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FOUNDATIONS

(Doing theology on the basics of classical faith)

CURRENT DIRECTIONS IN CHRISTOLOGY STUDIES

By L.W. Hurtado, Assistant Professor of
New Testament, U. of Manitoba.

It is obvious that Christology is the central, distinguishing doctrinal question in Christianity, and so, perhaps for this reason, our time has seen a vigorous and voluminous discussion of this topic. This fact makes it difficult to do anything more than to try to cite major directions of only the most recent discussion in an article of this length. Because of the oceanic amount of literature, any such survey is likely to reflect the limitations of the reading done by whoever signs such an article. I am sure that this is true in the present case, but I hope that these articles may still prove helpful to students. I shall try to make some observations about the work of (I) New Testament specialists and (II) modern theologians on Christology. I must omit discussion of Patristics and later historical periods for want of space, and because of my insufficient familiarity with the relevant secondary literature.

(I) New Testament Christological Studies

Twentieth century NT christological study was given its agenda largely by the History of Religions school of German scholarship and especially by the work of W. Bousset (1913). The approach exemplified in this work is to study early christology as an historical phenomenon, attempting to trace stages in its development in connection with much attention to the larger Graeco-Roman religious environment. Bultmann was a pupil of Bousset and perpetuated his influence on down to the present. Elsewhere I have pointed out major faults in the positions held by Bousset and others who followed him (Hurtado, 1979) but knowledge of his work is still essential for understanding the current scholarly issues.

The bulk of more recent New Testament christological studies has been preoccupied with the New Testament titles given to Jesus, for these titles are quite properly seen as important indicators of the beliefs of those who used them. The usual approach is to study the use of the titles in question in the Jewish and pagan background of the early church, and then to try to determine their significance in whatever Christian writings are involved in the study. O. Cullmann's well-known book is the prime example of this sort of study (1957), and is also the major alternative to Bousset's book, taking contrary positions on several issues and being somewhat comparable in erudition and detailed treatment of the issues. 1963 was a rich year for "title studies," with the appearance of Hahn's book on the Synoptic christological titles, Todt's detailed study of the Son of Man title, and Kramer's work on Pauline titles. For students, Fuller's book (1965) is an accessible summary of this line of research.

In spite of the many valuable features of these books, they can all be criticized for certain significant faults. First, these studies rely heavily on the notion that the term "the Son of Man" was a well-known title for an eschatological figure in ancient Judaism, a notion that decreases in credibility as time goes by; and as this view becomes less tenable so does the assertion that there was an early strand of Christianity for which "Son of Man" was the major christological title. Secondly, much has been made of great distinctions between "Palestinian" and "Hellenistic" Judaism, without adequate attention being given to the actual evidence of the penetration of

Hellenistic culture into first-century Palestinian life. The result of this is that New Testament data has been classified neatly into overly rigid categories and the development of christology has been portrayed much more simplistically than the evidence warrants (on Jewish/Hellenistic interpretation in the immediate pre-Christian centuries, see Hengel 1973, 1976). Thirdly, these studies (except Cullmann to a large degree) all seem to assume that each christological title reflects a distinct christological view and that each title can be attached to a theoretical, early Christian group for which a given title rather fully expressed its christology. Each of these assumptions is possible but requires a strong evidence and cannot safely be taken for granted. It is my judgment that scholars have often boldly overstepped the evidence, following an overeager desire to perform an *analysis* of early christology.

Since the pioneering work of Bauer (1934) in particular, New Testament scholars have been more aware of the diversity in early Christianity, and this awareness has stimulated much recent christology study. It is not clear, however, that this study has always led to tenable conclusions. For example, the much-discussed "divine man" christology, thought by some to be both represented in some New Testament materials and based upon a supposedly ubiquitous and well-developed pagan 'divine man' concept, has been rendered more dubious by careful studies in recent years (Tiede, Holladay, Lane). As another example, the idea that there was a "Q community" with its own christology in which Jesus was seen as a teacher-prophet and little more (Edwards 1971, 1975) may itself be little more than an exercise in scholarly ingenuity (Stanton, 1973). Dunn's attempt to portray broadly the diversity in early Christianity (1977) is both helpful as a summary of much recent New Testament scholarship, and also marred by oversimplification at some points (Hurtado, 1978).

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Historical-critical questions about the origin of christological belief were underscored by the sensationalized collection of essays by a group of British academics, *The Myth of God Incarnate* (Hick, 1977). This book is broadly more valuable for drawing certain conclusions about the British church scene than anything else, but it has sparked not only a polemical reply (Green, 1977), and a sequel based on a discussion between the original contributors and learned critics (Goulder, 1979), but also a valuable monograph by Moule (1977) and now the major study of the origins of incarnation christology by Dunn (1980) which I received too late to be able to evaluate thoroughly for this article, though I may say that it appears to be well worth students' attention.

Other examples of major contributions to the origins of early christology and the meaning of early confessional titles include the Kittel article on "Son of Man" (Colpe, 1972) and the brilliant monograph on "Son of God" by Hengel (1975). The latter work in particular is an important corrective to questionable assertions of some scholars and is the sort of solid work upon which defensible views can be built.

In all of this discussion certain issues remain the center of attention. (1) In what ways and to what degree was the development of belief in Jesus a somewhat distinctive phenomenon, and how was this phenomenon influenced by

prepared for by religious developments in ancient Judaism of the Graeco-Roman world? (2) Can we identify stages in an evolution of christological belief and/or can we discern clearly christological beliefs of various Christian groups in the first century? (3) What is the range of any such diversity in early christology, and is there a central conviction behind the variety of christological formulations of this period? (4) How are first-century christological controversies and formulation culminating in the great Councils at Nicaea and Chalcedon? (5) In what way is the christology of the first century relevant to the continuing work of 'christologizing' in the present church scene? It is unfortunate that far too much of the scholarly literature reflects a desire to try to invalidate or defend classical Christian christological formulations by discussion of the primitive church. While this is perhaps not fully avoidable and the insights on both sides are understandable, it must be emphasized that such attempts are subtly dangerous to accurate, fair historical study and are often motivated by polemical motives. Students should find Marshall (1976) especially helpful, not only in surveying the literature, but also in providing a direction in addressing these issues. New Testament christology is a complex and fascinating subject and should not be left either to apologists for or to 'cultured despisers' of classical christology.

In the March issue of *TSF Bulletin* I will survey directions in modern christologies."

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TSF Bulletin does not necessarily speak for Inter-Varsity Christian Fellowship on matters dealt with in its brief articles. Although editors personally sign the IVCF basis of faith, our purpose is to provide resources for and encouragement towards biblical *thinking* and *living* rather than to formulate "final" answers.

INQUIRY

(Questions, proposals, discussions, and research reports on theological and biblical issues)

WHAT IS MY CHRISTIAN RESPONSE TO OTHER FAITHS?

By Charles O. Ellenbaum, Prof. of Religion, College of DuPage, Glen Ellyn, Illinois.

North American Christians live in pluralistic countries where we are bombarded daily by other world views. These include not only clearly theistic religions, but also religious world views which travel in the guise of secular humanism or scientific atheism. We can consider these world views to be religious if, with Frederick J. Streng (*Ways of Being Religious*, pp. 6f), we define religion as "a means toward ultimate transformation," and not merely as a *theistic* response to the questions of ultimacy in our lives. We need to understand clearly our own religious world view and to become aware of the other major world views which are circulating. In this way, we can enter into meaningful dialogue and evangelism. For a good introduction to the concept of world view, see *The Universe Next Door: A Basic World View Catalog*, by James W. Sire.

When we move into the realm of established non-Christian religions, we as Christians need a beginning framework which will help us respond to individuals and groups whose beliefs may be the same as ours, similar to ours, or radically different from ours. We need to avoid the two extremes of an unthinking syncretism (such as was expressed by Toynbee), and a total rejection of other religions as completely the work of the devil. As we seek a balanced response to other faiths, we can be aided by asking ourselves a series of scriptural questions.

God asks, "Adam, where are you?" (Gen. 3:9), and "Cain, where is your brother?" (Gen. 4:9). Jesus asks, "Who do you say I am?" (Mat. 16:15), and "Do you love me?" (John 21:15-17). We are asked by many, "Who are you?" We first have to ask these questions of ourselves. As Christians, we must continually answer these questions not only with our minds, but also with our lips and with our lives. God calls us to correct faith, belief, and actions (Exodus 20, Amos 5:21-27, Luke 10:25-37, James 1:26-27, and 1 John 2:7f).

We can then go on to ask these same questions about other faiths. "Adam, where are you?" can raise questions about their relationship to what they see as ultimate reality. "Cain, where is your brother?" can be seen as going to the heart of obligations to each other. What place in these other faiths is there for justice, righteousness, and other attributes of a Christian's relationship with other people? What are their equivalents to these attributes? "Who do you say I am?" and "Do you love me?" can point us to their view of Jesus Christ. Is he God incarnate or is he merely a teacher or a fable or a con artist (as Hugh Schonfield tries to prove in *The Passover Plot* and *Those Incredible Christians*)? How do they relate to the founder figures in their own faiths? What do they mean by love (e.g. compare *agape* with the Hindu concept of *Bhakti*) or messiah or savior? How is one saved? What does salvation mean (e.g. is heaven the same as Nirvana, Moksha, or Satori)? "Who are you?" refers to the very important identity functions which a faith provides. What does it mean to be a Hindu or a Zen Buddhist or a Reform Jew? What are their concerns and needs? How can we relate to them and help them relate to us as ambassadors for Christ (2 Cor. 5:20)?

Once we are equipped with this framework for understanding, we need to learn the facts of other religions. We can learn not only through studying them, but also through simply being with people of other faiths. We must make certain that we do not "ghettoize" ourselves by associating primarily with Christians and having few friends which are not Christian.

As you study other religions, there are myriads of materials available to help you gain understanding. There are some excellent texts which deal with world religions in general. (If you study such a book, I suggest you read the section on Christianity first. How does it strike you — balanced or unfairly skewed? This should give you an understanding of the author's approach and reliability.) Ideally, you should move from these through general treatments of a particular faith to more specific texts as well as their own scriptures.

