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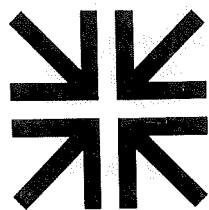
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A table of contents for *Theological Students Fellowship (TSF) Bulletin (US)* can be found here:

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TSF News and Reviews

Theological Students Fellowship 233 Langdon, Madison, Wisconsin 53703 (608) 257-0263.

Mark R. Branson (Los Angeles) TSF Secretary and Editor

Clark H. Pinnock (Toronto School of Theology) TSF Coordinator and *Systematic Theology*

MAY 1978

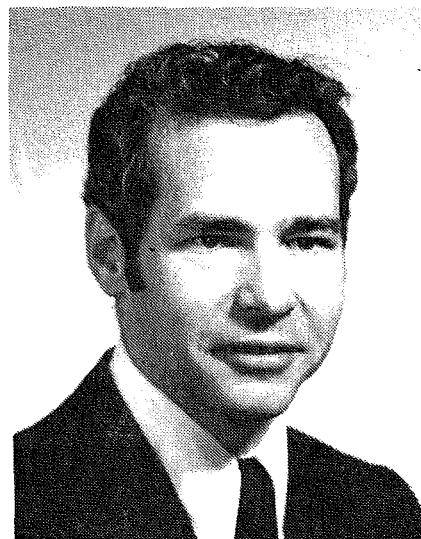
NEWS

WHY GO NATIONAL?

TSF is a young, national service organization aimed at facilitating the spiritual and intellectual maturity of evangelical seminary students. As seminary students convene in groups at first loosely-known as TSF, the inevitable question arises: "Why should we belong to TSF as a national organization? Can't we do the same thing without identifying with an off-campus organization?"

The principal advantage of relating the local "chapter" to a national Logo and guidelines is continuity. Students are necessarily a highly-transient group; lacking relatively enduring organizational and theological structures, frankly the group may quickly resolve itself into a personality cult or small whimsical clique. While some autonomy is surrendered, the gains are greater, I believe. The agenda and invitation of TSF is stated forthrightly for all, especially for the slow reactors who need a year or so to make a final decision. Potential speakers, too, want to know what they're in for when invitations are offered. People want and anticipate stability in an organization before making a substantial commitment.

A second issue invariably arises: not everyone wants to be a full-fledged member. Does pressing for the local group to claim a corporate identity exclude those not in a position personally to affiliate with TSF? In my mind there are three types of folks in TSF. First is the *hard core* student: annual dues are paid, personal acceptance of TSF beliefs are welcomed and active participation transpires. Second is the *living room visitor*: active participation in some



Dr. Paul Mickey.

Associate Editor for both *NEWS AND REVIEWS* and *THEMELIOS*;

Associate Professor of Pastoral Theology at Duke Divinity School; Chairman of Good News, a forum for scriptural Christianity within the United Methodist Church.

but not all TSF sponsored activities, but this person may be unwilling to buy into the whole package of dues, membership card, etc. Third is the *window shopper* with modest and tentative involvement, an unreadiness to get too close, but a continuing, tangential interest is evidenced.

All three types are on campus and welcome to relate to TSF with their respective commitments. But a strong continuity of organization value is needed for all three types. This is why it seems wise to me for TSF groups to relate to TSF nationally.

YANDELL JOINS EDITORIAL STAFF

The area of World Religions covers by necessity a broad academic range. Robert Frykenburg has already joined us, his specialty being South Asian studies and religions per se. His colleague at the University of Wisconsin, Keith Yandell, is Professor of Philosophy, with special interest in the philosophy of religion. These men together will oversee *News and Reviews* features in World Religions. I spent several hours recently with them and am grateful for their willingness to work with TSF. Yandell has contributed a review of Hick's *Death and Eternal Life* for this issue.

YOUR ROLE IN NEWS & REVIEWS

Readers of *News and Reviews* must play a significant part as we attempt to make this a more valuable resource. (1) Please send news about your campus activities. Are some evangelicals meeting for discussions or fellowship? Are noteworthy speakers hosted (by TSF or other sponsorship)? Are particular books having an impact? (2) What books should we be reviewing? What writers are most influential on your campus? (3) Would you like to write a book review for *News and Reviews*?

If you want to critique a certain book, or if you simply want to be available for a particular area, write to the appropriate Associate Editor:

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Incidentally, several local chapters are beginning their own occasional newsletters. This helps maintain communication within a chapter.

CHANGES IN SUBSCRIPTION PROCESS (Please note carefully!)

Money. The good news first: We are *not* announcing a price increase! However, please be aware that the \$5/year does not cover our costs for *NEWS AND REVIEWS* and *THEMELIOS*, so we are in need of donors to keep this effort moving.

Expirations. We are making changes in subscription dating as we attempt to computerize our growing mailing list. Beginning this summer, all subscriptions will be handled on a September to May basis. No subscriptions will begin mid-year (hopefully avoiding problems of finding you as you change addresses in the summer). New members: If someone sends application mid-year, we will send the applicant the back issues immediately, and the future mailings as they are published. Current memberships which expire mid-year will be adjusted to comply with the new system. You will receive information on that adjustment in the future.

Changing Address? Please help us by keeping our address list up-to-date! Many inquiries about lost issues could have been avoided if an address change had been submitted.

