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African Christian Theology: An Introduction
by J. N. K. Mugambi
(Nairobi: Heinemann Kenya Ltd., 1989)
152 pages; Ksh 99/50

As the literature on African Christian theologising continues to grow, we will discover the thoughts of people other than such first generation African theologians as J. S. Mbiti, H. Sawyer, B. Idowu or E. Fasholé-Luke. This is a welcome sign of vitality. Dr Mugambi is Chairman of the Department of Religious Studies at the University of Nairobi. Though not a newcomer to the scene of African Christian theology, Dr Mugambi represents another voice in the ongoing conversation. The publishers are therefore justified in presenting this book on its back cover as contributing "to the growing literature on African Christian theology." They also claim that it has "a significant emphasis on the East African perspective" and "will be useful for pastors, teachers and tutors of Religious Education, and also for students and trainees in theology at all levels." How valid are these claims? Can one really deliver these goods in less than 150 pages of actual text? We shall seek to answer these questions by first examining the structure of the book and, secondly, by looking at some aspects of its contents.

J. N. K. Mugambi has structured his work in four parts, for a total of twelve chapters. Parts One and Four have only one chapter each, whereas Parts Two and Three have four and six chapters respectively. In Part One the author deals with matters related to the definition of African Christian theology. Dr. Mugambi devotes Part Two to African Christian Missiology. He examines Christology and Ecclesiology in Part Three and treats Eschatology in African Christian Theology in Part Four. One is left wondering why he maintained such a structural imbalance, since he does not explain it anywhere in the text. It is true that chapters one and twelve (or Parts One and Four) seem to stand on their own. Perhaps they should have been made into appendices or become part of another work. This points to what one detects to be a technical problem with the present book: it does not have an overall theme. The twelve chapters could be better considered as a collection of essays on African Christian Theology.

The foregoing comments should not be taken to mean that Mugambi is wrong to present collected essays to the public. Rather, my intention is to indicate how difficult it is to offer a general evaluation of the book. One almost needs to proceed on a chapter by chapter basis, but that

cannot be done here. One is left with selecting some aspects of the contents for scrutiny. This involves risk and may be unfair to the author, but it is the most reasonable course to take.

Mugambi comes closest to stating a theme for the book when he writes on p. 12 that "*liberation* is the objective task of contemporary African Christian theology" (italics in original). He sees liberation as the fundamental issue in Africa today. He explains that salvation is a theological concept and liberation a socio-political one; and, he says, they are "two sides of the one coin" (pp. x and 12). While I agree that salvation and liberation are indeed related, it is questionable whether the concept of salvation is always clearly theological and that of liberation always socio-political, either in the Bible or in Christian theological discourse in general. The distinction he makes, however, leads him to suggest that "salvation is an eschatological goal which in the final analysis is utopian, but necessary as a corrective check to remind mortal men and women that total liberation is not attainable in the historical dimension of human existence" (p. xi). Unfortunately, Mugambi does not elaborate on this important point of his book. He simply states it as if there were agreement with him on this. Some people may indeed take Mugambi's opinion here as a self-evident truth, but he has not given sufficient argumentation why one should agree with him. In particular, he needs to answer two questions: on the one hand, if salvation is utopian, why would it be necessary? On the other hand, if liberation "is not attainable in the historical dimension" of our lives, why is it not utopian? Mugambi shows here that his arbitrary distinction between liberation and salvation cannot be maintained. Salvation and liberation are one and the same thing with two components. In that sense, salvation is just as socio-political as liberation is theological.

Regarding African Christian theology, Mugambi contends that "the Gospel should help [Africans] to live more fully, more abundantly, as *Africans*. They do not have to copy the norms of European and American missionaries" (p. 10, italics in original). While the book contains comments, here and there, on the need to root the gospel message in the cultural and religious realities of Africa, this topic is more clearly addressed in chapter 12, in the section dealing with "Cultural Traditions and Destiny." Mugambi argues forcefully for the indigenization of Christianity in Africa. Others, myself included, have done the same in various places and on numerous occasions.

Mugambi is right in his assertion that some African Christians have a negative evaluation of "their own [non-Christian?] cultural and religious traditions" (p. 133). He is also right when he claims that "some of the most outspoken opponents of the indigenization of Christianity are staunch African Christians fully indoctrinated to denounce their own cultural roots by missionaries who have not [?] done the same" (p. 133).

The footnote at the end of this assertion cites Kato's *Theological Pitfalls in Africa* as an example of such negative evaluation of African cultural and religious traditions. It is rather amazing, and telling, that Mugambi does not refer to any specific places in Kato's text where the latter "denounces" his own "cultural roots." No one disputes the fact that Africa, like the other continents of our world, has its Christian theologians who, in denouncing their roots, argue for radical discontinuity between Christianity and the religion of their ancestors. But Kato was not one of them.

Kato may have been guilty of many things, but he was not opposed to the indigenization of Christianity in Africa (see for example his *Theological Pitfalls in Africa*, pp. 15 and 16, for proof that he argued for indigenization). Furthermore, in *African Cultural Revolution and the Christian Faith*, Kato emphatically stated: "The call for cultural revival is therefore right and necessary" (p. 7) and he exclaimed "Let African Christians be Christian Africans" (p. 51). We see clearly in Kato's own words that he was far from being a detractor of African culture. He was also not an "outspoken opponent of indigenization" as Mugambi claims. On the contrary, Mugambi is found to be in agreement with Kato, who wrote: "every effort should be made to make the Gospel indigenous in the local culture where it has been introduced" (*African Cultural Revolution and the Christian Faith*, p. 54).

Mugambi is not the first person to disparage Kato by accusing him of being anti-African. So one is justified in asking: why the continued recrimination against Kato, especially when no proof is given to substantiate the allegations made? Why the delight in denigrating Kato's ideas? Could the reason be that Kato dared to speak clearly and forcefully on positive aspects of classical theology as well as on negative sides of African religions and cultures? Is it because he truly agonized on what it means to be fully Christian and fully African? At any rate, one suspects that some of Kato's detractors engage themselves in a crusade against him more for theological reasons than for the desire to preserve and revitalize African cultures.

In the end, Kato and his critics agree on the necessity of Africanising Christianity but they differ on the methodology for achieving it and on the end product. Is it not possible for African Christians to disagree on such matters without resorting to the use of inflammatory language? If our common purpose is to root the Gospel in Africa, then how does Mugambi's attack on Kato contribute positively to Africanisation of the Christian faith?

Since Mugambi disagrees with J. S. Mbiti about the latter's assertion that there is no concept of future in African traditional thought, it is probably not unfair to administer to him the same medicine he administers to Mbiti, and take exception to Mugambi's own generalizations about

Africa. For example, his contention that there has been a common political and economic history in the continent (p. 6) may be superficially correct, but it can hardly be the basis for developing a general Christian theology in Africa. Mugambi also claims that "African religious thought does not look for scapegoats, like Satan, to take blame for whatever goes wrong in the world. Instead, man searches his own conscience and conduct in order to discern what he may have done to disrupt the harmony that God has established" (p. 127). He further states that "African cosmology does not entertain the possibility of any worlds other than this one in which we live" (p. 136). In writing this way, Mugambi makes the same mistake he detects in Mbiti's work. The sooner overgeneralizations like these are abandoned, the better African Christian theologising will be. While the author may be able to substantiate the above claims for some specific traditions of certain ethnic groups of the continent, he nevertheless overstates his case by making them descriptions of African realities in general. There are just too many examples which contradict the author's assertions mentioned above.