Here are some good general texts, along with some random comments about authors and approaches: Robert S. Ellwood, Jr., *Many People, Many Faiths*; John Hardon, *Religions of the World*, vols. 1, 2 (a Jesuit theologian, emphasizing historic development, straight description); John A. Hutchison, *Paths of Faith*; John B. Noss, *Man's Religions* (very readable); Huston Smith, *The Religions of Man* (syncretistic viewpoint, emphasizes dialogue); Wilfred Cantwell Smith, *The Faith of Other Men* (ordained U. C. of Canada minister, very concise).

There are some other good books that convey general information but also deal from a Christian perspective with the critical differences between a particular religion and Christianity. These include: J. N. D. Anderson, *Christianity and Comparative Religion* (Islamic expert, readable); Marcus Bach, *Major Religions of the World* (simplistic); John A. Hardon, *Religions of the Orient: A Christian View* (Jesuit theologian, good criticism

of Islam, Hinduism, Buddhism, and Confucianism); Stept Neill, *Christian Faith and Other Faiths: The Christian Dialog with Other Religions* (Anglican Bishop, spent many years in dia, tries to achieve dialogue in order to enter into the heart & spirit of another religion); Hans Schwarz, *The Search for G Christianity-Atheism-Secularism-World Religions* (Christ theologian, presupposes some background in theology & philosophy); David Stowe, *When Faith Meets Faith* (mission: for many years).

Some Christians are emphasizing dialogue, and they may using that term in a way you would not. A book which sets fo many ideas of one of these current dialogue movements Donald K. Swearer's *Dialogue: The Key to Understand Other Religions* (spent time in Thailand, includes a thought p voking Buddhist view of Christianity).

We need not leave our shores to run across other religio or offshoots of our faith (cults). A very informative resourc book for these movements is Robert S. Ellwood's *Religious & Spiritual Groups in America* (straight description, no commtary). Two fairly recent Christian books on this subject are: I Means, *The Mystical Maze: A Guidebook through the Mindfi of Eastern Mysticism — TM, Hare Krishna, Sun Moon, & Others*; and James W. Sire, *Scripture Twisting: 20 Ways i Cults Misread the Bible*. Another excellent source is the Sp itual Counterfeits Project, P.O. Box 4308, Berkeley, CA 9471 (415) 548-7949.

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INTRODUCTORY OFFER

You can receive the rest of this school year's issues of *TSF Bulletin* and the international theological journal, *Themelios*, (total of five issues) for \$5. Write TSF, 233 Langdon, Madison WI 53703.

I would also like to recommend some other materials th would allow you to go deeper in your study of a particular fa These are all books for the beginner. As you achieve und standing, nothing beats browsing in the stacks for informati. But where do you begin? Here are some suggestions. Boo without comments are good, basic texts. The best beginn book is marked with an asterisk (*), the best beginning antho gy with a plus (+).

ISLAM: Kenneth Cragg, *The Call of the Minaret* and *The House of Islam* * (very good brief introduction, good bibliog phy); von Grunebaum, *Modern Islam: The Search for Cultu Identity*; Alfred Guillaume, *Islam* (ends with an explicit co parison of Christianity and Islam); Fazlur Rahman, *Islam Moslem*; Idries Shah, *The Sufis* (readable, a Sufi Mosle Sheik); Geoffrey Parrinder, *Jesus in the Qur'an* (written prim ily for the Western world; it is crucial to know the Moslem ce ception of Jesus, and this book is a good guide.); Wilfred Ca well Smith, *Islam in Modern History* (readable and concis John Alden Williams, *Islam*).

HINDUISM: Thomas Berry, *Religions of India*: Ainslie E bree, *The Hindu Tradition*; Thomas J. Hopkins, *The Hindu Re, ious Tradition**; Clive Johnson, *Vedanta*; Jose Pereira, *Hin Theology* (presupposes some knowledge of Hinduism); Loi Renou, *Hinduism*; Herbert Stroup, *Like a Great River: An Int duction to Hinduism* (a sociologist).

JAPAN: H. Byron Earheart, *Japanese Religion: Unity a Diversity** (very readable, excellent coverage), and *Religion the Japanese Experience: Sources and Interpretations* + (go variety of original source material).

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

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

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

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

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

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

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INTERSECTION

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

THE 1980 SBL/AAR: A MOST REMARKABLE MEETING.

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

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

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

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

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

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

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

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

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

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

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

DID YOU MISS . . .

The October *TSF Bulletin*?

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

Mary Berg and Mark Lau Branson on "Burnout."

The November *TSF Bulletin*?

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

Back issues available for \$1 from TSF (we pay postage).

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

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

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

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

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

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

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

CADEME

reports from seminary classrooms, special events, and TSF chapters)

SF AT DREW:

NEW CHAPTER INTRODUCES ITSELF

Are you committed to the Evangel of the Messiah? You may be evangelical. All too often evangelicals are characterized as backward, anti-intellectual, or right wing. This is not true. Evangelical means emphasizing the Gospel. Evangelicals attempt to avoid the extremes of both fundamentalism and modernism, by actualizing the Scripture and tradition into our modern culture. Evangelicals stress experience (a personal relationship with God through Christ) without ignoring the claims of reason upon theology, or the implications of the Gospel for social action. Sound interesting?

We believe that evangelical theology deserves promoting at Drew, so we hope to form a Theological Students Fellowship (SF) for intellectual and spiritual koinonia (that's Greek, folks). SF is a national group with members all over America and the world, where it is known as the International Fellowship of Evangelical Students (national headquarters in the back of Emilio's Pizza Parlor and Bowlarama, Spokane, Washington) (sic). Won't you please join us? All are welcome (except those with post-Augustinian botulism). Contact Alan Padgett (theological school) or Bob Rakestraw (graduate school).

CORRESPONDENCE FROM A CONTRIBUTING EDITOR

Dear Mark:

I saw your interesting article in the *Bulletin* on "Burnout" which I liked. I would like to offer a couple of suggestions about it that might have been useful. The first point is that the article could have benefitted from a rather traditional use of the concept of spirit as self-transcendence. In that light, burnout would be understood as one's failure to maintain perspective on oneself. By understanding too much, one suggests that he or she is not able to accept one's self or to come to terms with demands from within or without. A drive to achieve something special, or an inability to be satisfied with the best results of one's ordinary efforts, follow from this predicament. By working without rest or sufficient vacation, one suggests that one lacks an overview of functions of times and seasons between fun and work, and thus of what I understand to be God's desire that we enjoy life.

Sincerely,

Rev. Russell Burck

Rush-Presbyterian-St. Lukes Medical Center

SOCIETY OF CHRISTIAN PHILOSOPHERS

Organized in 1978, the SCP is designed to promote fellowship among Christian philosophers and provide occasions for intellectual interchange on issues that arise from their commitment both as philosophers and as Christians. The society is ecumenical and pluralistic. It is open to all who consider themselves Christian philosophers, by any reasonable definition of those terms. Students and non-professional philosophers are most welcome.

Activities include occasional newsletters and frequent conferences on topics of interest to Christian philosophers. Many are held in conjunction with large professional meetings — e.g. of the American Philosophical Association — but others are held separately. Some conferences involve reading formal papers; others are informal discussions. TSF members who are interested in joining or in hearing more about the SCP can write: Society of Christian Philosophers, Professor Kenneth Konyndyk, Secretary-Treasurer, Dept. of Philosophy, Calvin College, Grand Rapids, MI 49506. Annual dues are \$5.00. —STD

SPIRITUAL FORMATION

(Probing questions, suggestions, and encouragement in areas of personal and spiritual growth)

MINISTRY BEGINS WITH A PILGRIMAGE TO THE WILDERNESS

By Mark Lau Branson

And Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit for forty days in the wilderness, tempted by the devil. And he ate nothing in those days; and when they were ended, he was hungry. The devil said to him, "If you are the Son of God, command this stone to become bread." And Jesus answered him, "It is written, 'Man shall not live by bread alone.'" And the devil took him up, and showed him all the kingdoms of the world in a moment of time, and said to him, "To you I will give all this authority and their glory; for it has been delivered to me, and I give it to whom I will. If you, then, will worship me, it shall all be yours." And Jesus answered him, "It is written,

'You shall worship the Lord your God, and him only shall you serve.'"

And he took him to Jerusalem, and set him on the pinnacle of the temple, and said to him, "If you are the Son of God, throw yourself down from here; for it is written,

'He will give his angels charge of you, to guard you,'

and

'On their hands they will bear you up, lest you strike your foot against a stone.'"

And Jesus answered him, "It is said, 'You shall not tempt the Lord your God.'" And when the devil had ended every temptation, he departed from him until an opportune time.

Luke 4:1-12, RSV

What does the temptation of Jesus have to do with preparation for ministry? In our modern world, is not talk about the demonic irrelevant and outdated? As the Lord of the universe enters history, why does Luke take us to a desert scene? Isn't the real battle, the genuine ministry, in the offices, classrooms, homes, streets, fields and factories of the day-to-day world?

My thesis is: if the church is to be what our Lord wants it to be, we must work out our salvation both in the desert of solitude and in untiring, sacrificial love of our neighbors. In actions and words, Jesus teaches us that prior to plundering the strong man's house, one must bind the strong man. Is that the wilderness experience? The three parts of the temptation indicate that such is the case.

A very hungry, fatigued man considers turning stones into bread. Physical needs are real, but they are not the whole picture. Later Jesus miraculously feeds thousands, and they want to crown him as their "welfare king." There, in the desert, he refuses to accept a very limited perspective of reality. (At other times, he also refuses the perspective of those who deny physical needs and create an illusory world of "spiritual" definitions which are dis-integrated from the created world.) Because he has already dealt in the wilderness with this temptation of reductionism, his choices in ministry could be seen and made with clarity and precision.

Next, Jesus is tempted by power; by a position with direct unmediated authority over all earthly kingdoms. Jesus knows the catch. For Satan, authority means others serve you. Thus, if Jesus will serve Satan, the nations will serve Jesus. But for Jesus, worship and service of God necessitate that he serve the nations. Though political power and organizational hierar-

chies may be a way to serve, too often we end up serving darkness and demanding that others get in line. Elsewhere, Pauline discussions of "principalities and powers" indicate the confluence of Satan's temptations, earthly organizational structures, and personal striving for power. The morass thickens! Because Jesus knows that worshipping God is the beginning and end of life, he avoids sin here in the wilderness and thereby is freed to give himself in love and service to others.

Finally, the temptation of the spectacular and of immediacy must be faced. Instant success, resulting in the awe and devotion of observers, is a lure to many ministers. In the desert Jesus again refuses a route that attempts to side-step sacrifice and love.