Mailing Schedule. *THEMELIOS* will continue to be released three times each year. *NEWS AND REVIEWS* will be released five times in 78-79. The journal and supplements may or may not be mailed together.

THEMELIOS Only. If you wish to receive *only THEMELIOS*, the cost is \$3/year. You will not receive *NEWS AND REVIEWS*, special book/monograph/tape ordering opportunities, TSF membership mailings, and other benefits.

PRINCETON

Because of the great interest in Theological Forum (a TSF contact at Princeton), students have been meeting weekly on Wednesday at noon, averaging 15 - 25 in attendance. Speakers highlighting this semester have included: Dr. George Edgar Sweazy, Professor of Homiletics, Emeritus, on "Evangelism and the Local Church," the Reverend Al Stones on "Questions of the Unevangelized," Dr. John McIntyre, Visiting Professor of Theology on "Theology and Method," Dr. Bruce Metzger on "The Bible and Human Sexuality." Metzger drew a crowd of 60 - 70 because of the current issue of homosexual ordination. Other speakers scheduled for this semester include Dr. Diogenes Allen, Professor of Philosophy on "Aspects of Evangelical Piety," Dr. Cullen I. K. Story, Assistant Professor of New Testament on "Evangelicals and Higher Criticism." Altogether, the Princeton chapter is looking ahead to an even more fruitful and encouraging time next fall.

TORONTO - DUBUQUE - CHICAGO--
FIRST NORTH AMERICAN CONFERENCE

I recent visited with Clark Pinnock and students in the Toronto School of Theology. Work is underway on a "survey of theological systems." The goal is to provide a 50-page guide to those who have produced systematic theologies. George Robertson and Terry Donaldson are working with other TSF students to knit together a chapter with monthly speakers, a newsletter and mutual encouragement.



Toronto Gathering

An evening in Dubuque offered the opportunity to discuss with Donald Bloesch his recently completed volume of a two-part systematic (volume I to be released this summer). At first reading it appears to be the most lucid, refreshing and "ecumenical" work from an evangelical perspective yet produced. Buy it when it appears (Harper & Row) and Pinnock will review it next fall. I spoke to a faculty-student group on an Anabaptist's view of relevant issues involved in the Reformed-Anabaptist discussion. The Aquinas Institute and Wortburg Theological Seminary (American Lutheran) are included in the Dubuque consortium along with the United Presbyterian school (University of Dubuque Theological Seminary). The presence of several evangelical professors and a large number of students creates a hopeful setting for a thriving chapter.

In Chicago, Associate Editor Grant Osborne, Garrett-Evangelical student Jay Phelan and I made initial plans for the first TSF North American Conference to be held Chicago December 29 - 30. We will pursue theological and pastoral issues with the help of Clark Pinnock, Donald Bloesch and Howard Snyder. Set aside those dates and plan to be with us.

-MARK BRANSON-

SOUTHERN CALIFORNIA

A conference on "Women and the Ministries of Christ" sponsored by Fuller Theological Seminary and the Evangelical Women's Caucus will be held June 14 - 16 in Pasadena. The seminar will deal with a wide range of women's issues including the role of women in the local church, biblical feminism, the psychology of sex differences and social justice. The plenary sessions, discussion groups and workshops include speakers such as Evelyn Christenson, Sharon Gallagher (editor of Radix), Nancy Hardesty, David Allan Hubbard (President of Fuller), Paul K. Jewett, Kay Lindskoog, Virginia Mollenkott, Bill Pannell, Letha Scanzoni and Don Williams, to name just a few. For further information write Box H, Fuller Theological Seminary, 135 North Oakland Avenue, Pasadena, CA 91101. Registration fee is \$35, not including meals.

STUDY SUGGESTIONS

As a service to TSFers, we have two books available from the Madison office at reduced cost. Kenneth Howkin's *The Challenge of Religious Studies* (\$2) helps one deal with issues encountered in biblical studies and the often encountered presuppositional questions. This is a must for anyone desiring an evangelical appraisal of religious studies.

Second, Colin Brown's *History, Criticism and Faith* (\$3) focuses on biblical criticism and the relationship between faith and history. The four chapters are written by Colin Brown, F. F. Bruce, Gordan Wenham and R. T. France (*Themelios* editor). These volumes make worthwhile summer reading and can also be excellent discussion material for TSF chapters (especially if you wish to help new students next fall).

OCTOBER NEWS & REVIEWS

James G. Dunn, lecturer in New Testament at Nottingham, has recently released *Unity and Diversity in the New Testament* (Westminster, \$19.50). We believe this is one of the more significant books in recent years. We will feature several reviews next fall to examine this volume from various perspectives, (critical New Testament questions, systematic theology, pastoral theology and church history). Summer reading will make the reviews more meaningful for those of you wishing to pursue questions of the essentials of the Christian faith and the breadth of diversity within the canon.

STATEMENT REGARDING THE IVCF (including TSF) BASIS OF FAITH

by PETER B. NORTHRUP

Assistant to the President, IVCF and Director of TSF

In light of the discussions on Scripture occurring today, I believe it would be wise to make a clear statement about our policy on what statements are official. The single purpose of Inter-Varsity is to witness to the Lord Jesus Christ as God Incarnate in the academic community in the United States. IVCF is primarily an evangelistic movement. Our theological anchor is our basis of faith. All people involved in leading IVCF are in full agreement with this statement and sign annually the basis of faith. This includes all those connected with TSF, Inter-Varsity Press, and HIS Magazine in any editorial way. The statement of faith is as follows:

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

Two other statements of doctrine exist within IVCF which shed interpretive light on our basis of faith. They are:

- 1) The Basis of Faith of the International Fellowship of Evangelical Students, of which IVCF-USA is a member.
- 2) The Bear Trap Ranch Affirmation.