I would not have dwelt on Mugambi's generalizing tendency except for the fact that it is the basis on which he calls for the re-examination of "all the presuppositions underlying classical doctrinal theology" (p. 133). From his perspective, theological notions such as resurrection, eschatology, the second coming of Christ, and the final judgement of humanity should "have no place in the traditional African approach, since they are not integral to the African religious heritage" (p. 131). I submit that the author's evaluation of the theological notions he rejects is not made on the basis of African realities but on his prior assumption that "it would be contradictory to insist that God has doomed most human beings--his special creatures--to hell, merely because they have not become Christians for whatever reason" (p. 131). He certainly has the right to his opinions; but neither he nor any one single African can be the judge of what is consistent with African heritage, which belongs to us all collectively. As long as millions of Africans live, there will be differences of interpretations regarding the integrity of our religious heritage. Mugambi must surely know that many Africans have concluded that the doctrines he rejects are consistent with their religious traditions.

I did not find Mugambi's book to have any special emphasis on East Africa. It is, however, a satisfactory introduction to African Christian theology for those who have little or no background in the subject.

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The First Letter of Paul to the Corinthians
by Samuel Abogunrin
(Nairobi: Uzima Press, 1988)
189 pages; Ksh 90/=

In 1976 the West African Association of Theological Institutions formally approved a project known as the "African Bible Commentaries Project," a proposed series of individual commentaries on the 66 books of the Bible. This commentary on 1 Corinthians by Dr. Samuel Abogunrin, the General Editor for the New Testament section, is apparently the first commentary published in this series, at least the first that has come to the attention of this reviewer.

The African Bible Commentaries Project has been undertaken to correct the western missionary quasi-scientific world view which was brought to Africa. "The African Bible Commentaries Project has the primary aim of rediscovering, re-emphasizing and taking seriously the worldview of the Bible times, the cultural context which originally gave birth to the Bible, the influence of the West on current Biblical interpretations and the cultural context of Africa where the message is preached today . . . The most urgent task, therefore, is the interpretation of the Bible in such a way that the Word will become incarnated as it were, once again in the language and life of the people in Africa" (Preface).

This commentary on 1 Corinthians, by the head of the Department of Religious Studies of the University of Ibadan, represents a pace-setting example of biblical exposition for this new commentary series. It has succeeded in fulfilling the goal of this worthwhile project. The book has been well printed. There are few typographical errors in the book.

The commentary begins with 24 pages in which the author addresses the introductory questions of 1 Corinthians. He accepts the Pauline authorship and basic unity of this letter, which he dates at AD 56. He concludes by demonstrating that no other New Testament book is more relevant for the churches in Africa today.

The commentary examines 1 Corinthians section by section, interpreting and applying the biblical message to the African situation. Frequent reference is made to African culture, African churches (both mission and independent), and to African problems and issues. The writer affirms that "the church in Africa must bear the distinctive stamp of Africa.

African Christians must learn not to despise their culture but to regard it as their own God-given heritage."

The author analyzes Greek vocabulary and grammar and makes frequent reference to the cultural and historical context of 1 Corinthians. Frequent lexical studies are made of the various Greek words, using the Roman alphabet for easy reading by the non-Greek student. In places he wrestles with differing interpretations. Rather than arguing about the genuineness of the text, he accepts the biblical text at face value and engages in honest exegesis.

Reading a commentary from cover to cover is not the usual way of utilizing commentaries. In fact there are many commentaries which are so technical and erudite that such an extended reading would be unenjoyable and wearisome. But this commentary reads well and is admirably suited to the comprehension of most Bible students in Africa conversant with English.

The commentary in many ways is surprisingly conservative theologically. The author accepts the historical bodily resurrection of Christ as an objective fact. He stresses the centrality of the cross. "The unique, once-for-all redemptive death of Christ is absolute and final and his position as the historic crucified, risen Saviour no one can usurp." He supports "Christ's essential nature and equality with God." He speaks of conversion, being born again, justified through faith in Jesus Christ and sanctified by the Holy Spirit. His interpretation of 1 Corinthians 15:21,22, however, is less than satisfactory. In other places he takes freedom to launch into an extended plea for one cause or another, such as the need for unity in the Church. However, he quickly drops the discussion here on universalism with the comment, "But the verse in no way gives a blanket support to universalism." One could have wished for greater commitment to orthodoxy.

In general, however, this reviewer heartily recommends this book for use by Christians in Africa. If the rest of the series maintains the same scholarly standard and fidelity to Scripture, the African church will be the richer with the completion of these commentaries. But given the limited scope of the book, biblical students in Africa will also continue to need the heavier, more thorough commentaries that have become standard reference books in the Christian church worldwide.

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Showing the Spirit: A Theological Exposition of 1 Corinthians 12-14
by Donald A. Carson
(Grand Rapids: Baker, 1987)
229 pages; $12.95

The title of this book is an accurate reflection on the first four chapters, which comprise approximately three-quarters of the total work. In these chapters Carson offers a detailed exposition of 1 Corinthians 12-14. Throughout the discussion, Carson is clear, concise, and telling in his exegetical arguments. His language is generally non-technical, though he typically requires an audience with a fairly wide vocabulary (and range of background) just to keep up with the flow. For those who are interested in independent study of his source materials, the footnotes provide a running account, and his "select" bibliography runs to well over five hundred items!

Throughout the exegetical discussion, Carson's occasional forays into the application of Paul's teaching to the situation of the church today keep the reader involved in the relevancy of the issues being discussed. As I understand it, his basic position is that Paul is dealing with a limited contextual question of the abuse of tongues in the name of spirituality at Corinth. Paul's concern is not to lay out a *full* theology of spiritual gifts, but to address the issues which the Corinthian context demands. Paul does so by putting tongues in its proper place within the full spectrum of spiritual gifts, and by showing how the exercise of those gifts is to be governed by and built on love. Finally, Paul places tongues in their proper context in the worship service, noting that intelligibility (and the resulting edification of the whole body) is more important than what might be called "spectacularity." The problem, even in 1 Corinthians 14, is not tongues versus prophecy or the proper ranking of all the gifts. Rather, it is the need for edification in the worship service, and Paul focuses on that issue throughout these chapters of the epistle. Though not without minor corrections, Carson is in basic agreement with the main ideas of Wayne Grudem's understanding of prophecy in the New Testament and his understanding of the difficult passage requiring silence of the women in the church (11:34-35; see Grudem's *The Gift of Prophecy in the New Testament and Today* and Steve Strauss' helpful review of that book in EAJET 8:1 [1989] 56-58).

The last quarter of the work (the fifth chapter) is a broad-ranging reflection on developing a theology of spiritual gifts, and is alone

worth the price of the book. Not only does Carson present his summary thinking on the thorny Acts passages, over which the evangelical and the pentecostal debate continues (pp. 138-158), but he also discusses prophecy and its relationship to revelation (pp. 160-165), touches on historical considerations (pp. 165-169), brings into the discussion the modern "Third Wave" movement associated most widely with John Wimber and the Vineyard Fellowship (pp. 166-183), and concludes with a personal experience of his own while serving as a pastor in a church in which some people were beginning to push charismatic theology. Overall, I found the book (and this chapter in particular) rooted in the realities of today's world.