Preceding the task of teaching, healing, loving, and dying, Jesus meets all temptations. We cannot minister unless we have been to the wilderness. The battle needs to be won first in prayer, contemplation, and fasting, or it will not be won in ministry. T. S. Eliot wrote, "Oh my soul be prepared for the coming of the stranger. Be prepared for him who knows how to ask questions." In solitude, we can begin asking questions, or even hearing those questions which God asks. What are my fears? Dreams? What do I want? What are my loves? Hates? Whom do I serve? The classroom will not provide much help in this preparation. The journey to the wilderness, a journey of self-questioning, listening to the Holy Spirit, seeking the help of others, and submitting to changed perceptions and actions, is adventurous, painful, and hopeful. For Satan is not the only one at work in the wilderness. We also know that Good News is first proclaimed in the wilderness (Isaiah and John the Baptist); that constant refreshment and guidance are found in prayer (Jesus); and that the deserts themselves can bloom (Isaiah 35).

SUGGESTED READING

Elizabeth O'Connor offers excellent guidance in both *Search for Silence*, and *Letters to Scattered Pilgrims* (Harper and Row). The latter gives specific instructions for keeping a journal and helps one explore three "centers" of oneself — historical, intellectual, emotional — and their interrelationship.

Henri Nouwen has provided many helpful articles and books. In *Sojourners* last summer (June, July, August) a three part series developed an understanding of the "Spirituality of the Desert." Also, *Creative Ministry* (Doubleday/Image) is the volume best suited for seminarians and pastors, and *Clowning in Rome* helps draw together themes of ministry, prayer, community, and solitude.

Among the volumes of Thomas Merton, *The Sign of Jonah* and *New Seeds of Contemplation* would provide beneficial directions for a pilgrimage. Finally, Richard Foster's *Celebration of Discipline* is the best over all introduction to various disciplines and the Christian life.

BOOKS

Eisenbraun's publishes and stocks books concerning ancient Near Eastern studies and biblical studies. Discounted prices (like Gospel Perspectives at \$11.75) are given with small handling charges. You can receive a catalogue and supplements for \$2/annum. Tell them TSF sent you—P.O. Box 275, Winona Lake, IN 46590.

REVIEWS

(Notes and critiques on recent books and periodicals)

NOTEWORTHY ARTICLES

CSR Bulletin (Council on the Study of Religion, Wilfred Laurier Univ., Waterloo, Ontario, Canada N2L 3C5).

"The Integrity of Undergraduate Programs," by Lonnie D. Kliever (Southern Methodist University). "Changes on and off campus have revealed the precarious place of religious studies in the modern university. We are too dependent for our survival on having a slot in the university-wide required curriculum and on catering to the consumer-oriented psychological and spiritual needs of our students. October 1980, p. 105.

"The Religion Department at Dartmouth," by Stephen T. Katz. "Amidst the general gloom in religion departments across the country I am delighted to report an exception. The Department of Religion at Dartmouth is flourishing. To explain how this has come about . . ." October 1980, p. 107.

Journal of the American Academy of Religion (Scholars Press, 101 Salem St., P.O. Box 2268, Chico, CA 95927).

"The Bible and Christian Theology," by David H. Kelsey (Yale Divinity School). September 1980, p. 385.

A SAMPLING OF THEMELIOS

September 1979:

"Evangelicals and Theological Creativity," by Geoffrey W. Bromiley.

"God and Mad Scientists: Process Theology on God and Evil," by Stephen T. Davis.

May 1980:

"The Sword of the Spirit: The Meaning of Inspiration," by Donald Bloesch.

September 1980:

Spirit and Life: Some Reflections on Johannine Theology," by David Wenham.

"Tensions in Calvin's Idea of Predestination," by Wing-hung Lam.

TSF Subscribers receive both *Themelios* and *TSF Bulletin* for \$10/yr (\$8/yr students). Back issues of *Themelios* are available for \$1 (we pay postage) from TSF.

WELLSPRING SPECIAL EVENTS (Church of the Savior)

The 1981 Special Events offered will be: Money Workshop (April 2-6); Power and Intimacy Workshop (April 9-12); Anger Workshop (May 1-4); School of Christian Living Workshop (June 17-21); Spiritual Direction Workshop (September 17-20).

We have chosen areas that continue to be of particular challenge to persons coming to us and in contact with us as they work to build their particular segment of church. Each of these Special Events will require attendance at an Orientation before registering for the Special Event. Dates for the Wellspring Orientations are as follows for 1981: March 12-15, April 20-23, May 21-24, June 29-July 2, July 23-26.

Wellspring Summer and Fall Workshops for 1981: June 8-15, July 13-20, and November 2-9.

Write: Wellspring, 11301 Neelsville Church Rd., Germantown, MD 20767.

IBR TO RECEIVE ASSOCIATE MEMBERS

The Institute for Biblical Research, a professional society of evangelical, biblical scholars, has recently made student memberships available. Doctoral students in biblical research can write to Carl Armerding for further information (Regent College, 2130 Westbrook Mall, Vancouver, B.C., V6T 1W6, Canada). The IBR has ties with the British Tyndale Fellowship and works closely with TSF in publishing and in providing resources to local chapters. —MLB

Another book discount—good prices like Brown's 3 volume New Testament Theological Dictionary at \$54 (regularly \$90), Kittel's for \$127.50 (\$225) and NICNT's 15 volume at \$97 (\$150). Write to: Christian Book Distributors, Box 91, East Lynn, MA 01904.

The Evangelical Quarterly (Eerdmans, Jefferson Ave. SE, Grand Rapids, MI 49501)

"Charismatic versus Organized Ministry? Examination of an Alleged Antithesis," by Fald Y. K. Fung (China Graduate School of Theology, Hong Kong). October-December 1980, p. 195.

"The Puritan View of History: or, Provide Without and Within," by Donald McKim. October-December 1980, p. 215.

Evangelical Review of Theology (World Evangelical Fellowship, Box 670, Colorado Springs CO 80901)

"Parabolic Preaching in the Context of Islam," by Martin Goldsmith (All Nations Christian College, near London, England). October 1980, p. 218.

The Christian Century (407 S. Dearborn Chicago, IL 60605).

"American Evangelicals in a Turning Tide by Carl F. H. Henry. "The dull theological e

of American Christianity desperately needs sharpening. No literate society can afford to postpone cognitive considerations. Why Christ and not Buddha? Why Christianity and not Hare Krishna? Why biblical theism and not process philosophy? Why the gospel and not amphetamines? Half-generation novelties in theology, I am persuaded, offer no adequate reply." November 5, 1980, p. 1058.

"A Learned Learner," by Martin E. Marty. November 5, 1980, p. 1079.

"Walker Percy as Satirist: Christian and Humanist Still in Conflict," by Ralph C. Wood (Wake Forest University). "Percy's fiction constitutes a withering denunciation of our bogus humanism. His satirical sabotage is undertaken in the name of that "true humanism," as Maritain called it, which alone can account for both the terrible perversion and the wondrous exaltation of human life as it exists before God." November 19, 1980, p. 1122.

"For Life and Against Death: A Theology That Takes Sides," by Jose Miquez-Bonino (theologian from Argentina). November 26, 1980, p. 1154.

"Benedict's Children and Their Separated Brothers and Sisters," by James T. Baker (Western Kentucky University, Bowling Green). December 3, 1980, p. 1191.

"The Curia Rules in Rome," an excerpt from Hans Kung's public lecture sponsored by the Pacific School of Religion and delivered in Berkeley in November 1980. December 10, 1980, p. 1213.

The Reformed Journal (Eerdmans, 225 Jefferson SE, Grand Rapids, MI 49503).

"More on Truth," by James Daane. The Henry-Daane exchange continues. September 1980, p. 8.

"Evangelism in Cuba: A Theological Challenge," by Adolfo Ham (Presbyterian-Reformed pastor and professor in Cuba). September 1980, p. 10.

"May Women Teach? Heresy in the Pastoral Epistles," by Richard and Catherine Clark Kroeger. Does Paul's word about women refer only to heretical women? October 1980, p. 14.

"A Conversation with Leighton Ford." A discussion of how biblical values influence our social and political perspectives. November 1980, p. 13.

"Messages from Darkness," by Roy Anker. A review of Elie Wiesel, *A Jew Today*. "Wiesel stands virtually alone in contemporary letters in eschewing political formulas, having suffered the failure of liberalism and Christianity, and abiding only with a rage of tenderness for the plight of man." November 1980, p. 20.

"Hendrikus Berkhof's Systematics," a review article by Neal Plantinga. December 1980, p. 16.

The Witness (The Episcopal Church Publishing Co., P.O. Box 359, Ambler, PA 19002).

"Peace Churches Negotiate a Strategic Truce," by Maynard Shelly. December 1980, p. 6.

New Oxford Review (6013 Lawton Ave., Oakland, CA 94618).

"What Episcopalians Should Expect," by Francis W. Read. A review essay on *A Communion of Communion: One Eucharistic Fellowship*, ed. by J. Robert Wright. October 1980, p. 20.

Worldview (170 East 64th St., New York, NY 10021).

"John Paul II: Touching the Heart of Black Africa," by James Conway (Secretary of Development for the Protestant Churches of Zaire). The first step of a difficult journey. How will it end? July 1980, p. 21.

Occasional Bulletin of Missionary Research (Overseas Ministries Study Center, P.O. Box 2057, Ventnor, NJ 98406).

"Mission in the 1980s," by Leslie Newbigen. "Yet one does not find (at least in my limited reading) that missiologists are giving the same intense and sustained attention to the problem of finding the 'dynamic equivalent' for the gospel in Western society as they are giving to that problem as it occurs in the meeting with peoples of the Third World." An excellent article, October 1980, p. 154.

"The Reformation and Mission: A Bibliographical Survey of Secondary Literature," by Hans Kasdorf (Mennonite Brethren Biblical Seminary, Fresno, CA). October 1980, p. 169.

"Supplemental Checklist of Selected Periodicals for Study of Missiology and World Christianity Recommended for North American Theological Libraries," by Gerald H. Anderson. This list of forty periodicals supplements the checklist of sixty titles published in the *Occasional Bulletin for Missionary Research* for January 1977. October 1980, p. 176.

Christianity and Crisis (537 W. 121st St., New York NY 10027).

