the period of Renaissance Humanism through the Enlightenment. Reventlow shows the origins of biblical criticism in the cultural movement of Renaissance Humanism. There are over 400 pages of text and 200 of footnotes so the volume will become a standard source of reference for years to come.

Woodbridge, John D. *Biblical Authority: A Critique of the Rogers/McKim Proposal*. Grand Rapids: Zondervan, 1982.

This is a counter to the book by Jack Rogers and Donald McKim, *The Authority and Interpretation of the Bible: An Historical Approach* (Harper & Row, 1979). Woodbridge argues that the tradition of biblical inerrancy has been the historical position of many of the leading theologians of the Christian church through the centuries.

C. THEOLOGICAL DEVELOPMENTS

Abraham, William J. *Divine Revelation and the Limits of Historical Criticism*. New York: Oxford University Press, 1982.

Here is an incisive study of issues relating to belief in Divine Revelation and a host of historical and scientific questions. Abraham presents a strong case for Divine intervention in history in ways which do not cause us to reject the canons of modern historiography. His analyses of Troeltsch and Van Harvey are quite probing.

Barr, James. *Beyond Fundamentalism: Biblical Foundations for Evangelical Christianity*. Philadelphia: Westminster, 1984.

In this book, the ever-engaging Barr raises important biblical and theological issues that must be accounted for in constructing a doctrine of biblical authority. Among these are issues of inspiration, the origins of the world, the relation of Jesus and the Old Testament, etc. Barr's works always challenge and this one is no exception.

Bartlett, David L. *The Shape of Scriptural Authority*. Philadelphia: Fortress, 1983.

The primary focus of this book is on how various types of biblical writings such as prophetic words, narratives, wisdom and testimonies can function as authorities in the Christian community. This approach is somewhat different than usual and opens up a number of important issues.

Carson, D.A. and John D. Woodbridge, eds. *Hermeneutics, Authority, and Canon*. Grand Rapids: Zondervan, 1986.

These nine chapters from various scholars focus on the topics of the title from the basic perspective of a commitment to biblical inerrancy. Essays of a theological, historical and interpretive nature are included.

Carson, D.A. and John D. Woodbridge, eds. *Scripture and Truth*. Grand Rapids: Zondervan, 1983.

A number of scholars committed to biblical inerrancy here present biblical, historical and theological essays covering a range of topics relating to biblical authority. The pieces are detailed and confront opposing views head-on.

Countryman, William. *Biblical Authority or Biblical Tyranny?* Philadelphia: Fortress, 1981.

Countryman deals with a number of issues related to biblical authority in this book. His strongest statements are directed toward challenging views held by Fundamentalism. For

him, Scripture is not an absolute authority, but only one of the authorities God has given along with other institutions in the church.

Dulles, Avery. *Models of Revelation*. New York: Doubleday, 1983.

Dulles has written a significant volume comparing how revelation is perceived in contemporary theological movements. He deals with revelation as doctrine, history, inner experience, dialectical presence and new awareness before presenting his own model of revelation as symbolic mediation. He next shows how each model describes Christ, other Religions, the Bible, Church and Eschatology. A very fine treatment.

Geisler, Norman, ed. *Biblical Errancy: Its Philosophical Roots*. Grand Rapids: Zondervan, 1981.

Here are scholarly analyses of philosophical figures and movements perceived as threats to the concept of biblical inerrancy. The presentations are detailed and vigorously argued.

Geisler, Norman, ed. *Inerrancy*. Grand Rapids: Zondervan, 1979.

The essays in this volume are fourteen scholarly papers presented at the International Conference on Biblical Inerrancy in October, 1978. They cover a variety of topics associated with the "inerrancy" of Scripture and are written by those who are thoroughly committed to this view. Biblical, historical, theological and philosophical aspects are covered. The "Chicago Statement on Inerrancy" is included.

Gnuse, Robert. *The Authority of the Bible: Theories of Inspiration, Revelation and the Canon of Scripture*. New York: Paulist, 1985.

This is a very useful survey of various models of biblical authority. Gnuse deals with what he calls: Inspiration, Holy History, Existential, Christological and Models of Limitation. He also discusses the development of Scripture, rise of the canon and the relation of Scripture and Tradition. His extensive bibliography is a fine resource.

Greenspahn, Frederick E., ed. *Scripture in the Jewish and Christian Traditions: Authority, Interpretation, Relevance*. Nashville: Abingdon, 1982.

In these nine essays, Roman Catholic, Protestant and Jewish scholars address the authority, interpretation and relevance of Scripture. This is a helpful collection though not all Protestants will completely agree with the positions advocated by their respective spokespersons.