These documents can be obtained by writing to Peter Northrup, 233 Langdon St., Madison, Wisconsin 53703. Officially IVCF has no other theological statement or explanation than its basis of faith. Any other comments reflect the views of people within the IVCF community and cannot be construed as pronouncements officially. Some people within the IVCF community who have written concerning our understanding of the doctrine of Scripture are listed below:

John W. Alexander (President of IVCF), Statement at Urbana 1976. Available from Peter Northrup, 233 Langdon St., Madison, WI 53703.

Francis Andersen, "The Evangelical View of Scripture", IFES Journal, September-December 1962, page 26.

Available from TSF Research, Los Angeles (see order form in back).

Colin Brown, HISTORY, CRITICISM AND FAITH, Inter-Varsity Press, (\$4.95) Box F, Downers Grove, IL 60515.

-continued-

- T.C. Hammond, IN UNDERSTANDING BE MEN, Inter-Varsity Press, (\$3.95), Box F, Downers Grove, IL 60515.
- Martin Lloyd-Jones, AUTHORITY, IV Press, UCCF Book Centre, Norton Street, Nottingham NG7 3HR, England. (Not available through IV Press-USA.)
- Kenneth Kantzer, "Christ and Scripture", HIS Magazine, January 1966. Copies available from Peter Northrup, 233 Langdon St., Madison, WI 53703. (25¢)
- Clark Pinnock, "The Inerrancy Debate Among The Evangelicals", TSF NEWSLETTER, Late Summer 1976. Copies available from TSF Research in Los Angeles (see order form in back).
- J.I. Packer, FUNDAMENTALISM AND THE WORD OF GOD, Eerdmans Publishing House. Available from your local bookstore.
- John R.W. Stott, "Teacher and Lord", address given at Urbana '64. Available from Peter Northrup, 233 Langdon, Madison, WI 53703.
- J. W. Wenham, CHRIST AND THE BIBLE, Inter-Varsity Press, (\$2.95), Box F, Downers Grove, IL 60515.

These are some of the more important works published within the Inter-Varsity community. It should be underlined that none of them speak officially for Inter-Varsity. Within the Inter-Varsity community, with its high commitment to Jesus Christ, the Living Word of God, and Holy Scripture, the written Word of God, there are various responses to technical terms as infallibility and inerrancy. All believe in the entire trustworthiness of both the Living Word and the written Word.

IVCF welcomes any thoughtful attempt to express a doctrine of Scripture which is consistent with biblical claims and exalts the Lord Jesus Christ. It welcomes the work of the Council on Biblical Inerrancy because Inter-Varsity has a long-standing tradition (both in the U.S. and England) of producing high quality biblical interpretation and apologetics. IVCF prays that the current discussion about the nature of Scripture will ultimately lead men and women to a deeper commitment to Jesus Christ and the Bible. We apologize if it appears that IVCF has taken official positions of endorsement or criticism toward any group or individual during the past years of this discussion. It was not our intent to do so.

THEOLOGY

In response to Pinnock's review of Fundamentalism by James Barr, the following letter was received:

"Dear Mr. Pinnock,

Mr. Dayton of North Park Theological Seminary has sent on to me the typescript of your article about my book, and I just want to write and thank you for a helpful and positive review which will, I believe, do a great deal of good. I would very much enjoy the possibility of meeting you at some time and talking about some of these matters. Your discussion will certainly help me if at some time I come to write something more about the whole matter. Thank you for your thoughts.

Best wishes,
Yours sincerely,

James Barr



REVIEWED BY ASSOCIATE
EDITOR GRANT OSBORNE
OF TRINITY EVANGELICAL
DIVINITY SCHOOL

Phillip E. Hughes is a Reformed scholar in the best of the mold set by Hodge, Machen and Murray. This mold is typified by a blend of systematic theology and exegesis. It can give a commentary a freshness and comprehensiveness often not found in commentaries which refuse to set a text in its total biblical framework. Hughes, well known for his work on 2 Corinthians in the NIC series, has produced a study which deserves a place beside Spicq's masterful French work, Michel's German commentary and Bruce's excellent NIC edition.

Hughes differs from them all in two respects:
(1) In his use of the scholars of all ages in elucidating the text; too many commentators today have mistakenly assumed that it has all been said in the last fifty years. Hughes helps to correct that imbalance by noting the insight of the Church Fathers and Reformers on specific issues. His study of the history of interpretation regarding Melchizedek (ch 7) and the "greater and more perfect tent" (9:11) are both extremely helpful in determining the meaning of those passages.

(2) His use of systematic theology to elucidate the broader context around the passage. To be sure, there is great danger in this, for scholars have often lapsed into the error of interpreting specific points on the basis of the whole New Testament doctrine instead of the use of the concept in its own context. This results, for example, in a false interpretation of the doctrine of salvation in the epistle to the Hebrews on the basis of Paul's approach. Hughes, however, avoids this error by stressing the background of the text as a control for his theology.