"Toward a Trinitarian View of Economics: The Holy Spirit and Human Needs," by Douglas Meeks (Eden Theological Seminary). November 10, 1980, p. 307.

Sojourners (1309 L St. NW, Washington, DC 20005).

"Theology in the Concrete" is the title of the September 1980 issue, which addresses the urban crisis. Two of the articles: "Concrete Theology" (p. 11), by Perk Perkins, maintains that biblical theology must be "the response of faithful people to events and issues." . . . Our practical economic life must reflect our biblical fidelity and our commitment to stop displacement." "To Build a City" (p. 14), by Stan Hallett (Garrett-Evangelical Seminary), criticizes common assumptions about urban development and calls on the church to be a place where people can begin building their cities in creative new ways.

"Peace by Peace," by Mernie King. A model for peace ministry in the local churches. September 1980, p. 24.

"What Does it Mean to be Pro-Life" is the title of the November 1980 issue. Wallis' editorial is excellent, and the many articles reflect his comment, "Our deepest convictions about poverty, racism, violence, and the equality of men and women are finally rooted in a radical concern for life — its absolute value and the need to protect it." Though with different starting places, feminists, pacifists, and "pro-lifers" show the coming together of their concerns. An excellent issue — not only on the topic of abortion, but also on how to think about theological ethics.

The Other Side (300 W. Apsley, Philadelphia, PA 19144).

"Journey Toward Simple Living," by Karin Granberg-Michaelson. November 1980, p. 39.

"Seeing Beyond the Horizon," by Vernard Eller. "As Christians working for political and

social change, our eyes rise toward a goal that is beyond the potential of this age." September 1980, p. 15.

"Ain't No Ballot Box in Heaven," by Lee Griffith. "If you think justice and peace are political issues, you've got another thing coming." September 1980, p. 29.

Daughters of Sarah (2716 W. Cortland, Chicago, IL 60647).

"Bucking Sexism in Sunday School," by Marian Claassen Franz. November/December 1980, p. 5.

Agora (P.O. Box 2467, Costa Mesa, CA 92626).

"Where the Buck Stops in Christianity . . . or the Leadership Style of Jesus," by Gayle D. Erwin. Spring 1980, p. 4.

"Devil's Advocates? The New Charismatic Demonology," by Robert M. Price. Spring 1980, p. 8.

Radix (P.O. Box 4307, Berkeley, CA 94604).

"The Insistent Widow," by Brian Walsh (Campus Outreach Coordinator for the Institute for Christian Studies in Toronto). "Prayer is not an integral and normal aspect of my life. I suspect that I am not alone in my frustration." September/October 1980, p. 3.

"The New Storm: Two Musical Poets," by Frederic Baue. Review of T-Bone Burnett, "Truth Decay," and Bruce Cockburn (pron. Coburn), "Dancing in the Dragon's Jaws." "Burnett writes tough. He is objective, straightforward, confrontive. No lush Nashville strings for sweetener here. Bruce Cockburn leaps as the prophet of glory. He acknowledges the influence of Charles Williams, an English novelist of the Christian supernatural. History is being made. We are seeing the emergence of a dynamic Christian presence in the popular music field." September/October 1980, p. 25.

Christianity Today (465 Gundersen Dr., Carol Stream, IL 60187).

"New Testament Studies: Giving to God," by Klaus Bockmuhl (Regent College). Are there signs of a new openness to God in NT studies? October 24, 1980, p. 76.

Opposing positions on war and pacifism in "Justice is Something Worth Fighting For," by Robert D. Culver (Winnipeg Theological Seminary, Manitoba); and "Why Christians Shouldn't Carry Swords," by John Drescher (Eastern Mennonite Seminary). November 7, 1980, p. 14.

"Chalcedon: A Creed to Touch Off Christ-mas," by Clark Pinnock. The Christology of Chalcedon distills from Scripture both the mystery and reality of the God-man. December 12, 1980, p. 24.

Eternity (1716 Spruce St., Philadelphia, PA 19103).

"Making of a Christian Mind: Interview with Carl F. H. Henry." "Evangelicals have been looking for leadership, and they've been woefully deprived of it. This makes it possible for a charismatic personality with access to the media to serve as a rallying point for the discontent of many people." November 1980, p. 25.

SCP Newsletter (Spiritual Counterfeits Project, P.O. Box 2418, Berkeley, CA 94702).

"Sometimes A Fine Line," by Ronald Enroth (Westmont College). An excellent article on theological and personal issues concerning modern cults. July-September 1980, p. 1.

BOOK REVIEWS

Catholicism

by Richard P. McBrien (Winston Press, 1980, 2 vols. 584 pp. and 619 pp., \$29.95).
Reviewed by Albert C. Outler, Perkins School of Theology.

A modern Rip Van Winkle, who had slid into his slumbers back in the 1950s or before, will find this book a bit of a rouser. First of all, he will notice what it lacks: the rigid certitudes and calm dogmatism that were commonplace in the Roman Catholic writings he had once regarded as standard — like Canon George Smith, *The Teaching of the Catholic Church*, or Pius XII's dogmatic definition of the Bodily Assumption, or in the same pope's denunciations of "modern theology" in *Humani Generis*. He would still take for granted the confident rationalism of the old days (as in Smith, pp.11-27); he would regard the Roman Catholic's claim as the divinely appointed authority in all matters of belief and morals not as the opinion of an individual theologian (as in Smith, p. 26) but as the unanimous consent of Roman Catholics generally. Nor would it matter if Rip were Roman Catholic or Protestant: in either case, he would have recognized the truth in the fine old Roman motto, *Semper Eadem*: always the same!

Thus, it would be mildly shocking, to say the least, to read in *Catholicism* (p. 283) that "The reality of God can neither be proved nor disproved by rational arguments" and to be challenged by an openly avowed theological pluralism (pp. 276-77). But what would really shake him broad awake would be the frank declaration that "the time for an *anthropological* recasting of all the traditional doctrines is at hand" (p. 149). By this time, he would be getting the drift of McBrien's initial statement in this book: "to identify, explain and explore the traditional doctrinal, moral, ritual and structural symbols and components of Catholicism without prejudice to the twin values italicized, but not patented, by the Enlightenment, namely freedom of inquiry and freedom of decision" (pp. 15-16). Whether exhilarated or alarmed by this proposal of a marriage between historic Catholicism and the Enlightenment, our contemporary Van Winkle would be clear on the main point that, like his protonym, he had indeed been sleeping through a major revolution!

The rest of us, who have been more or less awake during this revolution, will be able to recognize that this *summa* by McBrien aims at least a step or two beyond the so-called "Dutch Catechism" or even Karl Rahner's *Foundations*. It is the first full-scaled attempt at a "comprehensive and complete . . . theological presentation of Catholicism" (p. 865) by a man whose theological agenda was set for him by the Second Vatican Council and its aftermaths. As such, it gives us a fairly accurate measure of the improbable distance that the Roman Catholic Church has moved in three short, hectic decades.

So pronounced a contrast, however, raises a sticky question that so far has gotten more ambiguous answers than clear ones. When are obvious changes in doctrinal interpretation to be understood as "developments" of latent implications, and when do they amount to actual corrections of what has been taken to be the tradition?

Father McBrien is aware of the difficulty here, and tries, characteristically, to finesse it. Given the full freedom of inquiry and decision already claimed, Roman Catholic theologians have also an

abiding responsibility to reconcile [their] judgment, and [their] decisions with the theological criteria embodied in Sacred Scripture, the writings of the great Fathers and Doctors of the Church, the official teaching of the ecumenical councils and the popes, the liturgy and the *sensus fidelium*, or 'consensus of the faithful' maintained through the centuries, everywhere and at every time.

This invocation of the Vincentian Canon (*semper, ubique et ab omnibus*) is significant and sincere, but it begs the main question: what is supposed to happen when a given theologian's "understanding," "judgment" and "decision" conflict with the *sensus fidelium* or with the Roman *magisterium*? The supposition that such conflicts arise only as misunderstandings that are still negotiable, in principle at least, would need clearer proof than is offered here — or elsewhere, for that matter. Indeed, *Catholicism* amounts to an interesting test case. McBrien's attempts to *reconcile* his own understandings, judgments and decisions with Scripture, tradition and the *magisterium* are transparently honest, but they also have their fair share of difficulties. And what, then, is the reader to do, as one joins in the experiment in "reconciliation"?

The schematism of the books suggests its orientation. The first of its five "Parts" deals with "Human Existence," the last with "Christian Existence." In between there are treatises on "God," "Jesus Christ" and "The Church." There are no separate "parts" devoted to the Holy Scriptures or to the Holy Spirit. The warrant for this seems to be that the authority of Scripture and the activity of the Holy Spirit are assumed as more or less pervasive throughout the whole. Each of these five major themes is expounded according to a three-stage methodology: the basis in Scripture, the historical developments, and a topic's openness to reformulation in contemporary terms. In each case, McBrien's experiments in reformulation provide the real excitement; in no case is he a mere echo of Smith; in some cases the differences are so marked as to underscore the question of "development" all the more heavily.

The treatise on Christology (Part III) is the most fully realized of the five. But the effort (in "Christian Existence") to integrate Christian doctrine and Christian ethics may turn out to be most fruitful of them. Moreover, it is closely linked to the emphasis in Part IV on the inherently social character of our common life in the Body of Christ. For McBrien, "Christian existence" is nothing if not ordered toward the triumph of righteousness and love in human life and society. Here he draws heavily on very rich resources: from his chief mentors, Karl Rahner and John Courtney Murray, from the great social encyclicals (from *Rerum Novarum* through *Pacem in Terris* to *Progressio Populorum*), and from the documents of Vatican II (especially the Constitutions on *The Church* and on *The Church in the Modern World*).

In all sorts of ways, therefore, *Catholicism* is an important book and a useful one. This is not

to say, however, that it is a wholly satisfactory one. There is, for example, a distracting overabundance of fragmentary comments scattered along that read like short entries for a down-sized encyclopedia. Thus, on six pages (310-15) there are seven separately labelled sections on Pascal, Kant, Hegel, Schleiermacher, Kierkegaard, Feuerbach and Nietzsche. That there are no howlers in such an exercise is a feat in itself; but the result still fails to meet the needs of the novice readers, on the one hand, or the experts on the other. Again, on pp. 608-55, we have a foreshortened conspectus of "the church in history." It is something of a triumph of compression, but it leaves all sorts of historical and historiographical issues dangling — some unacknowledged, like the vexed question of "continuity and identity" of the Christian Gospel during the changes and chances of church history.