Helm, Paul. *The Divine Revelation*. Foundations for Faith, ed. Peter Toon. Westchester, IL: Crossway Books, 1982.

This is a philosophical approach to Revelation dealing with topics such as Natural and Special Revelation, Revelation and Objectivity, Infallibility, Certainty, Evolution, Tradition and Development, and Special Revelation and the Unity of Knowledge.

Johnston, Robert K., ed. *The Use of the Bible in Theology: Evangelical Options*. Atlanta: John Knox, 1985.

A number of important evangelical theologians here reflect on how they use the Bible in doing theology. What emerges is a fascinating array of approaches each with its own questions and concerns yet united by the common commitment to Scripture as the Word of God.

Lewis, Gordon and Bruce Demarest. *Challenges to Inerrancy: A Theological Response*. Chicago: Moody Press, 1984.

This book contains thirteen theological essays by scholars committed to inerrancy that survey positions from the Enlightenment onward that have rejected inerrancy. It also contains an essay that argues for inerrancy on the basis of the Old Princeton theology.

McKim, Donald L., ed. *The Authoritative Word: Essays on the Nature of Scripture*. Grand Rapids: Eerdmans, 1983.

This volume presents essays by top scholars on different dimensions of the issue of the nature of Scripture. The three divisions of the book are Authority: Sources and Canon; Doctrine and Its Development and Current Views. Among the topics considered are how the Scriptures were formed, canon, revelation, inspiration, the work of the Holy Spirit and recent views of biblical authority. An extensive annotated bibliography is also included.

McKim, Donald K. *What Christians Believe About the Bible*. Nashville: Thomas Nelson, 1985.

Here a wide spectrum of views about the nature of Scripture found in contemporary theology is presented. Initial essays concern the Roman Catholic and Protestant traditions followed by ten pieces surveying theological positions titled: Liberal, Fundamentalist, Scholastic, Neo-Orthodox, Neo-Evangelical, Existential, Process, Story, Liberation and Feminist Theology. Each view is presented objectively and on its own terms.

Nicole, Roger R. and J. Ramsey Michaels. *Inerrancy and Common Sense*. Grand Rapids: Baker, 1980.

This volume shows some differences in evangelical views about the "inerrancy" of Scripture. Its contributors have been associated with Gordon-Conwell Seminary. The pieces present an historical study, focus on terminologies, textual transmission of Scripture and biblical interpretation. The approach is described as "irenic."

Pinnock, Clark H. *The Scripture Principle*. San Francisco: Harper & Row, 1984.

This is a major statement on the nature of Scripture from an evangelical theologian which deals fairly and sensitively with numerous issues surrounding the issue of biblical authority. The three parts of the book present Scripture as the Word of God, written in Human Language as the Sword of the Spirit. It will be a most helpful volume for all who contemplate what the Bible is and how it functions.

Youngblood, Ronald, ed. *Evangelicals and Inerrancy*. Nashville: Thomas Nelson, 1984.

Here is an anthology of selections from the *Journal of the Evangelical Theological Society* which cover a wide range of issues but are united in their adherence to biblical inerrancy. As a sourcebook for the inerrancy view, this is most useful.

D. BIBLICAL INTERPRETATION

Carson, Donald A., ed. *Biblical Interpretation and the Church: The Problem of Contextualization*. Nashville: Thomas Nelson, 1984.

Here are eight essays by an international assortment of scholars who address the problems of biblical hermeneutics in relation to issues facing churches throughout the world. The primary focus is ecclesiological and missiological.

Dunnnett, Walter M. *The Interpretation of Holy Scripture*. Nashville: Thomas Nelson, 1984.

Dunnnett deals with theological and interpretive issues in this survey of the practices of biblical interpretation today. He includes chapters on language, literary form and historical and cultural contexts as well as one on models of interpreting Scripture which deal with various literary genre. His bibliography is quite detailed.

Ferguson, Duncan S. *Biblical Hermeneutics: An Introduction*. Atlanta: John Knox, 1986.

This is a fine introduction to biblical hermeneutics that covers major issues of biblical hermeneutics, the practice of hermeneutics and hermeneutics in the life of the church. The chapters are clearly written and quite helpful in setting the landscape of both historical and contemporary approaches.

Froehlich, Karlfried. *Biblical Interpretation in the Early Church*. Sources of Early Christian Thought, ed. William G. Rusch. Philadelphia: Fortress, 1984.