His many excursions on important works add value to the volume. One of his best is his discussion of "the blood of Jesus and his heavenly priesthood," in which he corrects the error of those who believe Jesus' priestly work began with his exaltation and is a present work in heaven rather than a past work on the cross. Another is his study of the many approaches to 12:22f ("to innumerable angels in festal gathering and to assembly of the firstborn").

NEW TESTAMENT

A COMMENTARY ON THE EPISTLE TO THE HEBREWS
BY PHILLIP E. HUGHES,
EERDMANS, 1977.
A HISTORY OF THE INTERPRETATION OF HEBREWS 7,
1-10 FROM THE REFORMATION
TO THE PRESENT
BY BRUCE DEMAREST
TÜBINGEN: J.C.B. MOHR,
1976.

Of course, like all works, Hughes' commentary is not without its problems. In his use of the Church Fathers he often chooses certain quotes seemingly at random and fails to show the broad development of thought in the early centuries. At times, one is left wondering why a certain quote was employed, since it did not add a great deal to the elucidation

of the text. Also, he sometimes is guilty of redundancy and could compress many sections without diminishing the quality of the study. Finally, at times he seems to press too far his thesis that the epistle is written to a group of Essenic Christians. A discussion and consideration of contrary views would help balance the approach. Nevertheless, this work deserves a place near the top of commentaries on this epistle.

Bruce Demarest's work is an adaptation of his University of Manchester Ph.D. thesis and is an excellent example of another approach to New Testament study, *via* the history of interpretation. Like Gasque's more comprehensive study of approaches to Acts, this attempts to trace the development of thinking with regard to the Melchizedekian priesthood. The subject is well-chosen, since it is a central concept for understanding the Christology of Hebrews (many take the high priesthood of Jesus as the key to understanding the epistle as a whole, although that is an exaggerated statement).

Demarest has undertaken the period from the Reformation because several monographs have been written on the subject in the patristic period etc. For a more concise tracing through all periods, one may consult the excursus aforementioned in Hughes. In Demarest's study, he begins with the Reformation itself, noting first the humanists such as Erasmus, who changed the Roman Catholic eucharistic approach and took the passage purely as a type of Christ. The Protestant reformers, such as Luther, added to the literal meaning a spiritual thrust. As one would expect of Luther, he inter-

preted it in light of Pauline justification. From this beginning, Demarest traces the interpretation through the periods of Church History to the present.

Reading this interesting development of doctrine, one becomes aware as never before of the vast influence of one's own culture and religious miliee on dogma. The study of this single doctrine becomes almost a survey of Church History, as in each period the interpretation of the text depends as much on the religious emphases of the particular age as on the text itself. Therefore, a study like this becomes an important lesson for today and for this reason alone is worth reading.

For one well versed in the academic language, this study is interesting reading indeed. For the student especially interested in Hebrews or Christology, it becomes crucial as one notes the myriad of approaches to each aspect of the text. One could wish for more critique of views like Kasemann's argument that the writer was a gnostic Christian reinterpreting Jesus' priesthood along the lines of the gnostic Anthropos Myth. However, the corrective is applied indirectly when the next two surveyed are Michel and Bruce. On the whole, this is an interesting and very worthwhile work.

COMTEMPORARY OPTIONS IN
ESCHATOLOGY
BY MILLARD J. ERICKSON
BAKER, 1977.
THE MEANING OF THE
MILLENNIUM
ROBERT G. CLOUSE,
EDITOR
INTER-VARSITY PRESS, 1977

REVIEWED BY JOHN E. PHELAN,
JR., A GRADUATE OF TRINITY
EVANGELICAL DIVINITY
SCHOOL AND A DOCTORAL
STUDENT AT GARRETT-EVAN-
GELICAL THEOLOGICAL
SEMINARY (CHICAGO)

To the uninitiated the wide range of choices that one has when it comes to an eschatological position can be not only bewildering, but, at times ludicrous. The esoteric terminology and attention given to scriptural minutiae in some circles cause many to disparage the whole field of study. Nevertheless, the increasing interest in eschatology and its popularization through a whole spate of relatively low-priced paperbacks make it important for the theological student to be able to speak intelligently on the various positions. Others may need help just to make sense out of the discussion.

Most of the problems of eschatology (at least insofar as the evangelical wing of the Church is concerned) revolve around the questions of the nature of the millennium and the relationship of Christ's coming(s) to it. These recently published books may be useful to those looking for help in their study of these questions.

In his preface, Erickson, who is professor of theology at Bethel Theological Seminary, states that the book "grew out of a request by students at Bethel . . . for a course that would examine thoroughly and objectively the eschatological options extant in the circles in which they would one day minister." He later remarks that the book's primary purpose is to "examine closely" the "conservative options" (p. 13). Erickson is to be commended for his attempt to weave his way through the complexities of the various eschatological schemes. To his credit he makes a genuine effort to be fair with all views, citing at the end of each section both strong and weak points.

The first section is taken up with a brief (35 pages) consideration of what he calls "liberal" options: Idealist Eschatology, Consistent Eschatology, Realized Eschatology, and Existential Eschatology. In this first section, one immediately becomes aware of one of this book's major weaknesses. Some of the discussions are extremely brief. For example, there are only five pages on Realized Eschatology, and, in spite of nine pages on Bultmann, only about two and one-half are on his eschatology. In certain parts of the first section Erickson seems to depend too much on the quotation of or reference to a limited number of sources. While the brevity is perhaps understandable given the nature of the book, one would expect in light of it a wider citation or notation of sources for the purposes of further study.