A most refreshing aspect of the book is that Carson does not appear to approach the chapters under consideration with as much of a preset agenda as many do. While he strongly challenges the charismatic understanding of the baptism of the Holy Spirit as a second experience of grace evidenced by speaking in tongues (pp. 44-47; 50), at the same time he recognises that Paul allows for (or even advocates) the private practice of tongues in praise and worship (p. 105), and he points out several areas in which the rise of charismatic theology has served as a source of blessing to the more "mainline" church (pp. 180-183). Though he discounts "second-blessing" theology (pp. 158-159), he replaces it with a theology not limited to only two experiences, advocating what he calls "second-, third-, fourth-, or fifth-blessing theology" (p. 160). Though he notes that the bulk (if not all) of the sociological and linguistic analyses of tongues (and, in a more limited sense, the gift of interpretation; pp. 87-88) has yielded little if any data in defense of the charismatic position (pp. 83-84), at the same time he finds room for a philosophical/linguistic understanding of tongues as coded language which allows for the charismatic experience to be seen as a valid one (pp. 84-87).

Though the strengths of the book far outweigh any deficiencies, there are a number of points which I would like to have seen covered in greater depth than Carson has done. First, I found that his discussion on the nature and definition of spiritual gifts (especially the more controversial ones) left me still wondering what they were. Though we may not have the linguistic evidence to come to definitive conclusions, I would have appreciated his interaction with some of the more typical charismatic definitions of these gifts. Second, my biggest regret about the book is that it was written at a time when interaction with Fee's massive and excellent commentary on Corinthians (in the New International Commentary on the New Testament series) was not possible (both books were published in the same year). I wish that each writer had been able to read the other's work and interact with it, especially on the points where they are in disagreement, or where one suggests something that the other has not considered. Within that context, Fee raises several points not addressed by Carson, which I would like to see

addressed. For example, I would have appreciated a more detailed exposition on 12:28-31, especially on Paul's rhetorical questions (e.g., "Are all apostles? Are all prophets?"). While I do not disagree with his conclusion (that the questions show that there is no single gift enjoyed by everyone), I would have liked to see more of his reasoning on how these rhetorical questions prove that. For example, Fee writes that when Paul asks "Do all speak in tongues?" (NIV), it means they do not, not that they may not or cannot (Fee, p. 623). At least as I read Carson, I do not think that he considered that question (see p. 50). How would he respond to Fee's assertion? Along the same lines, I would like to see Carson's response to Fee's statement that 14:23, "If the whole church comes together and everyone speaks in tongues," shows that such an event potentially could have happened (Fee, p. 684). Though Carson does discuss the question of the universality of Paul's hypothetical situation (pp. 117-118), he does not respond to the argument used by Fee. I also would have liked to see more of Carson's thinking on Paul's personal use of tongues in his private devotional life (p. 105), and how that may impact us today (see Fee, pp. 674-675). Finally, Carson and Fee have radically different approaches to the issue of Paul's injunction for the women to be silent in the church (14:34-35). How would Carson respond to Fee's argument on a point-by-point basis that these two verses are not Paul's (Fee, pp. 699-702)?

As a whole, my reaction to the book is overwhelmingly positive. Even if I were in strong disagreement with Carson's positions, his work is of such a stature that I could not afford to neglect his thinking if I were really interested in understanding 1 Corinthians 12-14. As such, no theological library on the continent can afford to be without this book, and no teacher (or student) of pneumatology (or signs and wonders, etc.) can afford to ignore it (no matter what their theological persuasion). May works such as Carson's (and, we might add, Fee's) continue to be forthcoming to the glory of God and the building up of the church!

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The Message of 1 Peter: The Way of the Cross
The Bible Speaks Today Series
by Edmund P. Clowney
(Leicester: InterVarsity Press, 1988)
234 pages; £5.50

The First Epistle of Peter: An Introduction and Commentary
Tyndale New Testament Commentaries
by Wayne Grudem
(Leicester: InterVarsity Press, 1988)
239 pages; £4.25

In comparison with many other New Testament writings, 1 Peter has been given surprisingly little attention in recent scholarship. At one time it was at the centre of tradition-critical studies which tried to discover something about early Christian ethics (e.g., on early Christian ethical handbooks, E. G. Selwyn's *The First Epistle of St. Peter* [London, 1949]) and something about worship settings in the early church (e.g., on the baptismal service, F. L. Cross, *1 Peter: A Paschal Liturgy* [Oxford, 1954]). More recently 1 Peter has received some attention from scholars interested in early Christian sociological settings (e.g., J. H. Elliott, *A Home for the Homeless: A Sociological Exegesis of 1 Peter, Its Situation and Strategy* [Philadelphia, 1981]; D. L. Balch, *Let Wives be Submissive: The Domestic Code in 1 Peter* [Chico, CA: 1981]). With some appreciation, then, we welcome three recent studies of 1 Peter by evangelicals, which have appeared all in the same year. Two of these three are reviewed here (Clowney and Grudem); the third, by J. Ramsey Michaels, *1 Peter*, Word Biblical Commentaries (Waco, TX: 1988), is in the main a more substantial work than those of Clowney and Grudem and worthy of its own separate review.

Edmund Clowney is former president and professor emeritus of Westminster Theological Seminary. His exegetical integrity and theoretical skills are well known to any who have heard him in the pulpit, and these features stand out in *The Message of 1 Peter*. Wayne Grudem is Associate Professor at Trinity Evangelical Divinity School in Deerfield, IL (USA).

Clowney and Grudem have similar views on the introductory issues for 1 Peter. The author is Peter the apostle, the audience is predominantly Gentile, the date of writing is in the early 60's, the provenance is Rome, and a primary exigence for this letter is that a time of persecution has created the need for encouraging believers to steadfastness in the faith.

Clowney's study of 1 Peter is part of the Bible Speaks Today series. According to the editors (J. A. Motyer and J. R. W. Stott), books in this series are not intended to be commentaries; they are rather intended to relate Scripture to contemporary life and be less a reference work and therefore more readable. Clowney's study follows these guidelines. Nevertheless, the work proceeds in the commentary format, taking 1 Peter paragraph by paragraph, expounding the text and applying it for the church today. Indeed, Clowney's *The Message of 1 Peter* is an informed commentary on the text without being a complete exegetical study. It is readable, although on just a few occasions the fact that it is intended for the American audience may leave the non-Westerner a bit uncertain about a point being made. However, Clowney's applications of Scripture will often prove useful to the pastor and thought-provoking to all.

Three further features of Clowney's work are noteworthy. First, he includes many references to related Scriptural passages (note especially the references on the message of the Old Testament prophets concerning the coming grace, at 1.3-12). Second, he relates what we know of Peter's life to what is said in 1 Peter. Both these features should prove helpful to the pastor in preparing sermons. Third, Clowney's study includes three brief appendices: on the literal or figurative meaning of "resident aliens" (1.1, 17), on the images of living rock and living water (relevant to 2.4ff.), and on the office of elder in the New Testament (cf. 5.1ff.). On this last topic, a more complete discussion would be quite useful, since there is still a great need to challenge the often assumed and, to my reckoning, quite dubitable position in New Testament studies that leadership posts in the church were later, post-apostolic ("early catholic") developments. Unfortunately, Clowney does little more than initiate an argument that there was a rich Jewish context for eldership in the assembly of God's people and that it was continued by the Christian church.

My major criticism of Clowney's work is probably a personal bias: more popular studies should (usually) be more topically structured. Grudem's commentary is as accessible to the layman as Clowney's study (although perhaps requiring a bit more attention while reading), and yet it deals with more exegetical and theological concerns. Clowney's study may be more readable, but the structure of his book is still that of the commentary, and therefore somewhat tedious at times. My personal preference would be to see someone with Clowney's exegetical and homiletical skills provide a topical study of a book like 1 Peter. Such a work would be equally concerned with proper exegesis but even more readable than the present work. Yet I do recommend this work to pastors who have room on their shelves for several studies on 1 Peter and who would like some suggestions for how to preach this epistle. My bias notwithstanding, *The Message of 1 Peter* stands as a proud example of literature for the layman which is both scholarly and readable.