Froehlich has assembled a very useful collection of texts from the patristic period that demonstrate the emergence of hermeneutical issues in the early centuries. His introduction to the volume traces the major streams and is most illuminating.

Gottwald, Norman K., ed. *The Bible and Liberation: Political and Social Hermeneutics*. Maryknoll, NY: Orbis, 1983.

Twenty-eight chapters by numerous authors make this anthology very significant in describing sociological and political approaches to biblical studies. Social and political hermeneutics are important new methods with far-ranging implications which are clearly seen in these stimulating essays.

Hagen, Kenneth, Daniel J. Harrington, Grant R. Osborne and Joseph A. Burgess. *The Bible in the Churches: How Different Christians Interpret the Scriptures*. New York: Paulist, 1985.

Each author contributes a piece to this work. Hagen writes on the history of Scripture in the church; Harrington on Catholic interpretation and Burgess on Lutheran interpretation. Harrington concludes with a chapter in the convergences and divergences that emerged. Also of interest is that each writer presents a case study interpretation of Ephesians 2:1-10.

Keegan, Terence J. *Interpreting the Bible: A Popular Introduction to Biblical Hermeneutics*. New York: Paulist, 1985.

This book focuses on structuralism, reader-response criticism and canonical criticism as leading methods of critical biblical scholarship. A chapter on the history of biblical interpretation and the potential impact of these critical biblical studies methods are also included. A number of charts and diagrams enhance the usefulness of this book.

Lundin, Roger, Anthony C. Thiselton and Clarence Walhout. *The Responsibility of Hermeneutics*. Grand Rapids: Eerdmans, 1985.

A team of biblical and literary scholars have proposed a new approach to hermeneutical theory. They come to it from a philosophy of action and argue that textual meaning comes from the different interrelated actions by authors and readers who produce and use texts rather than from language itself as the locus of meaning.

McKim, Donald K., ed. *A Guide to Contemporary Hermeneutics: Major Trends in Biblical Interpretation*. Grand Rapids: Eerdmans, 1986.

Twenty essays here present the variety of approaches to biblical interpretation today. These are divided into: Biblical Avenues, Theological Attitudes, Current Assessments and Contemporary Approaches where the chapters are on the Theological, Literary, Structural, Contextual, Anthropological, Liberation and Feminist approaches.

Radmacher, Earl D. and Robert D. Preus. *Hermeneutics, Inerrancy, and the Bible*, Papers from ICBI Summit II. Grand Rapids: Zondervan, 1984.

This large volume contains sixteen papers and two responses to each from scholars at the second summit of the International Council on Biblical Inerrancy. Included also are four appendices, one of which is "The Chicago Statement on Biblical Hermeneutics."

Russell, Letty M., ed. *Feminist Interpretation of the Bible*. Philadelphia: Westminster, 1985.

Here is a splendid collection of essays from twelve women who portray the varieties of approaches to feminist biblical interpretation today. Each piece presents its own perspective and at points the writers interact with each other. As a picture of what women theologians are saying about biblical interpretation, this is a most important resource.

Swartley, Willard, ed. *Essays on Biblical Interpretation: Anabaptist-Mennonite Perspectives*. Elkhart, IN: Institute of Mennonite Studies, 1984.

These twenty essays from Anabaptist-Mennonite scholars identify the major emphases in Anabaptist biblical interpretation, the development of the place of the Bible in Mennonite history between the sixteenth-century and the present as well as the current endeavors of Mennonites to reflect on methods of biblical interpretation and the authority of Scripture. The concluding essays describe how the Bible may function in the congregation. This is a fine collection.

Swartley, Willard. *Slavery Sabbath War and Women Case Issues in Biblical Interpretation*. Scottsdale, PA: Herald Press, 1983.

By focusing on these four issues, Swartley gives a fascinating study of how commentators have used Scripture to support their views on different sides of these topics. A wide range of material is cited and summarized making this book of real value for data on the issues themselves as well as for the case studies in biblical interpretation it presents.

Vander Goot, Henry. *Interpreting the Bible in Theology and the Church*. Lewiston, NY: Edwin Mellen Press, 1984.

In this book, Vander Goot calls for a hermeneutics of trust in the Bible which needs to be read from God's perspective. He calls for the recognition of the priority of text over context, "listening in" over analysis, the literal sense over hidden senses and the canonical sense of Scripture to be found in the context of the Christian church.

Letters to the Editor

TSF Bulletin welcomes letters to the editor. We especially enjoy those that carry on creative dialogue with material we've published. Send your letters to the Editor, *TSF Bulletin*, P.O. Box 7895, Madison, WI 53707-7895.