This combined weakness is also seen in parts of the second section. Amillennialists may not be happy with his discussion of their position. Most of his consideration of amillennialism, in fact, is taken up with an examination of James Hughes' exegesis of Rev. 20:4-5. As important as this is, it is surprising that no more space is given to the crucial subject of hermeneutical approaches to the interpretation of prophecy and representative exegesis.

Erickson seems more comfortable dealing with the premillennial views. There is an even handed and fair discussion of dispensationalism. His consideration of the various tribulational views is perhaps the most helpful part of the book. He (perhaps understandably) shows considerable de-

pendence upon the works of Ladd and Walvoord. Unfortunately, once again one would have expected a fuller treatment of the hermeneutical assumptions which underlie the various positions.

All things considered, this book is only moderately successful in doing what it set out to do. Some sections are too brief to give the student an accurate assessment of the position under consideration and the bibliographical notations are often too few to direct him or her to further sources of information. Nevertheless, it is sure to find a place in the classrooms of conservative seminaries and Bible Schools. Students outside of those circles are likely to be disappointed with it, but then it was not really intended for them. In spite of these criticisms, it is a useful volume, especially in its dealings with the more conservative options.

The Meaning of the Millennium seems to offer several advantages over Erickson's work. In it you find scholars espousing their own views and not those of another. The format is also more appealing. Four scholars offer essays on their own positions: G. E. Ladd (Historic Premillennialism), Herman A. Hoyt (Dispensational Premillennialism), Loraine Boettner (Postmillennialism), and Anthony A. Hoekema (Amillennialism). Each essay is followed by responses from the other three scholars. The hermeneutical presuppositions and exegetical methodologies are revealed and challenged in stimulating interchanges. There is an introduction by editor Clouse containing a brief history of

the Church's views of and conflicts regarding eschatology. He also provides a postscript to the discussion. The book contains a helpfully subdivided bibliography to facilitate further research. Unfortunately one has to suffer with endnotes rather than more convenient footnotes.

The essays are of varying quality. Ladd and Hoekema show a greater concern with exegesis of the relevant passages and honest consideration of the hermeneutical issues. Hoyt seems content to cite rather than exegete scripture. He shows the uncomfortable tendency of many dispensationalists to assume his position and then profess delight at finding it in scripture. Boettner seems to warrant the criticism of the other writers that he makes little significant appeal to scripture. Ladd's reply to his essay amounts to only two paragraphs. Hoekema's essay includes an overview of amillennial eschatology as well as a defense of the amillennial position on Rev. 20: 1-6. The former section of his essay goes a long way to show how deficient Erickson's consideration of the amillennial position is.

This work is certainly not a complete discussion of the coming(s) of Christ in relation to the millennium. Hoyt seems content to state that Christ will return for the Church before the seven year tribulation and with the Church after it, while the others deny this view is Biblical with little exegesis of relevant passages on either side. Nevertheless, if one is confused about the basic views, this work is an excellent introduction to the discussion as well as a pointer to additional works on the subject.

OLD TESTAMENT

New Periodical:

OLD TESTAMENT ABSTRACTS--
A THRIC-E-YEARLY BIBLIOGRAPHY OF LITERATURE
RELATING TO THE OLD TESTAMENT PUBLISHED BY THE
CATHOLIC BIBLICAL ASSOCIATION. VOL I, 1978
(124 PP). REVIEWED BY
MARK R. BRANSON, TSF
SECRETARY.

An abstract is a summary of the key points of a journal article or book. The Catholic Biblical Association has taken on the task of informing us concerning the academic community's Old Testament studies. Over 200 periodicals (including Themelios) are listed as resources. The editorial staff includes Bruce Vawter (General Editor--DePaul University), John Bright (Union, Richmond), Edward Campbell (McCor-mick, Chicago), Alexander DiLella (Catholic University, Washington, D.C.), and others. The abstracts average around 130 - 160 words.

The layout is convenient. Periodical abstracts (78 pages) and articles generally date from January 1977. Under "General Articles" (17 abstracts), James Sander's "Biblical Criticism and the Bible as Canon" (USQR 32, 1977) is abstracted by Vawter:

"JAMES A. SANDERS
"Biblical Criticism and the Bible as Canon,"
USQR 32 (1977) 156-157.

"With the passing of Barth, Albright, and Wright the consensus on biblical realities has disappeared and there is a crisis in biblical criticism. To fill the gap, numerous solutions are being proposed: pneumatic appeals, structuralism, symbolism. The author pleads the case for canonical criticism:

that the faith communities found meaning in a certain body of literature that gave them their identity and can give us ours. Using the valid tools of biblical criticism to discern the hermeneutics of the Bible itself can permit us to read dynamically and learn in our contexts who we truly are.-B.V."
(P. 2, #4)

Other abstracted articles include under "Archeology, Epigraphy, and Philology" include F. I. Andersen on "Elbla: The more we find out, the less we know," (Buried History 13 [1, 1977] 6-12) and Paolo Matthiae, "Tell Mardikh: The Archives and Palace," (Archeology 30:4, 1977, 244-253).