Grudem's commentary does not follow the pattern of earlier studies of 1 Peter; it is not interested in discovering sources or settings to the letter. 1 Peter is, as it claims to be, a general epistle, and this should mean that the major commentary should be focused on lexical, grammatical, and theological matters (as opposed to a reconstruction of the situation in the local church). Grudem does not give much attention to contemporary scholarship, though he himself is clearly aware of it, and he does not attend to issues in the history of exegesis, which are increasingly securing attention in biblical studies. Occasional reference is made to application of the text to the church today. Thus the strength of this work is its exegetical insights (especially lexical and grammatical) and its sound exposition of the text's meaning.

This latter point deserves some examples, especially since Grudem has several solid contributions to Petrine scholarship. First, Grudem offers fresh considerations of the meaning of several Greek words (*kephale* as "head" in 2.7; *anaphero* as "bear" in 2.24; *hupotasso* as "submit" in 3.10) and of grammatical constructions (see especially the first participle in 3.20, translated as "when they disobeyed" [pp. 233-23.]).

Second, Grudem offers several additional notes which elaborate particular topics. The first of these notes brings to attention the fact that new covenant rewards (1.4) are less material, physical, and earthly than they are eschatological and spiritual--a word much needed in parts of the evangelical church today. The second note, on 1.11, is grammatical (the meanings of *tis* and *poios*), and Grudem argues that "who or what time?" is the correct translation. The comment on the dwelling place of God (2.5) shows the wider Scriptural use of this image, although the reader should take the discussion as cursory (in addition to those passages mentioned, consider 1 Cor 3.16; 6.19; 2 Cor 5.1; Eph 2.19-21; cf. 4.11-13). The fourth note, on 2.8, is an attempt to address the theological concern of God's sovereign will in election and His justice in reprobation. This age-old theological conundrum may have been better addressed by (i) a word on election in the Old Testament (an OT theme which is not applied individually, only collectively, in the NT); and by (ii) a word on NT eschatology (since salvation takes place at the cross in the preaching of the Gospel, or on God's day of judgment, there is a past/completed, present, and yet future time to the notion, and this variation may correlate with variations in the NT descriptions of the salvation and reprobation of humanity as dynamic or static, volitional or predestined). The fifth note, on Christ carrying our sins (2.24) is grammatical/theological and argues that *anaphero* does mean "bear," and that this word with *epi* plus the accusative can mean "bear on," contrary to arguments of some earlier scholars that it means "bear up to." Grudem might have further pointed out that his substitutionary reading of 2.24 fits better with 3.18 than the suggestion of

certain other scholars that 2.24 offers a "courier theory" (my term) of the atonement (as, e.g., Clowney).

Finally, Grudem's analysis of 3.19f in an appendix is very clearly presented, well-argued, and breaks new ground on the issue. He argues that the passage is really saying that "when Noah was building the ark, Christ `in spirit' was in Noah preaching repentance and righteousness through him to unbelievers who were on the earth then but are now `spirits in prison' (people in hell)" (p. 204; so also Clowney). This position is not new, but the argument is advanced in important new ways and should be given careful consideration. In particular, Grudem weakens the arguments that "spirits" should most likely be taken as "angelic beings" and that *apeithesasin* (3.20) should be taken as a substantive rather than adverbial participle of time (the significance of this being that Grudem can then read the verse as referring to Jesus' spiritual preaching through Noah to Noah's generation, not some preaching by Jesus after his resurrection).

These arguments will have to be appreciated by future exegetes, but Grudem's presentation must not be taken as complete. He offers no discussion of the history of exegesis on this topic. Nor does he include discussion of parallel arguments in other New Testament Christological statements. For example, 1 Tim 3.16 offers the parallel ideas that Christ's resurrection was a vindication (cf. Rom 1.4), and that Christ was seen after the resurrection by the angels (cf. "spirits" of 1 Pt 3.19) and then preached (*kerussein*) among the nations. One must also take account of the NT notion that God finally brings justice in a world where there is injustice as long as God's patience rules (cf. Rom 3.25; 2 Pt 2.4-10; Jude 6 [not unrelated to 1 Pt 3.19f]). And one must note the NT idea that Christ's death had cosmic, not only anthropological, significance (cf. the *stoicheia* of Gal 4.3,9; Col 2.8,20; and the notion of Christ's subordination of all creatures by virtue of His resurrection/exaltation-- 1 Pt 3.22; Phil 2.10f; Eph 1.20f; Col 2.15-- and perhaps the "seen by the angels" of 1 Tim 3.16 [is there not precedence for a comment here about the significance of Jesus' work for spiritual beings in other NT passages?]). These considerations may or may not change Grudem's overall argument, but they should be considered in a more complete study. Even if Grudem's position does not persuade the reader, he or she should note that other recent readings of this passage (e.g., Michaels) also do not support that disputed part of the Apostle's Creed which says, "He descended into hell."

These highlights are by no means the only helpful and well-argued positions in Grudem's commentary. I have noted them particularly so that scholars will not overlook Grudem's contributions simply because this is a more popular commentary. This is a book well worth owning, one which every theological library should purchase. What it lacks (e.g., detailed reference to scholarly debates, greater attention to

early Christian ethics in general and to the history of exegesis, a more detailed introduction) may be obtained from more detailed commentaries, such as the excellent one by J. Ramsey Michaels. Grudem's commentary has merit in its own right as a fresh exegesis of 1 Peter which is also accessible to laymen without a knowledge of Greek.

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The Risks of Growth:
Counselling and Pastoral Theology in the African Context
Masamba ma Mpolo and Wilhelmina Kalu, editors
(Ibadan: Daystar Press/Nairobi: Uzima Press, 1985)
209 pages; Ksh 60/=

How can Christian workers understand and do counselling in the African context? How can they develop a sound and practical theological understanding of the social and spiritual problems that affect the African people? These are the key questions this book is seeking to answer.

The book is a compilation of articles by six scholars and professionals in the field of theology and pastoral counselling: Bonganjalo Goba (Pietermaritzburg, South Africa), Howard Clinebell (Claremont, CA, USA), Wilhelmina Kalu (Nsukka, Nigeria), Olu Makinde (Ife, Nigeria), Masamba ma Mpolo (Geneva, Switzerland) and Jabulani Nxumalo (Pietermaritzburg, South Africa). At the end of book there are three case studies, two by Masamba ma Mpolo dealing with cases involving ancestors and witchcraft, and one by Wilhelmina Kalu dealing with counselling the handicapped. The green color of the book signifies growth. The title, "The Risks of Growth" is repeated as a pattern on the cover, accenting the serious nature of the book's message, and the challenge to the reader to do something about the message.

The opening article, "Perspectives on African Pastoral Counselling" by Masamba ma Mpolo, sets the general tone of the book. He argues that in fact counselling has always gone on in Africa: "Pastoral counselling and psychiatry, in essence, were aspects of the indigenous African religious and medical systems. Specialised healers and priests provided assistance, guidance, diagnosis, and care to families, groups in communities and individuals" (p 1). The All Africa Conference of Churches (AACC) has been looking for ways to meet the counselling needs

of African families as well as individuals for several years with approaches that are contextually relevant and effective. The general feeling is that traditional African approaches to couselling are as good as Western approaches and in many cases better. The pastoral counsellor in Africa can achieve an individual's or group's healing through African cultural practices, with "the biblical and spiritual resources called upon whenever necessary" (p 1).