McBrien's evident aversion to dogmatism and pontification is refreshing. But in more cases than need be, it seems to tilt toward a sort of inconclusiveness that in its turn tends to frustrate effective dialogue. For example, the discussion of papal infallibility (pp. 829-42) is interesting and dramatic, but it ends with one foot still off the ground. And, again, the section on homosexuality (pp. 1928-32) is as even-handed as one might wish but still manages to ignore the prior question, in this connection, of a life-long, covenanted marriage as the Christian context for sexual acts at all. Abortion is mentioned only twice and then only by title.

Finally, it will occur to some readers that in *Catholicism* there is more astute reliance here on good sources than there is originality in its own right. They would do well, however, to reckon with the quality and range of those sources — and with McBrien's exceptional sensitivity in orchestrating them. He is an avowed debtor to Karl Rahner and Bernard Lonergan and Murray and Congar and Raymond Brown — to almost everyone in that hardy group of pioneers who helped shape Vatican II. But he seems also to have read more Protestant theologians than almost any Roman Catholic I could name, and with an obvious openness. This means that his book is something of a conspectus on the contemporary theological scene itself. This makes it all the more useful for seminary students, pastors, study groups and almost anyone interested in intellectual history. One could, however, count at least two unexpected omissions. Jaroslav Pelikan's *The Christian Tradition* would have helped with McBrien's historical references and with the nuances of "development." And Thomas N. Tentler's *Sin and Confession on the Eve of the Reformation* could have helped with a clearer definition of the *Catholic side* of the crucial soteriological issues at stake in the Reformation than one finds here.

Defects such as these, however, are overmatched by the positive services of this book to Catholics and Protestants alike — and even to the Orthodox. Up to now, we have (or should have) been challenged by the series of provocative essays by Catholic "free spirits," inspired by the Second Vatican Council — Kung, Baum, Schillebeeckx, Metz, Tracy *et al.* — and have been fascinated by their dramatic confrontations with the Roman *magisterium* on this point or that. In *Catholicism*, we have the first draft of a theological *summa* that is also inspired by the Council but that is quite deliberately low-keyed, non-provocative, and open to further revision and reformulation. It will raise a few eyebrows

Rome (and in a few quarters in America) but t, one hopes, many menacing scowls. It is umerical in its outreach and this is most lcome, in a time when ecumenical experice is forging ahead of ecumenical doctrine. Thus, for the rising generation, who may ver have known how it was in the heyday of ological immobilism, Father McBrien's book n serve as a useful orientation in the study of ology as a discipline, and to the current ene, especially as it is involved in the still veloping process of fruitful ecumenical diaue. And for the surviving Van Winkles still out, it should suggest a livelier prospect for a future of Roman Catholic theologizing than air memories would have led them to expect.

Christian Faith: An Introduction to the Study of the Faith

Hendrikus Berkhof, translated by Eerd Woudstra (Eerdmans, 1979, xvii + 541 p., \$20.95). Reviewed by Bernard Ramm, American Baptist Seminary of the West.

This is a solid, learned textbook of theology written in the continental format with large print for the general reader and small print filled with technical details for the specialist. Berkhof specifies that he is not reproducing a book of rigid [Reformed] confessionalsism nor one of rudderless modernism (p. xi). The result is a split ticket theology which is difficult to assess. At some points he is faithful to his historic Reformed theology; at other points he modifies his tradition especially under the influence of Barth; and in some instances he sides with current radical biblical criticism.

I would characterize his theology as follows: It is *biblical* in that he does profusely cite the Scriptures; (ii) it is *historical* in that in the small print he has a running commentary on historical theology; (iii) it is *historical-critical* in that he accepts much biblical criticism hence agreeing that many of the older theological interpretations of texts are no longer valid; (iv) it is *Enlightenment-critical* in that at a number of points he concedes to modern mentality; (v) it is *substantial* in that he does take pains to avoid systematically diluting his tradition; and (vi) it is *mildly Barthian* in that he cites Barth usually favorably) twice as much as any other theologian.

Berkhof is unhappy with Schleiermacher in that he is too much oriented towards German idealism and not enough towards the thought world of Scripture. He cites his fellow Dutchman, Berkouwer, but even Berkouwer's learned, gracious efforts to rehabilitate Reformed theology will not do. And although he so greatly admires Barth, he makes concessions to modern learning and modern attitudes Barth resisted so very strongly in his *Church Dogmatics*.

In that Christology is the heart of theology, we can take a conic section of Berkhof's view of Chalcedonian Christology. He rejects Chalcedonian Christology on the grounds that:

(i) it over-reads the New Testament on the deity of Christ; (ii) it interprets mythological concepts (e.g., the pre-existence of Christ) as if they were factual assertions; (iii) it uses substance concepts instead of dynamic-historical ones; (iv) it was written in ignorance of our contemporary knowledge of the formation of the Gospels; and (v) the notion of a God-man in two natures and one person is a psychological

mishmash which cannot be believed today.

The essence of Berkhof's Christology is that Jesus is the perfect covenantal partner with God illustrating and illuminating that which God intends humanity to be. Around that concept of perfect covenantal partner all traditional Christological concepts are reinterpreted.

The values of this work on theology are: (i) it does bring the reader up to date on the status of the discussion of the topics introduced and as such constitutes an excellent review of contemporary theology; (ii) it is solid theological writing and, whether one agrees or disagrees, it is a first-rate learning experience; and (iii) the small print with its technical details reflects a lifetime of work in theology and is a rich storehouse of theological lore.

Our apprehensions with the work are: (i) the work is very classical and European in its orientation and only rarely speaks to the many current issues being debated in the church; (ii) such a split ticket theology is a concessive theology, and I think T.S. Eliot was right when he affirmed that concessive theology eventually leads to the end of Christian theology; and (iii) I still think that Athanasius, Anselm and a host of others are right that only God can save us, and, in that Berkhof denies the Christology of Chalcedon, we are left without a Savior.

Inerrancy

Edited by Norman Gelsler (Zondervan, 1979, 516 pp., \$9.95). Reviewed by Clark Pinnock, Prof. of Theology, McMaster Divinity College.

This is an important volume on the subject of biblical inerrancy. It represents most of the scholarly papers delivered at the 1978 conference which produced the Chicago Statement on Biblical Inerrancy, and it will shed light upon the theological thinking which lay behind that document. The book raises four major themes: the biblical testimony to inerrancy, the challenge of biblical criticism, the problem of defining inerrancy, and the historical roots. My greatest concern is to ask whether this presentation of biblical inerrancy represents the best that those of us who are conservatives can do in its explication and defense. My general impression is that it does not.

Essays by John Wenham and Ed Blum discuss the Bible's teaching pertaining to its own inerrancy. Though their point deserves attention from scholarship in general, their case seems lacking in two ways. First, all the writers like to leap from a basic scriptural witness all the way to Warfield's doctrine of errorlessness, as if the Bible itself actually taught his theological construction exactly, and as if the development of evangelical doctrine played no part at all in its formulation. Second, and more disappointing, is the selectivity in presenting the biblical witness itself. Any text which promises to support the factual inerrancy of the Bible is seized upon, but one which suggests the messianic liberty with which Jesus and the apostles handled the Old Testament to show its relevance to the new situation is bypassed or discussed as a "problem." How can it be that the Bible's internal hermeneutic and self-awareness is put aside, apparently in favor of a defensive argument using selective induction to protect the traditional party line of conservatives from straying evangelicals? Rather than simply reiterating the case, it could be im-

proved along with our own exegetical understanding. The Bible's own witness to itself is rich and dynamic and does not need to be sold so short.

There can be no doubt that the greatest challenge facing us in the matter of biblical authority is biblical criticism. Unfortunately, the scholars selected to address this problem, Gleason Archer and Barton Payne, represent the most reactionary negative stance toward biblical scholarship. They do not recognize the nuanced inerrancy approach of many of us, but assume that inerrancy means complete factual errorlessness in detail. Even though the Chicago Statement itself gives liberty to reverent biblical criticism (Article XIII), there is no sign here that anything positive has emerged from intensive biblical research of the past century. These essays will make life difficult for those of us seeking to inform non-evangelicals of that great tradition of evangelical scholarship which engages the real issues in biblical studies today. There is more than one way to read the Chicago Statement.

The essays by Feinberg (on defining inerrancy) and by Gordon Lewis (on the humanity of Scripture) are better. Feinberg's essay reflects the lack of agreement, even in this volume, about the precise understanding of the term "inerrancy." Feinberg's definition is more generous than Archer's and Payne's. By granting that Scripture may not be historically precise or scientifically exact as we measure such things, or inerrant in all the sources cited, Feinberg's essay shows that a moderate construction of the meaning of inerrancy is possible within the framework of the Chicago Statement. By also being polite and fair with evangelicals who have honest doubts about this whole discussion, it points the way to irenic dialogue among evangelicals on the subject. I am glad his essay stands in this volume.

Gordon Lewis tackles the humanity of the Bible, a crucial issue in the modern debate. He correctly notes that there is a danger of the authority of the Bible being denied in the name of its humanity. But he is also aware that the Bible, after the manner of our Lord, comes to us in the garb of ordinary human literature. In his treatment, Lewis operates within Warfield's doctrine of God's sovereign confluence. Inerrancy is not threatened by the fact of the Bible's humanity, because God is in control of the vehicle and can determine the results. Though this is a very Calvinist argument, it merits attention and respect. But we still need to ask, how far does God's permission of human weakness in the Bible extend? The text would suggest, at least on the surface, that it goes quite far: emotional outbursts in the Psalms, divergent traditions of the same event, duplicate materials, semitic world-descriptions, pseudepigraphy in the Song of Solomon, and so on. Those of us who are conservatives need to learn to be more honest with the biblical text as it actually is, and less eager to reconstruct it to fit our preconceptions of what it must be like.