Other categories include "History and Geography" (26 abstracts) followed by biblical sections: Pentateuch, Historical Books, Writings, Major Prophets and Minor Prophets; then Biblical Theology (a noteworthy article by Scullion is abstracted on "Recent Old Testament Theology: Three Contributions" from the Australian Biblical Review: "The publication of three Old Testament theologies in recent years by Zimmerli, Fohrer, and McKenzie, suggests that OT theology has recovered from its crisis."

This is followed by explanations of the three approaches. Finally, "Intertestamental and Apocrypha" material is abstracted, giving us a total of 314 abstracts!

The "Book Notices" cover 33 pages and basically the same topical areas. As with the journal abstracts, much foreign literature is included (abstracts are still written in English). The thoroughness of this section will improve as publishers provide more books. Overall the

journal coverage is excellent and the book section is more-than-sufficient for most students. Our thanks to Vawter and the other laborers in this fruitful vineyard.

SUBSCRIPTION PRICES:
\$11 (3 ISSUES), OLD
TESTAMENT ABSTRACTS,
THE CATHOLIC UNIVER-
SITY OF AMERICA
WASHINGTON, DC 20064

AND SARAH LAUGHED

BY JOHN H. OTWELL
PHILADELPHIA: THE WESTMINSTER PRESS, 1977.
REVIEWED BY PATRICIA GISBURNE
SOCIOLOGY INSTRUCTOR
ROCKMONT COLLEGE
DENVER, COLORADO

In writing this book, John Otwell gives a detailed examination of women in the Old Testament in order to determine their status in the ancient Israelite society. It is his contention that the status of women as defined by the laws of the Old Testament and as reflected in God's dealings with His people is much higher than modern Christians and secular society have realized.

Though a surface reading of Scripture may lead one to the conclusion that women were seen as inferior and were treated as property or objects, Otwell claims that a closer examination of the Hebrew faith as defined in Scriptures along with an understanding of the ancient world of which Israel was a part leads one to conclude that Israel's view of women was extremely high -- one of respect and equality. Though they did have a high regard for women, the Israelites did not always treat them as though they were equals. As in so many other areas of her religious and social life, Israel failed to live up to the expectations God had demanded of her.

Otwell discusses several themes in great detail in order to support his major thesis that women are essentially equal to men in status. He takes such familiar themes as the creation of woman, the role of woman in childbearing, the woman's subservience to man, her role as wife and mother, and the woman's participation in the religious life of the community and shows how evangelical Christians as well as the secular community (including sociologists and psychologists) have misunderstood God's dealings with women in the Old Testament. For example, according to Otwell, when the function of childbearing is viewed as God intended, one sees that God was with women in a very close and special way, a religious dimension that even men could not experience in their own personal lives. The male may have been assigned the function of preserving the family, but it was the woman who was the key to the survival of the group through her function as the childbearer. The woman was seen as the center of divine activity. Thus, she was accorded a very high status in the Israelite community. Many laws seen as keeping women back from a fuller participation in the religious life of the community (therefore suggesting their inferiority) were really intended to protect them, especially in relationship to their childbearing function, a function which Otwell perceives to be superior to any which the man performs. In fact, in matters of the home, it is the man's role that is defined as complementary and supportive, the role which is traditionally assigned to women.

Other themes that Otwell examines with which evangelicals are less familiar include the participation of women in public life, the rights of the single, divorced and widowed in Israelite society, the man's subservience to the woman (as when God told Abraham to submit to Sarah's decision concerning Hagar), and her authority in the home. In each one of these situations, Otwell demonstrates the equality that the Israelite woman enjoyed.

In my opinion, Otwell's reinterpretation of passages that traditionally have been used to support a low status for women in ancient Israel was refreshing to say the least, a reinterpretation which evangelicals should seriously consider. The book, however, did raise some problems from my perspective. The author views the Scriptures as a series of stories, legends and myths written over several centuries by men largely unknown to us today (the JEPD theory). This approach to Scripture may discourage some evangelicals from reading the book at all, or if they do read it, may result in their too easily dismissing the conclusions of the author. The author on occasion may stretch the interpretation of some of the passages, but in such cases he usually acknowledges the lack of substantial Scriptural support. If the reader is able to set aside his biases in these matters, he will find that the author has a great deal of new insight to offer on the issue of women's status in the Old Testament.

PHILOSOPHY

DEATH AND ETERNAL LIFE
BY JOHN HICK
HARPER & ROW, 1976
REVIEWED BY KEITH E.
YANDELL, PROFESSOR OF
PHILOSOPHY, UNIVERSITY
OF WISCONSIN

In 495 pages Professor John Hick, who is H. G. Wood Professor of Theology at Birmingham University, discusses a wide variety of related topics. He considers concepts of human nature as they occur in both Eastern and Western thought; the changing sociology of death; contemporary Protestant, Catholic, and secular views of death; New Testament views on the after-life; para-psychology; the problem of the relationship between mind and brain; death and after-life in the history of Christian thought after the New Testament period; doctrines of bodily resurrection; doctrines of reincarnation in examining various non-contradictory accounts of life after death. The point of all this is essentially to develop what the author takes to be a view of survival of death which is both internally coherent and consistent with the best insights of the various religious traditions he examines, and is at least not contradicted by any empirical evidence we now possess.