Though the evangelical Christian worker will find the book quite unbiblical and irritating at several points, it also has its strengths and should not merely be discarded. In the second chapter, "Historical Foundations of Counselling in Africa," Olu Makinde asserts that although African traditional counselling and guidance practices are not systematized, yet they are quite good and effective. I am reminded of a pre-marital counselling approach to a bride-to-be in Zaire reported to me by one of my students. The elder gave the girl water to put in her mouth, but not to swallow it. Then he asked her to speak to him. Of course she could not. The elder told her that just as she could not talk to him, she should not talk back to her husband. Whatever one makes of the content of that advice, the methodology was thoroughly African. Olu Makinde is arguing that African culture is replete with many such gems of effective counselling methods, which we should continue to utilize.

The book is also valuable in helping the reader to understand how Africans think about their problems. In his article, "Pastoral Ministry and the African World-view," Jabulani Nxumalo, a Catholic priest, urges the counsellor in an African context to make sure that he understands the way his parishioners view life. The counsellor should be aware that even educated Africans revert to traditional thinking during times of crises: "Notice should be taken that although certain practices expressing certain values disappear, the latter remain in the mentality of some people and surface during the time of crisis. For they are deeply rooted in the psyche of the person" (p 31). Wilhelmina Kalu also gives an excellent understanding on how Africans view disabled persons. Kalu's article, "Understanding and Counselling Persons with Disability", is one of the best in this book. It is a good and enlightening paper on the topic, though it lacks theological and biblical teaching on the disabled.

Another informative essay is "Growth Counselling: A Human Approach to Counselling and Therapy" by Howard Clinebell. Clinebell, who is professor of Pastoral Psychology at Claremont, California, is the only non-African contributor in the book. He explains "growth counselling" in the following way: "Growth counselling is both a way of seeing people and a way of helping them. It looks at people primarily in terms of their present strengths and possibilities, rather than primarily in terms of their past failures or present weaknesses and 'pathology.'

Growth counseling holds that viewing people in terms of both what they are and what they can become helps them to accept themselves and move toward becoming what they potentially can be" (p 45). The rest of the article is an exposition on the philosophy and methodologies of growth counselling. Those who are acquainted with discipleship know the importance of this principle in disciple-making. This is a valuable article.

Bonganjalo's article, "Healing in the Black Church in South Africa: A Perspective in Pastoral Theology" is a key essay on the issues that confront pastoral theology in South Africa, especially among the black people. The author deals with the issues frankly and calls for a pastoral counselling approach that addresses not only spiritual problems but social ones as well, like apartheid, racism, and tribalism. These should be addressed in a practical manner. However, the article shows a poor understanding of salvation, which is considered only in terms of political liberation.

The biggest defect of this book is its promotion of syncretism and spiritism in the African Church. In fact this book is itself an example of syncretism in Africa. This comes out most strongly in the case studies by Masamba ma Mpolo, who contributes about 70% of the book's content. He is an ordained minister of the Baptist Church of Western Zaire, as well as the Executive Secretary of the Office of Family Education of the World Council of Churches. He also serves as Secretary (honorary) of the Conference of African Theological Institutions (CATI). He has done extensive studies in "African pastoral counselling," which has a lot to do with witchcraft associated with psychological and psychiatric disorders in Africa. He holds a PhD (1976) in this area (p 112), and at the time of writing he had spent twelve years in this kind of pastoral counselling (p 110).

Masamba ma Mpolo is a strong advocate of traditional methods of psychotherapy. His first case study is on a woman called Mafwana who had problems in her marriage and had to divorce her husband. He agrees with the analysis of her problem offered by Mafwana's extended family. "An analysis of Mafwana's dreams indicated her ancestors' indignation concerning her behaviour" (p 93). In his counselling of this woman he therefore advised her to participate in rituals of making libations and sacrifices at the tomb of her dead grandfather. He also advised her to go to a village church to be prayed for. He summarizes his success in this case: "Both Christian and traditional blessings served as a conclusion and as a new start for Mafwana . . ." (p 94).

In this case study Masamba ma Mpolo also explains how the "matanga" ritual of the Kongo people of Central Africa helps to bring healing to individuals as well as communities. "The expression of worship has a great importance for societal life . . . . For the people who celebrate such a feast, the ancestors and the animal become spiritual symbols with

sacramental significance. Through these symbols, God's grace becomes present, touching individuals, participating or more precisely contributing to the healing and renewing of individuals and their community" (p 99).

Masamba ma Mpolo defends ancestral worship strongly as merely maintaining essential family relationships (p 102). Whatever his explanations may be, the Bible strongly forbids any attempts to communicate with the dead (Deut 18:9-13; see also Lev 19:26-28; 21:1-6; and Deut 14:1). Along with this contradiction of biblical teaching, the Bible is hardly recommended in this search for an African couselling approach. It is mostly secular psychologies and African traditional beliefs and practices that are referred to and recommended. In fact, it is interesting how much of Western secular psychology is employed in the book. Even Masamba ma Mpolo eventually interprets most of his clients' problems in terms of Western secular psychology.

In conclusion, the book is recommended primarily as a case study on syncretism and the search for a contextual African counselling approach. Its numerous references make it a valuable resource for scholarship in the field, and it would be worthwhile to have a copy of it in the library of a school of theology or in one's personal library. Though very little of it is useful for the biblical and effective counselling that is so desperately needed in Africa today, its contribution is important in the search for a contextual pastoral counselling approach in Africa.

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The Biblical Basis for Evangelization:
Theological Reflections based on an African Experience
by J. N. K. Mugambi
(Nairobi: Oxford University Press, 1989)
147 pages; Ksh 100/=

The Chairman of the Department of Religious Studies, University of Nairobi, is proving a prodigious African theological writer, with this his seventh published title reported for 1989. Theological educators and church leaders are hereby invited to interact with the thinking and teaching of one of Kenya's most influential religious educators, who should not be ignored.

The Biblical Basis for Evangelization might be judged a misnomer by some evangelicals, since this is neither a defense of, nor a textbook on, evangelism strategies as practiced by churches sympathetic to the distinctives of, say, the AEAM. The subtitle is more descriptive of the content.

Less a Bible study than a collection of reflections, this book consists of a mixture of earlier papers and addresses with a few original chapters, which together advance the following general theses:

1. Missionaries have confused the Gospel with North Atlantic imperialism, social structures and cultural values.

2. Missionaries mostly failed to support African struggles against colonial and minority domination, and so rendered themselves irrelevant.

3. Africans willingly accept the Gospel for what it means to them in both eternal and temporal terms, despite past confusions with missionary cultures.

4. The Gospel means to Africans liberation from dehumanizing situations of poverty, oppression, prejudice and illness.

5. The rise of independent churches is largely attributable to Africans who read and understand the Bible for themselves.

6. African Christians must learn to affirm African values, even as the missionaries did their Euro-american values.

7. The Bible remains the standard for doing theology, so Africans should continually return to the Bible and understand what its authors meant.

8. The modern ecumenical movement is presently the most promising model for a more just international sharing of resources amongst Christians.

While agreeing in principle with much of the above, evangelicals will not be pleased with Mugambi's doctrine of Scripture, with his near absent concern for our spiritual emphases, or his disdain for our institutions as capable of producing theologians. Nevertheless, I feel that many of the issues he raises do show up weak or blind spots in our own evangelical theologizing.

Few evangelical church workers are either serious theologians or competent professionals outside of religion. Hence we have mostly failed (1) to understand or respect how Christianity can become African, (2) to become or prepare competent theologians, professionals and civil

servants, (3) to take the forefront in nonviolent struggles for social change, or (4) to find ways of releasing or sharing intellectual and financial resources.