Three essays, by Preus, Gerstner, and Krabendam, recognize the importance of historical theology by focusing on the development of the doctrine of biblical inerrancy. We certainly need this historical discussion to illuminate the contemporary debates, but the mood of these chapters is at times defensive and harsh. Because the position taken in this volume is a defense of Warfield's strict inerrancy reading of the historic doctrine of inspiration, it fails to

come to terms with the current work of non-inerrancy evangelicals (such as Jack Rogers and Harold Loewen) which challenges the case for the antiquity and importance of inerrancy. I suspect that neither side is being sufficiently unbiased and candid to do justice to what the sources reveal in their wholeness. My hope is that through a vigorous and educational exchange of ideas we will soon be given a fairer and more comprehensive picture. Also, at this time nobody seems to be asking what assistance Calvin or Luther can really give us when we evaluate form criticism. It seems to me that we are on our own, and had better begin to make up our minds without producing ancient proof texts from the church fathers and mothers.

In closing, our evangelical belief in the full and final authority of the Bible is a conviction which needs to be defended. Insofar as inerrancy represents this conviction, inerrancy too needs to be defended. But it does not need to be defended badly. I suspect that for every evangelical scholar who finds this book illuminating and supportive, there will be another one who will regret that this account of his or her conviction will be the one to be read for some years to come as a definitive statement. I can only hope that future volumes from the ICB circle will be less dominated by the rigid wing of the party and will give the discussion greater depth and balance. Knowing the people involved, I feel confident in this hope.

Perspectives on Luke-Acts
by Charles H. Talbert (SBL/Scholars Press, 1978, 269 pp., \$8.00). Reviewed by Grant Osborne, Assoc. Prof. of New Testament, Trinity Evangelical Divinity School.

This volume is the result of the Luke-Acts Group of the Society for Biblical Literature, which consultation met from 1974-1978. It combines papers from those colloquia (many of which have been published elsewhere) with studies produced specifically for the volume. The result is a highly stimulating collection which touches upon some of the leading critical issues in Luke-Acts as well as several valuable exegetical and thematic studies. It is divided into two sections, general or "Introductory Issues" and specific "Studies of Forms, Sections, and Themes."

Fred L. Horton opens the first section with his "Reflection on the Semitisms of Luke-Acts," which seeks to update the works of M. Black, M. Wilcox *et al.* and includes a worthwhile summary of recent material on isolating *Koine* Greek, Septuagintalsms and true Semitisms in NT literature. His solution is to apply Black's suggestion of synagogue Greek influenced by Hebrew to the problem. Joseph B. Tyson next discusses "Source Criticism of the Gospel of Luke" and likewise provides an extremely helpful summary of the discussion. He argues that one can no longer assume the two-document hypothesis (he tends to side with the Grisback hypothesis), and validly calls for a literary or holistic approach to the Gospel. F. Lamar Cribbs then studies "The Agreements That Exist between John and Acts," arguing with others that verbal similarities demonstrate Luke's acquaintance with the developing Johannine tradition. While the thesis is interesting, this writer remains unconvinced, since the data could also show John's knowledge of Luke

(a la C. K. Barrett); the extension of the discussion to Acts, however, is very meaningful. Jerome P. Quinn's "The Last Volume of Luke: The Relation of Luke-Acts to the Pastoral Epistles," joins the growing body of literature which posits Lukan authorship of the pastorals. This is the precursor of his *Anchor Bible* commentary on the pastorals, in which he argues that Luke, Acts and the Pastorals form a three-volume unity, with the last an "epistolary appendix" summing up the themes of the others.

One of the most significant chapters for the evangelical is A. J. Mattill, Jr., "The Value of Acts as a Source for the Study of Paul." He has produced what may well be the best summary I have seen on the state of the issue, and his very honest appraisal of the situation holds great interest for the evangelical. He believes that his position (a "three-Paul view," i.e., the historical wandering preacher of the travel narrative, the legendary Christian reformer of the rest of Acts and the Lukan Paul as the foundation of the Church) "is dead," i.e., not influential. The major two (a unified picture of Paul and a "two-Paul view" with the historical Paul in the epistles and a legendary Paul in Acts) are tending to coalesce into a middle position which assumes a "one-sided" Paul in each, i.e., that Acts and epistles present different aspects of the same Paul.

The final two in the general section present theme studies. Schuyler Brown studies "The Role of the Prologues in Determining the Purpose of Luke-Acts." He posits that Luke 1:3-4 presents the purpose of both Luke and Acts, i.e., a "geographical theology" which represents "Christianity as a world religion and not as a Palestinian sect" in order to evangelize the pagans. Robert J. Karris then studies "Poor and Rich: The Lukan *Sitz im Leben*" and argues that Luke-Acts was written to a group of rich Christians who had to think through the implications of their wealth.

The section on specific studies begins with Raymond E. Brown's "Luke's Method in the Annunciation Narrative of Chapter One." He argues that Luke employed traditions like the names of the Baptist's parents, hymns from the primitive Jewish Church and the virgin birth legend, etc. to present Jesus as Son of God and especially to build a salvation-historical bridge from the OT to the gospel events surrounding Jesus. Joseph A. Fitzmeyer then studies "The Composition of Luke, Chapter 9" and believes that Luke creates a concatenation of events which answer Herod's question in v. 9, "Who is this about whom I hear such things?" One of the better articles is presented by Paul J. Achtemeier, "The Lucan Perspective on the Miracles of Jesus: A Preliminary Sketch," in which he posits the theory that for Luke the miracles validate Jesus and provide the basis for discipleship. Next, Allison A. Trites presents "The Prayer Motif in Luke-Acts," which concludes that prayer is central in both volumes, at every stage of teaching as a key to Luke's presentation of redemptive history, signifying the presence of the Spirit of God in the Church.

The final four essays center specifically upon Acts. Benjamin J. Hubbard looks at "The Role of Commissioning Accounts in Acts" and applies structural methodology from his SBL Dissertation Series work on the Great Commission to Acts. He argues that the "epiphanic commissioning accounts" there give the book divine authentication and point to the centrality of divine intervention in the origin of the

Church. Donald R. Miesner's "The Missionary Journeys Narrative: Patterns and Implications" notices a chiasmic structure in the journeys, paralleling the travel narrative of the Gospel, which structure centers upon the universal mission to the heart of the Hellenistic world. In another important form-critical essay, Vernon K. Robbins argues in "By Land and by Sea: The We-Passages and Ancient Sea Voyages" that the first person plural style was a natural result of the sea voyage genre and was employed in order to indicate his participation (though he was not physically present) in those early events. While we would not agree with his conclusions, the data he adduces is a valuable consideration in any study of these passages. The final study is Fred Veltman's "The Defense Speeches of Paul in Acts," which compares these with similar speeches in ancient literature and argues that Luke composed these along the lines of the defense speeches in surrounding literature.

In summation, this volume contains invaluable material for any serious study of Luke-Acts. Very few of the articles are poorly written, and most are crucial for any serious approach to the Lukan corpus.

**Old Testament Theology:
A Fresh Approach**
by R.E. Clements (John Knox, 1979, 214 pp.). Reviewed by A.J. Petrotta, Ph.D. Candidate, University of Saint Andrews, Scotland.

This volume grew out of a series of lectures given in January, 1975, at Spurgeon's College, London (Clements' *alma mater*). In the preface the author states that the arguments of the book turn upon the question of what theological thinking entails. Three factors govern this: 1. That theology is the "handmaid of religion" and not its "crowning achievement"; 2. That his commitment to Christianity profoundly affects his approach; and 3. That the problems of historical and comparative religion need fuller attention when one is doing theology.

In the first chapter Clements indirectly challenges Krister Stendahl's famous article on Biblical Theology in *IDB* in which Stendahl argued that the task of biblical theology is descriptive in nature. He argues that theology is concerned with a living faith and thus has an evaluative role: "We are, therefore, in seeking an Old Testament theology, concerned with the theological significance which this literature possesses in the modern world, which points us to an openness to its role in Judaism and Christianity" (p. 20). He quickly adds, "This is not to abandon the historical-critical role which the founders of biblical theology so eagerly sought, but rather to relate it to those areas of religious debate in which alone it can be theologically meaningful" (p. 20). Thus, while being thoroughly entrenched in the historical-critical methodology, Clements is trying to break free from the confines that that methodology imposed on its adherents.

Perhaps the most important chapter for the beginning student is chapter 2, in which the author discusses the various dimensions of faith in the OT by which an OT theology must be extracted.

The OT encompasses a variety of compositions written from diverse circumstances. "If we are to make use of these great collections it is necessary to learn something about their literary, cultural and religious setting in order to

atom within them that particular quality of faith which they present to us" (p. 26-7).

The four chapters that form the middle section deal with four major themes in the OT: The God of Israel; The People of God; The OT as Law; and the OT as Promise. The exegesis in these chapters is what we have come to expect from Dr. Clements. Cautious and enlightening, he steers a middle course through the waves of vogue theories and current fads, always sensitive to the convolutions of a text. The two chapters on the OT as Law and Promise are particularly full of insights.

In the final two chapters Clements returns to general questions about OT theology, in particular, its relation to the History of Religions and to Theology in general.

In conclusion, this brief book is deceptively simple in format, but immensely challenging in content. Dr. Clements has not solved all the problems for us, but this book should carry the discussion forward significantly.

***The Lord Is King: The Message of Daniel* by Ronald S. Wallace (InterVarsity Press, 200 pp., \$4.50). Reviewed by Thomas E. McComiskey, Professor of Old Testament, Trinity Evangelical Divinity School.**

The Lord Is King: The Message of Daniel is another volume in the excellent series, *The Bible Speaks Today*. The emphasis of this series on the relevance of the message of the Bible to today's world has been successfully maintained by the author.

The commentary is a refreshing one. The reader will not be bogged down in the mire of scholarly debate over details of apocalyptic imagery. Instead, one will be confronted with the God of history and will learn more about the relevance of the book of Daniel for spiritual growth. All too long the book of Daniel has functioned in the mid-week and Sunday evening services as a textbook for eschatology. This volume will serve to give Daniel more prominence in the Sunday morning worship service. It is time that Daniel occupied its rightful role in the worship service as a guide to life and as a vivid portrayal of the God who controls the affairs of nations. This commentary was evidently written by someone who has struggled with the problems of preaching from it.

The first chapter is an introduction to the prophecy of Daniel. Anyone who is conversant with the critical problems of Daniel will note that the author has not limited the discussion of the historical background to the period of the Babylonian captivity; he includes the Maccabean period (165 BC) as well. This does not mean that he holds the theory of Maccabean origin for the book. While he does not force one view or the other on the reader, it is clear that he prefers the traditional view which places the book in a Babylonian rather than a Maccabean milieu.