Professor Hick seems to this reviewer at least to have put us much in debt for his fine FAITH AND KNOWLEDGE which is the best contemporary treatment of the concept of religious faith I am aware of. (My reservations concerning certain details of his view can be found in BASIC ISSUES IN THE PHILOSOPHY OF RELIGION, Chapter 6.) There is

also a wealth of valuable material in his EVIL AND THE GOD OF LOVE, though its universalism will raise theological questions and various of his philosophical views have (of course) been challenged. I do not think that DEATH AND ETERNAL LIFE is on the same high level as these other works, and perhaps it is worth saying why.

In all fairness, there is the difficulty of the topic, the wide-ranging character of the book, and the fact that the book tries to break new ground. Hick's desire seems to leave nothing out that might seem relevant, and he clearly wants to contribute to what he calls "global theology". The desire for comprehensiveness, plus the motivation to contribute to "global theology", do lead to some, shall we say, innovative results. When Hick comes to paint his own preferred picture of a possible after-life it is seances and the TIBETAN BOOK OF THE DEAD that provide the raw materials, even though Hick grants that there seems to be no good reason to think that the material from mediums has its source in actual reports from beyond the grave. He notes that orthodox Christians will be "repelled" by the Tibetan source. Perhaps they will simply not be persuaded that there is any more reason to give credence to the "testimony of yogis who claimed to have direct acquaintance with this intermediate (between death and rebirth realm" (p. 399). Indeed, why anyone should in fact take this source seriously is not explained. To note that some persons will be repelled by the use of a source is not itself to give a reason to think the source reliable; it seems to be as close to a reason as Hick gives us.

There are a variety of additional criticisms that can be made. Theologically, Hick's rejection of the full Deity of Christ (to us a redundant phrase, as Deity does not admit of degrees) affects the way he treats the teachings Jesus offered and smooths out differences between Jesus and, say, the Buddha. His at least implicit rejection of the New Testament as normative revelation allows him to treat that document as but one source among many, and to ignore it entirely if that fits better with the development of his views. Philosophically, it is obvious that his treatment of the mind/body problem is very brief, and his rejection of the mind/brain identity thesis is based on the claim (roughly stated) that if determinism is true, we could not accept it because it was true; we could accept it from causes, but never for reasons. I have not myself seen a version of this argument that satisfied me, and it is a topic of much current debate. There is a perhaps too easy assumption that if the identity theory is true then survival is impossible. There is the frequent tendency to confuse or conflate having an ego (being a person) with being an egoist (being selfish), and to condemn the former because the latter is bad. (This is a defect Hick seems to have picked up from Eastern writers, some of whom are adept at this conflation--which is, of course, simply a mistake.) His own considered view seems to be that persons who survive death and that in a loving community they learn in the long run to overcome the temptation to selfishness. Sometimes, he is fully aware that without persons you have no morality. At other times, he blurs this fact. Perhaps most basic is a methodological issue. Hick divides traditions

into Eastern and Western. One could equally well divide them into, say, geographical division. If you divide along East/West lines, you can say: "See, God is viewed as personal in the West, and also in the East, and He is viewed as impersonal in the East, and also in the West; so if we want to take full advantage of religious insights, we will develop a view on which God is both." My own view is that the result of such an attempt will be either inconsistent, or else vague to such a degree that questions of consistency (and so of truth or falsity) do not arise. In my opinion, Hick's own account is of the latter variety. But one could also divide along theist/monist lines and say: God is viewed in some Western and some Eastern traditions as personal, and in some Eastern and some Western traditions as impersonal; so the disagreement is fundamental and must be resolved. Or, more clearly as it seems to me: there are theistic traditions for which a personal God is the ultimate reality, and of course there are (e.g.) also other traditions on which there is nothing but matter in motion, with neither God nor Absolute, and there is monism. These are logically incompatible; not more than one can be true. The question is: which is true?

My final suggestion, then, is that Hick's book raises some important questions. It asks us to look again at Christian theology to see exactly what it does say on such matters as the nature of God, man and life after death. It raises the question: what exactly is an adequate hermeneutic, or set of interpretive principles, by which the

meaning of the Bible can be made plain? And it presses home the query: what do religious traditions other than the Judeo-Christian teach, and on what basis, and to what degree is this consistent with what the Bible teaches? Further, what can we learn from these other traditions? Anything? Nothing? Without knowing what they say, and on what basis, one cannot tell. (One can learn a good deal about what these traditions do teach from Hick's book).

Perhaps it is inevitable that a book of the sort Hick's is should, at least at present, be uneven in level of argument and should raise more questions than it answers, both substantively and methodologically. I would myself find it hard to accept a good many of his claims. But there is a great deal to be learned, both substantively and methodologically (pro and con) from Hick's book, and a critical reading of it can make one aware of what is currently being thought in a variety of areas, and (more importantly) of what some of the basic issues in these areas are. If I have tried to indicate some of the problems I see (and it would take many pages to develop and defend and qualify in a fully professional fashion the criticisms I've briefly framed), I've also tried to note the breadth and depth of the task Hick has taken upon himself and tried to make clear the questions it raises and tries, if with mixed success, to answer. Perhaps the basic question is this: what, exactly and precisely, is a "global theology", on what assumptions is it possible, and are those assumptions sound?