Mugambi, as an African theologian, has a thoughtful way of merging temporal and eternal concerns. He says, "In the Bible . . . there is no conflict between the concern for salvation and the concern for liberation," so that Christians can "take socio-political issues seriously" (p. 119). As a committed evangelical working in community development, I was intrigued by Mugambi's comparison (not confusion) of the Biblical values of faith, hope, love and salvation with those trendy bywords of sustainability, participation, justice and liberation.

This book is apparently not intended to convince as much as to define the author's positions, for, while his positions are documented, they are not well supported with clear logic, specific examples or elaborate argumentation. In fact, whole millennia, entire continents, and complex movements are reduced to short sentences with extremely simplistic observations. For example, "Missionaries . . . believed that evangelization included the spreading of western `civilization' and the condemnation of African culture" (p. 97).

Thus, while *The Biblical Basis for Evangelization* cannot be recommended as a textbook in evangelical theological schools, it can be read with profit by evangelicals who wish (1) to get another sympathetic view of Christianity, (2) to learn how African thinkers view the missionary enterprise, (3) to find out what is said about the faith in the universities, (4) to be provoked to thinking theologically about a wider world, or (5) to understand why ecumenism so appeals to many African churchmen.

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Hermeneutics, Authority, and Canon
D. A. Carson and John D. Woodbridge, editors
(Grand Rapids: Zondervan, 1986)
468 pages; $20.95

Is the Bible really the infallible Word of God? Does it speak truthfully to all subjects, even matters of history and science? Or is it

free from error only when it guides us in faith and religious questions? If the Bible is completely trustworthy, what hermeneutical tools can the interpreter use to answer some of its apparent contradictions? These are questions that evangelicals around the world are being called on to answer. African evangelicals have long accepted that the Bible is the Word of God, and so is His infallible message to mankind. But because African evangelicalism is not immune from the attacks of biblical critics, African theologians need to be equipped to defend the integrity of the Scriptures.

One of the most useful resources for building an evangelical understanding and defense of the inspiration of the Bible is the collection of essays in *Hermeneutics, Authority and Canon*, edited by D. A. Carson and John D. Woodbridge, both professors at Trinity Evangelical Divinity School in Deerfield, Illinois, USA. Their book is not for beginners. Some understanding of the issues involved in the current debate over the doctrine of the Scriptures is essential before one begins to read this book. However, anyone who has studied the necessary background and who wants a deeper understanding of how God inspired His Word and why the Christian can trust all of his Bible as the infallible Word of God will find the challenge of studying this book very worthwhile. It will be especially useful in Africa's theological colleges and graduate schools. Many individual essays would make excellent supplementary reading at the BA or diploma level after introductory lectures, and the entire book would make a good text at the MDiv or MTh level.

Donald Carson introduces both this book and an earlier, companion volume (*Scripture and Truth*) in the first essay. This introduction is an excellent overview of the rest of the book and a good way to tune in to the debates over the doctrine of Scripture of the past ten years. Carson begins by reviewing attempts to show that the idea of "inerrancy" is a recent one that falls outside the understanding of inspiration held throughout church history. He points out that these "revisionist historians" who claim that "inerrancy" is a new idea "have not always displayed a critical awareness of the direction from which they themselves are coming" (p. 20). He then answers the charge that evangelicals have not dealt sufficiently with the hard data of Scripture itself in the debate over Scripture, offers his own definition of key terms, such as "accommodation, inspiration and inerrancy," discusses the strengths and weaknesses of some of the "literary tools" now being used to study the Bible, and introduces the difficult task of fitting the concept of "propositional revelation" into the many literary genres of the Bible. The essay ends with an overview of the shortcomings of the new hermeneutic and with a ringing call for evangelicals not only to be masters of the Word, but "to be mastered by it." Carson skillfully accomplishes his purposes of introducing the reader to the book and orienting him to the current debate over Scripture. In addition, he puts forward a number of ideas that advance the debate. I have been out

of seminary for ten years now and felt a bit out-of-touch on recent issues. Carson's essay was a great way to catch up quickly on what has been written on the doctrine of the Scripture. It would also be an excellent supplementary assignment for students who had a basic grasp of the introductory issues in bibliology and hermeneutics.

Kevin Vanhoozer's essay is challenging reading and provokes stimulating thinking on how the concepts of "inerrancy" and "propositional revelation" fit into "Scripture's diverse literary forms." Vanhoozer takes the reader through much of the related literature, picking up useful ideas as he goes. Then he accepts a definition for a "proposition" ("a form of words in which something is propounded, put forward for consideration," p. 88) that fits the many literary genres found in the Bible. He concludes with very useful "implications for exegesis and theology," including a recognition that "both the meaning and the force of the divine revelation" (p. 93) are inspired and that "Scripture does many other things besides assert" (p. 95). Inerrancy means that "Scripture successfully and truly speaks about many things in many ways, all of which `correspond' to reality" (p. 103). Some will find Vanhoozer's article difficult to read, especially his analysis of other literature. But his conclusions open a clear path for the evangelical exegete to give full force to the many types of literature in the Bible and maintain a high view of Scripture.

How should evangelicals reconstruct history from the Bible, a book that is not a history textbook but which speaks truly about history? This is the question Moises Silva addresses in his essay. Silva uses first century Pharisaism and the tensions between Jewish and Gentile Christianity in the early church to expose the problems faced by both liberals and conservatives in reconstructing history from the Bible. He gives a good introduction to the issues involved, but the essay seems to stop short. I had hoped his conclusions would give more detailed guidelines for using the Bible for historical reconstruction, especially when comparing it to other sources of ancient history.

Evangelicals have published many books and articles showing how some of the apparent discrepancies in the Bible are not really errors at all. Craig Bloomberg makes advances on these traditional approaches to harmonization of Scriptures and leaves us marveling at the skills of the biblical writers who each told his own story without falsifying history. Bloomberg identifies eight different tools that can be used to resolve apparently conflicting passages: textual criticism, liguistics, historical context, form criticism, audience criticism, source criticism, redaction criticism, and what he calls "additive" harmonization (harmonizing texts by assuming each writer told only part of a fuller story). Bloomberg does evangelicals a special service by showing how the critical tools often used to disparage the biblical text can actually be used to show its accuracy. I was especially impressed with

the way he combined redaction criticism and "additive" harmonization in dealing with some difficulties, though I found myself uncomfortable with his example of possible "contemporization" of Carites into Levites (2 Chr 23:1-11/2 Ki 11:4-12; pp. 163-4). This seemed to push the definition of inerrancy to its limit. Overall, however, Bloomberg's essay is recommended reading as an introduction to how evangelicals should deal with alleged discrepancies. I would also recommend that the many excellent examples he used be indexed by Scripture passage so they could be more accessible for those trying to resolve a problem in a particular passage.