In his discussion of the first chapter of Daniel, Wallace depicts the theological emergency that confronted the people when Jerusalem, the holy city, was destroyed, and they were exiled to a foreign land. He asserts that the exiles would learn from the example of Daniel and his friends that they could cooperate with their captors, but not at the expense of compromise.

Wallace does not treat the vision of the image in Dan. 2 with great detail. He briefly

sketches various views of the sequences of kingdoms represented by the different metals. With regard to the stone cut out of the mountain which fills the earth, he concludes that the author of Daniel "is proclaiming that the main cause of the upheavals of human history is to be found neither in the moral defects (the feet of clay) that are bound to mark all human society... but rather in the progress of the hidden kingdom of Christ which presses in on our present world from beyond, with powerful and even devastating effects on the things that happen around us" (p. 49).

The account of the resistance of Shadrach, Meshach and Abednego (chapter 3) is especially strong. Typical of the application of this event is the author's observation... "There is 'a time to keep silence, and a time to speak.' We need wisdom in order to know when to do which, and courage to neglect neither" (p. 66).

Besides the image of Dan. 2, the vision of the beasts of chapter 7 and the seventy weeks of Dan. 9 are most familiar to the average reader of Daniel. In his discussion of the "little horn" of chapter 7, Wallace says: "Everything is simply left vague at this point" (p. 129), but he seems to prefer the view that the "little horn" refers "to some great anti-Christian persecutor of the true church arising within the Christian era and within the civilization created by the Roman empire" (p. 129). Wallace gives little attention to the view that the "little horn" will yet arise from a revived Roman empire. In his discussion of the seventy weeks, the author gives a brief but adequate presentation of various views, but fails to support one or the other.

The Lord Is King does not always give clear-cut answers to interpretive problems. There is only enough discussion of these problems to provide a foundation for the practical application of the text. This may leave questions in the reader's mind. In this regard it is different from some other works in this series, such as *The Day of the Lion*. A more exegetical approach might have been helpful.

The book is valuable, however. If one has a good exegetical commentary at one hand, and *The Lord Is King* at the other, one should have enough material for a well-rounded approach to the book of Daniel. The mysteries of Daniel will not be solved by this commentary, but the spiritual lessons of the book are made more apparent.

***Entropy: A New World View* by Jeremy Rifkin with Ted Howard (Viking, 1980, 305 pp.). Reviewed by Howard A. Snyder, Asst. Prof. of Urban Missions, Wheaton College.**

Jeremy Rifkin (author of *The Emerging Order*) analyzes Western industrial society from the perspective of entropy, the second law of thermodynamics. A former campus radical and agnostic of sorts from Reformed Jewish background, Rifkin writes not as theologian or philosopher but as a social, political, and economic observer.

Entropy is a significant book theologically because it deals with the question of values, ultimate reality, and the whole direction of society. Although the book contains little that hasn't been said elsewhere and sometimes lapses into sensationalism and overstatement, its significance lies in its clear exposition of the

law of entropy and the application of the entropy paradigm to such areas as economic theory, energy use, urbanization, health, and spiritual renewal.

The "law" of entropy rests on two facts: The total amount of matter and energy on earth is limited, and all energy use produces some waste. Since some of this wasted energy can never be recovered, the universe is in fact slowly running down. Entropy is a measure of this degenerative process.

Rifkin relentlessly applies this perspective to the whole industrialized world. He finds that Western society has been built on what might be called the machine-progress paradigm of Bacon, Descartes, Newton, Locke, and Smith. The machine-progress view is precisely antithetical, however, to the real dynamic of the material universe, which is governed by entropy.

Viewed this way, a lot of assumed values get turned upside down. Technology turns out to be a sophisticated machine for turning usable energy into pollution in exchange for some work done. Progress suddenly appears as retrogress, creating not more value and order but more waste and chaos. A rising standard of living, especially at the expense of the rest of the world, turns out to be a way of buying famine, disease, and probably war for our children and grandchildren.

Applying the entropy paradigm to economics, Rifkin sees both capitalism and socialism as suicidal because they depend on unlimited economic growth and the exploitation of natural resources. Capitalism is based on the myth of the creation of wealth, when in fact, according to entropy, wealth cannot be created but only accumulated at the expense of creating greater poverty elsewhere.

Rifkin sees the course of civilizations as based on their energy sources. Thus much of the book is given to energy and "the approaching entropy watershed" as we reach the end of dependence on fossil fuels. As to future energy sources, Rifkin shows that reliance on nuclear power (fission or fusion) is suicidal due to spiraling economic and environmental costs, the unsolved problem of wastes, and the fact that nuclear power generation still requires large quantities of rare minerals. "Synfuels" likewise are no solution since they derive from nonrenewable energy sources. While we must certainly move into the Solar Age, solar power will not be an easy solution because it does not lend itself to massive concentration except at the expense of tremendous additional energy and technology.

The theological implications of all this are far-reaching. It seems clear that the material universe is running down, moving from order to disorder. Whether this is inherent in space-time material existence or (as seems more likely) is the result of the Fall, it is now demonstrable that our physical environment is gradually disintegrating.

The New Testament may attest to the entropy process when Paul speaks of the whole creation as being "subjected to frustration" and under a "bondage to decay" (Rom. 8:20-21 NIV). But Paul also says the creation will be liberated from this bondage and "brought into the glorious freedom of the children of God." This is the hope of the Kingdom of God, and it will ultimately require the return of Jesus Christ to bring it off.

Rifkin suggests that entropy "deals only with the physical world where everything is finite,"

not with "the vertical world of spiritual transcendence." This seems to leave room for building a biblical theology which takes seriously the entropic process in the material universe without trying to make entropy into some kind of eternal or cosmic principle.

While it seems to me that Rifkin's analysis is essentially sound, some questions remain about the entropy paradigm. Is it, in fact, as fully applicable to social systems and institutions as Rifkin claims? More fundamentally, from a theological standpoint, where does the power of God, prayer, and spiritual forces in general, fit this picture? How does spiritual energy impinge on matter and energy in the physical world? We are not, after all, deists; God is still at work in the world. Whether and to what degree this fact qualifies the seeming inevitability of the entropy process will need theological clarification. Entropy as a worldview could appear pessimistically deterministic if not balanced by a biblically faithful optimism of grace. Despite his lack of a sufficient biblical orientation, Rifkin is certainly on the right track when he closes his book with an appeal to love. But love understood through the self-revelation of Jesus Christ is much more than merely "faith in the ultimate goodness" of the cosmic process and "unconditional surrender to the natural rhythmic flow" of the universe.

In sum, *Entropy* is a significant and potentially helpful book for those seeking a biblically faithful and well-informed theology for today.

Deliverance From Evil Spirits: A Weapon for Spiritual Warfare
by Michael Scanlan, T.O.R., and Randall J. Cirner (Servant Books, Box 8617, Ann Arbor, MI 48107. 121 p. \$3.95). Reviewed by James Parker, III, Assistant Professor of Theology, Eastern Baptist Theological Seminary.

This book takes very seriously the reality of malevolent spiritual beings and is a beginner's manual for combating the powers and principalities and evil spirits.

Michael Scanlan, president of the University of Steubenville, Ohio, and Randall J. Cirner, a coordinator of the Word of God community in Ann Arbor, MI, write from a wealth of experience in pastoral ministry. Indeed, the ministry of deliverance (used in the generic sense to refer to "any confrontation with an evil spirit aimed at overcoming his influence") is to be undertaken only in the context of a strong, continuing pastoral relationship. In Chapter One the ministry of deliverance is put in the broader context of the kingdom of God. The authors discuss how evil spirits affect humankind by temptation, opposition and bondage (Chap. 3), and the activity of evil spirits in daily life (Chap. 4). Beyond a mere description of the ways the evil one enslaves both individuals and corporate entities, the discussion moves further to explain the weapons to be employed in defeating the power of Satan (daily prayer and Scripture reading, Christian fellowship, solid teaching on Christian living and truth, sacramental life, service to others, a simple word of command addressed to evil spirits: "You evil spirit, I command you in the name of the Lord Jesus to leave").

Particularly helpful is the discussion of the types of deliverance and the relationship between deliverance and exorcism.

Chapter 7 describes some case studies and

gives guidelines for those who feel called to participate in a deliverance ministry. The overall approach strongly commended is within the context of a total pastoral care program. The stages of an actual effective deliverance ministry should incorporate seven elements: spiritual preparation, introduction (clarify role of persons involved in session), listening and discerning, repentance, deliverance, healing and blessing, pastoral guidance (follow-up care in total pastoral care).

The book is a sane and sober approach to this whole subject. It avoids the twin evils of either ignoring the reality and power of the evil one or seeing a demon "behind every bush." Indeed, the chapter on discernment (Chap. 8) states very forcefully that those involved in such a ministry should be very knowledgeable, sensitive, wise and mature, for the cause of the problem may very well be physical, psychological or emotional.

The book is intended mainly for those who are engaged in the pastoral care of committed groups of believers where there is accountability, responsibility and authority. This element guards against the abuses typically associated with deliverance. For those who have drunk so deeply at the fount of the Enlightenment that they cannot accept the reality of personal evil (notice, however: if one believes in the reality of personal good, then the basic ontological metaphysical leap has already been taken) this book will not be very helpful. However, those who believe in the reality of the spiritual world of evil will find this small monograph a balanced, sane and invaluable weapon in the cosmic struggle between good and evil.

Theology of a Classless Society
by Geevarghese Mar Osthathios (Orbis Books, 1980, 159 pp., \$8.95).
Reviewed by Cornelius Plantinga, Jr., Assistant Professor of Systematic Theology at Calvin Theological Seminary.

Theology of a Classless Society reads like a hybrid of Walter Rauschenbusch's *A Theology for the Social Gospel* and Juan Luis Segundo's *Our Idea of God*. There is much classic liberal talk in it about the brotherhood of man under the fatherhood of God, but also some thoughtful theology in the newer area of Trinity and society.