PRACTICAL THEOLOGY

Spiritual Formation and Moral Structures

FINNEY'S SYSTEMATIC THEOLOGY. MINNEAPOLIS: DIMENSION BOOKS, 1976. 435 PP. \$4.95. THE AUTOBIOGRAPHY OF CHARLES FINNEY. DIMENSION. 1976. 231 PP. \$3.95. THE HEART OF THE TRUTH. DIMENSION, 1976. 248 PP. \$3.50. REVIVAL FIRE. DIMENSION. 1976. 96 PP. \$1.25. LOVE IS NOT A SPECIAL WAY OF FEELING. DIMENSION. 1976. 136 PP. \$1.45. FINNEY ON REVIVAL. DIMENSION. 1976. 120 PP. \$1.75. ALL BOOKS ARE BY CHARLES G. FINNEY. ALSO, THE MORAL CONTEXT OF PASTORAL CARE. DON S. BROWNING. WESTMINSTER. 1976. 144PP. \$7.95.
Reviewed by Paul Mickey, Associate Editor, Duke Divinity School.

Recently Dimension Books, a division of Bethany Press, released a paperback version of several books of Charles Finney. Calling the believer to the moral life permeates his writings--from FINNEY'S SYSTEMATIC THEOLOGY to REVIVAL FIRE; and its summons locates that morality in both individual and corporate contexts. More about the specifics of his program later. Many who claim refuge in 20th century intellectual circles have come to perceive--and at times dismiss--19th century evangelicals and revivialists who believed in a "moral universe" as untutored: modern physical and natural sciences have produced Heisenberg's principle of indeterminacy and Einstein's theory of relativity. Contemporary philosophical and theological discussion are infatuated with the notion that the universe is "a-moral" and the attractive model for perceiving the universe and therefore the deriving of ontological principles are those of linguistical

analysis and mathematics--conceptualities valued because they claim a moral neutrality: they are purely functional and value free.

But in this same setting along comes Professor Don Browning of the University of Chicago Divinity School and perhaps the most significant "young" figure in the pastoral care and counseling movement in the U.S. THE MORAL CONTEXT OF PASTORAL CARE is a programmatic effort--though certainly not Browning's initial one--to relate a "rational morality" to acts of caring. The coincidental release of Finney's works and Browning's book is not surprising, upon reflection. These books suggest--I would contend--that theology in general and practical theology in particular may be coming full circle and back to peg one where serious reconsideration of moral issues in the practical aspects of ministry is possible.

Simply to read the Browning and Finney works in conjunction is well worth the investment of time and money: many possible instructive and illuminating insights are in the offing to guide the evangelical toward effective parish ministry. In reading these authors, three basic themes deserve mention in anticipating how the more significant connections may be established.

A. Feelings and Morality
In LOVE IS NOT A SPECIAL WAY OF FEELING, Finney excerpts portions from his systematic theology and argues, "it follows that certain states of the intellect and the sensibility and also certain outward actions must be implied in the existence of the love which the law of God required" (p.3); and of "disobedience to the moral law of God" Finney declares, "disobedience to God's law must consist in the choice of self-grati-

fication as an end. In other words, it must consist in selfishness". (p. 130): Here self-indulgent narcissism, not a theologically motivated "ultimate intention" for social and moral character, holds sway. Similarly, Browning avers that psychotherapeutic change constitutes a three phase sequence: (a) separation, (b) liminality (transition or dialectic of an "undifferentiated state"--somewhat akin to utopian equality of mystical states), and (c) reincorporation (p. 34); and that acts of caring need a rational morality to help with reincorporation and moving people beyond the temporary, transitional state of undifferentiated liminality and mystical subjectivity.

Both Finney and Browning argue that religious conversion and therapeutic process must move beyond the necessary but temporary phases of heightened subjective feelings and social detachment: both argue that a rational, moral character to life is needed if reincorporation, or indeed, re-creation or integration are to occur.

B. Feelings Yes; But in Context

Browning's concern is that acts of pastoral care become stuck in the first two phases of psychotherapy: separation and liminality; moral structures and moral inquiry are not affirmed nor pursued (p. 37). Moral philosophy is needed in pastoral care. In support of the need for moral philosophy in pastoral activities, Browning suggests that we need to understand Jesus as a "super-legalist," the creative legalist who rises above the legal codes because he has them (p. 49): This is a transmoral conscience, not an "a-moral" secular theology. Finney too takes on this task. In

Revival Fire, Finney answers the "hue and cry" of his detractors regarding revivalism and emotionality: emotions are a part of human experience--including revival meetings--and therefore "The gospel is adapted to promote a healthful excitement" (p. 97). Religiously-oriented emotions are (a) mechanical--contrived, with no abiding intentionality (p. 79), (b) "spurious" driving people from theological truth (p. 89), or (c) primitive and uncouth--do not mess with feelings in the church (p. 95). Finney's autobiography and his systematic theology place revival excitement in a moral and social context of radical love and social reform, however.

C. Church as Center for Moral Discourse. Neither pastoral care nor revivals carry their own weight emotionally and theologically apart from focusing inquiry and service through the organized local church. In FINNEY ON REVIVAL and chapters on "hindrance to revivals," "instructions to converts," and "be filled with the Spirit," Finney makes his positive regard for disciplined, abiding service through local church missions and learning abundantly clear; likewise, Browning declare the local church "as a center for moral discourse and decision making" (p. 91) essentially through preaching and sharing groups (p. 95).

In "discovering an evangelical heritage" and in creating an enduring moral theology, these works by Browning and Finney are helpful companions for the vigorous students of practical morality.

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