One of the greatest challenges in developing any doctrine of Scripture is the use of the Old Testament by the New Testament writers. In many cases it appears that a New Testament writer uses an Old Testament passage in a way entirely foreign to the original context. In his article on *sensus plenior*, Douglas Moo overviews how this problem has been dealt with in the past and then points out that critics "frequently magnify the difficulties by failing to take into account certain important factors" (p. 187). These include realizing that inspiration allows for "flexibility in quotation," that the New Testament authors quoted the Old Testament for many different reasons, and that the New Testament idea of "fulfillment" (*pleroo*) "need not mean that the author regards the Old Testament text he quotes as a direct prophecy" (p. 191). However, recognizing that there are still many passages "where the [New Testament] author appears to give that text a meaning that cannot be demonstrated exegetically" (p. 192) from the original Old Testament context, Moo goes on to discuss interpretive tools for studying the Old Testament in the New. These include use of Jewish exegetical methods, typology, viewing each text within the "rich tapestry of unfolding theological themes" throughout both Testaments (p. 199), *sensus plenior* (the idea that the New Testament writer gave the Old Testament text a "fuller meaning" than the Old Testament writer intended), and interpreting each text within the whole canon of Scripture. This section is extremely helpful, and is strongly recommended as an introduction to the hermeneutic method of dealing with the question of the Old Testament in the New. Moo gives some helpful illustrations of how each tool should be used, and his conclusion shows how the different tools all build on the "ultimate canonical context of all of Scripture" (p. 109). However, he stops short of developing a model that integrates these different tools, or providing examples of how they might work together in dealing with specific problems from Scripture. Such examples would have made Moo's essay even more helpful by showing a step by step approach to understanding how a New Testament writer used an Old Testament passage.

In discussing the work of the Holy Spirit in inspiration, John Frame draws a distinction between the Spirit's work of <u>inspiring</u> the text of Scripture and His work of providing <u>illumination</u> in our hearts, a distinction blurred by thinkers such as Barth and Berkouwer. Both

aspects are important, since it is the Spirit's "internal testimony" (illumination) which witnesses to the truthfulness of Scripture (inspiration) and overcomes our sinful resistance to the Word of God. Frame also points out how some of these same neoorthodox scholars have illegitimately used Scriptural concepts (such as the sovereignty of God) to argue against a verbally inspired text. This essay is a good interaction with neoorthodox thinking on the work of the Spirit in speaking to us through the Scripture, especially for those who appreciate Frame's Reformed theological position. However, the title is misleading ("The Spirit and the Scriptures"), for it left many unanswered questions about the general topic, especially those raised by the modern Charismatic understanding of the Spirit's work in revelation and illumination. Either a broader discussion or a more specific title would have been appropriate.

John Woodbridge's essay is a sharp, clear analysis of "The Impact of the Enlightenment on Scripture." As Woodbridge points out, it has become fashionable to maintain that inerrancy is not a historic doctrine of the church, but was developed during the seventeenth century Enlightenment in Europe. Woodbridge ably dismantles this position, pointing out many specific examples of Christians in the Medieval and Reformation eras who found the Bible accurate in matters of history and natural science. Seventeenth century evangelicals did stress the doctrine of inerrancy, but not as a new idea. Rather, they were upholding the traditional understanding of Scriptural authority against attacks by deists, Catholics, and Socinians. Woodbridge concludes that those who are attacking inerrancy are working "with inappropriate visions of what constitutes the central tradition' of the Christian church's thinking about biblical authority" (p. 269). This essay is historically accurate and very readable. It is highly recommended for anyone seeking to develop a historical perspective on the doctrines of the inerrancy and infallibility of the Bible.

Geoffrey Bromiley's analysis of the "Authority of Scripture in Karl Barth" should be required reading both for evangelicals who are too quick to embrace Karl Barth as one of their own and for those who find little use for his theology. Bromiley begins with an overview of Barth's theology of Scripture and revelation, allowing Barth to speak for himself with wide ranging quotations. This section was refreshing in that it showed the high view of Scripture that Barth had compared to most of his liberal contemporaries. Bromiley's presentation follows the historical development of Barth's thought, which makes it a bit difficult to summarize Barth's conclusions about Scripture. This difficulty is overcome in the latter part of the essay, where Bromiley shows the practical application of Barth's views to preaching, dogmatics, and counseling and then closes with an insightful evaluation. The evaluation gave me a greater appreciation for the value of Barth's theology of Scripture while maintaining clear warnings of its dangers.

Bromiley's essay is a good introduction to Barth's theology of the Scriptures for those who are unfamiliar with it, and it forces those who think they know Barth to reconsider him in a fresh way.

Anyone looking for a thorough overview of "The Biblical Canon" should turn immediately to David Dunbar's essay. Dunbar gives an excellent overview of the formation and development of the canon of both the Old and New Testament before introducing four recent approaches to the history of the canon. He briefly summarizes the thinking of James Barr, Brevard Childs, Nicolaus Appel and Herman Ridderbos, and gives an evaluation of the strengths and weaknesses of each. His conclusion is a balanced evangelical statement on the canon that satisfactorily deals with most of the current issues. This is the best single introduction to the canon that I have ever read. It presents complete, relevant background material, the recent debate, and a clear, biblical analysis. It is recommended as supplementary reading at the undergraduate level and primary reading at the graduate level.

The book as a whole not only clarifies and advances the evangelical position on the doctrine of Scripture; as the title implies it also gives some excellent guidelines for interpreting the Scripture. For example, anyone struggling with interpreting Scripture's many literary forms will find great value in studying Vanhoozer's article. Moo's essay should be essential reading in determining a hermeneutic for the New Testament's use of Old Testament passages. And Bloomberg's contribution will be useful for the interpretation of any passage that has a "parallel account" in another biblical book.

As in any collection of essays, some parts of this book are more useful than others. Nevertheless, it should be on the library shelf of every theological school, and it should be carefully read by anyone teaching the doctrine of Scripture or biblical hermeneutics. Overall, it will contribute to a clearer understanding of how God inspired His Word and how we should understand it. That, in turn, will lead to a more able defense of the infallibility and adequacy of the Bible.

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Cyprus: TEE Come of Age
Robert L. Youngblood, editor
(Exeter: Paternoster Press, [1985])
78 pages; £2.95

"Whatever became of TEE?" some people query. After the missiological excitement over the inception of TEE in the 1960's, and the evangelistic propagation of TEE in the 1970's, one should ask what became of TEE in the quiet 1980's. Even more importantly, it is time to ask what will become of TEE in the 1990's.

In July 1984 the International Council of Accrediting Agencies for evangelical theological education (ICAA) hosted a consultation in Cyprus on the topic of theological education by extension. *Cyprus: TEE Come of Age* is a compilation of the three major papers presented on that occasion (appended is another paper on the topic of self-study in Bible colleges). The purpose of the consultation was ". . .to look at TEE in the past, present and future as well as at major areas of possible cooperation" (p. 7). None of the papers presented objective research data about TEE's progress. And only one paper addressed itself to methods of cooperation. However, one thing is certain. The papers presented at the Cyprus consultation do mark a shift in the treatment of TEE.

In the beginning, TEE was often touted as a revolutionary replacement of standard residential programmes. Books, articles, and papers regarding TEE spoke in confident terms about its superiority as a pastoral training method. The literature was filled with testimonies to TEE's stimulating effect on church growth and the expansion of Christianity. The proponents of TEE seemed to endorse it as the ultimate educational model--void of flaws. The Cyprus consultation, however, has signalled the next stage in the development of TEE. The papers take a long and critical view of TEE, chronicling not only its success but also its failures.

The first paper is titled, "TEE Come of Age: A Candid Assessment after Two Decades," and was presented by Dr. Kenneth Mulholland, at that time assistant dean and professor of missions and ministry studies at Columbia Graduate School of Bible and Missions in the USA. Because Mulholland is a practitioner of TEE, his paper had the most impact on me. It examined TEE in a practical light and touched upon several sensitive issues for TEE workers.