The author, a Metropolitan of the Orthodox Syrian Church in Kerala, South India, writes plain and somewhat repetitive English. Yet his passion and commitment to his thesis are equally plain. His thesis is that just as Father, Son, and Holy Spirit exist in a "nuclear family" of perfect, classless love and mutuality, so the whole world, led by the Pentecost-inflamed church, must become a classless society of those who lovingly and justly seek the good of the other. For Christians who are powerful this means the willingness to share power or even to become weak in order to serve the powerless. For Christians who are highly paid, this means taking a cut and learning to "live simply so that the poor may simply live" (p. 79). For all,

social justice does not mean communism as feared by the right-wing defenders of the status quo. A world order for social justice means true democracy . . . not only an international econ-

omic order, but a democratic, socialistic world government, egalitarianism, and a limiting of individual freedom for the good of the whole world (p. 56).

The biblical material relevant to this vision of a world classless society is, for all its familiarity, far more powerful and pointed than most of us admit. There are the prophecies of Amos, the Magnificat of Mary (in which C. S. Lewis noted Mary's "terrible gladness"), the kenosis passage in Phil. 2, and the parable not only of the talents but also of the laborer "who worked only for one hour and was paid at par with the laborer who worked for six hours, on the basis of the equal need of the former (Matt. 20)." The clearest biblical instance of imitating the one who, though rich, became poor is found in the Pentecostal communism of Acts 2 — a pattern of Spirit-inspired paring, caring, and sharing which only selfish sin (not capitalist wisdom) disrupted.

The author's insistence throughout is that we and others, particularly poor others, are not merely members one of another, but family members. Thus, if we "build a house for a poor man" we must not "publish pictures of the house, the giver and the recipient and thus humiliate him" (p. 111). After all, you do not make any such fuss when you build a house for a family member!

But the really striking feature of this book is its attempt to ground socialist salvation in a social view of the Trinity. The author shows a certain amount of confusion about how many persons there are in the Trinity (both three and also only one), but his main line is right. Father, Son, and Spirit are persons in the fullest sense of "person," and are thus much more like three human beings than like three faculties (say, memory, intelligence, and will) of a single human being. Usually, following Gregory of Nyssa, social analogy trinitarians use a "three man" model (Peter, James, and John, for instance). But Mar Osthathios employs a family analogy from Gregory of Nazianzus: Adam, Eve, and their son Seth. In this scheme (as, incidentally, in some Gnostic literature and in the Syriac tradition of Mt. 1:18, where Mary is masculine) the Holy Spirit is female.

This book joins a growing body of recent literature (Bracken, Moltmann, Lochman, Segundo) which is able to tie the doctrine of God to the doctrines of humanity, church, kingdom, and world because it conceives a fully social Trinity. For that reason alone, may its kind increase.

The Predicament of the Prosperous
by Bruce C. Birch and Larry L. Rasmussen (Westminster Press, 1978, 212 pp., \$4.95).
Reviewed by Alleen Van Beilen, Graduate Student in Canadian History, Univ. of Toronto.

According to the authors of *The Predicament of the Prosperous*, our modern Western society is an aberration. Ours is not a problem of managing scarcity; rather, we must learn how to manage abundance. This presents problems of an unusual and atypical nature, not only when viewed historically but also when compared with those of non-Western, contemporary societies. Our lack of knowledge in managing abundance has led us to the point where we are pushing up against limits of all

orts: resource, population, economic, environmental, social, and political. This world of limits presents us with a dilemma, described by Birch and Rasmussen as follows:

While we cannot afford the modern world, neither can we simply disengage ourselves from it. Too much is at stake, for the poor as well as for the rich. The quality of life for millions, in some places its very existence, may well deteriorate if physical growth as we have known it (1) comes to an end, or (2) does *not* come to an end. The dilemma is genuine. (p. 34)

What must be addressed before we can hope to overcome the dilemma are two gaps: that between rich and poor and that between humanity and the rest of nature.

To recognize these gaps, however, requires radical change in perception. We must let our minds be remade so that we may discern God's will for all aspects of our lives.

To this point, though they do it well, Birch and Rasmussen do not appear to say much that is new. We have been hearing for some time that many of our most basic assumptions are false and that God's Word demands of us an acknowledgement of his stance towards the poor and the powerless. Liberation theologians in particular call us to read the Scriptures and examine the themes of deliverance and salvation in a way that brings us to repent of our having ignored God's commands for justice and stewardship.

These themes of deliverance and salvation, however central to every Christian's understanding of the Christian faith and Christian living, are especially directed toward the powerless. It is here that Birch and Rasmussen offer contribution which is, to some of us at least, new and invigorating. We must, they write, find the themes in Scripture which are addressed to the powerful and which give guidance to those who live in the midst of prosperity with the knowledge of God's judgment on their unfaithfulness toward the poor and toward non-human creation (p. 98).

From the Wisdom literature and the Creation accounts especially, we may glean new insights into what living a Christian life in a Western society may demand of us. The overwhelming theme to be taken to heart is that of *shalom*. In its fullest sense, the word *shalom* refers to the state in which our relationships to God, to our fellow human beings, and to the non-human creation are infused with health and fullness.

With regard to the world of limits in which we live, a life of *shalom* would incur awareness of the gaps between rich and poor, between humanity and nature. No lifestyle decisions could be made outside the context of the three-fold relationship which Christians must seek to live out fully and concretely. Christians, always in a community setting, are now able to respond to the myriad injustices and examples of poor stewardship manifested by our society out of hope rather than out of guilt under judgement. We seek to do all that we can to bring due justice and stewardship into the world simply because that is an aspect of living which comes out naturally in a life of *shalom*.

Lifestyle decisions are never easy, and they are made harder if they are considered in an atmosphere of guilt and fear of making choices which contribute to the oppression of the poor

or the destruction of the environment. In the life of *shalom*, however, our responsibility of these decisions is not a dreaded burden but a joyful instance for Christian service.

Birch and Rasmussen do not claim that a renewed perspective on lifestyle will result in easier living. For maintaining their hold on the real struggles in store for the Christian prosperous, and for holding up an attitude of hope despite that grimness, the authors of *The Predicament of the Prosperous* are to be commended.

BOOK COMMENTS

Great Women of Faith by Nancy Hardesty (Baker, 1980, 140 pp.).

This is a superb book of church history! Notable church saints, Bible translators, preachers, theologians, educators — Christ's church has always included gifted leaders who were women. Hardesty tells this history from fourth century Marcella and Paula to twentieth century Lucy Peabody. Names along the way include Catherine of Siena ("Luther's Predecessor"), Barbara Hech ("Methodist Pioneer"), Lydia Sexton, Phoebe Palmer and Antoinette Brown ("Minister of the Gospel"). Seminary texts need this supplement. — MLB

Cry Justice!, edited by Ronald J. Sider (Paullist and InterVarsity Press, 1980, 220 pp., \$2.95).

This is a topically arranged compendium of Bible passages which relate to issues of poverty, justice and hunger. Offered as a resource for Bible study, brief explanatory notes and study questions are provided. Most of the text, though, consists of both extended and shortened passages from the TEV Bible. Hermeneutical questions are not dealt with. Applications are left to the readers. However, in the context of people who care about these issues, believe the Bible to be authoritative and are willing to enter into study, discussion, and action, this collection is invaluable. — MLB

Karl Barth by David L. Mueller, Dietrich Bonhoeffer by Dallas M. Roark; Rudolf Bultmann by Morris Ashcraft; Charles Hartshorne by Alan Gragg; Wolfart Pannenberg by Don Olive; Teilhard de Chardin by Doran McCarty; Emil Brunner by J. Edward Humphrey; Martin Buber by Stephen Panko; Soren Kierkegaard by Elmer H. Duncan; Anders Nygren by Thor Hall; Gerhard Von Rad by James L. Crenshaw (Makers of the Modern Theological Mind, Word Books). Reviewed by John Jefferson Davis, Assistant Professor of Theology, Gordon-Conwell Theological Seminary.

In the words of general editor Bob E. Patterson, the purpose of the *Makers of the Modern Theological Mind* series is to provide a reliable guide "... to the ideas of the men who have significantly charted the theological seas of our century." The volumes in the series are intended to be within the grasp of the layperson, and yet detailed enough for the graduate student in theology preparing for preliminary exams. On the whole, the contributors to the series achieve this purpose remarkably well. The writers draw on a wide range of primary and secondary literature, and in some cases have studied with the theologian in question.

The volumes in this series are not intended so far as I can see, to be "original" monographs aimed at the professional theologian, with extensive critical interaction with the theological position being discussed. There is critical evaluation, but the emphasis is on survey and exposition. In each case, however, there are bibliographic references to works of a more technical nature.

There are, inevitably, some shortcomings in a series such as this. Some authors (e.g. Panko) may give the impression of being too uncritical of their subject. In the case of Don Olive, who is dealing with a living theologian, the analysis could not reflect the impact of Pannenberg's latest work, *Theology and the Philosophy of Science*, in which Pannenberg presents his most extensive discussion of the nature of systematic theology.

There would seem to be a number of significant omissions in the series. There are no volumes on Liberation, Black, or Feminist theologians. In the area of contemporary Roman Catholic theology, it could be argued that the theology of Karl Rahner — not included — is as significant, if not more significant, than that of Hans Kung, who is included in the series.

On the whole, however, each of the authors presents a clearly written, balanced, and technically competent analysis of his subject matter. Each of the volumes in this series is worthy of a place in the seminarian's library and is a good place to start for a student who has no previous acquaintance with a particular theologian's work.

Zwingli and Bullinger, edited by G. W. Bromley (Library of Church Classics, Westminster, newly issued in paperback, \$7.95).

Zwingli and Bullinger are two sixteenth century theologians with whom students should become acquainted. Zwingli not only wrote about the ethical issues of wars and governmental authority, but he is seen by many Anabaptists as their ancestor, though many of his writings were against both Lutherans and Anabaptists. An active Reformer, Zwingli was an able preacher who worked systematically on the authority of the Scriptures.

Bullinger was appointed to Zwingli's Zurich post upon the latter's death. As a steady, ecumenical worker, Bullinger helped bring about unity between Zwingli's work in Zurich and that of the emerging evangelical leader Calvin in Geneva. Although generally less creative, Bullinger is more systematic and pastoral in his writings. — MLB

Lonely Walk: The Life of Senator Mark Hatfield by Robert Eells and Bartell Nyberg (Christian Herald, 1979, \$8.95).

Eells' doctoral dissertation for the American Studies Department of the University of New Mexico is here revised and presented as a valuable political and theological biography of the Oregon senator. As politics and Christianity are increasingly reported on in periodicals and books, we need to learn how to do ethical thinking clearly and realistically. This volume can help those who desire to do so. — MLB

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