Mulholland focused on the accomplishments and disappointments of TEE. It is this latter topic which has been so rare in the TEE literature. TEE's promoters are now getting around to the real work of honest critique which will make genuine and lasting development possible. Mulholland lists the accomplishments as follows:

1. "TEE made formal [organized] theological training available to persons to whom it was previously unavailable" (p. 13).
2. "TEE has raised significant issues of educational methodology" (p. 14).
3. "TEE has unleashed unparalleled creativity in theological education at all levels" (14).
4. "TEE has strengthened the church" (p. 15).
5. "TEE has brought to the forefront the questions of leadership selection" (p. 16).

In the final half of his paper, Mulholland delineates the failures that have often beset TEE. Surprisingly, the list of failures is the same length as the list of successes--five in number. They are as follows:

1. "The TEE movement has not always communicated the missiological vision of its pioneers" (p. 18).
2. "TEE has sometimes become fixed at a single academic level (p. 18).
3. "TEE has depended too heavily, too often, and for too long on expatriate leadership" (p. 19).
4. "TEE programs have not always proven institutionally stable or maintained continuity through the years" (p. 21).
5. "The hope of early TEE pioneers to establish a high level of coordination . . . has been realized only partially and sporadically" (p. 22).

Different TEE workers may agree or disagree with Mulholland's list of successes and failures for TEE. The more interesting list of TEE weaknesses, though, is one quoted from an unpublished paper by David Kornfield (pp. 17-18). If you are really interested in the practical problems involved in administering a TEE programme, you will want to see that list.

The second paper titled, "How Shall We Cooperate Internationally in Theological Education By Extension?" was presented by Dr. Lois McKinney. Dr. McKinney was then an associate professor of missions at Wheaton College Graduate School. Lois McKinney's paper, like Mulholland's, also acknowledges failures within TEE. She blames the failures on three misconceptions and on an inappropriate connection. The misconceptions are:

1. Equating TEE with a single format: programmed instruction (p. 27).
2. Thinking of TEE as exclusively a lay leadership training method (p. 28).
3. Equating TEE with the Guatemala programme (p. 28).

The "inappropriate connection" is the adoption by TEE workers of standard educational characteristics. She refers to these standard components as "competition, comparative evaluation, grades, credits, and degrees" and combines them under the term, "schooling" (p. 28).

Of special interest is McKinney's assertion that TEE programmes are moving toward the use of a few continental texts rather than many localized texts. She concludes by stating that the problems of using "broad based" material can be overcome by the preparation of tutor's guides geared to local cultures and needs.

The bulk of her paper deals with issues of international cooperation. McKinney's four suggestions for international cooperation are enumerated at the end of the paper. They include:

1. TEE should avoid the pursuit of accreditation since that will confine rather than unleash its potentialities (p. 38).
2. Where accreditation is desired, TEE programmes should seek it through existing agencies (p. 38).
3. Residence schools should be encouraged to develop extension programmes (p. 39).
4. There should be a continuing committee of the World Evangelical Fellowship Theological Commission to develop and implement TEE exchange (p. 38).

The third paper was written by Dr. Robert Ferris, who was at that time dean of academic affairs at Asian Theological Seminary in the Philippines. The paper is titled, "The Future of Theological Education."

Ferris begins his paper by acknowledging what the previous two papers also stated: not all is well with TEE. However, Ferris does not go beyond the admission of failure to either enumerate or explain. His focus is broader than TEE and more philosophical than the content of the previous two papers. Through reference to several major educational thinkers, Ferris develops his theory of the process and structure of theological education in general. Ferris' major premises include:

1. The "first responsibility" of theological educators "is to identify and nurture those who nurture the church" (p. 45).
2. Education should move students toward maturity, which means that their learning should be self-directed (p. 47).

3. Theological educators need to evaluate and determine in what way they are servants of the church (p. 53).
4. Ministry training should always "be rooted in and growing out of ministry experience," "be training for servanthood," and constantly searching for alternative training models (pp. 57-59).

To summarize Ferris, it is best to quote his own summary:

> I believe that through clarification of our task, of appropriate structures and processes for training, and of our controlling values, we can gain invaluable . . . guidance for the path ahead. We need creatively to seek more effective ways of equipping mature servant-leaders in the church (p. 63).

Ferris then embraces TEE as a valuable move forward in the necessary evolution of ministry training models. However, he also is warning that TEE is not the pinnacle of educational theory or the final fulfillment in our search for a way of training people for ministry. The weaknesses in TEE and other educational models need to be assessed and our programmes continually refined and developed.

Cyprus: TEE Come of Age is an invaluable addition to any library. TEE programmes have sprung up in many if not most denominations within Africa. These African programmes have been among the most troubled. All of us working in theological education should acquaint ourselves both with TEE's possibilities and with its liabilities. While the book does not delineate the refinements that need to be made in TEE, it does signal the start of the process. The papers delivered at the ICAA conference and reproduced in this book represent a balanced presentation of TEE as it stands today.

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The Call of the Minaret; 2nd edition
by Kenneth Cragg
(Ibadan: Daystar Press/Maryknoll: Orbis Books, 1985)

Cragg's classic work on Islam, first published in 1956, has been released in a revised edition. It deserves to be found on the bookshelf of any serious student of Islam and in the library of every advanced theological college--alongside Cragg's other landmark books: *Sandals at the Mosque* (1958), *The Dome of the Rock* (1964), *The Event of the Qur'an* (1970), *The Mind of the Qur'an* (1973), *The House of Islam* (1975), *Islam from Within* (1980), *Muhammad and the Christian* (1984), and others.

While not a major revision, this second edition does cover new ground in two areas. Chapter one, on "Change and Continuity" introduces some new contemporary issues. And the "Bibliography" now lists key new books related to Islam and Christian witness published since the first edition. The text format and paragraph breaks have been redone, making the book more readable, and themes and subsections easier to follow. However, the binding is rather cheaply done and might not hold up well under constant usage.

Cragg's classic study uses the theme of the Muslim call to prayer to help the reader to understand both what is central to Islam as well as what the call means for Christian dialogue and witness. In his section on the "Minaret and Muslim" he analyzes the central message of Islam related to the Unity of God (chapter 2), the Apostle of God (chapter 3), prayer and the religious life of the Muslim (chapter 4) and the Islamic order and community (chapter 5). While many other books cover similar ground, Cragg shrewdly and powerfully introduces and intertwines his material around the central theme of the call to prayer.

In his section on the "Minaret and Christian," Cragg continues to use the theme of the Muslim call to prayer to also call the Christian into understanding of and dialogue with the Household of Islam. To the Muslim, the call to prayer is a call to gathering, a call to meeting. But this same call is a call to the Christian, a call to meeting, a call to dialogue and open discussion with Muslims. Cragg goes on to explain that the call is also a Call to Understanding (chapter 7), a Call to Participation (chapter 8), a Call to Retrieval (chapter 9), a Call to Interpretation (chapter 10), and a Call to Hope and Faith (chapter 11).

Cragg pleads with the reader to respond to the Call of the Minaret with the clear and resounding answer of the Gospel. His book provides much help in equipping the reader with information and understanding to present the person of Christ effectively within the Islamic frame of reference. His conclusion is worth quoting:

> "Two of the most sacred mosques of the Islamic world look down from their sanctuaries eastward toward the trees of old Gethsemane . . . . In the still dawn the muezzin can be heard calling to prayer across the valley where Jesus communed with his spirit until midnight and went forth, the Christ of the Cross, the Saviour of the world. Through all history, since the minarets were raised, the two faiths have been that near, that far. It is out of the meaning of the garden that Christ's followers have crossed into the world of the domes and the muezzin. We who, in our generation, listen to the call of the minaret may hear it most compellingly from the muezzin over Gethsemane. There we shall best understand wherewith we must answer--and how, and why (pp. 335-336).

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